The Saints' Herald

Dec 37
Mrs A S Coburn
4651 Burke St
New Westminster B C
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119572H



Photo by Paul M. Hanson.

CAPERNAUM

Ruins of an ancient synagogue near the site of Capernaum, at the north end of the Sea of Galilee. One wonders if this is the synagogue referred to by Saint Luke 7: 1-10.

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Volume 84 | January 2, 1937 | Number 1

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THE SAINTS' HERALD

January 2, 1937

Volume 84 Number 1

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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

"Unto the Least of These"

'Twas only a word I spoke,
Of simple greeting—
But it gave courage to a heart
That was braver for our meeting.

'Twas only a smile I gave,
Of cheer entreating—
But it lighted the face of one
Who is now that smile repeating.

'Twas only a touch I made,
Of hands though fleeting—
But it assured a lonely friend
Of the love his soul was needing.

'Twas only a prayer I sent,
To God, beseeching—
He bless these acts with Christ's own love
And, lo, they have been far-reaching.

F. A. KUNZ.

John Sheehy Comes Home

On Sunday, December 27, John F. Sheehy, who was pastor in Independence for ten years, and now appointed to the Bay Cities (California) Branch, came back to speak at the Stone Church. There were enough cars parked around to make it seem like General Conference time. By eleven o'clock every seat in the church was taken, and Brother John's friends were sitting on window ledges, standing in aisles, and crowding the doorways. If there was a vacant seat anywhere it was pretty well hidden. Seated in the stand were Mark Siegfried and D. O. Cato. Paul Craig was there with his Wahdemna Chorus to give a lovely musical program.

Brother Cato, who was in charge, did a very gracious thing. He said, as nearly as we can remember: "It is customary to introduce the speaker; but there is no need to introduce our speaker to this congregation this morning, and I am going to reverse the order. Instead of presenting the speaker to the congregation, I shall present the congregation to our speaker—Brother John Sheehy."

It was good to hear him again, and he gave a very fine after Christmas sermon, on which we hope to have some notes for publication in the near future. Brother Siegfried's benediction brought the service to a beautiful close. Afterwards, long lines of people waited to greet John and shake his hand.

We do not doubt that our new pastor, Brother Oakman, has received a similar friendly greeting in California.

After the Holidays

Suggested sign for the family sick room: "They ate not wisely, but too well!"

What the foreman said to the pearl divers: "All right! All right! Let's get down to business!"

Relics

"I wonder if they have ever found a piece of Noah's Ark," said Ernest.

"Probably right alongside that piece of the rainbow which Noah took for a souvenir," Alf told him.

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Editorial

Blue Pencil Notes

"Some people are *never* heard," said Deacon Goodentart, "because of their *much* speaking."

☼ ☼ ☼ ☼

Ruth came home from her first visit to Sunday school eating a bar of chocolate.

"Why, Ruth, where did you get the chocolate?" asked her mother.

"I bought it with the nickel you gave me," she said. "The minister met me at the door and got me in for nothing."—*The Progressive Grocer.*

☼ ☼ ☼ ☼

Said Deacon Jones, in solemn tones,
Why should one doubt or fret?
The gospel's free, they said to me—
I never did forget.
I've never spent a single cent
On my religion yet.

☼ ☼ ☼ ☼

The things that children do to language and logic are often very delightful. A little cousin of mine, several degrees removed, rushed into the house and said to her father, "Daddy, come out in the yard and get the cat down out of the tree that the neighbors' dog barked her up in." And that story reminded the little girl's grandmother of one on the little girl's father: when he was a small boy he said, "Gee, I am glad I don't like *rutabagas,* for if I liked them I would eat them, and I just hate them." Then here is another about a little Lamoni girl of years gone by who went to Sunday school in the old Brick Church. When she came home her people asked her what she saw, and she replied, "Oh, I saw a lot of folks, some of them in chairs and some of them on shelves." (By shelves she meant the balcony or gallery in the church.)

☼ ☼ ☼ ☼

THINGS HEARD ROUND THE WORLD IN 1936

A big elephant weeping over a little sunflower—and a little donkey laughing over an enormous deficit. The death rattle of Bruno Richard Hauptmann—and the League of Nations. The goose step on the Rhine. Planes over Ethiopia. Bombs on Madrid. Germany, Italy, and Japan sawing coffin boards for Communism. Nations of the Western hemisphere tacking up "No Trespass" signs. "I, Edward VIII of Great Britain, Ireland, and the British Dominions beyond the Seas, King, Emperor of India, do hereby declare my irrevocable determination to renounce the throne for myself and my descendants." Archbishops barking at the heels of departing majesty. Big Ben tolling midnight, December 31.

E. A. S.

Financial Program for the New Year

On the next page we have a communication from the Presiding Bishopric showing what has been done and outlining the expected work for the year 1937. It is a message of strength and hope to the church, one that every member should read and appreciate.

When, in the depth of the depression, the rate of debt retirement was established, it represented for many people in the church a hope rather than a confident expectation. They wanted to have faith. But deep in their hearts questions stirred: *Can* we do it? *Will* we do it?

OUR PROGRAM WORKS

This report of the Bishopric answers both of those questions. We *can* do it. We have *done* it. That is to say, we have accomplished what we set out to accomplish in the first stages of this program. The goal set by the Bishopric was not too high. Our hopes were not mistaken. Despite last summer's severe drought, which affected many of our people, they have come through with a splendid performance. No one can tell what they might have done if there had been a normal year.

Thus the best judgment of our financial officers as to the rate of debt retirement has been vindicated. They have accurately gauged the strength and resources of the church both in a spiritual and a material way.

In another way, too, their judgment has been vindicated. "There will be no special sacrifice drives," they said. "We will simply teach the people to keep the financial law. If we can't pay the church debt by keeping the law, we can't pay it. But we can pay it, and we can and will do it that way." That, in effect, was the message given to the people. The people have responded in a way to make us all feel that there can be no doubt as to the outcome of the effort.

HOW TO IMPROVE THIS PROGRAM

There is one way that this program can be improved. It is to persuade more and more members of the church to Keep the Law. Not all of our membership are converted to the extent of complying. Not all of them pay tithes. There are some who are unable, unfortunately, to make any financial contribution to the support of the church. But there are more who could make a contribution if

(Continued on page 5.)

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OFFICIAL

THE FINANCIAL PROGRAM FOR 1937

The success met to date by the debt payment program of the church in some ways is beyond our expectations; a total of $160,000 in obligations was retired during the past eleven months, most of it being effected during the past six months when the principal job was to get the program under way. The year ahead, therefore, should witness more decisive results if we can further focus our strength on that part of our program which 1937 should see completed. The following points are outlined to show the workers of the church what is to be done, and the importance of each.

I. Keeping the Law

Quite properly the First Presidency is seeking to inspire the priesthood generally to comply with the law. The example of compliance by the priesthood is deeply significant to the church. In the days of Christ upon earth the shepherd walked before his sheep. The spiritual shepherd can do no less if his words are not to be empty and lifeless.

Vitalized by the example of priesthood compliance, the necessary work of teaching the law should become richer in all respects. Bishops, bishop's agents and solicitors necessarily must take the lead, but the entire priesthood, both general and local, likewise shares the duty to teach. Like those already published, the articles to appear in the *Herald* as part of this program are meant to be practical, as well as inspiring, and as such we trust they will be helpful to teachers and members alike.

2. Reduce the Debt $250,000

The five years' program calls for the annual discharge of $250,000 in addition to providing for the yearly budget. The past six months, with estimates for December, will see the payment of $140,000 debts, of which some $125,000 arose from tithes and offerings. This is close to the annual rate of $250,000 provided for. Have we not reason to believe then that the annual goal is not too high? The ever widening circle of supporters augurs well for 1937, but let us not forget that we can continue our progress only as all work with the same fidelity this year has shown.

Although indirectly related to the above, we again urge branches and even the members, carrying burdens of debt to liquidate their obligations as far as possible. Thus as the general church is purged we hope to see the entire body achieve a similar result.

3. Special Emphases

There are three things continuing to call for special effort:

(a) The Christmas Offering;
(b) Junior Stewardships;
(c) A savings program to provide for adult stewardships and inheritances.

For some time prior to 1936 Christmas Offerings were not stressed as in former years. Again calling this medium of service to the attention of the church became desirable during the current year, and results have been favorable. As far as reported the total is $18,720.31, compared with $13,357.79 for 1935. We trust the church schools even more systematically will keep this subject before the students of the church, for thereby children as well as youths and adults may help in the forward movement of the church.

Junior stewards have been giving a good account of themselves and we desire to see their numbers increased. Adapted records for their use have been provided, and always interesting, sometimes inspiring, reports of the progress of these young Saints are made by local leaders. The Department of Religious Education, with which the Presiding Bishopric has been happy to collaborate, will continue the active oversight of both the above projects.

For six years our efforts in financial matters have been reconstructive. The turn of the year shows the way beginning to open for constructive enterprise. Accordingly, anticipating the day when definite suggestions may be made in the fields of stewardships and inheritances, we ask the Saints to make provision for savings whereby their individual steps therein may be provided for. A little reflection will convince us that unless this lead is followed the material basis for the gathering will be weakened and disappointments will ensue.

God means us to be self-reliant in providing the means for our stewardship, if required, and inheritance, and the Scriptures record his promises of blessing to those righteously pursuing their economic tasks. On the other hand, there is no need to anticipate interference with the debt payment program, for the obedient Saint will always pay the tithe and make an offering from the increase from which savings arise. It is time, however, to par-

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ticularly emphasize the need for savings, and this we expect to do during 1937, both publicly and by means of the *Saints' Herald.*

4. Special Periods

Stake and district presidents and pastors should be better able to plan their work for the coming year if they know we expect to continue (a) the June financial law review hitherto in effect; and (b) in December to aid all possible to clean up any lagging year's forecasts and encourage the annual financial accounting; finally (c), to obtain Dedication-Forecast cards for 1938. These may appear to be somewhat routine activities, but they are so clearly associated with our principal objective of law-keeping that they are spiritually significant.

5. Missionary Program

Those whose principal church work is in the financial field should keep always in mind the missionary program which is to accompany, and which indeed is a part of our debt payment plan. Gradual progress is being made and in some sections we find the church aflame with a proper zeal in the accomplishment of this important task. The work before us is neither missionary nor financial alone, but encompasses both and is inclusive of the commitment given the church by our Father. Therefore, as we discharge our duty, be it in the missionary or the financial field, let us be conscious of standing shoulder to shoulder with all others engaged in the common cause.

In setting forth the above points it has been our endeavor to state those upon which all may unite during 1937, and we trust God may bless us as we turn our faces to the new year.

The Presiding Bishopric,
By L. F. P. Curry.

FINANCIAL PROGRAM FOR THE NEW YEAR

(Continued from page 3.)

they would. It simply requires a decision on their part to do so.

Many people have found that when they make an effort to do their duty, their spiritual blessings are greatly increased. More than this, some of them find that their affairs are adjusted so that with increased diligence their income is also increased, and they never miss the tithe which they pay to the church.

May the time soon come when all members are doing their duty as best they can. Then the church will free itself of financial bondage and go forward to do its real work of evangelizing the world and building for the kingdom of God. L. L.

Do We Want Prosperity Back?

There is a considerable amount of talk these days about the return of prosperity. It is expected to make a full return sometime next year or the year following. But when we think of the prosperity of the years 1928 and 1929, do we want it back?

Some people saved money in those years, but not nearly enough. There was too much senseless spending; people had more money than they had the wisdom to handle properly. Much of that money was too poorly distributed. While some sections of society and some branches of organized labor had greatly increased incomes, there were parts of the population that obtained very little good from the general improvement in business. We had prosperity but not welfare; affluence, but not security.

What this country needs is welfare. Citizens need more income, but they also need training in how to use and invest it. Families need help in the improvement of their homes and their home life; it is not enough to throw extra money into their laps. A great deal of money is wasted on things that are not needed, some that do no good, and some that cause harm. What good do you do if you raise a man's wages, and he buys—not better books nor clothes—but more whiskey?

The nation will have no permanent benefit in increasing the incomes of its citizens until there are Christian minds and consciences in the homes to manage them. Unless the spirit of Christ reigns in a home, it is probable that the extra money will be devoted to the works of Satan. Only with the religious influence can we be protected from the excesses of *prosperity* and lifted into the higher kind of life which comes with *welfare.* L. L.

Challenge to Christianity

An even more direct challenge is the new worship of the State which has gained dominion over men in the form of Communism in Russia, and Fascist Nationalism in Germany, Italy and other countries. These movements, while essentially political in character, have assumed the significance of rival religions. Each employs the totalitarian state as its agent and by its means aims to control not only man's political life, but every phase of his cultural, economic and religious life as well. Nationalism deifies the State as the be-all and end-all of existence. The dominion of that idea throughout the world would mean the end of political liberty and freedom of conscience. It would also mean the eclipse of Christianity. As Lawrence Housman vividly puts it, "If we go on making each nation a god, Christianity will die of it."—*Federal Council Bulletin* for June, 1936.

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Ella Davis, Faithful Solicitor

This summer it was my privilege to become acquainted with Sister Ella Davis, of Ray, Indiana, whose picture is herein printed. Sister Davis has been bishop's solicitor of the Clear Lake, Indiana, Branch for a period of twenty-two years.



SISTER ELLA DAVIS

In talking with her about the work of the Bishopric, I learned that during the twenty-two years that she has served in this capacity she has handled the records so carefully that not a single receipt has been wasted or destroyed during that long period of time. It made me wonder how many of us could give evidence of such careful and consistent work over such a period of time. Sister Davis is at the present time seventy-seven years of age and she is still serving in the capacity of solicitor. She has a lifetime record of service to the church.

She was baptized by Brother Gomer T. Griffiths in his early missionary work, the day before the inauguration of President Garfield.

Among those whom she first heard preach the gospel were such stalwarts as W. H. and E. L. Kelley, E. C. Briggs, the Scotts and a number of others too numerous for her to mention. She has been a reader of the *Herald* since the year 1878 and during the time that *Autumn Leaves* and *Vision* were published, she was a subscriber to them; also to the *Ensign*.

She feels that the keeping of the financial law is just as essential to one's salvation as obeying the other principles of the gospel.

There may be others throughout the church who have similar records of service and experience in the church and we assure you that it is considered a privilege to those of us who are younger in years of service to the church to become acquainted with them. It gives them inspiration and encouragement to carry on.

G. L. DELAPP.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out.—Proverbs.

Blazing Trails With an American Prophet

Answering Some Questions About the New Church History Broadcast

Among the number of queries that are pouring in about the new Church History Radio Broadcasts, one frequently recurs: "What is the theme music, and where did you get it?" Both the questions are easily answered, since the music used is a response or prayer written by our own well-known musical director, Paul N. Craig. At some later time we may have something about the story of its composition. This music is used at the very first of the broadcast as the official "signature" of the program. We had hoped that a record could be made and used each time. However, Mr. Fran Heyser, chief of production staff at KMBC, advised strongly against the use of a record, and was joined by Gomer Cool, script man, and other professional radio friends in urging that we have singers present to furnish this music, at least for the first half dozen broadcasts. Twelve consecrated singers are traveling to Kansas City every Sunday to give us the minute or two of splendid musical setting that is needed to start things off in the right atmosphere. As we proceed in our story through the organization of the church, this fine vocal group will be used more often in incidental hymn singing throughout the broadcasts.

Without naming the cast here—the reader will find them listed in the radio department at the back of each issue of the *Herald*—we wish to acknowledge the fine help of Mrs. Earl Page, who is in charge of the cast, for the splendid work accomplished in telephoning, letter writing, and personal interviews, as well as for her effective interpretation of the character of Emma. Opposite her is an old radio friend, Ralph Freeman, as Joseph. Brother Frank Edwards exclaimed, on a recent visit to a Sunday rehearsal and broadcast, "What a fine group of young people you have succeeded in gathering for this!" Not all are from the young people's department. They have given their time—Friday evenings and Sunday afternoons—for some months to come.

Many other questions have come concerning the writing of the script, the extent of history that will be included, etc., which we may be able to answer at some future time. Needless to say, a great deal of work is involved for many people. But this is all gladly given if we can represent adequately the spirit and power of the message brought by the prophet of a hundred years ago.

The double problem of humanizing the history to

(Continued on page 13.)

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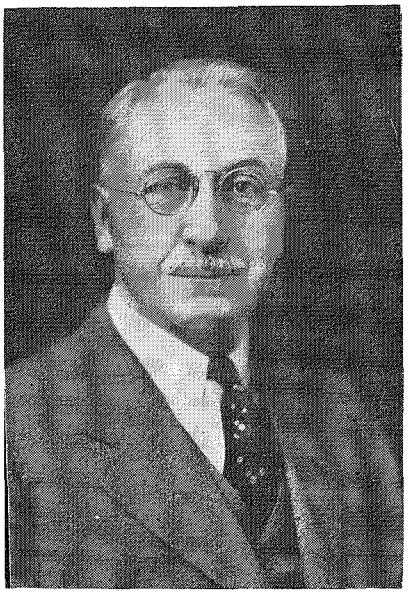
The Choice Seer: Who Is He?

By Charles Fry

The Inspired Version of the Bible contains a remarkable prophecy uttered by Joseph of Egypt dealing with his posterity. Having spoken of a prophet (Moses) whom the Lord would raise up to deliver his people Israel from Egypt and from bondage, he said that they should be scattered again, but that at the time of their scattering "a branch shall be broken off, and shall be carried into a far country." This branch was to be of the seed of Joseph, and notwithstanding their separation from the rest of the house of Israel "they shall be remembered in the covenants of the Lord when the Messiah cometh."



CHARLES FRY

Latter Day Saints, in the light of the *Book of Mormon* revealments, hold that this "branch" of the house of Joseph is the one described in that book as being planted by Lehi upon the American continent, grew into a great people, and which after centuries of enlightenment and civilization, fell into spiritual and national decay, and became a darkened people.

In harmony with the covenants made to his fathers, Joseph prophesied of this benighted branch that "he [the Messiah] shall be made manifest unto them in the latter days in the Spirit of power: and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom." This does not mean that the Lord will appear in person at this time as he did in former days, but that by the power of his Spirit, Christ and his gospel would be revealed to them to their restoration.

A Seer to Be Raised Up

The performance of this great work was to be effected by a "Seer" whom the Lord would raise up and empower. Joseph's prophecy continues: "A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of thy loins. And he shall bring them to the knowledge of the covenants which I have made with thy father; and he shall do whatsoever work I shall command him." (Genesis 50: 26-28.)

So far this prophecy deals solely with the "branch" which was to be broken off, except for an incidental reference to Moses and the deliverance of Israel from Egypt, and it distinctly shows that the work of this seer would be in behalf of this branch.

This Seer to Be Great

The seer whom the Lord would raise up in the latter days is to be of great importance in the Lord's work, in turning a great people to their God, a people probably comprising many nations and kindreds. The prophecy indicates that this people—a branch from Joseph—would be in spiritual darkness and spiritual bondage. No ordinary man can turn a nation, but this man is to turn from darkness into light, and from captivity unto freedom, a great people, more than a nation. To do this he must be made mighty and strong by the power of God. So the Lord has said:

"And I will make him great in mine eyes, and he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt: . . . And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days." (Genesis 50: 29, 32.)

This man is referred to as "a choice seer," and he is to be "esteemed highly" by his people. The Lord says that that seer he will bless, and that he "shall bring my people unto salvation." Such expressions reveal the greatness of this prophet, and the magnitude of his work. Moses delivered ancient Israel by the power of God, when a small people, from political and religious bondage, but this prophet to come will bring a far greater people "to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord." No prophet of the past has ever accomplished so great and important a work as this one is destined to do. He will be great indeed.

To Be of the Lineage of Joseph

The choice seer was to be raised up from Joseph's line of posterity, for Joseph prophesied, "Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins." Jos-

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eph's posterity became great; his two sons, Manasseh and Ephraim, becoming the heads of two great tribes in Israel. The branch which was "broken off," and came to America was but a small part of the tribe of Manasseh—in fact, but one or two families—but it grew into a great people, which in time extended over the entire western hemisphere. Undoubtedly there are other portions of the posterity of Joseph in other parts of the world, but the seer who is to be of the seed of Joseph is prophesied of only in connection with this branch. He is to be of the branch in America.

This Seer's Work to Be in Behalf of Joseph's Posterity

The seer that God is to raise up "out of the fruit of thy loins," *i. e.,* Joseph's, is to work with his own people. "And unto him will I give commandments that he shall do a work for the fruit of thy loins. And he shall bring them to a knowledge of the covenants which I have made with thy father." "And unto him will I give power to bring forth my word unto the seed of thy loins." His mission is primarily to his own people, though his work may later be extended to other portions of Israel.

What the Seer Is to Accomplish

Speaking of the Messiah and that part of his own posterity which should be broken off, Joseph wrote: "For he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light: out of hidden darkness, and out of captivity unto freedom." Such a work could be done only through some human agent. All such works God accomplishes through men raised up empowered of God. This is just what he has said he would do in bringing this branch of Joseph out of darkness into light in the latter days, for the prophecy goes on to say, "A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of thy loins." God is to manifest his power through a prophet, or a seer, for a seer is a prophet, and more. (Mosiah 5: 76.)

One part of the mission of this seer is to bring forth the word of God to his people. "Unto him will I give power to bring forth my word unto the seed of thy loins." This probably refers to the bringing forth of ancient Scriptures which have been hidden in the earth awaiting God's time for their revealment. The fact that a seer is constituted of one, who of God is given possession of the *urim and thummim,* and the gift of God belonging therewith to use them in the translating of unknown languages, and other purposes, sustains this idea. (Mosiah 5: 72-85.) This man's work as a *seer* is to bring forth, translate and publish the word of God, and that in addition to what the people may already have. Undoubtedly this will be the beginning of the great work which this man is to do, for there is more spoken of.

"And not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall already have gone forth among them in the latter days." This suggests great power as a prophet and leader, in which regard he will be like John the Baptist who turned many to salvation. This seer is to bring his people "out of darkness into light," and "out of captivity unto freedom." It is not impossible that this deliverance out of captivity unto freedom is political as well as spiritual, in which case he would be also a political leader.

And still the prophecy goes on in describing the work of this man, declaring that he shall bring his people "to a knowledge of their fathers in the latter days: and also to the knowledge of my covenants, saith the Lord." If these people who for generations have been left in darkness and ignorance are to be given a knowledge of their fathers through the word which this man is to bring forth, then this revealed word must be historical record of the ancestors of these people. And furthermore, if it is to reveal to them the covenants of the Lord, then it must of necessity be also a sacred record, or Scripture. By his work as a seer in bringing forth this word, and by his ministry in convincing his people of its truth and divinity, he will turn them to God. "The thing which the Lord shall bring forth by his hand shall bring my people unto salvation."

Thus is shown somewhat the scope of this man's work in the latter days.

Who Is This Seer?

The view has become current in the church that this choice seer was Joseph Smith, jr., who by means of the *urim and thummim* translated the *Book of Mormon,* a historical and sacred record dealing with the people of the "branch" which was broken off from the family of Joseph. This view, apart from one or two similarities in the work of these two men, is based mainly upon one statement of the prophecy which by many is considered to be conclusive. It is that "his name shall be called Joseph, and it shall be after the name of his father." It so happens that the name of Joseph Smith, jr., who was named after his father, corresponds to this part of the prophecy. However, the writer has long since reached a conclusion quite different.

Notwithstanding the correspondence in names

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with the prophecy, Joseph Smith did by no means fulfill the prophecy as a whole. In fact there is but little in the mission of Joseph Smith that does correspond with the work of this seer. This will be clearly seen in the light of the following points:

1. The man spoken of in the prophecy is to be a seer to the seed of Joseph of Egypt. Joseph Smith's work was to the gentiles.

2. The seer was to be esteemed highly among Joseph's seed. Joseph Smith never was, for the evident reason that he was not known to them.

3. The Lord has said that he would give unto this seer a commandment to do a work for the fruit of the loins of Joseph: Joseph Smith received no such commandment, nor did any particular work for the fruit of the loins of Joseph.

4. The seer is to bring his people, the branch, to a knowledge of the covenants God made with Joseph's father, Jacob. This Joseph Smith did not do.

5. This seer is to be great like unto Moses. Joseph Smith did the work appointed him of God, and it was great, but not comparable to that of Moses.

6. The "word" which the seer is to bring forth is "unto the seed of the loins of Joseph," referring to the branch which was broken off. The word brought forth by Joseph Smith was primarily to the gentiles, though it may go in time to the seed of Joseph.

7. The seer of the prophecy is to convince the seed of Joseph of the truth of the word which had already gone among them, (the Bible). Joseph Smith did not do this.

8. Nor did Joseph Smith confound false doctrines, stop contentions, and establish peace among the fruit of the loins of Joseph, as the choice seer is to do.

9. The branch that was broken off was to be brought by this seer to a knowledge of their fathers. This was not done by Joseph Smith.

10. This seer is to be "made strong, in that day when my work shall go forth among all my people." Since that work has not yet gone among "all my people," it is yet future, and could not have been done by Joseph Smith.

11. The work to be done by the seer is to accomplish the restoration of Israel. Joseph Smith was a prophet of the gentiles and to the gentiles, and his work did not extend directly to Israel.

12. The seer was to be divinely preserved, "and they that seek to destroy him shall be confounded." Joseph Smith was persecuted, imprisoned, and put to death by his enemies, and they were not confounded.

On the other hand there are the points of correspondence between the work of Joseph Smith and that of the seer which we also notice:

1. Joseph Smith was a *seer* as well as a prophet.

2. He brought forth the word of the Lord, by the *urim and thummim,* which was the writing in small part of the fruit of the loins of Joseph.

3. His name was Joseph, and it was after the name of his father.

These three points however, in the light of the twelve points previously noted, do not establish Joseph Smith as the choice seer of the prophecy. There have been many seers and there may be many yet to come, so that it is easily possible that some other than the prophet to the gentiles may fulfill the prophecy. The *Book of Mormon* brought forth by Joseph Smith itself shows that there are greater and far more important records that God holds in reserve but which are to come forth in due time. And as to the name, correspondence with the prophecy in this particular proves nothing unless there is correspondence in all other points also, which, as we have seen, there is not.

Book of Mormon Evidences on Identity of the Seer

The identity of the choice seer is more fully revealed by the *Book of Mormon,* evidences being supplied confirming those given in Genesis, and which are more clear, more specific, and which to the writer make utterly impossible any application of the prophecy to any other than a prophet who is to arise from the remnants of the land who are descended from Lehi. We now examine these evidences as found in 2 Nephi, chapter two.

The *Book of Mormon* as a whole gives the history of a colony of Manassehites whom the Lord led out of Jerusalem shortly before its final destruction by Nebuchadnezzar, and brought to the land of America where they grew into a great people. Notwithstanding they were blessed with the gospel, and with prophets, and with the Holy Spirit, a portion of the people rebelled and they became a divided people, one portion continuing in unbelief and wickedness, and the other fluctuating between a high state of righteousness and civilization to varying degrees of low estate, until nearly a thousand years had passed, when through great wickedness the government was destroyed and the nation fell into anarchy and spiritual darkness. They degenerated into heathendom toward the close of the fourth century A. D. It is understood that the native American races are the remnants of this people.

Thus the so-called Indian races of North, South, and Central America today, whose number is estimated at between ten and fifteen millions, comprising many nations and tribes, and who have lost the knowledge of their own identity, remain the "fruit of the loins of Joseph," for (making allowance for

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some mixture of other tribes of Israel) they are of the lineage of Joseph through Manasseh and Lehi. They are the branch which was broken off, and it is specifically with this people that the prophecy of Joseph deals; it is from them that the choice seer is to come, and it is to them that his work will be directed, as we shall see.

The Prophecy of Lehi

Lehi was the head of the little group of two families and one extra man which left Jerusalem B. C. 600. He was a prophet and priest, and received divine direction in his journeying. When he had become old in the new land of America and was about to die, he gave his last instruction and blessing to his posterity. He had become familiar with the prophecy of Joseph for it was written in the sacred record, known as the plates of brass, which he had brought from Jerusalem, and with the Spirit of prophecy resting upon him he quoted this prophecy with slight variation, and applied it to his own people. He held them to be the branch broken off from the seed of Joseph, and from which the Lord, in the latter days, would raise up a righteous branch.

Lehi clearly indicates that the choice seer whom God will raise up in the latter days will be of the loins of Joseph through this branch, and that his work would be among the seed of the loins of Joseph. Lehi had finished quoting Joseph's prophecy and now proceeds to declare his own prophecy by the Spirit of God. He said:

"And the Lord said unto me also, I will raise up unto the fruit of thy loins: and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writings of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it." (*Book of Mormon;* 2 Nephi 2: 36, 37.)

This man who is to be raised up from the loins of Lehi is not a different seer from the one spoken of in the prophecy of Joseph. He is to "write the writing of the fruit of thy loins," that is, to translate for his people the record of their fathers which they had lost when they went into sin and darkness, which is the same work of which Joseph prophesied when he said, "unto him will I give power to bring forth my word unto the seed of thy loins." Lehi goes on to say, "And it shall be as if the fruit of thy loins had cried unto them from the dust; . . . and they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them." The posterity of Lehi were to write the sacred truth, and after many generations had passed, and their children had dwindled in spiritual darkness, these writings were to come to their benighted posterity in the latter days. A seer would be raised up to bring them forth.

The Seer to Be Through Joseph the Son of Lehi

Lehi not only states that this seer is to be of his own lineage, but that he will come through the line of his youngest son whom he had named Joseph.

Before quoting Lehi upon this point it is necessary to remind the reader that the patriarchal Lehi had been blessing his sons and grandsons, as many as were willing to receive his blessing, and he had now come to the last one, his youngest son who was but a lad. It was while blessing this boy, Joseph, perhaps with his hands upon his head, that he said to him, "The Lord bless thee for ever, for thy seed shall not utterly be destroyed." He was speaking under the indictment of the Holy Spirit. Coupling himself and his son with Joseph of Egypt from whom they were descended, and also with the prophecy of Joseph concerning the righteous branch, he introduces his prophecy regarding his son with these words:

"For behold thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord would raise up a righteous branch unto the house of Israel," etc. (2 Nephi 2: 5-7.)

What occasion had Lehi to introduce this prophecy of Joseph of Egypt into the blessing of his son unless it had some special application there? In bringing it in there must have been some purpose in view: there must have been some connection between the prophecy and the boy or its use at that time would have been most inappropriate and inconsistent. As it was, this whole prophecy of ancient date as quoted by Lehi, was a part of the blessing pronounced upon the head of little Joseph. Its significance was that it was to have its fulfillment through this boy in one of his posterity down in the latter days. In other words, the choice seer of whom Joseph of Egypt prophesied, was to come of the lineage of Lehi through his son Joseph. Lehi says just this in his own prophecy over the boy:

"And now, behold my son Joseph, after this manner did my father of old prophesy. Wherefore, *because of this covenant* thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book. And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great

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in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou, Joseph." (2 Nephi 2: 44-48.)

Thus the prophecy of Joseph was brought over and placed upon the head of Joseph, the young son of Lehi, through whom it was to have its fulfillment as pertaining to the raising up of the choice seer, the "one mighty." No wonder that Lehi ended his blessing with the words, "And now, blessed art thou, Joseph."

Our application of these prophecies of both Joseph and Lehi to Joseph Smith is a mistake. In no possible way did Joseph Smith fulfill them. They are yet future. These prophecies deal with the restoration of Israel which begins with the raising up of a mighty prophet, a seer who shall first restore the lost record of the branch of Joseph, and by the great power of God which he shall receive, turn his benighted people to the Lord and to salvation. This movement is to spread to all parts of the house of Israel wherever found upon the earth.

The Record That Is to Be Brought Forth

There are two principal records kept by the house of Joseph: first, a record begun probably by Joseph himself in Egypt, and kept by a succession of inspired men of his family line through Manasseh to Laban, 600 B. C., from whom they passed by divine intervention because he had become corrupted; to Lehi, a righteous prophet whom the Lord was leading at the head of a colony to America, and who was in all probability a younger brother of Laban, holding the right of succession when Laban proved unworthy. This record came to an end at this time but was preserved and published to the Nephite people, serving a most important purpose in giving to them a knowledge of God and his law. It was their Scripture. Second, a record begun by Nephi, son of Lehi, upon plates of gold, referred to modernly as the "first plates of Nephi," and continued by a line of successors, all of Nephi's descent, from about 600 B. C., to 384 A. D., when Mormon at a time of national destruction deposited them in the Hill Cumorah, their present resting place. They may be considered a continuation of the record upon the plates of brass, for the two give an unbroken history from Joseph to Mormon, a period of over 2,000 years.

The *Book of Mormon* which was brought to light in 1827 through the instrumentality of Joseph Smith, is a small abridgment of the record kept upon the plates of Nephi, made by Mormon before placing them in the earth. Moroni his son wrote the final chapters and deposited the abridgment in the earth, presumably in New York where they were revealed to Joseph Smith. This work is quite incidental to the greater record upon the plates of Nephi, and was designed primarily for the gentiles, from whom it will eventually go to the remnants of Joseph.

The Plates of Brass

Of the plates of brass, Lehi prophesied "that these plates of brass (*i. e.,* the record upon them) should go forth unto all nations, kindreds, tongues and people, who were of his seed." (1 Nephi 1: 169.) They are not to go to the gentiles.

As showing that this record will be brought to light by the seer we note the following prophecies, which have particular reference to the promises and covenants God made to Jacob and Joseph, and which are written upon the plates of brass, which covenants and promises are to be brought to the knowledge of his people by the seer.

"And he shall bring them to the knowledge of the covenants which I have made with thy father" [Jacob]. (Genesis 50: 28.)

"And now I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt: for behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass." (2 Nephi 3: 1-5.)

"The prophet Zenos . . . and also Zenock . . . testified particular concerning us, who are the remnant of their seed. Behold our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem?" (3 Nephi 4: 71-73.)

These statements show that Jacob and Joseph, and also Zenos and Zenock who were prophets in the line of descent between Joseph and Lehi, all spoke of their posterity, the remnant, which both Nephi and Mormon say means "us," the Nephites. It is these prophecies containing the promises and covenants of God which the seer is to bring to the knowledge of his people. Since they are written upon the plates of brass it means that that record is one to be brought forth by the hand of the seer.

The Plates of Nephi

When Ammoron, in 320 A. D., buried these plates with others during a time of civil war and destruction, Mormon says that he hid them up unto the

(Continued on page 19.)

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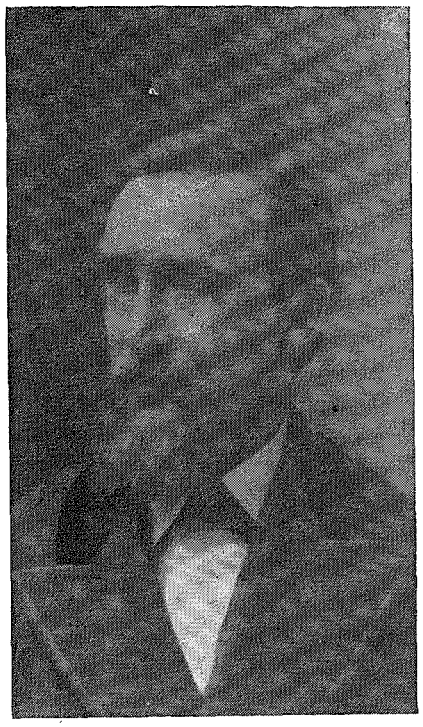
Apostle T. W. Smith and Sister Helen Smith

By Rhoda Sherman Hunter



T. W. SMITH

Apostle T. W. Smith and his wife Helen came to Oak Lake, Becker County, Minnesota, in July, 1875. I understand that at that time the church did not supply their missionaries with traveling expenses but funds were collected where they labored. Brother Buckley B. Anderson was the one who sent for Brother Smith.

There were several families living at Oak Lake at this time—Anderson, Burdick, Cutler and Sherman—some of whom were members of the Reorganization having been baptized at Manti, Iowa, in 1863, at the time of the visit of Joseph Smith and W. W. Blair. Brother Anderson and his wife were among those baptized at that time.

Brother Smith baptized enough at Oak Lake to organize a branch. Among the converts at this time was Lois Cutler, widow of Alpheus Cutler, who was leader of the Cutlerite faction. She made her home here with her daughters, Mrs. Lois Sherman, and Mrs. Sallie Anderson, wife of Buckley Anderson. Brother Smith told her that her former baptism still held good, but she desired rebaptism. The record shows that Lois Cutler was born at Lebanon, New Hampshire, September 24, 1788, and died at Oak Lake, March 28, 1888, lacking only about six months of being ninety years old.

After the organization of the branch at Oak Lake, Apostle Smith and wife, in company with some of the Andersons and Shermans, including Grandmother Cutler as she was called, made a visit to Clitherall, where they had many relatives and old-time friends.

The visitors were well received in Clitherall and were made welcome in the homes of the Cutlerites, T. W. Smith and wife staying at the home of Uncle Lute Whiting, where Brother Smith helped the men in the fields and Sister Smith helped with the housework and washing. She was very particular about washing and ironing her husband's shirts, called "b'iled shirts" then, a stiffly starched front containing numerous pleats and tucks and a row of eyelet holes for the insertion of shirt buttons.

Sister Smith had some very fine dresses given her by a sister living in the East. Before coming to Clitherall she was told not to wear her fancy clothes as the Cutlerites ruled for plainness of dress—and do yet, for that matter. So she made herself a brown cloth sun-hat with a wide stiffly starched brim edged with tan, and a full crown buttoned on. Even at that she was the best-dressed woman at the settlement. The headgear of the Clitherall women was the slat sunbonnet.

Brother Smith preached in the Cutlerite log church with great freedom and settlers from far and near came to hear him. He also preached and baptized at Whiskey Creek, eight or ten miles south of Clitherall where there was a saw mill; at Silver Lake about the same distance northwest; and at the schoolhouse in Battle Lake, the only building there at that time. An old Methodist minister was a regular attendant at these meetings in Battle Lake and would bring his big Bible and verify all of Brother Smith's references. Two brothers named Craigie, lately from Scotland, but then living at Balmoral, ten or twelve miles distant, who had heard some of the best ministers of the old world, came regularly and said they had never heard such good preaching. Brother Smith *knew* the Bible thoroughly and had a forceful and pleasing address; he was an eloquent speaker, yet easily understood, and was a kind friendly man. (The record of the branches organized during these two months of July and August shows a total of fifty-one baptisms performed by Apostle Smith.—A. K.)

His candidates for baptism were well-grounded in the principles of the Gospel. Before baptizing he always asked them in regard to their understanding of faith and repentance, as to how they should live after baptism, etc., and he explained things to them. One candidate told him, "I've been brought up to believe the Bible, but I don't believe Joseph Smith is a prophet."

Brother Smith answered, "You don't need to worry about Joseph Smith; just put him to one side. But don't say that you 'won't' believe him, or that you don't want to, and I'll guarantee that you will have a testimony to the truthfulness of the work." And this prediction has been literally fulfilled.

Sister Smith was a true helpmate to her husband, cultured, refined and gifted in the gospel. She had the gift of prophecy, of tongues and interpretation of tongues. She delivered a prophecy to Warren Whiting in the old log church, telling him that the Lord had a work for him to do and admonishing him to prepare for it. She also spoke in prophecy to me at Silver Lake and it has been literally fulfilled. She told of wonderful experiences in the gospel and she herself was healed of a terrible pain in the side while a guest in the home of William Corliss at Clitherall. I was told by Roseltha Corliss that Sister Smith stood up in the wagon, as they were ready to start on their return trip home, and delivered a prophecy. It must have been encouraging for afterward she sang a hymn that was in our old hymn book:

We have heard from the bright, the holy land, we have heard;
And our hearts are glad for we were a lonely pilgrim band,
Weary and worn and sad.
They say green fields are blooming there, that never a blight shall know,
And the desert wild is blooming fair, and the roses of Sharon grow.

(Continued on page 19.)



HELEN SMITH

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The Work of Women

Pauline James Arnson

Since the conference of 1934, at which time the members of the Women's Council were appointed, the direction of the general program for women has been in their care. In September, 1935, regular monthly meetings were begun, and we have endeavored to carry on the plans and ideals of past leaders, adapting them to our present needs.

The perfection of the zionic home is the goal of our endeavor; in other words, the development of a high standard of spiritual excellence and a loyal church attitude by all those who reside therein. This is the first consideration. Physical, mental, and moral development are also important, and the chief objective can be more easily reached if these are given adequate care.

Latter Day Saints are distinct in that they are not separate branches of people, interested only in their immediate local problems and progress; but they are tied up, and concerned with, the general church and its aims. They desire to be in touch with the forward movements of the church. There are several ways in which this may be accomplished. The conference and reunion sessions, and the church papers furnish much beneficial information. Still, there are many who cannot avail themselves of these opportunities, and therefore need some other means of communication.

In the past year, we have tried to get in touch with our women in various parts of the country, that their interest might be aroused, if dormant, or stimulated, if already active, and so with the splendid cooperation of district presidents in reunion sessions, district women leaders have been selected, the names being sent to us for recommendation, filing, and reference.

There has been little said about organization, for we desired it to be flexible. The most important consideration is that the women's work go forward to the accomplishment of the goals. However, in every movement, some sort of organization is essential. The district leader seems to be the logical person to point out the way. She can be in touch with the General Council and through her and her council, the unified thoughts and plans can go out to the branches, so that all may be working together for the desired end. It is understood that all groups cannot be interested in, or be doing the same thing at the identical period, for the ages of the members, past activities, and present aims must be considered. However, at some time or other, all women are interested in the same subjects.

To further clarify, the personnel needed for the work is as follows:

1. DISTRICT ORGANIZATION:
   a. The district leader—"Nominated by the council after due consultation with stake or district authorities—such nominations to be ratified by the women of stakes or districts concerned."
   b. The district council—Leaders selected from local department heads, after consultation with authorities. Those who can meet together occasionally to plan concerted efforts for their district.

2. THE LOCAL ORGANIZATION:
   a. The leader.
   b. Secretary (to keep the records).

These two are essential. However, if the group is large, others may be added to carry on the work, such as the friendly visitor, who may help the pastor in looking after the unfortunate, and visit the sick and discouraged. Where the membership is small, much of the work will be done by the leader who can be assisted by those who desire to help.

The work of the district leader, as before mentioned, is to

1. Endeavor to organize active women's groups in all branches of the church.
2. Stimulate and arouse interest.
3. To keep the district up-to-date in church affairs and aware of the general movements.

We hope that those districts which have not as yet organized will do so as soon as possible, that they may more adequately assist in the Master's cause.

BLAZING TRAILS WITH AN AMERICAN PROPHET

(Continued from page 6.)

make it interesting to the radio audience and still preserving the deeply religious purpose of the whole sometimes seems hopeless. Our KMBC production men meet us with cries of "More comedy, more comedy, please!" At the same time we receive welcome and very inspiring suggestions from our church officials for the emphasis of certain significant details of church history or doctrine.

We appreciate both questions and comments on the programs. Will *Herald* readers who are listening in outlying places please drop us a line of comment, criticism, or suggestion? Let us know if the broadcast is meeting the needs of the church as you see them in your community. Address communications to S. A. Burgess, The Auditorium, Independence, Missouri.

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For Better Health

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

Apoplexy

A lady was in my office today who stated that a member of her family had just passed away with apoplexy. This caused me to think that an article on this dreaded disease might be of interest to my *Herald* readers.

A person is said to be suffering from apoplexy when he suddenly becomes unconscious from the rupture of a blood vessel in the brain, or a broken artery.

This disease seldom comes on before middle life and is usually more prevalent in the aged. However, my attention has been called to some cases in the comparatively young, and modern youth may from now on become victim due to the promiscuous use of alcohol, tobacco and other forms of dissipation.

As the years advance the arteries tend to become more brittle. Especially is this true in those people who overeat or are addicted to the use of alcohol, opium, coffee, tea, etc., and great care should be taken not to endanger the health by the promiscuous use of these poisons. It is also dangerous to take a cold or a hot bath after eating a full meal. Apoplexy may also be brought on by severe emotional strain, or coughing, vomiting, or any kind of strain that would cause a congestion of the blood vessels of the heart. And I might also mention syphilis, disease of the kidneys and lead poisoning. It may be brought about by anything that will interfere with the blood stream such as a clot or some foreign body in the circulation.

Any person suffering from heart disease should put himself under the care of a physician as these people may easily become victims of apoplexy. Frequently in making a physical examination a physician is able to detect the danger. Often he may become suspicious if the patient complains of headache, dizziness, confusion of the mind, loss of memory, the failure to be able to articulate words. A person of amiable disposition may suddenly become morose, dejected and irritable. There may be a weakness of one of the limbs, numbness or tingling in same, or a feeling of coldness in a member. Other symptoms might be double vision, weakness of the tongue or a paralysis of the facial muscles.

The symptoms which I have mentioned above are not indicative that one has this disease but any of them may serve as a warning that something is wrong. In many cases, however, there are no "warnings," the hemorrhage occurring suddenly, but usually some symptom will occur just previous to the loss of consciousness, such as a severe headache, slight or intensified vertigo (giddiness) with nausea and vomiting. The tongue may become paralyzed, making speech impossible, or there may be delirium or incoherent rambling or the victim may gape incessantly, having a feeling or an intense desire for sleep. Some patients complain of a weakness in the limbs and a feeling of exhaustion or one limb may be seized with extreme numbness and tingling.

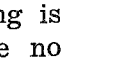
There are a great variety of ways by which the attack may be announced hours or minutes before the fatal blow. When the attack proper occurs there is complete muscular relaxation and abolition of reflex movements, the respiration and heart action continuing. In some cases it is impossible for the victim to swallow, while others are able to take medicine and some food. In some of the milder cases consciousness may return in a few minutes but it is usually from half an hour to three hours.

One attack is likely to be followed by others. In any case a physician should be called immediately. The patient should be placed quietly in bed with the greatest gentleness for many lives have been lost due to overzealous helpers. The clothing should be loosened, especially about the throat and the slightest movement may further increase the escape of blood from the ruptured blood vessel. Hot water bottles should be placed at the feet and between the thighs and if an ice bag is available one should be placed on the head. The head should be slightly raised without bending the neck and the body should be turned slightly on one side so that the tongue will not fall back. If an ice bag is not obtainable cold compresses may be used instead. Do not try to encourage the patient to swallow anything before the arrival of the physician.

One of the most necessary things is to have the patient in a quiet room free from excitement of any kind. The room should be darkened and the windows thrown wide open.

When the patient returns to consciousness care should be taken that bed sores do not occur. The position of the paralyzed limbs should be changed frequently.

It is the duty of the physician to be extremely cautious about the diet and when the patient is able to be up and around he must lead a quiet life, free from any worry and excitement. The skin should be always kept warm and warm baths should be followed by a rub down. Regularity of the bowels is of extreme importance.



No one is so much alone in the world as the denier of God.—Richter.

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The Memoirs of President Joseph Smith (1832-1914)

Edited by his daughter Mary Audentia Smith Anderson

Chapter 35 Continued—

The girl may have been conscious of her unusual size but she had learned to carry herself well and was much more cultivated and attractive than some of her better-looking sisters, bravely bearing what some might have deemed a misfortune. She was sufficiently talented in music to sing and play well, and took a willing and intelligent part in the services, being entitled to a great deal of credit for their success. Trying to keep track of some of the family I have learned that this girl married a young farmer, but was unfortunately soon overtaken by illness and died some years ago. The father has also passed away.

A Busy Conference

The conference of 1898 had decided not to hold one in 1899. The great increase in membership, the organization of numerous branches and districts, and the ordinances of individuals at home and abroad had kept the spiritual authorities of the church in constant activity, and it was thought no harm could come to the work by having a two-year interval. For some years the assembly had been confronted by an increasing number of agitating questions to be decided, which with an increasing amount of quorum business to be transacted had served to greatly prolong the conference sessions. It was thought that much of the routine business and a crystallization of general opinion might safely be left for a longer interim to the consideration and decision of the executive ministrial force. Thus it happened that the "conference of 1899" had been "conspicuous by its absence," as the saying goes.

Hence, when the conference of 1900 convened after the two-year interval it was with a full attendance of the leading men, augmented by the presence of many others newer in the field work. This fine attendance caused a feeling of great satisfaction which merged into relief as, proceeding with the business, it became apparent that no harm had come to the work through the innovation. However, some doubted the wisdom of adopting the custom as a permanent rule. Though efforts were made then and since, the church has not decided to repeat the experiment and no further omission of that kind has occurred.

The conference of 1900 was trying owing to the great volume of business that had accumulated, and I was glad to rest a while at its close.

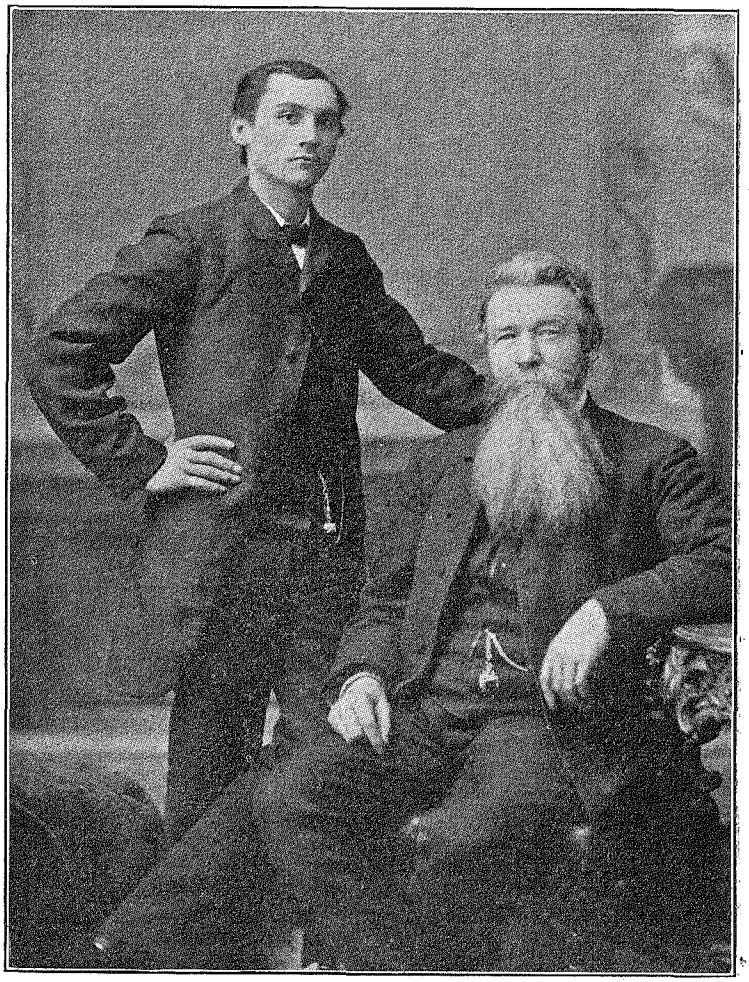
My first subsequent trip from home was in May when I went to Independence to fulfill a direction given by the conference, viz., the ordination of Brother Ellis Short to the office of Bishop and Brother W. H. Pease to that of High Priest, a counselor to Bishop Roderick May. These ordinations I performed as required by law, the day being Sunday, May 13, and returned next day to Saint Joseph and home on Tuesday.

On Canadian Soil

By consultation with my associates and in accord with my own wishes and the wishes of a large number of Saints in Canada, I decided to make a tour of the greater number of our branches in the nearer portion of that Dominion. The work has assumed considerable proportions there under the assiduous labor of Apostle John H. Lake coupled with the restless activity of the young Elder, Richard C. Evans of London, Ontario.

I left home on June 7, with a conference at Tilbury in the Western part of Ontario as first objective. This place was a new choice for a conference, selected because it was believed by local and missionary authorities that it would attract a large attendance of Saints from Detroit and other Michigan points nearby as well as from Canadian branches. Tilbury was reached in good season for the sessions which began on the 9th.

Brethren Evans, Frederick Gregory and others met me at the train and conducted me to the place of meeting. A large hall had been secured—used normally as a city skating rink, I believe—and with it an adjoining set of rooms which were turned into refectory and kitchen. A corps of commissary operators were on hand who, under the management of two brethren and their wives, successfully carried forward that feature of the conference. It proved to be self-supporting, so far as finances were concerned.



A very interesting picture of the veteran John Lake, one time member of the Quorum of Twelve, and the youthful R. C. Evans, destined to occupy as Apostle, member of the First Presidency, and bishop. Speaking of the work in Canada, Brother Joseph says that it had assumed considerable proportions "under the assiduous labors of Apostle John H. Lake coupled with the restless activity of the young elder, Richard C. Evans."

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The meeting here had been something of an experiment, but with the competent assistance of Brother R. C. Longhurst of Vanessa, the Bishop's agent, David Snobelin—an excellent business man—and the cheerful cooperation of local men and women, it opened under favorable auspices. The attendance of Saints was excellent, but that of outsiders proved much less than had been hoped.

Among the Saints I remember at these meetings were N. C. Lyddy and wife, McDonald and wife, Jacob Hager, wife and son, Brother St. John, and the Hildreth family. I became the guest of the family of Mother McLeod, where I was excellently entertained for lodging and breakfast, taking my other meals at the hall. The usual conference activities marked the occasion—prayer meetings, sacrament, and preaching, afternoon and evening. My notes mention the ordination of Brother St. John to the office of Seventy, and Brother Snobelin to the office of High Priest.

On Monday Brother Evans and I went to Chatham where I spoke that evening in the Saints' hall. My recollection of this first effort here was that there was considerable excitement and opposition reported, and some rebellious spirits undertook to start trouble but were promptly taken in hand by the police and subdued. It had been feared an attack would be made upon us if we got upon the stand to preach, but if there had been any such design it did not materialize on either of the two nights I occupied there.

At this place I was the guest of Mr. Fred Dunne and wife Jane, nee Hildreth. With her sisters Margaret and Annie, Sister Dunne had attended the Tilbury conference over the week-end. Mr. Dunne was a promising and prosperous young jeweler who later removed his family to Independence, where Sister Jane and her sisters, now Mrs. Sturges and Mrs. Williamson, have been active workers in the Laurel Club and other church circles. The members of the Hildreth family were all great friends of Brother Evans.

These good people arranged a trip to Detroit while I was with them. It was to be accomplished via Lake Saint Clair and the canal. So, one morning a jolly party of us took the street car to the boat landing. There were Fred and Jane Dunne, "Maggie" and Annie Hildreth, Fred Gregory, "Dick" Evans, and myself, with some other young people to join us at Detroit. I had anticipated some pleasant visits with Brother Evans on the trip, but to my surprise about the time the little vessel—the *City of Chatham*—plowed out into the Lake that young man appeared to be overcome by seasickness. He scarcely ventured out of his cabin all the way across, for simply a look at the waters would bring him to fresh qualms of discomfort.

I had always enjoyed getting out into the front of a boat where I would fancy myself a part of the plunging and plowing vessel. I tried to induce him to join me there, but all in vain. Mr. Dunne obtained some magazines or books and spent the time by himself, reading and smoking. The young women of the party, however, went with me to the forward deck, and I found them very bright and intelligent comrades indeed, good conversationalists, and well informed about the locality through which we were moving. The country was in full bloom and I greatly enjoyed the little ride by water along the shores of the pretty lake.

We reached Detroit about ten-thirty, where we were joined by quite a little picnic party, and all proceeded to Belle Island, a noted pleasure resort. There we spent the day in looking at the animals in the zoo, visiting in little groups or all together, eating our splendid picnic dinner, and enjoying many of the various sports and games provided. I could but think that had my brother Alexander been with me, we would have taken one of the boats for hire nearby and enjoyed an excellent outing on the water, recalling some of our old boyhood pleasures on the broad breast of our old playfellow, the Mississippi.

The weather was fair, and the company most agreeable. The time passed rapidly, and about four in the afternoon we reembarked for Chatham, reaching that city in the twilight with memories of a happy day. The only thing amiss had been Brother Evans' *mal de mer*. I could not forbear poking a little fun at him, remarking that I believed he would get seasick walking on a plank across a little duck pond in a stable yard!

I must not forget to mention a member at Chatham who has stood manfully at his post through a good deal of distraction in and out of the church and has won his way to the fullest confidence of the people, so far as I know. I refer to Brother James H. Tyrrel, Bishop's agent. He was a dealer in musical instruments and sewing machines. I was very glad of this opportunity to make his acquaintance and get a better understanding of his labors and his value. He did not always please everybody—who does?—but as usually happens in such cases some of those whom he did not please were in that spirit of criticism and opposition simply because they could not make him conform to their opinions or act to suit their convenience.

One day while in Chatham I had lunch at Sister Bardwell's. Brother Fred Leverton and Sister West were also present. In the afternoon we repaired to the Ball Park and saw the London team defeat the Chatham players, five to one.

London and Vicinity

From Chatham I went to London where I was the guest of Brother Evans, this city being his home. Appointments to preach were filled and considerable visiting done. There was a little coterie of Saints who lived quite near each other which included the family into which Elder William Fligg married and an excellent elderly lady, Grandma Hunt. There was quite a fair-sized congregation of members at this place.

The city was alive with military operations at the time of my visit, an encampment of three thousand soldiers being established in one of the parks. Brother Evans and I visited this camp and watched the companies go through their intricate and precise military evolutions. Martial music, the sight of men in martial array, and other display of military ceremonials always stirred me deeply, and I greatly enjoyed that afternoon. At the time there was a great deal of talk prevalent concerning the Boer War and for and against the Boers having home government. Strong feeling against coercive measures seemed to prevail, and yet we heard the proclamation read indicating that enlistments for war service were being made up.

Provided with a little lunch we stayed on the grounds until evening, being joined by Sister Evans and other members of the branch assembling to witness the fine display of fireworks scheduled. The grounds were so arranged that spectators sitting at ease on the hillside could see the fireworks plainly without having their view interrupted by trees or buildings. I remember two set pieces which were quite unlike any I had ever seen. One was the figure of Lord Roberts, then a most popular general, and the other was that of Queen Victoria. Both were received with unbounded enthusiasm, for Canadians are quick and eager to express patriotic fervor and loyalty. Nothing occurred to mar the pleasure of our little group except the temporary intrusion of an enthusiastic provincial "drunk," who was quickly taken in hand by police. It was between ten and eleven when we reached home—for we took no part in the dancing that seemed to be the popular diversion after the fireworks.

From London I went to Saint Thomas, where on Friday, June 15, a session of Sunday school convention was presided over by Brother George Tomlinson and Elder Evans. The latter and I were placed in charge of the conference meetings of the ensuing two days. The services passed off pleasantly, both of us bearing our part in what ministry was required. If performing the rite of baptism might be considered an acknowledgment and seal of my mission, that, too, was effected, when on Monday James Smith, John Andrews, and Earl Johnson were inducted into the church.

Here at London I met two brothers married to the sisters Reilly. The wife of one, Joanna, was called "Joe" and was a most energetic, stirring, moving spirit, keeping everything in mind and motion. Part of the time I was the guest of Brother James Reilly, a railroad man just then enjoying a vacation, and part of the time of Brother Pierson. I blessed a child—Walter LaVerne, son of William and Louise Walker.

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An interesting and successful man whose acquaintance I made here was one Albert Davis, once superintendent of one of the principal railroad shops but later called to a higher position.

Quite unlike his character was that of another man also met there, an orator or agitator for some socialistic order or other. His name was Compton. Because of the loss of a leg in an accident he had been forced to find employment suitable to his lack in physical activity, and was, as I recall, secretary for a labor union or two. He was very loud in his argumentation, and in conversing with him I could but conclude that his unfortunate injury had soured his temper to some extent. He was hardly as tolerant as I thought he should be. I am glad to add that after events proved the impracticability of some of the very radical views he took such pains to express loudly and vehemently his viewpoints became considerably moderated.

It was June 19 when I returned to London. Brother Evans took special pains to conduct me about the city wherever he thought I would find anything to enjoy or examine with interest. He seemed always to be in motion in some direction or other. On some of our excursions he and Sister Evans would travel on their bicycles while I would ride passively along in a comfortable buggy drawn by some sedately-jogging nag.

One place we inspected, I recall, was a large candy and biscuit concern, called the Perrin Factory. London impressed me favorably as one of the most pleasant towns I ever visited. It was here the gospel had found Brother Evans and here he had early espoused its cause in active service while yet a very young man. His labors joined to those of several other men—Joseph Luff, John J. Cornish, John Shields, J. A. McIntosh, Samuel Brown, Arthur E. Mortimore, Daniel Macgregor, Frederick Gregory, and others—had resulted in scattering the seeds of the kingdom pretty well all over the country, and quite a fine following had been secured.

Niagara Falls

On Saturday, June 23, Brother Evans and I left for an assembly at Niagara Falls, where there was to be a church dedication. Under Brethren William Place, Biggar, Plato, William Strausse, J. H. Mortimore, and others, a little group had built a chapel, twenty-six by forty, costing fourteen hundred dollars. It was all finished, inside and out, clear of debt, and the Saints over a wide territory were invited to come and help celebrate the successful termination of their efforts and be present at the dedication.

My wife's sister Mabel, who had gone to Lamoni to attend the General Conference in the spring, had remained a couple of months to visit. She was on her way home about this time, and stopped off at Niagara Falls for this celebration. She was lodged at the home of Sister Hillis and fitted in agreeably with the sisters, making many new friends besides meeting old ones. Among the group, I recall Annie and Mamie Phipps who because of joining the church had been rather ostracized by their family. They were taking care of themselves, one being engaged in the dining room of a big hotel on the New York side of the River, while the other worked in a store which specialized in women's fashionable furnishings.

The sisters of this branch had done their part of the work in connection with the new church in a very admirable manner, having furnished the auditorium with great completeness and excellent taste. The services proved eminently successful and were well attended, the preaching was said to be good, and altogether the dedication on the Sabbath was a quiet, happy, spiritual occasion.

Brother Plato was a machinist, a frank, outspoken Englishman and a real leading spirit among the people of the branch. His home has been for many years a stopping place for the Saints in visiting the Falls, many a missionary having partaken of the fine hospitality of the family.

On Monday a small party which my notebook indicates included H. Miller, M. Osborne, F. Miller, D. Holman, Lottie Hagerman, Mabel Clarke, three little girls, and myself, visited the Falls, going over to the American side. The water was low, for it was the summer season, and besides, an enterprising manufacturing and general utility company, securing a grant from the New York legislature backed by an endorsement of Canadian authorities, had tapped the river some distance above the famous cataract and, tunneling through the rocks, had created an extensive water power plant on the American side. This plant was supplying energy to a number of manufacturing concerns on that side, but the project had not yet extended to the Canadian side. By inquiry I learned it was estimated that through this operation of Yankee ingenuity about one-seventh of the water volume had been diverted, which, taken with the usual decrease of summer, had caused numerous small islands to appear above the Falls, highly exposed to view.

Plank walks and bridges had been built all around and among these islands, beginning and ending with the small platform which extends out a way over the American part of the Falls. This was the most beautiful section of the great horseshoe of falling water. Standing at its railing, one could easily feel that impulse—said to be natural to human beings in such situations—to throw himself into the raging and seething waters below, and thus get rid of this world altogether if he yielded! Neither Mabel nor I, however, cared for that kind of exit from this life—nor did the others—and we all eagerly assembled to make a tour of the little islands instead.

The party took also the interesting trip on the steamer, *Maid-of-the-Mist,* which nosed up almost under the Falls, appearing to plunge herself right at the great wall of water falling down in the middle of the semi-circle. For the trip we all donned slickers and caps, and I think I can still see the eager and alert interest shining in my sister-in-law's face as we stood on the little deck watching the sturdy boat drive up into that powerful current as far as her strength would take her, then ease away a bit, again to renew the attack on the dense bank of falling water.

The feat looked dangerous, but the risk was more seeming than real, for no power could have driven that little boat through that curtain, or allow it to successfully combat the strength of that torrent which boiled over the lofty rim and dashed into the rocky caldron one hundred and sixty-seven feet below!

Some of the party put on slickers and walked under the Falls behind the great sheet of water, through which they could peer as through a transparent curtain. I think this excursion was taken from the Canadian side. I did not take the venture, for I was none too sure of my footing and a slip there might have meant being carried down the river and through the rapids—a journey I did not care to invite since it was one not to be successfully accomplished except through exact and careful preparation and then only at great hazard to life.

Going back, we disembarked from the *Maid-of-the-Mist* and met the others, with two or three of whom Mabel then departed on a shopping expedition. I purchased a pair of baby shoes, which I put in my pocket to carry into Canada, thus becoming *particeps criminis* to a smuggling operation! Later on, our party reassembled at a given rendezvous and started back over the big bridge in the midst of some lively speculation as to whether or not the customs officers would search us or make inquiry about any purchases made on the United States side. Of course we all looked very sedate and innocent as we approached the toll gate. Whether the officer was there or not, I do not know, for aside from collecting the toll we were not stopped or questioned.

This may have been a fortunate circumstance; as was also the fact that the *sizes* of some of these very respectable young women escaped observation as we passed, for when we got over to the Canada side it slipped out, with much giggling and merriment, that several of them had purchased shirt waists which, instead of being carried in hand, had been put on, one over another, and thus had been worn by the shoppers as they walked across the bridge—truly "as big as Charlie" and as dignified. This stunt afforded considerable amusement; at least it did for me, for aside from the little shoes I have mentioned I had not been aware that any contraband goods was being carried by any in our crowd, until it was revealed so merrily after we had crossed.

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The following day Brother Evans, D. Holman, Mabel and I went down the Cliff Road to Queenstown, past the whirlpools on the Canadian side, and there met Brother and Sister Faulds, Brethren Mortimore and Biggar, and Sisters Pettigrew and Mamie Phipps. We made an excursion to Brock's Monument, then crossed to the New York side, and returned along the American shore to Niagara Falls. This was a very pleasant outing and enjoyed by all members of the party—a very jolly group indeed.

It was the 27th when the people separated. My sister-in-law took a train for Toronto and Brother Evans and I went to Chippewa. There we visited Lundy's Lane again. Two things there created within me a feeling of desolation. These were the abandoned hulls of two large sailing vessels—just rotting hulks, lying like ghosts of the past in the still waters of the little lake.

Another interesting trip we took was over the trolley line from Niagara Falls on the American side to Buffalo, twenty-two miles away. The day was chilly and the rapid movement of the car created a strong current of wind against which we had little protection. At Buffalo we walked around, seeing the sights, until we were tired, and then sat down in one of the pleasant lounging places provided. Brother Evans scouted out and secured a little lunch which we ate leisurely, enjoying the rest and refreshment.

On the trip I had the misfortune to lose my glasses; and so, since I could not read the papers, we filled with chat the interims between "seeing things"—and had a real good visit. We talked of the church work we were striving to do, and wondered how we could ever obtain a satisfactory hearing in such a large city as Buffalo. It appeared a difficult task indeed, for the whole town seemed taken up only with sight-seeing and enjoying the pleasure and wonder of Niagara Falls, so near by.

We discussed the Falls and the diminution of water following the diversion I have mentioned. It seems that all the scientific talk which was current before the fact was accomplished had failed to disturb the residents on either side or to alarm them about its possible effects, but afterwards, when it was discovered that there had been such a decided drift of the current toward the American side above the Falls and so great a lessening of the volume of water running over the top, the wiseacres on the Canadian side had suddenly awakened to the advantage that had been gained by their American neighbors and started to take steps to secure like assets for themselves. This spirit was matched on the American side by a wariness that expressed itself in a very specific and universally endorsed petition addressed to the Legislature of New York protesting against any further diversion of the waters for commercial purposes.

At about this time those having charge on the Canada side obtained a grant which insured them the use of the electrical current generated on this side, provided it could be made available. There was considerable discussion as to the character of the connecting cables that could be laid, but with all the various proposed plans it seemed to be generally conceded on both sides that nothing would be tolerated that would further diminish the beautiful waterfall, for that would be to practically destroy and eliminate one of the greatest natural wonders of the world. I have not learned since whether Canadian enterprise has made use of the electricity originating in the plant on this side of the Falls or not; they may be turning their spindles in the old-fashioned way for aught I know.

After some further sight-seeing in the afternoon we enjoyed a good dinner in the big city by the lake, and then returned to our temporary home in Niagara Falls.

Aside from the others I have mentioned as attending the conference I now recall two men, brothers in the flesh, who bore the name of Brothers. They had joined the church and had become very influential workers, with the rest. There was also an odd young German whom I had met first some years before. He had located a few miles east of Buffalo in a comfortable little house shared by a pleasant family. I was pleased to meet him again and note his happy frame of mind. His name has escaped my memory.

Before leaving this locality I had the pleasure of crossing the gorge on the first rope suspension bridge ever erected and the nearest to the Falls. Some distance below were two bridges, one a solid structure built by the Michigan Central Railway, a single arch from shore to shore, the massive strength of which I could but admire. The other was of wire cable, erected for vehicular and pedestrian traffic which I must needs cross in order to say I had really "seen" Niagara Falls. On the New York side the locality near this celebrated cataract seemed to me quite susceptible of occupation by many people and of sustaining them comfortably.

With Toronto Saints

It was Saturday, the last day of June, when I went to Toronto, where I was met by my sister-in-law Mabel and conducted to the home of our brother-in-law, Archie F. McLean. This place became my home while in the city, and many times since have I (and other members of my family) shared the kind hospitality for which it is noted.

We sat down to lunch just after the "turn of the day," and before the meal was over I was greeted by the appearance of a piece of apple pie. Not suspecting anything unusual, I tasted it, when immediately my faraway Iowa home and all its surroundings arose vividly in my mind. In my delight I laughed outright and said:

"O Duchess of Oldenburgh! Blessed Duchess of Oldenburgh!

Just at the north corner of my house, in the edge of the garden, there flourished two or three trees which bore the very earliest apples of the season. They were fair to look upon and almost from the time they were large enough to be seen were usable and extremely palatable. They were sub-acid in flavor, very tender, and even when too small to pare would cook up into very satisfactory sauce or pies, these good qualities remaining throughout their season.

Mabel had packed a few of these apples in her satchel, on purpose to give me this little surprise. And a surprise it was, for my taste was sufficiently acute and discriminating to recognize at once the marked flavor of the apples so long familiar to me. Mother Clark and the two girls enjoyed with me the hearty laugh I could not restrain at meeting there so unexpectedly so tried and true an old friend as the "Duchess of Oldenburgh!"

The Sabbath day was passed in the usual manner, with prayer and preaching services, at which I spoke to the people trying to build up and encourage. "Dominion Day!" commemorating the day upon which the British Parliament granted autonomy to the Dominion of Canada, is July 1, but since that day this year occurred on Sunday, the celebration throughout the land was held on the following day. It is a festival which calls forth much patriotic demonstration, and to express ours we all repaired to Monro Park on the lake shore, with its additional playground on what was known as The Island.

At Chatham Brother Evans and I had attended the ball game I have mentioned, and so, upon this occasion and under the excuse that I should observe how the game was played here, Brother McLean and I after a while separated ourselves from the others and went to Hanlon Island, where we saw a fast game between two famous clubs. The Canadian press sometimes makes great sport of the Yankees over their national game, but I was glad to witness the struggle here of these spirited American boys, in which neither side gained any special advantage over the other, either in aggressive or defensive warfare. I had seen some exciting games on our own soil but perhaps none, up to that time, more scientific. I think one of the teams was from Rochester, New York, and the other from Columbus, Ohio.

It was a very warm day, unusually warm for that climate, and towards evening we were glad to return to the coolness and comfort of the house—tired, but I, for one, very well pleased to have seen such a scrappy game of baseball in the Dominion of Canada!

(To be continued.)

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THE CHOICE SEER: WHO IS HE?

(Continued from page 11.)

Lord, "that they might come again unto the remnant of the house of Jacob, according to the prophecies and promises of the Lord." (4 Nephi 1: 59.)

Mormon says that "there can not be written in this book (of Mormon), even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part . . . that they may be brought again unto this people, from the gentiles. . . . And when they shall have received this, . . . if it so be that they shall believe these things, (in the *Book of Mormon*), then shall the greater things (the first plates of Nephi) be made manifest unto them." (3 Nephi 12: 1-3.)

These statements point to the publication of the record upon the first plates of Nephi to the remnants of the Nephites in the latter days. Whether this record will be brought forth by the seer is not clear though it is not improbable that it will.

Other Points of Identity

Thus the *Book of Mormon* testimony confirms the Bible as showing the identity of the choice seer. To the twelve points already set forth from the Bible account showing the non-application of the prophecies to Joseph Smith, we are now able to add three others from the *Book of Mormon:*

13. Lehi definitely shows that the prophecy regarding the seer is to be fulfilled in the lineage of his son Joseph. Joseph Smith was not of that lineage.

14. The choice seer is to bring forth the plates of brass and translate them for the benefit of his people. Joseph Smith brought forth the abridged record upon the plates of Mormon but not the brass plates.

15. Bringing forth of the national record of the Nephites from the first plates of Nephi seems also to be a part of the work of the seer. Joseph Smith did not translate this work.

Joseph Smith as a prophet and seer accomplished the work God destined him to do. He occupied in his own place and fulfilled his divinely appointed mission, and it is not necessary to credit him with any work belonging to another. The mission of the "choice seer" is one yet to be performed in the raising up of a righteous branch from among the posterity of Lehi, the aborigines of America. That mission is to be performed by the seer prophesied of by Joseph and by Lehi, and who is to arise from their posterity through the line of Joseph the son of Lehi. He will come from the Indian race.

Lincoln, Nebraska, 2632 K Street.

APOSTLE T. W. SMITH AND SISTER HELEN SMITH

(Continued from page 12.)

There is more of the hymn. I think Brother David Smith composed it. I wish I could get that old hymn book.

They did much good in Clitherall and vicinity. The only human weakness Brother Smith seemed to have was a hasty temper, and he showed it only once. That was when a horse balked. A big wagon load of us had gone down to Clitherall from Silver Lake. Brother Smith had preached twice and it had been a hot, tiresome day. The team belonged to Winfield Gould and Charlie Pierce was driving. As we reached the foot of the long hill about a mile from our destination one of the horses balked. After fussing around quite a bit Grandpa Gould and Brother Smith got out of the wagon and tried to coax the horse to go. They worked about an hour but the horse wouldn't budge. So there was nothing to do but wait. Finally, when it did take a notion to go it started up in such a hurry that Grandpa and Brother Smith were left behind, and Charlie didn't dare stop the team for fear they would balk again. So Grandpa and Brother Smith had to walk the rest of the way home; and under the strain of the day, the weariness of body and the exasperating work with the balky horse, Brother Smith's temper flared up. By the time he reached Grandpa Gould's he was ready to blame his wife for his being left behind and demanded of her why she didn't have the driver stop and wait for him, and he said, "If that was my horse I'd get a gun and shoot it." His wife only said soothingly, "Now, Thomas! Now, Thomas!" And the storm was soon past. But in our family prayers that night Brother Smith begged most humbly and earnestly for God's forgiveness for giving way to his temper.

An incident not connected with Brother T. W. Smith occurred at Clitherall this summer. Elder T. J. Martin of Oak Lake had been told by Sister Sarah Shaw, wife of Marcus Shaw, that her mother, Luana H. Baldwin who was baptized at Manti in 1869 by W. W. Blair, knew that Joseph Smith practiced and taught polygamy. During this summer Mother Baldwin, as she was called, who was making her home with the Shaws at Clitherall became very sick and sent for T. J. Martin to administer to her as she thought she was dying.

During his visit he said, "Mother Baldwin, I have heard that you could give evidence that Joseph Smith was a polygamist. Do you know of Joseph Smith's ever teaching or practicing polygamy?"

"No," she answered, "I know of nothing of the kind. Polygamy wasn't started till after Joseph Smith's death."

Then Brother Martin turned to Sister Shaw and said, "I thought you told me your mother knew Joseph Smith was a polygamist?"

"I found out different," was her reply.

Wherever Brother Smith preached he roused a keen and friendly interest in his hearers, and there would likely have been a great ingathering had it not been for an unfortunate incident that occurred at a prayer meeting in the Cutlerite church at Clitherall one Sunday afternoon. There was a large crowd present, some from St. Olaf, twenty miles to the southwest. Brother Smith had preached with great liberty in the morning and everyone was feeling good and friendly.

During this prayer service some of the over-zealous visiting members made accusation against certain of the Cutlerites and rebuked them with great plainness of speech. Great harm was done; the interest of the nonmembers died out; and the friendship between the two factions were replaced by suspicion and distrust. Brother Smith, after sifting and weighing the matter thoroughly, decided that even if the rebuke were deserved the time, the place and the circumstance made it unwise to deliver it.

To show the length to which this spirit of accusation was carried, the Cutlerites were accused of casting a spell over

(Continued on page 30.)

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The Readers Say---

Why I Am a Latter Day Saint » » »

I am a Latter Day Saint because God called me to be one. It takes years of study and service to fit oneself to be a true and faithful Saint of God. There is a vast difference between being a church member and a Saint. It requires the power of God to make a godly man. Man cannot make himself over alone.

The Lord is at work among us today, changing man from mortal to immortal. A true belief in Jesus is the power of God unto salvation. He has promised: "I will work a work in your days, which ye will not believe, though it be told you." (See Habakkuk 1: 5.) Has he kept his word? Most assuredly he has. We have many instances of the power of God among his people in the gospel gifts. About a year ago my wife was paralyzed. Her left side was completely paralyzed; she could not open her teeth far enough to put one drop of water in the mouth. She suffered this paralytic attack at 4 p. m., and I called an elder at once. He could not come immediately, so I requested that he pray with me at 6 p. m. So greatly did the power of God operate in this instance that my wife was made whole as suddenly as she was stricken, and she was able to prepare and eat supper.

The Father in heaven who has power to take life has power also to give life. Upon one occasion, for ten hours, life could not be found in my wife. Then in a twinkling, she was restored to normal. Do you think God hears and answers prayers? I do not think so—I know he does.

It is our responsibility to live worthy of his wonderful blessings. Let us keep our lives pure, and have faith, hope and charity in our hearts. Let us be real Christians, not just church members—the world is full of church members, and how little they mean to God unless they become Christians! If we are truly his children, we will trust him and do his will.

G. B. MOORE.

OMAHA, NEBRASKA, 220 North 17 Street.

Group to Do a Great Work » » »

About eight years ago, my husband was transferred to Evansville, eleven miles from Reading. Our nearest branch was seventy-five miles from our home. I tried to drive over to Philadelphia to the branch and to other branches whenever it was possible, but it was hard to keep in touch with the church. About three years ago Brother and Sister Morris Whitehead moved into Reading. Then it was not quite so lonesome; a person always felt that there was someone of the church not quite so far away. Last fall Max Farmer, from Port Huron, Michigan, moved in, and this fall, Sister Ledsworth, Brother and Sister Green and two children.

So we got busy and Sunday, December 6, at 9:30 a. m., we organized a church school. Morris Whitehead is our elder; Sister Morgan, superintendent; Sister Whitehead, secretary-treasurer and music director. We are to meet each Sunday at 10 a. m., at 829 Franklin Street. Brother Farmer has consented to be the teacher of the adult class, and Sister Vee Morgan of the primary.

We had as our charter members: Morris and Eleanor Whitehead, Emery, Vida, and Martha Hartman, Max Farmer, Harley, Bernice, and Harley, jr., Green, Sister Ledsworth, Satye, Vee and Robert Morgan.

Sister W. S. Hettrick, Dave and Ada Weisen, of Philadelphia, were our visitors. Brother Weisen organized the group. At eleven o'clock sacrament service was held, nearly everyone taking part. The gospel gifts were given to the group through Brother Weisen, one to Sister Morgan, one to Brother Whitehead, and one to the group. We were told that the Lord had gathered us from different points to build up a great work in this locality. The Spirit was there in power from before the meeting opened until the end.

I want to thank those of my friends for holding us up before God in prayer. Truly your prayers were answered. This was a meeting we shall not soon forget. It proves the Lord's words: "Where two or three are gathered together in my name, there am I in the midst of them." We truly put forth our effort, most of us fasting before going, and we trust that we may have God's Spirit to go on with us, that we may work together in love and that the cause may go forward.

READING, PENNSYLVANIA. SATYE MORGAN.

Grateful for Blessings » » » »

I wish to express my thanks for all the good things which I receive from the *Herald*. First I turn to "The Readers Say," and the letters comfort me many times. When I am discouraged, I read the *Herald* letters and gain strength.

God has been merciful to us. Many times he has healed our sick. He has always been near to bless us when we were worthy. When our oldest little son was twenty-one months old, he had pneumonia. We were living at Owassa, and the local doctors seemed to be doing the child little good, so we sent for my husband's sister. She insisted on our bringing the baby to Brewton. This we did, arriving about five o'clock one evening.

I did not think he would live until morning. My husband went for the elders, and when they administered to the little sufferer, he fell asleep. Immediately the child began to improve. This brought joy to my soul. At other times when we had sickness in our family, God was merciful to us. Will the Saints pray for me that I may know and discharge my duties. I want to so live that others may see the light of the gospel.

I joined the church in March, 1925, and wish to live worthy of the blessings that come to me each day. I am thankful for the privilege of attending church once a month. The McKenzie elders are faithful in coming such a distance, and may God bless them for their efforts. I pray that I may be humble and faithful, that my life may be one of constant growth in the Lord's service, and that I may be able to bring my little children up in a way pleasing to the Father in heaven.

ALABAMA. BESSIE HAMMAC.

Keeps Account of Stewardship » »

No one knows the wonderful pleasure I have had in keeping account of my stewardship. Today it gives me great happiness to send in tithes for the month of November. I never realized before the number of things that I bought and just said, "five dollars for expenses," when probably fifty cents of it was tithable and not really spent for necessary things. I hope from now on to be a faithful steward, and may God bless his church and cause others to feel their obligations and to help pay the debt that Zion may be a reality.

MRS. ALICE SOUSY.

ONARGA, ILLINOIS, Route 2, Box 4.

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The Readers Say---

Tells of a Wonderful Promise » » »

I want to say a few words in appreciation of those who write for the church paper. Truly the *Herald* is a ray of sunshine in the homes of members who cannot regularly attend church. For the past three years I have had to stay at home because of sickness in the family. Let me say that if it had not been for the *Herald* and for visiting priesthood and laymembers, we should have been very lonely during this trying time.

My husband had tuberculosis, and was sick three years. Just recently he passed away. He was administered to many times; we lived as nearly right as we could, and he prayed often that he might be spared to stay with me and our two small children. It was hard to see him go, but we finally realized that the Lord saw best to call him away, and so we humbly said, "Thy will be done!"

Now my mother is staying with me. She is ill with cancer, and the doctor says that she cannot live much longer. Her suffering at times is excruciating.

Dear Saints, I know that this is the Lord's work, and that he hears and answers prayer. Even though we are weak and sinful, the Lord watches over us, loves and blesses us. I have had prayers answered directly and indirectly since I was a child. One of the first of these led me into the church, and since then I have gone many times to the Savior. In my recent trials if it had not been for the strength and courage I received through prayer, and the promises of my church, I could not have gone on. I thought my husband's sickness and our financial worries were enough, but when I learned of my mother's condition, it seemed that was more than I could bear. I went to the Lord in prayer, and he came to my rescue in a wonderful dream which has given me more faith, and strength than I ever thought possible for me to possess.

Oh, why will we sometimes struggle alone under our burdens when our Savior has offered to carry them all? If only we realized the blessings to be enjoyed if we obey him! I am warned in my patriarchal blessing of trials to be multiplied in my pathway, but promised that if I try to live righteously, angels will be around me as a wall of fire to protect me, and that when wrath is poured out upon the nations, I shall be in the Savior's arms as safe as a child at its mother's breast. Will you pray that I may be worthy of that wonderful promise.

I hope that someday I may take an active part in church work and prove my love for it through service.

BREWTON, ALABAMA, Route 3.

MRS. LALUE LEWIS.

The Gospel to Polish People » » »

Of late years I have been quite a wanderer, and have suffered trials and sickness and persecution. I was covered with boils from the top of my head to my feet (but not all at once as was Job). At one time in my sickness I was blessed with the experience of being taken away from this body to places that pen or words cannot describe or explain. It was so good to be in that state that I did not want to return to my physical body, but I was told that I must, as I had a work yet to do. Then I saw a group of people gathered, and I began to speak Polish to them.

And now I am trying to get in touch with Polish people both in and out of the church. I am trying to show them the way to Christ. This is not an easy task as Rome has made a strong impression on many of their minds, and they seem unable to see the good and the true. I should like to hear from Polish Saints; truly it would thrill me to know that I am not the only Latter Day Saint in the United States of Polish ancestry. Occasionally I receive a letter from Elder John Stebel, in Poland, and it inspires me to greater endeavor. I hold no priesthood, but am willing to do all I can to spread the gospel. Elder Loomis, pastor of Muskegon Branch, comes here every Sunday and preaches a sermon. We have aroused a little interest among the people. The services are held in our home. We had a few baptisms as a result of our efforts. Pray for us and for the spreading of the gospel among those who are from Poland.

FRUITPORT, MICHIGAN. JOHN F. WEINER.

Young Saint Would Be True » » »

I am thirteen years old and have been a member of the church three years. Many times I have been blessed by the Holy Spirit. I am young, but I realize to a degree, my responsibility in the church and what it means to be a Latter Day Saint.

My father is an elder; my mother is leader of the women's department; my three sisters and one brother are all members of the church. I ask the Saints to pray that I may never depart from the straight and narrow path. I would enjoy hearing from young Latter Day Saints of my age.

WHITTEMORE, MICHIGAN. OPAL BARR.

Happy » » » »



This is Sister Nellie Brumbaugh, of Franklin, Nebraska. Happy? Why, of course, she is. One big reason is that she is a *Herald* reader. The other reason—well, that's a lap full. Listen to what Sister Brumbaugh says:

"That which others have written to the *Herald,* especially 'The Readers Say' columns, has been untold help and comfort to me. I am isolated here at Franklin, Nebraska, and the *Herald* means more to me than I can tell." A most glorious way to share your blessings is to encourage others to subscribe for the *Herald.*

Brother and Sister W. A. Lawson, now of Prairie Grove, Arkansas, would like to get in touch with Saints living in or near Prairie Grove or Fayetteville, Arkansas. They have moved there recently from Mountainair, New Mexico; have been Latter Day Saints a long time, but have never lived close to a branch. Brother and Sister Lawson are trying to live the principles of the gospel, and hope to have the association of Saints. They would appreciate hearing from any of their brothers and sisters who care to write to them.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Will Satan tempt those who are in the first resurrection after the millennium?

I do not so interpret the teachings of Scripture, so far at least as it includes those mentioned in John's explanation of the matter. He declares:

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.—Revelation 20: 6.

If the second death can have no power upon such, then the attempt of Satan to deceive "the nations" will apparently not be successful so far as they are concerned. I doubt if they are included with the nations there referred to, in fact, though Scripture is not very conclusive on this point. Some believe that those born in the millennium will have to be tested and that "the nations" may refer to them. But this also is not sufficiently detailed to give us certainty. One might argue that even the immortal beings of the resurrection are to be again tempted, but this does not seem to be very consistent with the text I have quoted, nor does it appear to harmonize with the scriptural concept revealed concerning those who attain the first resurrection as holy beings.

Does not Matthew 5: 16 conflict with Matthew 6: 1?

This is an instance where language construction might imply a contradiction if the underlying purpose of the text in each case is not carefully distinguished. The first text states:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5: 16.

The purpose of this language is to emphasize our duty to so live that others will be led to glorify God through our upright lives. The emphasis is not placed on the act of seeing but upon the act of doing. In fact, the word here translated *see* is subordinate to the main subject of the text. It means literally to give consideration to. It is from the Greek *eido,* meaning to know, be aware, consider, behold, perceive, understand, and is so translated in various places. The central purpose of this text, then, is right doing and influencing others thus to glorify God.

The main object of the second text is quite different. It does not specifically deal with righteous living, but rather with right motives in the giving of alms. Alms are not to be given for an outward show to impress others with the idea that we are generous, but for the good such giving is designed to accomplish. It says:

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.—Matthew 6: 1.

If the purpose is to get glory of men, there can be no merit of goodness. "They have their reward" in the praise of men, says Jesus concerning those who do so, and are not entitled to reward for the purer motive of doing good to others, for that is not their purpose. Hence the texts do not conflict, but support each other.

Who are the "remnant" of the woman in Revelation 12: 17?

This text has an implied meaning that reverts back to a previous text, though it does not specifically mention it in doing so. The reading is as follows:

The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.—Revelation 12: 17.

The woman herself is described in verse 1, and of her seed a "man child" is referred to in following verses, who should be ruler over the nations, but was "caught up unto God, and to his throne." It seems to me that verse 17 explains itself largely when it describes the remnant of her seed as those who are the people of God. After the apostasy there doubtless still remained on earth many sincere followers of Christ, scattered though they may have been among all the nations to which the gospel had been preached.

If the woman there described represented the church, as is usually thought by our people, then the remnant of her seed would be those who had partaken of the truth she represented, apparently referring to those who remained after the woman had fled into the wilderness. This may imply the disorganized state of God's people at that time wherever the faithful were scattered, the "wilderness" symbolizing the hidden condition of his people, having no full organic activity.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Walla Walla, Washington, and Freewater, Oregon

The two groups of the Walla Walla-Freewater Mission wish to tell *Herald* readers of their activities, and especially do members composing the group at Freewater, on the Oregon side of the State line, wish to express appreciation at being able to listen to the sermon by President Elbert A. Smith, November 22, on "The Church of the Air" program. The fact that Brother and Sister S. J. Fout were of this congregation on that day added to the happiness of all because of the very satisfactory manner in which the broadcast was received.



PUYALLUP, WASHINGTON, BRANCH

A number from this branch have moved to Missouri in the past two years. This photograph was taken by E. C. Lile, of Puyallup.

Elder and Sister Fout were in this mission about a week, and, as usual, the work in this part of the vineyard was given new impetus. Brother Fout favored Freewater group by showing three sets of lantern slides, one of scenes in Palestine, a second of American Indian life, and a third of Kirtland Temple. Sister Fout conducted a class in religious education each evening. Brother Fout labored in connection with his duties in the district presidency. In their respective assignments this couple had completed an extended tour of the branches and missions along the western part of the district just prior to their coming to this region.

Mission Saints feel that they have an active priesthood and that laymembers are lending loyal support. The spirit of love and obedience rules this group.

Priest Percy Howard and family who recently moved from here to Wallula, Washington, about twenty-five miles away, are nicely settled, and he has been assigned the pastorate of Pasco, Washington Mission, sixteen miles farther on. He drives to and from the services with his family each Sunday.

Walla Walla-Freewater Mission is handicapped at present because there is no resident member of the priesthood at Walla Walla. However, members are hopeful as the Lord has told the congregation that there is available timber if proper preparation for the call is made.

The financial law of the church is being stressed by the financial solicitor, Elder Alvin Buckley, and on a recent Sunday morning he made it the topic around which he built his sermon delivered to Walla Walla group.

A *Book of Mormon* study is being conducted in each mission group, and members of the priesthood take turns in teaching the classes.

Prayer meetings are held each week, Wednesday evening at Freewater and Thursday evening at Walla Walla. Priesthood meetings are held nearly every Saturday evening in the Freewater chapel.

A business meeting was held in the chapel by the Freewater group the evening of December 8, and a few changes were made in the personnel of church school officers. Brother Will Croft was chosen director to take the place left vacant by Sister Percy Howard who has moved away. Sister Doris Noe was chosen publicity agent, and Brother Keith Noe was made teacher of the adult class. The Noes were baptized into the church last fall.

This church school reached and passed its Christmas offering goal of thirty-five dollars some time ago.

Sister Cowger who had been living at Yakima, Washington, has come to Walla Walla, and is making her home with Sister Williams whose spacious home provides the meeting place for the Washington side group. Sister Cowger is eighty-four years of age, and considers herself most fortunate in having her church going made so convenient.

Two Kirtland Youth Conventions

An enthusiastic youth convention for Kirtland District was held at Akron, Ohio, September 26 and 27. The young people were fortunate in securing President F. M. McDowell as guest speaker, to help them organize the youth movement in this district.

A varied program was presented Saturday evening to a large audience, branches furnishing numbers being New Philadelphia, Youngstown, Cleveland and Kirtland. Then came a reception sponsored by Akron youth.

On Sunday a spiritual prayer meeting opened at 8 a. m., President McDowell, District President James E. Bishop and Elder William Goudy in charge. Brother McDowell spoke to a large group of young men and women at 9:30 a. m., on the four projects now being sponsored by the young people of the church. He was also speaker at 11 a. m., giving a fine address.

Music for the services Saturday and Sunday was in charge of Sister Amy Axelson, district chorister, of Youngstown. At noon dinner was served by Akron members.

A meeting for young people's leaders of the district was held at 1:30 p. m., followed by a further discussion of project work by Brother McDowell. The young people then selected Mabel Dixon, of Akron, as their district leader.

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The four-thirty vesper service was the concluding feature of the convention.

The selection of Sister Dixon by the youth was ratified by the fall district conference at Cleveland, October 3 and 4, and Willard Thomas, of Cleveland, was selected as assistant leader.

The second of Kirtland District's youth conventions was held at Barberton, Ohio, November 7 and 8, in charge of Mrs. Mabel Dixon. On Saturday night a well-prepared program was given, there being readings, solos, and instrumental numbers. Barberton youth then had a reception for everyone.

A fine prayer meeting commenced at 8:30 a. m. Sunday, followed by church school. William F. Webbe, Kirtland district superintendent of church schools, talked to the young people on the projects, "Know your church" and "Win a member."

District President James E. Bishop, of Steubenville, Ohio, gave an excellent sermon at 11 a. m., and at noon Barberton Saints served dinner.

The district council met at 1:30 p. m. for a short session, and the concluding feature of the convention was a discussion of the projects, "Keep the law," and "Make leisure creative," by Clark R. Bennett, of Cleveland, vice president of the district.

Nuneaton, Warwickshire, England

Nuneaton Branch is still pursuing the Lord's work. The Saints were favored with a visit from Apostle John W. Rushton, November 8, the occasion of the branch's second harvest thanksgiving. Brother Rushton was speaker of the day, morning and afternoon services being presided over by Priest F. Foster. The former service was dedicated to those who fell in the Great War; the latter was set aside for the children of the Sunday school. Apostle Rushton spoke to them on *"Thanksgiving,"* and the children sang two harvest anthems.

The evening service was presided over by Pastor J. Coggan, and Brother Rushton spoke on Leviticus 23: 9-14, showing how the harvest thanksgiving originated with the Hebrew nation during the time of Moses, and how it has come down to the present generation.

The harvest produce was distributed to the sick and needy. Monday, Tuesday and Wednesday following were given over to further meetings, the themes which Brother Rushton discussed being most enlightening. Members feel that the Lord was there to bless. Two candidates gave their names for baptism.

On November 29, the Saints traveled to Birmingham Branch for the baptismal service. This was well attended, Apostle Rushton presiding. Bishop A. T. Trapp offered prayer. After the lesson and opening prayer, the choir rendered an anthem, then the ordinance of baptism was administered by Birmingham's pastor, P. S. Whalley. The morning service was set aside for the confirmation, Apostle Rushton officiating, Pastor J. Coggan, Pastor Whalley and Bishop Trapp assisting. The candidates who traveled from Nuneaton for baptism are Sister A. Parker and her daughter, Miss Margaret Parker.

Delta, Colorado

Delta members are growing spiritually, and, too, since they filled out their dedication cards, they have been helped to feel more keenly their responsibility toward reducing the general church debt, and there is also an awakening to the duty of giving of finances toward the repair fund of the branch and to local expenses.

The women worked busily preparing for a bazaar, making quilts, and garments, and doing fancy work. The garments were made from materials given to the department by Montgomery Ward and Company and by Sears-Roebuck and Company. This gift the workers greatly appreciated.

Brothers DeLong and H. E. Merryman and others from Delta made plans to visit Grand Junction, Colorado, Saints, December 20, it being the third Sunday of the month, the day set by District President C. B. Wallis, for the two branches to meet together if possible, one month at Delta and one at Grand Junction.

The local Christmas program was enjoyed the evening of December 27. Delta members were pleased to have with them on a recent Sunday Miss Peggy Adams from Iowa, where she has been teaching school. She spent the Christmas vacation at the home of Elder Elwin Vest. Elwin and Peggy met while attending Graceland.

Services including a prayer meeting and roundtable discussion were held New Year's Eve, and plans were made to have Grand Junction Saints with Delta congregation. Delta members wish that Durango Saints were located closer so that they, too, could meet often.

Brother Seph Hubbard is improving in health after a long siege of sickness. He wishes greatly to be able to attend services again. Will the Saints pray for him? The branch needs his services; he is one of their able speakers.

Kennett, Missouri

The month of December was not so favorable for Saints of this branch, there being much cold and rainy weather. Nevertheless, members endeavored to keep the gospel fires blazing in their daily lives, and church services were enjoyed.

Brother J. M. Smith preached a winning sermon, November 22, on *"I Go a Fishing."* Following this, the congregation was privileged to listen to "The Church of the Air." Brother S. A. Davis installed his radio at the church, and many who do not have radios in their homes were able to enjoy the program.

On Sunday night following, Pastor H. H. Wiggins preached a stirring sermon, *"This Is My Beloved Son,"* and made an appeal to the young people to prepare themselves to help in the kingdom of God on earth.

Elder S. W. Simmons preached Sunday, November 29, telling the membership of the opportunities that are theirs and describing the blessings God has in store for those who are faithful in keeping his commandments. Brother Simmons, an old-time missionary, is eighty-four years old; he was superannuated a number of years ago. At present he is in fine health, walks without the aid of a cane, can read at night without using spectacles, and attends almost all the church services. He still carries with him the missionary spirit which has dominated his life. Brother and Sister Simmons are permanentiy located at Kennett, and the Saints are very happy because they are valuable assets to the church and its progress.

A number from Kennett attended the district conference at Thayer.

Midland Conference, England

Midland district members assembled at Birmingham, October 31 and November 1, for the annual conference. Apostle John W. Rushton, Bishop A. T. Trapp, and Elder F. O. Davies were present.

Tea was provided for visitors on Saturday evening, and the business which followed included the election of officers for the year.

A letter from President Frederick M. Smith recommending that Elder Peter S. Whalley succeed Elder Joseph Holmes as district president, was read. The matter was put before the conference and unanimously ratified. All other officers were reinstated, the provision being made that the names of the counselors to the district president will be given at some other date. F. Foster was appointed district historian. Communications from Birmingham and Sutton-in-Ashfield branches recommended that Fred Schofield, of Birmingham, be ordained to the office of elder, and that G. W. Rallings and Walter Rallings, of Sutton-in-Ashfield, be ordained priests, and E. Holmes and M. Orridge, also of Sutton-in-Ashfield, be ordained deacons. A committee was formed, according to the rule, to consider this matter at a convenient time during the conference.

A resolution that a suitable manifesto be sent to the retiring district president in appreciation of his untiring services during the past nine years, was passed. Letters of condolence and sympathy

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were sent by the conference to the families of the late Sister J. E. Meredith and Brother Walter Munslow, of Birmingham.

A prayer service began Sunday's worship. Bishop A. T. Trapp was the speaker at the morning session, using as his lesson Luke 19.

The church school assembled under the leadership of the local director, Brother A. Edwards. Sister F. Coggan spoke to the school on *"The Children's King."* Immediately following this, the sacrament was administered, and a beautiful spirit prevailed, many testimonies and hymns making the hour enjoyable.

Elder F. O. Davies brought the report of the committee before the conference, recommending that the name of F. Schofield be approved, and that the names submitted by Sutton-in-Ashfield be deferred for further consideration. The ordination of Brother Schofield was provided for at the evening service, the charge being given by Elder Peter S. Whalley. Apostle Rushton and Elders Whalley and Joseph Holmes officiated in the ordination ceremony.

Brother Rushton also met the priesthood during the day's worship. Brother Rushton gave the closing message of the day.

The Saints had pleasure in meeting Sister Ford from Canada, who was present during the conference. Meals were provided throughout the day by Birmingham members.

Lockwood, Missouri

This group of Saints was greatly cheered and strengthened by the eight days of services held by the district president, Elbert Amos T. Higdon. His sermons preached under the power of the Spirit will not soon be forgotten by Saints and friends who attended. The meetings began November 29 and closed December 6. The last date was filled with church services.

Church school at 10 a. m., was in charge of the superintendent, Harold V. Hancock; at eleven o'clock Elder Higdon was in charge of sacrament service, assisted by Elders Norman Grey and J. W. Hancock. After the serving of the sacrament emblems, three young children were blessed four elders officiating, Brothers Higdon, Hancock and Brother Grey and son, of Parsons, Kansas. Norman Grey, bishop's agent, gave a fine talk on the financial law of the church.

At 2 p. m. Lincoln Young, a man of seventy-two years, was baptized, Elder J. W. Hancock officiating. As soon as the members could gather after this ordinance, Brother Higdon organized the group of twenty-six members into a mission with J. W. Hancock as president; D. L. Hancock, solicitor; Sister J. W. Hancock, publicity agent, Sister Ralph Searcy, secretary, and Sister William Young, music director.

Some nonmembers are telling their friends that Elder Higdon preached the finest sermons they ever heard. Many are expressing regret that they did not go to hear him. Another denomination was holding a revival two blocks away, and drew some of the crowd. Nevertheless, this group is full of hope, and moves confidently forward.

Sault Ste. Marie, Ontario

Elder H. A. Dayton, district president, visited Sault Ste. Marie Branch three weeks and held a series of meetings in the church. He spoke mostly to Saints, and his sermons were both timely and inspiring.

One Wednesday evening after preaching service a social hour in honor of Elder Dayton was enjoyed in the new basement schoolroom of the church. Games were played, and lunch was served by members of the work group.

The young people met after church, December 4, for a short business session. The advisability of presenting a play this winter was discussed, and it was agreed that a suitable drama should be chosen. Elder Dayton gave a talk, encouraging the young to press forward. Following the business meeting, popcorn was enjoyed by everyone. Elder Dayton left, December 8, for Manitoulin Island.

Several weeks ago the new basement of the church was completed, and was formally opened with a supper given by the work group. Over one hundred were guests at the supper.

Mrs. A. Brechin, group supervisor, received the guests. Mrs. G. Hannah had charge of the supper tables. Those serving the tables were Mrs. J. Bicket, Mrs. S. Tarahis, Mrs. G. Walsh, Mrs. H. Sanderson, Miss G. Edwards, Miss K. Bicket, and Miss E. Brechin. At one side of the room tables were arranged for a bazaar. Mrs. H. Walsh and Mrs. I. Armstrong presided over a table of sewing and wood fiber flowers made by group members. A sum of over sixty dollars has been realized from the sale of these flowers alone since early last spring. Home baking sold well under the supervision of Mrs. W. Evans while Mrs. F. Miller, in charge of a table of home-made candy, sold out her wares before supper was over. Mrs. M. Miller, Mrs. R. Hudson, Mrs. W. Routledge, and Mrs. W. Bushila looked after the cooking and other kitchen work.

Chatham District Legion Rally

The Zion's Christian Legion of Chatham District met with Chatham Branch November 28 and 29. On Saturday evening a banquet was held in the spacious Masonic Temple. Elder Robert T. Brown, president of Chatham District, acted as master of ceremonies. Elder John R. Grice, of Port Huron, led community singing, and Elder Percy Farrow, of Sarnia, was guest speaker. During the evening, toasts were proposed to the King, the church, Zion's Christian Legion, and to President Frederick M. Smith. Bishop J. C. Dent, of London, offered the opening and closing prayers.

A large crowd assembled Sunday at 9 a. m. for the prayer meeting. The Spirit of the Master was much in evidence. The gospel gifts were exercised through the district president, bringing intelligence and hope. A beautiful, well-ordered ordination service was carried out when five candidates were ordained to the priesthood. Four of these were young men venturing into a new field of endeavor and consecration.

There was a service of orations and musical numbers at 2 p. m. The three o'clock meeting was a business session for the election of officers. George Thorpe, district commander, was in charge, and was reelected as commander. Other officers elected were: Secretary, Edith Atkinson; treasurer, Dent Sales; director of solicitation, James Kelly; director of socialization, Sister James Kelly; director of publicity, Mae Browne; musical director, Eva Atkinson. A vote of thanks was given Chatham Saints for their hospitality.

Central Oklahoma District Goes Forward

The district presidency held two regional workers' conferences in the fall, one at Holdenville and one at Tulsa, involving all priesthood, church school directors and supervisors. Subjects presented were: *"Improvement in Priesthood Administration," "Calls to Priesthood," "Ministry to People," "Women's and Children's Work,"* and *"Debt Payment Plan."* Good interest was had, and a definite start was made looking toward increased efficiency among the church workers.

The annual conference convened November 7 and 8, at Oklahoma City. Officers elected were: District president, E. F. Yerrington; counselors, V. D. Ruch, pastor of Tulsa Branch, and Lawrence Webb, pastor of El Reno Branch; secretary, Sister Trula Burns; director of music, Sister Alma Adams; director of religious education, V. D. Ruch; women's supervisor, Sister V. D. Ruch; young people's supervisor, Alan Kelly, and children's supervisor, Sister Julia Martin.

Saturday evening the young people met in the basement for a banquet, program of songs, a solo by Sister Annabel McComb, a reading by Sister Cleo Skinner and a challenging message by President Elbert A. Smith, after which the group was requested to stand thereby evidencing its pledge of allegiance to President Smith and the church. Elder V. D. Ruch gave the prayer of dedication. At the same hour in the upper au-

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ditorium Elder Hubert Case delivered one of his stirring sermons to the adult congregation.

Sunday opened with a fine prayer meeting in charge of President Smith, the district presidency, Patriarch F. E. Dillon and Elder Hubert Case. Class work at nine-thirty consisted of *"Religious Education,"* presented by V. D. Ruch, *"Women's Work,"* by Sister V. D. Ruch, and *"The Debt Payment Plan,"* by Bishop's Agent E. F. Yerrington. At eleven o'clock President Smith was the speaker. At noon the Oklahoma City women served dinner in the basement. At one-thirty President Smith spoke to the priesthood in the upper auditorium, and in the lower room Sister Ruch spoke to the women.

At two-thirty President Smith delivered another inspiring sermon which was followed by an ordination service. Lloyd Harding and W. Evan Davis were ordained to the office of elder and Edward I. Johnson to the office of deacon. Appropriate music was furnished for all services by the joint efforts of all musicians of the district. The conference officially adjourned at 4:30 p. m. although Brother Ruch remained over and preached a fine sermon at 7:30 p. m. An excellent spirit prevailed throughout the whole conference, the services of President Smith were much appreciated. All members have been moved with a renewed determination to advance God's kingdom on earth during the year ahead.

Chatham Priesthood Institute

The district priesthood institute was held in Chatham church commencing December 8 and continuing until December 10. The first meeting was Tuesday at 7 p. m. when President Floyd M. McDowell addressed the branch young people.

Those conducting the institute were President F. M. McDowell, Apostle D. T. Williams, missionary in charge of Chatham District, and Apostle M. A. McConley. It had been about two years since Brother McDowell visited this region and several years also since Brother McConley was at Chatham. Both are beloved by the Saints, and were made welcome. Brother Williams, a frequent visitor, is always welcome.

The first meeting of the district priesthood was called for 8 p. m., Tuesday, and more than forty were in attendance. This was most encouraging as priesthood from Sarnia had attended the institute at Port Huron, and those from Windsor attended at Detroit.

The district presidency, Elders R. T. Brown, E. Mifflin, and W. Andrew, were in attendance at all services lending counsel and support.

The second meeting of the institute was held Wednesday at 8 p. m., and forty-five were there including almost all the branch presidents. Many had driven nearly fifty miles to be present. At both priesthood meetings the time was divided between Brothers McDowell and McConley, and their advice to the priesthood to move forward and occupy where God desires them to, will long be remembered by all present. The financial program of the church was also discussed in detail.

On the last evening of the institute, December 10, an open meeting was held for priesthood members, their wives and families. The church was almost filled, and the sermons were most helpful.

Special meetings with Chatham Branch priesthood were held, and this in addition to the personal counsel given by the ministers, is valued by the Saints.

A remarkable amount of good was accomplished by the institute, and the slogan, "Keep the Financial Law" is now foremost in the mind of everyone. The Saints were pleased to hear that Chatham District headed the list in contributions towards payment of the church debt.

Kirtland, Ohio

A beautiful experience was shared by all when the two sons of Patriarch George Neville, Byron and Donald, carried their baby girls up the Temple aisles to be blessed by their grandfather and Brother Eben Curry.

Beginning about the middle of October, the choir cheerfully devoted Sunday afternoons to preparing for Thanksgiving, and later to preparing a Christmas concert which was first rendered at the Cleveland church and then at Kirtland Temple. Clyde Ebeling is the choir leader. He has spent several years at Graceland, and now is taking his last year at Western Reserve University, Cleveland.

A number of choir members attended a fine organ recital in Cleveland. They are looking to the time when the Temple may have an organ; it will add much to choir work.

The Boy Scouts and the Beacon Club are going forward under the leadership of Mary Gale and Arthur Shepherd, and Mary Lewis is busy with the children's division.

Pastor E. A. Webbe has sponsored several priesthood meetings from which officers trust much good will be accomplished.

Sister Mildred and Claude Williams announce the birth of a son.

Kirtland members are happy at the completion of the heating plant for the Temple. This is the first time in a hundred years that the Saints can feel this sacred building is free from fire hazard, due to the sheet iron stacks that went up through the building. The furnace is now across the street, heat ducts being tunneled under the street to the Temple. All this is free from debt, and workers are most thankful.

Patriarch and Sister F. G. Pitt are missed after their sojourn at Kirtland for several months. Friends have often thought as they watched this pair conducting visitors through the Temple, and in other ways so active in the Master's work, that surely the prayer which Brother Pitt offered as a young man when he accepted the gospel (that he might be just as active in the closing scenes of his life as he was then) has been answered.

Arthur Whitcomb, husband of Sister Bertha Whitcomb, passed away, and his funeral was held from the Temple in charge of Brothers Earl and Eben Curry. While assisting with the work pertaining to the new heating plant, Mr. Whitcomb asked that he might do some work without compensation; he wished to do this "for the church." The Saints miss his kindly ways. He was born in the old Kirtland Hotel in 1865, and lived in this little town, with the exception of about fifteen years, his entire life. His first wife was called to rest, leaving him with three little sons whom he reared practically alone. The oldest son died at sixteen; the other two are fine young men. To them and to Sister Whitcomb, Kirtland members extend sincere sympathy.

The women's department sponsored a successful turkey supper and Christmas bazaar, and a fine sum was realized to help carry out the plans for new class rooms to make possible the improved religious education work for which the Saints hope. Several of the men are offering their services in working out this project, and workers believe that their sacrifices are as acceptable to the Master as were those of the early Saints who helped to build the Temple across the way.

Kirtland Branch is proud to have Dorothy Morley, Willard Davidson, and Balmer Liston enrolled at Graceland.

Owen Sound District Legion Meeting

The annual divisional convention of Zion's Christian Legion was held at Grand Valley, November 1. The day was all that could be desired, and attendance was fine.

The first service was one of prayer and sacrament in charge of District President H. A. Dayton. J. Pycock, of Toronto, spoke to the youthful congregation at 11 a. m.

The convention held business session at 2 p. m., electing officers for the year ahead and approving the treasurer's report. This district has collected and contributed toward the church debt a sum of $1,044.30.

The finals of the Ontario Oratorical contest commenced at 2:30 p. m. There were two contestants, a boy and a girl, from each of the three districts, Toronto, Chatham, and Owen Sound. Both of the trophy cups went to Toronto District, two medals to Toronto District, one to

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Chatham District, and one to Owen Sound District. An outstanding contestant was a lad of ten years who spoke fluently on *"Great Men of the Bible."*

The time and place of the next convention have been left to the judgment of the divisional commander, A. Cadwell, and the secretary, A. Dunn.

Independence, Missouri

Independence Saints will observe a Week of Prayer, January 3 to 10. Church members in this city will meet under the direction of Evangelist U. W. Greene at the Stone Church Sunday, January 3, at 2:30 p. m. for prayer. These prayer meetings will continue at the Stone Church every night during the week except Saturday, and will be concluded at the Sunday afternoon meeting, January 10.

Many church members in Independence participated in the watch night service in the Auditorium dining room from 9 p. m., December 31, to 12:15 a. m., January 1, 1937. They enjoyed a social time followed by refreshments and concluding with a worship service.

Stone Church

The Stone Church was packed with worshipers the morning of December 27, eager to hear the sermon by Elder John F. Sheehy, formerly pastor of the Stone Church, but now serving as a missionary of the church in California and president of Northern California District. Brother Sheehy's timely discourse was centered about the question: "Did *you find Jesus* in the Christmas just past?" Elder D. O. Cato was in charge of the service, assisted by Elder M. H. Siegfried.

Music was furnished by the Wahdemna Choral Club, directed by Paul N. Craig, and assisted by Mrs. Imogene McEldery Robison, vocal soloist; Miss Dorothy Nace, violinist; Miss Elinor Smith, harpist; Mrs. Vivian Sheehy, pianist, and Mr. Robert Miller, organist. Also assisting the chorus on this occasion were a number of the club alumni and members of the Graceland A Cappella Chorus who were Christmas guests in Independence. The chorus rendered Rubinstein's *"Seraphic Song."*

The Wahdemnas celebrated their annual club home-coming with a banquet last Tuesday evening in the dining room of the Auditorium, a large number being present. Some of the alumni traveled a considerable distance to be present at this home-coming.

Elder Roscoe E. Davey, another missionary of the church under General Conference appointment, delivered an earnest sermon to the congregation Sunday night, using as a text Genesis 26: 17, 18. *"Digging Spiritual Wells,"* was his theme. Brother Davey was introduced by Elder Israel A. Smith, and Elder R. S. Salyards, sr., assisted in the service.

In the congregation giving close attention to Brother Davey's words were counted these members of the former and present missionary force of the church: J. A. Gillen, W. E. Shakespeare, O. W. Okerlind, J. E. Vanderwood, Ammon White, C. J. Hunt, Daniel Tucker, J. R. Lentell, J. B. Barrett, F. A. Smith, E. Y. Hunker, and others. A number of these men are at home from their fields for the holidays.

The evening's music was by the Stone Church Choir which sang *"The Heavens Resound,"* by Beethoven, and *"Watchman, What of the Night?"* by Sarjeant, George Anway singing the solo part. Gene Oliver, of Seattle, Washington, and a student at Graceland College, was guest soloist, and sang *"Glory to God."* Paul N. Craig directed the choir, and Robert and George Miller were organist and pianist.

Several Christmas weddings brightened the holiday season. Miss Bernice Hagen, granddaughter of Mr. and Mrs. S. C. Hagen, and B. W. McCormick, son of Mr. and Mrs. J. L. McCormick, of Independence, were married Christmas Eve, the ceremony being read by Elder Ammon White at his home in the presence of close relatives and a few friends. Miss June McCormick, sister of the bridegroom, and Gail Hagen, brother of the bride, attended the couple. Mr. and Mrs. McCormick are at home in Independence.

Miss Imogene McEldery, daughter of Mrs. Evelyn McEldery, and Eldron Robison, son of Mrs. Vera Robison, of Independence, were married Christmas Eve at the home of the bride's mother and grandparents, Mr. and Mrs. W. L. Beard, Elder J. B. Barrett reading the double-ring service. The bride was given in marriage by her brother, James McEldery, and Miss Marvel Smith, of Cameron, Missouri, was her maid of honor. Herbert Barrett acted as best man for Mr. Robison.

Miss Marabeth Leibold, daughter of Mrs. Mabel Leibold, and Donald Horne, son of Mr. and Mrs. Earl F. Horne, of Independence, were married the evening of Christmas Day at the home of the bride's aunt, Mrs. Ralph G. Savage and Mr. Savage, Patriarch Ammon White reading the double-ring service in the presence of relatives and a few friends. The maid of honor was Miss Marie Juliff, and Verne Horne attended his brother as best man. The bridal couple will make their home in Independence.

Elder G. R. Wells, leader of Group Six of the Stone Church congregation, reports the marriage of Brother John G. Mabbott, of his group, to Mrs. Rosalie Hull, of Liberty, Missouri, at his residence, 1114 West Short Street, December 20. They were attended by the bride's sister, Mrs. Lulu Tronjo and Mr. Lawrence Tronjo, of Liberty. Mr and Mrs. Mabbott left for a wedding trip to Spearfish, South Dakota, where they will visit his parents, Brother and Sister J. C. Mabbott.

The White Masque Players presented to the congregations of Independence their Christmas worship service and play, *"The Empty Room,"* in three scenes by Dorothy Clarke Wilson, Tuesday evening, December 22, in the church annex. There was special music before the service, and the Æolian Chorus sang Christmas carols between the scenes. Apostle F. Henry Edwards conducted the worship service, and Mrs. Leonard Lea directed the play.

The young men's class (upper age limit thirty-five years), a new adult division study group, met for the first time, January 3, at 9:30 a. m., in the Studio Building. Evangelist Ammon White is teacher of the new group, having been generously released by the I. X. L. Class from his teaching position. J. Glenn Fairbanks is assistant teacher, and E. E. Landon is class deacon. The subject which they will study for the remainder of the church school year is *"The Building of Zion,"* Brother White's favorite theme.

Walter I. Gilbert, fifty-six years of age, member of a Wisconsin pioneer family, an educator, and former member of the United States service in the Philippine Islands, died at his home in Independence, December 21, 1936, after a two-year illness. Brother Gilbert was baptized into the church, November 5, 1930, at Independence, and had lived here nine years. He secured his bachelor of arts degree at Luther Academy, Decorah, Iowa, in 1905, and was for a time principal of public schools at Manitowoc, Wisconsin. In 1907, he was engaged with the United States insular service in the establishment of public schools in the Philippine Islands. After engaging in other works in the Philippines and Orient, he returned to Manitowoc in 1927. Surviving him are his wife, Mrs. Gertie B. Gilbert; one son, two brothers, and one sister. The funeral was held from the C. D. Carson home, December 22.

Sylvia Rae, eight-months-old daughter of Mr. and Mrs. Clyde Ballinger, died December 24, at the Independence Sanitarium of pneumonia. She leaves besides her parents, a brother, Clyde Kelly Ballinger. Funeral services were December 26, and interment was in Mound Grove Cemetery.

Spring Branch Church

The young people's prayer service Christmas Sunday morning was held in the sub-basement in charge of Pastor M. C. Jacobsen, opening remarks being by A. E. McLees.

Youthful members of Spring Branch were glad to have Dorcele Gordon meet with them in their prayer service and church school Sunday. Dorcele has been almost entirely paralyzed for over a year,

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Briefs

Calumet, Oklahoma. Saints of this branch and many friends in the community lately enjoyed a week of fine meetings when Elder Hubert Case was present six evenings. For the major theme of his discourses he chose "God's Gospel Plan Will Work." Brothers Z. Z. Renfroe and B. A. Howard came to Calumet for the concluding week-end of services.

Elder Case's sermons have served as an awakening influence among the Saints. Much interest was shown, and attendance throughout the week was fine. Members were pleased to have Brother Irby Mundy, of Shamrock, Texas, present during the meetings. As always, Brother Mundy was at his post of duty when and where his service was needed.

Wichita, Kansas. A successful two-week series of meetings was conducted by Elder Garland E. Tickemyer, pastor of Wichita Branch, at Fairview Mission located twenty miles east of Wichita. The weather was very favorable, and attendance was good. The most of those attending were nonmembers. A marked interest was shown by several families who attended regularly. There were no baptisms, but the seed of truth was sowed.

The mission was opened a year ago last August by Elder Emery E. Jennings and James J. Wilson. Last May Brother Jennings received an appointment from the general church to act as pastor at Cameron, Missouri. Since that time Lindon Robinson, priest, has taken his place, and is working faithfully with Brother Wilson.

True happiness consists not in the multitude of friends, but in their worth and choice.—Samuel Johnson.

Chatham, Ontario. Chatham District sponsors and presents a broadcast, "The Old, Old Path," every Sunday from 9 to 9:30 p. m., Eastern Standard Time, over Radio Station, CFCO, Chatham, operating on a frequency of 630 kilocycles. The broadcasting is done from the Saints' church at Chatham, and the programs consist of sermonets, musical numbers and short dramas. Sponsors would appreciate a word from any who have heard the program. Simply drop a line to "The Old, Old Path," in care of CFCO, Chatham, Ontario, or to Royal R. Wood, 13 Lansdowne Avenue, Chatham, Ontario. They hope that Saints and friends in Ontario, Michigan, and Ohio, who have not yet tuned in, will try to pick up the program.

but is again able to walk with a little assistance.

Elder Almer Sheehy, the eleven o'clock speaker, based his sermon, *"Let Us Build Zion,"* on *Doctrine and Covenants* 57. The choir sang a Christmas anthem, and there was a solo by Gladys Robinson.

Apostle Clyde F. Ellis, in the evening, read as a Scripture lesson Luke 2, choosing as a text verse eleven: "For unto you is born this day in the city of David a Savior, which is Christ the Lord."

The Christmas program by the children was given the evening of December 23, a tree and treat concluding the entertainment. A Christmas party was enjoyed by the Chante Oriole Circle at the home of their monitor, Velma Jones.

The young people went caroling following choir practice on Christmas Eve.

"Tithes and Inventories," was the theme of Robert Fish, the morning of December 27. In the evening Benson Brown was the speaker, reading John 1, and choosing for his text verse 29: "Behold the Lamb of God, which taketh away the sin of the world."

About thirty-five young men and women met at the church Christmas Eve, and went caroling. Then they returned to the church basement for a chili supper and grab-bag.

East Independence Church

All the women of the community met at the home of Sister Herschel Green for a Christmas party, December 17, nonmembers being guests of the women's department. A good program was given; there were gifts for all, and refreshments were served to seventy.

"The Life of Christ and What It Means to Me," was the theme of the early morning prayer hour, December 20. Apostle Clyde F. Ellis was the 11 a. m. speaker, and the choir sang *"Holy Night";* Sister Edith Meador sang *"Peace on Earth."*

Patriarch Ammon White, in the evening, told the story of Jesus. Music was again supplied by the choir.

Enoch Hill Church

Elder Roscoe E. Davey spoke to the Enoch Hill congregation Sunday morning, December 20, and in the evening Elder Almer Sheehy continued his series of Sunday night sermons. Mrs. George Griffin and Richard Maloney sang a duet number in the morning, and in the evening there was a selection by Mrs. Clarence Petre and Mrs. Willis Young.

An old-fashioned Christmas entertainment for children and adults was enjoyed Tuesday evening, December 22, with program numbers, and treats for the boys and girls. Mrs. Opal Page, of the Stone Church, read *"The Other Wise Man."*

Missionary E. Y. Hunker was the speaker Sunday morning, December 27, and music was by the girls' chorus. Elder Almer Sheehy spoke again in the evening. Brother Sheehy will conclude his series of Sunday evening sermons next Sunday, January 3. Members of this congregation greatly appreciate his efforts in Enoch Hill District.

A large crowd of friends helped Brother and Sister M. D. Brunson to celebrate their golden wedding anniversary, December 20. The Brunsons held open house at their Independence home during the afternoon and evening.

Englewood Church

The Y. P. A. went to Bates City, Missouri, Sunday, December 13, where they had charge of the morning service. Their speaker was Elder Almer Sheehy, who is also their leader. In the afternoon they gave a concert.

The speaker at Englewood the morning of December 13, was Raymond Wrigley. In the evening no meetings were held at the local church because of the Stone Church's invitation to worship with them.

The En-Woo-Oe Oriole Circle had their Christmas party the evening of December 21, at the home of Mrs. John Long.

Englewood enjoyed an illustrated lecture on *"Appreciation of the World's Great Cathedrals,"* Sunday night, December 27, by Elder Earl Moore.

Liberty Street Church

Christmas this year found the Saints in improved spiritual and temporal conditions. Many participated in presenting the story of Christ by means of the spoken word, drama, and music. Some generously assisted these in need and ministered to those who were sick.

The play, *"Why the Chimes Rang,"* was presented one Sunday evening. Following this, the Saints marched to the altar and deposited their inventories and special offerings.

Musical organizations presented cantatas which told of the birth of Christ. On Christmas Eve the weather was ideal for caroling, and many of the older Saints and those who were confined to their homes were cheered by the singing of the message of Christmas.

On the Wednesday preceding Christmas a larger amount of foodstuffs was brought to the church to be used in filling the Christmas baskets. Those who gave were blessed with the knowledge of having done some good. Those who received were made to rejoice and were comforted.

God is working with his people here in this portion of the center place. Liberty Street members sincerely feel that great blessings are in store for this people, and extend to Saints everywhere the pledge that they will do their best in preparing this place for an ingathering.

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Mobile District Conference

Mobile district conference convened at Escatawpa, Mississippi, November 20, 21, and 22, opening with preaching by Apostle M. A. McConley on *"Have Faith in God."* On Saturday morning the Saints met for prayer service in charge of Elders R. L. Booker, A. N. Barnes, and High Priest Franklin Steiner.

The business session began at 10:30 a. m., in charge of District President Steiner, assisted by Apostle McConley, with Etta Krebs Smith as secretary pro tem and Mrs. Irene Williams in charge of music. Brother McConley talked concerning the young people's convention to be held about the middle of March, 1937, and spoke of the three-district reunion.

The report of District President Franklin Steiner was read and approved. He stressed the need and problem of consistent leadership. Four young men's names were read for approval for ordination as follows: J. C. Barlow, Mobile, priest; Hale L. Miller, Mobile, deacon; J. L. Barlow, Escatawpa, teacher, and Henry C. Miller, Escatawpa, priest.

The conference heard and approved the report of the young people's supervisor and that of the bishop's agent. The latter report stressed the debt reduction plan. In it Brother Franklin Steiner, bishop's agent, stated that the response to this need was very good; the amount paid in is as follows: Mobile, $431.32; Vancleave, $184.57; Escatawpa, $334.48; nonresidents, $286.83; a total of $1,-240.20, or $124.20 average a month. Since May the monthly average has been $150.99. Brother McConley told of the increase in other places since the debt reduction plan was initiated. The other reports which were read and approved were as follows: The district secretary's report was made by the district president due to the absence of the secretary, Vida Earle Steiner. A verbal report was given by Jacob G. Halb concerning his work at Biloxi. Ministerial reports came from Elder R. L. Booker, pastor of Mobile; Elder A. G. Miller, pastor at Vancleave; Elder A. N. Barnes, pastor at Escatawpa; Elder O. W. Tillman, pastor at Bayou La Batre; High Priest Franklin Steiner reported for Bay Minette and Lower Baldwin. Statistical reports were from Sherwood Goff, Biloxi, Mississippi; Oscar Goff, Vancleave; Elder A. G. Miller, Vancleave; Elder A. N. Barnes, Escatawpa; Elder R. L. Booker, Mobile, Alabama, and Elder H. M. Aebli, Loxley, Alabama.

At 3:30 p. m., the congregation met to finish the conference business. There was a verbal report by Apostle McConley concerning the expense of the past reunion at Brewton. The conference unanimously acted to hold a joint young people's convention and reunion in 1937 with Alabama and Florida districts.

District officers elected were: President Franklin Steiner, who chose as his counselors: A. G. Miller and A. N. Barnes; director of religious education, Edna Miller, of Mobile; director of young people, J. L. Barlow, Pascagoula; director of women's work, Mrs. Addilean Booker, Mobile; director of music, Mrs. Irene Williams, Escatawpa; district secretary, Etta Krebs Smith; bishop's agent, Franklin Steiner. He chose as his assistant R. L. Booker. District treasurer, Franklin Steiner.

The 7:30 p. m. program was in charge of Brother Steiner, special music being furnished by Vancleave and Escatawpa choirs; Mobile members gave a play.

Apostle M. A. McConley was in charge of the Sunday morning prayer meeting which was blessed with the divine Spirit. Church school convened at 10 a. m., in charge of Franklin Steiner, assisted by R. L. Booker. There were 181 present at this hour. At eleven o'clock the congregation listened to a sermon by Brother McConley. At this hour the infant daughter of Mr. and Mrs. Larue Steiner, of Mobile, was blessed by Apostle McConley and Elder Franklin Steiner, and given the name of Mary Lou. At noon the Saints tuned in on KMBC and listened to "The Church of the Air."

Dinner was served on the church grounds, and at 2 p. m., the congregation reassembled to complete the business of the conference. The report of J. G. Parker was read and approved. A budget of twenty-five dollars to be appropriated for district expenses, was approved. The next conference was voted to be held at Mobile. An admonition to the priesthood and a talk concerning the women's work was given by Apostle McConley. The talk concerning the young people was given by Franklin Steiner. Talks were made by the new officers, and Brother Halb told of his missionary work in the district. Apostle McConley spoke in the evening.

Inventory Day at Des Moines

A large representation of the membership of the district greeted Presiding Bishop L. F. P. Curry and his associate, G. Leslie DeLapp, and Apostle J. F. Garver, at the annual inventory day at Des Moines, Iowa, church, December 13.

District President Henry Castings presided over a spiritual prayer service which began at 9 a. m. At the conclusion of this service, the Saints were asked to quietly find their seats for the next service, and the same peaceful feeling continued through the 10:30 period.

Bishop DeLapp presided over this meeting, assisted by Apostle Garver. Sister Florence White sang *"Bring Now Your Gifts."* The district bishop's agent, Stephen Robinson, made a talk, *"Going Forward."* Donald Lents sang a solo then Bishop Curry preached a sermon, using as his subject, *"Effective Power."* At the conclusion of the sermon a quartet composed of Clara Mayer, Elizabeth and Wilbur Chandler, and Tom Beil, sang a number. Brother Robinson announced the march which was led by Brother Garver, followed by other officers according to rank, then the members who carried their annual reports and small boxes, with which the bishops and Brother Robinson built a wall representing the wall of Zion.

Dinner was served by the women of Des Moines Branch, in charge of district adult division leader, Ethel Thomas.

Brother Stephen Robinson announced at two-thirty that the crowd was too small to take up a collection so everyone settled down to listen to a choir of thirty voices, led by Wilbur Chandler, render an anthem. Brother DeLapp chose as his subject, *"Stewardship and Social Progress."* The sermon of the morning blended perfectly with this, and the Saints were encouraged by both ministers to a great degree.

Attendance ranged from fifty at the beginning of the prayer service to 170 at its close and then to 269 at the ten-thirty service. Solicitors were present from Des Moines, Dunreath, Boone, Nevada, Marshalltown, Newton, Mason City, and Webster City.

A joint class period conducted by Brother DeLapp was held at six-thirty followed by a sermon by Brother Curry, *"The Way of Light."* A vocal solo was rendered by Wilbur Chandler.

Much work was done by the district officers, beginning six weeks before the meeting, in visiting all branches and groups, encouraging the Saints in the filing of inventories and the keeping of the whole law. This endeavor was under direct charge of Brother Robinson, and the unusual success of this special day is due to his untiring efforts assisted by a group of faithful priesthood.

Sisters Inga Peterson and Grace Beckman

Vanscoy, Saskatchewan.—Sister Inga Peterson, or Mrs. Ivor, as she is called by her friends in and out of the church, was born in Norway, November 18, 1856, and was baptized into the church at Pisgah, Iowa, March 30, 1902. The next spring, with her husband, Ivor, and son, Andrew, she migrated to Saskatoon, Canada.

In the newly-settled rural community nurses were expensive and difficult to secure, and so many nights of every year Sister Peterson was called from her rest to usher a new life into the world. Saints and nonmembers for miles around looked upon her as a good Samaritan whose hands were always ready to help and whose heart was ever tender toward the suffering or needy.

The Ivor Peterson home was a refuge to many a homesick missionary in the early days. When they were ill, they came there for skilled nursing; when they were troubled, they sought her for mothering, and when discouragement overtook them, her ready wit and sharp reprimands bolstered them for renewed activity.

When Sister Peterson was seventy-eight years of age, she suffered a com-

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minuted fracture of the hip. For several months she lay in the hospital, suffering intense pain and discomfort. Finally, when she became so delirious that the hospital authorities refused to care for her any longer, she was moved to the home of Brother and Sister J. A. Beckman. Although little hope was held out for Mrs. Peterson's recovery, Sister Beckman devotedly cared for her



MRS. INGA PETERSON AND MRS. GRACE BECKMAN

Mrs. Peterson celebrated her eightieth birthday, November 18. By unceasing care and patience, Mrs. Beckman gradually restored Mrs. Peterson to normal health.

through many weeks of delirium, and finally after eleven months and three weeks of patient and sacrificing effort and encouragement on the part of her nurse, Sister Peterson was able to get about with the use of a cane. It was a time of general rejoicing when she was able to return to her home and loved ones.

Sacred Soil

The earth a bit of star-dust is,
And all of us but smaller bits
Of that celestial stuff.
In each of us, a bit of soil.
That makes us kin
To all that breathes;
In each of us, a bit of soul
That makes us kin to God.

Forget not, O my soul,
The sacred soil!

The Creator thru
An eon's toil
Combined these two,
And said, "It is enough.
My work is good:
In my own image—Man!
And in his mortal time,
In his own hand,
He holds his fate:
To build or ruin,
To plunder or create."

—J. Gladden Hutton.

APOSTLE T. W. SMITH AND SISTER HELEN SMITH

(Continued from page 19.)

Grandmother Cutler when she became sick during this visit; they were told that if she failed to recover it would be because the Cutlerites had cast an evil spell over her.

In spite of attempts of reasonable members of both sides to lead their people aright, this spirit of suspicion and accusation grew for several years. One good old Cutlerite explained the matter as a survival of the belief in witchcraft that was rife for a few years among the early colonists and which had been handed down from generation to generation. In time the delusion died out.

Brother Smith and his wife left in August. They later went to Australia and the Hawaiian Islands, where Sister Smith's health was undermined trying to follow the mode of living of the natives in eating and working. She died before Brother Smith did.

So they carried the gospel not only to Clitherall and other places in our own country, but to foreign nations and to the isles of the sea, bringing about a better understanding of God's way and of his dealings with his people. God was with them and enabled them to do a great work; how great I haven't words to express, but I want the *Herald* readers to share my memory of one of God's noblemen.

(Our thanks are due to Sister Alta Kimber, of Battle Lake, Minnesota, who gave assistance in preparing this article for publication.—Editors.)

Brakes on Progress

The man who misses all the fun
Is he who says "It can't be done,"
In solemn pride he stands aloof
And greets each venture with reproof.
Had he the power he'd efface
The history of the human race;
We'd have no stream nor trolley cars,
No street lit by electric stars;
No telegraph nor telephone,
We'd linger in the age of stone;
Where when some keen barbaric brain
Of life's conditions dares complain
And planned a wheel on which to roll
The load his arms could not control,
Sneers rose from all the mighty crew
That ever scoffs at what is new.
The world would sleep if things were run
By men who say "It can't be done."

—Author Unknown.

"Life is God's sacramental gift,
To man for his emprising—
The talent given into his care
For his soul's exercising—
A sacred trust bestowed on him
For his immortalizing.

"And he who lends will one day ask
His own again with interest.
See to it then, lest thou be found
Of those who failed him in the test."

The Bulletin Board

Conference Minutes

ALABAMA.—District conference held October 31 and November 1, 1936, Apostle M. A. McConley and the district presidency presiding; W. H. Drake, secretary; L. D. Flynn, assistant secretary; M. A. Miniard, chorister. Reports from the branches were read and minutes of last conference were approved. Reports from various priesthood officers were read and commented upon by M. A. McConley. Two young men from Lone Star Branch were recommended for ordination, Clyde F. Brown, to the office of elder, and Gordon McPherson, deacon. The recommendations were approved, and the candidates were ordained in their home branch the third Sunday of November. Two recommendations also came from Pleasant Hill Branch, Bruce C. Jones and M. A. Miniard, to the office of deacon. Their names were approved, and the men were ordained the first Sunday night of December in their home branch.

District officers were elected as follows: President, D. E. Sellers; counselors, W. H. Drake and J. W. Baldwin; secretary, W. H. Drake; chorister, M. A. Miniard; young people's supervisor, Bruce C. Jones; director of religious education, W. H. Drake. Visitors were present at the conference from Birmingham, Montgomery, and other points. Conference adjourned to meet at the call of the district presidency and missionary in charge. Apostle McConley was the conference speaker.

CENTRAL MICHIGAN.—Annual conference convened at Beaverton, Michigan, October 17, 1936, District President J. H. Yager in charge, opening prayer by G. W. Burt. The motion prevailed that President Frederick M. Smith, associated with the district presidency, preside over the conference. Brother Yager recommended that Leon Methner be associated with the district chorister during the conference, they having power to choose the pianists; this recommendation was ratified. J. Henry Yager was chosen to act as deacon with power to choose his assistants; Sister Winnie Hulbert, to act as press committee, choosing her assistants. Elder G. W. Burt was chosen as chairman of the administration committee, being given power to choose his assistants.

After the routine opening of the conference, the report of the district president was read and adopted; the combined branch report was read and spread on the minutes, and the complementary report of the bishop's agent was read. Marshall McGuire gave a verbal report as church school director.

The 2 p. m. session opened with song, and High Priest Blair Jensen, of Detroit, offered the invocation. The treasurer's report was read, also the auditor's report. Chairman L. E. Grice made a statement relative to the same, and the conference adopted both reports. Among other reports was one coming from the department of women; a report of the reunion committee treasurer was read and adopted subject to audit; a report having to do with reunion funds for 1935 and previous reunions showed an amount on hand of $1,353.04 (this was received subject to audit). President Smith recommended that this report be given a thorough audit and a report be made at the spring conference. The district presidency was authorized by the conference to appoint an auditing committee to do this work.

These names were presented and approved for ordination: Grant Yarrington, of Midland, Michigan, to the office of elder; Joseph H. Ulman, Iosco Branch, elder; David Bailey, Harrison, Michigan, elder; Delmar G. McGuire, Mikado, priest; Harold Keeley, Midland, teacher; Lewis Eckstein, Tawas City, deacon. The chairman stated that these ordinations were under the supervision of the district presidency in harmony with branch action.

Reunion matters were then taken up. The portion of the district president's report recommending the purchase of permanent reunion grounds was read. It was moved and seconded that the conference approve the recommendation. Motion to commit was made and seconded, to refer this matter to a committee composed of the district presidency and bishop's agent, and to be reported at the spring conference. After much discussion, the previous question was moved and carried. Motion of commitment was put before the

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house, and carried. The motion prevailed that the district have reunion in 1937, and motion also prevailed that they accept Mr. Wixom's invitation to occupy his grounds at Edenville. The time of reunion was left to the general church committee on reunions.

Election of officers resulted as follows: District president, Marshall McGuire; secretary, Winnie M. Hulbert; treasurer, William Ash; musical director, Harry Runkle; leader of department of women, Leora Gussman; director of religious education, William Ash. The conference sustained the present bishop's agent, Otto Bartlett. Motion carried that they extend a vote of thanks to Brother Joseph H. Yager and that a committee be appointed to draft a suitable letter to Brother Yager. President Smith, the chairman, appointed Blanche Engle, Winnie Hulbert, and S. T. Pendleton. Motion carried that the chairman appoint a budget committee; and motion carried that an auditing committee of three be appointed. Motion carried to sustain the present committee. President Smith then appointed the budget committee as follows: The district presidency and Matthew Umphrey. District President-elect Marshall McGuire nominated the present counselors, Elders M. A. Sommerfield and Burt S. Turner, as counselors for the coming year. The conference ratified this action. The conference asked the incoming district presidency to set the time of the spring conference.

On October 18, at 3 p. m., motion prevailed that Detroit District and Southern Michigan and Northern Indiana District be invited to participate in the 1937 Edenville reunion. The district presidency recommended the following special auditing committee to audit reunion books prior to 1935: Blanche Engle, Fred Mitchell and Albert Ash; the conference ratified this recommendation. The report of the budget committee calling for a budget of $360 was read, and adopted. Motion to amend that the amount allotted to the district president be used for incidental automobile and other expenses carried. The auditors' report of the report of the treasurer of reunion was read, and the conference adopted the treasurer's report together with that of the auditors. A report of the committee on resolution to Brother Yager was read and adopted.

Marriages

WILLSIE-GIBSON.—Miss Mina Pearl Willsie, daughter of the late Mr. and Mrs. Charles Willsie, Detroit, Michigan, and Mr. Reuben Gibson, of Highland Park, Michigan, were united in marriage the evening of November 28, 1936. Elder J. Charles Mottashed reading the service. The wedding was solemnized in the home of the bride. Miss Beulah Willsie, a sister of the bride was bridesmaid, and Mr. Russell Proos was best man. Mr. and Mrs. Gibson will be at home to their friends at 1999 Richton Avenue, Detroit, Michigan.

GREGORY-WILDERMUTH. — Miss Ruth Gregory, daughter of Mr. and Mrs. Roy G. Gregory, of Plano, Illinois, and Mr. Richard E. Wildermuth, son of Elder and Mrs. Lester O. Wildermuth, of Plano, were united in marriage, November 6, 1936, in a pretty wedding solemnized at the Plano church. Elder Wildermuth, father of the bridegroom, read the single-ring service, assisted by Elder J. M. Blakely. The bridal couple were attended by Miss Roberta Gregory and Mr. Kenneth Gregory, a sister and a brother of the bride. A reception followed the ceremony, at the home of Mr. and Mrs. Kenneth L. Blakely, the latter being a sister of the bride. Following a short wedding trip to Fort Wayne, Indiana, the newlyweds returned to Plano to make their home. Mr. and Mrs. Wildermuth are graduates of the local high school, and later attended Graceland College. The bride's ability and cordial contact with the public have proved valuable in her position as society editor of "The Kendall County News." The bridegroom is a letter carrier at the local post office. Both are active in church work.

Our Departed Ones

GILBERT.—Walter I., b. March 20, 1880, at Manitowoc, Wisconsin. Secured his bachelor of arts degree at Luther Academy, Decorah, Iowa, in 1905. Was engaged in 1907 with the United States insular service in the establishment of public schools in the Philippine Islands, and held other positions in the Orient before returning to the United States. Moved to Independence, Missouri, 9 years ago. Was baptized into the church November 5, 1930. D. at his home at Independence, December 21, 1936, leaving his wife, Mrs. Gertie B. Gilbert; 1 son, R. V. Bailey; 2 brothers, Gust Gilbert and Chris B. Gilbert, and 1 sister, Mrs. Inga Aastad. The funeral was December 22, at Independence.

THROOP.—Katie, daughter of Brother and Sister Willard Housman, b. April 7, 1886, in Steuben County, Indiana. Following her school days, she married Mr. Earl W. Throop, November 18, 1905, and to them 3 daughters were born: Madge, wife of Jay L. Hill; Bessie, wife of Amos Stetler, and Lucile. Mrs. Throop's health had failed rapidly since the loss of her granddaughter, Baby Kathryn, over a year ago. She joined the church September 13, 1900, being baptized by Apostle John H. Lake, at Kirtland, Ohio, and was strong in the faith. D. December 4, 1936, leaving father, mother, husband, daughters, 4 grandchildren, 2 sons-in-law, 1 brother, George, and 1 sister, Verl, wife of Russel Ireland, other relatives and many friends. The funeral was conducted from the farm home in Clear Lake Township, S. W. L. Scott preaching the sermon. Committal services were conducted at Teeters Cemetery.

HAWKINS.—Archibald P., son of William F. Hawkins, b. August 9, 1893, at Scranton, Pa. D. October 30, 1936, at Rockville Center, New York. Was baptized September 4, 1905; was ordained a teacher August 18, 1917. Married Martha G. Osborn, October 17, 1916, and to them 2 daughters and 1 son were born. One daughter, Audrey, preceded him in death. Left to mourn are his wife, daughter, son, father and sister. Funeral at Brooklyn, New York, Ephraim Squire in charge; interment in Evergreen Cemetery.

POTTS.—George, b. March 26, 1850, at Burton-on-Trent, England. Joined the church August 31, 1881. Was ordained an elder February 24, 1882, at Birmingham; arrived in America the fall of 1884, and was an earnest, devoted, faithful soldier of the Cross all through his long life. His friends have but to look at his life for outstanding lessons in courage, steadfastness, and sacrifice. A rich legacy of these qualities has been left to his loved ones and legion of friends. D. November 11, 1936. Surviving to mourn are, 1 son, 5 daughters, 8 grandchildren, and 10 great-grandchildren. Funeral at Brooklyn, New York. Interment in Evergreen Cemetery, Ephraim Squire in charge.

JONES.—Thomas S., b. June 17, 1868, in Roane County, West Virginia; D. December 3, 1936, at Barberton, Ohio. Married Miss Jennie Ruley who preceded him in death. Surviving are 3 sons and 6 daughters: Grover C., Earl B., and Thomas L. Jones, Mrs. Indiana Musgrave, Mrs. Ortha Hiley, Mrs. Victoria Petty, Miss Grace Jones, Mrs. Julia Short, Mrs. Dessie Davis, and 31 grandchildren. He joined the church, April 12, 1931, at Barberton. His funeral was held at the funeral home of Campfield Hickman, Barberton, Thursday evening, then at the Saints' church at Parkersburg, West Virginia, Saturday afternoon. Interment was at Parkersburg. Both sermons were by J. C. McConnaughy.

RUDD.—Louvina, d. November 26, 1936, at the home of her daughter, Mrs. Pearl Williams, at West Holden, Missouri, after an illness of several weeks. The funeral was held November 28, from the Saints' church, Robert Dillon conducting, the sermon by Elder Scarcliff. Interment was in Holden Cemetery. Pallbearers were 6 grandsons. Louvina Jane Long b. at Peoria, Illinois, February 21, 1859. In 1875, she married Hyrum Alma Rudd, who d. August 17, 1907. To them were born 8 children: Mrs. Lillian Diehl; Mrs. Pearl Williams, L. B. Rudd, Mrs. Lovie Williams, Mrs. Flossie Powers, Ethel Alma Junkins, William and Florence, deceased. There also survive 1 sister, Mrs. Alice Rudd; 1 brother, Ben Long; 12 grandchildren, and 8 great-grandchildren. Mrs. Rudd had been blind many years, but had studied much, being able to read and write by mastering the blind system. She composed many poems. Joined the church in 1873, and was a faithful member.

MIDDLETON.—Freda Grace, wife of F. M. Middleton, b. near Standish, Michigan, September 4, 1889. Was married to Mr. Middleton, January 1, 1908, at Cheboygan, Michigan, and to them 8 children were born, 6 sons and 2 daughters. Was baptized into the church in 1915, at Levering, Michigan, by Elder Alvin R. Ellis, and lived a faithful life. D. December 10, 1936, at her farm home at Fremont, Indiana. Her health had been declining for 4 or 5 years. Funeral from Clear Lake, Indiana, church, December 13, 1936, following a brief service at Fremont, Elder S. W. L. Scott preaching the sermon. Interment was in Teeters Cemetery, Clear Lake Township.

BUTLER.—Mina M., daughter of Ray and Emma Harris, b. November 17, 1889, in Pottawattamie County, Iowa. United with the church when she was 16 years old and was a faithful member until her death. Later moved to Spokane, Washington, with her parents. Married Clarence A. Butler, June 27, 1920, and 10 years ago they moved to Asotin, Washington, where they lived until her death, August 28, 1936. Leaves to mourn a daughter, Myrtle; a son, Clifford; 5 step-children: Ernest Butler, Mrs. Hugh Curry, Mrs. Frank Baker, Mrs. Clinton Thompson, and Lloyd Butler; her father; 1 sister, Eva Merriman; 1 brother, M. H. Harris. Interment was in Gifford Cemetery, the funeral sermon by Elder Peter F. Klaus.

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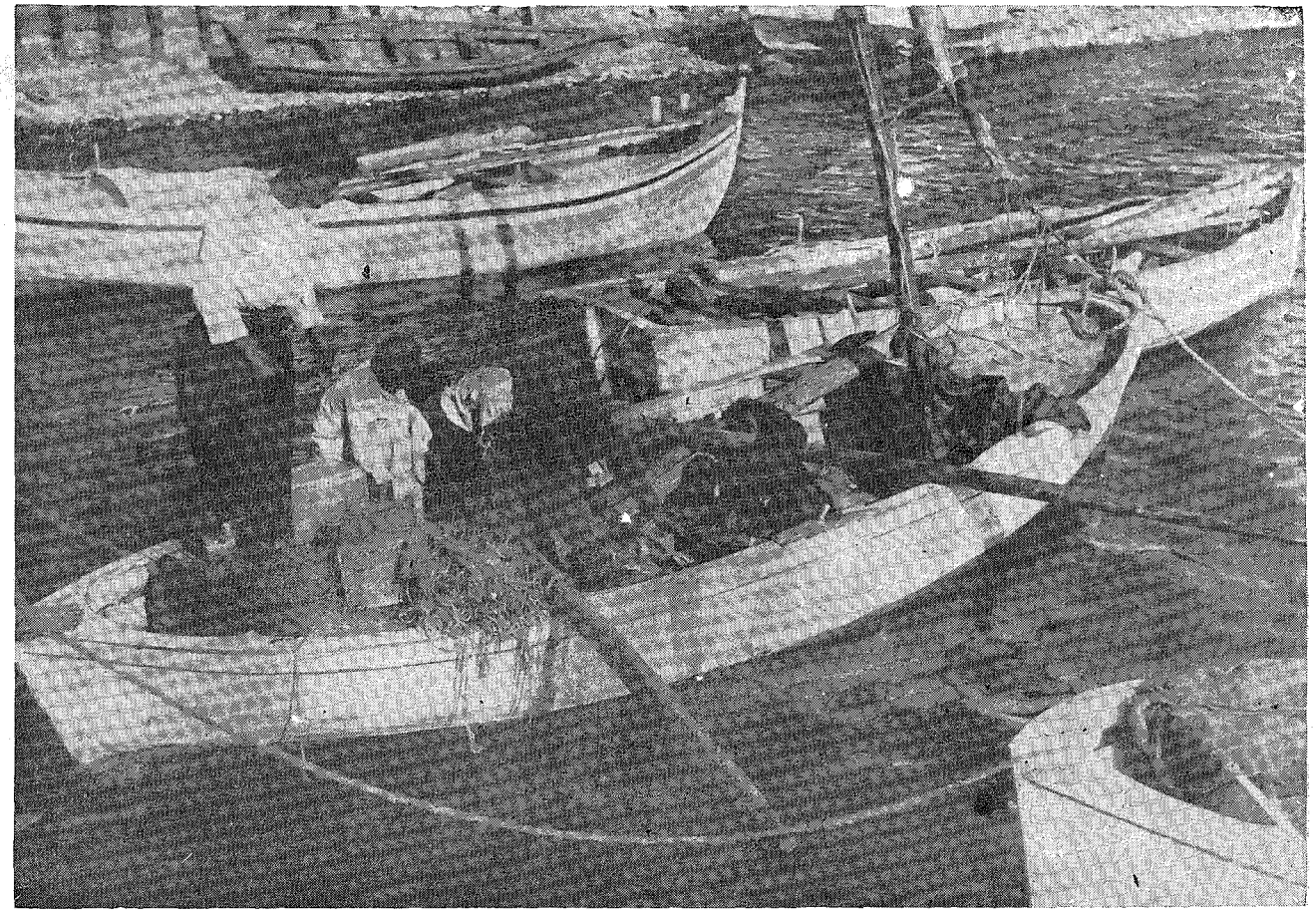

Photo by Paul M. Hanson.

FISHERMEN OF GALILEE

A scene of fishermen at break of day unloading their fish and selling to the highest bidder on the wharf at Tiberius, Galilee.

Volume 84 January 9, 1937 Number 2

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THE SAINTS' HERALD

January 9, 1937

Volume 84 Number 2

Frederick M. Smith, Editor in Chief
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

The Wasted Rose

Caught in the morning tide of humanity, hurrying to work and to school, my attention was captured by a bright looking lad in his early teens.

His countenance was fairly bubbling over with vivacity and the joy and vigor of youth, his clothing was nicely brushed, and as if to finish the picture to my complete satisfaction, a lovely red rose rested on the lapel of his coat.

I could fairly feel the atmosphere of the home he had just left, and see his mother, with pardonable pride in such a son, placing the rose there as a farewell gesture upon seeing him off to school.

He was chatting happily with his companion, a boy of his own age, when from the opposite direction another pair approached them.

One of these also stood out in contrast, not so neat in appearance, even his features seemed to bespeak the poor choice he was making of the gifts which life offered.

There was a distinct swagger in his gait and much of the bully in his voice as he called loudly, "Aha, lookit the fella with the rose!"

I glanced at the lad, and oh, how I hoped that he would ignore both the rude jibe and its author, but extreme youth, with all its bravado and daring, is seldom equal to becoming a target for the derision of its fellows.

So the one with the loud voice went blustering on up the street leaving havoc in his wake.

The wearer of the rose, greatly embarrassed, took the flower quickly from its place and dropped it, with all its beauty and fragrance, into the filth of the gutter.

I wanted to call out, to beg of him that he keep the beautiful thing that was brightening the morning for himself and for every passerby. All would be losers by his being so easily robbed of its sweetness.

Suddenly the rose assumed the significance of all the fineness, the purity and goodness that life has placed in our hands, strength and beauty of character, the right to make our own choices and decisions, which is the true inheritance of every normal human being.

When we allow wrong or inferior influences to rob our life of something beautiful because we dare not face foolish criticism, we become weaklings ourselves; any coarse mockery which uses for a target the things which make life lovely and desirable, proves itself entirely unworthy of our slightest concern.

VIDA BREEZE.

Class Warfare

The Press Room Proletarian tells a story about a believer in the Revolution who was pounding nails with a hammer. "There goes another capitalist!" he would say as he hit the nail sharply on the head. "There goes another capitalist!"

He hit so viciously the hammer was broken under the strain. He held the pieces in his hands and looked at them ruefully. *"That* must have been a proletarian!" he said.

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Editorial

Bleak January's Long and Dreary Days

The gayety and color of the holidays are gone. Christmas trees are carted out, tinsel put away, wreaths taken down. The New Year is ushered in with a blast of north wind that nips hands and feet, covers windows with frost, and drives us indoors to huddle over stoves and radiators.

Most of us think of the long and eventless stretches of January as an unhappy time when nothing can be done. It is so cold we simply endure life and carry on existence as best we can until the warm sun visits us with longer days and awakens the earth to life again. Not until February is there a holiday to make us merry. Not until March will there be a sign of life in nature. January is only a month in which—to borrow prayer meeting phrases—we "hold fast to the rod of iron," and "endure unto the end."

Though January be dark and drear in nature, it can be a happy and profitable time at home. Time need not be wasted. Here are long evenings with the family, with a chance to make plans for spring and summer. Here is an opportunity for the good talk, for the fruitage of the love of home and kindred that is the foundation of our happiness. Here is a chance to visit people we have wished to see, and to find them at home. Here is the time, during the long winter evenings, when we can do the reading and study we have long wanted to do, but have put off because we have been too busy. Had you planned to read the *Church History?* Or the *Doctrine and Covenants?* Or to study some of the good *Quarterly* lessons you have always planned to read more closely? Well, now is the time to do it. God has given January for just this purpose. He has stopped that lawn cutting business for a while, and the dandelions will not bother you for some time to come. You cannot be troubled by either planting or reaping. This month will give you little in a material way, but it should yield rich spiritual benefits.

January could afford a time for retirement, for a "retreat" of study, prayer, and meditation. The mind thrives in society, but the soul grows in solitude. The trouble is we have so much society and so little solitude. If a man walks alone, or sits alone, and puts the world and all its concern with material things away from him, he can turn his thoughts to God, and God can speak to him.

Do not let the fine possibilities of this January go to waste. Use its opportunity for something good. Emerge in the spring with a deeper love of your home and family, a deeper love for God than you have ever had. This blessing can be yours if you want it. Do you really want it—want it with a longing strong enough to make you try for it? Let us begin now—today! L. L.

Keeping the Law With Pledge Cards, Envelopes, and Inventories

During the past week, deacons of the Independence groups have been busy visiting the homes of church people with the Dedication Forecast Cards and the Weekly Homilope envelopes for regular contributions of tithing and offerings, and inventory blanks.

The Dedication Forecast cards give each member a chance to set a goal for himself to reach in his church giving during the coming year. Besides, these cards will give the Presiding Bishopric some idea of what they may depend on from the membership, and help them to manage the financial affairs of the church to better advantage. These cards are not promises in a binding sense, but they do help members to determine what they can do for the year. Since their advantages have been realized, more people are filling them out at the beginning of this year than before.

The weekly envelopes, with their two compartments, one for the local church and one for the general church, and with spaces for the giver to indicate the division of his contribution, have been found a great convenience by most people who have used them. They are weekly reminders to give. Remaining envelopes notify you of the times you have missed. The plan distributes tithing and offerings over the whole year, and makes it less of a burden to do one's share for the church. They enable members to help support the church out of small change and little sums that might otherwise be wasted upon useless expenditures and purchases. Thus it at once promotes both efficiency and economy in church giving.

Those members who have kept accounts during the past year have found it easy to render the annual financial statement to the bishopric. Those who have not have encountered the uncertainty and difficulty of making a fair payment of tithing.

Now is the time of year to begin keeping accounts so that at the end of the year you may be

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able easily and accurately to figure the amount of your increase and the tithing due under the financial law of the church. Convenient budget books may be obtained from the Herald Office for this purpose.

Preparation of the Emblems of the Lord's Supper

Recently there came to my desk some questions from one of the younger elders of the church, concerning the preparation of the emblems—who should prepare them, deacons or priests, and whether bread should be broken and the wine poured in preparation, or should both be done by the elders before the congregation. In answer to his questions I wrote as follows:

In the past many questions have been asked concerning the details of procedure in preparing the emblems and I presume that the late President Joseph Smith has answered these questions through the *Herald* in one form or another in the fifty-four years of his presidency of the church, scores of times.

The customs prevailing when congregations were uniformly small are likely to be quite different from those which will be followed in larger congregations. For example, I well recall that according to my early observations the elders broke the bread before the congregation and the previous preparation consisted only in slicing the bread. What would we do do now if we were to undertake to break the bread in this fashion to serve a congregation of 5,000 or more as we have several times in the Auditorium? The preparation of the bread and the wine in its last analysis goes much farther than the slicing of the bread, or the pouring of the wine, and it would involve the making of the bread and the wine both.

After all, the great thing to be desired is to preserve the true symbolic significance of the rite; and hence if one or two slices are broken at the table by the elders the full significance of the symbolism is preserved and the same is true of the wine. I therefore suggest that the emblems be prepared by the deacons, even assisted by some of the good sisters, if so desired, by having the bread not only sliced but broken, leaving a slice in the case of a small congregation or where only one elder is officiating, or two or three slices where two or three elders are officiating. These then can be broken in the presence of the congregation. I would suggest also that the wine be poured into the individual cups (and these should always be used where practicable) so that with a reserve supply of wine on the table where necessary or wise the emblems can be spread upon the table during the blessing of the emblems.

This method of procedure would be to use the deacons in the preparation of the emblems up to the time they are placed upon the table and the utilization of the priests of the Aaronic priesthood for the passing of the emblems. Of course in either of these cases a member of the priesthood of higher rank can be used if necessary, even an elder officiating in the office of deacon where such contingencies exist as to make it necessary.

F. M. S.

A New Year

By Geraldine Wyatt

The Aztecs had a very accurate calendar in operation at the time of the Conquest. In their recording of time, there was a period consisting of fifty-two years, which was called a bundle of years. It was at the completion of one of these bundles of years that they believed the world would come to an end. And at the end of every fifty-two years they permitted the fires that had been burning upon the altars and tended by consecrated worshipers, during that period to die out. Through the first part of the dark night, the Aztecs looked forward with a horrible dread for the unknown. At midnight, a new fire was kindled, and that it was possible to kindle it, and from it light other fires was a sign that another bundle of years would leave them to pursue their mortal life. The other part of the night was given over to rejoicing.

The beginning of our new year, while not shadowed with pagan sacrifices and dire forebodings, is a time when we review the past, and look to the future. Some people celebrate this milestone of life, by making resolutions. Others ridicule this custom. Whether or not a person entirely lives up to a resolution, the fact that they have made it and for a time lived up to it has its part to play in the pattern of their life.

Characters are as frugal as nature itself. There is nothing discarded out of doors, but what it is absorbed;—the cast off strands of hair and useless strings are utilized in the building of birds' nests; refuse is taken back into the life of the ground; the dead leaves, the dead grass, all are absorbed. Nothing is wasted. Likewise there is no action, there is no thought but that helps to shape a character. The evil, once committed, lives in the being, like the poison, dormant, in the fangs of a long dead rattler. The good once felt or done is like the life in a grain

(Continued on page 38.)

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Thoughts for Today

A NEW METHOD OF STRIKING, invented in France within the last year, has come to this country. It is called the "sit down" strike. Instead of leaving the building, forming picket lines, beating strikebreakers, and fighting the police, the workers simply stay quietly by their machines, doing no damage, but refusing to move or work or let anybody else work until they can make terms with their employers. Their families supply them with food and necessities.

Nobody is hurt, nothing is damaged, unless the employers try to oust them. One French employer tried putting the workers out, and police finally succeeded in routing them; but before this happened the workers had so thoroughly ruined the machinery that no French employer has tried it since.

Whatever we may think of striking in general, we can approve a method which prevents the violence and bloodshed that has been the usual accompaniment of past strikes in our country. In these strikes it has so far been found useless to employ gangsters, thugs, and professional gunmen as employers often do. The workers hold a strategic position where they cannot be hurt without causing great loss to the employer.

IN MANY A STRIKE, one thing is hard for the general public to understand. Why is it, as soon as times improve and the men get back to work, they go on strike as soon as possible? This is not an impertinent question. The public would like to know.

Take a recent case, as reported by the papers. Everything was going well in a large plant. One workman violated a company safety rule. He was cautioned. He repeated the offense. The company dismissed him. The workers all went on strike to enforce his reinstatement. They are still on strike. This, at least, is the newspaper account. If these are the facts, they represent a bad mental state among the workers. If the papers have not given the facts, it is a pity, because public sentiment is thus directed unjustly against the workers.

The true facts are hard to obtain in any case, most difficult to obtain from either of the contending sides; and there is no impartial group to give an unbiased report. Newspapers should perform this work, but very often they do not, being interested or influenced one way or another to give prejudiced reports.

CHRISTMAS DAY IN MADRID—churches were closed, and in spite of weeks of terror, devout Spaniards, their wives and children gathered at the Puerta Del Sol to sing Christmas carols. A bomb dropped from a rebel airplane killed more than eighty of them. A recent *News-Week* exhibited a picture of two of the victims—small children, apparently brother and sister. Little arms and legs were stretched out on the ground, eyes closed, tiny faces cut by the explosion, curls in the dust. Mere babes anyone would have loved. Could anything more clearly indicate the cruelty and futility of this war—of all war?

NEW YEAR'S DAY has become again, since the depression has eased its grip, a time of Saturnalian revelry. Christmas celebrations originated in this Roman feast day and its lax customs. While there is still a great deal of excess in eating and spending—relics of barbarism—connected with Christmas, the ideology has been largely saved for Christ, as it should be. New Year's hasn't the saving grace of a single ideal or religious sentiment. For masses of people its whole psychology is to "let go." And they do let go in ways nauseating to people of decency.

But New Year's Day—celebrated in homes and churches—can be a beautiful and happy occasion of friendship, rejoicing, and innocent and harmless recreation. We can be happy together doing good things; much happier, in fact, than in doing foolish things.

A Convenient Notebook for Ministers

The Editors have found a great convenience in the new "Spiral" notebook, and wish to pass the information on to brother ministers and students in the church. These little notebooks can be purchased in standard sizes at any stationery store for a dime or less. The leaves are cut flat, perforated at the edge, and bound together with covers by a spiral wire. By bending one end of this wire, it can be made to thread out, the leaves can be used in the typewriter, classified, arranged, indexed, or treated in any manner you like. Then, when ready, one can put them together and thread the wire back into its place and bind all leaves neatly together again. Much depends on getting the end of the wire in shape so that it will thread through the perforations easily. With this device one can gather neatly typed notes on any subject into an inexpensive and durable book. We have already made several and find they give permanent form to notes that otherwise might become scattered.

L. L.

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For the Family Altar

Editorial note: Mrs. Everett S. Boyd, of Ottawa, Ohio, recently wrote as follows: "I wish to tell you we appreciate very much the little article *For the Family Altar,* by F. H. Edwards. We would like to see one for each month of the year. Sometimes it is hard for young homemakers to pick out Scripture readings to use and I am sure there are many families of Saints who would use them if they were printed for a year. After that time many will be able to go ahead without help. Others will still need aid. Please, if it is possible, give us some more."

It is in the belief that there are many others who appreciate this kind of article that we are glad to publish a second article, this one for February, by Brother Edwards.—L. L.

February Scripture Readings

1. D. C. 42: 4, 5. Teach the principles.
2. D. C. 42: 8-10. Thou wilt remember the poor.
3. D. C. 42: 12, 13. Thou shalt not be proud
4. D. C. 42: 15-17. My Scriptures shall be given.
5. D. C. 42: 18. Observe all these things.
6. D. C. 42: 23. If they offend.
7. Psalm 50: 1-6. A covenant people.
8. Matt. 6: 19-34. Seek first His Kingdom.
9. Nephi 3: 184-189. The Cause of Zion.
10. Joshua 4: 1-9. The Promised Land.
11. Isaiah 40: 25-31. They that wait upon the Lord.
12. Deut. 26: 1-11. A land given of God.
13. Exodus 31: 1-8. I am come to deliver them.
14. Matt. 10: 1-8. The Call of the Twelve.
15. Isaiah 6: 1-8. Here am I; send me.
16. 3 Nephi 5: 43-49. The Nephite Twelve.
17. Matt. 3: 1-12. The message of John.
18. Eph. 4: 11-16. The work of the ministry.
19. D. C. 76: 1, 2. Eye hath not seen.
20. James 1: 22-27. Be ye doers.
21. Psalm 139: 1-10, 23, 24. Whither shall I go?
22. Romans 5: 1-8. Christ died for us.
23. Gal. 1: 1-12. The revelation of Jesus Christ.
24. Gal. 3: 24-29. Neither Jew nor Greek.
25. John 3: 1-8. Ye must be born again.
26. Romans 2: 2-11. No respecter of persons.
27. Gal. 5: 16-26. Walk in the Spirit.
28. Luke 10: 1-6. The Seventy.

Noteworthy events of the month:

D. C. 42	Feb. 9, 1831
Call of the Twelve	Feb. 14, 1835
Call of the Seventy	Feb. 28, 1835

F. H. EDWARDS.

One of the finest pieces of church literature that has been produced in many years is the new book, "Fundamentals," by F. Henry Edwards. Here is a book that you can put in the hands of your friends and know that it will give a fine dignified representation of the best that the church has to offer. It will occupy an important place in church literature for a long time to come.

Hymn Poems Needed

For the Hymn Writing Contest

The time in which Joseph Smith brought forth the Restored Gospel was an era of religious inspiration and of literary activity. The early church like the rest of the world, had its poets and writers of hymns who used their pens to put their hopes and ideals into enduring form. Our church people today are blessed and inspired in the reading of these poems and the singing of these hymns.

A new period of strong inspiration and devotion has come to the church, which should be expressed in poems and hymns. The Independence Music Club is endeavoring to foster this inspiration, and is providing a hymn writing contest which closes May 1, 1937. Are you—poets and writers of hymns—keeping this contest in mind? Will you have your entry ready and sent in on time?

Those who write hymn poems could collaborate with composers of music and submit the entry in the contest. If there are some who have hymn poems available for composers to use, poet and composer should get together. The great purpose is to discover and develop new talent for the church.

Enter the contest now. Each contestant should sign his name with a nom-de-plume, and enclose the real name with the title of the composition in a sealed envelope. Entries should be in the hands of Mrs. Mark Holman, 501 North Pleasant, Independence, Missouri, before May 1, 1937.

The easiest way to cure the habit of hurry is to replace it with the habit of calm deliberation. We should formulate clearly in our own minds what we want to do and then proceed to do it without haste, excitement, or worry. By doing this we shall accomplish twice as much, live twice as long, and have twice as much fun as the person who is forever in a hurry.—Ann Ashbury, in *Young People's Leader.*

A NEW YEAR

(Continued from page 36.)

of wheat, that laid dormant for years, and when planted sprang forth into a growing plant.

The season we have passed through—that of hope—has sweetened our lives for the time being. We have felt the joy of giving, and of pleasing. We have felt peace, good will. These experiences need not stop with Christmas night. They are ours to feel throughout the coming year.

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land.

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Tithing and Household Accounting

By L. S. Wight

The desire for salvation is universal. But the definition or understanding of salvation seems to have as many meanings as there are people who desire it.

Many Indians have departed this life with a feeling of security because they were sure of reaching the "Happy Hunting Ground." Some nationalities bury their dead surrounded by money and food in order to insure their safe journey to their land of promise. When I was a boy I distinctly remember one neighbor lady who was sure that she was "saved." To her salvation meant the assurance of reaching a heaven in which she would be able to sit on a silver lined cloud and thumb a golden harp for all eternity. She was so sure that she had done the things which would assure her reaching this condition, that she literally believed nothing she might do for the rest of her earthly life could prevent her reaching this situation. It made no difference what kind of neighbor she was, nor how she treated those with whom she came in contact. She knew she was in a "saved" condition.

To my immature understanding her conclusions seemed rather strange. I could not have explained why I felt that her ideas were incomplete or unsound. But if she had asked me to do the things necessary to be with her in her heaven I would probably have told her I preferred the other place. Perhaps she was not entirely to blame for her idea of heaven or salvation. She was the victim of a short-sighted type of preaching which had tried to scare her into heaven. She had been made selfishly to want freedom from work. She had been told that all she needed to do would be to confess Christ and she could be sure of her place in such a heaven. She did not realize that this appeal had been made to selfishness, the very thing which would keep her away from any real heavenly experience. Her attitude was the result of ignorance and lack of understanding of what real salvation is.

What Is Salvation?

Are we sure we understand our objectives any better than this lady did her "heaven"? Are we paying our tithing just to pay our way into heaven, or to be sure of keeping out of the hot place? Before Latter Day Saints laugh at or criticize any ideas of salvation we should make sure that we know what it is. When we think of the law of tithing in connection with salvation we should also make sure that we understand it sufficiently that we do not limit the payment of tithing to that of the payment of premiums on a "fire insurance policy."

Christ's teachings clearly show that salvation is a progressive thing. It is a matter of growth from one situation into a better one. The restored gospel opened the way to preach this greater understanding. Therefore Latter Day Saints have Zion as their ideal of salvation. It is a place of growth and development. It is something which can come into our earthly lives and help us make more of our present condition, letting the future on the other side take care of itself. It stands to reason that if we cannot learn to live together on this side there can be no heaven on the other side until we do learn to live together. Therefore the sooner we learn the basic principles of the brotherhood of man as well as the fatherhood of God the sooner will we be ready to enter into and enjoy that state of existence which can be classed as "salvation." In other words, a heaven on earth.

If that then is our objective, what should we do to attain it? The first and most logical answer would be to say, "Discover the laws of life which will make that result possible, and then keep them ALL." We cannot build a house by putting in it only part of the necessary lumber. We cannot keep that house warm after it is built by following all the laws of heating, putting in a perfect furnace system, and then leaving one of the sides of the house entirely off. God's laws of life cover every possible activity of human beings. Among those laws is what we term the financial law. This includes the law of tithing. Therefore the logic of the situation again indicates that to leave out this law would make a complete salvation impossible.

Foundation of the Financial Law Is Accounting

Following the thought of this reasoning, the purpose of this article is to show that the very door to this full salvation is the law of tithing. Also since we must have a knob on each door in order to open it, the knob on this door to salvation is "Household Accounting."

My constant contact with business men gives me some very interesting and enlightening experiences. Recently in conversation with the publisher of a large daily newspaper he offered me a cigarette. His answer to my courteous refusal was something like this: "Well, you are better off financially as well as morally. You know just the other day my wife and I tried to check up on *our* (not long ago it would have been "my") cigarette expense. As nearly as we can guess it is costing us about $90 per year. We might just as well take that much money out and burn it."

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Sensing a real interest in finding a solution to his problem I asked him if he did not know exactly how much this one habit was costing him. When he answered that he had no way of knowing, but that their conclusion was just a guess I asked him if he had time to listen to a little story. I then told him our experience in getting family expenditures under control. I told him about the time when we were always waiting for the pay check at the end of the week. I showed him how we had permitted ourselves to be controlled by circumstances instead of getting the circumstances of family life under our control. I explained how we had disciplined ourselves to do the work necessary to discover exactly what we were doing with our money. The net result was that we had developed a method of keeping such accurate control that we could always figure each move made, no matter how small, in terms of its costs. He was interested because that is the language of the business man who can only succeed by solving similar problems in the conduct of business.

Following his interested response I told him that when we realized what this plan had done for us, how it had helped keep ourselves in balance and to keep from doing wasteful things, we decided that we should not be selfish with it. We made every effort to see that our boys should share the benefits of this plan during their years of growth. It was our hope that they would learn these lessons much sooner than we had. He was so interested that he urged me to continue telling him in detail of the way we had put the plan to a practical test. His interest was that of a father who suddenly realizes that he has a nine-year-old boy who is growing up without learning the laws of self-control.

Know What You Have Done

He listened attentively while I went into detail as to how one boy had responded to the principle of freedom or responsibility. I told him of the boy's first experience in handling money, given to him to be his own. He was to have the full right to spend it as he chose. It was to be his own business. His parents were not to even suggest what should be done with the money. The only thing for which he was to be responsible was to keep a record of what he did with his own money. When the novelty wore off and he tired of keeping this record his allowance was stopped. When he asked for the allowance again it was given on condition that he find his record and check up to see what he had done with his money.

I told him how this boy had added his figures to see that in three or four months his total expenditure for useless pleasure in the form of candy and gum was a total of three or four dollars. When the boy realized how much had gone for such things, he turned to his dad and said, "Gee whiz, Dad, did I spend all that for candy and gum?" The father could answer by turning the responsibility right back to the boy himself by saying, "You do not need to ask me, look at your own figures." The boy's next response was, "Well, I'm not going to do it any more." The boy could see from his own experience that he was out of balance. It was easy for him to make up his own mind that he would not do this any more and he was able to keep his promise to himself because it had been made of his own free will and with the full recognition of himself as an individual free to make his own choices.

This man urged me to tell him the rest of the story. I could tell him that two or three years following the above incident while the boy was still ten or eleven years of age, he came to his dad one day and said: "Well, dad, I'm 70c ahead on church over candy and gum so far this year." This was evidence of a clear understanding of relative values, and it had come from actual experience in his own life, not because mother or dad had told him what he should or should not do. It was a pleasure to follow this with the explanation that the principle carried out in that boy's life had helped him meet a real emergency and particularly had it helped him take advantage of business opportunity.

When I told him that only recently I had been the recipient of a letter from that boy, in which he told me as the dad, that he would not take a cool million dollars for the time I had spent with him trying to help him see how to keep his life in balance, I saw tears in the eyes of this business man. His business problems of the day became secondary to the problem of his own nine-year-old boy's future. He asked me if he could borrow the idea. I told him I had given it to him for what it was worth, that I had no copyright on it nor would I claim one if I did. I had given it to him to use if he wished. He assured me that he knew one nine-year-old boy who would from that day on have full opportunity to develop all his ability to learn to take care of himself.

He thanked me for coming in and taking the time to tell him this story and he urged me to come again. If I had labeled my conversation with him a "sermon" he probably would not have listened to me. But when I was able to tell him something that might solve one of his immediate problems he didn't care what the label was so long as he could get the benefit of the idea. He was literally hungry for the truth, and he not only took it, but asked for more.

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Now what has this story got to do with tithing or home accounting? It is a practical example of the need for these things in the life of every one of us, every day we live. I have purposely chosen to relate this story of a nonmember to show that the principle of tithing and home accounting is a basic principle in or out of the church. It is a "way of life" if we will give it a chance to operate in our lives. Latter Day Saints who profess to be the light of the world, and who profess to want to build Zion should be zealously anxious to make full use of ALL laws that will actually help in the accomplishment of their aims. That there should be any necessity to urge Latter Day Saints to use any ONE of these vital principles is one of the real tragedies of the Zion building program.

A Brief Account of Tithing

The people who lived before the time of Christ recognized the principle of tithing. The "tenth" was paid without question. Few wanted to withhold the "firstlings of the flock" for the annual sacrifice. The principle was accepted and put to use. Of course there were probably some dissenters or objectors who selfishly wanted to keep their entire herd or flock, since God found it necessary to chastise some. But the percentage of people who responded to the use of the principle was undoubtedly greater in early day Israel than in latter days.

Tithing is the door to financial freedom. It is the avenue through which Christ's way of life can be developed to its fullest. Our failure to recognize the truth of this has cost loss of time in building Zion. In my youth I distinctly remember many people who would literally "freeze up" at the mention of tithing. "Just a scheme to get our money," they said. I have seen some people refuse to attend a certain service at which a bishop was to be the speaker simply because they were afraid to hear something about money. Those same people knew that they could not retain citizenship in the community of which they were a part, without paying a tax to the government. If they were renters they also knew that it would be impossible to retain leased property either for home or business use without paying the rent. Yet they expected God to offer freedom of life, with an opportunity for religious expression without paying the tax or rent for upkeep. As a landlord God is most liberal. The rent which he asks us to pay for our privileges is immediately used to carry the message of liberty to those who may know nothing about it.

The principle of tithing should be accepted as part of the life program of every Latter Day Saint without argument. It is not a thing about which to argue. It is a principle to accept on a basis of common sense as well as law. Neither should it be accepted with the thought that we can depend on certain rewards for paying tithing. God has promised that he would open the windows of heaven if we would put our faith to work and test his promises. However He did not mean that the tithe payer could expect a reward merely for the act of paying his tithing to the bishop. But He did mean that if we will do the work necessary to find out how much tithing we owe, we will automatically do the things which will show us our strength and our weakness, our assets and our liabilities, and whether we are gaining or losing in the daily battle of life. This knowledge then in turn will give us the power to do our share towards getting the promised added blessings.

If we can get this thought clearly in mind we can then easily understand why household accounting enters into the operation of this development as the vital part of it. It is simply the machinery which will give us the desired blessings. But we must oil up the machine and actually put it to work. Many people think of household accounting as a tiresome chore. They will not or cannot discipline themselves to yield to the drudgery. But those who do, can testify that instead of becoming a burdensome drudgery, the operation of a plan of control of every daily activity actually opens up avenues of freedom that do not exist for those who fail or refuse to keep some kind of control over the use of their money, time or energy. The principle can be applied to any kind of home, wealthy or poor, city or farm. It is a basic principle which will operate in the life of every individual and every family. It is in fact the only way in which we can hope to lift the many yokes from our necks which today stand in the way of our building Zion.

I once knew a man who earned a good salary. He lived well but he never could quite catch up with living expenses. He could not pay any tithing because he said, there was nothing left over with which to pay it. Then came the depression. His pay was cut several times until he was getting less than half the original amount. He still lived and had plenty to sustain life, but he continued to say that because of the lower basis of pay he could not pay any tithing. Then as conditions improved and his pay started on the upgrade again, he found so many things he wanted to do that he still could not pay tithing. WHY? Because he was under control of conditions. He had not, even during the pressure of depression learned the basic law of self-control.

(Continued on page 51.)

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DRAMA

Costuming Biblical and Church History Plays

By Kathryn Haberlein

First Vice President and Formerly Costumer of White Masque Players

Costumes—the subject is extensive but very interesting. They have played an important part in our world history in the artistic field, and our celebrated artists have given us the best material we have for biblical costumes.

In costuming a biblical play, suitable colors should be chosen for each character regardless of how strong or weak the part may be. Harmonious color combinations can give such an excellent setting and background for a biblical play that they seem almost indispensable.

Rich shades of reds, blues, golds, greens, and purples are pretty together. These are good for the richer type parts such as kings, high priests, queens, etc. More sombre shades such as gray, tan, and brown are worn by fishermen, beggars, shepherds, and prophets.

Young girls may wear the lighter colors, yellow, pink, light blue and green. Don't use bright red unless the character is of a gaudy type.

The tunic is the best foundation for any biblical costume. It is a butterfly-sleeved, straight garment which hangs from the shoulders and below the ankles. Then over this a girdle or silk cord in color may be added. A loose fitting kimono-like coat is sometimes used.

Drapes are next in importance to the tunic. They should be large squares or rectangular pieces. In draping the costume, start at the left shoulder, sometimes bringing it across to the right shoulder, allowing the material to fall in soft folds between the two points; then again from left shoulder let drape fall under the right arm across the back up to back of left shoulder. Different effects can be secured with a little experimenting.

Headdresses may be used to an advantage in many instances. A square pinned at the nape of the neck is most common for ladies, while the turban is for men. This is easily done by folding a piece of material on the bias and wrapping it around the head. Be careful not to use too many headdresses in one play. Never wear modern shoes. Inner soles make excellent sandals by sewing strips of oilcloth, or any cotton material to them in sandal fashion, and lacing them around the ankle.

For those who want inexpensive materials for costumes outing flannel, percale, voile, cambric, and even cheese cloth work up nicely. For better costumes the rayon silks show up well, because of their sheen.

For some biblical costumes old rayon bedspreads can be dyed. Discarded brocaded draperies and striped scarfs make good sashes and turbans. Burlap sacks are ideal for beggars and lepers. Old pieces of pastel chiffon drape beautifully around the face and under the chin madonna fashion for Mary, the mother of Jesus, etc. Shepherds' crooks can be made of long, straight tree branches curved at one end. If a green branch is used, it will bend without any trouble.

In any biblical costume it is better to keep it simple than to try to use ornaments and many combinations of colors and materials.

Now for a word about church history costumes. Pictures of leading personages of the church are available at the Herald Publishing House, and it is quite easy to copy them.

For the men, if possible, obtain knee-length black preachers' coats that were worn several years ago by some of our ministers, dark trousers and plain white shirts with attached collars so that they may be turned up. Instead of a tie use a piece of white silk or a man's handkerchief, placing it around under the turned up collar and tying it under the chin in ascot fashion, letting the points of the collar show. This type of costume is especially good for Joseph, the Martyr.

For the ladies, full skirts, and the old-time shirt waist blouse are good. Black is best in color, for if the costume isn't just what it should be, the black is less conspicuous. Over the blouse a three-cornered fringed white shoulder shawl can be used. If wraps are needed, use short capes and bonnets.

The White Masque Players of Independence have a costume chest which is a wonderful asset to the dramatic club as well as to the church in helping to costume its plays. Many people went to their attics and brought out of old trunks and various places a large number of the costumes. Funny little old hats, Gibson girl blouses with the leg-o-mutton sleeves, fancy parasols, high topped laced shoes, men's cut-away coats, white vests, and numerous other things all were donated to start a nucleus for this costume chest.

Since that time much has been added in the way of colonial, Spanish, biblical, and Russian costumes. Most of these were made for some special performance and then kept with the rest for further use. There is a small room in the Auditorium where these costumes are kept, and they are avail-

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In the Shadow of the Pyramid

By M. H. Morgan

A legend comes out of Egypt to the effect that when Moses sought refuge in the desert from the wrath of Pharaoh for killing the Egyptian taskmaster, he came to the house of the priest Jethro. Among Jethro's trees and shrubs Moses noticed a rod, planted in the ground, which Jethro told him had once belonged to Joseph, the son of Jacob, who had died in Egypt. All of Joseph's belongings, he said, had been placed in the king's treasure house, among which was this rod—round and smooth. Jethro was high priest in King Pharaoh's house at the time, and seeing the rod, liked it and asked for it. He then planted it in his garden, where it remained and could not be moved by even the strongest men. Moses, remembering the story of the rod, and that at the head of it were engraved three Hebrew words "Detzach, Odash and Verachab" told Jethro that the Egyptians believed that at the end of the sixth day of creation, just before the first week ended and the first Sabbath began, God completed his work by creating ten wonders, one of which was this rod. It was given to Adam, the first man, *when still in the Garden.* Adam in turn gave it to Enoch. Enoch gave it to Shem. Shem gave it to Abraham. Abraham gave it to Isaac. Isaac gave it to Jacob. When Jacob went down into Egypt, he took the rod along with him, and gave it to his son Joseph; and so it then found its way into the hands of Jethro, at Joseph's death.

According to the legend, as told by Joseph Gaer in *How the Great Religions Began,* Moses went over to the rod, pulling it from the ground without any difficulty, to the amazement of his father-in-law, Jethro.

This rod (authority or priesthood) given to Adam, descended evidently down the centuries in the order named.

Among the people who practice fetishism, even in our day, and in our United States, it is customary, when great spiritual favors are being solicited, to *plant* a plum sprout, peeled, in the cleft end of which a crosswise stick is inserted—a pagan reversion, doubtless, to this legend of the planting of the rod of Moses.

The Pueblo Indians of the southwest, as well as many other tribes and peoples, plant tufted prayer sticks, when supplicating for good crops, etc.

The Egyptians had a sacred writing known as "The Book of the Gods," said to contain many of the sayings of Solomon, entered, perhaps, after the visit of the Queen of Sheba to that mighty potentate, but the statement is made that this book did not declare the name of the God of Israel.

When God, in Exodus 6, delivers his trust to Moses—that of leading the children of Israel out of captivity—he says: "I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them."

Upon the very natural refusal of Pharaoh to permit his slaves to escape their tasks, Moses points out the various letters on his rod, which refer to the different plagues to be visited on the Egyptians if they try to defy the will of the Almighty; and by turning his rod he produces these plagues, or they are produced.

But the soothsayers and magicians of King Pharaoh's court also have rods, or a certain authority, and, in a contest, staged before the king, repeat many of the miracles worked by Moses and Aaron until the final exhibition where the rods are turned into serpents. There, Moses' rod or authority proves itself the stronger when, having been converted into a serpent, it swallows all the other rods, indicating that although a measure of success attended Pharaoh's wise men, there was a point beyond which they could not go. Even their strong men could not overcome the rod.

Moses departs with his people, carrying the bones of Joseph with him.

(The author contributes occasional articles to the "Herald" in addition to her regular writings for "Stepping Stones." She makes her home in Independence.—Editors.)

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able to anyone wishing to use them in the community for a small rental fee.

The costume chest idea might appeal to some of the branches where there is enough of a dramatic interest to justify the starting of such a project.

There was a time when practitioners on the fringes of psychology believed that in a year of daily discussions of the libido, a mother or father complex, suppressed desires and inhibitions, the sufferer could talk himself into a cure. But today, rather than, "Know thyself," the phrase *Behave yourself* epitomizes the findings of modern psychology. A good personality is achieved by practice, not by introspection. . . . The betterism, *Behave yourself,* so far as its psychological significance goes, might just as well have been the New Testament saying: "Faith without works is dead."—Henry C. Link, in *The Return of Religion.*

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Worship Suggestions for February

The Adult Department

BY MRS. RAY LLOYD

THEME FOR THE MONTH:

"In every nation, he that feareth him and worketh righteousness, is accepted with him."—Acts 10: 35.

FIRST PROGRAM

Call to Worship: Reading of first verse of "Come Ye Apart," S. H., 108.

"Come ye apart!" It is the Lord who calls us,
And oh, what tenderness is in his tone!
He bids us leave the busy world behind us
And draw apart awhile with him alone.

Prelude: "Come Ye Apart!" S. H., 108.

Reading: "Lincoln's Philosophy":

"I do the best I know how, the very best I can; and I mean to keep on doing it to the end. If the end brings me out all right, what is said against me will not amount to anything. If the end brings me out all wrong, ten angels swearing I was right would make no difference."—Lincoln.

Response: (By congregation, or by a selected group in the congregation.)

"In every nation, he that feareth him and worketh righteousness, is accepted with him."—Acts 10: 35.

Prayer: For national and world leadership of God-fearing men.

Reading: "Abraham Lincoln Walks at Midnight," by Vachel Lindsay.

It is portentious, and a thing of state
That here at midnight, in our little town
A mourning figure walks, and will not rest,
Near the old courthouse pacing up and down.

Or by his homestead, or in shadowed yards
He lingers where his children used to play,
Or through the market on the well-worn stones
He stalks until the dawn-stars burn away.

A bronzed, lank man! His suit of ancient black,
A famous high-top hat and plain worn shawl
Make him the quaint great figure that men love,
The prairie-lawyer, master of us all.

He cannot sleep upon his hillside now.
He is among us—as in times before!
And we who toss and lie awake for long
Breathe deep, and start, to see him pass the door.

His head is bowed. He thinks on men and kings.
Yea, when the sick world cries, how can he sleep?
Too many peasants fight, they know not why,
Too many homesteads in black terror weep.

The sins of all the war-lords burn his heart.
He sees the dreadnaughts scouring every main.
He carries on his shawl wrapped shoulders now
The bitterness, the folly and the pain.

He cannot rest until a spirit dawn
Shall come; the shining hope of Europe free;
The league of sober folk, the Workers' Earth,
Bring long peace to Cornland, Alp and Sea.

It breaks his heart that kings must murder still
That all his hours of travail here for men
Seem yet in vain. And who will bring white peace
That he may sleep upon his hill again?

Piano or Piano and Violin (Played softly): "God Send Us Men," S. H., 223.

Story: "The Counsel Assigned." (Condensed from the story by Mary Raymond Shipman Andrews.)

There was a stir through the courtroom and people turned on the hard benches to face the door in which appeared the sheriff leading a childish figure, a pale desperately frightened lad of fifteen years.

The boy was brought before the Judge, who asked, "Have you counsel?" And the boy, unable to grasp the meaning of the question, hesitatingly answered, "I dunno—what that is." The Judge questioned the boy further, without results.

Finally, a man in the back seat arose, slouched forward and stood before the Judge. "May it please your honor," he said, "I am a lawyer; I should be glad to act as counsel for the defense."

The Judge, looking at this loose-hung figure, towering inches above six feet, answered with the question, "What's your name?" And received the quiet answer, "Abraham Lincoln."

The people and the men of the jury little realized that this man who stood before them, in clothing common as their own, was destined to fill one of the great places in history; but the Judge recognized him as outside the procession of the average and gladly assigned to him the defense of the prisoner.

In few words, the District Attorney related the story of the murder. He told how the young prisoner had worked for a neighboring farmer and how, having been harassed for some time by a much older farm-hand who had finally gone so far as to prick him with a pitchfork—the boy had sprung forward, snatched the pitchfork, and attacking the man had so injured him that he died within an hour. All the necessary proof was brought in; the place described; eyewitnesses testified; there seemed to be no possible defense.

Through all the examining of witnesses by the prosecution, Lincoln remained quiet. He did not cross-examine one witness.

At length the afternoon came to an end and the District Attorney announced, "The People Rest."

The people said, "The boy is doomed; no lawyer, even a 'smart' man, could get him off after such testimony." The sentiment ran in favor of condemnation of a depraved lad who at fifteen could commit murder.

Court opened again without an empty seat. The small woman in a worn calico dress, who had kept to the back of the courtroom, now sat forward. A few feet separated her from her son. Abraham Lincoln stalked slowly up to the prisoner and laid a big hand on the thin shoulder. Bending over him he said, "Don't you be scared, sonny, I'm going to pull you out of this hole. Try to be plucky for your mother's sake."

Mother and son exchanged glances. She met his look with a difficult smile and he tried to smile back. The audience saw; the Judge saw; and the jury—and Lincoln's keen eyes caught a spasm of pity in more than one face.

Then, calling two or three of the men of the jury by name, he recalled to them his own advent into the neighborhood when a youth—a long, lank, friendless fellow, in the poorest of clothes. He recalled how he could not always get work and how, on one such occasion, he had been taken in and cared for by a family who, in spite of extreme poverty, had made him comfortable and happy. He described the fine home life and splendid character of these people; he described the hard-working father, the dutiful children of the family, the tired little mother who sang to her baby son; and, pointing to the little woman in the calico dress, said, "The mother is there." And no one missed a word of the sentence which followed, "The baby is the prisoner at the bar."

"Many times," he continued, "I have lain wakeful in the night, remembering those weeks of unfailing kindness from those poor people, and have prayed God to give me a chance to show my gratefulness. When the letter came last Monday calling for help, I knew that God had answered. An answer to prayer comes sometimes with a demand for sacrifice. It was so. The culminating moment of years of ambition for me was to have been tonight. I was to have made tonight a speech which bore, it is likely, success or failure in a contest. I lay that ambition, that failure, if the event so prove it, gladly on the altar of this boy's safety. It is for you,"—his strong glance swept the jury—"to give him that safety. I have told the story; you know the stock of which the lad comes; you know that at an age when his hands should have held schoolbooks or fishing rod, they held—because his father was dead and he was working for his mother—the man's tool which was his undoing; you know how the child was goaded by a grown man till in desperation he used that tool at hand. Some of you are fathers with little fellows of your own at home; all I ask is that you deal with him as you would have other men deal, in such a case, with those little fellows at home. I trust his life to that test. Gentlemen of the jury, I rest my case."

A little later the foreman of the jury read the verdict, "Not Guilty"; and pandemonium reigned. Men shouted, women sobbed or screamed with wild joy. The prisoner fainted and slumping forward was lifted by the great arms of Abraham Lincoln and placed on his mother's lap, with the words, "She's got her baby—it's all right, friends; but somebody bring a drink of water for Sonny."

Hymn: Congregation, "God Send Us Men," S. H., 223.

SECOND PROGRAM

Theme for the Day: "Righteousness exalteth a nation, but sin is a reproach to any people."—Proverbs 14: 34.

Prelude: "Lord We Come Before Thee, Now," S. H., 71.

Call to Worship: Psalm 95: 6, 7.

"O come, let us worship and bow down: let us kneel be-

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fore the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

Prayer: Congregation kneel while repeating the "Lord's Prayer."

Hymn: "Lord, we come before thee now," first verse of S. H., 71.

Scripture Reading: (Taken from Psalms 67: 4; 86: 9, and 33: 12.)

"O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth."

"All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name."

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

Reading: A Nation Exalted by Righteousness. (Taken from the Book of Nephi, Book of Mormon.)

And behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus, and they did also receive the Holy Ghost.

Soon all of the people upon the face of the land, both Nephites and Lamanites, were converted; and there were no contentions and disputations among them and every man dealt justly with every other man. They also had all things common among them, so that there were no rich and poor, bond and free, but all were free and partakers of the heavenly gift.

Time passed and peace continued in the land. "And great and marvelous work were wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus."

For many years "the Lord did prosper them exceedingly in the land; yea insomuch that they did fill cities again where there had been cities burned; yea even that great city Zarahemla did they cause to be built again.

And, under these conditions, the people grew strong and multiplied exceeding fast, and became an exceeding fair and delightsome people. "And they did not walk any more after the performances and ordinances of the law of Moses, but they did walk after the commandments which they had received from their Lord, and their God, continuing in fasting and prayer, and in meeting together oft, both to pray and to hear the word of the Lord. And it came to pass that there was no contention among all the people, in all the land, but there were mighty miracles wrought among the disciples of Jesus."

And after all of one generation had passed away (save the three who should tarry), and a part of the second generation also, there still was "no contention in all the land, because of the love of God which did dwell in the hearts of the people." And there were no envyings, nor lyings, nor murders, nor any manner of lustfulness; and surely there could be no happier people. For they were all as one, the children of Christ, and heirs to the kingdom of God. "And the Lord did bless them in all their doings."

Hymn: "God Bless Our Native Land," S. H., 425.

Closing Thought: "Righteousness exalteth a nation, but sin is a reproach to any people."—Proverbs 14: 34.

THIRD PROGRAM

Theme: "Deal courageously and the Lord shall be with the good."—2 Chronicles 19: 11.

Thought for Meditation: "He who does not recognize in Washington the chosen instrument of a Divine Power for the accomplishment of great and benign purposes in behalf of mankind, takes but an Atheistic view of the subject." (Robert Palmer, in "Washington and the Union.")

Prelude: "God of Our Fathers, Known of Old," S. H., 426.

Call to Worship: "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."—Hebrews 4: 16.

Response: Sung as Duet, Tune S. H., 220, (This Life Is a Garden).

We draw near with boldness, to thy throne of grace,
That we may find mercy and strength for the race,
That we may find courage to stand in that day
When trials beset us and hard is the way.

CHORUS:

Oh, turn not away, but hear us today;
We pray for thy infinite grace,
Thy love and thy power, each day and each hour,
And courage each hardship to face.

As through icy waters, o'er mountain and fen,
Strong courage held sway in the hearts of great men,
Who found for our homeland no giving too great,
Let boldness of spirit serve country and state.

CHORUS:

Oh, turn not away, but hear us today;
We pray for thy infinite grace,
Thy love and thy power, each day and each hour,
And courage each hardship to face.

Prayer: For men and women who will courageously stand for their convictions; for men and women who will face hardships unflinchingly, as did the "Father of our Country."

Story: Washington at Valley Forge. (From "Stories of American History," by Gordy.)

Washington had taken his army to a strong position among the hills at Valley Forge, about twenty miles northwest of Philadelphia, there to spend the winter.

"It was a period of intense suffering. Sometimes the soldiers went for days without bread. Most of the soldiers were in rags, only a few had bed clothing. Many had to sit by the fire all night to keep warm, and some of the sick soldiers were without beds or even loose straw to lie upon. Nearly three thousand of the men were barefoot in this severe winter weather, and many had frozen feet because of the lack of shoes. It makes one heart-sick to read about what these brave men passed through during that wretched winter.

"Yet, in spite of bitter trials and distressing times, Washington never lost faith that in the end the American Cause would triumph. A beautiful story is told showing the faith of this courageous man while in the midst of these pitiful scenes at Valley Forge.

"One day, when 'Friend Potts,' a good Quaker farmer, was near the camp, he saw Washington on his knees, his cheeks wet with tears, praying for help and guidance. When the farmer returned to his home, he said to his wife: 'George Washington will succeed! George Washington will succeed! The Americans will secure their independence.'

" 'What makes thee think so, Isaac?' inquired his wife.

" 'I have heard him pray, Hannah, out in the woods today, and the Lord will surely hear his prayer. He will, Hannah; thee may rest assured he will.' "

Reading of Poem:

Oh, for that cause which we esteem as great
As that for which our countrymen have bled,
May we give all—our hearts, our minds, our strength,
Till with the "Bread of Life" all men are fed;
Till bitter trials and distressing times
In which men lose all faith, in which men die,
Shall be as stepping stones—securely set,
And each agleam with hope—for men who try;
Till all the world is happy, clothed and fed,
And children's faces all with health shall glow;
Till strife, and war, and hatred are no more,
And all the love of God and man shall know.

Oh, for that cause which we esteem as great
As that for which our countrymen have bled,
May we give all—our hearts, our minds, our strength,
Till with the "Bread of Life" all men are fed.

Hymn: "God of Our Fathers," S. H., 426.

Closing Thought: "Deal courageously and the Lord shall be with the good."—2 Chronicles 19: 11.

FOURTH PROGRAM

Theme: "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his inheritance."—Psalm 33: 12.

Prelude: "Redeemer of Israel," S. H., 190.

Call to Worship: "Israel, Israel, God Is Calling," S. H., 189, sung as solo or quartet.

Scripture Reading: (Taken from section 100: 2, 3, of Doctrine and Covenants.)

Verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord, their God, shall give unto them. Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak

(Continued on page 51.)

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For Better Health

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

Athlete's Foot

Athlete's foot is commonly known among medical men as Trichophytosis or Dermatophytosis. In common, every day language it is known as "ringworm."

The parasite causing this annoying disease is any one of a class of vegetable organisms of a lower order of development which includes mushrooms, toadstools, molds, etc., and is given the general term of "fungus."

Athlete's foot usually attacks the toes and the soles of the feet but it may attack other parts of the body.

The first symptom is a disagreeable itching sensation between the toes or between the instep and the toes and if proper remedy is not applied it will soon cause a cracking or peeling off of the skin.

This disease is especially common at the beaches and summer resorts where people walk about barefooted, and is quite frequently encountered at bathing beaches, public pools and gymnasiums.

Unfortunately the public considers this disease to be of not very serious nature but oftentimes it has been known to produce very serious and aggravating symptoms causing the patient to lose a great deal of time from his usual duties and it may even cause death. If neglected infection may spread up the limb and involve the glands or some other part of the body.

Any individual suffering from this disease should not spend time trying promiscuous remedies. The disease can be checked if proper treatment is used at once. Otherwise the cure is delayed and is often made more difficult.

Some people are more susceptible to skin diseases than others. For instance, in cases of this kind a remedy that would be beneficial to one may be very harmful to another due to the fact that some people are more peculiarly sensitive than others. Because of this it is much better for the victim to place himself immediately in the care of a physician.

Fortunately the public is gradually becoming aware of the seriousness of this disease and this has caused the gymnasiums and most clubs to take great precautions for the prevention of same. Well managed swimming pools now have in convenient places rubber pans filled with a suitable fungicide solution.

If you find a reddish spot on the sole of your foot, particularly if you have been bathing at club, beach, or swimming pool, take care to notice if it has a ringlike appearance and is pale in the center. In any case do not neglect it. In a true ringworm the outer part of the ring is reddened and scaly. In the center of the ring may be noticed a pale pinkish appearance or there may be no difference from the normal skin.

This disease often lasts several days or weeks and then may appear on some other part of the foot.

At all swimming pools there should be placed as a prevention a shallow pool filled with a suitable antiseptic and this should be used by all people who enter these places. One should not walk barefooted, slippers should be worn from one place to another due to the fact that this disease is so extremely communicable.

One of the best ointments I know of to use in the care of this disease is composed of

Salicylic acid	15 grains
Benzoic acid	25 grains
White petroleum	2 drams

Cocoanut Oil sufficient to make one ounce.

This should be applied to the affected patches of the skin for at least a week, then leave off a week and resume if necessary. The shoes should be thoroughly disinfected and one of the best ways to do this is to thoroughly wash the shoes with a solution made up of two ounces of the official liquor formaldehyde placed in a pint bottle and fill the bottle with distilled water. Wash the shoes thoroughly inside with this solution and then see that they are thoroughly dried inside before they are worn again. They should stand about twenty-four hours after they are washed. After this a suitable powder should be used to prevent reinfection.

A good powder to use for this purpose consists of sodium thiosulphate mixed with boric acid powder. This mixture should be dusted freely into the shoes and the stockings daily.

Opportunity

A man's *opportunity* is equal to his *ability to pay.* And no more. In other words—one's *opportunity* is equal to his *ability* to *take advantage of* any *so-called opportunity.* Whether it be paying debts, enjoyment of pleasure, or the accomplishment of any given task. An individual should not be judged by his seeming indifference to what some may call *opportunity*—but charity through love should be exercised toward all in relation to their ability to produce any given or desired result.—G. E. Anway.

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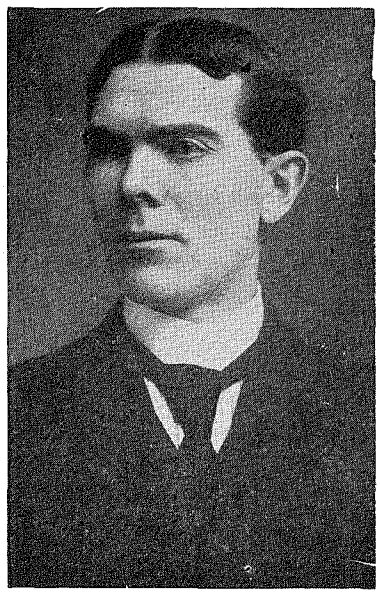
The Memoirs of President Joseph Smith (1832-1914)

Edited by his daughter Mary Audentia Smith Anderson

Chapter 35 Continued—

On the 4th of July, following some heavy rains it turned very cool, and much heavier clothing was required for bodily comfort. I made a trip to Waldemar, the home of my wife's father, where I met the Saints in conference, presided over by Brother Evans and myself. The members came in from Masonville, Snell, Morrison, Oval, Grand Valley, and other nearby points, and enjoyed the gathering in spite of the cold. I recall one day of that conference when I sat in the stand shivering even in my overcoat (which I was obliged to wear throughout the day) and listened to a program presented by the children. They seemed indifferent to the discomforts of weather, as did young ladies and slender girls even when necks and arms were reddened from the cold. They all bore it gleefully, evidently enjoying to the full the church party, highly prized in their round of experiences.



BISHOP ARCHIE F. MCLEAN

This picture of Brother McLean was taken some years ago, perhaps about the time when Brother Joseph made the visit to Toronto recorded in this chapter.

Some visits to near places were sandwiched in during this visit—one to Grand Valley when Father, Mother, Mabel and I were guests at Brother John Newberry's, Isaac Taylor's, James Clark's, and at the homes of others. Another was to Cedar Valley, where we visited Brother Robert Tarswell and feasted upon a splendid trout dinner. There we met Sisters Rogers, Shields, and Dingham, the latter eighty-six years old but still bright and active. This seemed to be a locality of splendid crops and prosperous farming operations.

On July 12, Father Clark took me to Fergus, that being the nearest point on the railroad covering the shortest route to Detroit. My good mother-in-law provided me with a pair of home-knit mittens, and we had a very dark-colored skin of a bull, softly dressed and lined with flannel, which we were very glad to spread over our knees as we drove in the cold wind. It was eighteen miles to Fergus, but we made it in good time. On the platform of the station we met a church brother awaiting the arrival of his brother in the flesh who had been hurt in a railroad accident.

Back in U. S. A.

It was six o'clock in the evening when I reached Detroit, where Brother Lyddy met me and soon installed me comfortably in his home. There every provision was made for my relaxation and refreshment. I spent the week-end in that city, speaking twice on Sunday and again on Monday night. A Sunday school picnic on Saturday at Belle Isle was very fine, and the Sunday dinner at Brother Robert McDonald's, shared by Brother Lyddy and wife, Brother Morris and wife, Sister Kline, Brother Columbus Scott, Sister Fern Munro, and perhaps others, was one of those happy occasions of social intercourse for which Saints are noted.

Others whom I met on the occasion of this stop were Joseph Richards, Professor McChesney, Sister Winnifred (Belle) Smith, and Jacob Hager. On Sunday night six Utah Elders came out to hear me, the names of three being in my memorandum: Dotson, Woods, and Adams.

My next stop was at Chicago, where I was the guest of Brother William H. Deam. I stayed the week, speaking in the Saints' hall some of the nights and in West Pullman on Sunday. Besides, I assisted Brother William H. Graves, our colored missionary, in some meetings at what was called Laing Mission on Cottage Grove Avenue.

In my ministry I have not listened to the advice of certain ones who have urged that I should pay no attention to the Negro race. I am of the opinion that my calling leads me to preach the gospel to all men irrespective of race or color. The colored man is not to blame that in the allotment of a home for him he was assigned to one which blackened his skin or which, through peculiarities of climate and conditions, retarded his intellectual development. It has been written that "God is no respecter of persons but in every nation he that feareth Him and worketh righteousness is accepted with Him." And also that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." I have felt that since God makes no discrimination in these matters, neither should I in what ministry it is within my province to offer.

At this visit one interesting afternoon was spent in Lincoln Park, and a number of pleasant hours with various friends—the families of Johnson, Pitt, VanDran, Wiley, Curwen, Deam, and Patten. This latter family was in the nature of relatives. My mother's youngest sister, Tryal (wife of Michael Bartlett Morse) had a daughter Lucy Elizabeth, who became the wife of Emerson Woodward Patten. She came out to hear me on Sunday evening, as also did Meadora, another of the family, and Ann Creen, the latter my brother Frederick's widow, then remarried.

From my visit with the Pattens I learned that the children of my cousin Bartlett Morse were: Evalyn, Jennie, Adeline (or Mary), Olive, and Lewis, and that Bartlett's widow married a Mr. Bogner.

My visit with this family aroused my desires to visit Amboy once again, since I was so near. On Monday, July 23, I left the Windy City and at Amboy once more met my Cousins Eunie and Betsy Hale, daughters of my Uncle Alvah. We sat up until a late hour talking of all the family connections. The next day we went to the home of my cousin Rhoda Hale Christopher, daughter of my Uncle David. Her husband, W. H. Christopher, took us to Cousin Arthur Wassen's, and thence to Cousin Lydia Treadwell's, where I met her husband and Aunt Susan Morse and daughter. Edwin Blair, a brother of my old colleague W. W. Blair, and a life long resident of Amboy, is another whom I met at this time.

I reached home on July 25, in fairly good health though I had traveled much more than had been my intention when I left.

This year there was a reunion in the Plum Hollow District in Iowa. It convened at Tabor, in a little park a mile or two from the town, near a school house. There was ample room for tents, and the meeting was well organized, but it proved to be a very unfriendly neighborhood—a case where Presbyterians held religious control in the community. The element we met seemed extremely reticent toward us, and still more chary in extending any favors to those who preached the gospel as we present it. I always held that even a black man was as good as a white man—if he was as good! Why not Latter Day Saints?

I was called to the bedside of Sister Noah Green who was very ill. It was thought she would not live, but in obedience to the counsel of the Word another Elder or two and I administered to her in faith, and to the surprise of the doubtful and unbelieving she began to mend at once and before I left was able to attend one of the reunion meetings. This

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was one of the remarkable results of faith which had for so many years attended my ministrations. I may add, as a tribute to the loving-kindness of God, that this sister is still living, here in Independence not far from my own home, carrying her eighty-five years nobly. She has lately been called to lay away in death a daughter, the wife of Riley W. Briggs.

Associated in this effort at Tabor were Brethren John W. Wight, Henry Kemp, Isaac M. Smith, William Leeka, Charles Fry, and others.

I did not stay until the reunion broke up as I had reasons for making a trip to Independence which place I reached on the 29th of August. On the train thither I met an interesting character in the person of a Mrs. Wheaton—an enthusiastic evangelist working especially in prisons and penitentiaries.

Our people were holding a reunion at Washington Park near Independence, under the management of Brother Isaac N. White, and others. I went to give such assistance as I could in the pulpit. The waking hours were spent on the grounds, but my sleep I secured at the home of my daughter, Mrs. McCallum, nearby.

After a few days of labor here I went to Stewartsville, in DeKalb County, where also a reunion was in progress. It was on the grounds of Brother Ben Dice, and was largely attended by Saints in the vicinity of Stewartsville and Clarksdale. Many of these I had known in other places and took pleasure in stopping over a while after the session to extend my visit with them. Among those I recall were L. W. Babbitt and his son M. Babbitt; Ben J. Dice, his sister and her husband Peter Peterson; Charles Faul; Timme Hindircks and his brother William and son; David Powell. John Kinnaman; Charles Householder; the three Mauzey brothers who were great friends of T. W. Chatburn; Carl Kinnaman, and Walter Head.

It was September 11 when I reached home again, but was not privileged to stay long, for another reunion was due—this time at Dow City. It convened on September 28 and I remained until its close on October 8, engaged in the activities usual to such assemblies. I was domiciled for sleeping at the house of Brother A. Jackson and during the days associated with Brethren J. M. Stubbart, Joseph R. Lambert, E. L. Kelley, Charles Derry, John Smith, and other missionaries in the services of the gathering.

Political Rallies

My return home was in time to participate in a political rally at which Governor Leslie M. Shaw was the principal speaker and attraction. I had not expected to take an active part in this effort, but was solicited to preside at the meeting. It was held in a tent erected in the rather spacious lumber yard of I. W. Allender, a public-spirited citizen of Lamoni. I could not well refuse and so presided. Afterwards, at the house of Brother Fred B. Blair near the tent, I had the pleasure of introducing Governor Shaw to my wife. He was in such a wild whirl of excitement and demands that his visit with us was very short.

The Governor's speech was largely a review of the usual arguments made against the Republican party and the prospect or desirability of continuing them in office. There was no trouble at the meeting and everything passed off harmoniously, but I do recall an incident that happened afterwards. I offered assistance to the executive as he stood to receive and be greeted by the audience, but he interfered by telling me he was an old Army man and could take care of himself in a crowd. Well, he did—after a fashion, but got shoved rather roughly off the platform in the crush and was bandied about pretty strenuously by the milling good-natured crowd until ready to leave on the train.

At this meeting I learned that while Governor Shaw appeared to be a successful politician his talents really ran in another direction than that of executive, better fitting him, I thought, for a secretaryship where a mastery of mathematics would be an asset. He seemed absolutely clearheaded in grasping and analyzing the economical and financial situation of the country at large. He did not seem to me timber that the people would want for President, and I thought there were others in the field much more desirable for the office than he.

There were those who scolded me for allowing myself to be caught attending and presiding over that rally, but I have always assumed that I have the right to form my own political views and to learn what I can from others, as long as I do not busy myself personally with campaigning from the rostrum, which I did not do. On one evening that fall I heard George W. Baker, Democrat, speak in Gaulter's Hall, and on occasions went to Mount Ayr and other places to hear such candidates for public office as W. P. Hepburn and Jonathan P. Dolliver.

In comparing the efforts of these last two mentioned, my opinion was that Mr. Hepburn was sounder in statement and clearer in argument. He was not given to making sallies intended simply to create a laugh. Dolliver, on the contrary, seemed inclined to try to bring a laugh from his hearers at the expense of the opposite party. He had a few mannerisms—a wave of the hand, a shrug of the shoulders, a droop of the eye, or a quiver of the lips—intended to express his own inward amusement and provoke that of his audience. These he would use at particular points of his address, apparently with success. It was probably to the accompaniment of some such gesture that he made the observation referring to "the grey matter under the skull," which passed into somewhat of a slogan in the campaign. I did not enjoy him as a speaker, nor did I like his course in congress, so far as I understood it. He is likely mentioned elsewhere in the recital of these *Memoirs,* for I came in contact with him at Washington.

The rest of the year 1900 was spent at home, with routine of office and church work. The most important event recorded in my diary is the arrival in November of our second son, whom we named William Wallace, in honor of my late esteemed counselor, W. W. Blair.

Chapter 36
Stress and Strain

A Picture and a Book

The first month of the year 1901 was spent at home, but on February 2 I went to Independence where, at the invitation of Brother Frank Criley I became an inmate of his home whilst giving a series of sittings to Victor Kress, an artist of Pittsburgh, for an oil painting.

In the interims between these posings I read. One book I recall presented the theory that the earth was hollow and was inhabited on the interior. It was entitled, *Beyond the Verge,* and was well written. So far as I could judge the author had collated a vast deal of evidence which had appeared in the public press, ranging from Semme's hole theory, which occupied the papers some thirty-five years or more before, to the latest discoveries in the North. He invested these theories with romance by inserting a story of a people who, moving to another locality, found a desirable spot to establish a sort of intellectual Arcadia. The arguments were very plausibly set forth and whatever may have been my opinions about them or the exodus or colonizing of these Arcadian people, I certainly enjoyed the book, with its various theories presented by men of science concerning the possibility that the center of our globe is inhabited. I always delighted to read whatever came within my reach on subjects dealing with the cosmography and cosmogony of the world, and thus found pleasure in this book without attempting to identify myself with it by assuming a belief in any of its theories.

After about a fortnight in Independence I returned home. I recall nothing of note later until the sitting of the Conference in April. Concerning some phases of this general assembly I feel I should record a few items.

Over the Coals

Not long after the Conference of the year before, as editor-in-chief of the *Herald* I had suppressed from the published minutes of the Northeastern Illinois District a rather violent resolution criticizing the acts of certain church officers in that locality, before whom certain individuals had been tried, and by whose action they were severed from

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the church. Elders E. C. Briggs, F. M. Cooper of Plano, H. E. Moler, of Holden, J. W. Gilbert, then at the Islands, and several others (some quite prominent in the church) objected to this action on my part, and a controversy was begun which was carried to considerable length. In private letters and in public speeches before local conferences I was severely denounced and charged with attempting by my presidential authority to infringe upon the rights of the people, contrary to the principle of freedom of speech and action which should prevail among them.

Some of these men went so far as to insist that I should answer their demands for explanation and by apology make amends for having thus outraged public sentiment. This I did not feel I was required to do, for as editor I was an employee of the Board of Publication and to that body only was answerable for actions done in the discharge of my editorial duties. I felt I had acted wholly within my rights and prerogatives as chief-of-staff when for what I believed to be the best good of the whole church I had refused to print in the official organ a complaint coming from individuals who had been charged with offense and whose trial had been conducted before proper tribunals of church courts. The assumption that I had acted in my capacity as President of the church and for the purpose of using that authority to the detriment of free speech was not only grossly erroneous but except through the exercise of charitable forbearance, highly offensive as well. Furthermore, even if it were conceded that I had been guilty of the latter charge, the method of procedure they adopted against me was wholly improper and irregular.

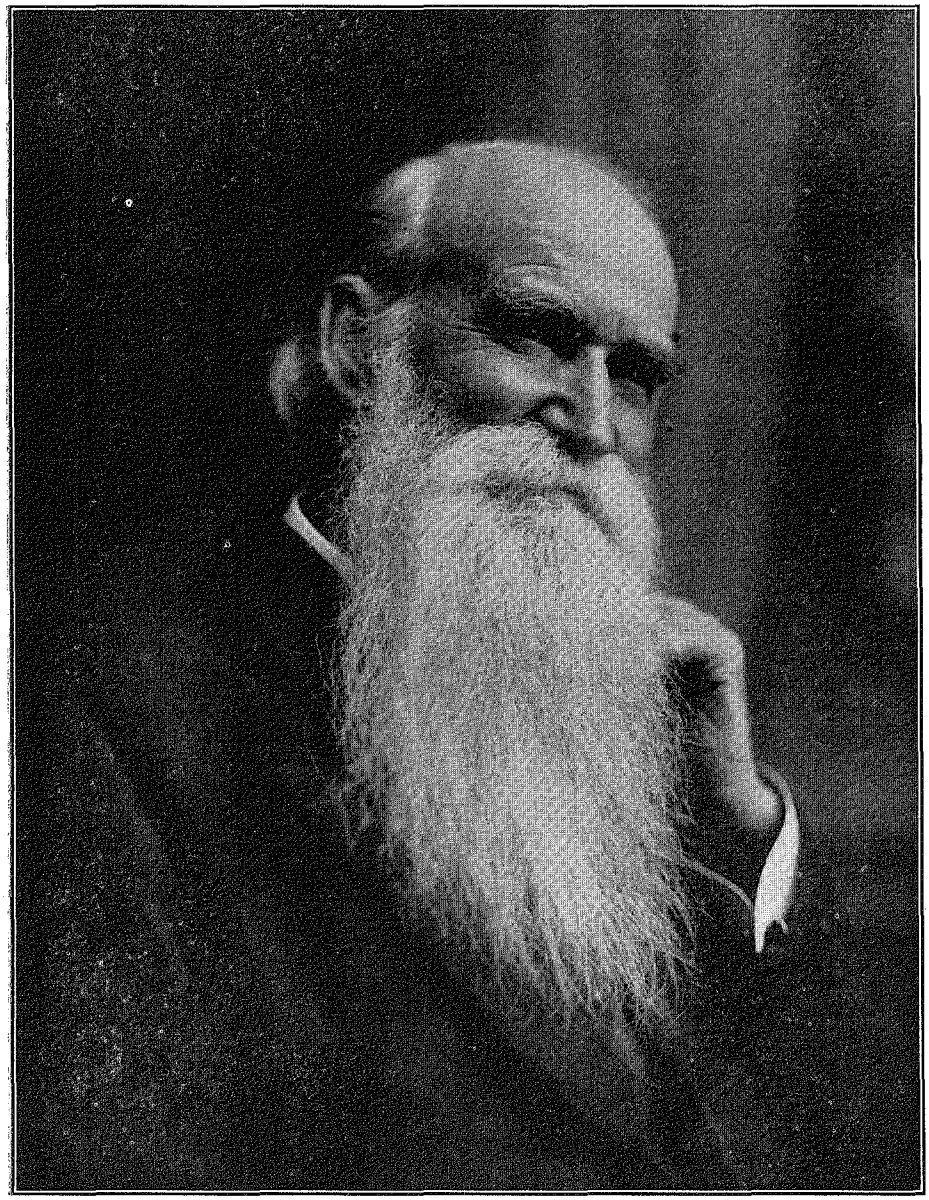
Therefore I refused to be drawn into any private discussion as to the merits or motives of my conduct, or to defend my action to anybody, at the same time expressing my willingness to explain to the proper tribunal whenever a proper charge, properly made and properly placed, would bring the matter to be tried by the organic laws of the church.

The discussion became of considerable notoriety, and much correspondence was indulged in between members who had strong opinions in the matter, some of whom busied themselves in writing pretty nearly all over the church in an effort to call the attention of members to my action, and denouncing and assailing me quite heartily.

At the beginning of the Conference, then, when its organization was being effected I arose in my place and presented a brief statement of the controversy that had developed, stating that I was willing to submit to the arbitration of any regular court of the church, or to the General Conference itself, laying the matter before them to decide how it should be heard. They favored an open discussion and in response to my request that someone be appointed to preside other than any member of the Presidency, Brother F. G. Pitt, High Priest, was called to the chair. I presented my papers, and the subject matter was placed before the assembly.

This course took my opponents entirely by surprise, for it had evidently been their intention to impeach me before the assembly, a step which my frank statement and submission to the proper tribunal had effectually forestalled. It began to dawn upon them that they had made a mistake, and that they should have proceeded against me as editor and before the Board of Publication or in the church courts, instead of attempting to create an action against me as President of the church, especially on a hypothesis which was foreign to the fact, or to my intention.

It is unnecessary for me to tell what was said in the discussions which followed. I had placed my case upon the statement of my rights and was content to let it rest there. So I remained a passive listener during the three full days the arguments were presented, pro and con. When the vote was taken, my position was vindicated, and I was apparently reinstated in the public confidence of my fellow-churchmen by a majority of over two to one.



EDMUND C. BRIGGS

Brother Briggs was the pioneer missionary of the Reorganized Church. His great faith and indomitable courage served the church well in those early days. He feared nothing, and bearded the lion in his den when he challenged Brigham Young in the Tabernacle at a time when such a course was dangerous. In his later years he was one of the most picturesque figures at the General Conference. He occupied as Apostle from 1860 to 1902. In 1902 he was ordained evangelist.

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Many of those who had been most radical came to me and acknowledged their error, asking my forgiveness, which was granted—as should be the conduct of brothers. Some seemed very contrite, admitting they had misunderstood my motives altogether and had therefore pursued a wrong course. I cherished no ill will toward anyone, for I freely conceded (what I believed to be true) that each of these men acted in good faith and according to his own understanding of the case, which was his right. I had no desire to question the motive of any of them nor to misconstrue their opinions into any personal dislike or hatred for me; so I could freely forgive every one, and I believe that my subsequent actions have shown clearly—as they have admitted—that when I did forgive I really wiped the matter from my remembrance so far as its being anything to be held against them is concerned. Relying upon my own sincerity of motive and upon my knowledge of church law and procedure, I had placed the matter where I thought it belonged when my action had aroused a question of my integrity as President of the church—that is, before the body. The result was gratifying though I experienced no exultation at what might be termed a triumph. The whole incident was but one phase of the trials which ever come to men who attempt to please God and labor for their fellow men.

Some of the brethren who took an active part against me in this controversy and had been obviously greatly disturbed by my apparent obstinacy and indifference to the attack being made upon me and for this reason had been particularly strong in their denunciation of my conduct, had been and still are some of the stanchest defenders of the faith the church has known. Such men as John W. Wight, Heman C. Smith, Joseph R. Lambert, Francis M. Cooper, Hiram E. Moler, and others of more or less note in church work are not men who would lightly attach a charge of wrongdoing to a fellow man or move against him therefor without what seemed to them just and sufficient cause. During the months of the controversy I had tried to harbor no ill will or feeling of distrust towards these men and others. My confidence in the propriety of my own action as one growing out of my own sincere motives and within the rights of my duty as editor was fully justified when the matter was examined before the Conference and put to vote. I do not wish to give the matter undue prominence here, but in its passing it was one of the most distressing episodes of my administration. Though I may have been hurt and grieved to some extent, I believed myself to be free of just blame—which helped to heal the wounds. While it was under discussion, however, I could but reflect how true the lines:

"A year of pleasure passes like an
evening breeze—
But a moment of misfortune seems
an age."

Words in one of our hymns, which have often come to me in hours of sickness and distress, were frequently in my heart and upon my lips during this ordeal:

"For God shall give a day of rest
For every dark and troubled night;
Though grief abide an evening guest
Yet joy shall come with morning light."

And there I leave this memory of an unfortunate experience which might have had a much more serious and disastrous ending than it had. For its happier outcome I give thanks where thanks are due —to Him who "doeth all things well."

Following the Conference I remained at Independence for a while, meeting with the Joint Council and assisting in the organization of the Independence Stake—a notable event. A period of rest and relaxation at home followed.

The Golden State

Brother Elbert A. Smith was at this time located at San Bernardino and Brother Joseph Luff was in charge of the Southern California Mission. These brethren arranged for me a visit among the Saints there and accordingly on July 9, 1901, I left home, westward bound. Pushing right through from Kansas City over the Santa Fe road, at Los Angeles I was met by Brother William Schade, a German formerly from Burlington, Iowa. He was once called "Shahd-ey" but having become somewhat Americanized and catching perhaps the disagreeable significance of the terms "shoddy" or "shady" the pronunciation had been altered, and he was now called "Brother Shade"—one syllable, long *"a."* In Los Angeles he had become quite noted as a socialist and was president of the Carpenters' Union. He scarcely waited for me to get the dust of travel off my person or clothes before he began a tirade against society in general, trying to ascertain to what length the sentiments he espoused had developed in the church.

I asked a few questions which seemed to convey to him the idea that I was opposed to "unionism," upon which he grew quite intemperate and loud in his speech. Indeed he went so far as to say that if a man, married or single, would not join the union he was not entitled to a job of any kind, was dangerous in character and useless in society, and that it would be no special moral crime to kill him if he dared go so far in his individualism as to insist upon a right to work independently. This was surely an extreme attitude and one which rather surprised me. I found Brother Schade had a position under the city government, something having to do with inspection of gas—either as an industry or as consumed in the community —for which work he was enjoying a comfortable salary.

Learning that a rare phenomenon was occurring at the beach at Santa Monica and that a number of our friends were there, I decided to go down. I was not feeling very well and fancied some salt water baths would be beneficial. Brother Joseph Howland, at whose home I had left my grip upon arriving in Los Angeles, directed me to the home of his brother, Charles E. Howland, an attorney, at Santa Monica, by whom I was quite hospitably received.

This very interesting phenomenon was indeed in evidence all along the shore. Whatever the cause, the water from the line of its contact with the beach out to a distance as far as the eye could reach had the appearance of being on fire, much like a bed of coals would seem when the ashes are fanned off and they are coaxed back into momentary life and glow. Standing on the wet sand of the beach it seemed as if the waves of fire would roll to one's very feet and then, giving off sparkles of light and smoothing out the sand as with invisible hands, they would recede to join the countless other billows of flame. Out from the shore a quarter of a mile away, a great comber would form, its unbroken crest fully a half or three-fourths of a mile in length, and come hurrying shoreward, looking like a rolling prairie fire without smoke, until, breaking upon the sands, it would rear up as if in thwarted anger and with a crash, burst into a shower of myriads of falling sparks. The piers, resting on piles, appeared as gridirons extending out over a bed of lively coals, which in their agitation would shatter into millions of flame-points.

Never had I witnessed such an exhibition, and the shore was lined with countless others, equally interested and spellbound by this spectacle—this veritable ocean of fire. Many were the speculations concerning its cause or origin, but I have never heard this phosphorescent display adequately explained. One plausible theory was that a severe storm off coast had turned up great masses of seaweed and with it myriads of living animalculae—aquatic creatures of such a nature that exposed to the air they glow like phosphorus. Why it should appear along only a portion of the beach was explained under the hypothesis that the strong current which had followed the storm had drifted these immense deposits of seaweed upon that particular part of the coast.

That this theory might be tested to some extent, I secured two bottles which I filled with some of the wet sand which had glowed with this peculiar light and kept it for a few days. Then, upon inspection, I found its phosphorescence had disappeared and whatever life had been there, however tiny, had departed, and there remained but an odor of decaying matter.

(To be continued.)

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TITHING AND HOUSEHOLD ACCOUNTING

(Continued from page 41.)

If that man had determined to pay tithing he would first have figured his assets and liabilities to see how much he owed. His effort then to pay what he owed would have helped him to get certain unprofitable habits under control. He would have experienced a greater freedom in life because he would have been controlling the conditions under which he lived. He would have been able more easily to make the adjustments downward and when the uptrend came he would have been still better able to do worth-while things. He would have been free to choose the things he wished to do. He would have had himself under control. The added blessings would have come to him not merely because he paid his tithing but because in the effort to discover how much he owed he would have learned how to control every activity of his life.

The way for him to have accomplished this end would be with a system of household accounting. A system which would recognize each individual in the family as a unit. A system that would have drawn a picture for him each month, of what his expenditures were. If the picture had shown that he was spending too much for some things and not enough for others he could then have intelligently decided how to change his habits and plans in order to bring about a balanced development and thus have permitted order to replace chaos in his life. He would have then had a basis on which to plan ahead intelligently. He would have found a greater freedom in family relationship because understanding would have replaced misunderstanding. The guess work would have been removed from his home. He would have found that he could pay something on tithing every month so that at the end of the year his total for the year would have been paid. He would have found that his home instead of being always pressed for unpaid accounts, would have enjoyed a freedom to satisfy needs and just wants. This freedom can come only to those who are not slaves of wrong habits. He would have found that he had a home in which prayer would be the mighty effective influence which it can be when the family is free from misunderstandings or outside pressure. In short he would have found his home definitely classed as a zionic home simply because he was making a sincere effort to open the door (tithing) to better living, by definitely taking hold of and turning the knob (household accounting) to that door.

It is absolutely necessary that we learn both individually and collectively how to control our money, our time and our talents, rather than to drift along under control of the conditions in which we live. If each individual will develop the ability to use such control then we can hope to have a group which will operate in the same way. When we have such a group we will be ready to demonstrate in a practical way that salvation in Zion can be a reality NOW.

(The author has had considerable experience in church work as pastor, district president, and various other positions. As a business man he is interested in tithing.—Editors.)

WORSHIP SUGGESTIONS FOR FEBRUARY

(Continued from page 45.)

unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is given unto the Saints, to possess it for ever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

Verily I say unto you, I have decreed that your brethren which have been scattered, shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; even their restoration to the land of Zion, to be established no more to be thrown down; nevertheless if they pollute their inheritances, they shall be thrown down; for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts be faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.

Hymn: "Onward to Zion, Faithful and Strong," S. H., 436.

Sentence Prayers: For wisdom and unity of effort in striving for the establishment of that inheritance which God has promised his chosen people.

Scripture Reading: (Taken from sections 98 and 100 of Doctrine and Covenants.)

For I will not spare them if they pollute their inheritances.

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritance. They were slow to hearken unto the voice of the Lord their God, therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

"Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watchtower, or in other words, all mine Israel shall be saved.

Zion shall be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion.

Hymn: "Rise Up, O Men of God," S. H., 210.

Closing Thought: "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance."—Psalm 33: 12.

Ingratitude is always a form of weakness. I have never known men of ability to be ungrateful.—Goethe.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Does the church believe that Peter was president of the early church, with James and John as councilors?

No official position has been taken by the church on the question in this form. One of our early officials published the view that James was president and Jude and Silas his councilors, but of course this was simply his own conclusion. Others have believed that Peter was president and that his councilors were James and John. Scriptural texts may be found that would appear to support this position, though I think no one would claim to be certain of it. That James, John, and Peter occupied together in authority in the church is evident from Scripture. Paul refers to them as "pillars" of the church, and a revelation given through the urim and thummim presents the following words to Peter concerning John:

> I will make him as flaming fire, and a ministering angel; . . . and I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.—*Doctrine and Covenants* 7: 2.

It is also held by some that James was president because he gave out his "sentence" on the subject of circumcision after hearing the views of the elders at a conference of the early church (Acts 15: 19). But the rendering of this term is variable in the different versions, the Revised Version translating it "judgment." Others claim that as Peter was given the "keys" of the kingdom (Matthew 16: 19) such authority implied presidency. The view of the Roman Catholics that Peter was early head of the church is given some support in early post-apostolic writings, though not conclusive in the judgment of most Protestants. The language in the revelation just quoted might imply that either John or James was the chief official, though other inferences are also possible.

I do not recall any text that states specifically the answer, or that implies it more directly than those to which I have referred. At least it is clear that Peter, James, and John are referred to in terms that imply associate authority.

What priesthood did Elijah and Elisha hold?

If there is any Scripture that answers this question specifically, I have no memory of it. But in a revelation given to Joseph Smith in 1830 his ordination to the Aaronic priesthood was referred to in connection with language concerning Elijah which seems to indicate that he had held the Aaronic priesthood. It states:

> Which John I have sent unto you, my servants, Joseph Smith, jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; and also Elijah,—*Doctrine and Covenants* 26: 2.

From the record it is clear that John the Baptist held the Aaronic priesthood, his father being a priest and a descendant of Aaron (see Luke 1: 5 and 1 Chronicles 24: 1-10); and as the offices of Aaron and Elijah are by implication placed in the same category in the language quoted, the above conclusion seems warranted. Elisha received the mantle (symbol of authority) of Elijah, and may be presumed to have held the same priesthood.

What right had Nephi to baptize prior to his own baptism (Book of Mormon 602: 27; 633: 21; 655: 12)?

Prior to the coming of Christ the law of Moses was kept, though faith in the Christ to come was taught (396: 74, 75). It was evidently under the Mosaic law that Nephi taught and baptized in the first instance cited in the question, which was a baptism unto repentance, as was that of John the Baptist prior to the beginning of Jesus' ministry. The second citation (633: 21) refers to power to baptize, *to be effective,* the Lord stated: "when I am again ascended into heaven." Hence it was that, after his ascension, his disciples were baptized, including Nephi, who then baptized others into Christ, the Holy Spirit confirming the ordinance. This baptism was authorized as a rite of Christ's church.

From this it is evident that a new dispensation from God was ushered in at the coming of Christ, and the ordinances included in the mission of the Savior could not be separated from the other requirements of his teaching, for by observance adoption into the divine family is made possible.

A. B. PHILLIPS.

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The Readers Say---

To Lend a Book » » » »

For some time I have felt deeply impressed to lend a *Book of Mormon* to a man in our town who has been a great worker in another church for many years. But we are deeply in debt, and my husband has had little work these last eighteen months, so we often lack even the simplest food necessary for health.

Several days ago I promised the Lord that if he would open a way for us to have three dollars during the week, I would use one dollar for the purchase of a *Book of Mormon* to lend. That night my husband came home, and he had earned three dollars and more than enough meat for supper.

BAY PORT, MICHIGAN. MRS. GEORGE WALSH.

A Definite Program of Missionary Endeavor

Last summer Apostles J. F. Garver and Clyde F. Ellis decided to work out a definite program for missionary work at a number of salient points in their mission. It was planned to begin this missionary campaign after the reunion season. This was our response and reaction to the "preaching mission," which has, in fact, always been a vital phase of our own church and its purpose. We agreed to preach the fundamental and distinctive beliefs of the church and to aim at presenting clearly our teachings about the primary points of gospel doctrine to both member and nonmember.

My first series was at Milwaukee. Milwaukee Branch has not a large membership, and the Saints are scattered widely throughout the city and in adjacent country. The membership had but little time to prepare for the series, but the Saints loyally supported the meetings. Brother Ford, the pastor, was always on hand to lend his intelligent and hopeful presence and enthusiasm. Attendance was not large, there being only a few nonmembers, but some heard our message for the first time and a few nonmembers were more fully confirmed in their belief that the Restoration movement is divine. It was good to sense the response of our own people to the witness of the latter-day work, and it was a pleasure to renew acquaintance with Brother Frank Almond and to know that his heart is in the interest of the gospel. All in all, the Milwaukee experience was a pleasant one. We believe some benefit was derived by the membership who are struggling to hold the work together, to pay for their building and its repairs, and to move forward in the cause of latter days. Some will unite with our church at Milwaukee in the future. If the Saints there will continue faithful, the work at Milwaukee has possibilities for considerable growth and development.

The second series was held at Belleville, Illinois. More time for preparation enabled the Belleville group to do valuable contact work. The meetings accordingly began with good interest and attendance. A number of nonmembers came to hear the gospel, and God blessed both speaker and hearers with convincing light and power of the Spirit's witness.

Belleville is fortunate in having a fine group of young people, many of whom are able and willing to support the services with vigor and helpfulness. Their singing and contact work added to the good spirit and success of the series. This I greatly appreciated.

Pastor J. E. Nicholson, supported by his loyal associates and assistants, has performed a fine labor in behalf of the spiritual unity and uplift of the branch at Belleville. Brother Wild, veteran church worker there, though past eighty years of age, attended almost every service of the two-week series. And there were times when God blessed with liberty and power of witness the messages distinctive of the restored gospel. We rejoiced in the presence of the divine unction. At the conclusion of the series, five children were baptized, and several adults were near the decision point. Some will be baptized later.

My third series was at Miami, Oklahoma. This carried through national election week, and in spite of the excitement the interest held up so well that it was decided to continue the third week. Miami Saints manifested the missionary spirit and by personal contacts and intelligent advertising the meetings were brought to the attention of many people. A goodly number of nonmembers attended, some irregularly, but a certain number were consistent, their interest very good.

Pastor B. F. Kyser and his staff of workers were loyal and helpful throughout the series, always on hand to assist and support. The prayerful, sincere attitude of the Saints added a fine spirit to the meetings. Musical settings were helpful. The new church, dedicated recently, was conducive to worship and was attractive to those not of our faith. The pastor, the priesthood, and the faithful members are to be commended for the foundation has been well laid for a wonderful future for our work in that community.

Here, again, the Spirit gave assurance of the truthfulness and the authority of the latter-day work. Under the convincing power fine people of other religious persuasions were stirred; some remarked to our members that they dared not attend too many services lest they be converted. Others testified of the spiritual power accompanying the presentation of the message of the *Book of Mormon,* the Restoration and the signs of the times. Two were baptized and others were left investigating and thinking.

These missionary series renewed spiritual conviction of the beauty, the power, the divinity, and the worth-whileness of this great latter-day work. They also served to rekindle the missionary spirit and fire that are so definitely and vitally a part of the work of God. God hasten the day when more laborers can be sent forth.

Everywhere there are evidences of the attempts of Satan to overthrow the work of God. The testimony of the results of the proper missionary spirit and work is that when our people are alive to God, they will not be easily ensnared by any outside movements to lead them away from God's truth. This is the work of God. No other movement can ever accomplish what God's work alone is designed to effect. The promise is that if we are faithful we shall triumph.

E. Y. HUNKER.

INDEPENDENCE, MISSOURI, 127 South Crysler.

Sacrifice for the Worth While » » »

The *Herald* is the best paper on earth, and I am sending money for another year's subscription. To do this I must sacrifice a part of the things that sustain life, but I am glad to do so. I find that if we get anything that is worth while, we must sacrifice for it.

JAY, FLORIDA, Route 1. D. W. CLARK.

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Services Again at Mount Vernon » »

We are again having services at the home of Brother and Sister Armstrong, after being without meetings about twelve years. It is a comfort to meet again with Saints. Brother and Sister Dean and Sister Shoenfelt and husband drive twenty-eight miles each Sunday, and Brother and Sister Wolf drive twenty miles, and have not missed a Sunday since we started October 11.

We have Sunday school at two o'clock and preaching afterwards by Brother Armstrong.

Isn't it a wonderful thing in these trying times to feel that there is something to live for? As a people we should rejoice. We listened to "The Church of the Air," and wish there were more sermons coming over the air. I thought the music was very inspiring; as soon as I heard it I knew that it was the music of God's people.

Truly, I hope that the local work will never be laid down here again. There are many honest souls here.

My home formerly was at Marion, Michigan, where I was baptized by Apostle C. F. Ellis, and I have seen many evidences of truth in this great work in my twenty-two years. I hope to be able to help many to see the gospel light and to rear my son to be one who will truly represent the cause of Christ. My husband passed to his reward six years ago, and I must struggle alone except for the Saints.

MAUD MCCONNOHIE.

MOUNT VERNON, OHIO, Rural Delivery 3.

Evangelist Tells of Fine Experiences » »

Since the first of August, 1936, I have been very busy. I preached the reunion series at Stewartsville, where I enjoyed light and liberty and the best of interest and attention. September was spent in Spring River District, where I found a warm welcome and a ready response to my preaching. I greatly enjoyed the association of Elder Amos Higdon in part of my work in this district.

At Holden, Missouri, during the early part of October I had a very happy experience. With the good support of Elder Amos Allen and other workers of that stake, we were able to conduct a successful series of meetings culminating in the baptism of twelve people. The Saints were aroused and encouraged because God's blessings were evident in this series.

Following the Holden meetings, I went to Cameron, where I planned to stay only two weeks, but each night the crowd and interest increased. A large number of nonmembers regularly attended. Again we were made happy by an ingathering. The total baptized, I believe, was fifteen. Twelve were baptized at the close of two weeks of preaching, and I was urged to continue another week, and did so with larger attendance than the weeks before. Three or more names were handed in for baptism for the following Sunday, but due to arrangements whereby I was to begin a series of meetings in the Grandview Church, Kansas City, Kansas, I could not be present at this baptism.

Much of the success of the Cameron series must go to the pastor, Elder Emery Jennings, a young man of deep conviction, and a consecrated worker.

At Grandview with the excellent support of Elders Gardner and Fry, we again had an outstanding series, filling the church, almost, and especially so at the last service. Five were added to the church.

Here at Wichita I am having another splendid experience. Our attendance is the best they have had for a series in several years, 208 being present last night. Three have requested baptism, and a few more are almost ready.

One thing which marks this series as different from others is the unique work and influence of the pastor, Elder Garland Tickemyer. Due to his musical ability and his radio appearances, we are meeting an exceptionally high class of people here. The special musical numbers had at these services are contributed largely by outstanding artists of the city, some of whom stay for the preaching part of the service. This means that our church is being well advertised among the elite of the city. It has been my pleasure to meet these people and several others of the same quality.

The work Brother Tickemyer is doing is inspiring to me, and I believe he should be encouraged in it. He often sings in the best programs that go over the air from this city, and is widely known as an accomplished singer and pastor of our church.

From Wichita I plan to go to Humbolt, Kansas, for a few days. In my work I recognize the blessings of heaven and appreciate this support. It is my hope that next year will be even a better year for me and for the church than this, and I intend to live and work to that end.

RAY WHITING.

INDEPENDENCE, MISSOURI, 111 West Linden.

Tells of Great Blessings » » » »

It is through the courtesy and good will of church friends that I receive the *Herald,* and for their thoughtfulness and generosity I am grateful. I am also very thankful to be blessed with good health.

Here let me testify of the many blessings which God has bestowed upon me. First of all, I used tobacco twenty-six years of my life, in practically all forms. I tried on three different occasions to quit the habit of my own accord and will power, but to no avail; I always had that desire for tobacco which brought me back to its use again. Finally, I heard the gospel of Christ in its fullness, but for six months I fought against it, believing there was no such thing on earth as a gospel such as almost all the books in the Bible speak about. I had been in a dozen other churches and had not been able to find in them that for which I searched.

I knew, of course, that Christ did not use tobacco or indulge in any other bad habit, and by obeying the gospel, this hankering for tobacco was taken from me. The desire for it left me as soon as I came up out of the water in which I was baptized. I was baptized in a creek November 11, fifteen years ago, and icicles hung along the bank of the stream.

I also suffered from hay fever and asthma for twenty-six years, and when I arose from the waters of baptism, I was instantly healed of these maladys. How thankful I have been for this blessing, and how I have praised and thanked the Savior! It has been my experience that I receive blessings so great that I am scarcely able to receive them. Many times I feel that I am not worthy of these things.

I was in a great windstorm once when trees were bending half over, and houses were unsafe as the wind shook them from their foundations. How trying to the faith to think of going out into the open where the wind would have a better chance at you, possibly picking you up and dashing you against rocks or trees! But that is what I did, and the wind had no effect upon me, simply divided and blew on both sides of me. My little boy, seeing me out in the open, ran out to me and was unharmed. He started at once commenting about the storm. Great trees were toppling over, but where we were the wind was only a refreshing breeze.

Since that time my son too has obeyed the gospel, and is as eager to tell the gospel story to others as I am.

At the time I joined the church I was heavy laden with sin —I seemed to be in utter darkness, but when I came up out of the water instead of my heart feeling like a stone, I was made to feel relieved, free, and happy. A new light seemed to be shining in my life. Indeed I am grateful to the Lord for his watchcare and guidance.

EDWARD HELLENGREEN.

OTTAWA, ILLINOIS, 1033 Fulton Street.

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Constant Reader of Church Papers » »

I am renewing my *Herald* subscription; indeed I would not know what to do without the *Herald*. I cannot claim so long a time as a subscriber as can some, but the *Herald* has been in my home as long as I can remember, and I shall be seventy-nine soon. So I presume the church paper has been in our home about seventy-two years.

I was about seven years old when I became acquainted with Brother H. A. Stebbins. My grandfather, grandmother and mother were members of the old organization. My father was an elder, but he died before my birth. Two elderly ministers visited our home before I was eleven, Brother Nixon and Brother Jones, the former a little lame. I liked Brother Nixon as he taught me concerning the gospel, but it was Brother Jones who baptized me the following June. And so I have been a member of the church sixty-seven years. I had a wonderful grandmother and mother, and think it was their lives and their prayers that converted me more than the sermons I heard before my baptism.

Later Apostle Samuel Powers with his little twin daughters (now Mrs. L. E. Hills, of Independence, and Mrs. Henry Harris, of Cameron, Missouri,) often visited in our home. Grandmother took the *Herald* (I remember it as a small paper entitled, *"The True Latter Day Saint Saints' Herald*), as long as she lived. Then my mother took it until she passed away in 1908. Since that time my husband and I (he died in 1919) have been subscribers. Always it is a welcome visitor.

I also had *Zion's Hope* in my childhood when Perla Wild (Sister E. M. Wildermuth) wrote her interesting stories. Then came *Autumn Leaves* and *Journal of History* as long as they were printed. How we missed them when they were discontinued! Also both my son and I (though we live only two blocks apart) took *Zion's Ensign* as long as it was printed. Now he and I both take the *Herald* and *Stepping Stones*; he also has the *Priesthood Journal*.

I cannot say just what I like best, but I read the *Herald* from cover to cover usually. I like the *"Memoirs," "Across the Desk," "Blue Pencil Notes,"* and *"The Readers Say,"* very much. And I pray God that he will spare my eyes while I live so that I may continue to read.

Part of the time I can get the morning devotions from KMBC, and enjoy hearing Brothers Patterson and Oakman; also enjoyed the sermon by President Elbert A. Smith on "The Church of the Air." God has been very good to me, and I have enjoyed many blessings.

MRS. C. C. HOAGUE, SR.

EVANSVILLE, WISCONSIN.

Through Smoke and Flame » » »

Just two months ago this evening, the little town of Bandon, Oregon, was almost entirely wiped out by fire. Three lumber mills, a bakery and the First National Bank and a few houses in East Bandon were all that was left Sunday, September 27. The fire came so quickly that very little was salvaged from any of our homes.

That afternoon we had attended the funeral of my niece's husband, Brother Ernest Allen, of Myrtle Point, and it was about six o'clock when we returned home. My husband met us at the door and said that he believed Bandon was going to burn as a fierce fire was raging south of town. As we prepared a lunch, he went to town to see what the men thought about it.

We were remodeling a house down the highway where we intended to move in the near future, and we knew it was in grave danger, so before we ate lunch, we knelt in prayer, asking the Father if he would save that home from destruction, never dreaming at the time that the home we were in would be destroyed before morning.

When Mr. Murie returned from town he and Grace decided to go down and see how close the fire was to our new home. Fire and smoke were so thick there that they rushed back up the highway to where my mother and father lived, and helped them to move out, before they came home. By that time the fire was coming down over the hill, and we just had time to grab a few things and get out.

As we rushed out our door, I thought of calling on God to save that home, but the question came so forcibly to me: Would you ask God to save your home when your neighbors' homes are being destroyed all around you? that I stayed the prayer on my lips and asked God instead to watch over and protect my loved ones.

We fled up the river road where we watched the town burn to the water's edge. A Catholic Church stood on the hill, and its large cross was a blazing symbol of beauty that seemed to stand out in the heavens; it stood there until the building collapsed.

All this time we thought that our house down the highway was burned, as my husband and Grace said large chunks of burning wood were falling all around it when they left. But next morning we were told that the house was still standing. We could hardly believe it, but when we saw how close the fire was to it, and how it had burned the neighbor house across the highway, we were made to realize that God had answered our prayer. It was his will alone that saved the building from destruction.

And so this Thanksgiving morning (November 26) we feel that we have a great deal to be thankful for; that though we regret losing earthly treasures, his Spirit of peace in our hearts is the greatest treasure we may possess.

All our loved ones were saved, and we have health and strength to carry on. So my prayer is one of gratitude: "My Father in heaven, I thank thee!"

BANDON, OREGON. RUBY MURIE.

The Value of a Patriarchal Blessing » »

Sometimes as I read "The Readers Say" I have the feeling that I am in a prayer meeting where everyone is eager to speak.

Here let me relate a remarkable experience which came to me. When I was about twenty years old I felt that I needed my patriarchal blessing. I had been praying over the problem of the one I should choose to give me this blessing. Then I had a vision of Brother Ammon White standing behind a dining room chair ready to deliver the message from heaven.

A short time after I received this vision, my mother and I went to Brother White's home. There in the living room were several waiting to have their blessings. Brother White stood behind the chair as I had seen him in my vision; he also wore the same clothes and stood in the same position.

I received a wonderful blessing which has guided me truly since that day. I hope that all who do not have their patriarchal blessings may find it possible to get them. God speaks to us in many ways, but I feel that when we have his words to us written down, we are more apt to find time to study and consider them.

MRS. ELVIN E. HENDERSHOT.

INDEPENDENCE, MISSOURI, 421 West Linden.

Request Prayers » » » »

Mrs. George W. Shoemaker, of Lexington, Missouri, 301 South Twelfth Street, who has been in failing health for a year, seeks the prayers of the Saints. She is sure that the Lord can heal her ailments, and promises to remember her brothers and sisters in prayer.

Nathaniel Tryon, of New Cambria, Missouri, Route 2, seeks the prayers of the church in behalf of his wife who is confined in the State Hospital at Saint Joseph, Missouri, that her mind may be restored. She was sent to the hospital two years ago.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Fresno, California

Thanksgiving Day, 1936, closed with saddened hearts in this branch as news of Brother Ray Andrew's fatal accident spread rapidly. Brother Andrews, a promising young man, lived in the State of Washington, but with his wife and two children, was visiting relatives. The mechanism of his car in which he was riding alone, gave way; the machine left the pavement, struck a wet lawn, became uncontrollable, and crashed into a house. The porch was demolished, and the car crushed in such a way as to pin the driver fast. He directed the work of the police and others as they sawed him free, was rushed to a hospital where he lived only a few hours.

Brother Andrews held the office of priest and worked for the high ideals which he faithfully held. He is greatly missed by all who knew him for he had many friends. While at Fresno his last effort was to visit the Saints, pleading with them to be faithful in church attendance. His influence with the young people was deeply appreciated.

Elder Harold I. Velt, missionary, spoke words of comfort to Ray's loved ones. He was personally acquainted with the young man and his future plans, and held him worthy the highest respect and praise of his fellows. Ray was thirty-one years old.

Brother Velt remained at Fresno until December 20, holding almost three weeks of services. He gave one week of stereopticon slide lectures on the *Book of Mormon,* and also proclaimed the gospel of Christ using a chart. Even though the meetings were held during the busy pre-holiday season, large crowds attended, and interest increased. One evening three candidates were led into the waters of baptism. Confirmation took place at a Sunday morning service at which the Holy Spirit was present in power. All these meetings were times of rejoicing for the Saints and others deeply interested.

This was Elder Velt's first visit at Fresno, and the Saints learned to love him, and hope for his early return.

The women's department is living up to its high record of work. The workers recently held a rummage sale, and are jubilant over the results.

Elder William Collins, of Berkeley, one of the district presidency, was here December 6, and spoke to the priesthood in special session, giving encouragement and urging the members to greater activities. Fresno members are always happy to have Brother Collins with them; they were happy also to make the acquaintance of Brother Ralston, of Berkeley, who accompanied Brother Collins.

The annual Christmas program was given Wednesday evening, December 23, taking the place of the prayer service. It was in charge of Sister Bonnie Dowker.

A radio was installed in the church Sunday evening, and Elder Harold I. Velt gave way to the Messiah Choir and Orchestra of Independence, as they rendered Handel's *"Messiah."* The Saints enjoyed the entire program, and were especially glad to hear Elder Arthur Oakman's voice in the bass solos.

Greetings From Australia

(In early September of 1932, Apostle George G. Lewis sailed for Australia, his home-land, with his wife, Edith Woods Lewis, and infant daughter, Alice June, on a mission which was to cover a period of several years. Since that time, except for a month of church work in the Society Islands, he has labored in Australia as missionary in charge of the Australasian Mission. The *Herald* staff of workers wish to share with our readers the letter of Christmas and New Year greetings mailed by Brother and Sister Lewis at Newcastle, Australia.—Editors.)

This pre-Christmas rush has left us stranded and gasping like a fish out of water. We must get things ready much earlier on account of fewer boats going to America now. And we don't feel like looking for Santa yet. The weather is too hot. We do not get the Christmas spirit at all. However, Edith, Alice June, Judith Ann, and I all want to say hello to everybody and wish you a Merry Christmas and Happy New Year.

We have just arrived home from a five-month tour of most of the mission. Yes, the family all went along. We spent five weeks in lovely Brisbane during the winter months. It was beautiful there where the pineapple and banana grow and other tropical fruits—the mango, the pawpaw and custard apples. Our mouths water at the very thought of them. Then we went down the coast by train to some of the branches for a conference. Here Judith Ann, who is two years old, produced some chicken pox marks. Alice June, five years of age, had just got over them in Queensland, but Judith had been kept in a different house all the time. We then came home for a week or two and started off to Sydney, to Melbourne and Adelaide by steamer. It was a great experience for the family, and we enjoyed our trekking around, visiting the Saints and trying to help them out a bit. We enjoyed four weeks at Adelaide where an excellent convention and mission were held. Edith fell in love with the city of Adelaide and its flowers. It was a lovely sight, everywhere we went.

We have been at home a week, and are preparing for our annual trip to Tiona Reunion. All the family are going where we may enjoy the association of a crowd of Saints, spiritual services, surfing, and other recreation. We wish that you might come and spend the Christmas with us. Eternal sunshine is ours. At present we are having a bad drouth in our most productive coastal area. One brother wrote that they have not had a good rainfall for twenty months. In time this condition will produce dire results. And we have only gone a month into our summer, too.

We can't begin to name all the good folk over there on the force, but give them our kind regards and best wishes.

Yours from "away down under,"

THE LEWISES.

Moorhead, Iowa

Branch business meeting was held September 16, 1936, and the following officers were chosen: Pastor, Blair Richardson; clerk, Louella McIntyre; treasurer, Arnold Adams; church school supervisor, Arnold Adams; supervisor of women's department, Mrs. McIntyre.

The October sacrament meeting was well attended and was a spiritual hour. The priesthood and their families met at the ladies' aid building, and enjoyed dinner together after which the monthly priesthood meeting was held at the church.

Recent speakers have been Guy Johnson, of Denison, district president; Frank Fry, of Dow City, supervisor of young people; Warren E. Oliver, of Denison; M. O. Meyers, of Deloit; George Meggers, of Pisgah, and John Blackstock, of Chariton, Iowa. Brother Blackstock gave the sermon at the union Thanks-

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giving service held at the Christian Church.

The local priesthood have done much visiting among the members as well as preaching at home and away. They have filled pulpits at Denison, Deloit, Pisgah, and Little Sioux.

Elder J. W. Lane visited this branch in the late summer and early fall. In company with Brother Mark Jensen he did much visiting among isolated members. They called on Saints at Turin, Onawa, and Castana and in the hill country in Moorhead vicinity. Brother Jensen also has a standing appointment at Little Sioux every third Sunday of the month.

Chester Davis and wife and Arnold Adams and family attended home-coming at Graceland. Lyle Davis is attending Graceland this year.

The men of the local met three days to cut wood for church use. The women served dinner to them at the aid building.

Services were dismissed at Moorhead the evening of November 1, so that as many as cared to might go to Pisgah to hear the lecture given by Charles Van Eaton, of Sioux City.

The communion service, December 1, was very spiritual. Only a few were present, because of drifted snow and impassable roads, yet the Lord met with his people.

The ladies' aid held a bazaar, December 12, which was quite successful.

No meetings were held Sunday, December 13, because of district conference at Woodbine, Iowa, a large number of local members attending.

Elder E. Y. Hunker was at Moorhead the evening of December 15, preaching an inspiring sermon. The branch expects him again soon to hold a series of meetings.

Saginaw, Michigan

Church work at Saginaw is going forward. The fiscal year beginning September 1, 1936, opened with a business meeting which was given entirely to the election of officers as follows: Pastor, L. E. Grice; assistant pastor, Carl Larson; secretary, Mrs. Ralph Brown; treasurer, Adam Hunter. By the recommendation of the pastor the following were recognized: Edwin Smith, presiding priest; Adam Hunter, presiding teacher, and Howard Zimmer, presiding deacon.

The departmental heads are as follows: church school directors, Ralph Brown; young people's director, Hollie Fauver and wife; intermediate director, Blanch Northrup; junior church director, Mrs. Frank McCray; music and choir director, Blanch Northrup; cradle roll department, Mrs. Nellie Knights; dramatics director, Olive Cross; women's department, Mrs. L. E. Grice; department of recreation, Johnnie Churneski.

At the recommendation of the pastor, a department of literature was instituted the duties of which are to have for sale *Heralds* and other church literature, to solicit sale of books and supervise distribution of tracts. Elder John Wade was put in charge, and very satisfactory results both spiritual and financial are being obtained.

The following week the financial meeting was held, and the branch budget was prepared. After each department was given a quota to raise, there was a balance of $264 which was given to the priesthood to raise. Treasurer Adam Hunter was put in charge of raising this amount.

It was decided to hold a celebration commemorating the twenty-fifth anniversary of the branch and also to remodel and decorate the basement. A cradle roll room was equipped, a gas heater being installed to work in conjunction with an automatic gas furnace installed last year to heat the basement and upper auditorium. A gas range was purchased, three dozen sets of silverware, complete hotel dishware, etc., and to care for the many needs for extra seats, three dozen folding chairs were purchased. All this cost a considerable amount of money, but many hands rallied to the support of Brother William Schmidt who had the repairs and improvements in charge.

Blanch Northrup, Carl Larson and John Wade were appointed by the pastor as a committee to arrange and submit a program for the anniversary celebration. Plans were made to secure as speakers Patriarch F. A. Smith, President F. M. McDowell, Apostle D. T. Williams, Elder G. W. Burt, and Elder Kenneth Green, Detroit district president, and his associate elder, Lewis Richards, and Marshall McGuire, president of Central Michigan District.

The celebration began November 21, with a district priesthood meeting and departmental service at which Patriarch F. A. Smith occupied. At 7:30 p. m. a banquet was served at the Masonic Temple. The kitchen was in charge of Mr. Frank McCray, assisted by Mrs. McCray, Blanch Northrup, Mr. and Mrs. Hollie Fauver and Mrs. Merle Lambkin. Mrs. Harold Ziegler was in charge of the banquet tables. Apostle D. T. Williams was toastmaster. Many speeches and songs were given. F. A. Smith told of Brother Burt and his experience in organizing the branch twenty-five years ago. There survive two charter members of the branch, Sister Mayette and Sister Knights, and to them citations were made during the celebration.



SAGINAW WOMEN'S GROUP

Prayer meeting at 9 a. m., in charge of D. T. Williams, F. A. Smith and L. E. Grice, opened Sunday's services with prayers, songs and testimonies, also a gift of tongues promising that the time will come when the church building will not be large enough to accommodate all the members. Apostle Williams spoke at eleven o'clock. The Midland Choir, Harry Runkle director, rendered fine selections at this time. Dinner was served free of charge.

Patriarch Smith gave the principal sermon of the celebration which put new incentive into the hearts of many.

At 3:45 p. m., a memorial service was conducted by the pastor. The sanctuary rail was covered with white crepe and draped with black; the table covered with orchid crepe was placed in front of the altar. The choir directed by Sister Blanch Northrup, sang, and Elder Merle Lambkin assisted the pastor. While the prelude was being played, two priests brought in a scroll bearing the names of those who have passed on at Saginaw during the twenty-five years of branch organization, and placed it on the table which was decorated with the church colors. They were followed by two deacons, one carrying a spray of double chrysanthemums of yellow and orchid,

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the other a basket of ferns and red roses.

The text, Revelation 14: 13, was used and fitting references were made to many of the departed.

Supper was served to all in the evening.

Patriarch Smith spoke at 7:30 p. m. on *"In or Out and Why?"* He remained the following week, giving blessings during the day and preaching each night. Much good was accomplished in preparing the minds of the people to enter into local missionary activities. A survey has been made of the homes four blocks each way from the church, and twenty-three families have been found who have said that they are interested in the church. Officers and members are grateful to all who assisted in the branch anniversary.

The women's department of this branch is moving onward under the leadership of Sister L. E. Grice and with the able assistance of Sister Beulah Larson. A fine spirit of cooperation exists, and much good is being accomplished. Their meetings are held every two weeks, every third meeting being a social afternoon when a program, games and potluck lunch are enjoyed. This practice keeps nonmembers interested and promotes a general good feeling, all being willing and ready to work harder at the other meetings. Eight new members were added to the department this year.

The women are divided into three groups, but all meet under the supervision of the president. One group takes charge of all activities for two months, after which another group has its turn. Workers were very busy preparing for the annual bazaar held before Christmas. They also cared for the work in connection with the banquet and all-day meeting, November 21 and 22, commemorating the twenty-fifth anniversary of Saginaw Branch.

Recently the women voted to resume paying tithing on all money taken in by the department. This was an established custom until recent months, and all feel that a greater degree of the Spirit was enjoyed while carrying out the plan.

On September 18, feminine members of the branch listened to a lecture on food values by Miss Sweat, of Chicago. This meeting was at the home of Sister Grice.

Saginaw women's department would be interested in hearing from other women's departments. Mrs. Maude Haynes, 513 Granger, Saginaw, Michigan, is secretary.

Borger, Texas

Borger members feel that they have made spiritual progress during the past twelve months and have gone forward in financial matters; their tithing report shows an increase over that of last year.

The local priesthood are doing what they can in West Texas for the cause of Christ. They have a large territory to work over.

Elder B. A. Howard and family, of Erick, Oklahoma, visited this group, Brother Howard giving a very helpful sermon. Sister Lizzie Simmons and family, of Spearman, Texas, were visitors; Brother Earl Phillips and family, of Pampa, Texas, also were present on that day.

In September, Elder Z. Z. Renfroe, of Davidson, Oklahoma, held a week of meetings, resulting in three baptisms.

Church work has been opened up at Amarillo under the direction of Brother W. E. Connell. Group meetings are held each Sunday evening at his home at 813 Kentucky Street, Amarillo, Texas.

The Olton, Texas, group under the direction of Brother L. C. Schreier, is making spiritual progress. The seed which was sowed twenty years ago, has begun to bear fruit. Sister Fred Schreier being a member of the church, was able to induce Elder J. E. Vanderwood to make the trip from Missouri to West Texas, to baptize her husband and a neighbor, Mrs. Myrtle Daugherty. Later Elder S. W. Simmons also traveled to Olton, and in time Brother Fred Schreier was ordained a priest.

Olton Saints were invited to meet with members at Amarillo, and at that time Brother Schreier asked Elder L. A. Johnson, of Borger, to come to Olton to hold a baptismal service. Nine were baptized.

This group has been visited at different times by local priesthood and by Brother B. A. Howard.

On December 1, Sister Nora Daughterty, a member of this group, passed away. Her funeral was conducted from the Christian church, the Christian minister in charge. The sermon was by L. A. Johnson, and prayer was offered by Brother Pringle Carriker. A large crowd attended.

Santa Barbara, California

The branch met for an all-day session and rally September 20, at the beach and City Club house at Carpenteria, a suburb of Santa Barbara. District President Glaude A. Smith was in charge of the day's activities, and a fine time was had. One baptism was administered.

Not long after this gathering, the branch met for the annual business session and election of officers. Brother James Burdick was elected pastor; Carl Heth, church school director; Sister Hattie Newkirk, musical and dramatic leader.

Miss Margarette Dagget, daughter of Brother and Sister C. O. Dagget, of Santa Barbara Branch, was married to Richard Leroy Byers, of Parkersburg, West Virginia, November 15, the ceremony being solemnized at the church at 2:30 p. m., by Elder Holgaard Pedersen, of Long Beach. The bride was given in marriage by her father. The wedding ceremony had a unique setting, that of an autumn woodland scene. The bride has been active in branch work, teaching in the church school. Sister Crystal Pedersen, of Long Beach, was maid of honor, and Dorothy Burdick, of Santa Paula, was bridesmaid. Clyde Dagget, jr., brother of the bride, acted as best man for Mr. Byers, and Ted Foreman was groomsman.

Preceding the ceremony Sister Dagmar Pedersen sang *"At Dawning"*;



MR. AND MRS. RICHARD LEROY BYERS, OF SANTA BARBARA

George Scott, of Los Angeles, sang *"Because"*; Kenneth Dagget, cousin of the bride, played a violin solo, *"Ah Sweet Mystery of Life"*; Lillian Gapa played the piano. A reception for the family and closest friends, followed the marriage service, at the home of the bride's parents. Following a short honeymoon, Mr. and Mrs. Byers are now at home at Santa Barbara at 23 West Mission Street.

The branch met for a social evening, December 7, and presented to Brother Roy E. Newkirk a copy of the Inspired Translation of the Bible, in token of gratitude for the fine service he has rendered in the past as pastor.

The dramatic club, under the direction of Sister Hattie Newkirk, gave the play, *"The Little Miracle,"* December 20. Sister Dorothy Burdick took the leading role of Mary, mother of Jesus, giving a very commendable performance. She was supported by a cast consisting of Sisters Ethel Heth, Cleo Wilson, and Mildred Reed, a group of young men taking the part of the Wise Men, and a group of children as the playmates of Jesus: Gloria May Stuart, Bobbie Reed and two Francisco children. In a closing scene Jackie Stuart represented the Christ at about the age of twelve. A Santa Barbara orchestra rendered the music free of charge. In preparing for the play

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cast and director were assisted by Roy Newkirk and Carl Heth.

In the morning the church school provided a Christmas treat for everyone and especially the children. They also gave a fine program.

The branch looks into a new year with Brother James Burdick as pastor. Brother Burdick has recently returned from Graceland with his wife who accompanied him there.

Sister Geraldine Stuart is in the hospital critically ill, and asks for the prayers of the Saints. Recently Roy Curtis and family, from Kansas City, joined the branch. Santa Barbara members are glad to have them.

Centerville, Iowa

A Christmas program was held at the church on Drake Avenue, December 23, Sister Graham S. Hart supervising. The interior of the building glowed with colored lights, and there were a tree and other Christmas decorations. Sister Arnold Webb, of Mystic, Iowa, directed the congregational singing. Sister Oscar Sharp, of Seymour, Iowa, and Sister Ardis German, of Mystic, played the piano accompaniments for various program numbers.

"Tell Me the Story of Jesus," was sung by the congregation; prayer was offered by Pastor David Taylor, and the congregation sang *"Holy Night."* An address of welcome by Nova Sharp was followed by a poem, *"Let the Son of Man Teach,"* by William Matthews; a recitation, *"Lisping Sylvester's Christmas,"* by Maynard Webb; two clarinet duet numbers, *"The Vision of Eden,"* and *"The Bells of Saint Marys,"* by Nova and Evelyn Sharp; a reading, *"The Christmas Lily,"* Mary Louise Melton; a recitation, *"To Bethlehem Town,"* Bobby Melton; and another reading, *"What Can I Give Him?"* Freddie Melton. Clara Lee Parcel sang *"America the Beautiful,"* and *"Holy Night,"* then Evelyn Sharp read *"A Six-foot Christmas Gift,"* and Wallace Sharp, *"Holiday Cake."* A monologue, *"A Little Christmas Caller,"* was given by Gwendolyn Webb, and Evelyn and Nova Sharp sang *"The Prayer Perfect."* Following were three recitations: *"Just a Bit of Happiness,"* Betty Ann Boden, *"Surprise,"* Charles Archibald, and *"I Would Be a Little Helper,"* Joe Archibald. Leah German sang *"Merry Christmas,"* and *"Christmas Carols,"* and Robert Gillespie read *"After the Christmas Feast."*

Thanks were expressed by Sister Hart to all who contributed to the success of the program and to the decorations and treats committee. Brother John A. Boden presented a gift from the members, a fine picture of Jesus, to Pastor David Taylor. And in conclusion, the congregation sang *"My Father's Work to Do";* benediction by John A. Boden.

A social period followed, everyone receiving a sack of treats. Sixty sacks were given out. Members and guests were happy once again to attend an old-fashioned Christmas program.

Sorrow came to Centerville Branch, December 10, when a message arrived from Woodmen, Colorado, saying that a dear friend of the branch, Mrs. Carrie Irene Melton, had lost her courageous fight with tuberculosis. She was not a member of the church, but those who visited her at intervals shortly before she left her home at Centerville for the M. W. A. Sanatorium, expressed their belief that if God spared her life, she would unite with the church upon her return. Mrs. Melton leaves three little children, Mary Louise, ten years old, Bobby, seven, and Freddie, six. These are in the care of the mother's relatives, a brother and nephew. The children are fine examples of good training and are dear to the Saints. The two older ones worship with the branch each Sunday due to the efforts of Brother and Sister John Boden who drive out to the country home for them.

Pastor David Taylor was requested to preach Mrs. Melton's funeral sermon, and was greatly blessed with the Spirit while giving his discourse. Before the body was taken from the home to the country church, or Sharon chapel, Brother Taylor, under the direction of the Holy Spirit, offered one of the most beautiful and sincere prayers the listeners had ever heard; it was most fitting for the needs of the grieving relatives and friends. God's power was felt through the words and voice of his servant. The Saints are grateful to the Father for blessing their pastor and especially among people of other faiths. This has opened an avenue for some contacts and missionary work.

Coldwater, Michigan

This congregation was favored December 6 with a visit from Presiding Patriarch F. A. Smith, of Independence, Missouri. He spoke during the sacrament service on the oblation. In the afternoon he gave two patriarchal blessings. At 7 p. m. he preached an inspiring sermon.

About forty-five attended the Zion's Christian Legion meeting at the home of Brother and Sister Judson Corless December 14. Following the usual business meeting, an amateur contest was held, a good program being given. The legion group meets every other Monday night. Once a month there is a potluck supper in the basement of the church preceding the regular meeting. On the other meeting night, they assemble at the home of some member. Considerable interest is shown in the legion, and good is being done. Judson Corless is the commander.

The church school continues to go forward under the leadership of Milton Schuette. A contest for new members, visitors, attendance of regular members, and lesson study has just closed. The school was divided into two groups, the Reds and the Blues. E. L. Peer being captain of the former group, Sister J. B. Reppert captain of the latter. The Blues won by a small margin, and the Reds will entertain them soon.

Twenty-one women met at the home of Sister Milton Schuette for a Christmas party December 15. Following a short program, gifts were exchanged, and refreshments were served. The women's department meets every two weeks, and is taking up the study of the church history.

Coldwater Branch has made considerable advancement throughout 1936, and much of the credit for this is due to Elder E. R. Carter, the faithful and zealous pastor. Brother and Sister Carter drive nearly 135 miles each Sunday, and seldom fail to meet with the Saints unless called to attend elsewhere. Workers look forward to continued progress during 1937.

San Francisco, California

Both branches of the church in this city are in fine spiritual condition, the Saints working together in harmony and peace. The officers in charge of various departments and activities are doing their part well.

San Francisco Branch, Eighteenth and Danvers Streets

Among those of the ministry who have addressed this congregation in recent weeks were Apostle E. J. Gleazer, District President John F. Sheehy, Frank Steele, E. B. Hinton, Emery S. Parks, George S. Lincoln, Cecil Smith, L. B. Parish, Harold Parks, L. B. Shaffer, and Brother Wells.

The women held a bazaar on Castro Street not long ago, and the sale of articles was very satisfactory. The money earned is to go to branch improvements.

Church school classes are well attended.

Golden Gate Branch, 405 Arguello Avenue

A fine sacrament service is held the first Sunday of each month. Prayer and testimony meetings are enjoyed on Wednesday evening at the home of Brother and Sister A. L. Holling, 427 Thirty-eighth Avenue.

Preachers on recent Sunday mornings were John F. Sheehy, John B. Carmichael, Brother Savage, and George S. Lincoln.

The Ruth Club gave a turkey dinner September 30, one hundred and thirty people being served. The proceeds of this undertaking will be used for church needs and expenses. After the meal,

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Briefs

Muscatine, Iowa. The young people organized a choir in October, and meet every Thursday evening for a rehearsal of an hour and a half.

The branch held a business meeting, November 24, electing L. L. Allen as pastor. W. Richards, district president, was in charge.

Missionary W. A. Smith, from Independence, Missouri, came to Muscatine to hold a two-week series. Some of the sermons which he gave were "The Value of Prayer," "Necessity of Baptism," and "Why I Am a Latter Day Saint." The services were well attended. Elder Smith was the first missionary to come into this field, and he organized the branch thirty-seven years ago. Local members hope that it will not be long before they enjoy more of such services.

Church at Blendsville, Missouri, remodeled. The building and remodeling program of the Saints' church located at Twenty-first Street and Annie Baxter Avenue, under way for several weeks, is nearing completion, according to "The Joplin Globe."

A new primary department building has been erected back of the church. It is equipped with new furniture and supplies for the use of the children during the church school hour and also for junior church services. It is to be dedicated January 10.

Gas has been installed in the former primary room so that it may be used as a kitchen in the future. Other improvements include a new roof for the main church, a new and higher chimney, storm doors, redecoration of the auditorium and remodeling of storage rooms.

Auckland, New Zealand. Auckland Branch held a gift evening October 7, for two of the local young people who planned marriage later in the month. A good attendance was had, and a most enjoyable evening was spent. A fine assortment of gifts was presented to the young couple.

On October 21, the church was tastefully decorated by the women, and a very large attendance of members and nonmembers was there to witness the marriage of Brother S. Smith and Miss Annie Burke. After the ceremony, supper was served; then followed the usual speeches. Auckland Branch wishes the newly-wedded pair much happiness.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.—Samuel Johnson.

songs, recitations and games entertained the group. Elder John F. Sheehy, president of the district, sang two songs.

San Francisco Saints are rejoicing in the work of latter days.

Independence, Missouri

This is Prayer Week for Independence Saints. A large prayer service at the Stone Church Sunday, January 3, at 2:30 p. m., was held under the direction of Evangelist U. W. Greene, and from the beginning to the close was blessed with the presence of the Holy Spirit manifested in earnest prayers and testimonies and in the gospel gift of prophecy. The prayer meetings continued each night during the week with the exception of Saturday, at the church, the Saints praying for (1) the members of their families who have not yet joined the church; (2) God's blessings on the Bishopric in their effort to relieve the church of its indebtedness; (3) that a way may be opened up so that the missionary arm of the church may be strengthened and extended, and (4) that the spirit of unity will rest upon the Saints so that they may carry forward their zionic program. Great strength and encouragement have come to the members in the center place from the spiritual uplift and tone of these gatherings.

Quarterly conference in Zion will be held January 11 at 8 p. m., at the Stone Church.

Stone Church

It was fitting that this congregation should begin the new year with a worshipful sacrament hour January 3, at 11 a. m. President F. M. McDowell was in charge, assisted in the stand by Elders John F. Sheehy, H. G. Barto, D. O. Cato, Shankland Arnson, C. I. Carpenter, and Doctor Charles F. Grabske.

The communion talk was by Elder John F. Sheehy, and Elder Shankland Arnson spoke on the oblation. Paul N. Craig led the congregational singing, and special music was supplied by a ladies' quartet; Mrs. Emma Tandberg was organist.

Bishop G. L. DeLapp, the Sunday evening speaker, presented a thought-provoking sermon to the congregation. Music was by the choir directed by Paul N. Craig, and accompanied by Robert Miller, organist, and George Miller, pianist. The choir sang, *"O Lord Most Holy,"* by Cesar Franck, Mrs. Pauline Arnson singing the soprano solo, and Gomer Cool playing the violin obbligato. George Anway was in charge of the congregational song service, Gomer Cool rendered a violin solo, *"Larghetto,"* by Handel, and Robert and George Miller contributed an organ-piano number, *"Meditation,"* from *"Thais,"* by Massenet. Elder Norman Cox was in charge of the service, assisted by Elder Joseph White.

The White Masque Players gave three one-act plays, January 8, in the auditorium of the high school at 8 p. m. This program was sponsored by the Parent-Teacher Association.

Priesthood quorums, groups, and church school classes are beginning the year with a renewal of interest and consecration on the part of individual members and workers.

Brother Joseph G. Smith, fifty-nine years of age, died suddenly the night of December 27, 1936, while at work at the Jackson County Home where he was superintendent of a hospital ward. Brother Smith as a young man, served in the Spanish-American War, was a bookbinder for the Herald Publishing House, at Lamoni, and later homesteaded in Colorado. He also served as a minister and missionary for the church. Surviving are his widow, Mrs. Agnes Smith, of the home; a daugher, Mrs. Josephine Ebeling, of Independence; a son, Paul Smith, of Saint Paul, Minnesota; four sisters: Mrs. Vida E. Yates, Phœnix, Arizona; Mrs. Ina Wright, Australia; Mrs. Emma Kennedy, Independence, and Mrs. Carol Horner, Ronan, Montana; two brothers: Frederick A. Smith, Independence, and Arthur M. Smith, Ava, Missouri, and other relatives. The funeral was held from the Stone Church, December 30, Elder R. V. Hopkins in charge, assisted by Elder John F. Sheehy. Interment was in Mound Grove Cemetery.

Walnut Park Church

Evangelist Ray Whiting was the morning speaker, December 27, and in the evening Bishop G. L. DeLapp addressed the congregation. The Walnut Park Choir, Ada Fallon directing, sang at both services. In the morning the musical number was the anthem, *"Remember Now Thy Creator,"* and in the evening the singers rendered the hymn, *"Alas! and Did My Savior Bleed."*

Jeanette Frances, infant daughter of Brother and Sister Howard E. Smith, was blessed that Sunday morning by Elders William Patterson and Ray Whiting.

Pastor William Patterson was in charge of the opening sacrament service of the year last Sunday, a spiritual meeting in which a large congregation participated. Apostle Clyde F. Ellis spoke in the evening to the Saints.

The Galilean Class, a young married people's group, enjoyed a watch party New Year's Eve at the home of Elder and Sister Carroll L. Olson.

The Victoria Society, a group of twenty-one quilters at Walnut Park, has just closed a year of work of which they are justly proud. Sister Leona Jones is president of the society, and the workers meet all-day each Thursday at the church. A dinner is served each month for members of the society having birthdays. During 1936 twenty-one quilts were finished some of these being pieced as well

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as quilted. These quilts have been sent to various distant states among them New York, Michigan, and Colorado. During the summer the society sponsored an ice cream social, also a fine quilt show, both events being very successful. The women have paid fifty dollars on general church debt, and $22.50 on their own church building fund. In addition, they have spent some of their earnings on remodeling the church kitchen besides helping on other expenses. Their services during the year have been most commendable.

Second Church

All services at Second Church on December 20 emphasized the Christmas story. At 11 a. m. short plays and music by the primaries, juniors and intermediates were enjoyed. The children and their directors merited commendation.

In the evening the young people under the direction of Norman Inman and Corlyn Sarratt, leaders of the play club, arranged a candle-light worship service. Ralph Freeman read the story of the birth and life of Christ, the reading being interspersed with songs by a mixed chorus.

Elder C. Ed. Miller, the morning speaker, December 27, chose for his theme, *"Windows of Prayer."* Music was by the choir. Saints and friends filled the church in the evening to listen to Apostle E. J. Gleazer who stressed the importance of the life and ministry of Christ. The Scripture reading was from Isaiah 8. A chorus of girls, directed by Nadine Inman, furnished music, Sister Gladys Inman, organist.

The groups united for prayer service at the church the last Wednesday night of 1936. Apostle Gleazer was with this congregation a second time and assisted William Inman in presiding. A fine spirit prevailed, and Elder Gleazer's timely instruction was much appreciated.

Pastor A. K. Dillee presided over the first sacrament service of 1937, and with him in the stand were Apostle Myron A. McConley and Associate Pastors William Inman and B. C. Sarratt. Brother Sarratt gave the oblation talk, and in his communion address Elder McConley admonished the Saints to examine their lives and begin anew their individual tasks. Others assisting in the service were Lane Bolt, Odess Athey, Lilburn Snow and Everette West. At the close of the hour Brother Dillee pointed out definite objectives toward which Second Church congregation hopes to progress in this year.

Elder William I. Fligg gave a stirring sermon at 8 p. m. on the text: "Let this mind be in you, which was also in Christ Jesus." (See Philippians 2: 5.) Music was by the choir, Earl Audet directing.

A survey before Christmas showed a marked reduction in the number of needy compared to those cared for in the past few years. The Saints rejoice in improved temporal conditions, and enter the year hopeful of greater achievements.

Englewood Church

During Christmas week the young people's chorus, under the direction of Mrs. Juanita Roedell went caroling. They visited various homes, including those of the sick. This chorus furnished the music at the evening service, Sunday, January 3. The number they sang was *"The King of Love My Shepherd Is."* The young people also gave a New Year's party.

Elder J. E. Vanderwood, who is here on a visit from his mission in Texas, was the speaker last Sunday evening. His theme was, *"Growing Up Into Christ."*

Spring Branch Church

Prayer meeting last Sunday morning was in charge of Robert Fish and A. J. Tankard, and quite a number were present to enjoy the good Spirit.

Sacrament service at 11 a. m., was in charge of Pastor M. C. Jacobsen, assisted in the stand by A. J. Tankard, J. S. Andes, J. E. Smith, and Robert Fish. A duet number was sung by Winogene Boyce and Gladys Dark, Mildred Bath at the piano.

Elder E. Y. Hunker, the evening speaker, used as a text a portion of the first chapter of Acts.

The funeral of Charles D. Brewer who passed away January 1, was held from the church at 2:30 p. m., last Sunday, the service in charge of M. C. Jacobsen, prayer by A. J. Tankard. Brother Brewer leaves to mourn, his aged wife, three daughters, one son, and thirteen grandchildren. Brother and Sister Brewer had been married fifty-three years the day of his death. The sympathy and prayers of the Saints are for those who are left to mourn.

Wedding Anniversary for North Dakota Couple

Arnegard, North Dakota.—Brother and Sister J. C. McClelland celebrated their fifty-fourth wedding anniversary Christmas Day, 1936. They were married at Lake Eunice, Minnesota, December 25, 1882, and are the parents of one daughter and three sons; they also have ten grandchildren, and two great-grandchildren.

Brother and Sister McClelland were baptized at Lake Eunice in 1887, by Elder T. J. Martin. They took *Zion's Ensign* all the time it was published and the *Saints' Herald* for many years. They are isolated and infrequently meet with the Saints, a privilege they greatly enjoy. The few visits from the elders are also thoroughly enjoyed. A list of the names of the ministry who have been guests in their home includes J. E. Wildermuth, L. O. Wildermuth, P. T. Anderson, William Sparling, James C. Page, Thomas Leitch, J. W. Peterson, Leonard Houghton, Alonzo Whiting, and many others.

Brother and Sister McClelland celebrated their golden wedding in 1932, at the home of their daughter, Mrs. Bertha Wright, all the children, grandchildren, and great-grandchildren being present together with numerous friends and neighbors. Brother and Sister McClelland would be pleased to hear from old friends and acquaintances who care to write.

Chicago, Illinois

Central Church, 6601 South Honore St.

Central Chicago Branch enters the year of 1937 with all departments operating enthusiastically. The school of religious education enjoyed its Christmas tree and program on the Sunday evening before Christmas, Elder H. P. W. Keir giving a short talk.

The Sunday Evening Club gave a cantata, *"The Child Divine,"* by Edward Norman, December 27, at 8 p. m., under the direction of Arthur Sherman, the soloists being Bertha Burgess, Lucile Wilcox, Florence Epperson, Robert Burgess and Arthur Sherman, Naomi West accompanying.

The women, who have been working overtime of late, were well rewarded for their efforts by clearing over two hundred dollars at their bazaar December 4. A feature of this bazaar was its beauty and the fact that those who bought considered they had received outstanding value for the price paid. Mrs. Sarah Batton, superintendent of the department, and Mrs. Ethel Symon, in charge of the bazaar work, received the wholehearted support and cooperation necessary to make it a success.

Brother John L. Cooper was the speaker, January 3, at the evening service. His little granddaughter, the child of Brother and Sister Marion Cooper, was born Christmas Day.

A few days ago Central Church members had the pleasure of welcoming Apostle D. T. Williams and family into their midst and hearing one of Brother Williams' good sermons.

Local Saints wish all their brothers and sisters a happy New Year, and hope the coming year will show more advancement in the work of the church than any in the past.

First Church, 4416 Gladys Avenue

This congregation began its observation of Christmas on Sunday, December 20, with church school at 10 a. m. and at eleven o'clock, Handel's *"Messiah"* by First Chicago Choir, Ruby Newman, director. The Christmas sermon was by Harry Passman.

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The young people presented a play, *"Come Let Us Adore Him,"* from 7 to 8 p. m., Nina Campbell supervising.

The children's department gave a Christmas entertainment the evening of December 22, with the assistance of First Chicago Choir. The evening's program included Santa Claus, a Christmas tree, gifts for the boys and girls, Christmas cards deposited under the tree, and other entertainment for both children and adults. Myrtle Gautchier upervised.

Prayer meeting on Wednesday evening was a time for the Saints to give thanks for all the blessings of the year.

A New Year's sermon was preached by Joseph A. Jaques December 27 at 11 a. m. And in the evening the young people gave an effective candlelight service. All the above meetings were well attended, and the Christmas spirit brought joy to the hearts of many. Elder Harry Passman is pastor of First Church.

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Church Radio Programs on KMBC

EACH WEEK DAY

6:45 a. m.—Devotional services, William Patterson, speaker; Frank Hunter, organist.

SUNDAY SCHEDULE

7:30-8:00 a. m.—Thoughts for the Day: D. O. Cato, reader; Ross Moore, organist.

11:00 a. m.—Music by the Stone Church Choir.

6:00 p. m.—Radio Vespers — church Radio Drama, "An American Prophet."

See casts of characters below:

10:00 p. m.—Doctrine Hour: A. B. Phillips, speaker.

"An American Prophet" Cast for December 27

Joseph Smith, jr., Ralph Freeman; Emma Smith, Opal Page; Mr. Knight, Harry Barto; Oliver Cowdery, Richard Maloney; Samuel Smith, Wayne Thompson, and Isaac Hale, Frank Turner.

JANUARY 3

David Whitmer, Gomer Cool; Mary Whitmer, Edith Swain; Peter Whitmer, sr., Fred Witte; Elizabeth Whitmer, Lois Williams; Peter Whitmer, jr., Charles Siegfried; John Whitmer, Harold Curtis; Christian White, John Pennell; Hyrum Smith, Cecil Cox; Joseph Smith, jr., Ralph Freeman, and Oliver Cowdery, Richard Maloney.

JANUARY 10

Mary Whitmer, Edith Swain; Elizabeth Whitmer, Lois Williams; Peter Whitmer, jr., Charles Siegfried; Joseph Smith, jr., Ralph Freeman; Oliver Cowdery, Richard Maloney; Lucy Smith, Edith Driver; Sophronia, Florence Burgess; Catherine, Helen Robertson; Don Carlos Smith, Douglas Flanders, and Hyrum Smith, Cecil Cox; Jacob Webster and Hyrum Page, Hershel Green; John Whitmer, Harold Curtis; Christian Whitmer, John Pennell; Little Lucy Smith, Shirley Inman, and William Smith, Norman Inman.

The Bulletin Board

Kirtland District Calendar of Meetings

Last October the district conference adopted a calendar for district meetings. The meetings provided for 1936 have been cared for. There remain for 1937 the following district meetings: February 13 and 14, general priesthood and elders' quorum; February 27 and 28, young people's district meeting; May 7 and 8, young people's district meeting; June 5 and 6, district conference; July 17 and 18, young people's divisional meeting; October 1, 2 and 3, district conference. The financial department and the women's department will have part in these services. No department should consider itself as separate from the district. All special meetings will be reflected on the general background of district activities.

The dates of the district conference are set by district resolutions. The other district meetings may be changed. Those desiring the accommodation of change of dates from that listed above should communicate with the undersigned.—James E. Bishop, district president, 226 Edgar Avenue, Steubenville, Ohio.

Our Departed Ones

GERMAN.—Addie, daughter of Mr. and Mrs. John Brooks, b. February 28, 1860, at Waupaca, Wisconsin. D. at the home of her daughter, Mrs. Emmet Van Dyne, at Angola, Indiana, December 10, 1936. Mrs. German's father, mother, 3 brothers, 1 sister, and twin sister, Ida, preceded her in death. She married John German in 1879, and to them were born twin sons and 2 daughters. The twins died in infancy. With her husband she joined the church in 1916. Following the death of her husband, her health gradually declined. Surviving are 2 daughters: Mrs. Lester Rude and Mrs. Emmet Van Dyne; 2 grandchildren, a foster grandchild; 3 great-grandchildren; 2 foster great-grandchildren; 1 sister, Mrs. Louisa Kimball; other relatives and friends. The funeral was at Angola, December 14, Elder S. W. L. Scott preaching the sermon. Interment was in Jackson Prairie Cemetery.

SCHRUNK.—Inez T., b. at Osterdock, Iowa, December 25, 1886. D. December 16, 1936. She was graduated from the musical department of Epworth Seminary, near Dubuque, Iowa; continued her study at the Columbia School of Music, of Chicago, graduating after a four-year course. Moved to Denver 20 years ago, and had been a teacher of music for 30 years; was an accomplished musician, studying under able teachers and keeping abreast with the progress of musicians in the country. Joined the church June 28, 1896, at Osterdock, Iowa, and was a true Latter Day Saint. Surviving are 3 sisters: Mrs. Mary Moser, Mrs. Pauline Elledge, and Mrs. Dora Wildermuth; 2 brothers: John F. Schrunk and Francis T. Schrunk, and other relatives and friends. Interment was in Fairmont Cemetery.

PHILLIPS.—Laura Belle (nee Curry) Phillips, b. in Gillhall, Pennsylvania, September 16, 1880. D. at her late residence in Library, Pennsylvania, December 14, 1936. Married James H. Phillips, August 2, 1902. Was baptized at Pittsburgh, in 1896. Surviving are her husband; 1 daughter, Zella Ruth; 2 sons, Woods Curry and William Townsend; her father and mother, Lemuel Curry and wife, of Kirtland, Ohio; 3 brothers, Bishop L. F. P. Curry, John Curry and Earl Curry. The funeral was in the Library, Pennsylvania, Baptist Church. Sermon by Elder E. B. Hull, assisted by the Reverend James H. Williams. Interment was in the Baptist Church Cemetery at Library.

ALLEN.—Sarah Ann, b. in LaGrange County, Indiana, August 24, 1861. D. at the home of her son, W. F. Allen, at Sioux City, Iowa, December 3, 1936. She leaves to mourn, 8 sons, 6 daughters, 2 sisters, and 1 brother. The funeral sermon was by Elder Amos Berve, and interment was in Graceland Cemetery.

VICKREY.—Rufus, b. August 9, 1871, son of Jackson Vickrey. D. at his home at Pensacola, Florida, November 1, 1936, leaving his wife; 2 sons, Marion K., and Glen O., and 3 daughters: Mrs. C. A. Guinand, Bernice Vickrey, and Mrs. Dale Watson. He was baptized into the church at Independence, Missouri, when eight years of age; suffered much persecution in the early days of the church there. His father was one of the pioneers of the church in Independence. Many of the missionaries have been entertained in his home from time to time, and this was a source of much pleasure to him. Interment was in Saint John's Cemetery, Pensacola, sermon by Apostle M. A. McConley. He was known among his friends and business acquaintances as a man of honor and integrity.

WOODWORTH. — Wilhelmina, b. May 5, 1859, at Sebewaing, Michigan, the first of the five daughters of Mr. and Mrs. John Becker. Married William O. Woodworth at Owasso in 1895, who preceded her in death in 1925. Had been a resident of Flint, Michigan, since 1907. Twenty-three years ago she became a member of the Reorganized Church, and was a loyal, faithful Saint. Surviving to mourn are: a daughter, Mrs. Naomi Hammond; a sister, Mrs. Robert Orme. D. at her home at Flint, December 15, 1936. Funeral at her home conducted by Elder Arthur H. DuRose.

SMITH.—Alma A., son of A. J. and Kate Lambson Smith, b. at Plattsmouth, Nebraska, September 19, 1891. D. at his home October 22, 1936. At the age of 12, he was afflicted with spinal trouble which slowly affected one muscle then another, but he continued trying to do for himself. At 21, he rented a large farm in Fremont County, Iowa, and operated it. Moved with his parents to Minnesota in 1920, soon taking to a wheel chair. He possessed an active, keen mind. Was baptized into the church July 1, 1925, by Elder Hubert Case. Was a faithful Saint and received administration many times. Leaves to mourn, his parents; 2 sisters, Mrs. C. R. Todd and Mrs. Don Bishop; 1 brother, Forest Smith, other relatives and friends. Funeral services from the Bible church at Sandstone, Minnesota, E. J. Walters, of Carlton, conducting. Interment was in Spring Hill Cemetery, Sandstone.

RHOADS.—William H., b. at Sinking Springs, Ohio, July 12, 1866; was baptized June 8, 1887. After his ordination, he labored as a missionary in Southern Ohio, Central Illinois, and in Oklahoma. After his marriage, he lived in Saint Louis and Kansas City. He was caretaker of the Mount Washington Church for some time. He d. suddenly December 23, 1936, of a heart attack while talking with a friend. Interment at Middletown, Ohio, Elder J. G. Halb officiating. The church was always his first consideration.

IVIE.—Thomas A., b. June 26, 1876, at Lamoni, Iowa. Was baptized August 7, 1887, at Sweet Home, Missouri. Was ordained an elder in his early manhood, and a high priest June 11, 1911. Served as a presiding officer in his branch and district over a period of many years. D. October 14, 1936, leaving his wife; 1 daughter, Mrs. L. G. Ehlers; 1 brother, Bert P. Ivie, and 1 sister, Mrs. Arch McCord. Funeral services were at Stewartsville, Missouri, October 18, the sermon by Elder J. A. Gillen.

MILLER.—John, b. September 29, 1866. Was baptized into the church December 6, 1906, and six years later was ordained an elder. D. November 29, 1936, at Nelsonville, Ohio, and the funeral was in charge of Brother Loving. Brother Miller is survived by relatives and friends.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Psalm 19.

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Talk of the beautiful, talk of the true;
Tongues full of poison are whisp'ring to you:
Answer them not with a tale-bearing word,
Only in blessing the voice should be heard;
Talk of the beautiful, talk of the Lord.
—F. E. Belden

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ANNOUNCING:

The Youth Conference

JUNE 17 to 27 **LAMONI, IOWA** **GRACELAND CAMPUS**

(See page 69)

The Office of Bishop

By James E. Bishop

The Trend of Marriage Experience

By Howard V. Meredith

Worship Suggestions for February

"OUR FATHER"

By C. W. BUTTERWORTH

Volume 84 January 16, 1937 Number 3

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THE SAINTS' HERALD

January 16, 1937

Volume 84 Number 3

Frederick M. Smith, Editor in Chief
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

My Prayer

To be at home with Thy Spirit, Lord,
To be at peace in Thy love,
To be enriched by Thy blessings
That Thou rainest from above,

To give myself as Thou gavest, Lord,
That others might know Thy Name,
To count the world as a thing of nought—
Thou only didst do the same;

Speaking only what Thou wouldst speak,
Words that Thy lips would frame,
Singing Thy songs at my daily tasks,
Praising Thy Holy Name,

To be Thine obedient servant, Lord,
Rendering unto Thee
My sacrifice of gratitude—
Thou boughtest my liberty!

To cherish the weak and the poor things, Lord,
As Thou didst in Galilee,
To live for the noble, pure and good—
This is my prayer to Thee.

DOROTHY WELLS.

Sailors

One man climbs tottering into his battered old boat, grumbling that he has a mile to row and rows a half mile.

Another man climbs into his boat and says with determination, "Six miles to row, but I'll do it."

Still another man climbs eagerly into his boat and cries, "Any unseen port yet to touch!"

—Arnold A. Spiller.

Action

The Press Room Proletarian was making a speech. We sent a stenographer to take it for publication. But she came back without any notes.

"What you need to record his speech," she asserted, "is a motion picture camera. He waves his hands and makes faces at 'em."

Implications

Sir Pompous and his Lady were in the Union Station a few days ago, looking at the new books at Harvey's. M'Lord opened his eyes very wide when he found M'Lady showing great interest in a popular little volume entitled *Live Alone and Like It*. This book is having a great sale, not only among the irretrievably single, but also the inextricably married. And now M'Lord is in a dither wondering how many roses and how much candy will be required to restore contentment to M'Lady's mind.

Sanity

In the bibliography of the new *Priesthood Journal* is a title that attracted the Editor's attention—*Keeping a Sound Mind.*

"I think we ought to have that book," he said.

"Do you think an editor can, ever?" the Assistant Editor inquired.

"Well—" and he gulped a little, "no editor ever has, but we mustn't give up hoping!"

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Editorial

The Good Spirit

A friend visiting the editorial offices once recalled a statement he attributed to Bishop John Zimmermann, now deceased: "Let the people have the Good Spirit, and the money will come."

In these plain words the venerable man stated the principle that our basic security is spiritual rather than financial. Without the spiritual resources, no financial bulwark in the church could stand. With the spiritual resources, the people will provide the material means necessary for the church work, even if they have to sacrifice to give them.

In the bitterest time of the depression some church people were asking themselves whether we had the spiritual strength to take us through the grave difficulties we faced, and to meet the heavy financial obligations imposed upon us. For a time church officers struggled to find a satisfactory answer to the question.

As the new year gets under way, the church may feel sure that it has found that satisfactory answer, and it comes from two sources. First, in the fine response of the people to the debt reduction program initiated early last year; and second, in the growing evidences of reviving hope and spiritual power among the people. The Good Spirit is upon us, and under its beneficent influence we have found ways and means to start the church towards the retirement of its indebtedness, as well as towards a deeper appreciation of our spiritual heritage and opportunities.

These statements are based upon no one solitary bit of evidence, nor upon a simple wish that we might see them fulfilled. They are made upon evidences from every source: in letters to the Presidency and the Bishopric, in the news and communications to the *Herald,* and in personal conversation with those who visit the offices from various branches of the church work.

Probably the indisputable evidences of revival here in Independence are the most convincing of the reassurances that have come to us. The people are not easily carried away by emotion. Some of them belong to the oldest families of the Reorganization. They are used to listening to the best speakers of the church. It is very difficult to create any unusual impression at—for an example—the Stone Church. Experienced speakers confess that this pulpit is one of the most exacting in which to speak because the people have a habit of remaining calm—sometimes cool—under all circumstances. Certainly the congregation is not an easy one for a novice to address.

Yet here are the most positive evidences of a deep underlying spiritual power, a yearning for the realization of our spiritual hopes, a belief that here and now we can move definitely toward that realization, and a willingness to give of both time and means, without reserve, towards these ends. Independence is doing its share towards paying the church debt. Independence is packing its various churches with capacity crowds. Independence turns out on week nights to class studies, to prayer meetings, and other functions. And the people individually are asking themselves, "What can *I* do? What do *I* lack that keeps me from doing *my* part?"

This spiritual revival is not confined to Independence. Reports come that it is strongly evidenced elsewhere in the church. It must be church wide if it is to be effective. Indications are that no one place can claim credit for its origin. Rather it is a spontaneous thing, felt and acted on by our people everywhere alike.

This spirit of renewal manifests itself in various ways: an increase of faith; more active prayer meetings with manifestations of the gifts of the Spirit; a greater use of administration for the sick, with excellent results in healing for the afflicted; an increasing spirit of testimony and hope; a turning in our preaching from an affectation of the topical kind of preaching that was recently popular in the churches to the deeper resources of the Scriptures, and finding therein the words which are the Bread of Life.

Naturally, all these things are a cause of great encouragement. The church is on its way to better things. Out of this beginning, if we are wise stewards of the gospel and the hope that has been committed to us, we shall start toward the fulfillment of the mission for which the church was founded.

L. L.

Out of the tears which I had meant to cast in the teeth of God, I have made me thoughts of sweetness; out of my nights of agony and pain I have made gracious deeds; out of my thoughts and deeds I have made me many friends, and my friends are to me a stairway whose topmost step reaches the feet of God.—John Oliver Hobbes.

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Across the Desk of the Editor in Chief

A copy of the *Herald* of August 15, 1936, was sent to Mrs. Walter Williams as it contained an editorial touching her connection with Yenching University and, under date of November 26, Mrs. Williams wrote me in a way which I am sure will be of interest to the readers of the *Herald.* Here is her letter:

Dear Doctor Smith:

A copy of "The *Saints' Herald*" of August 15, 1936, has been forwarded to me here, and I want to thank you for the beautiful editorial you wrote about Yenching University, and the very kind things you said of me. I do feel so deeply that Yenching University is a splendid and worthy influence in China, and that its School of Journalism is needed in this new China. Journalism itself is just pioneering in China and how important it is that fine ethics and principles be taught in the very beginning. The department is doing excellent work and the spirit of the students is good to see. They are so eager, so seriously desirous of learning the best, so willing to do their share in upbuilding their people and country. Mass education is slowly progressing in China. That, of course, means much to journalism. Until the peasants can read there will be no rural newspapers and no publications of any sort to reach them.

I was sorry indeed to have to return to the United States this year for business reasons. I continue, however, my deep interest in the Orient and in Yenching University. Thank you again for your fine article. I am hoping you sent a copy to Dr. J. Leighton Stuart, president of Yenching.

I am sure that the readers of the *Herald* will be greatly interested in Mrs. Williams' estimate of the spirit of the younger Chinese and her positively expressed opinion that mass education is progressing in China. It is interesting to know that a woman of Mrs. Williams' qualities and abilities is so actively interested in promoting the spirit of education in far-away China. We wish her every success in trying to carry on the work of her distinguished and lamented husband.

BROTHER FLOYD T. ROCKWELL, pastor of the branch at Dayton, Ohio, in a recent letter to me states that letter and material had been received concerning the Debt Reduction Program and that the branch had entered into it with a hearty spirit. November 22 was set apart as Rally Day for the branch and all wage earners were asked to donate a day's wages toward the debt. He writes that results were $184.80, making the total receipts for November, of $261, and total for the year, $1,270.51, and he adds, "We are just a little proud of this achievement. However, I believe this is indicative of the spirit throughout the Southern Ohio District. We are indeed happy to join our brethren in this task and are ever praying and working onward toward Zion."

A RECENT LETTER from Brother Waller encloses clipping from the Honolulu *Advertiser* telling of the celebration of his seventy-fifth birthday anniversary by the branches there. Brother Waller greatly enjoyed the service which was given and appreciates the love and respect which has been shown him by the branches and members there. He also enclosed a letter from a sister writing from the Molokai International School expressing her appreciation of the work that Brother Waller has done through all the years. She states that added to her childhood memories is a picture of Brother Waller's visits to the home to comfort the family during hardships and afflictions and adding to the happier moments in their lives by his teachings.

Brother Waller is greatly loved by the Saints in Hawaii as well as elsewhere. F. M. S.

Youth and Age Pay Tithing

Our readers will be interested in two letters that have recently come to the office of the Presiding Bishopric. One is from a little girl, the other from an aged sister. Both are doing what they can to help in the work of the church.

The first letter is from the young sister:

MOUNT VERNON, ILLINOIS.
January 1, 1937.

L. F. P. CURRY,

Brother Curry: I am a little girl 9 years old. I was baptized into the church August 16, 1936, and have paid tithing this year, although I have misplaced some of my receipts and my desire is to file my inventory. I would be very thankful to you if you would send me an itemized statement of the tithing I have paid.

I believe if all the members of the church would pay their tithing the church debt would be a small matter.

Yours very truly,
DORA ANN LOWRY.

The second letter is from one who has been in the church a long time:

NORTH PLATTE, NEBRASKA.
January 4, 1937.

BISHOP L. F. P. CURRY:

Enclosed find $18, $15 is offering to pay my part on church debt—$3 I give for tithing.

I am anxious to get it in so I will sure have my part done. I was 77 November 24, 1936. Grandparents and mother were in church with the Seer. I was baptized when eight years old.

Glad to hear such excellent report of good works of the Saints in *Herald.* LILLIE M. RICHARDS.

With a spirit like that shown in the two letters moving the people of the church, it is easy to understand why the officers of the church take fresh courage in attacking their problems.

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The Young People's Movement

"Live for Christ"

Purpose and Theme of Conference

This Youth Conference will be leadership centered. It will center its effort on preparing and inspiring young people and their leaders for service in the church. The theme will be "The Living Christ."

• • •

Location of the Conference

The location of the Youth Conference—June 17 to 27, 1937—will be the beautiful Graceland College Campus at Lamoni, Iowa. This place has proved its merit as a home of the Conference on former occasions, both for its central location and for its facilities and conveniences for the Conference. The Graceland Campus is like a vacation-land at Conference time.

1937 YOUTH CONFERENCE

Graceland College - Lamoni, Iowa - June 17 - 27

• • •

Time of the Conference

The Conference will be June 17 to 27, inclusive. It is planned for this time because the campus will be at its best, regular college class work will have been finished, and most young people will be free to attend at that time. Begin making your plans to attend now. This will be the best Youth Conference and you can't afford to miss it.

• • •

Faculty

It is not possible at this time to name the personnel of the faculty, but we can promise the young people that there will be a good number of fine new people to present as teachers and leaders, as well as the old friends who have served the Conference before.

The Program

The morning, from eight to twelve o'clock, will be devoted to intensive class work. Lunch, twelve to one. One o'clock to 4:45 will be devoted to rest, recreation, and individual conferences between leaders and students, This will provide an opportunity for young people to meet and get acquainted with their leaders in the best possible way. Laboratory classes, 4:45 to six o'clock. Dinner at six. Preaching at 7:30 p. m. Evensong—a service before retiring—will be at nine o'clock. During the day the devotional chapel for private meditation and worship will be maintained. This was greatly appreciated at the last Conference.

Accommodations

The dormitories will be available for those who wish to be comfortable during their stay. Walker Hall on the Campus, and Herald Hall in town, as well as many private homes will be able to take guests during the Conference. The expense for these accommodations will be one dollar a day, including meals.

Space for camping privileges for trailer coaches and tents will be provided under some of the beautiful trees in a reserved part of the campus. The charge per camper for the duration of the Conference will be one dollar.

There will be cafeteria service for the Conference in Walker Hall.

• • •

Medical Service

First aid and emergency medical service will be available for Conference members. Dr. Elmo E. Gamet, who is a church member, a Graceland man, and a very capable physician, will be on duty.

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The Inner Life

Our Father

By C. W. Butterworth

(Editorial Note: The article below was recently received from Brother C. W. Butterworth of Geelong, Victoria, Australia. Because the article contains a lovely thought very beautifully expressed, we believe our readers would be glad to know of the experience that produced it. Accordingly, we wish to share Brother Butterworth's letter—which is as fine and interesting as the article—with our readers.—L. L.)

Editor Saints' Herald

Dear Brother Lea:

The enclosed article was the peroration of a sermon I preached on the opening words of the Lord's Prayer. I had given a lot of study and thought to the subject, and had delivered it in a cold, analytical, but I hope, intelligent fashion, and when I came to the concluding thoughts—to which I had given no preparation—all that I intended to say was that God, Our Father, is also revealed to us through the works of nature; but at this point I was gripped by a power of emotion and eloquence, that I would give much to experience again, and the words just bubbled and splashed like an overflowing spring. On coming home I sat down and wrote it out as you now have it. Straws tell which way the wind blows, and this straw seems to tell me that God would rather have himself pictured as a 1936 A. D. God who liberally strews the pathway of every man with some of His multitudinous works, *rather* than that He should be portrayed as a B. C. God, who did things which are recorded in a much neglected old Book.

"And, behold all things have their likeness, and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me."—Genesis 6: 66, Inspired Version.

So, when I look up into the heavens and see worlds upon worlds moving in ordered array, and know that as far as the ingenuity of man can probe the depths of space, worlds without number continue to be revealed, my mind, bewildered by the magnitude of it all, gasps—Our Father!

And when I see the beauties of nature, the hills and the valleys, the rolling plains, providing in abundance the needs of man, I think—Our Father!

And when before me spread the towering mountain masses, capped with eternal snow, from which run little purling streams, flower lined, I want to say, "Thank you, Our Father."

And when I have heard the beauty of music, the glorious conceptions of Haydn and Bach, of Beethoven and Handel, and the singing of such songsters as Melba and Galli Curci, or the playing of an orchestra, I have known that it is by Our Father's wisdom that all these things are possible.

And when I see the love of a wife for her husband, or of husband for wife, and know the soul cleansing, sweetening force that it is, it makes me think of—Our Father.

And when I see the paternal and maternal love for little children, that survives the cares and vexations of life, and through which self is submerged, and when I think of the world-wide, universal and eternal forces which compel all living things to mate and create, and thus perpetuate their species, I think of the Master mind that set all these things in perpetual motion—Our Father.

And when I awaken in the morning, and see an invisible painter with the broad arc of heaven for His canvas, splashing the sky with color, and in the evening, with crimsons and chromes, with indigoes and greys, painting it still, and then when gentle night hangs out her lamp, shedding her light like molten silver splashing a shimmering sea, no words can express my gladness so well as—Our Father!

And when I see the little brown ragged corn planted in the dark cold ground, and presently there comes the green shoot which unfolds a trumpet of indescribable beauty, I can almost hear it whisper, with me—Our Father!

And when the dead wood of winter awakens to leaf and bud, to fruit and flower and exquisite fragrance, and I realize that it is Our Father who has done all of these things, and I consider that He made me in His own image and after His own likeness, and endowed me with a portion of His intelligence, and surrounded me with an overflowing profusion of evidence concerning His works, and that He is patient with my dullness of perception and slowness of action, and long-suffering concerning my waywardness and wanderings, and that He, the Great, the Mighty Creator, is Our Father, My Father, Then, O then, my heart bows low in humble reverence, and I want to join with that angelic throng who say continually, "Blessing and Glory and Wisdom and Thanksgiving and Honor and Power and Might be unto God forever and ever, Amen."

Ever there is above and around and through all our lives God's eternal, immeasurable love, to each of us personally. Though sometimes our faithless hearts wander and doubt, still His tender affection holds us close. Just as the sun still shines though clouds may darken our little sky, so does God's love remain when we feel we are facing life's battles alone.—Edwina Boyle, in "Tuning Your Thanksgiving Harp," in *The Youth's Instructor.*

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The Trend of Marriage Experience

By Howard V. Meredith

The experience of marriage is commonly described by the following one-sentence biography: "After their honeymoon they established a home and settled down." Not infrequently this description is interpreted in a static sense—as if when a home was once "established" it thereby must remain established for the duration of married life, or, as if when a husband and wife were once "settled" they could not become unsettled throughout all the years that followed.

In reality, of course, marriage experience is not static but dynamic. Courtship, the wedding ceremony, and the honeymoon are not viewed in full perspective when they are seen merely as means for attaining the "marriage state." Basically, they constitute a graduated series of situations which function to initiate the "marriage process." The sweetheart-lover relationship of courtship expands and deepens and gradually merges into the experience of marriage and the bride-and-groom relationship of the honeymoon. This latter, in turn, undergoes a cumulative change. Always there is an ongoing modification in relationship as husband and wife react to each other and to the specific situations which confront them in the living of each day.

It follows that since marriage experience is dynamic in nature it may tend in any one of several directions with the passing of the years. It may take a negative, downward, non-enriching course. It may tend in a positive direction of increasingly mature fellowship and shared participation. In short, it is no less true of the experience of marriage than of any other area of social interaction and personal endeavor that:

> To everyone there openeth
> A way, and ways, and a way.
> The high soul climbs the high way,
> The low soul gropes the low,
> And in between on the misty flats
> The rest drift to and fro.

The Downhill Trend

For many couples the honeymoon is at once the climax of courtship and the high point of marriage experience. From the honeymoon forward the romantic idealism generated prior to marriage begins to fade out of existence and to become replaced by a drab "domestic round." In this connection the writer recalls one of the "Amos and Andy" broadcasts made during January, 1936. The broadcast included a dramatic description of two breakfasts which were considered by the "Kingfish" to indicate the typical marriage trend. The first breakfast—that of a pair of newly-weds—was portrayed with the wife wearing a freshly-ironed, checkered housedress; the table neatly set with ham and eggs, hot biscuits and jelly; the sun streaming in through the kitchen window; and the husband and wife in pleasant conversation.

The second breakfast was a contrasting picture of the same couple sometime later. Here the wife was in pajamas and bathrobe, on the table were two cups of coffee and some ready-to-serve cereal, it was a rule of the house for the husband and wife not to speak before ten o'clock, and even the kitchen windows seemed to be too shadowed for the sun to penetrate.

Did the fictitious "Kingfish" exaggerate in regarding the trend from the former breakfast to the latter as typical? Perchance he did. It must be admitted, however, that he vividly illustrated a "settling *down*" which is all too common. As an aside, it is not irrelevant here to note that often the marriage patterns of parents, relatives, and friends subtly impinge upon newly-weds so as to gradually lead them to expect and accept the downward course they take.

There is another type of descending trend which is far less perceptible than that just discussed. In this instance the honeymoon is often grounded in a rich soil of mutual understanding and genuine companionship. Husband and wife thoroughly enjoy each other's company, the range of their sharing is wide, they frankly discuss many of the innermost aspects of their personalities, and each is spontaneously considerate of the welfare of the other. From the honeymoon on, however, they unconsciously tend to live on the assumption that their happiness is firmly established. One by one the little courtesies which were the tangible expressions of affection are dropped as superfluous. Increasingly there is failure to take time either for comment on the satisfactions and disappointments which have accrued from the happenings of the day, or for sincere interchange of outlook on life's deeper moods and more vital problems. In short, there is gradual regression in knowledge of each other's interests and activities and in affectionate behavior toward one another.

Clearly this trend of affairs is due to the fact that each partner has unintentionally taken the position that the honeymoon bond of understanding will inevitably endure and that affection can be taken for granted. In living on the implicit assumption that marriage experience is static, husband and wife drift farther and farther away from the rich quality of living which characterized the beginning of their joint adventure.

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The Cyclic Trend

The cyclic or fluctuating trend of marriage experience has numerous variations. Sometimes there is an ascending degree of satisfactory relationship from the wedding until around the time of the birth of a child, with a downhill trend thereafter. Frequently (perhaps invariably) in this case the husband and wife have participated in many activities together prior to the birth of the child but have failed to discover avenues for cooperative functioning in their changed circumstances. The usual implication here is that the husband, with or without the countenance of his wife, conducted himself on the assumptions, first, that the care of children belongs to the "woman's sphere" and secondly, that there was insufficient cause for any material modification of his interests and activities in the fact that his wife had been called upon to readjust her daily program.

Another variation of the cyclic trend is an undulating form popularly referred to by the phrase, "The ups and downs of married life." Metaphorically, with this type of trend the fire of marriage experience repeatedly burns to a bright blaze and dies down to a slow smouldering. The blaze of the honeymoon, for instance, may gradually die down during the ensuing months, rise again during a vacation trip or at the time of the birth of a child, and then descend to a second drab smouldering. Other intermittent blazes may be associated with the sickness of one partner, the reading of some thought-provoking novel or play, the experience of some special festive occasion, or the hearing of some sermon or lecture which forcefully brings husband and wife face to face with the realities of their married life. On the other hand, times when the fire burns almost out may be related to major quarrels which in some instances lead into prolonged periods of virtual separation.

The Ascending Trend

This trend of marriage experience appears to be rooted in a frank recognition of the dynamic character of married life. As a consequence, there is no manifest tendency to live on the erroneous supposition that the level of marriage happiness "attained" on the honeymoon can thereafter be expected to maintain its own existence and to be self-perpetuating. The honeymoon is seen in perspective and is interpreted partially as a significant integrative experience in itself, and partially as a milestone in an ongoing journey of adaptation. So with the entire gamut of events. It is acknowledged that married life will become continually repatterned with the cumulative experiences of each partner, and that if marital happiness is to exist and endure as a functional reality it must be discovered in daily sharing and in joint solution of the problems of each year.

A second primary factor which appears basic to the ascending trend is the conviction that, with regard to marriage experience in particular, Robert Browning was not inscribing the impractical challenge of a dreamer when he wrote:

> Grow old along with me!
> The best is yet to be.

While it may be true that this uphill trend is still largely "unhonored and unsung" by movie, novel, and radio, it does not follow that the trend is impractical or that it is lacking in "flesh and blood" foundation. On the contrary, the conviction that marriage experience may enhance in richness of meaning with the lengthening of the years is supported by marriages which, though unnumbered, are indeed numerous.

The writer is fortunate enough to know many couples whose trends of "growing together" furnish irrefragable evidence that marriage experience may tend toward maturity of idealism with just as much decisiveness as it may tend toward so-called disillusionment. What lessons about the nature of creative living do these trends of human achievement teach? First, they expose the fallaciousness of the view that romance necessarily fades and dies with the transition from youth to middle age. They show that there need not be developed a disparity between the romance of marriage and the realities of marriage. In the words of our late Sister Etzenhouser, their lives proclaim that not inevitably must the kiss of the young bridegroom degenerate ere long into a "husbandly peck." Secondly, these marriages reveal the dynamic character of genuine romance. Their techniques are not comparable to that of the husband and wife who, since they held hands under the dining table while on their honeymoon, swore to faithfully maintain this same specific act at meals "until death us do part." They keep the spirit of affection closely articulated with the forms they use to express affection. They live that the effective and happy adjustment of each day and year shall be outgrown and developed into a new, more mature, and not less romantic adjustment with each succeeding day and year.

Conclusion

This article is addressed to that increasing number of our membership who are sincerely interested in avoiding the "lower roads" of married life and in gleaning suggestions for living through an "upper road" interpretation of the marriage relationship.

(Continued on page 78.)

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The Office of Bishop

By James E. Bishop

It is claimed that the term "episcopos," from which the word *bishop* is derived, and the term "presbyteros," from which the word *elder* comes, are used interchangeably in the New Testament. These words lend themselves in translation to such English words as "overseers," "superintendent," and "inspector."

In modern ecclesiastical affairs, the word *bishop* is identified with the leading offices. In the Roman Catholic, Episcopalian and the Methodist-Episcopal churches, the bishop has charge of dioceses; and in other related church governments, the same office is called superintendent. In the Roman Catholic Church, a bishop ranks about third. First the Pope, then the cardinals and then the bishops. In the Episcopal Church, bishops are the ranking officers. The chief bishop—the archbishop—presides over the bishopric of the church. He is addressed as follows: "His Grace the Lord Archbishop of—" and in formal documents is referred to as "The most Reverend Father in God—" by Divine Providence, Lord Archbishop of Canterbury and Primate of all England and Metropolitan."

The Apostle Peter refers to Christ as being the "shepherd and bishop of our souls," thereby giving the term *bishop* the greatest dignity. All translations do not agree with that usage, thus indicating that the original Greek has several meanings other than bishop.

Paul classes the bishops with the deacons and where he describes the official structure of the church, neither is mentioned. His classification is as follows: First, apostles; second, prophets; then evangelists, pastors and teachers.

The characteristics of a bishop and a partial reference to his duties in the New Testament is about as follows: He must practice monogamy, be vigilant, sober, of good behavior, an apt teacher, a total abstainer from liquors; he must have patience, exercise control over his family; he must be no novice, blameless as the steward of God; he must practice justice and holiness, having great convictions about and fidelity to the word of God. Having been taught he should be an excellent teacher, able even to convince gainsayers.

From such considerations, it is plain that it is impossible to envisage a complete picture of the office of bishop and its standing and relation to other offices in the Christian Church. Because of this, a great controversy has raged. It is not settled and only by reference to another court of appeal can the matter be adjudicated.

Within the Restoration movement, which provides for continuous revelation, we find light. And happily, the specific instructions about that office give us its structural relation to other offices set in the church and its exact function. On these points, there has been some divergence of opinion, but there is enough material in the revelations to give that kind of guidance that misinterpretation need not hold sway over a very long period.

On the question of structural relationship, the standing of the office is settled. Regarding the presidency of the church we have the following: "Then comes the high priesthood, which is the greatest of all; wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands."

Thus there is set up the highest office in the church, in simple, plain language, which does not admit of argument. The next paragraph, 32, leads out by stating: "Wherefore the office of bishop is not equal unto it, for the office of a bishop is in administering all temporal things: *Nevertheless,* [as though to point out its peculiar dignity, power and prerogative] a bishop must be chosen from the high priesthood."

There is mentioned an exceedingly peculiar feature: that is, if there should be one who is a literal descendant of Aaron and the first-born among the sons of Aaron, he has a legal right to the bishopric and a legal right of the presidency of the priesthood of Aaron; no other may hold that right. But in the absence of the legal heir, the high priests may function in the office of bishop.

The distinctive functions of the bishopric are temporal. All of the agricultural, fiscal, economic developments pertaining to the redemption of Zion (which is the organization of a Christian commonwealth) comes under the guidance of that office. Some of the work is in collaboration with the First Presidency and other officers.

The presiding bishopric are the interpreters of the law of tithing. The General Conference of 1932 made that quorum the custodians of general church funds and answerable to that body for the management of such funds.

There has grown up in the church a tradition that the presiding bishopric is the presidency of the Aaronic priesthood. The general conference of 1885 adopted the following resolution: "That we request the bishop to organize a quorum of teachers

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and a quorum of deacons, also another quorum of priests." The presiding bishop then, was Bishop George A. Blakeslee and Edmund L. Kelley was his counselor. Five years later, E. L. Kelley succeeded Bishop Blakeslee, who died that year, as presiding bishop of the church.

To the conference of 1886, the presiding bishopric reported to the General Conference as follows: "The work referred to the bishopric at the last conference of organizing and setting in order the lesser quorums of the church, has been duly considered by us; and after an examination of the law, we are led to conclude that this is a duty enjoined upon the quorum of the Twelve.

"We, therefore, refer the matter back to the conference, together with all applications for memberships to the quorums, lest we should transcend our duties and interfere with that of our brethren, and await your further action in the premises."

It was ordered that the matter be referred to the Twelve. But traditions die hard. We find the conference of 1901 enacting the following: "That it is the sense of this council that the missionary in charge and the bishop, if deemed wise, and desired on the part of the European Conference, be authorized to organize the lesser priesthood of that country into quorums."

Whatever work the bishop would do, with regard to the matter of organizing the lesser quorums, would be done, not as a bishop, but as a high priest and as an assistant to the apostle, whose duty it is "to ordain and set in order all the other officers of the church, agreeably to the revelation." (*Doctrine and Covenants* 104: 30.) This gives the instruction pertaining to quorum organization.

The tradition which developed in the church that the presiding bishop was the head of the Aaronic priesthood, enlarged itself to take in the Levitical priesthood which includes teachers and deacons. This set up the anomaly of dividing the priesthood into two bodies with two heads. There is no foundation in the law for such a tradition.

There is a relationship between the bishopric and the Aaronic priesthood. "The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is, because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same." (*Doctrine and Covenants* 104: 8.) Now the Levitical priesthood is included in the Aaronic priesthood, but not in an absolute sense for there are two offices after the order of Levi, namely, teacher and deacon and some honor was bestowed upon the Levites because they were the first to respond to the call of Moses, when he cried, "Who is on the Lord's side?" after the worship of the golden calf, that Aaron made for the Israelites when Moses was away from the camp. However, the following restricts the presiding prerogative of a bishop to the priests. "Also the duty of the president over the priesthood of Aaron, is to preside over *forty-eight priests,* and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood." (*Doctrine and Covenants* 104: 40.)

It may be fitting to give a brief *resumé* of the history on this question. "Sunday, March 21, the quorums of the Aaronic priesthood were organized by Bishops Whitney, Miller, Higbee and Knight. Samuel Rolfe was chosen president of the priests' quorum, with Stephen Markham and Hezekiah Peck as counselors." So far as can be gleaned (*Church History,* volume 2, page 519), neither of the presidency held the office of bishop.

At the annual General Conference held at Plano, Illinois, April, 1880, "the first [in the Reorganization] quorum of priests was organized." A list of twelve names followed. Among them were E. L. Kelley and Rudolph Etzenhouser. "Bishop I. L. Rogers presided over the organization meeting, and E. L. Kelley acted as secretary; but the minutes do not show any provision for permanent officers." (Volume 4, page 39.) What is meant by permanent officers is not disclosed. Perhaps Bishop Rogers assumed the presidency. In any case, this quorum took on more or less activity, for we find them reporting to the semi-annual conference of 1881. In the annual conference of 1882 the first quorum of priests reported their quorum as completed with members, and that they had chosen Lawrence Conover president of the quorum. This was approved, and he was ordained. There is no record of this brother being a bishop. The complete list of names is given. (Ibid., page 391.)

This quorum reported to the fall conference of 1882. In the annual conference of 1884, "the first quorum of priests was reorganized with D. R. Baldwin, president, H. R. Harder and C. P. Faul, his counselors.

"These ordinations were deferred." (Ibid., page 443.) They reported to the General Conference of 1885 and 1886. In 1886, counselors were ordained, namely R. White and W. H. Kelley. (Ibid., page 532.)

At the conference of 1888, the second quorum of priests was organized. T. R. White was selected president. U. A. Austin and S. D. Shippy were his

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counselors, and these were ordained. They had a total of forty-eight members.

At the annual conference which convened at Lamoni, 1890, "The third quorum of priests was organized at this conference by E. C. Briggs and G. T. Griffiths of the quorum of Twelve, with an enrolled membership of thirty-four, fourteen of whom were present. . . . F. M. Weld was chosen president and Marce Sorenson and Gomer R. Wells counselors." (Ibid., pages 648, 649.)

In this brief *resumé* the following named occupied as presidents of the priests' quorums: Samuel Rolfe (in old organization). There is a possibility that Bishop Rogers presided for a short period. Lawrence Conover, D. R. Baldwin, T. R. White, and F. M. Weld. None of these, except Bishop Rogers, held the office of bishop.

Regarding local bishops, the revelation of 1831, section 68, paragraph 2, stated: "There remaineth hereafter in the due time of the Lord, other bishops to . . . minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedec priesthood, except they be literal descendants of Aaron."

The revelation of 1873, section 117, paragraph 10, amplified the principle as follows: "The bishop of my church may also choose and appoint bishops' agents, until it shall be wisdom in me to ordain other bishops, in the districts and large branches of my church."

From such considerations it would seem that the order of bishops is intended to be a numerous and very large body of churchmen. Like the high priests' quorum, no limit is set to numbers; yet they are not referred to as a quorum, but an order in the priesthood, being enrolled with the high priests' quorum.

That there should be a numerous body of local bishops is revealed in the law cited above. (Part of it provides for a bishop to every forty-eight priests in quorum capacity.) It also lends itself to profound reason.

One of the vital aspects of Christ's church is its righteousness and universality. To maintain such factors is a tremendous task. Not for long was that done in the primitive Christian church. The apostolic age closed with the death of the last apostle. Then there ensued a period of confusion, in which the patterns of congregationalism, presbyterianism, and episcopalianism were manifested. Whatever will minister to maintaining the righteousness and the universality of the church is of great value. The office of bishop serves that great purpose.

The office of bishop being conferred by the First Presidency and received by the common consent of the people, constitutes a bond of loyalty that maintains the general and local interest. Many things have been done, that would not have been done, if there had been a bishop functioning locally. Among them are poorly located churches, churches too large, churches too small, the accumulation of large debts, lack of understanding with regard to the law of Christ in its application to temporal affairs. Conversely, more interest would be taken in the care of the local poor and the general local financial needs. It would seem poor policy to spend the most of the church's money in one spot.

Again, the bishop and his counselors constitute a common court. The judicial function is indispensable to the maintaining of justice. Justice is needed in preserving and promoting righteousness and also the universality of the church.

The nature of the work of the local bishop precludes the possibility of covering a large area, such as is involved in several districts. Such has been and is being done, but in the light of the law, as that law gives a comprehension of the functions of the local bishops, such extensive administration can only be regarded as provisional and temporary—a sort of stop-gap administration.

The work of the local bishop requires close application to minute details. Such details that are involved in personal contact, and such contact cannot be accomplished by armchair administration. Among such painstaking details are the receiving of tithes and giving of receipts, assisting in filing inventories, personal and group work as a teacher, attending to the perplexing details of evidence, care of properties, searching for the poor and caring for them, understanding the program of the church with regard to the building of Zion. Helping to institute moves that will result in persons and branches getting to the regions of Zion, etc., etc.

The order of bishops is supervised by a presiding bishop. In judicial matters the presiding bishop is subject to the president of the church and the high council. Conversely, when charged with malfeasance, etc., the president of the church is to be tried by the bishop, assisted by a council of high priests. The local bishop should preside over forty-eight priests. If there is no bishop in their district, a priest may preside, "and also priests, to preside over those who are of the office of a priest." (*Doctrine and Covenants,* section 104, verse 31.) Districts and large branches will eventually be served by local bishops. There is a demand for such ministry to maintain the solidarity of the church and foster its progress. Local bishops constitute a common court. They are teachers of the law and

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For Better Health

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

Peritonitis

Peritonitis is an inflammation of the peritoneum. The peritoneum is a thin membrane which lines the abdominal walls and which invests the internal organs including all portions of the intestines. It is a serous membrane, thin, smooth and moist and has a peculiar glistening appearance. It has great capacity for absorption.

Like all membranes of this kind (serous) it secretes a fluid for the purpose of lubricating the various organs permitting them to move freely. Besides this it is very valuable as a protective covering.

When the peritoneum becomes inflamed it is of quite serious importance. Such inflammation is often brought about by gunshot wounds or some other form of perforation of the abdomen. It can be produced by a severe blow or from infection or ulceration of the digestive tract. Disease of the gall bladder or a ruptured appendix are two of the most frequent causes of peritonitis.

This condition may be chronic, localized or general and quite often nature comes to the rescue and wards off the inflammation by pouring out a lymph which glues the surfaces together.

Chronic peritonitis is much more prevalent than is generally recognized and in such cases abscesses may form at any time. In most cases soreness will be localized in the region of the appendix or the pelvis and in such cases there is interference with the general health, the pelvis disorder causing intense pain, especially in connection with the menstruation as well as other troubles.

A more severe case of peritonitis may be brought about by cancer affecting one of the abdominal organs, thus leading to adhesions and an accumulation of fluid in the abdomen. When there is an accumulation of fluid there will be adhesions and a sort of matting together of the intestines. In all cases the abdomen is more or less swollen.

Tuberculosis in children is of somewhat frequent occurrence and if tuberculosis is the cause of a case of peritonitis the usual treatment for tuberculosis should be instituted with the addition of plenty of fresh air and sunlight.

An acute variety of peritonitis is of very grave importance, the abdomen becoming somewhat distended and tender accompanied by pain and the bowels become paralyzed with the stagnation of their contents.

These cases have all the characteristics of a case of poisoning, usually being accompanied by troublesome vomiting and such cases more often result fatally than otherwise.

In acute cases of peritonitis an operation should not be delayed as drainage of the abdomen is very imperative thus removing the cause of infection.

Unfortunately there are many cases of this disease where the individual mistakes the pain and discomfort for some slight intestinal trouble and he takes a purgative or a laxative which only aggravates the condition, increases the pain and usually leads to serious complications.

THE OFFICE OF BISHOP

(Continued from page 75.)

administrators of economic affairs that pertain to our Zion, which is the "commonwealth of Israel."

An important office. And what a Christian career is offered therein. How true is the statement, —"This is a true saying, If a man desire the office of a bishop, he desireth a good work." (1 Timothy 3: 1.) And what a reflection on the educational policies of the church that many, many, more of them have not been produced. What a study would it be to develop a curriculum for potential bishops. Can the function of such an office be esteemed too highly? Scarcely any privilege can be higher under the sun: A work that is immortal in its effect. Truly the Author of church government is great and marvelous. The wonders of His law entrances the vision, converts the soul and makes wise the simple. Industrial Zion—spiritualized economics; awaits the coming ministration of many bishops.

Things to Be Tabooed

By James F. Keir

Whatever lessens the urge for the development of the highest and the best within us,
Whatever causes one to think less and care less for God,
Whatever fails to minister to a richer and fuller spiritual experience,
Whatever beclouds our vision of the more abundant life,
Whatever dulls our desire for the noble, the true, and the pure,
Whatever militates against honesty, fair play, and clean living,
Whatever satisfies only the craving for change and excitement at the expense of the intellectual and the spiritual,
Whatever permits impulse and feeling rather than reason to control our acts,
Should be tabooed and discarded as things detrimental to our best good, our happiness, and peace of mind.

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Worship Suggestions for February

The Children's Division

Planned by Gladys R. Tischer, Lansing, Michigan

FIRST SUNDAY, FEBRUARY 7

Sacrament

In most groups it is probably advisable for the children to meet with the adults in Sacrament service. However, in some groups a worship service is held in the Children's Division before the Sacrament service. For the benefit of those groups, the following suggestions are given for this Sunday:

Theme: "Ideals to Follow."

Prelude: "We're Marching to Zion," S. H., 5.
Call to Worship: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Psalm 19: 14.)
Hymn: "Look for the Beautiful," S. H., 209.
Prayer: By a junior boy or girl.
Scripture: 1 Peter 2: 21b. (As a response, read chorus of S. H., 361.)
Offering.
Hymn: "Onward to Zion," S. H., 436.
Short Talk:

Our theme this morning is "Ideals to follow." (Explain the word "Ideals.") Most of us choose ideals sometime or other. Most boys and girls see someone or read about someone whom they choose for an ideal. Sometimes we notice when a boy or girl has a chum, they even copy their way of speech. We hear them using the same slang words; they try to walk like their chum; they dress alike. So when we choose someone whom we wish to copy, let us be very careful that he or she is the right kind to pattern our life by. We have one perfect pattern that we can use for an ideal, and that is Jesus, the Son of God. His life was worthy for anyone to try and copy. Let us, as junior boys and girls, make Jesus our ideal and follow the pattern that he laid down for us. If we do this, we won't be forming bad habits like we might do if we copied the actions of some other boy or girl. Or—

Story: "The Man He Wanted to Be," (page 141, Stories for the Junior Hour, by Ada Rose Demerest), or "The Great Stone Face," (page 121, Knights of Service, by Emerson O. Bradshaw.)
Closing Hymn: "The Old, Old Path," S. H., 260.
Benediction.

SECOND SUNDAY, FEBRUARY 14

Theme: "I Would Be True, for There Are Those Who Trust Me."

Prelude: "I Would Be True," S. H., 294.
Call to Worship:

To thee I will be true, dear Lord,
In all I do and say;
I'll try each day to keep thy word.
Help me, dear Lord, I pray.

Hymn: "I Would Be True," S. H., 294. (First verse.)
Prayer.
Scripture: Matthew 5: 8. (From memory.)
Offering: Use song found in Primary Quarterly, October, November, December, 1936, Q-211-B.
Hymn: "We're Marching to Zion," S. H., 5.
Sermon Talk:

Last Sunday we talked about ideals. Today we will talk about being true to our ideals. Every boy and girl should set standards by which they wish to pattern their lives, and after they have set these standards, they should be true to them. As Latter Day Saints, we have high standards to live up to, and when people know that we are Latter Day Saints, they watch us to see if we are living up to that which the church teaches. Then, too, there are those in the church who may be following after you; there are those who trust you and look to you as one they can trust; one they can point out as an example to other boys and girls. Maybe your teacher or pastor looks to you for inspiration; looks to you as one they can tell others to follow. Think how true Jesus was to his mission. Even to the last, when he knew that he had to give his life for us, he was true. Although he knew that he must suffer, he prayed to his heavenly Father, "Not my will, but thine be done." Others have given their lives that they might be true to the church. Some of the apostles of old were killed because they were true to the teachings of Jesus. The prophet who organized the church in the latter days gave his life for the church. He was true to his standards. God does not ask you and me to give our lives to be true; He only asks us to live the life that a Latter Day Saint is taught to live.

Story: "Ben's Arithmetic Paper," (page 46, Building Christian Characters, by Carrier and Clowes), or "A Boy Scout Keeps Faith," (page 111, Stories for the Junior Hour, by Ada Rose Demerest.)
Hymn or anthem by junior choir.
Story: "A Boy's Courage," (page 54, Intermediate Quarterly, January, February, March, 1935. Taken from Church History, volume 1, page 10.)
Closing Hymn: "Onward to Zion," 436.
Benediction.

THIRD SUNDAY, FEBRUARY 21

Theme: "I Would Be Friend of All, the Foe, the Friendless."

Prelude: "Come, Learn of the Meek and Lowly," S. H., 258.
Call to Worship: Second verse of S. H., 294, or selected verse from poem, "Others," by Charles D. Meigs.
Hymn: "I Would Be Friend of All, the Foe, the Friendless," S. H., 294. (Second verse.)
Prayer.
Scripture: Leviticus 19: 18b, Proverbs 17: 17.
Offering.
Hymn: "We'll Scatter Good Seed," S. H., 220.
Sermon Talk:

It is easy to be a friend to someone who is a friend to us—to someone who is kind to us. But Jesus taught that we should love our enemies. (Explain.) We find that Jesus prayed for those who crucified him. He said, "Father, forgive them, for they know not what they do." How many of us who are here today could pray for someone who was mean to us and hurt us? And yet Jesus has taught us to love our enemies. Can we give someone a gift and then forget it, or do we want to be praised for giving the gift? Once I knew a woman who liked to give gifts to people and after she had given a gift to a person, she would tell everyone who knew them about the gift. She did not make people happy by giving things to them; she made them wish that she would not give them anything. If we are a true friend, we will help those who need help, and we won't tell it to anyone. We will help people to be happy and we will be a friend to all who need a friend, whether they be our friend or not. And when someone has been unkind to us, we won't forget to help them when an opportunity to help comes.

Story: "The Best Way," (Primary Quarterly, Q-222, page 44, January, February, March, 1935), or "Tony Finds a Friend," (Primary Quarterly, October, November, December, 1931, page 23.)
Special music.
Story: "Modern Damon and Pythias," (Stepping Stones, May 17, 1936).
Closing Hymn: "The Old, Old Path," S. H., 260.
Benediction: Last verse of poem, "Others."

FOURTH SUNDAY, FEBRUARY 28.

Theme: "I Would Be Prayerful Through Each Busy Moment."

Prelude: "Sweet Hour of Prayer," S. H., 103.
Call to Worship: Third verse of S. H., 294.
Hymn: "Consecration," S. H., 293.
Prayer: Our heavenly Father, hear our prayer. We thank thee for thy love and care. Be with each one here today, that we may live in such a way that we will hear when thou speak to us; that we can answer to thy voice. Dear Lord, what would thou have us do? To thee we will be true. Amen.
Scripture: Matthew 5: 16.
Offering.
Hymn: Third verse of S. H., 294, or "Master, Use Me," S. H., 214.
Sermon Talk:

What does it mean to be prayerful through each busy moment? (Read third verse of S. H., 294.) Do you think that God talks to us? I know that he does if we will try to live in such a way that

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he can talk to us. In all ages God has talked to those whom he wished to do his work. God talked to Adam; he talked to Abraham; He talked to Enoch and Moses. He told Jesus what He wanted Him to do. He also talked to Joseph Smith. (Relate Joseph Smith's experience in the woods. Emphasize where the personage spoke and said: "This is my beloved Son, hear him.") Joseph had put himself in a condition that God could talk to him. God speaks to junior boys and girls sometimes, but they don't understand that it is God talking to them; His voice is so soft and quiet, and they are not in a condition to understand him or understand that it is God talking to us. If we want to be of service in God's church, we must live so that we can hear God when he speaks to us and we must "be prayerful through each busy moment."

Story: "How a Prayer Was Answered," (or Brother Mills Heard God Speak," Intermediate Quarterly, October, November, December, 1929, page 66), or "A True Experience," (page 45, Intermediate Quarterly, July, August, September, 1933).

Special musical number by a junior.

Story: "A Boy's Prayer," (Primary Quarterly Q-234, page 26; Saints' Herald, December 31, 1935, page 1678), or "Answered Prayers," (Stepping Stones, January 8, 1933).

Closing Hymn: "Sweet Hour of Prayer," S. H., 103.

Benediction.

The Adult Division

By Mr. and Mrs. Stanley J. Fout

(For the last Sunday in January.)

THEME OF THE MONTH: "LET US FOLLOW THE LEADERSHIP."

FIFTH SUNDAY

Theme: "Let Us Follow the Leadership of the Eternal Plan, That Our Works May Never Cease."

Prelude: "Mid Scenes of Confusion," S. H., 107.

Call to Worship: "Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him."

Response: Book of Mormon, page 650, verses 34, 35, and 36.

Hymn: "Strong Sons of God," S. H., 290.

Scripture Reading: Book of Mormon, page 672, verses 22 to 29.

Thoughts for Meditation: (Reader allow a few moments pause between each sentence for congregation to meditate.)

1. On one occasion Jesus answered the boasting Jews thus: If ye were Abraham's children, ye would do the works of Abraham.

2. We can easily understand this statement of Jesus because we know the works of many of the ancients have lived through the ages until we profit much by them today.

3. The earthly life and works of Jesus covered a period of little over thirty years, yet we can truthfully say his works have been and will continue to be without end.

4. Since the restoration of the gospel in 1830, the works of many of the early membership have lived tenderly in the hearts of many of us.

5. Let us think of the works and labors and influence of the following:

Joseph the martyr and his brother Hyrum.
Emma Hale Smith, Joseph's wife.
W. W. Blair.
William Marks.
James Blakesley.
Isaac Sheen, and a host of others whose works have lived and are living even after their departure.

6. Revelation 14: 13, tells us this: "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them."

7. Let us follow the leadership of God, the Father, and his Son Jesus Christ, that our works will live on and assist in the bringing to pass the purposes of God.

Hymn: "Lift Your Glad Voices," S. H., 165.

Prayer.

Classes.

THE TREND OF MARRIAGE EXPERIENCE

(Continued from page 72.)

It regards married life as a cumulative, emergent experience. Its central claims are: (1) that when faced in terms of seeking the most integrative solutions to the specific situations of each day, marriage may be steered clear of both drab routine and superficial sentimentality, and (2) that this progressive interplay of the personalities of husband and wife is genuinely romantic in nature, inasmuch as it yields an ever-renewed zest for further adventure in companionship and shared living.

There is perhaps no more appropriate note on which to conclude than that supplied by Stephen Phillips—wherein Marpessa, being given by Zeus her choice between Apollo and Idas, chooses Idas:

". . . if I live with Idas, then we two
On the low earth shall prosper hand in hand
In odours of the open field, and live
In peaceful noises of the farm, and watch
The pastoral fields burned by the setting sun.
. . . . . .
And I shall sleep beside him in the night,
And fearful from some dream shall touch his hand
Secure; or at some festival we two
Will wander through the lighted city streets;
And in the crowd I'll take his arm and feel
Him closer from the press. So shall we live.
And though the first sweet sting of love be past,
. . . there shall succeed a faithful peace;
Beautiful friendship tried by sun and wind
Durable from the daily dust of life.
. . . . . .
Then though we must grow old, we shall grow old
Together, and he shall not greatly miss
My bloom faded, and waning light of eyes,
Too deeply gazed in ever to seem dim;
Nor shall we murmur at, nor much regret
The years that gently bend us to the ground,
. . . we shall sit with luminous holy smiles,
Endeared by many griefs, by many a jest,
And custom sweet of living side by side;
And full of memories not unkindly glance
Upon each other. Last, we shall descend
Into the natural ground—not without tears—
One must go first, ah god! one must go first;
After so long one blow for both were good;
Still like old friends, glad to have met, and leave
Behind a wholesome memory on the earth."

(We are informed by a friend of the author that he is in charge of the Iowa Child Welfare Research Station. He also serves our own organization as a member of the Council of Religious Education.—Editors.)

A great harmony is like a beautiful flower. If no one is there to see a lovely rose, it is still lovely. Its perfume is just as sweet, its color just as delicate.—Leopold Stokowsky, world-famous conductor of symphony music.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter Mary Audentia Smith Anderson

Chapter 36 Continued—

At all events I never regretted going to the beach to see this wonderful display for it was an entrancing sight. It put me in mind of those days in cold weather when in rowing on the Mississippi an oar would strike the water and send the spray over the surface in such a way that there would follow an appearance of light, just where the water seemed to gather in globules and rest lightly on the surface. This spectacle in the Pacific Ocean was something like the phosphorescence of the will-o'-the-wisp of the swamps, and, like those tiny "lanterns," very short and fragile of life. Much was written about this striking display in the newspapers and magazines of the time, and scientists canvassed many theories about it, but the above seemed the one most generally accepted, so far as I have known. It was a unique sight and richly worth the time lost in going to see it and to watch until late at night those dazzling, fire-drenched waters of "Old Ocean."

I slept in a cottage adjoining Brother Howland's, thanks to his kind arrangements. I did not venture into the sea for my salt water baths but took them in an establishment built for such purposes on the beach and in a few days returned to Los Angeles refreshed and invigorated, the "swing" of train travel having disappeared and my nerves in average normal condition. Time in its advance, I found, was catching me in the swivel of human events, and I was getting "a little the worse for wear," so to speak. I found I needed more rest and recuperation than I did in the strenuous years of the past and so learned not to deny myself occasional days of leisurely quiet.

Sycamore Glen

At Los Angeles I accepted the hospitality of Brother and Sister Nelson Van Fleet and began preparations for attending the reunion at Sycamore Glen. This resort received its name from a grove of sycamore trees at the outlet of what had once been a creek or watercourse—now extinct because of the shifting vagaries of the Santa Ana River. Some enterprising men had made a garden spot or recreation center out of this grove, and it was used for picnics and gatherings of various kinds. The Van Fleets went on ahead, leaving me to rest awhile in their home. Then, following directions, I took a street car for the Glen.

I had supposed that our people would be in possession of the place, but I found that a religious group of Negroes was holding forth, their term of occupation not to expire until midnight. However, some of our people were already there and were making arrangements for staying. Since most of the Negroes were local and near their own homes, the cottages were unoccupied and were soon made habitable for the use of our own members. Just a few nights before, I had been lulled to sleep at Santa Monica by the gentle "lap-lapping" of the ocean waves but here my rest, such as I was able to obtain before one o'clock, was accompanied by loud laughter, boisterous conversation, the rhythm of orchestral music, and the measured beat of dancing feet, as these dusky descendants of far-off Senegambia, in the midst of their white neighbors, spent their holiday hours in their accustomed festivity.

It may seem to the reader a curious freak of fortune that so sober a set of religionists as we represented, should, in the occupation of the cottages and pavillion of Sycamore Glen, follow so closely the careless frollicking of the Negro people of Los Angeles. But while it was perhaps odd, there was no clash or dispute about the matter; the dusky company had secured a right to occupy in the same way we had, and they held that right until their time was up, even to the midnight hour. So continuing without a thought for their supposed-to-be more sober and sedate neighbors, they enjoyed themselves to the full.

Awakening in the morning (of July 19th), following a disturbed sleep of the night, I was glad to find no trace of noisy revelers, but, instead, the lively preparations of our own folks, bustling about in energetic activity. I had the pleasure of breakfasting with the family of Brother Best, of near Beaumont, whom I have mentioned in connection with the effort Brother Burton and I made to proselytize at that place and to enlighten his neighbors on Gospel topics. This was a joyous reunion, indeed. Though some of his family were scattered, his health somewhat impaired, and we both some older, yet it seemed good to be there together and to enjoy ourselves in the renewal of memories and past associations.

Organizing the Reunion

A room in one of the cottages was placed at the disposal of Brother Luff and myself. The first day was spent in getting the Reunion organized and attending to necessary business. The men who were leading spirits in this meeting and who presided were Brethren Luff, Carmichael, and T. W. Williams, all excellent men and alive to the necessities and opportunities of the occasion.

The Glen was unique and interesting to me. The sycamore is not a picturesque tree except under certain conditions. Whatever might be the cause on the California coast it often displays considerable freakage in its habits of growth. One specimen which I noticed had its root in a small clump of its fellows but had grown out to the south, keeping quite near the ground until about forty-five feet from its base where it turned upward into the air. Its trunk for all that horizontal length was within easy reach from the ground and provided a fine place for numbers of us to sit and chat. Many other trees were equally large and gnarled but not quite so architecturally convenient for our use as this one.

Farther in the Glen the young sycamores grew more slender like the cottonwood. The grove was pleasantly shady, especially in the afternoon when the lit-



THOMAS W. WILLIAMS

T. W. Williams, or "Tommy," as he was familiarly called, was one of those in charge of the Sycamore Grove Reunion so graphically described by Brother Joseph. For many years Brother Williams was prominent in the work in Southern California. He occupied as Apostle 1920-1925.

tle valley, surrounded by the high banks of the extinct streams now covered with trees and shrubbery, soon lost sight of the sun. A pavilion had been erected, water works put in, and cottages built—all of which had once made a fair appearance; but as time had passed, the place lost some of its popularity and now seemed headed for decadence. However, it answered our purposes very well, and certainly this Reunion of 1901 at Sycamore Glen was a notable event in the life of the church members at Los Angeles.

It was a great pleasure to meet again so many of the Saints with whom I had made acquaintance on earlier visits to this locality. They seem to have come from all over the State, the majority, of course, being from the southern portions

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where the growth of our church, by baptisms and by moving in from other localities, had been rather phenomenal. This gathering proved to be unusually animated and enjoyable.

In the scattering of many hundreds, probably many thousands, from Nauvoo following the death of Joseph and Hyrum Smith, California had received its full quota. Every time I visited these parts I would meet more of the old-time acquaintances and upon this occasion, also, I found several. One was George Ivens (Ives?) whose forebears, James and William, had come to Nauvoo from New Jersey. He was not at this time identified with any organization of Latter Day Saints but seemed interested as I talked freely with him. I learned that he afterwards united with the Utah people and became an active member with them.

An Old Memory Revived

Another one connected with Nauvoo memories whom I met at this Reunion was J. D. Crum, a relative on his mother's side of my stepfather Lewis Crum Bidamon. He was very pleasant, and our conversation was very interesting to me as I learned somewhat of the character and whereabouts of the family. Another, connected with Plano days, was a man named Eddy, an ex-Senator from Illinois where his residence was at Sandwich. It must have been due to some queer freak of politics that he was ever chosen Senator for he certainly was a man of quite ordinary ability. If noted for anything during his term of occupancy in the Senate it might be summed up in the phrase, "He did nothing."

Some things, rather amusing to remember, occur to me now as I write about Mr. Eddy. A family of musicians named Baker once went over the country, organizing bands of singers out of local talent and giving concerts. In Plano they trained a group and presented the cantata, *Queen Esther*. From among the most beautiful girls in the village they chose for prominent parts Frances Lowe, a daughter of Doctor J. H. and Sister Lowe, and a young daughter of Mrs. Mabel Sanderson, both of whom did their parts well.

After the performance at Plano, the Bakers moved their effort to Sandwich where they again organized a chorus. They retained, however, the help of Brother Fred G. Pitt who sang the part of the priest. He was tall, fine-looking, a good singer, and impersonated the priest very admirably.

In looking over the material at Sandwich the Bakers discovered, somewhat to their dismay, that if they did not select the daughters of Senator Eddy to take prominent parts there would be a storm in local fashionable society. So these girls were given the part of pages but unfortunately for them (and for those who were given to notice trifles), while ordinarily good-looking they had legs so singularly bowed that they presented quite a spectacle. Their mother with characteristic maternal blindness to defects in her offspring had made their dresses so short that these blemishes were all the more in evidence, to the great amusement of some who otherwise might have paid good attention to the singing. The contrast between the appearance of the two Plano girls and the two at Sandwich was painfully striking to those who saw both performances.

One day shortly after this occurrence I met Brother Pitt and mentioning the cantata, asked him if he had noticed anything odd about the appearance of the Senator's daughters. He broke into a ringing laugh, and said, "Indeed I did! And did you ever see anything more ridiculous! Whoever dressed those girls certainly showed very bad taste and extremely poor judgment under the circumstances!"

I was pleased to greet Senator Eddy out there at Sycamore Glen though we had little in common for conversation except politics. I had not remembered or recognized him at first, nor could I now, I suppose, though the circumstances of his girls singing in the cantata of *Queen Esther* at Sandwich stands out clearly in pictorial memory. They were not up to the standard in voice and certainly not in appearance. It might be argued by one reading this that I was over-critical and over-observant to be so aware of physical peculiarities such as these. It may be true; though the incident appealed more strongly to my sense of humor than to that of propriety. This sense of humor has served me through many a siege of hard labor and perplexity as well as sometimes destroying serious enjoyments. Early in life I had acquired the knack of noticing what I looked at and incongruities of physical make-up or the oddities of human associations or conduct always attracted my attention, especially if there were anything ridiculous or laughable about them. I felt sorry for those girls, even if they were the daughters of the then prominent Senator Eddy, of Illinois.

Visitors

One day during the session of the Reunion I was informed that someone, whose name was not given, had an important message for me about Nauvoo. I took the pains to interview this individual, and I secured his statement in writing. It does not matter just now what it was, but, as was frequently the case, the winks and smiles and nods that accompanied the news that such information existed gave the communication itself much more importance than it deserved, for when imparted, it settled down to hearsay and that alone.

There was a band of six Elders from the Utah Church working in Los Angeles. They asked permission to visit the grounds and attend our services as they were anxious to hear me speak. They were informed very cordially that they would certainly be welcome. They came and listened to a sermon in which I took up a discussion of the marriage relation as we understood it from the revelations received of God. They gave splendid attention, and when I invited them to come again I assured them they were welcome and would find our people very pleasant and agreeable.

The next day one of them returned and spent nearly the whole day in conversation with Brother Luff and Brother Elbert A. Smith, taking lunch with the latter. He asked a great many questions of these brethren and seemed to ponder well the replies he received. It was discovered that at their morning council they had discussed the sermon they had heard and had made up their minds that they could not defend polygamy before the people.

We thought the episode was past but when on the station platform at Ogden on my way home a few weeks later, I again saw this earnest questioner, Elder Elder of the Utah Church. I went up and spoke to him: "How do you do! Did I not see you at Los Angeles?"

"Yes, sir, you did."

"Are you not one of those Elders from the Utah Church who attended one of our meetings?"

"Yes, sir—but I have abandoned the mission."

This seemed rather surprising news. I asked him how that came about, and he stated that he had decided he could not preach what he did not believe; that he had been in doubt for some time about that polygamy question, and his visit to us had settled his doubts into a conviction that the doctrine was false; so he had turned in his license to the Elder in charge of the mission and was now on his way home.

In 1905, on my last visit to Salt Lake City, my son Frederick M. and I visited this gentleman at his office and by invitation went home with him for supper. We learned that he had practically, if not wholly, abandoned the faith. He said, "I do not know what to do; I am only in the way here and do not know where I will land." At all events he was not preaching, for he said he could not preach what he could not defend, and he had learned he could not defend the faith of the Utah Church. I do not know what has since happened to the man nor the consequences to him of the stand he took.

Nothing more of special interest occurred during this Reunion (of 1901) that I now remember. The preaching was only notable as being up to the average, but the attendance of people both in and out of the church was most excellent. The only fault we could find was with some inadequacy of the transportation service provided, for the "end of the line" was not very close to our

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headquarters. Finishing the Reunion of ten days on July 28 we broke camp, feeling we had had a most profitable series of meetings, thoroughly enjoyed by all who attended.

At Los Angeles I usually stayed at the home of Brother Fred Schnell, whom with his family I have mentioned before. He had come from Burlington, Iowa, on account of asthma, and settled at Los Angeles; but Brother Schade thought he had found in the San Jacinto Valley a better mecca for such sufferers, so it happened that I lodged with the family of Brother Backer. I met at this time a German family by the name of Boothart, the wife, two sons and three daughters being members of the church. One of the daughters was the wife of a Mr. Adams, a nonmember. Other families I visited during my brief stay at this time were those of Badham, Slotterback, Crumley, and Howland.

On the last day of July Brother Luff and I left for San Bernardino where we were met by Brother William Gibson, son of one of the oldest Saints in the membership of the old church. Here we stayed a number of days, visiting the families of my nephew, Elbert A., William Cave, A. B. Wise, Jasper Wixom, Hugh Thornton, S. Pooles, Matthews, and D. L. Harris, not to forget a trip to the home of William Rables, where I again enjoyed, as much as ever, a bath in the exhilarating springs under his management. It was a special pleasure to me to mingle with these good friends of yore, and I was glad to visit, preach, and minister as opportunity permitted during the week.

On August 7 we went to Santa Ana where I preached in Springman's Hall and was the house guest of Brother Pankey's family. The next day I administered to some sufferers—Sisters Leonard, Johnson, and Watkins—and visited Brother Penfold and Brother A. Carmichael, near Garden Grove. Services were held each night and on Sunday, with good audiences in attendance.

Northern California

It was August 13 when I went to San Francisco, becoming the guest of Brother and Sister J. A. Anthony. There I found Alexander, my brother, and his secretary, Leon Gould. They were on their way to Australia, where Alexander was to attend to some ordinations and minister to the Saints in his office as Presiding Patriarch.

A Reunion of the Northern California District had been arranged to be held in Bushrod Park a few miles east of Oakland. This meeting was in charge of Brethren Joseph Luff and Fred B. Blair. Here I renewed many old acquaintances formed years before and surviving the lapse of time. They included the families of Simeon Stivers, Daniel S. Mills, Drivers, Longs, Knights, and other stanch defenders of the faith in that locality.

The time was spent very agreeably through the sessions, with this exception. Whatever others may say about the beauties of the California climate, I must state that during the three weeks I spent at San Francisco, Oakland, and Bushrod Park on this visit I was scarcely ever warm except when in bed. The nights were cold, the whole park covered each morning with a white mist, and the grass and leaves underfoot drenched with dew. By vigorous exercise I would be able to stimulate my circulation to a degree of comfort and by keeping on the move managed to keep it there. About ten o'clock the mists would clear away, the sun would shine more warmly, and the Park become a more tolerable place for the rest of the day. I recall standing by the side of Sister Knight when she was boasting of how long she had lived there and how wonderful the climate was—and all that. I playfully suggested that her testimony about the marvels of the climate might be more convincing if she were differently dressed as she talked of them. Taking a look at herself in a heavy plush coat, arctic overshoes, and with a fur scarf around her neck, she laughed an acknowledgment of my criticism, adding that I should not take so much notice of things!

A Favorite Picture

One of the best photographs I have had taken was made at this Bushrod Park Reunion as I was standing with my brother Alexander against a background of trees. It was well liked by a great many people and many copies have been distributed there and elsewhere.

Brother James A. Anthony with whom I lodged was almost a fanatic in his advocacy of cooperation. Inadvertently I opened a conversation with him on the subject, and asked him a few questions about what methods of conducting such enterprises he endorsed. He suddenly became very angry, and decidedly abusive in his argument. I was not very well acquainted with him then, and this attitude greatly surprised me. Sister Anthony, apparently irritated by the breach of good feeling, silenced us, and I perceived I had made a mistake. Afterwards I learned from Brother Luff and Alexander both, that it was not safe to argue with Brother Anthony for he could not hold his temper. I apologized to Sister Ruth and made my peace with James himself, by stating that I was asking for information only and not in a spirit of criticism; that I was not opposed to cooperation; and that since I understood he, with others, had a system in operation, I wished to learn what I could of the methods being used.

I suggested to Brother Anthony that if he would like to address our congregation on the subject I would see that he had an opportunity to do so. He consented for me to make the arrangement and announcement, he choosing the day and hour which he preferred and would occupy. Accordingly I secured from those in charge the privilege desired. At the appointed time, much calmer in his feelings, he came and spoke in advocacy of his theories. Evidently his cooler reflections had not helped him much for he wasted the time in discussing the theoretical profits arising from the system, without defining the system itself or the *modus operandi* of the venture already under way.

I felt sorry for the man and regretted that I had opened the conversation with him. I learned afterwards that the man who was the pivotal point of his system, the "honest middle man" whom they were required to trust, had literally plundered the association and left it bankrupt.

At the time of our visit San Francisco was involved in a great strike of iron workers. Little dodgers were posted all over the city instituting a boycott against a certain institution, and conditions were such that a man could not buy any article of plumbing ware without first securing a permit from the particular union which governed that part of the city where the purchase was to be made. No workmen could be hired without first securing permission from the president of the union to which he belonged. Violence was in evidence in all parts of the city; merchandise was being transferred from place to place by teams driven by "scabs," as nonunion men were called, escorted by mounted police, or with officers on the seats with the drivers. Men were assaulted everywhere if not protected by police, dragged off their wagons, teams stopped, traces cut, and in innumerable ways was the city undergoing a veritable reign of terror. I was thoroughly disgusted with the methods being employed by these so-called unions and felt justified in believing that they would ultimately attempt to dominate all the leading industries of the country—a conclusion which subsequent events have shown was well grounded.

At this visit I took dinner one day with Brother and Sister Henry L. Tilton, former Lamoni citizens. The death of an uncle had left a good business there in San Francisco which needed looking after. They had taken it over and were very successful in conducting it when I was there. Others whose table hospitality I enjoyed at this time were the families of Kaighin, Gilbert, Webber, Saxe, Severy, Farren, Lincoln, Sam Pembroke and William Cook. I did my allotted share of speaking during the Reunion and administered to a good many. I also held a number of services in Druid Temple and made a side trip to Santa Rosa for a sermon or two.

And finally came the day when I had to part with my brother Alexander as he set out for his long voyage to Australia, a good-bye which, under the circum-

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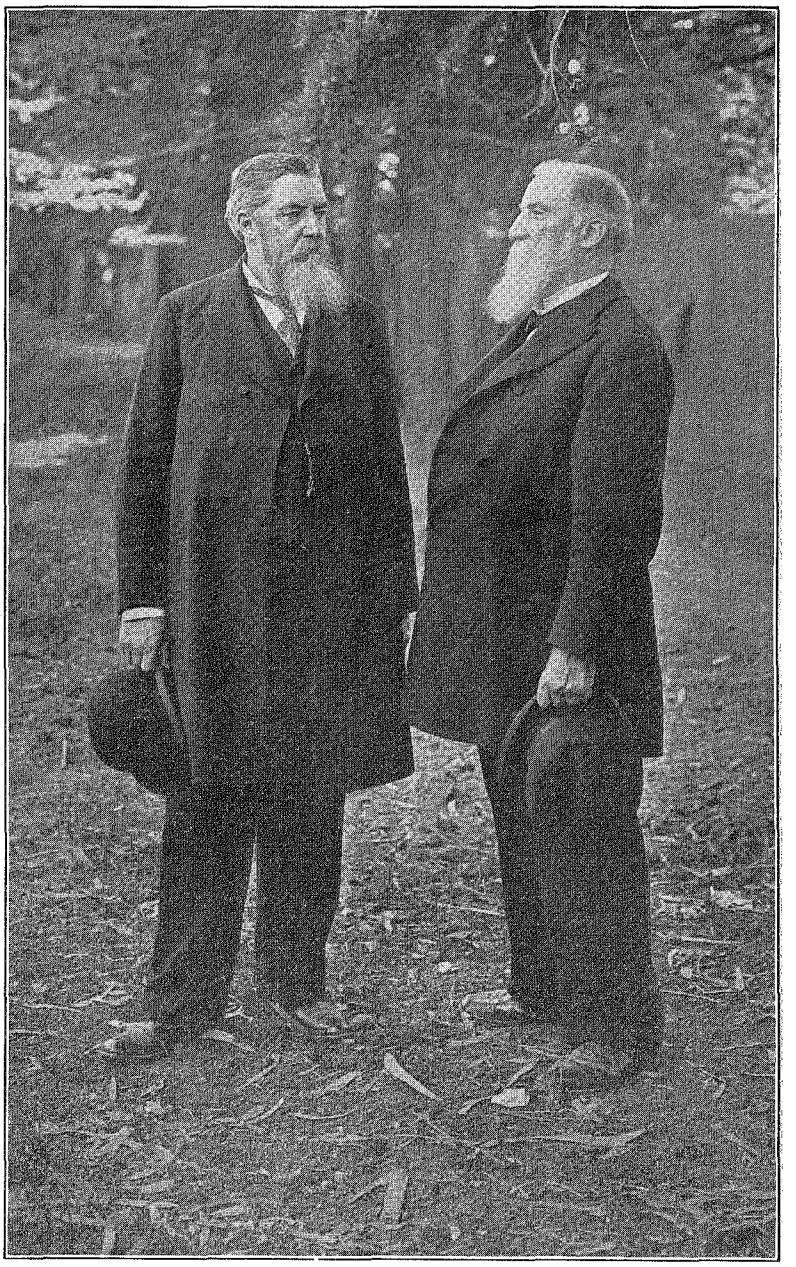
stances, was fraught with unusual emotion, for neither of us knew what future events had in store for us or that we might ever be vouchsafed another meeting. The history of his mission in that far-off continent may be found in the pages of our publications current in the period. I need say here only that it was successfully prosecuted, and my brother was permitted to return in due time in health and happiness and in the knowledge of duty well and faithfully performed.

Another President Slain

Finally came the time to make my farewell address and say good-bye to many whom I would probably never see again. Accompanied by Brother Luff I set my face towards the east on the 11th day of September. Brother George S. Lincoln clerked in a store near the ferry run by a man named Smith who specialized in handling supplies of every kind for tourists, and through his kindness we started out over the Union Pacific Road very well provisioned indeed. My memory is that soon after leaving we heard of the attempted assassination of President William McKinley at Buffalo. We discussed the nature of the wound he had received as described in the paper, and Brother Luff expressed the opinion that it would prove fatal. As we journeyed we received but little news except that hopes were entertained for the President's recovery.

While taking the air upon the railway platform at Ogden next morning, another train pulled in from which a man alighted whom I recognized as the Elder Elder of the Utah Church. I have already referred to this meeting and our conversation. At this point I parted with Brother Luff who was to prosecute further his mission in Utah. I made a flying visit to Salt Lake City to see my old friends—Brother and Sister Barrows, Sister Annie Robinson, and Brother and Sister Joseph Wilson; also my cousin John Smith, and C. Sum Nichols and wife, the latter a daughter of my Aunt Lucy Millikin. In the afternoon I was again on the road towards home with a bulging lunch box replenished by kind Sister Alice Wilson.

At about the first important stop east of Ogden, the passengers were all startled by the news that President McKinley was dead. I reached home on the 15th just in time apparently to be selected by Pastor John Smith to deliver the memorial service for the slain President such as were held all over the United States. This event rounded out a rather unusual circle of experiences in connection with services for our nation's martyred leaders. I have recorded already in these *Memoirs* that at Nauvoo in response to the request of the citizens' committee I, had alone, filled the appointment which commemorated the death of President Lincoln, and that at Plano I had assisted upon the occasion of the memorial services held for President Garfield. Now, to be the principal speaker at these services in Lamoni noting the passing of President McKinley seems to have filled a measure rather unique in distinction. There may be other ministers in the United States who have had this experience, but it may be doubtful.



TWO BROTHERS

This picture of Joseph and Alexander Smith (Joseph at the right) was taken during the Northern California Reunion, at Bushrod Park, 1901.

In recording the events of this summer and fall of 1901 passed in the extreme West, I may have neglected to state that my wife and her two boys were making a visit to her people in Canada. Upon my return home I tarried but a few days, sleeping in our deserted house at nights, and having my meals at my daughter Carrie's or Audie's, or at the home of one or another of my many good friends who have so often and generously extended me hospitality of that sort—Sister Minnie B. Nicholson, Sister Ella D. Whitehead, Doctor Bertha A. Greer, Brother John Smith, and others.

Missouri Valley

The Reunion in Western Iowa that year was held at Missouri Valley to which place I repaired on September the 19th. There I met Elder Charles Derry and with him was pleasantly entertained at the home of some good Saint.

(To be continued.)

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READERS SAY--

An Answer to Prayer » » » »

I wish to write in acknowledgement of the wonderful blessings the heavenly Father has given me. Many times my prayers have been answered, and I believe this is because I have given up worldly things, and am trying my best to serve the Lord.

Though I am only in my middle twenties, I have had so many answers to prayer that it is difficult for me to select one instance to relate to *Herald* readers. Perhaps the following will bring assurance to some who read.

A woman about sixty years of age came into my shop. She belongs to another church and is a good church member, has read and studied the Bible all her life. She is very able in quoting Scriptures, and began to show me wherein her church is right. I tried to compete with her, but while I had read the Bible through and studied it to an extent, I knew that I lacked the years of study she had had. And so I breathed a prayer asking God to use me as an instrument in his hands. Immediately I felt his Spirit rest upon me, and Scriptures which I had read lightly were brought to my mind to prove to her that our church cherishes the true gospel. Things came to my mind (and I said them) that for me threw a new light upon these passages of Scripture.

We talked approximately an hour and a half, and of course she could not begin to compete with the Spirit of the Lord. Everything that she tried to prove with the Scriptures, called other Scriptures to my mind proving that she was in error. Eventually she said: "Clara, there is a power that comes from you." I knew that it was the Holy Spirit, but was astonished that God had let her feel it also. I did not know what to say, but murmured, "you must be mistaken." "No," she returned, "I'm not, I can feel it, but I can't explain it."

Since this experience I have given the lady tracts to read, and she seems interested. I am praying that she and many others with whom I have had similar experiences, will be brought to a knowledge of God and his kingdom here on earth.

A SERVANT IN ZION.

INDEPENDENCE, MISSOURI.

Sees Work to Do » » » »

It makes me very happy to see the progress of the church, and I am filled with a greater desire and determination to press onward until Zion is redeemed, and the kingdom of God is fully established on the earth.

When the nations of the earth shall come up to Zion to learn of her ways—what a wonderful time that will be! I want to live as perfectly as I can so that I may be a help in building Zion, the city of the pure in heart.

The Saints here in Hammond are trying harder than ever to come up higher. We have a number of young people who are taking more interest in the church; a few of them are preparing for greater service. This causes us who are older to rejoice.

When I first came to Hammond, I did not feel good about it; I wanted to go back to Independence. Now, however, I have changed considerably. I know that the Lord has a work for us here, and I am going to stay with the rest of my brothers and sisters who came up from Independence. I feel that when our work is finished here, we shall be permitted to go back to Zion with songs of joy, accompanied by our brothers and sisters from this place.

Elder Gomer T. Griffiths was with us for a time, talking to the Saints each evening. God's Spirit does indeed dwell in this minister. The charts he used make his talks very plain. Even the children were greatly interested.

This fall we started our choir work in earnest. Sister Margaret Gard Bullard is our director, and has a full program planned for weeks ahead. The women's work is forging ahead under the leadership of Sister Henry Hershey. The women are quilting and doing whatever they can. They gave a Thanksgiving supper in the church basement November 24.

My husband has fully recovered from severe burns he received while at work, and has no scars left. At different times I have been ill and close to death, but the Lord in his mercy has raised me up for some purpose. I want to live so that I may do what the Lord wants me to, and I need the prayers of the Saints to this end. I never kneel down to pray without asking God to bless his people and his work.

MRS. J. H. THOMAS.

HAMMOND, INDIANA, 5543 Sohl Avenue.

An Enduring Spiritual Structure » »

I have been privileged to enjoy some wonderful experiences during the past year, as I have continued to study the three books of the church which represent the everlasting gospel of which the world is so greatly in need today. I have endeavored to dig deep into the great rock of eternal truth, in laying a foundation to build upon during the remainder of my life, and I hope to be successful in erecting a structure which will endure throughout eternity, and to live the more abundant life in useful service for the Master.

To be a coworker with Christ is a glorious privilege if we prepare ourselves. This I hope to do. In times past I have met opposition from the forces of evil around me, and I have not always been as strong as I should have been. I am aware that the Adversary is seeking to hinder and destroy all those who have a strong desire to be of service in the hands of the Savior. The Adversary is king of modern Babylon, and to a certain extent we are all in bondage.

Recently I picked up the Book of *Doctrine and Covenants,* opened it at page 26, paragraph 10, and read paragraphs 10, 11, 12, and continued to read on in sections 11 and 12. The Holy Spirit was with me as though it spoke within me, and I was caused to realize that we may be like a naughty child with a strong flashlight in his hands, shining the glare of the light in other people's eyes in an offensive way. When we receive the light, if we qualify for service under the direction of the Master, we must be careful to use the light of Christ within us, being guided by the Holy Spirit or Comforter. In this way we shall win souls to Christ, not drive them from him.

If we trust our own judgment because of the knowledge we have received, we deny Christ within us, because we are not yet perfect in all things, and often err and fall under condemnation. Many of us are as yet little children. Wisdom in using the knowledge we have received through the counsel of Christ is preferred in the eyes of the Master if we are to be useful servants and act intelligently.

We cannot all prepare for the same job, and I should like to find my place in the near future and do whatever necessary work there is to help in redeeming Zion. I can do this only through obedience in all things, especially the financial law of the church with regard to tithing.

This thought has impressed itself strongly of late: "How can you expect to be favored of God if you do not comply with the law, knowing it as you do? Make him your partner in the material things of life." We hinder ourselves from being of service as we would like, by not complying with the law. God cannot honor those who do not honor him by keeping his laws.

Through desire we receive the Holy Spirit or Comforter, but we lose that divine guidance if we do not follow the leadership of Christ.

Through my desire to be of service in the hands of the

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Master, I have been encouraged to bear this testimony, that the Holy Spirit is truly striving with his Saints in these last days, to be more obedient to his counsel and to comply with the laws that will govern his kingdom here on earth, a kingdom that is very near at hand.

I want to give diligent heed to the counsel I have received and to become a full tithe payer, that I may erect the walls of my spiritual being to endure throughout eternity.

In unity there is indeed strength. Let us pray for one another that we may have charity and grow strong for the work which the Savior requires of us. Let us move forward, complying with Christ's teachings, keeping all his commandments, and remembering each other in earnest prayers. This is my aloha from Hawaii.

MORGAN V. GURWELL.

LUKE FIELD, TERRITORY OF HAWAII, P. O. Box 177.

After Thirty-six Years » » » »

With the permission of Apostles J. F. Garver and Clyde F. Ellis, I am holding meetings at Muscatine where I assisted in organizing the branch thirty-six years ago. This is the first time I have been permitted to meet with the branch since, and I find a noble group of Saints under the local presidency of L. L. Allen, who is assisted by some excellent young priesthood members.

Brother Charles Dykes was the first priest of the branch, but he and his noble wife have passed over the bar since that time. Their family and some of the other Saints remain. Brother Dykes was a fine, friendly man; he was like a brother to me, and I miss him in the group here.

The Lord is blessing our services here with his Holy Spirit. The Saints seem to be profiting from this experience, and a few nonmember friends are attending.

They have a neat little church here, all paid for. The first sermons I preached here fifty years ago I had to fight to present; there was someone to contend with me at the close of the sermon. But I stayed by the members more or less for three years, and the Lord was with us.

After thirty-six years, it is a pleasure to meet with Muscatine members. I pray that God will bless all this people that they may be faithful and valiant soldiers of the Cross.

ELDER W. A. SMITH.

INDEPENDENCE, MISSOURI, 204 South Crysler Street.

Thanks Friends and Helpers » »

We want to thank and to show our appreciation to all the Saints and friends who have been interested in and helped us in our time of need and trouble, when we lost by fire all that we had.

My husband has work now in a saw mill, and we are living in a little shack by the bush. We have many blessings to be thankful for, and do not know what we should have done without the help of the Saints and friends. We know that God hears and answers prayers. We have had many trials and have wondered how we could bear them all; now we are glad to say that you are bound to win if you put your faith in God. Many times I think of the truth contained in these wonderful lines:

"God moves in mysterious ways,
His wonders to perform."

Will those who see this letter read it in the different branches and women's meetings so that all who have helped us may have part in our thanks? There have been so many homes of Saints that have aided us, that I cannot write to all. We hope that some day we may be able to return the kindness extended to us. Truly the Saints have been wonderful.

CORINTH, ONTARIO.

MRS. LEO MCCURDY.

A Blessing of Fair Weather » »

The Saints of this section of the country met at the home of Elder C. R. Buller at Parker, South Dakota, October 18. Mrs. Ole Larson, of Pipestone, Minnesota, was a candidate for baptism. The date for this event had been postponed for some time. We wanted Elder P. T. Anderson with us. He had expressed his desire to meet with us, and we felt that his presence was needed.

The weather turned cold while Brother Anderson was detained by missionary work in North Dakota, and at Frazee, Minnesota. We members of the church agreed to pray for a bright day and mild weather, for the baptismal candidate was weak and emaciated from four years of sickness. And what a bright and summer-like day we had! It was like a day in June.

Eleven Saints and ten adult nonmembers and a number of children met. A plate lunch was served at noon. The baptism took place in the Vermillion River. Brother Anderson was in charge of this meeting, and the writer officiated in the baptismal rite. The confirmation of Sister Weltha Larson took place at our home. Brother Anderson was spokesman, assisted by Elder Buller.

Brother Anderson delivered the sermon in the afternoon to a small but attentive audience. The spirit of love and inspiration was present with us, and hungry hearts were touched and edified. We delighted in Brother Anderson's singing for he sings with the Spirit, and it grips the heart. And we rejoiced together that another soul was added to Christ's kingdom.

PARKER, SOUTH DAKOTA. C. R. BULLER.

A "Show Your Bible" Service » » »

Let me tell you of an unusual service in the Methodist church here. I attend this church frequently since I live nearly twenty miles from the Cleveland Branch, and due to my age of eighty-six and my lack of earning power, cannot afford to travel there more than once a month.

November 22, the Methodist pastor presented in the evening in addition to a short address, a "Show Your Bible" exhibition or contest. There were seven or eight tables covered with Bibles of all sizes and ages, and all in various conditions as the result of previous servitude.

Having a good collection of Bibles in our home, I was pleased to join the exhibit with a good grip full which attracted attention. And that which pleased me most was connected with a copy of our Holy Scriptures. The gentleman inscribing labels was about to mark "Mormon Bible," on this, but I quickly and mildly suggested that we are not Mormons, and apologizing, he wrote on the green card label as follows: "Holy Scriptures translated by Joseph Smith, jr., Published, 1867—Tr. 1830 to 1833. Mr. Phare."

After thirty years in the Methodist persuasion, I joined the First Kansas City Branch in 1901, and am acquainted with a number of our old members in Independence. I lived and worked in Independence for some years, and at one time had charge of the Independence *Gazette,* then owned by Brother Joseph Luff. I was present at the meeting when *Zion's Ensign* was launched upon its fine work, and I was taking the paper when it was discontinued.

To go back into my history still further: I went from Cleveland to Utah in May, 1878, established and conducted Methodist Sabbath schools there, at West Jordan and Bingham Canyon. I also heard Brother Joseph Luff trounce a Mormon debater at Sandy, Utah. That was after he had been sent for by my appeal to Mr. Robert Warnock with whom I had become slightly acquainted. In response to this appeal the young elder, Joseph Luff, whom I had not yet heard of, was sent to our union church congregation in a moderately primitive mining camp, where he held two services.

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This happened subsequent to my winter of 1878 and 1879 at Nephi (Salt Creek) where I had conducted a Methodist mission school at the instance of Reverend Erastus Smith, pastor of Provo Methodist Episcopal Church. Among my pupils there was one, Willie Warwood, who brought me copies of Brother W. W. Blair's *Saints' Advocate* and other literature of the "Josephites."

It was my great privilege in later years, to convey my good brothers, A. H. Parsons and Joseph Luff to various meetings in the "Sunshine State," and to enjoy their personal companionship as next-door neighbors; we now own the home they then occupied.

While acting for some years as R. Warnock's accountant, in his farm implement business in Salt Lake City, in those days when no one could safely count on his life for a day, I passed through startling experiences. These now afford many interesting and even pleasing reminiscences, as I stay here with the battle nearly over, and chafe a little because I have not done more in the Lord's work.

I am nearly always busy at something useful and interesting. Among these is the sweet duty of caring for my blind wife who is aged and feeble, and loves to have me read to her from the daily news and the *Saints' Herald.* Thus my days pass swiftly, too swiftly many times, and I think I manage to "brighten a corner." I am thankful that I know for myself that the latter-day gospel is true.

JOHN J. PHARE.

BEREA, OHIO, 75 East Bridge Street.

Church Growth at Bartlesville » »

Years ago I wrote to *Zion's Ensign* hoping to get in touch with Saints here at Bartlesville. In this way I learned that Brother Frank Mills lived here, and was in charge of local church work, also that he had baptized Sister Mary Wade, of Barnsdall, Oklahoma, and Sister Rhoda Brown (now deceased). Elder Lee Quick had preached here, baptizing Sister Wade's daughter, Leona, who now lives at Dewey, Oklahoma. Brother Ruch and I visited her last summer.

Shortly after I came, Brother Frank Mills moved away from Bartlesville. I tried to keep the church work alive here. In 1914, Elder A. C. Silvers visited the town and preached in my home. When he departed, Brother J. N. Madder came, and he and I had some wonderful experiences in our efforts to advance the church work. Brother Madder baptized three people, Brother and Sister Tibbels, and Sister Rae Ritchie (she died in 1918). Then for several years the church work seemed to make little progress. Brother and Sister Harding, of Oklahoma City were here, and Glen Vernon Tibbels was baptized as the result of their labors.

Brother and Sister Bunch, of Miami, Oklahoma, deserve more than mere mention. It was through them that the work was revived. When Brother Bunch moved to Miami, Brother Duncan took charge of local activities. Eight souls have been added to the kingdom of God, and Brother Barker was called to the office of elder; he was ordained at Sperry, December 13, 1936.

The women's organization is doing its part to advance the latter-day cause here, and through them we have a small building located at 110 East Sixth Street, where we hold services. We are hoping soon to have a branch, and we invite visiting Saints and, especially elders, to worship with us.

BEN C. TRIBBLE.

BARTLESVILLE, OKLAHOMA, 137 North Kaw Avenue.

A Worthy Saint Is at Rest » » »

John W. Anderson, of Excelsior, Wisconsin, a beloved Saint, has gone to his reward, and we miss his counsel and visits. He loved to read the *Book of Mormon,* especially of the manifestations of God's will among the Nephites and also where the people of that day were told of Zion to be on this continent.

Brother Anderson along with many of the older ones, those of steadfast faith who were pillars in the church, has gone on. Always the missionary in his home was treated as one of his family, and his neighbors spoke good of him. It was said that when he visited the sick, a peaceful influence accompanied him into the presence of the sufferer. He was a man prompt in paying his tithing, and he took some of the church papers more than forty years.

Sister Anderson, his wife of more than fifty-seven years, misses him sorely, her husband used to say in his testimonies that he wished, when his work was done, he might be able to say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (See 2 Timothy 4:7, 8.) Brother Anderson always spoke words of comfort to the young, counseling them to remember the Creator in the days of their youth.

EXCELSIOR, WISCONSIN. MRS. PHOEBE HARWOOD.

Gentle Savior » » » »

By Mrs. L. J. Rudd

Blessed Savior, Thou hast led me,
Ever with a helping hand;
I have trusted my Redeemer,
Tried to keep each blest command.

When the way seems dark and dreary,
Thou hast ever lingered near;
When my heart grows faint and weary,
Thou alone canst give it cheer.

Never once didst thou forsake me,
Never turned from me aside;
Lord, I've trusted thee to lead me;
Safe with Thee I may abide.

Savior, more than gold or silver,
Thy pure love hast been to me;
Meet me at the shining river,
Take me home to dwell with Thee.

Where there is no pain or sorrow,
Where the walls of crystal shine;
In that peaceful, sweet tomorrow,
Gentle Savior, I am thine.

(The above poem was written by the author shortly before her death on Thanksgiving Day, 1936, at West Holden, Missouri. Mrs. Rudd had been blind for many years, and had mastered reading and writing for the blind.—EDITORS.)

Visits Among Saints » » » »

After our Central Texas reunion, I went to visit homefolks and Saints at Webb City, Missouri. That is where I heard and obeyed the gospel over fifty years ago. I also spent three months at Tulsa, Oklahoma, visiting my daughter. I attended church school and other services there, and few can realize how much I enjoyed meeting with the Saints or what an inspiration and help Elder and Sister V. D. Ruch were to all. I shall remember with pleasure Sister Logan and others of that congregation.

It has been thirty years since I lived among the Saints.

May God add his blessings to his children. May we indeed be a light to the nations of the earth, that they, through us, may hear the everlasting gospel and God's name be glorified in all the earth.

DAVILLA, TEXAS. MIRTIE B. KEITH.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Is tithing a celestial law? Please explain the term.

In the Bible the word *celestial* is found but twice (in 1 Corinthians 15: 40), and is a translation of the Greek term *epouranios,* meaning high, heavenly, above the sky. The term is rendered "heavenly" in the Weymouth version and the Emphatic Diaglott in this text. The Greek term is a compound from *epi* (meaning at, over, upon, etc., as so used), and *ouranos,* meaning air, sky, heaven, and, by implication, happiness, power, eternity. Usually *ouranos* is translated "heaven," but sometimes "sky" or "air" in the New Testament, and *epouranios* is commonly rendered "heavenly." Hence the celestial law is the heavenly law or law of heaven.

From the texts and modern revelation is derived our concept of celestial law as that law which governs the heavenly life where God and Christ reside, hence the future life of the righteous. We understand the principles of the gospel to contain celestial rules of life—the perfect law of love, fraternity, and goodness. But how much of the celestial law is contained in the gospel as applied to us here on earth is not revealed to us. We do not know whether or not tithing is in force in celestial realms of heaven, for conditions of life there may make it unneeded in that realm, but its celestial nature is discerned in its justice and equity as applied to our needs here on earth, and in its tendency to develop celestial qualities in those who observe it and the rest of the gospel.

What do the "four living creatures" of Revelation 4: 7 represent?

Your quotation is found in the Revised Version, but not in the King James so far as the text cited is concerned. The Emphatic Diaglott renders it "living ones." No agreement is found among students of this text as to its full significance. But in general it is thought they represent the power of life and intelligence from God in the four quarters of his universe. Eyes "before and behind" and "within" may signify infinite knowledge, wisdom, and comprehension of things past, present, and future. The wings may imply the omnipresent and instantaneous power of endowed servants of God, and their scope of mission. They are referred to in six other chapters, and reveal eras of time as the Lamb opens the first four seals. What periods are indicated is not known, and on this opinions differ greatly.

Was the late President Joseph Smith an adopted son?

No, he was son of Joseph Smith and Emma Hale Smith, Joseph's wife. It is true that they at one time (1831) had adopted the motherless twins of an Elder Murdock, in place of twins of their own who had died at birth. Joseph was born to them afterward, on November 6, 1832, being their fourth child, and at the time of his birth their only living child by descent.

Who holds the true deed to the temple lot?

The history in brief is as follows: Edward Partridge, bishop of the church, was given funds to buy the lot designated by revelation as the lot on which the temple should be built (*Doctrine and Covenants* 57: 1). The bishop purchased this lot for the church. It contained according to the deed: "sixty-three acres and forty-three one hundred and sixtieths of an acre, be the same more or less." On this lot a "spot" for the temple was dedicated. Soon the Saints were driven out of the county and off from their purchased properties. Others took possession and in time acquired title by one means or another. Attempting to save title to the purchased lot indicated for the temple, Partridge deeded to the Cowdery children to hold for the church. They died intestate and the surviving inheritor deeded to a daughter, who deeded to G. A. Blakeslee, former bishop of our church.

After deeding the lot as noted, Partridge died, and his heirs signed a quitclaim to James Pool, who deeded to John Maxwell. On execution in judgments the sheriff sold to Maxwell, from whom came the claimed title in succession to Granville Hedrick, from whom present holders claim succession. The courts were appealed to, and title was declared for the Reorganized Church, but on appeal this was reversed on the ground that the church was too late in claiming title. As it was solely church property, the church holds that it was lawfully exempt from the judgment sale. A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Fort Wayne, Indiana

Fort Wayne Branch gladly reports the best year in its history, spiritually and financially. The branch has progressed during the past year. Many excellent meetings have been enjoyed, new members have been baptized, and men have been called and ordained to the priesthood.

Since the last report was made, Brother Clair Crandall was ordained to the office of teacher by his brother, Wayne Crandall, of Toledo, Ohio, and Brother Harry Simons.

Three marriage ceremonies have been performed by members of the priesthood in the past few weeks. On October 31, Mr. Harold Robinson and Sister Mae Bennett were united in marriage by Priest Harry Simons, and on January 2, 1937, Mr. Paul Sullivan and Sister Gertrude Carter, both of Lansing, Michigan, were united in marriage by Brother Simons at his home in Fort Wayne. On Christmas Eve Pastor Sam Nichols solemnized the marriage of Mr. Chester Verl Millegan and Miss Stella Layman.

The women's department, under the leadership of Sister Mae Crandall, has enjoyed much success in its labors during the year. The quarterly course on the *Book of Mormon* has given them something to study, and the sale of their fancywork and jello has brought returns to them financially.

A worth-while Christmas program was sponsored in the form of an amateur hour. Individuals took part by presenting their own selections. Boxes of candy were given to the children by the women's department.

Sister Maude Crandall and her granddaughter, Margaret Jean Crandall, are spending the winter months at Panama City, Florida.

Fort Wayne Branch challenges any other branch to increase its total tithe, oblation, Christmas offering, and other offerings with as great a percentage as did this branch during the past year. For 1935 the total tithe, oblation, Christmas offering, and other offerings, amounted to $287.52. For 1936 the amount was $813.55. Workers are proud of this record in view of the fact this branch has an actual membership of less than forty. The branch solicitor, Teacher Clyde Bennett, believes 1937 should easily find the total amount not less than $1,000.

Visiting speakers whose sermons have been enjoyed during the past three months have been Patriarch G. T. Griffiths, of Kirtland; Elder A. H. Nieman, of Columbus, Ohio, and Elder Harold A. Tabor, of Wray, Colorado, who with his wife visited her sister, Ruth Simons, early in December.

Under the leadership of Brother Jack Pray, this company of Zion's Christian Legion, with a membership of twenty-five, has been of much value to the young people. A weekly study class on *Doctrine and Covenants* has been conducted. Teacher Clair Crandall is the teacher of the class.

Caraway, Arkansas

Caraway Saints are thankful for the many blessings that they received during 1936; for their abundant crops which made it possible for almost everyone to contribute something toward lifting the church debt, and also for the gain of several new members. They now have a membership of about fifty-three, and are looking forward to the organization of a branch in the near future.



WORKERS WHO GATHERED TO BUILD THE CARAWAY CHURCH

From left to right they are, front row: Avery Nuckles, Will Wood, Cleo Nuckles, Clarence Carmack, and Andy Wilson; back row, Raymond Terry, A. B. Carmack, Hamp Sitz, and George Wood.

For several years the Saints have labored under unfavorable conditions, having to depend upon community buildings for the holding of their services. And so one of the happiest events for the group took place, November 16, when they gathered early in the morning for the service of laying the cornerstone of their new church building. This edifice is being built by the donations of the members.

On Sunday, November 15, the Saints were pleased to have with them Elder W. E. Haden who delivered an inspiring sermon. Brother Haden returned on November 23, in company with Elder A. M. Baker, giving many happy thoughts to the workers as they proceeded with the erection of their new church.

The Saints miss the services rendered by Brother Cleo Carmack who has moved to Los Angeles, California, but extend to him their best wishes and hope that God's blessings will be his. Brother C. A. Carmack has assumed the duties of pastor and leader of the group, and all activities are moving forward.

The young people are busy at their task of helping to raise funds for the purchase of seats and lights for the building.

The first services in the new church were held December 13, a goodly portion of the Spirit being enjoyed.

Calumet, Oklahoma

Local Saints met the evening of December 29, to discuss problems concerning the financial law of the church. E. E. Crownover was in charge of the service, and the meeting was open for a general discussion of questions regarding the filing of inventories and financial statement.

The young people met December 31, at the home of Brother Chester Richards for their annual watch party. The early part of the evening was spent playing indoor games after which a lunch was served. Order was then called by Donald G. Elwell, director of the department, a song was sung by the group, and E. E. Crownover offered prayer. Talks had been prepared by four of the group on the four projects of the church-wide young people's movement. Harlin Armstrong discussed *"Keep the Law"*; Ruth Owings, *"Know Your Church"*; Chester Richards, *"Win a Member,"* and Orlin Crownover, *"Make Leisure Time Creative."* Closing remarks were made by Donald G. Elwell who pronounced the benediction.

The eleven o'clock hour was set aside Sunday, January 3, for the blessing of three babies: Annetta Marie Richards, Gayle Elline Crownover, and Carolyn Joyce Walbaum.

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Sioux City, Iowa

The last two months of 1936 were busy ones for Sioux City Branch. November 1 Elder Roscoe E. Davey began a two-week series of meetings, and interest proved so keen that he continued through a third week. Using interesting charts, Brother Davey based his sermons on the first principles of the gospel and the Restoration. The highnote of the series came with two evenings devoted to an interpretation of the vision of Saint John related in Revelation 6.

This series of services aroused so much interest that the Saints' little chapel was filled to capacity much of the time. Members eagerly gave their support, many of them not missing a meeting. Those who had cars used them generously in bringing to meetings those who had not. Not only were the Saints revived in spirit, but several nonmembers are now investigating the gospel with earnestness.

Sioux City members are hoping and praying for the day when the church, free from debt, will be able to send many stalwart missionaries like Brother Davey into the field.

The annual business meeting of the branch was held December 16, and officers for the year ahead were elected. Elder Charles Smith was sustained as pastor, and Elders C. E. Burnett and George Vandell are his counselors. Elder Donald Cassiday was elected director of religious education, and Sister Fern Thompson, chorister. Marie Johnson Evans was sustained as secretary and Gertrude Calahan, branch historian and reporter. Deacon Irwin Johnston was elected treasurer.

Sioux City Branch is proud of its forward stride in 1936. General church receipts for the year ending December, 1936, totaled $2,279.82, and of that tithing amounted to $2,028.13. On Graceland College Day the local raised $45. On November 27, the junior young people's class gave a musical to help pay its pledge to the church debt. The program was given entirely by members of high school age or younger, employing not only the best talent of the branch, but also that of several nonmembers. These were young people who had won in city, county and state contests. A sum of eight dollars was taken in by the class. The musical was under the direction of Maxcean Rook, sixteen-year-old celloist.

The women's department gave a bazaar in the chapel basement, earning a sum of twenty-seven dollars. The workers made aprons, fancywork, and candy, and served lunches. There was a fishing pool for the little children.

The women gave their annual Christmas party at the home of Sister P. J. Zimmerman, December 17, and spent an evening playing games and exchanging gifts.

Death claimed Sister Allen, one of Sioux City's oldest members, in November. For some time previous to her passing, Sister Allen was a shut-in.

The young people gave a play, *"The Christmas Message,"* Sunday night, December 20, an excellent performance.

Elder Amos Berve is with this branch again; he preaches fine sermons as his health permits. Local members are glad to have his spiritual discourses and counsel, and hope he may spend many years with them.

As a whole, the Saints feel that the year 1936 was a better one spiritually for Sioux City Branch. A spiritual awakening was evidenced by the increased activity of the members in church work and in their eagerness to aid in paying the church debt and helping to establish Zion.

Lowbanks, Ontario

This congregation had a most impressive ordination service the first Sunday in November when Brother Clarence MacDonald was ordained an elder. Elder D. Clatworthy was in charge; Elder LaFeuvre read the Scripture lesson; Elder B. Williams talked from Revelation 14 on *"The Restoration of the Priesthood,"* giving good advice to the candidate for ordination. Brother MacDonald was ordained under the hands of Elders LaFeuvre and Clatworthy. At this service the choir sang hymns, then after the sacrament and sermon, the Saints had dinner in the basement of the church. The meal was served by the women's department.



DISTRICT OFFICERS AND LOWBANKS PRIESTHOOD

From left to right they are, kneeling: Hiram MacDonald, priest; Elder Clarence MacDonald, president of Lowbanks Branch. Back row: Elder D. Clatworthy; Clarence Barrick, deacon; Edward Barrick, teacher; Elder Bert Williams, counselor to district president, and Elder Frederick LaFeuvre, district president.

Recently Lowbanks had Elder Douglass Cameron from near Toronto, for a number of days. Brother Cameron is familiarly known as "the grand old man of Toronto District." He opened the way at Humberstone for the service to be held in the town hall. It renews the confidence and faith of the members to hear him talk and to know the good he has done in his time.

Taylorville, Illinois

Taylorville church school is proud to announce that it went over the goal of one hundred dollars for Christmas offering. The total amount given was $108.80. Christmas offering the previous year reached the high mark of $69.74. Workers looked ahead during the months of 1936 to their goal, and were confident that it could be reached. Church School Director Floyd Sharrock has been made glad by this achievement of the school.

Christmas was appropriately observed in all departments. Christmas plays were given by the juniors and children from the lower auditorium. The junior choir also sang several selections which were dramatized by junior boys and girls. Large attendance was enjoyed for this program.

The O. T. Z. Class exchanged gifts, and a play, *"Christmas at the Poor Farm,"* was given by eight members. Four new members have been added to this class, and officers are looking forward to many accomplishments during the year.

A social for the entire branch was planned for New Year's Eve, and a large number of Saints were present to see the Old Year go and the New Year come in.

The branch secretary offers a correction of an item from Taylorville printed in the *Herald* of December 26, 1936, the write-up concerning the death of Mrs. Griffiths. While Taylorville Saints were saddened some months ago by the death of Sister Gomer T. Griffiths, at Kirtland, Ohio, they were also called to mourn

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with Brother Gomer G. Griffiths, of Taylorville, at the loss of his wife by death. She was not a member of the church, but Elder C. Nikel, of Aurora, Illinois, preached the funeral sermon, Brother Arthur Henson assisting. The rites were held from the Methodist Church before a large congregation of her friends and Saints.

The two young sisters who were baptized on November 24, should have been mentioned in the previous Taylorville letter as Margaret Smith and Mary Woods. The latter had attended church three years Thanksgiving Day, and she decided to observe the third anniversary by coming into the fold. Elder Arthur Henson officiated in the baptisms. The twin sisters of Margaret Smith joined the church some time ago.

Vancouver, British Columbia

Vancouver Branch feels that 1936 was a successful year for the local. During the year the Saints had many visits from district officers including District President L. R. White, Bishop Monte E. Lasater, and Sister Fout, superintendent of church schools. Among the visiting general church officials were President F. M. Smith, Apostle E. J. Gleazer, and Elder C. B. Woodstock. Their calls greatly helped the Saints.

Brother J. E. Johnston was again selected branch president, and all the priesthood who were actively engaged in church work were sustained in their office and calling. Brother Chase C. Taylor was elected church school superintendent; Norman Morrison, adult division; Albert Embleton, young people; Sister Bertha Morrison, junior department; Edwin Spargo, junior church pastor; Lilie Spargo, branch secretary; Sister Gertie McMullen, women's department.

The women's department held a successful sale of hand work, December 2, the young people assisting in the evening with a concert.

The Sunday school held its annual Christmas tree, and a full evening's entertainment was given by the children. It was pleasing to see and hear the primaries and beginners give their nursery rhymes, and the intermediates and young people presented plays appropriate for the occasion.

Brother George Jardine, of Vancouver, and Sister Leah Hopper, of Puyallup, Washington, were married by Elder J. E. Johnston. Brother and Sister Jardine are making their home at Vancouver.

Officers are following out the suggestion of those in charge of the district and are teaching in the church school the financial law.

The young people's Tuesday evening class has been excellently supported for the past three months. They have been listening to lectures on *"Priesthood,"* by Elder Edwin Spargo.

Fall River, Massachusetts

Christmas passed pleasantly in this branch. The Sunday school presented the play, *"Christmas in the Cobbler Shop,"* Alma M. Coombs playing the part of the cobbler; he was assisted by most of the younger members of the school. This was given at the Christmas entertainment, and there was a tree, and treats of apples, oranges, and candy for all. The Slater children, from New London, Connecticut, helped to make the program more enjoyable. Their mother was formerly Margaret Brindley, of Fall River. Marion plays the violin and trombone, Ruth the piano and trombone, and George is learning the trumpet. George and Ralph gave recitations. Ralph is only six years of age.

The Sunday before Christmas a service of story and song was given by the Sunday school with Gladys Coombs as the reader. Soloists were Eunice Henderson and Marion Rogerson, and a duet was rendered by Wilfred Brindley and Margaret H. Chesworth. Those in the chorus were Sophia Brodie, Etta Heap, Alice Baldwin, Elvin Baldwin, George Brindley, John Henderson, Elbert Heap, and Alma Coombs, with Wilfred Brindley at the piano. A silver offering was taken for the benefit of the Christmas offering. Margaret Chesworth has had charge of all musical programs for twenty years or more.

Business meeting was held December 28, all officers remaining at their posts of duty except the penny building collector, Gladys Coombs taking the place of George Brindley. It was with regret that the branch made this change because Brother Brindley was greatly interested in this work. However, he still has several offices of church service.

When the officers' reports were given at the business meeting, Pastor James W. Heap called attention to the fact that Alma Coombs, priest, has been faithful and dependable during the illness of the pastor. About a year ago the pastor was confined in the hospital with a serious illness, and Brother Coombs carried on in his place. Then Brother Heap was given a long vacation with pay by his employer during the summer of 1936, and went to Onset, to try to regain his strength. He still needs the prayers of the people. Brother Heap is the only elder at Fall River, and Alma Coombs and Moses Sheehy are the only priests.

George Sinclair, of Boston, was a recent speaker at the church school hour, and Elder Fred Roberts, of Providence, was the speaker December 20. These visits were greatly appreciated.

A gift from Fall River Branch to the public library will be copies of the Inspired Version of the Bible, the *Doctrine and Covenants* and the *Book of Mormon*. George Brindley made the necessary arrangements for the presentation of this gift.

Those who were able to hear "The Church of the Air" broadcast, November 22, enjoyed it, and look forward to the next broadcast.

Moses Sheehy and daughter, Florence, visited his other daughter, Ruth, at Boston for several days at Christmas. Ruth visited her father recently on his eighty-third birthday. Marjorie Pillsbury, R. N., from Newport Hospital, was a Christmas visitor at Fall River.

Elvin Baldwin and Elbert Heap, church school directors, decorated the building for Christmas, being assisted by John Henderson and George Brindley. Gladys Coombs packed the candy boxes and Wallace Chesworth donated the tree. The church school will give the branch a ton of coal and a coat closet.

John Henderson, deacon, continues to remind the people of their financial responsibilities and duties.

Bemidji, Minnesota

Brother and Sister W. C. Stauty motored from Duluth early last September, Brother Stauty preaching an instructive sermon at Bemidji.

Some local Saints attended the district conference held at Duluth last September, and reported enjoyment of the services.

Sister Erma Huggett and Mr. Clarence M. Wick were united in marriage at the home of the bride's parents, Pastor George W. Day reading the wedding service.

District President Lester Whiting visited Bemidji, November 15, and preached a discourse which encouraged the members to press forward in the work of the Lord.

The annual branch business meeting was held November 29. George W. Day was reelected pastor; Sister Erma Wick, church school director; Sister Ruth Whiting, assistant church school director; Sister Bertha Anderson, clerk; Raymond Huggett, librarian, and A. M. Rife, janitor.

The ladies' aid held a rummage sale in town clearing a sum of $23.99.

Workers are planning to improve the church building next spring.

Last spring the group voted to raise a sum of twenty-five dollars for Christmas offering during the year, and this goal was reached.

A Christmas program was greatly enjoyed by the branch, December 27, when treats of bags of candy and nuts were given to all present.

Bemidji Saints are determined to continue to carry on the work of the branch begun by early pioneers. As a branch they raised more money in tithes, offerings and Christmas offering during 1936 than for many years. All want to do their part to help pay the debt of the church, and pray that God will bless his workers.

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Douglas, Arizona

Nineteenth Street and C. Avenue.—Douglas membership was well represented at the sacrament service, January 3, and was glad to have present Brother and Sister U. S. Ratterree and Brother T. R. Davis and son, Gordon, of Bisbee Branch.

Under the direction of Sister Hazel Golding, both young and old enjoyed an excellent Christmas program. Brother Forrest Golding, from the nearby mountains, secured a Christmas tree which was decorated with colored electric lights and other suitable trimmings. Then, to add further to the enjoyment of the occasion, Santa Claus appeared and assisted in distributing the candy and gifts.

A short time ago, under the auspices of the church school, a popcorn party was held; also a very successful Halloween party was held October 30.

Recently this branch took advantage of an opportunity to purchase the two lots, lying between the church building and the west corner of the block; these were offered at a low price. The local now has about a seventy-five foot frontage which will enable workers to make the grounds more attractive than formerly. During the past year, the church building has been painted inside and out; the roof painted, a new lighting system installed; other improvements made, and some funds are still on hand for further improvement.

Elder Howard F. Miller, of Phoenix, conducted an instructive series of gospel services at this branch from November 22 to December 6. These meeting were greatly enjoyed by the membership and others attending, and it is hoped that Brother Miller will be able to return in the spring for another session.

The women's department is again busy with work and plans for the benefit of the branch. Sister A. O. Corley was elected president, and Sister Lydia Johnson, secretary.

On October 18, Brother J. W. Taylor, who has held the office of priest for some years in this branch, was ordained an elder. Elder H. F. Miller, of Phœnix, was in charge of the ordination, Elder A. O. Corley assisting.

The attendance of both the church school and the preaching services appears to be on the increase, and plans are under way to further the interest in these services.

Stratford, Ontario

The annual branch business meeting, December 7, resulted in the following choices of officers. Elder David Withrow was reelected as pastor; Sister Marie Atkins, secretary; William Scorgie, treasurer; Elder David Withrow, director of music; Sister C. Withrow, pianist; Sister Myrtle Scorgie, president of women's department; Sister Addie Herd, publicity agent; Fred Herd, financial secretary; Russell Atkins, supervisor of recreation. Walter Eastwood was sustained as bishop's agent; Russell Atkins was elected superintendent of church school, and David Smith, president of the young people's society.

The young people's group had a most successful year endeavoring to live up to their name, "Builders." The Builders have undertaken to raise funds for the remodeling of the church basement.

Through the efforts of all departments, a new lighting system has been installed; this greatly improves the appearance of the church.

The church school exceeded its 1936 Christmas offering goal of one hundred dollars. Much credit goes to the superintendent, Brother Russell Atkins, and his able assistants. A goal of $125 has been set for 1937.

The church school and Builders gave their annual Christmas concert. The program was also given at Rostock, a branch about fourteen miles away.

Centerville, Iowa

This branch was honored the evening of December 16 with a visit from the Lamoni stake president, Elder Daniel B. Sorden and Bishop T. A. Beck. The latter as the speaker of the evening, explained the law of tithing and how essential it is to keep all the laws given of God. Brother Beck appointed a new bishop's agent for the branch, Sister Ruth Cosner who had served several years in that office, having tendered her resignation. The bishop's selection for this work was Brother John Boden.

Elder Sorden was suffering from a severe cold at that time, and was forced to return home sooner than he had planned. But on this evening, the pianist of the branch being absent, Brother Sorden offered his services and played the hymns.

Elder and Sister Charles Cousins, of Clay Cross, England, spent several days visiting relatives at Centerville last summer. They met with and assisted the Saints, encouraging everyone. Their spiritual counsel and testimonies are missed by Centerville members. The branch was happy to receive direct word that Brother and Sister Cousins had arrived safely home in England, and enjoyed their good wishes for a happy new year.

Centerville Branch thanks all who have been praying that progress might be made. Workers feel that the hand of the Lord is moving among his people in this vicinity. There are several prospects for baptisms. Local members seek the continued prayers of the church that this branch may grow, that all the offices of the priesthood may be filled by devout men, and that many, under the influence of the Holy Spirit, may be led to accept the gospel.

Independence, Missouri

Stone Church

Stone Church Saints were pleased to hear of the marriage of their pastor, Elder Arthur Oakman, on New Year's Day, to Miss Elva T. Sturges, at the East Bay Church, Berkeley, California. Elder M. F. Ralston officiated. The bride is the daughter of Mr. and Mrs. Channing M. Sturges, and has devoted several years of service to the church in the field of religious education.

Brother and Sister Oakman are expected in Independence January 14, and as this issue of the *Herald* goes to press, the Stone Church is planning a banquet and reception the night of January 15, in honor of the pastor and his wife. The banquet for three hundred guests will be held in the Auditorium dining room at 7 p. m., and the reception at 8:30 p. m.

Elder John Blackmore, the speaker Sunday, January 10, at 11 a. m., gave the congregation a thoughtful sermon on the theme, *"Creators of the Future."* The Stone Church Choir sang the anthem, *"The Sun Shall Be No More Thy Light,"* by Woodward, Paul N. Craig directing, Robert Miller, organist, and George Miller, pianist. Wilbur Chandler, of Des Moines, Iowa, was guest soloist and sang *"O Divine Redeemer."*

President F. M. McDowell preached a very helpful and strengthening sermon Sunday evening. Elder C. I. Carpenter was in charge of the service, with the invocation and benediction being given by President Elbert A. Smith. George Anway led the congregational song service, and special music was supplied by the Cantanina Chorus under the direction of Sister Lena Wells Jones. They sang as a processional, *"All That's Good and Great and True,"* a Spanish hymn arranged by Remington, and *"Hear Us, O Father," "Sweet Peace, the Gift of God's Love,"* and *"Joy in Service,"* Tovey. Emma Tandberg was the organist.

Elder John F. Sheehy who spent the holidays with his family at Independence, has returned to Berkeley, California, accompanied by Sister Sheehy and their son, David. Elder Sheehy, former pastor of the Stone Church congregation, is now president of Northern California District.

Mrs. Eliza E. Smith, of Independence, and Peter Thompson, of Dunlap, Iowa, were married January 7, at the home of the bride, Apostle J. F. Curtis reading the marriage service. The bridegroom is a retired farmer, and the bride was employed until recently at the Independence Sanitarium. Mr. and Mrs. Thompson will spend the rest of the winter at Independence, and will go to Dunlap, Iowa, in the spring.

Liberty Street Church

A marked increase in attendance, interest, and spirituality has been mani-

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fested in recent services. Excellent speakers have been obtained, and they have brought messages of enlightenment and encouragement, among them have been Elders William I. Fligg, Hubert Case, Calvin Rich, and Apostle John F. Garver. Pastor Herbert L. Barto has ministered effectively, both in public and individual contact with the congregation. Sister Barto has been chosen supervisor of the women's work. Her assistants are Sister Lena Beck, Sister C. A. Mills and Sister Ray Beem, Sister Mary Ames is in charge of the young women's work.

An early morning baptismal service was held at Enoch Hill Church on December 27. Those baptized were Mary Arterburn, wife of William Edward Arterburn, of Chicago, Fred Netz and his wife Martha, and Merill Landon. Pastor Barto officiated. Elders assisting in the confirmation service were James E. Cleveland, C. E. Beal, Joseph W. Stobaugh, and Leonard N. White.

On the first Sunday of the month Elder Israel A. Smith, representing the Standing High Council, was guest speaker. He spoke on the significance of the sacrament. At this service Mary Jo, infant daughter of Brother and Sister Harland Lukens, was blessed by Evangelist U. W. Greene and Pastor Barto. Also present at this service was A. C. Barmore. Many had become acquainted with Brother Barmore through his *Herald* articles, and were glad to meet him personally. He assisted in the midweek prayer service and his counsel was timely.

Miss Emma Holsworth, daughter of Brother and Sister Frank Holsworth, was married to Cornelius Bridges, son of Brother and Sister Charles Bridges, the evening of January 1, at the church. Elder Jess Holsworth, uncle of the bride, read the double-ring ceremony. A reception was held immediately following the ceremony, in the church basement. Brother and Sister Bridges have been active in young people's work. Brother Bridges has been connected with the American Legion for some time, and the young couple was honored with the assistance of the Legion boys. They are at home at 522 East Walnut.

Spring Branch Church

Apostle E. J. Gleazer was the speaker for this congregation last Sunday morning, using as the basis of his sermon Isaiah 55: 7. Pastor M. C. Jacobsen was in charge of this service, assisted by Forrest Ballinger; the choir supplied music.

Elder O. W. Sarratt, evening speaker, chose for his text Luke 2: 8.

Two church school officers who seldom are absent from meetings were greatly missed Sunday morning, Superintendent Tankard, who was ill, and the primary superintendent, Sister Fish, who was caring for the sick and unable to come. A number of the branch members have been ill, but are recovering. Sister Laura Goold and daughter, Shirley, now of Kansas City, but well known in Spring Branch District, are ill at their home.

The women's groups are again taking up their work, after the holiday season.

Enoch Hill Church

The women's department sponsored a dinner, January 1, at the church, the food being donated by the congregation. An interesting program was enjoyed, and the history of Enoch Hill congregation for the past year written by Sister John Jones, was read at intervals.

The Boy Scout troop under the scoutmastership of Robert McDonald, is progressing.

The sacrament service, January 3, was well attended, Pastor J. E. Cleveland in charge, assisted by Elders R. E. Davey, O. W. Sarratt, and others.

Elder Almer Sheehy concluded his series of Sunday evening sermons January 3.

The theme of the church school for January is *"The Open Door."* On January 10 the topic was *"The Open Door Through Study."*

Elder A. C. Barmore was speaker morning and evening, January 10. Margie Thomas and Pearl Chrestensen were soloists for the day.

On Sunday afternoon Pastor Cleveland called the group elders together, and they made plans for organizing the groups in preparation for a Sunday night missionary series to be conducted by Elder Harvey Minton several weeks in this district.

Richard Inman, son of Brother and Sister Ralph Inman, was seriously injured while out coasting last Saturday afternoon. Prayers are asked in his behalf.

Gudgell Park Church

The eleven o'clock hour, December 20, was devoted to a "Pay the Debt" program. Across the front of the church were pictured three highways leading to one goal, "Zion." During the program the children, young people, and adults passed to the front and tacked their offering envelopes to their respective highways.

The Christmas program was given the Wednesday evening before Christmas. It consisted of stereopticon pictures, songs, and readings telling the story of Christ's birth and early life. There was a Christmas tree with treats for the children.

The marriage of two of Gudgell Park's young people took place the evening of January 4, when Joyce Tucker was married to Hubert McCarty at the home of the bride's mother, Sister Nina Tucker, Elder P. A. Sherman officiating. Only the immediate families were present. The service was by candlelight. Miss Effie Amundson, of Soldier, Iowa, contributed musical numbers. Following refreshments, Mr. and Mrs. McCarty went immediately to their new home on Haden Heights, where their young associates gathered for a happy housewarming and to express congratulations.

The following evening these homes were saddened by the death of Sister Margaret Elizabeth Tucker, twenty years old, wife of Keith Tucker, of Pleasant Hill, Missouri. Her death occurred at the Independence Sanitarium following the birth of twin sons, who survive her. Margaret was the daughter of Brother and Sister Charles Pooler, of Pleasant Hill. The funeral was held at the Cato and Speaks Funeral Home, Independence, January 7, Elder John F. Sheehy being the speaker, assisted by Evangelist Ray Whiting. Interment was in Mound Grove Cemetery. Before their marriage Brother and Sister Keith Tucker were members of Gudgell Park District, and the motherless babies, after their removal from the Sanitarium, will remain in the care of Keith's mother, Sister Nina Tucker, while Keith resumes his work with the American Scale Company at Pleasant Hill. He has the deepest sympathy of his many friends.

Second Church

Pastor A. K. Dillee was the speaker at Second Church last Sunday morning, his subject being *"The Continuity and Permanency of the Restoration."*

In the evening Elder R. D. Weaver chose as the text of his sermon, *"If You Had Faith."* Two vocal solos were rendered by Miss Elizabeth Okerlind, *"On The Highway of Life,"* by Bertrand Brown, and *"The Spirit of God,"* words by George Crowley. Miss Okerlind's sister, Mary, accompanied on the piano.

Holden Stake

Members Start New Year "On the Go"

The first Sunday of the new year, January 3, members of the church in Holden Stake participated in a special ceremony at the sacrament service, at which time they brought to the altar envelopes containing their inventories or financial statements, dedication forecast cards and offerings.

Methods of presenting these "gifts" varied in the different groups, but all were given for the same end. At Warrensburg the members made their offering by "building the wall" as did the Hebrews of old. A wall was set up, with places marked for the "brick" each member would put in it. As each class came to the platform, the envelopes (or "bricks") were put in the wall.

This service on the first Sunday of the year climaxed a project carried on since the young people's banquet November 7, and directed by the two new counselors to Bishop Koehler, Elders Leonard W. Koehler and Clifford J. Long. Members of the stake presidency and the stake bishopric together drafted a letter to the Saints, which was signed by Elders Amos E. Allen, president, and J. A. Koehler, bishop. On the second Sunday in December, stake officers began dis-

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Graceland Briefs

Classwork was resumed Monday morning, January 4. Students were returning all Sunday evening and early Monday morning. There were shrieks of joy at Walker Hall as roommate was reunited with roommate, friend with friend.

The home economics department attended as a group the showing of a silent motion picture Tuesday evening, January 5. The reel demonstrated the preparation of numerous appetizing salads. Approximately thirty students were present.

The fellowship service Wednesday evening was held in front of the Walker Hall fireplace. The theme of the meeting was "What I Want to Do This Year." A quartet composed of Maxcine Harshman, Annajean Brown, Balmer Liston, and Herbert Lively, sang. Sentence prayers were offered by the students.

The chapel Friday morning took as its theme, "Where Will the Students Be Coming From Next September?" The student body met in sectional groups and discussed prospective students in their home district.

Registration for the second semester has commenced. The work was in full swing Friday morning. The end of the first semester is set for January 22.

Another community picture (student activity) was shown last week. The students were given their choice of the show on Thursday or the show on Friday.

Precautions have been taken to prevent students from contracting influenza. Though no cases have been reported in Lamoni, the possible danger is being guarded against by stringent measures for prevention and control of the disease if it should break out in Graceland.

Graceland's basketball squad met Chariton in the college gymnasium Tuesday evening, January 12.

Rehearsals for "The Good Hope" are reported going well by members of the cast. Several apprentices to College Players will make their first bid for fame at Graceland in this play.

A superficial brook can be explained without going far, but the River Nile is inexplicable until one knows the high mountains in the center of the continent and the rains that fall there. Personalities like that we do discover, not simply among great figures of history, but in homely places.—Harry Emerson Fosdick.

tributing envelopes addressed to members. Each envelope contained two inventory or financial statement blanks, the official letter, a dedication forecast card, and a small offering envelope. One inventory blank and one part of the forecast card was to be retained by the member himself.

The young people of the stake accepted the job of distributing these envelopes to the members, under the direction of the stake presidency and the pastors. The stake presidency assigned visiting speakers to as many of the groups as was practicable for the last Sunday in December, and then these envelopes were returned in the service, January 3. Some were unable to complete their inventories by that time, and have sent them in since, and they still are coming in.

Reports received so far indicate the Saints have made a fine response to the call of the church. Members of the church in Holden Stake aim to "go over the top" this year, spiritually and financially as well, and have made a big start toward that goal for the new year.

Warrensburg: Cantata and Play Presented

A Christmas entertainment was presented in the church Sunday night, December 20, that was two programs in one. A play, *"Mimi Lights the Candle,"* directed by Rose Ina Horning, was presented, roles being taken by Helene Connell, Martha Andes, Inez Johnson, Wilma Weeks, Jewell Banks, Mabel Lois Andes, Kenneth Andes, Eunice Johnson, and Irene Bozarth. Edgar Raveill and Dewey Blaine were stage managers.

While scenes were shifted, Miss Alma Dixon read *"The Christmas Box."* Music was played softly on the piano, Mildred Blaine lighted the candles on the platform, and a robed choir of twelve singers marched in humming *"Silent Night."* Under the direction of Miss Jewell Banks, a cantata, *"The Wondrous Story,"* was then presented. Solo parts were taken by Mrs. Ralph Baker, Frances Baker, and Myrtle Carr. At the piano was Helene Connell; Mrs. Edgar Raveill, at the organ.

This same program was presented at Post Oak, December 22, to an appreciative audience. One member of the cast was ill, but another took her place.

The children of the branch presented a program Sunday morning, December 20, consisting of a play, a skit, and several songs and readings. Mrs. W. A. Connell, Mrs. Benjamin Wheeler, Miss Rose Ina Horning, and Miss Delores Weeks were in charge. Elder W. S. Macrae delivered a sermonet.

Members of the adult department of the church school gave a farewell party in honor of Mrs. Lilah Applegarth. Games were played, the group sang songs and talked, and refreshments were served. Mrs. Applegarth has gone to southern Missouri to join her husband who is employed there.

Atherton: Christmas Programs Presented

Under the direction of Sister D. R. Hughes, the Atherton Choir rendered a cantata, *"The First Christmas,"* Sunday night, December 20. Solo parts in the cantata were taken by Misses Mildred Fulk, Muriel Hughes, and Donna Faye Curtis, and a duet was rendered by Miss Nina Amundson and Mrs. Anna Lou Haus. Piano accompaniments were played by Sister Ira Curtis, and Wesley Bilquist played a violin accompaniment.

At the close of the rendition, Muriel Hughes and Donna Faye Curtis played a two-piano duet, *"The Holy City."*

That morning a play, *"At the Well,"* was presented in a Christmas program by the children. Esther and Robert Holman, David Thomas, Richard Clark, and Claborn Dixon had leading roles, and all the juniors and primaries assisted. Sister R. L. Fulk directed the program, with Brother Fulk in charge of the stage-setting and lighting.

Brother and Sister F. M. Hancock, of Atherton, who are moving shortly to near Springfield, Missouri, were given a surprise farewell party by members of the group on New Year's Eve. Everyone brought a small gift for the departing couple, and these gifts were presented to Brother and Sister Hancock by Elder Myron Holman, pastor, on behalf of the members. A poem had been composed for the occasion by Sister Iva Edgerton, which was read by Sister Elmer Pearson, and the group sang a song composed for the event by Sister D. R. Hughes. Another number on the program was a duet by Sister Iva Edgerton and Orpha Curtis.

After the farewell party, a group of the young people went to the home of Brother and Sister A. Amundsen for a watch party.

Holden Primaries and Adult Choir Give Programs

Members of the primary department at Holden gave a short Christmas program Sunday morning, December 20. *"Santa Claus and the Star Queen"* was the title of the performance, which was directed by Sisters R. D. Kleckler and Robert Stewart.

That evening the service was presented by members of the adult choir, directed by Miss Pauline Kleckler. The candles for the service were lighted by Madeline and Marylin Lycan. Members of the choir were robed in white, and some of them carried candles.

While scenes of Palestine at the birth of Jesus were shown, Sister W. K. Gard read the story of the first Christmas, and the choir sang a number of Christmas songs.

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Kansas City Stake

The annual stake inventory-offering vesper service was held, December 13, at Central Church at 4 p. m. *"Why the Chimes Rang,"* a dramatic production under the direction of Mrs. J. A. Gardner, was the principal feature of the service. Eloise Higgins played a violin solo; Elizabeth Hitchcock was organist, and Elder Arthur A. Oakman gave the address. Miss Anne Morgan led the congregational singing. Stake President C. G. Mesley was in charge. At this service the group solicitors presented the inventories and offerings of each group.

Second Church and Its Place in the Stake

Second church was sold October 18, 1936, but its history is interesting and rich in spiritual experiences.

In the beginning there were three families living in that vicinity, the Clevelands, Koehlers, and Lewises. They held church services in their homes. Gradually others moved in and helped, among them Joseph J. Emmett, George Fox, Thomas Newton, and E. T. Atwell. On January 12, 1896, Second Branch of Kansas City was organized in a store building at Seventeenth and Madison. Two years later the group moved into a larger hall.

Saints at Second have always been known for their missionary spirit, and many men active in general church affairs received their early training there. Membership increased and by 1906, still larger quarters were needed. On December 25, 1907, the Saints dedicated the new stone church which they had built. Years passed and membership continued to grow, but on May 21, 1921, the group was forced to leave its lovely building which was condemned by the city for the widening of Twenty-third Street Trafficway. For some time they met in a store room at Twentieth and Penn and then at Twenty-first and Belleview.

In recent years the influx of foreigners and consequent removal of many of the members caused the membership to dwindle although those who remained in service there were faithful and industrious. Finally, it was decided to sell he church; a census of the membership showed that the majority of the members were coming from points nearer other Kansas City branches. In the last few years Brother P. J. Raw, ably assisted by Elder E. W. Lloyd, Sister P. J. Raw, Sister Frances Evans, Sister Mildred Lungwitz, and many others kept the gospel spirit active there.

The place of Second Church in the development of Kansas City Stake cannot be overestimated. As a group, they were producers and gatherers of many loyal workers. These family names connected with the branch will long be remembered, the Clevelands, Newtons, Koehlers, Emmetts, Foxes, Tuckers, Grabskes, Andersons, Lewises, Browns, Evanses, and many others.

Recognizing the wisdom of the sale of Second Church, these Saints, though regretting its disorganization, will continue to support the church wherever they attend.

Fourth Church

Fourth group of Kansas City Stake continues to be active in many ways. Chief among accomplishments was the completion of the interior decoration of the church, including the painting of the seats. This has created an inviting atmosphere, and is an inspiration to worship.

During the past month speakers have been Elders Arthur Koehler, Almer Sheehy, Joseph Luff, George Mesley, Bishop C. A. Skinner, John R. Lentell,



SECOND CHURCH MEMBERS, KANSAS CITY

(who carried on a series of preaching services for a week), Patriarch Ammon White and Elder R. D. Weaver.

Thanksgiving Eve a banquet was held. Over seventy members and friends comprised the gathering. More than sixty testimonies were offered. These Thanksgiving brevities were sincere in every respect and especially the beautiful words spoken by boys and girls who had been baptized this year.

Home-coming day was celebrated Sunday, December 6, with an eight o'clock prayer meeting, sacrament service, a fine musical program in the afternoon by the young people, a round-table discussion on stake matters by Stake President George Mesley, a talk on her experiences in Palestine by Sister Arthur Koehler, and at eight o'clock, a sermon by former pastor, Elder J. O. Worden, which was most uplifting. About one hundred and fifty persons attended this home-coming, and many old acquaintances were renewed. The noonday meal and supper were served at the church.

Argentine Church

The O. B. K. group had charge of the evening services, December 13, Pauline

Briefs

Elder Arthur Oakman, pastor of the Stone Church, Independence, Missouri, and Miss Elva T. Sturges, daughter of Mr. and Mrs. Channing M. Sturges, of Berkeley, California, were married New Year's Day in the East Bay Church, at Berkeley, Elder M. F. Ralston performing the ceremony. The simple but impressive marriage service opened with the organ playing the "Pastoral Symphony" from Handel's "Messiah," and the entrance of the bridal party. Miss Sturges was attended by Miss Bernice Bonham as maid of honor, and Mr. Oakman by Mr. Joseph Wilson. The congregation arose and sang the hymn, "O Lord! Around Thine Altar Now," and Elder Ralston offered a prayer which invited the Spirit of the Master and made Jesus the central figure of this sacred service. The single-ring ceremony was used, after which the two knelt before the altar, and Elder Ralston gave a dedicatory prayer consecrating all to God. As the bride and bridegroom arose and walked down the aisle, "Master, Let Us Walk With Thee," was sung by Mrs. Gerald Hawley and Miss Ethel Godfrey. The service concluded with prayer by Elder Roy Weldon.

Brother and Sister Oakman left immediately for Arizona on their wedding trip, intending to return to Berkeley shortly and continue their journey to Independence.

Wichita, Kansas. A very successful two-day series of services was concluded at Wichita, December 13. Evangelist Ray Whiting, of Independence, Missouri, was the speaker and his inspiring message not only attracted several nonmembers but gave to the members of the church a renewed vision of Zion and stimulated their desire to hasten the realization of this zionic hope. Seven candidates were baptized at the close of the series. These included: Mr. and Mrs. Kenneth L. Gamble, Florence Elaine and Alan Sheppard, Dwight S. Kelley, Clara W. Clark, and Earl Porter Maben. The addition of this splendid group was a happy experience for Wichita Saints.

Request Prayers. Mrs. Grace Poutron, of Goodwell, Oklahoma, seeks the prayers of the Saints in behalf of her sister, Mrs. Frances Unruh, who is in the Saint Rose Hospital, Great Bend, Kansas. Mrs. Unruh has had a very serious operation, and has been in the hospital eight weeks. Pray that if it is the Lord's will, she may be healed for the sake of her family who need her.

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Fox arranging the program. Miss Anna Decker, of Chelsea Branch, sang a vocal solo, and Elder Ray Lloyd, of Malvern Hill, was the speaker.

Instead of the usual evening services, December 20, the Choral Club, under the direction of Sister R. L. Goold, presented a Christmas musical. The program consisted of many numbers of vocal and instrumental music. A story by Mrs. Virginia Hartegan, and Scripture reading by Elder R. L. Goold, completed the program. Argentine is proud to have so much resident musical talent.

Central Church

The period between Thanksgiving and Christmas was an eventful one for Central. November 29 saw the final performance of the junior chorus under the direction of Mrs. Luella Wight. The chorus, composed of thirty-three children, performed beautifully, singing selections from the Thanksgiving cantata, *"Praise and Service."* On December 3, Mrs. Wight left Kansas City to join her husband in Los Angeles, California. For many years she has rendered valuable service as superintendent of the junior department, and in musical activities of the church. Saints at Central miss her but wish her Godspeed and good health in California.

The annual bazaar was sponsored by the Women's Club, December 4. Proceeds ultimately are given to the bishop to enlarge the building fund.

At the December sacrament service, Shirley Maxine, the infant daughter of Mr. and Mrs. Frank D. White, was blessed by Elders O. C. White and C. G. Mesley. Elder Roy E. Brown, of Kansas City, Kansas, gave the morning message. After the sacrament emblems were shared, Don Chesworth read the story, *"Holy Bread."* The congregation then gave offerings and pledge cards.

The Central Women's Chorus, directed by Mrs. Don Chesworth, gave a concert of Christmas music at the evening service. Lois Burton accompanied the choir.

Apostle Myron A. McConley was the speaker morning and evening, December 27. Under the direction of Miss Anne Morgan, the choir furnished appropriate anthems.

A Christmas play, *"When the Light Shone,"* was presented by the children of the junior and primary departments, under the direction of Mrs. Stella Moore at 11 a. m., December 20. The evening service consisted of a choir concert of Christmas music, Anne Morgan, director. This annual program is always a musical treat. Miss Morgan, though exceedingly busy as a student at Kansas City Teachers College, has given unstintingly of her time and talent.

Mrs. Hannah Shool passed away at General Hospital, November 29, from injuries received when struck by a motor car, November 25. Funeral services were conducted by Pastor George Mesley at Central Church and also at Stewartsville, Missouri, December 1. Mrs. Shool, a faithful member for many years, is survived by her son, Paul Warren and his family and friends. Central Saints were grieved to hear of her tragic death.

With the passing of 1936 commendation is due Pastor C. G. Mesley and his associates, Roy Thrutchley and James N. Curtis. Services have been well-planned to instruct and inspire. These men and all the priesthood have served the laity in visiting and in administering to the sick whenever they were needed. Brother Fred Furness continues to serve faithfully as caretaker, and prepares the church for services.

Central has been served loyally by its organists, Mrs. Hiram Murphy and Miss Velma Lewis; by its pianists, Miss Ruth Johnson and Miss Byrna Sandy, and by its song leaders, Mrs. Alice Smeeton, Mrs. Luella Wight, and Miss Anne Morgan.

Mount Washington Church

There have been several outstanding services at Mount Washington. One was the ordination of Jack Winegar to the office of deacon and of Lyle Davis to the office of elder.

Among the speakers who have occupied the pulpit of late were Brothers Leonard Lea, Arthur Koehler, and Bill Gould.

The congregation was made happy when Brother and Sister Winfred Allbright were baptized, December 27, at the Stone Church. Both are active in Sunday school work.

Christmas holidays brought the return of several Mount Washington members: Esther Bolinger, from Graceland, Brother and Sister Bill Gould and Sister Bertie Gould.

Many of the Saints are still attending the church history class, enjoying every session.

Local members gathered New Year's Eve at the home of Pastor W. F. Bolinger, in Independence, for a watch party.

Bennington Church

Bennington congregation carried on routine services throughout the autumn months.

The wedding of Miss Frances Aileen Schwartz and Mr. Frederick Herman Witte was solemnized at the church, October 3, Elder O. G. Helm reading the marriage service in the presence of a large gathering of friends and relatives. Mrs. Lois Burton played organ melodies and Miss Mary Agin sang, *"I Love You Truly,"* and *"At Dawning."* Mrs. Maxine Reese, sister of the bride, was bridesmaid and Mr. August H. Witte, brother of the bridegroom, acted as best man. Ushers were Glen Reese and Victor Witte. Mr. and Mrs. Witte are making their home in Kansas City.

The series of missionary preaching services conducted from November 15 to 22, by Elder H. V. Minton, of Independence, was well attended, the average being eighty-four; among these were a number of nonmembers. Special music was provided by the young people's chorus and girls' chorus of Walnut Park Church, Independence.

On December 5, the funeral of Brother John R. Zimmerman was conducted from the church, Pastor Marion Sneed in charge. The sermon was by Elder George Mesley. Brother Zimmerman was seventy years of age and had lived in Kansas City about thirty-five years. Interment was in Mound Grove Cemetery, Independence.

Gary, Indiana

Elder Roy W. Smith, pastor of Hammond Branch, called Gary members together at 4581 Broadway, July 16, 1936, to organize a mission. Brother Smith presided, being assisted by Elders Edwin O. Butler and D. H. Smith.

The following officers were elected: Pastor, D. H. Smith; secretary-treasurer, Sister Bessie Darter; pianist, Sister Ruby Angus; publicity agent, Sister Elizabeth Werner; church school superintendent, Arthur Ledsworth; custodian, Chauncey Werner. For the women's department the following officers were elected: President, Sister Bessie Darter; secretary-treasurer, Sister Elizabeth Werner. The meeting was characterized by dignity and cooperation.

Gary Mission is striving to go forward under the leadership of Elder D. H. Smith with the assistance of Elder A. Tomlinson, and every member is doing his part to build up the work of the church in this city of 110,000 population.

Elder Roscoe E. Davey was here September 6 to 19, conducting a series of meetings. Fine interest was shown throughout the series, and the Saints profited greatly.

Patriarch Gomer T. Griffiths preached at the 11 a. m., hour November 15, and taught the Bible class.

On November 22, this congregation had the pleasure of listening to the radio program, "The Church of the Air," enjoying President Elbert A. Smith's sermonet. Elder A. Tomlinson took his radio to the mission hall where all might hear the music and message. The program was clear and distinct, and the Spirit of the Master rested upon the Saints.

Thirty-five Saints gathered November 23, at the home of Elder and Sister A. Tomlinson for a social evening, games, songs, and lunch. Elders D. H. Smith and A. Tomlinson gave talks on the building of the mission. Since then, attendance at services has grown, and there are now five classes in the church school. The Tuesday evening prayer services continue to have fair attendance, and are a source of comfort and peace to those who come.

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The Bulletin Board

Eastern Colorado Conference

Eastern Colorado district conference will convene February 26, 27, with Denver Branch. The business session, ten a. m., Saturday, February 26. It is not certain at present who will be the guest speaker, but an interesting program is being arranged, so we hope each one will make an effort to be present. Will you kindly send all reports to C. D. Liggett, Colorado Springs, Colorado, (Adams Crossing)? Please do not send branch summary reports to Brother Stoft. If you send them to Brother Stoft, he must use unnecessary postage to send them to the secretary.—A. E. Stoft, district president.

Toronto Ontario Anniversary Services

Anniversary services of Toronto, Ontario, Branch will be held Sunday, January 17, and Monday evening, January 18. President Frederick M. Smith is expected as the guest speaker. Sunday services at the church, Bathurst Street at Saint Clair Avenue, commence with prayer meeting from 9 to 10:45 a. m., followed by another service at eleven o'clock. Preaching at 3 and 7 p. m., music by the choir and orchestra. Anniversary supper will be served Monday evening by the women's department in the lower auditorium of the church.—J. L. Prentice, pastor.

New York and Philadelphia Conference

New York and Philadelphia District will hold conference at Brooklyn, New York, February 20 and 21, and district officers hope to have some of the general church ministry present. Priesthood reports should be mailed promptly to A. D. Angus, jr., 5504 Westford Road, Philadelphia, and statistical reports to the undersigned at 7517 Watson Street, Philadelphia.—Elizabeth Teal, district secretary.

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You have seen many sturdy, robust people whose beaming faces radiated with the joy of living.

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A Canadian sister, who modestly requests us to withhold her name, in substance says:

Spiritual life that also radiates the joy of living calls for spiritual food. The Herald supplies so much wholesome, nourishing, soul-satisfying food that I am constantly encouraging others to subscribe.

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The Youth Movement

PROGRAM FOR 1937

Preparing for One's Own Stewardship

By Earl R. Curry

Three Major Approaches to Life

By Noble H. Kelley, Ph. D.

Teacher Training at Graceland

A Classroom View

Volume 84 | January 23, 1937 | Number 4

www.LatterDayTruth.org

THE SAINTS' HERALD

January 23, 1937

Volume 84 Number 4

Frederick M. Smith, Editor in Chief
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Today's Question

You have helped yourself. Did you help anybody else?

Lawrence and Charles Brockway Visit Us

The Editors were happy to have a visit—too short, but very pleasant indeed—by two members of the Brockway family.

Lawrence Brockway is a member of the faculty of the California Institute of Technology, where he is directing the research of a number of graduate students. He stopped at headquarters on his return trip from Princeton University, where he lectured recently. California people like him very much, and he is an active and generous contributor of time and effort to church work there.

Charles Brockway, the other visitor, is a student at the University of Nebraska, where he is carrying on the Brockway tradition of achievement.

The church is justly proud of an increasing number of young people who can make real contributions to the world of science and scholarship, and who still find time to keep their church contacts and serve as volunteers in the church work. And it is an inspiration to the Editors, who are tied pretty closely to their tasks, to have these people call and visit them.

Help Wanted

The Press Room Proletarian says he would like to write an epistle to the Macedonians.

"Why should you want to write that?" we asked.

"Because they are always saying, *'Come over into Macedonia and help us.'* There are too many Macedonians in this world. What we need is somebody who will say, *'We've got everything straightened up in Macedonia. We're coming down to Crete to help you!'*"

The world is indeed overrun with people who have laid down their tools and stand crying for help. If a few of them would turn in and help the world could be straightened out again.

Evolution of the Tonsil

Brother B. R. McGuire, who is a lawyer, made the following for the benefit of the doctors:

Tonsilectomy
Send-a-check-to-me.
Pain-in-the-neck-to-me.

The Cynic describes the tonsil as a trial balloon sent up by the stomach to see what the mouth is sending down.

Having the tonsils out is so easy an operation nobody brags about it any more. Those who want the latest in surgery are now looking for something else.

Time

Wiffle complains that his tummy time doesn't always agree with clock time.

"When it is only eleven-thirty by the clock, it is already twelve-fifteen by tummy time, and I'm nearly starved."

An elastic appetite that snaps back and hits you in the solar plexus is just as bad as an elastic conscience that snaps back and hits you in the soul. It is hard thing for some of us to keep in step with the universe. The universe is always getting out of step.

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Editorial

The Church and Its Youth

Leaders of youth are pretty well agreed that any religion, if it is to win and hold its young people today, must evidence in significant measure the following qualities or characteristics:

1. It must be affirmative, positive, creative, rather than negative; merely a denial of life or an obstruction to legitimate and happy self-expression.
2. It must be intelligent, frank, and realistic about the issues of life; about those problems which are continually being raised in the minds of youth by the impact of modern life upon them.
3. It must evidence the courage of its convictions by moving out in harmony with such toward the solution of some of the major problems of society such as war, intemperance, divorce, social injustice.
4. It must become the actual possession of youth itself through genuine religious experience. The experience and tasks alike of religion must be shared. In the words of another, "Youth needs to be led from the mere discussion of religion to the genuine experience of religion."

The church program for young people as outlined elsewhere in these pages constitutes a sincere effort to move out in harmony with these principles. We believe that it will be definitely helpful, for example, for our young people:

To know their church, its origin, history, teachings, purpose, organization. In the language of youth, to know what it is all about.

To share as members of the church in the costs of its endeavor through disciplining themselves in harmony with its laws; through holding themselves in obedience to the will of God.

To catch something of the world vision of the church—its sense of divine commission, its passion for human souls. To know and to tell the story it has for the nations. To win men to Christ.

To confront and share in the solution of some of the larger problems of social relationships, such as creative use of leisure time, the Christian approach to marriage, and the positive achievement of peace and social justice. In a word, to move out intelligently and cooperatively with God and man in the building of a new social order—the Kingdom of God.

In planning, supervising and conducting such a program for young people careful consideration must be given to:

The preparation and selection of courses of study and the discovery, training and enlistment of teachers and leaders.

The ways and means of sharing worship experiences with youth. This involves providing suitable worship material, improvement and understanding in the technique of worship, beautifying the administration of the ordinances of the church, and vitalizing all the processes of Christian fellowship.

The actual sharing of the creative work of the church with our youth so that they may be made to sense keenly the devotion, sacrificial service, allegiance to ideals and high quality of craftsmanship required in its tasks.

The furnishing of such intelligent and spiritual understanding and leadership is primarily a task of the church, of its officers and its priesthood, and cannot and must not be delegated. Such a program must in no sense be considered a side issue or be left to the supervision of organizations more or less separate or independent from the divinely established administrative machinery of the church.

The program outlined in these pages for 1937 is in harmony with the above principles and pointed towards such objectives. We realize that we have as yet a long way to go. We are proud of the progress we have made in 1936. We call upon church officers in districts and branches to give this program early and sustained attention. We urge them to make this program a definite part of their total program and to give diligent attention to the discovering of ways and means of sharing with their young people the fellowship and creative activities involved in carrying forward the work of the church.

Our young people must find their fullest self-realization in and through the church but this will be possible only as they are permitted and encouraged to become wholly identified with their elders and with God in the creative work of building His Kingdom.

F. M. McD.

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A Good Beginning

The *Saints' Herald* for May 19, 1936, contained the official announcement of the launching of the Debt Payment Program. The *Herald* for June 2 called upon the young people of the church to adopt as one of their major projects the slogan, "Keep the Law—Pay the Debt." At that time an objective of $70,000 was set as a reasonable amount for the young people (ages 13 to 24 inclusive) to raise as their share of the total church budget.

It is somewhat difficult to ascertain the extent to which the young people have measured up to this challenge. The Presiding Bishop's office has not been able to tabulate separately the amount of tithes and offerings paid in by the young people during the year. The only measure we have is found on the dedication-forecast cards.

Here we find that 1,166 young people (ages 13 to 24) filled out and handed in their dedication-forecast cards (between June 7 and November 30). These cards indicated a total amount forecast of $9,369.06, or about nine dollars per person. Up to November 30, these same young people had paid in on their cards $5,483.70, or approximately five dollars per person.

It will seem at first glance that this is a small percentage of our objective, but the Bishop's office just now informs me that a large number of young people are making contributions regularly who haven't used the dedication-forecast card. It should be said, too, that most of the district organizations for young people were set up in the late summer and early fall, and only at that time were they able to officially adopt this as one of their projects. At most these districts had but two or three months in which to promote this effort.

It may be of interest to the young people and their leaders to know the ten highest districts in the entire church, measured by the percentage of young people filing dedication-forecast cards. Listed in order these are: Arkansas, Holden, Northwest Ohio, Columbia, Southern Indiana, Southern Missouri, Central Nebraska, Western Montana, Western Colorado, Central Oklahoma.

The average number of young people for these ten districts filing cards was thirteen per cent. This is, under the circumstances, a good beginning.

For 1937 we are able to get off at the crack of the gun. We are convinced that the showing will be far different at the close of the year. We are hereby challenging the above ten districts to multiply by five their percentages. Other districts not listed will have to do even better if they are to carry their share.

District leaders should then approach district officers with a view to learning the district quota for the new year. Dividing this quota by eight will give each district organization of young people a mark to shoot at in their contributions. Another legitimate goal would be one hundred per cent of the young people filling out and handing in their dedication-forecast cards. Here is a real challenge and opportunity for our young people. How about it?

F. M. McD.

Our Share—And a Little More

Every letter and every communication of news printed in the *Herald* is a testimony of God's guidance and blessings bestowed upon his people. Some of these reports come from large congregations, others from smaller groups, and still others from isolated members. But the message of all is the same, in effect it is: The Lord is with us, he is blessing our efforts.

How greatly do the Saints need to keep up their courage, to be cheerful, and to obey the Master. The wonderful promise of Jesus: "Where two or three are gathered together in my name, there am I in the midst of them," is as true today as it was when it was uttered centuries ago. In the face of this, we really have not the right, because we are few in number or because some of our group are indifferent, to pass up our own responsibilities. Instead, we should strive to do our share—*and a little more.*

There is in Iowa a young teacher teaching her first term of school. She has three pupils, but undaunted by the smallness of her school, the young woman set to work. And under her leadership a creditable Christmas program, one thoroughly enjoyed by the whole community, was given. With three pupils—and one of them is a very shy girl who almost never takes part in public programs—the teacher presented in drama form the Nativity, the story of the birth of Christ. Another young Latter Day Saint woman teaching in an isolated part of northwestern Colorado, also has only three pupils, one a beginner, the other two in the eighth grade. They also gave a fine Christmas program, one of the principal events of the holiday season for that neighborhood.

Can we as Saints of God afford to do less than these young day-school teachers?

Of course life brings its discouragements and its dark times to us. As Saints we should not expect to be permitted to avoid them. Burdens and cares will weigh us down. Some who call themselves our friends will prove untrustworthy. Worries will beset us. Our plans will not always work. Real grief and suffering may invade our lives. Our home

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Thoughts for Today

Kidnaping is rightly described by one eminent radio commentator as "the most cowardly and cruel of all crimes." It is needless here to go into the case of little Charles Mattson, who was taken from his home, brutally beaten, assaulted, and finally murdered by a pervert criminal. The case teaches some lessons which need comment.

Some super-patriots criticized Lindbergh for leaving the country. He gave one son to our country's maniacs. That was more than enough. This case makes it appear he knew what he was doing when he left. Do we demand yet more sacrifices of our country's children and their parents? Are our vanity and incompetence not yet satisfied?

Capital Punishment is an unfortunate term. It smacks of revenge. The removal of criminals by death is not revenge. It is simply the protection of society; it is cleansing society of dangerous elements that cannot be assimilated, reformed, adjusted, nor safely detained. The criminally insane are often more dangerous than other criminals. It is the belief of this writer they should be removed from society by as easy imposition of death as possible. But they should be definitely removed. It is the only safe and final means of disposing of them. There are more normal people than can be given adequate care; we do not need citizens so badly that we must save these dangerous characters. It is a waste of society's resources to preserve them, and they are always breaking out. Death should be reserved, however, for those who are apparently hopeless of reform or cure.

Sentimentalists will probably arise to protest, if the murderer of the Mattson boy is caught, and try to save his life. The "sob sister" has exerted too great an influence in saving dangerous criminals from execution, and often gets his satisfaction in a great deal of undeserved publicity. There is too much sympathy for criminals in this country, and too little for victims—both the real victims now and the potential victims of the future. We need to be practical about our criminal classes; if they can be cured or restored to useful citizenship, it is well to keep them. If not, they should be disposed of in as painless a manner as possible.

Sterilization is a much needed measure for preventing the criminal and mentally deficient from producing the large number of degenerate children they give to society. Something is needed to keep the social sewers from turning a stream of pollution back into the main currents of our society. Psychologists have known for a generation that certain degenerate families have furnished hundreds and thousands of criminals that have filled our jails and asylums, have brought death to countless innocent persons, and have cost the country millions of dollars to keep them. They aren't worth the trouble. Sterilization of the unfit, and capital destruction for the incorrigibly criminal would dry up this stream of social poison to a large extent. Once more, the "sob sister" will oppose this, for sentimental reasons.

Political Spoilsmen so often are in charge of asylums and detention homes that they fail to give society the protection they were established to afford. Parole so often means simply that habitual criminals are released to prey on society again. Crimes of violence are often committed by people who have bad records, numbers of paroles, and instances where lenience toward them was simply a crime against society, perpetrated by agencies of government that fail to protect the people that support them.

Law and Order are difficult to maintain in so large a country, where it is impossible to maintain effective police protection over large and sparsely settled areas of territory. It is of no use to compare our law enforcement in this country with that in England, where justice is made effective because of a consolidated population, complete police coverage of the land, long years of tradition and respect for law. But we should remember that in Canada, where population is more scattered than it is here in the States, they enforce the law. We could do much better in this country than we do.

The above statements represent the views of only one member of the editorial force. They are personal opinions based on reading and thought of the past fifteen years. They are not set out here to represent any other than the undersigned.

Probably others will differ strongly from these opinions. If some who disagree care to write their views, we shall be glad to consider them for publication. We shall expect writers, however, to put their views in good form, and to observe the ordinary etiquette of calm discussion. L. L.

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branches may not seem to be making the progress we should like to see. Oh, there are many things that may go wrong and hurt and hinder! But the important issue is: Are we, each one of us, doing our share and a little more?

As we work each day, striving to be true followers of the Master, trying to help and do and be thankful and glad, let us remind ourselves and those about us of Jesus' own words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." L. B. M.

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The Inner Life

That "Awful Temper" and How to Control It

Perhaps you are acquainted with some person who has achieved a reputation for an "awful temper." Perhaps you are a person who takes pride in the possession of such a temper, and who, on various occasions, puts on a show of anger that sends people scattering away from you until the storm is over. Afterwards, cooled down, you are somewhat ashamed of yourself, but you feel relieved, and are grateful to your neighbors that they didn't take too seriously some of the things you said.

Have you ever thought through this matter of a bad temper? Have you calculated its costs? Have you measured the consequences? Is it worth while?

One man, when he joined the church, decided his bad temper was not a thing he could carry into his church life. Ordinarily mild and kind, his temper was likely at times to turn him into a raging fury. He decided to conquer it. Twenty years later he felt that he had it under control. Today, in his ripest years, nothing can provoke him, nothing shake his calm. He has complete control of himself—a control which the gospel has helped him acquire.

When the writer was yet in early childhood, and before a bad temper had opportunity to show itself, he was given a spiritual experience that showed him the evil origin and the destructive effects of uncontrolled wrath. He was shown that anger is a powerful weapon with which the enemy of souls destroys us. Time came when the lesson was needed. The problem is far from being solved, but the gospel, again, has greatly helped.

It must be remembered that an uncontrolled temper is an enemy within. It places the emotions in control at a time when intelligence should be sharpest and experience should be called on as a judge to govern our acts. A temper does not make you strong, even though it may make you think so; it makes you weak when you need to be strong.

What Anger Does

Anger consumes enormous amounts of nervous energy. It costs you a great deal to yield to it. Men have become weak and even ill after a fit of temper; some have burst a blood vessel and died in extreme rage.

Anger makes you ridiculous in the sight of your neighbors. They will regard you as a queer and unstable person. It is only a step from abnormal anger to insanity.

Anger loses friends. It lashes out against those who love you, hurts, and destroys. It hurts those you love.

Anger hurts your reputation and limits your opportunity. The news of it has a way of getting around. People won't tell you why, but you simply find yourself failing to make connections with the better chances in life.

Moreover, anger tends to become a habit. It develops a pattern of reaction that is easier to follow next time. In fact, you will find it difficult *not* to follow the pattern, once it is established. A habit of calmness is much better.

Causes of Temper

Where bad temper is caused—as in some cases it is—by nervousness, ill health, or improper functioning of some of the glands that affect personality, the person who suffers from it should go to a physician or specialist and follow the treatment prescribed faithfully. But where physical health is good, the trouble may be simply a lack of discipline or self-control, and may be corrected at home.

How to Use a Temper

Let us suppose you have a temper. What shall you do with it? Here are some suggestions that have been useful:

1. Since anger costs so much, determine to use it only on great things. Not on little or personal things. Be like Paul who said, "We wrestle not against flesh and blood, but against principalities . . . powers . . . rulers of darkness in this world . . . spiritual wickedness in high places." Those who become angry and fight on every little occasion have no reserve of power when the great crises come. They often fight and are often whipped. The toughest warriors are mild men roused to battle in a supreme cause.

2. When you are angry in a great cause, be sure your reason rules. Keep cool. Anger, under control, is power. Out of control, it is weakness. Temper alone is like a firecracker. Restrained, it is like a rifle shot. No matter how you feel, hold your temper and use the calmest deliberation you can.

3. Don't be angry often. It discredits you, disperses your powers, weakens you. Save this kind of power for the times of real need.

4. Remember that wrath makes you miserable, unhappy. There are many things too little to need this power. They are not worth the nervous energy. If you don't like them, simply dismiss them from your mind. This sounds difficult, especially if you are working with your hands, leaving your mind free. Get a task that absorbs your complete attention. Give everything you have to it. Soon the irritation will be gone, and you will feel happier and better.

L. L.

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Three Major Approaches to Life

By Noble H. Kelley, Ph. D.

The Human Quest

There is an agelong human quest. Generation after generation it moves on, seeking anew the way of life. In times of accelerated and significant change, when the old ways are breaking up and the new are but dimly discerned, men become unusually concerned as to who shall give direction to the way ahead. In a recent editorial an opinion was expressed that scientists ought to constitute the leadership of the state. This is not surprising in an age when science enjoys unprecedented prestige. It is well to remember, however, that Plato in the fourth century B. C. proposed that the social order ought to be governed by philosophers. Greece at the time was in the throes of confusing change. And in the Middle Ages the pattern of human life was controlled by the then dominant social institution, the Christian church. These three agencies of control, the scientific, the philosophical and the religious, actually represent the three major approaches that man has made to an understanding of the universe in which he lives. Long centuries ago he found himself in a world of mystery, a world that he little understood. But the quest for understanding has been an eternal human quest. Man seeks to know and to understand because he also quests for life and for life more abundant. The philosophical and the religious represent the earliest approaches in the quest, the scientific appearing at the beginning of the modern era. This discussion will attempt a brief critical inquiry into the nature of science, philosophy and religion. It will seek to define the province of each and to set forth those major characteristics that differentiate one from another.

Science

As indicated above, science, philosophy and religion are three systematic efforts on the part of man to understand himself and the world in which he lives. These systematic efforts arise from a practical need: namely, to make the world in which he lives a home. He would understand that he might give direction and control to the events in which he moves, and lives and has his being. Let us first inquire into the nature of science. Science is itself a method of inquiry. It seeks to know and to explain the real universe in which we live. Basic to all scientific inquiry is the fundamental postulate that the world of nature is orderly and that the mind of man is rational. That is, the human mind has in its own right the capacity for insight into the orderliness of reality. Because the world to be investigated is too vast and too complex, there can be no one comprehensive science. Hence we have several separate sciences. These may be classified under three major headings: the physical, the biological, and the social. The first task of any individual science is to mark off and to delimit that particular area of knowledge that it will attempt to illuminate. While any one science is limited, the fields of knowledge open to scientific inquiry are not limited. Having marked off its boundaries, each science then selects that particular methodology that will enable it to get at the facts. Whatever the method selected, all significant factors bearing on the problem must be under adequate control. And the procedure must be accurately described so that anyone may repeat it and obtain the same results. Science grows as it collects facts. But there then remains the task of any science to organize the collected facts into a systematic and meaningful picture. In other words, the quest of science is for truth. Its findings may be considered as truth because they are objective. And they are objective because they are agreed upon and accepted by authorities in the field. This in the final analysis is the only criterion for truth. The end of science is truth, and the scientific method the only gateway to true understanding. We are here reminded of the words of Jesus: "Know the truth, and the truth shall make you free."

Philosophy

Philosophy, like science, is a method of inquiry. Its quest, however, is not for truth, but rather for meaning and wisdom. The first phase of this method is that of critical and logical analysis. It inquires into the logical consistency of science, religion, etc., and penetrates those realms of reality that have not as yet been (and perhaps never can be) approached by the scientific method. Following rigorous critical analysis, the second phase of philosophical method is that of synthesis. Philosophy gathers the truths of science and the results of critical inquiry into all phases of reality and attempts to organize and integrate these into a meaningful interpretation of existence. Let us consider an illustration that will differentiate philosophy from science. Today in the world there are three contending systems of government: democracy, communism and fascism. Democracy emphasizes freedom, and communism and fascism promise security. Now it would be possible to scientifically determine to what extent each of these systems actually contributes to freedom or security. That is a problem for science to answer. But when we ask, "What do we prefer, freedom or security or both?" we have then a problem in philosophy. Science

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with its aims and methodology can never answer this question. For here we are not seeking truth; we are seeking wisdom and evaluation. Here we are touching the soul hungerings of man. Well might Solomon have written: "Get wisdom: and with all thy getting get understanding." Like science, philosophy arises from practical need; namely, for wisdom and evaluation that will give meaning and direction to life.

Religion

If science gives us truth, and philosophy wisdom, what then is the province of religion? In a previous dissertation[1] I indicated that religion was concerned with life in direction in terms of a certain perspective of values. Religion is devotion to value. There are three aspects to this devotion: the conservation, the creation and the sharing of values. A value is that for which men struggle and sometimes are willing to die. They may seek to preserve it, to create it or to share it. Values represent the supreme human wants; they are what men consider to be most worth while. Thus we see that religion is not only based on human needs, but is concerned as to the direction that human needs shall take in finding their realization and satisfaction. Religion is deeply rooted in human experience. Its field is human behavior. Its problems lie in the formulation of a systematic ordering of human values and the re-directing of life in terms of these values. Because religion is devotion to value it is also devotion to God. For the highest common values are backed up and guaranteed by the very character of the universe itself. Religion cannot well do without philosophy and science. In the formulation of its objectives religion must resort to the philosophical method of inquiry. There is no other possible means to arrive at a system of values. This method gives us order, meaning and wisdom. In the attainment of a methodology for the realization of its goals, religion must rely on the scientific method. Science can never answer problems of intrinsic value, but its method can determine which of many techniques possible are most effective in the attainment of the goals of religion.

Integration

There need be no conflict between religion and science. Each has its peculiar function in the quest of man for more abundant life. Conflict does arise, however, when religion assumes that there are in the universe supernatural forces as contrasted with the natural forces which science investigates. Science postulates one world of reality, which is orderly, consistent and rational. Science insists that events are neither accidents nor expressions of the whims of the gods. They are, on the other hand, meaningful and orderly and possible of ultimate explanation through scientific inquiry. If religion insists on supernatural forces then there is introduced an irreconcilable dichotomy that can never be brought together. This thesis supports the view that religion deals with the same world as does science and philosophy, the world of natural forces. Such a view permits the integration of these three major approaches to life in a world that is common to all of us. Science cannot get along without philosophy, nor philosophy without science. And when religion keeps to its own province, the realm of human values, both science and philosophy become its servants. Jesus once said, "A man, seeking goodly pearls, when he had found one pearl of great price, went and sold all that he had, and bought it."

Let us now return to the question that prompted this discussion. Who should govern the state? First of all, our leadership should be religious, in that it should be devoted to the preservation, the creation and the more equitable sharing of the values of life. It should recognize that all human institutions are but means to a common goal—more abundant life for all. Our leaders should also be philosophers, in that their judgments should emerge from a sharing and an ordering of the wisdom of many minds and of many generations. Logical, critical analysis is an indispensable tool. They should appreciate, too, the value and function of the scientific method as the only road to the truth about the facts of life. The goals or ends of life are philosophically determined. The truth or falsehood of means to these ends can only be tested by the method of experimentation.

(The author is a church member who has spent considerable time at the University of Iowa, at which institution his degree was conferred. "Herald" readers have enjoyed his contributions and we are pleased to present another of his articles.—Editors.)

All that a man has will he give for right relations with his mates. All that he has will he give for an erect demeanor in every company and on each occasion. He aims at such things as his neighbors prize, and gives his days and nights, his talents and his heart, to strike a good stroke, to acquit himself in all men's sight as a man.—Ralph Waldo Emerson, in *"New England Reformers."*

[1]The *Saints' Herald,* March 3, 1936, page 265.

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Preparing for One's Own Stewardship

By Earl R. Curry

What a tremendous work this people have to do in the building of a material Zion!—a material Zion which shall express in everyday affairs the beauty and the glory of Christ's teachings! As a vital part of the whole, an economic Zion of such high order as to cause the exclamation, "Out of Zion, the perfection of beauty, God hath shined."

It does seem that so far our doing something about it has been of all too nebulous a character. Judging from our accomplishments to date, we really have not come to grips with the problem. Moreover, in the days ahead, we cannot go out on highways leading Zionward and "hitch-hike" our way to that good land. If the goal achieved is to be enjoyed and appreciated, it must be the result of our own sacrificial effort. Greater measures of consecration are therefore now necessary, not hazily to an often indefinite ideal, but rather a deeply intelligent consecration to a great objective, by seeing our part in the whole, the part that we individually can do.

Broadly, in the sense of this discussion, stewardship is the business or employment by which we earn our living and provide for the material needs of the Saints in the gathering places. If we gather we must earn our living. If we gain that livelihood in one of the neighboring industries of the world, we are subject to the evils inherent in the present system, and we may as well remain where we are. How can Zion be independent above all creatures beneath the celestial world, if we do not stand on our own feet in these matters?

Elemental Factors of the Problem

First and foremost, of course, our spiritual contacts must have resulted in transformed character. We must not merely have been emotionally stirred, but stirred to Godlike action. We must at least be on our way to becoming an endowed people. It is true that Zion cannot be redeemed materially unless it is redeemed spiritually, and it is also true that Zion cannot be redeemed spiritually unless it is redeemed materially. The "Brotherhood of Man" is not concerned with words and ideals alone, nor with the Sabbath day alone but with all of life!

In order for us now to proceed further along in the good way, our moments of spiritual exaltation must result in some inspired and definite thinking. A leadership and a people must now arise who can take the beautiful ideals of Zion and translate them into flesh and blood human enterprises.

What are the basic factors fundamental in preparation for one's own stewardship? Briefly some of them are:

(1) We must first see definitely what stewardships will be required in our godly communities. Incidentally it costs to see. What a predicament we would be in if every man desiring to become a real Zion builder should prepare himself as a carpenter. It is evident that there must be a balance of one occupation against another, if every man is to be fully employed, and if we are to avoid a continuous and disconcerting series of economic log-jams. In view of undesirable aspects of present-day economic experience, and especially in view of prophetic prediction that increasingly times of the end will be tempestuous times, it is required that we build communities which are as nearly self-sustaining as possible.

It would therefore seem necessary to carry through a study seeking to discover what industries and occupations we should aim to have and also their order of importance. On a basis of a certain number of people, say one thousand, approximately how many should do this and how many should do that? In general we can start with the assumption that the standards of life should not be lower than the present, but probably somewhat simplified. Then we readily perceive that our conclusions must be based on reliable statistical data. That data is found in the Abstract of the Census of Industries and Occupations of the United States, published every few years by the Government. Keen discernment of values, implemented with a slide rule, bring quickly to light some valuable approximations. It does not seem advisable to include that detail in this discussion, but the general thought of this paragraph is included only as indicating one method of seeing what the industrial and occupational needs of Zion are likely to be. The general executive will need to comprehend these matters in detail, but it will probably suffice for the ordinary Saint who may be interested to get this book from the library for general study, earnestly the while seeking divine guidance.

(2) Next we should attempt to discover our individual desires and talents, and their relation to total needs. Discussion of these matters with church leaders, broad reading and understanding of life about us, tours of observation and inspection of methods, processes and products, are means to help us find ourselves. Moreover, in this as in deeply spiritual things the Lord is anxious to guide all who reverently seek his guidance, desiring to consecrate *all* of their life to the kingdom of God and the "Brotherhood of Man."

(3) Objectives must be set up and abilities

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trained. The reason enormous masses of people accomplish so little of lasting value in life is that they consecrate themselves to so little. Zion will not be organized like an army in which the few move the many like so many pawns. Rather it will consist of converted souls who have themselves set up definite goals and in intelligent cooperation with leadership move forward. Earnest effort consistently exercised in a definite direction can accomplish wonders. The objectives we set up may perhaps be to develop a zionic industry, to become a consecrated professional man or woman, to train our hands and mind in the many forms of business, agriculture, or mechanical work, to prepare for super-homekeeping, and whatnot. I know a man who year after year is making himself a poultry expert. He is getting the knowledge. He and his wife are both working with untiring energy to get together the necessary means. Not only that, but he is slowly getting others to see his idea, looking ahead to the time when several individual producers can work together cooperatively to much better advantage in buying and selling. One of these days he will *have* a stewardship that will provide foods, in one of our gathering communities.

There must be an increasing realization that we are individually responsible to undertake such projects as are suitable to our talents and powers, which we can consecrate to righteous living together.

This kind of effort I am advocating is not the path of least resistance. It may mean years of study, years of struggle under sometimes almost unbearable handicaps, years until others have confidence enough to assist. But out of it all will come powers of mind and character as well as the wisdom of experience, finally resulting in the establishment of every necessary stewardship. Oh, for a generation of rugged, red-blooded, reverent, spiritually intelligent pioneers who are not afraid to step out across the frontiers, and, divinely guided, move toward the promised land. Certainly, he who undertakes nothing has nothing for a goal, will have his reward in nothing.

(4) Saving for one's own stewardship. Sometimes variations of a pernicious idea have lulled many to gross carelessness. Some dream that the general church, or Israel from the north, or some as yet unconverted Lamanite made rich by oil, or some fabulously wealthy person will set us all up in a stewardship or give us an inheritance. Of all foolish ideas that ever misled men this is one of the silliest. In the very nature of things each must work for his part and place.

Emphatically, then, part of getting ready is saving money. He who spends his total income year in and out is not wise. It will take real money to establish the various agricultural and industrial enterprises the gathering communities must have. We ought to bear in mind that our doctrine of consecration of surplus is illogical and unreasonable unless there also be a sharing of risk. In this day when it is said that a large mail order company catalogue advertises some thirty thousand different useful articles, it takes real carefulness to so husband our resources that a reserve and ear-marked fund may be set up. Nevertheless it is written that "both in private and public expenditures" the Saints should "carry into active exercise the principle of sacrifice and repression of unnecessary wants."

Stewardships may be held individually or jointly. Under the providence of God some must make special effort and sacrifice to establish them—those of means and abilities. But in many enterprises the savings of the many must assist, and those who so assist will be truly setting up a stewardship for themselves and in most cases should find their employment therein. In this short season of prosperity we ought to be frugal.

A Few General Aspects of the Problem

(1) All that has been said in the above is not intended to convey the thought that Zion will be a product of human intelligence alone. One of the most blessed promises of the Scriptures is that of spiritual guidance into an ever-increasing comprehension of the truth. Yet, we must always bear in mind that no pilot can guide a ship that is not moving. Neither can the Lord through his Spirit guide those who are standing still. He can only open the fountains of everlasting truth to those who *will* to find. Minds can only become radiant with that which is his glory as they whole-heartedly consecrate themselves to projects which express his high purposes. There are infinite resources of understanding and enlightenment as yet untouched, but they can only be opened to those who are truly "laborers together with God."

(2) The time is undoubtedly at hand when we shall need experts to teach the Saints along these lines. Just as some schools have courses in vocational guidance so it would seem that we could develop courses which would be helpful to those who desire to prepare for practical stewardships. Those who in time will advise along these lines may or may not be bishops, but of course will work heartily with the bishopric. Many such advisors will be needed.

(3) Finally, as more and more catch the vision

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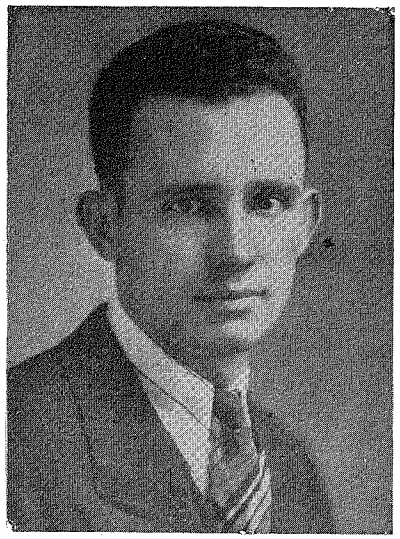
Teacher Training at Graceland

The Instructor's Viewpoint

By A. R. GILBERT

Have you ever had an operation? Neither have I, but it is a safe guess that none of us would wish to submit his appendix to a high school graduate who had taken only a short course in surgery.



A. R. GILBERT

Yet this is almost exactly what we have done with our children. Even now, in many of our states, high school graduates may secure teacher's certificates entitling them to preside over the school-room education of the children of a community. This situation is rapidly changing. We are beginning to consider our children as precious as our livers. The crying demand is for a "profession" of teaching.

Graceland College subscribes to this "professional" view toward the training of teachers. Technical training in teaching should be given only to persons who have developed a rather mature insight into our social structure and a broad understanding and sympathy for people. The requirements for teaching are more nearly like those for medicine than those for ditch-digging, automobile repairing, or beauty operating. A prospective doctor must study in college for from two to four years before he is permitted to begin his training in medicine. Strange as it may seem, many people consider it a hardship upon the young people of our country to ask them to make a similar preparation for entering the field of teaching.

Most states, at the present time, require two years of college preparation for a high type teacher's certificate. Graceland prepares students to teach under the authority of these certificates.

Graceland students may qualify to teach in many states, but the largest number of graduates are to be found in Iowa, Missouri, and Illinois. These teachers going out from Graceland have received a "Christianized" training. They understand the importance and value of a personality. To them, a child is more than "something to which reading, writing, and arithmetic must be taught."

We want Graceland to be a college where the best young people of the church meet each other and start their professional training. If you anticipate becoming a teacher, plan to study with others of your profession and enlarge your circle of friends at Graceland College.

The Student's Viewpoint

By EVELINE BURGESS

"Are all people biased?"
"Where is language kept? How did it get there?"
"Is it possible for practice to make some reactions poorer?"

It sounds interesting, doesn't it? Did you ever stop to think why you went to school? The accusation is often made that education is expensive and impractical; that students learn a great many theories and very little that will be of real service to them in leading a useful and remunerative existence.

A. R. Gilbert, head of the Teacher Training (Education) Department of Graceland, emphasizes to his students that education is useful only as it contributes to living, that only insofar as the process actually helps one to live a more abundant life is it valuable. From a practical, human standpoint, he urges the significance of education in paving the way for a satisfactory, well-balanced life-program.

The prospective teacher begins with a course in educational theory, listed as "The Introduction to Education." Discussions are thought-provoking. Questions run the gamut of educational theory. Mr. Gilbert does not ask for a recitation of facts in answer to his questions. He demands, rather, that the student shall reason well for himself. His classes are open to tolerant, intelligent discussion. Topics include: "Man thinks with his experience, not with his brains." "Are all men born free and equal?" Lectures touch upon such subjects as man's original and human nature, and the influence of his environment on the learning process. The class meets once a week without the instructor, in a discussion group.

The student goes on to the study of classroom problems, such as discipline and grading. Methods for teaching reading, writing, arithmetic, geography, etc., are analyzed, discussed and demonstrated.

The teacher training student may be observed reading nursery rhymes aloud, perusing books for children, reading myths, familiarizing himself with the better-known fairy tales, in the study of children's literature.

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"That You May Not Be Deceived"

By Hubert Case

Concerning church leadership, one safe rule given of God is very plain. *Doctrine and Covenants* 43: 1, 2, states: "O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

Continuing in paragraph 3 of section 42, we are admonished how to teach the law and govern the church.

Again in section 104: 18: "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner": etc.

The promises in all three books should settle this matter with every believer in the angel's message. "Let God be true though every man be made a liar," says John, the beloved disciple.

Why be deceived by following any leader except *the one clearly* pointed out in the law of the Lord, and he must *"teach those revelations,"* etc. "In a word of consolation to scattered Saints everywhere" the late Joseph Smith said, "In the name of Israel's God, I call upon scattered Israel to rally to the standard." It seems fitting just now to remind all scattered Saints to come home, return to the true sheepfold and engage in the very wonderful work of building the Zion of God.

Meeting Infidelity

By Elder F. G. Pitt

Soon after uniting with the church in Plano, Illinois, I was engaged in carpenter work at the Harvester Shops in that city. The president of the company and most of the leading men were infidels.

One morning, as I was passing through the shop, one of these leading men stopped me and said, "Mr. Pitt, what is the foundation of your religion?"

I unhesitatingly answered, "Faith."

He replied, "I thought so, you can never catch me on that hook," and passed on.

A few minutes later I met this man again. I said to him, "Mr. Stewart, I wonder if you caught my meaning when I said faith was the foundation of our religion? What do you understand the term *faith* to mean?"

"Why, faith is trying to believe something that your reason tells you is not true."

"That is not the kind of faith that I had reference to. Faith is defined as the assurance of things hoped for, the evidence of things not seen. I believe the gospel because I am assured by the evidence supporting it that it is true. Is that not reasonable? No one can find fault with that kind of faith, can they?"

He made no reply and passed on. My experience is, true faith is able to successfully meet every opposition, hence I believe the statement, "that without faith it is impossible to please God."

Upon another occasion the foreman engaged me in conversation upon my religion and I finally felt to bear my testimony as to the truth of our work and told him that I knew it was true.

Then he exclaimed, "If that is true, and I ever have to face the Almighty, I will tell him that he is unjust, because he gave you this knowledge and denied it to me."

I said to him, "Mr. Fields, let us look at this in a reasonable light. You have a daughter, and I have a daughter. Your daughter perhaps is skilled in music. But my daughter knows nothing about music. Do you think that my daughter would be justified in accusing God of being unjust because your daughter had a knowledge of music, and she had none?"

"No," he replied, "because my daughter obtained this knowledge by hard work and study, which your daughter failed to do."

I replied, "The same principle applies in religion. You have been reading infidel works, which have caused you to doubt. If you had made the same effort in understanding the truth, you would have

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter Mary Audentia Smith Anderson

Chapter 36 Continued—

The committee in charge had accepted an offer from the Town Council of Missouri Valley to occupy the fairgrounds, near the city. With all necessary appliances, water, and police service, this was offered free of charge, together with a promise of help with the expenses of running the Reunion—a very liberal offer indeed. The grounds were circular in shape with a fence surrounding and proved to be very well adapted for our purpose, the long, lane-like entrance being close to the city.

Missouri Valley was a railway town exclusively, where several roads crossed, and, as usual to such localities, had quite a "fighting population" and an open sale for intoxicants. We had been warned that some feeling existed against our holding a Reunion there, and so we had made some special arrangements with the officials of the town for police assistance. Brethren Charles Derry and J. M. Baker were associated with me in presiding over the sessions.

Two notable incidents mark this Reunion. One was the heavy rain which, because the grounds were level, gave us a very sloppy, slippery, and disagreeable footing for a number of days. The buildings of the fairgrounds and the tents provided gave us ample protection overhead, and everybody was good-natured and did not allow this unfavorable condition to disturb the spirit of unanimity which prevailed.

The other incident had to do with an experience which called our moral courage and the strength of the officers of the law into play against a threatening interruption. Having been in the city on an errand, I was returning to the grounds when I found a little coterie of persons, headed by a roistering, smoking individual—evidently pretty deep "in his cups"—who was telling the gateman what they intended to do to those "damned Mormons" and their meetings. I listened awhile and then, passing through the gate, asked the keeper if he knew who this blustering man was. He did. Turning to the loud-voiced leader I said:

"Sir, I am the presiding officer, the Elder in charge of these religious services. Just what is it you propose to do?"

With a sneer and a bit of swearing, he made a very disparaging remark about me and my services.

Looking at him steadily I said, "The laws of this State authorize the officer in charge of a religious meeting to arrest any person attending such services who by any sort of misconduct disturbs the quiet and peace of those meetings; and I warn you, sir, that you will not be permitted to stay on these grounds and use such language as you have just uttered in my presence. Neither will you nor your associates be allowed to gather in any drinking or disorderly bout near enough to disturb us in our worship."

He tried to bluster a bit and said something about being a citizen and that he proposed to go where he pleased and to say and do as he pleased when he got there. I just quietly instructed the gateman not to admit him or any such crowd of roisterers as he had with him, adding that I would telephone to the city at once and marshals would be sent out to assist our constables in preserving the peace of the camp.

At this, our friend with the long cigar in his mouth grew a little thoughtful and soon admitted that he had perhaps talked too much and too loud, with which, and a half-contemptuous smile, he turned and went his way back to the city. Elder Baker notified the marshal of this threatened invasion of our peace, and we were after that gratified by the constant presence of two officers deputized for the occasion and wearing the star badge of their authority to see that we were not disturbed.

Once an omnibus load of gaily-dressed women came in, between services, and parked their conveyance up near the stand where they could see and hear all they wished and yet entertain a coterie of admirers gathered about their equipage. The rules of the grounds prohibited vehicles from being that close to the pulpit, and I had theirs removed which of course displeased the occupants very much. Not being religiously inclined, they went away, doubtless with anathemas in their hearts if not upon their painted lips.

The laws of the State of Iowa are very favorable to church denominations in protecting their rights to enjoy undisturbed their religious services. This experience of holding a Reunion in the fairgrounds at Missouri Valley, however, was not deemed such a success that it was ever repeated, to my knowledge.

Among the Branches

A dedication of a church building at Pisgah some miles east or northeast of Mondamin, Iowa, was scheduled to follow closely this Reunion, and I was invited to attend and assist in the ceremonies. I was met in Mondamin by Brother W. H. Stewart of that place and there filled an engagement or two. The dedication at Pisgah occurred on Sunday, October 6, the small building erected through the devoted efforts of the small group of Saints in the locality being duly consecrated to the Lord. The weather just previous had been very stormy, and we waded into the little settlement through some pretty deep waters. This was indeed a wet reception though we did not allow it to "wet-blanket" the services, and they passed off very satisfactory. Brother Joseph Lane was one of the active Saints there, which was also the home of the Van Eatons—daughter and son-in-law of Brother Charles Derry.

The dedication occurred in the forenoon, and that evening I preached again in Mondamin, leaving on Monday morning for Council Bluffs. There I was the overnight guest of Brother Calvin A. Beebe. Taking train next day, at Hastings, Iowa, I was joined by Brother Thomas A. Hougas, then General Superintendent of the Sunday School Association, and in his company proceeded towards our destination. We paused overnight at Peoria, Illinois, and reaching Wirt, Indiana, the following day.

Brother Hougas was an excellent singer. There were not many passengers on the train after leaving Indianapolis, and after our lunch, we got out our *Hymnals* and amused ourselves by singing some of our church songs. At Wirt we were met by young M. R. Scott, Jr., who was then presiding over the little Branch, and by him taken to his house. They were a very hospitable family, the home being crowded—as for that matter was every house in the vicinity in which our people dwelt.

As a class they were not very well off; there had been lots of dry weather and the crops were poor. Indeed the whole country thereabout looked ragged and broken, so that I did not wonder that they had difficulty in wresting a comfortable living from the soil.

There was considerable sickness among them and before I left I thought I discovered one of the causes therefor. I had been going pretty steadily through the summer and autumn seasons and found I was very early worn out which might have accounted for a part of my susceptibility to conditions. When Sunday came I bore the burden of speaking to the people. Rain had set in, and it was drip, drip, all day. Since it was getting along in the fall the weather was taking on some coolness. Whether or not these facts were the cause, I do not know, but I think I never tried to address an audience which was so utterly averse to fresh air! Three times that day they packed that small building—"like sardines," to use a homely phrase—and in the evening my sermon was delivered through an atmosphere so heavy and oppressive I could with difficulty raise my voice to a speaking pitch; even the lights burned dimly and with feeble vitality. Yet these country people sat, apparently oblivious to the condition, many of them with their overcoats on, the women in shawls and wraps. I did not wonder that there was sickness among them. I managed somehow to get through that service without breaking down, but I know that I never welcomed fresh air with more grati-

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tude to God than I did on that night!

The Sunday School Convention and Conference in the little church passed off very successfully, in spite of the above experience, and people seemed pleased and encouraged by our efforts. In presiding over the Conference I was associated with Brother George A. Smith and the young Brother Scott I have mentioned, both of whom were pleasant and cordial towards me. I met quite a number of Saints, among them one W. C. Marshall, and a large number of Scotts and their relatives, most of whom were nearly or remotely related to our well-known Elders Columbus and S. W. Leonard Scott, and of Will W. Scott, now of Saint Joseph, Missouri.

When invited to this Conference I had been told my expenses would be paid. In going they had amounted to thirteen dollars and a half, but no one asked me about them. The only provision I heard of, as to expenses, was that at one of the services a collection was taken up, the amount of which—quite small and wholly inadequate—was handed to me on the following day by Brother Scott. That was all I ever received or heard from as to the expenses incurred. I have said but little about the financial part of my traveling experiences, but I may add here that the failure of this little group to recompense me for the expenses incurred in filling their request for labor was not an isolated case; it has happened in other localities. However, it is but fair for me to add that, taken all in all, in the course of my many years' wandering about in the discharge of my duties as a churchman, I have much more frequently received amounts in excess of my expenses than below them, and the times when I have failed to receive any at all have occurred but very rarely.

Some memories come to mind in connection with this visit to Wirt, Indiana, which I regret to record. Some time in the earlier part of the year, the wife of Brother Marshall, a most excellent woman, had died, and Brother Marshall had taken another companion, a woman of a different faith. I was invited to take dinner with him on Sunday, but on going to his house I was accorded a very cool reception by his wife. He had two daughters, fine-looking girls, but the wife was, as it impressed me, an unsuitable companion for him. His faith had already begun to waver and not long after my visit she had taken him bodily out of the church.

I regret also to record that while there I discovered that the faith of Brother M. R. Scott, jr., was not of the strongest. For some time there had been controversy between him and his father who was I imagine somewhat severe in his treatment of the young man. The son himself, however, was not strong in the faith, as he had not (as I believed then and still do,) received the sealing testimony of the Spirit. It happened that not long after both he and Brother Marshall left us and accepted the philosophy taught by the Christian Church. How many members they took with them I have never inquired.

Concerning the Sabbath

There were several brethren in this locality engaged in raising strawberries for market. I think the names of two of them were Kaplinger and Sappenfield. A strong controversy had developed as to the propriety of picking berries on Sunday, the settlement of which they had agreed to leave to my decision. From the circumstances as they developed I believed at the time that this matter had been one of the reasons why I had been invited to attend this Conference and so strongly urged to do so by Elder George A. Smith. While his home was near Clear Lake, Brother Smith had been laboring in this Indiana district. He had given his opinion in this discussion, holding out strongly for the doctrinal faith on the question. The controversalists preferred, however, to leave the matter to my judgment.

The parties involved met me at the house of one of their number, where I listened to the story. I gave my decision, which ran about like this: The country in which they lived was of such a character that the raising of small fruit was a desirable and profitable industry; in their seasons such fruit should, if possible, be picked on the days it ripened and gotten onto the market in sound condition, as was the duty of honest producers. Therefore, in my opinion, if circumstances were such that the fruit required picking on Sunday, it was their duty to so gather it, to preserve it in proper condition, and to be in harmony with the revelation we had received in which we were distinctly told to leave nothing to go to waste.

In delivering this opinion I suggested, however, that for absolute assurance that they were keeping entirely within the law it would be preferable for them to engage in a business that would not require such labor on the Sabbath day—the day intended for rest and for the recuperation of the body from the wear and toil of the six days of labor. Wisdom indicated a course of obedience to the command of God in order that we need not suffer from continual labor performed without proper attention being given to the required and designated hours of recuperation.

As an illustration in point I told them a story from my own experience. During a summer of work with my brother on a farm we had purchased and intended to use a threshing machine. The machine had come from the factory, and we had it all set up on Saturday ready to begin work on Monday morning. We had been cutting the forty acres of grain during the week but had failed to get all of it stacked by Saturday night. To obviate what we conceived to be a difficulty, I suggested on Sunday that we don our working clothes and stack the rest of that grain which was cut. This we did, much to the astonishment of our neighbors among whom we had always had a reputation for morality and a strict observance of the Sabbath day—though at the time we were not engaged in church work, it being prior to 1860.

We finished the work of stacking the grain and went to our rest that night rather securely trusting that in the morning we could proceed with our threshing. During the night a storm came up, and its results reminded us of the truthfulness of Robert Burns' couplet: "The best-laid plans of mice and men gang aft aglee." I told my brethren to judge of our astonishment and dismay when next morning we viewed the damage done by the storm and found that the very portion of that grain which we had so laboriously put in place on Sunday afternoon had been blown off—completely and cleanly lifted from the stack, as though done by mischievous hands—and lay in a tumbled and water-soaked mass nearby! It would have been far better for us had we left it in its original, thinly-scattered position on the ground. Thus we were prevented from doing the threshing we contemplated, being obliged to scatter our grain again and wait for it to dry.

I assured my Indiana friends that my brother and I then and there decided that thereafter we should be very careful to finish our work on Saturday night or leave it until Monday morning, for we had found it very unprofitable indeed to do any unnecessary work on the Sabbath.

What I had said about their berry crop and the story I told them about my own experience in Sunday labor gave them the desired light, as I suppose, and the object of my going among them had to that extent been achieved. My decision and suggestions were received in good part, and they were apparently successful in stopping some of the caviling which had been going on.

The Family Reunited

Brother Hougas and I left for Chicago on October 14. There I was to meet my wife who was returning with her two children from their rather long visit in her former home—proud as any mother naturally would be to have shown her fine boys to the many home folks. I stayed at a hotel that night and in the morning went to the station only to learn that her train was delayed for a number of hours. Repairing to the home of Sister Maggie Warlick, to which we had been invited, I found Brother Sheehy. Sister Warlick was the daughter of Elder Duffee, of Keokuk. She had married a successful business man of Chicago, a German. She extended a warm welcome to us and later Brother Sheehy accompanied me to the station once more.

(To be continued.)

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PREPARING FOR ONE'S OWN STEWARDSHIP

(Continued from page 106.)

and definitely prepare to establish their own stewardship, general church and stake bishops whom the Lord makes responsible for guiding these endeavors, will increasingly have fine, high type material with which to work and make definite progress in Zion building. As we, the rank and file, intensively prepare to do our part, the Lord will increasingly place his Spirit upon them, and they will have wisdom to inspire, to initiate, to advise, to associate complementary individuals and groups, to organize, to integrate, and to balance.

(The author is a brother of our Presiding Bishop, L. F. P. Curry.—Editors.)

MEETING INFIDELITY

(Continued from page 108.)

received the same knowledge as I, for God is no respecter of persons, and the promise is, 'If any man will do my will, he shall *know.*' "

Upon one occasion I listened to two men in an argument on the Bible. One was a church member and the other an infidel. Neither seemed to make very much progress.

I waited till they had finished, and then I said, "I suppose you know, do you not, that we admit there are mistakes in the Bible?"

"Why no," he replied, "I thought you Christians made claim that the Bible was the perfect word of God."

"No," I replied, "the Bible makes no such claim. It is not all the word of God. Some are the words of angels, some the words of men, some good men and some bad men. The translators of the Bible made no claim to inspiration, and they sometimes made mistakes and sometimes they differed about the meaning of certain words. Hence we have different translations of the Bible; therefore we have to make allowance for these mistakes when we read the Bible."

"Well," he exclaimed, "this is news to me, for I always understood that you Christians accepted the Bible as being perfect from beginning to the end and being all God's word. But say, you believe God hears and answers prayer, do you not?"

"Yes," I replied, "God has made us that promise."

He then said, "Suppose you and I go to God in prayer and ask him to give us a perfect book, do you think he would do it?"

"Yes," I replied, "if He thought it was necessary. But suppose he did just that and we had a perfect book, what would be the result? You would understand it in your way and I would understand it in my way, because we naturally see things differently, and then we would be as far apart as we are now. But God has done better than we could ask by offering us His Holy Spirit, to guide us into all truth and enable us to discern between truth and error, and those who possess this Holy Spirit discern between truth and error when they read the Bible. So if we both possess this Spirit we will be able to see alike, because it enables one to understand the truth. Our effort, as God's servants, is teach the people the gospel and urge them to obey the same that they may receive this Holy Spirit as a light, a guide, a comforter and a revealer of God's will, so that all may come to a knowledge of the truth and be saved in God's kingdom."

TEACHER TRAINING AT GRACELAND

(Continued from page 107.)

"Educational and Advanced Educational Psychology" are taken up with enthusiasm, as the student learns to interpret the child's actions and to meet the need as it exists in the life of the child.

Finally, the future teacher, equipped with a store of knowledge and zeal for leading children, is given an assignment to teach in the Lamoni Public Schools.

All the while, as far as possible, specialized work has been combined with the more liberal studies: Mathematics, Social Studies, Hygiene, American Government, and Science. The student has acquired a broadened perspective for his work.

In all his courses, a comprehensive library of reference books has been made available to him. There are source books, works on educational theory, and teaching methods, as well as an up-to-date collection in the field of educational psychology.

A. R. Gilbert is an outstanding personality on the Graceland campus. In addition to his work in the education department, he acts as dean, director of Student Personnel, serves on the Student Selection Committee, and the Curricular Adjustment Committee, and is the director of athletics for the college.

Mr. Gilbert is well equipped for his work. He received his Master's Degree from the University of Iowa in 1924; more recently, he has taken advanced work in Columbia University. He is alert and intelligent, and he encourages education students to think independently and to be resourceful in their work.

Only the Golden Rule will save the country—not a rule of gold.—Roger W. Babson.

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At the General Conference of 1936

One of the major problems confronting the church officials and the General Conference in April, 1936, was that of *"the growing demand on the part of the young people and their leaders throughout the church for a unified, enlarged and expanded program of Young People's activities."*

Informal discussion among leaders and with the young people themselves revealed a general agreement on the following points:

1. Such a movement, program or organization should be church-wide in its application.
2. That a general name be chosen to cover or apply to this church-wide endeavor.
3. That full-time, church-supported leadership be provided.
4. That definite church-centered objectives be formulated.
5. That the entire effort be closely correlated with the organized work of the church which comes under the administrative direction of the First Presidency, district presidents, and pastors.

Acting in harmony with the above and pointing toward the carrying out of such provisions, the First Presidency on May 5, 1936, announced the appointment of F. M. McDowell of the Presidency to represent them in the general supervision of the young people's program, and named as an advisory council the following: George Mesley, chairman, D. T. Williams, E. E. Closson, Vida Ruth Watson, Eunice Livingston. Under that date the First Presidency outlined the general nature of the young people's program, and suggested general principles to govern the activities of the advisory council.

Achievements of the Year

We are happy to report at this time that definite progress has been made in *the setting up of the church-wide program or organization for young people, in the formulation of definite church-centered objectives, in the promotion of this movement throughout the districts of the church, in the preparation of materials and literature in this field, and in the outlining of a definite program of activity for the year 1937.*

The matter of a full-time church-supported leader for young people's activities has been referred to the appointing powers, and has been considered favorably by them. In this they must be governed by the present situation regarding limited man power and finances. The matter of agreeing upon a general name for this church-wide endeavor has been discussed quite thoroughly by the advisory council. Undoubtedly, some advice will be presented to the coming Youth Conference covering this matter.

During the year a number of carefully prepared articles have appeared in the *Saints' Herald* covering the objectives, organization and projects of this movement. These articles have been compiled, edited and revised, and now can be secured in mimeographed form. (See Courses of Study and Literature Available.)

The movement has been well received throughout the United States and Canada. More than fifty district young people's leaders have been appointed and reports indicate many live organizations in districts and branches. Most of these districts have appointed two members of the church-wide representative council which will meet for the first time in Lamoni at the time of the Youth Conference next June.

Some definite progress has been made in carrying out the "Keep the Law" project. The extent to which the young people have complied with the law is difficult to ascertain.

THE YOUTH

Official Prog

Young People's Camp

Nauvoo, Illinois

July 6-16

1937

Information is available in regard to the number of dedication-forecast cards turned in by the young people between the ages of thirteen and twenty-four inclusive.

The Youth Conference

Lamoni, Iowa, 1937. After consulting with the young people's advisory council, the First Presidency appointed the following as a committee to work with F. M. McDowell of the First Presidency to promote and conduct a Youth Conference at Lamoni, Iowa, in June, 1937: George Mesley, chairman, Bishop H. L. Livingston, Vida Ruth Watson, A. Neal Deaver, Daniel B. Sorden. It has now been definitely decided to hold the conference June 17-27, 1937, inclusive, the theme to be *"Training Youth for Christian Leadership."* The daily program will be so arranged that in addition to several hours of inspirational, social, and recreational activities, each visitor will have two hours each day devoted to intensive training in some field of leadership such as music, drama, scouting, junior worship, missionary activities, etc. The *Saints' Herald* in the near future will contain detailed information in regard to program and plans.

Young People's Camp

A young people's camp was conducted in Nauvoo during July, 1936. Because of the failure to hold a camp in 1935, and because of uncertainty as to equipment available, the attendance at the camp was small. In spite of this it was considered a most successful one.

In consultation with the young people's advisory council the First Presidency has appointed as camp committee for 1937, the following: F. M. McDowell, chairman, Bishop N. Ray Carmichael, E. E. Closson, J. F. Garver, Vida Ruth Watson, Dr. Roy Mortimer, A. Neal Deaver. This committee has named the first three listed above as an executive committee. It has appointed A. R. Gilbert and A. Neal Deaver as director and manager respectively for this camp, it being understood that these two together with Vida Ruth Watson shall be the managing committee of the camp.

Favorable consideration has been given to the extension of the camp idea to various other centers in the United States. At the present time a study is being made to ascer-

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MOVEMENT

gram for 1937

Youth Conference

Lamoni, Iowa

June 17-27

1937

tain interest in and leadership and equipment available for the conducting of such camps. Definite arrangements have been made for the conducting of a camp in Nauvoo this year. The tentative dates are July 6 to 16. Attendance will be limited to young people between the ages of 14 and 18—except by special permission.

Girls and Young Women

The young people's advisory council has given favorable consideration to the Oriole program for girls, and has appointed Vida Ruth Watson as its representative to promote this program throughout the church. Miss Watson has named a small headquarters committee to assist her in perfecting this program and preparing and distributing materials. Mimeographed literature is available for district and local officers who desire to organize their girls.

A careful study is being made of the needs of older young women and the extent to which the "Temple Builders" program has been and is successful in various centers of the church. Definite steps have been taken to collect and mimeograph material covering the entire field of girls' leadership. This will be kept on file and available for distribution on request. (See Courses of Study and Literature Available.)

Program for Boys

The advisory council has given favorable consideration to the promotion of the program of the *Boy Scouts of America* as the most available and suitable activity program for the boys of our church, at least at present. To study and adapt this program to the needs of the boys of our church, the council has recommended the appointment of Dell Sears, formerly of Kansas City and Graceland College, he to be associated with E. E. Closson of the advisory council.

Major Projects for 1937

We are recommending that districts and local organizations promote four definite projects during the year, as follows:

1. *"Know Your Church."* This, as has elsewhere been outlined, is an educational endeavor, and seeks by various means to promote a knowledge of the church, its purposes, its organization, doctrine, history, objectives, etc., among the young of the church.

2. *"Keep the Law."* This, too, has been outlined in detail, and has to do with the promotion of, knowledge of, and obedience to, the financial law of the church by each young person.

3. *"Win a Member."* This calls for the active enlistment of all the young people of the church in definite missionary projects. This, of course, in connection with district and local officers, and in harmony with the missionary policy as outlined by the Quorum of Twelve.

4. *"Make Leisure Time Creative."* This calls upon young people as individuals and as groups to develop a craftsmanship in planning and promoting such leisure-time activities as contribute to Christ-like character and the building of the Kingdom.

Courses of Study and Literature Available

MIMEOGRAPHED MATERIALS—THE DEPARTMENT OF RELIGIOUS EDUCATION

Know Your Church, by Eunice Livingston. Summary of articles with list of available references for study. ..... $ .10

Win a Member, by Ward A. Hougas. Published articles with available reference material. ..... .10

Keep the Law, by President F. M. McDowell and C. B. Woodstock. Outline of the project with detailed plan for enlistment in stewardship accounting. ..... .10

Make Leisure Creative, by President F. M. McDowell. A Guide for the Study and Discussion of "Youth Action in the Use of Leisure Time" ..... .10

Recommended Procedure in Organizing Young People, by young people's advisory council—free on request.

All of the above materials with a printed copy of "Youth Action in the Use of Leisure Time" (15 cents) will be sent on receipt of 50 cents.

PRINTED MATERIALS AVAILABLE FROM THE HERALD PUBLISHING HOUSE (SEE REFERENCES IN MIMEOGRAPHED PAMPHLETS FOR COMPLETE LISTS).

514B—Youth and Life, by Vida Ruth Watson and C. B. Woodstock. Essential beliefs of the church—our relation to God, Christ, and the Church. Excellent doctrinal material for adolescents.

877C—Fundamentals, by F. Henry Edwards. A study of the fundamental convictions of the Restoration Message.

621A, 622A, 623A, 624A—Gospel Principles of the Restoration, by Alice Burgess. An evaluation of the principles of the gospel as they apply to the lives of young people.

531B, 532B, 533B, and 534B—What It Means to Be a Latter Day Saint, by Roy Cheville. A discussion of the origin, nature and beliefs of the church, the qualifications of membership and the objectives and program of the church.

643A and 644A—The Message and Witness of the Restoration, by Arthur Oakman and Elva Sturges. A study of the message of the church as contained in the three standard books of the church.

Men Nearest the Master, by Christiana Salyards. A study of the New Testament church.

411B, 412B, 413B and 414B—Lessons From the Book of Mormon, by Cheville. An exploration into the history, life and teachings of the *Book of Mormon* people. An interesting study for Intermediates.

The Message of the Book of Mormon, by Woodstock, Davis and Carpenter.

741A, 742A, 743A and 744A—The Message of the Bible, by A. B. Phillips.

(Continued on page 117.)

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

If nominations have been made for a branch office, may the chairman accept a motion that the matter be left in his hands?

In case the branch has no rule or order in force requiring any specific method of filling the office, the matter might be referred to the chairman or to a committee for selection. A motion to refer in such a case would be in order even though names had already been submitted in nomination. The right to nominate does not include a right to compel a vote on the nomination unless so required by branch rule, provided some other lawful method of selecting for the office is supported by the body.

Nominations are in the nature of principal motions, unless rendered otherwise by reason of being incidental or subsidiary to some main motion, which is rarely the case. In most respects, therefore, unless by virtue of some special rule otherwise, they are subject to various privileged, incidental, and subsidiary motions that might arise while the nominations are pending. Motions to commit or refer rank as subsidiary questions, though they often have the virtue of an amendment by a substitute as to their actual effect when ordered by the body. Nominations themselves, after the first one, are really in the nature of amendments or substitutes, though the usual rule of limitation as to number of amendments permitted does not apply because of the special character of an election by this means.

Shall we know our loved ones in the next life?

Presumably we shall, provided we go to the same place. Sometimes, but not very frequently, the Scriptures indicate the recognition of some one who had departed this life, though not usually are relatives involved. Of greater significance is the promise of Jesus that those who follow him shall be with him in the next life. But we should not forget that the physical laws of this life are far inferior to the spiritual laws of the celestial world and are in all probability differently conditioned. This is implied by Jesus when he tells us that in the next life "they neither marry, nor are given in marriage" (Mark 12: 25). We can rest assured that God has provided conditions that we shall infinitely prefer to anything we could devise.

What authority have we for a presidency in the church?

Our most direct and specific authority is the revelations in the *Doctrine and Covenants.* For instance, we are told (80: 1) that the keys of the kingdom "belongeth always unto the presidency of the high priesthood." Another revelation provides:

> Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.—104: 11.

Prior to the rise of the church little was to be found in Scripture that clearly indicated the duties of the various officers of the church. Yet it can hardly be questioned that the church had an organization in ancient times with some one or more having chief oversight of the church and its work. Such organization is quite important in any body of considerable size in order to coordinate and facilitate its work and program. Ere Jesus departed from the earth he provided men to whom he gave authority and responsibility to watch over the flock. To Peter he entrusted the responsibility of feeding the sheep, promising to give him "the keys" of the kingdom, but no details of the extent of his authority are otherwise recorded. So far as the Bible is concerned, this question is largely a matter of inference. Moses, had Aaron and Hur as his assistants, and it is thought that the New Testament church also had chief presiding officers, though the word *president* itself does not occur there.

Please explain about those who are sealed as the people of God.

Those who are truly God's people are promised the divine seal of his Spirit (see Ephesians 1: 13, 14), which seals them "unto the day of redemption" (Ephesians 4: 30). It is this foundation that Paul refers to when he says:

> The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.—2 Timothy 2: 19.

Revelation 9: 4 also refers to the seal of God in those who shall be saved. The word is often used in Scripture, the Greek term, *sphragizo,* meaning to stamp, attest or impress with a mark, as of genuineness, also by implication to keep secret. This seal of God is not exposed to the eye of man, but it marks to the divine eye those who are eternally his people.

A. B. PHILLIPS.

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The Readers Say---

A Place for Meetings » » » »

Here at Marquand we have leased a piece of ground for six years. On it stands an old building which we have bought and plan to repair so that we may hold meetings whenever elders of the church happen to pass through the town. Of necessity we are fixing it up a little at a time since we have not much and there is no church member here except my husband and me.

We want to do all that we can to help spread the gospel. I know that this is the true gospel, and could tell of many blessings which have strengthened me in my conviction.

MARQUAND, MISSOURI. LUCINDA ROBINSON.

A Visit to Allendale, Missouri » »

Wife and I went to Allendale, Missouri, on November 8, to hold a series of services. Brother Martin Hynden kindly placed himself and his car at our convenience, and it was a pleasant Sunday morning drive of about forty miles through a very interesting country characteristic of southern Iowa and northern Missouri, though evidence of the dry season and crop failure was apparent upon every hand.

Arriving at the little church near the south end of the main street, we found the church school in session with an attendance of about sixty members of practically all ages under the charge of Sister Maude Wilkinson, as superintendent, with her corps of assisting officers and teachers.

Following the school session, the pastor, Brother Victor Neal, who is not yet twenty, opened the preaching service, assisted by Brother John Lane, of Mount Ayr, Iowa, and introduced the writer as speaker of the morning; Sister Gunsolley directed the music. At the close of the service, announcements were made that meetings would be held each evening through the week, the program to consist of special music following general song service, story for the children and a sermon.

Arrangements had been made for our entertainment during our stay at the hospitable home of Brother and Sister Dewey Carr, who live directly across the street from the church. We had previously been entertained in their home and had hoped it might be convenient for them to have us this time, for it is not only a very pleasant place to stay but also convenient to the church and well adapted to our needs in our ministry to the Saints in our evangelistic calling. They know well how to make the preacher and his wife feel at home, and we very much appreciate their efforts to make us comfortable, and feel sure they will not go unrewarded, though we know they do not do it with the hope of temporal reward, but for the good of the cause which is dear to their hearts. Nor do they stop with food and shelter, but they remember that other necessities in the way of clothing and traveling expenses are incidental to the life of ministers of the gospel, and their help in the line is also in evidence.

The meetings were well attended considering the small membership of the branch. A few nonmembers attended, and all seemed to be interested, especially the children. Each night from fifteen to twenty children greeted Sister Gunsolley and enjoyed the stories and lectures on the early history of the church, which were illustrated by pictures of places and people that took part in the church in the early days and also in present time. The sermons were illustrated by blackboard outlines and drawings. The weather was so favorable, and the interest and attendance were such that it was decided to continue another week. Attendance and interest continued to the end.

The closing Sunday was quite an event. Brother Dewey Carr, who deals in radios in connection with his garage and filling station, installed a radio in the church so that all who cared to do so could remain and enjoy the nation-wide broadcast of President Elbert A. Smith's sermon and the accompanying program. Everyone remained, and the reception was perfect. At two-fifteen two were baptized in the icy waters of Grand River, one a boy of fifteen and the other a mother of about twenty-five. The baptism of this wife and mother completes the family circle. These were confirmed at the church at a special service at three-thirty, Brother Jay Barr assisting, who had come with his wife to furnish us conveyance back to Lamoni.

In all, seventeen sermons were delivered; about a dozen stories and lectures were given by Sister Gunsolley; one baby was blessed; two patriarchal blessings were given, one administration, two baptisms and confirmations, and a number of visits were made to the homes of the Saints. Special solos, duets, and quartets were rendered at every service. We enjoyed our work, and there were many expressions of desire for our return at an early date. Some were almost persuaded to accept the gospel, and may do so later.

OMAHA, NEBRASKA. J. A. GUNSOLLEY.

Appreciation » » » »

I am renewing my *Herald* subscription for one year. I do not wish to miss a single copy, as each issue brings with it the Spirit of God, to comfort and encourage. I am ever praying that the blessings of God will be with his people.

MRS. HONORE STANLICK.

DRESDEN, ONTARIO, CANADA, Route 1.

The Lord Is Mindful » » » »

The Lord has indeed been mindful of me. I had good saintly parents, and was cradled in the wonderful work of latter days. Before I was twelve years old, I was very sick, and the doctors told my parents that there was no use to hope; they had done all they could, and unless a higher power came to my rescue, I would not live through the day. My parents sent for the elders, Brother James Calkins and Brother Henry Kemp. These men administered to me, and I was healed immediately, and rode two miles to church that very day. It was early spring, and I remember that Uncle Henry Kemp carried me out to the old spring wagon and said: "Little sister, you have received a wonderful blessing, but you are very weak, so let's not abuse this blessing and overdo your strength."

In June of that year I was baptized by Brother Kemp. Several years later he united me in marriage to Byron Cheney, and he lived to see and bless all three of our children.

How many blessings I have! My being a Latter Day Saint has kept me from going places that might have proved anything but a blessing. I am grateful for the guidance of our Master and for his love and comfort through my life.

Now I am a widow sixty-seven years of age. My children are all married and I have six grandchildren. For a time I lived where there were no Latter Day Saints except myself,

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but I prayed that if it was his will, I might be located where I could attend my own church and enjoy hearing sermons and studying and working with fellow Latter Day Saints. This was granted me, and I moved to Tabor, October 24, 1936. However, I haven't been to church much as I have had heart trouble the last few years. A few weeks ago I suffered one of these attacks, and fell unconscious to the floor. Just as I came to consciousness enough to crawl to the daybed and lie down, my neighbor came. She said that the Lord sent her. As a result of this attack, my son came and took me out to his home for a week. But now I am at home again and am feeling better. Perhaps the Lord still has some work for me to do.

How grateful I am for the Father's love and watchcare. I pray that I may always submit my will to his and that I may never become a stumblingblock to anyone, but that I may be useful.

TABOR, IOWA. LIZZIE CHENEY.

Revisit Places of Missionary Labor » »

Though I have not had a General Conference appointment during the past year, I should like to write the Saints a few of our experiences by way of help and encouragement.

Wife and I left Sioux City, June 9, 1936, for a visit of the various branches where we have labored in the past. First we went to Council Bluffs, where we were entertained by our friends, Elder and Sister F. C. Putnam. We met their new pastor, Elder Frank McDonald, who was received enthusiastically by the Saints. Ready and resourceful, Brother McDonald fits well into the picture of branch activity at Council Bluffs. There also we met J. D. Stuart with whom our reminiscences were pleasant.

Next we stopped at the home of Elder and Sister T. A. Hougas. For a number of years Brother Hougas was general superintendent of the church Sunday schools. Now past seventy years of age, he does his farm work and is active in church endeavor, presiding over the Carson Branch. I had the pleasure of attending their Children's Day program, speaking morning and afternoon. It was encouraging to visit with these loyal Saints.

Then to Lamoni where we attended the reception for their new pastor, Elder D. B. Sorden. On Sunday, June 21, I spoke in the Coliseum. Two days later we drove to Independence, Missouri, taking with us Brother and Sister C. M. DeSart who had not been in the center place or seen the Auditorium. We returned to Lamoni, then went to Fort Madison, where I preached Wednesday evening. We spent July 4 in the home of old friends, Brother and Sister James McIntire east of Fort Madison. On Sunday, July 5, we met with the Saints in sacrament service, and preached at 7:30 p. m., and again Tuesday evening. Next day, we drove to Montrose and preached in the evening. On July 9, we crossed the Mississippi to Nauvoo where we found the young people gathered in institute work. We attended their services Sunday, and I spoke Tuesday evening, and Sunday, July 19, morning and evening.

Although the weather was extremely hot, ranging from 100 to 113 degrees, we continued to visit the members of the church. The day we drove to Kewanee, the thermometer registered 113, the hottest day of our trip.

Going to Kewanee was like going home. I served as pastor there nearly six years. During our stay we learned to love these stalwart English and Welsh Saints. I baptized over forty while there, and for many years returned and married the living and buried the dead. This was the oasis of my ministerial experience.

On Sunday, July 26, I talked to the joint adult classes, preached at 11 a. m., and after lunch a number of the priesthood drove to Rock Island, where I lectured to a large number of the ministry gathered from various branches. Then we returned to Kewanee and I preached in the evening. Tired? Yes, but feeling fine in body and spirit, and glad to be active. It is wonderful to have health sufficient to be about my Father's business! It is a real pleasure to feel that one is helping—a little.

Leaving Kewanee, we went to Davenport, and were domiciled in the home of Elder Ed. Williams. There we saw again a number with whom we had labored in the past. We met with the Saints of Moline Branch in the forenoon in church school and sacrament, a pleasant experience; preached in the Rock Island church in the evening to an appreciative audience. The ministry are active, and the Saints are advancing spiritually in the Tri-Cities.

Leaving behind these enjoyments, we went to the home of Elder Clarence Beil where we revived old friendships and sought to build a stronger faith in our God. We preached in their little church Sunday, August 9. From there we went to Janesville, where we found stanch friends to welcome us. We called on our son, Arthur, for a short visit, then returned to the home of Brother and Sister Cleo Heide, where a welcome always awaits us, and from there went to attend reunion at Belvidere, Illinois. This gathering was uplifting, carrying the congregation to true spiritual heights and nearer to a zionic condition. Prayer services were well attended and very helpful. We received much benefit from our stay there, more than we gave probably, though we tried to be helpful and in harmony with the fine spirit that prevailed.

Again we visited our son, Arthur, then on to Madison, calling on the Saints and preaching. At Lake Mills, we visited in the home of Sister Ott and her mother, Sister Stevens, one of the old-time Saints. There we talked of the early days of the Reorganization and received valuable information. How much we owe these faithful old Saints who made it possible for us to carry on the work of the Lord! Shall we be strong enough to carry the work intrusted to us to a successful climax? When the stress, strife and commotion come, shall we remain true and loyal? We hope that we shall.

Next we called on Brother and Sister Maas, of Watertown, also Doctor and Sister Brighthoupt, then on to Milwaukee, where we found a generous welcome, and attended the sacrament service and preached in the evening. Milwaukee members are to be congratulated on their success financially and spiritually. They are united, and the work is going forward.

Returning to the home of Brother and Sister Cleo Heide, we learned that arrangements had been made for services at the home of Sister Dutton, and there we found a gathering of interested members. Sister Dutton is past ninety years of age and in fair health except for her hearing which is very poor. Yet during the sermon she said that she heard every word, and was thankful for this blessing.

On September 13, at 11 a. m., I spoke in the church at Beloit, in the evening at Evansville in the home of another of the faithful old Saints who has helped to bear the burdens during trying times.

Again we visited Madison, and from there went to Soldiers' Grove, where I occupied Sunday, September 20. After calling on several members, we drove to Lancaster where we were billed for an all-day service, September 27. Although in this branch the Saints are very scattered, the church was well filled.

Leaving Lancaster, we next stopped at Maquoketa and the Fulton Branch. We found Elder Heide still carrying on the branch work although he is past eighty years of age. His life in this neighborhood is a constant reflection of right doing.

Then we visited our granddaughter, Mrs. Arleta Hall, and blessed her two children, Gazelle B., and Wayne B. These are our eighteenth and nineteenth great-grandchildren. Back to Sioux City, Iowa, then, where we expect to make our future home.

We enjoyed visiting in the branches where we have labored in the past, and with many isolated Saints. The hearty welcomes accorded us were most gratifying, and we hope

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that our efforts have done a little good, encouraging and stimulating the members to live up to the ideals of the latter-day cause.

ELDER AMOS BERVE.

Happy in Mission Work » » »

I look forward each week for the *Saints' Herald.* It brings much food for my soul. The Lord has been very good to me and my family.

I am the only one of my father's family to belong to the church, and am thankful that I found the gospel even though I did have to give up one of my dear little ones; I know that I shall meet her again if I am faithful to the gospel. Let me tell you how I felt about the church before I came into it.

I belonged to another denomination at that time, and thought it the only church on earth because I had always been taught that it was. We lived among Latter Day Saints who tried to get us to attend Sunday school and church. I did part of the time, but my father discouraged this practice.

After my marriage, my husband and I lived just across the road from where the Saints held services. They tried to get us to attend, but we did not at that time. Our little girl often begged to go to Sunday school, but I did not take the trouble to send her.

It was not long until the child fell sick, and was ill about six months with something that the best doctors in the State were not acquainted with they could not help her. Then the child died; my husband was ill, and we were in hard circumstances. The Saints were the first to help us in this time of trial; they did many things for our comfort and benefit. And so, later on, when they again invited us to church, we felt that we could not refuse. We attended services.

Brothers J. W. Jackson and J. M. Simmons held some meetings which we also attended. After hearing them preach, we knew that we had found the true gospel, and we were baptized. How our hearts ached that we could not see the gospel of Jesus Christ before death came and took our little one from us! Since that time her father, too, has passed away. Shortly after coming into the church, he was ordained a teacher, and was faithful to his calling as long as he lived. Some time after his death, I was married to W. M. Beck, a Latter Day Saint, and later he was called to the office of teacher, then to that of elder.

I love the gospel and want to do all I can to help build Zion. I enjoy our little mission here at Marysville. We do not have a very good place for meetings, but the interest is good, and everyone seems to be happy in the work of latter days. I have been warned that the time is short and that at no time must I fail to do the very best I can in the Lord's work.

Temptation is always near us, and we must be on our guard. I have found it hard in the past few months, especially, to do my duty as I want to do it and as God would have me do. I hope the Saints will pray that I may be strong and courageous. I should be glad to hear from members at Bald Knob, Arkansas, who knew me as Mrs. W. D. Duthrige, or by my maiden name, Maggie Harden. I was pleased when I read Sister Matie Cone's letter, *"Taking God as Our Partner,"* and feel the same about spending money for things we do not need. I am trying to the best of my ability to keep the law of God.

I have been chosen to take the lead in the women's work in our mission, and being a leader is new to me. Pray for me that I may do as God would have me in my daily life. I am praying for our church leaders for I know that they carry heavy burdens. We can help them in many ways if we but will.

MRS. W. M. BECK.

MARYSVILLE, CALIFORNIA, 419½ 11 Street.

Request Prayers

Sister Albert Campbell, Cobalt, Ontario, Box 681, seeks the prayers of the Saints in behalf of her son who seems unable to break himself of the habit of drinking. The young man has a wife and four little children, but they are not located so they may enjoy church privileges frequently.

Sister Clara Addicott, 1011 Second Avenue West, Williston, North Dakota, asks the church to pray for a dear friend who lives at Salem, Oregon, a sister in the church who is seriously ill and afflicted. She loves the church and is anxious that her children should follow in the gospel path, but she is in a difficult situation in which her heart cries out for the spiritual food which she dares not take because of her weakened bodily condition. Pray earnestly that the barriers may be taken away, and that she may be sustained physically and spiritually. Mrs. Addicott asks Saints at Salem who see this request to write to her.

Sister Lizzie Cheney, Tabor, Iowa, desires the Saints to pray that she may be healed of a number of ailments, that she may recover her strength, and that the Lord will bless her financially so that she may pay her tithing and make offerings to the church.

THE YOUTH MOVEMENT

(Continued from page 113.)

A Study of the Doctrine and Covenants, by F. Henry Edwards.

920C—The Story of the Church, by Inez Davis. A student's history of the Restoration.

921P—A Teacher's Guide to "The Story of the Church," by F. Henry Edwards. Outlines and special helps for the teacher.

721A, 722A, 723A, and 724A—A Study of the Financial Law, prepared under the direction of the Presiding Bishopric.

Volume 27, Nos. 2, 3, and 4. Volume 28, No. 1. Missionary Endeavor, by F. H. Edwards. Missionary Message of the Old Testament: Missionary Message of the New Testament; Missionary Message of the Book of Mormon; Missionary Message of the Doctrine and Covenants.

Volume 28, Nos. 2, 3 and 4. Missionary Call of the Church Today, by F. H. Edwards. The History of Missionary Work in the Church. Personal Evangelism. The Missionary Message, which comprises the faith, belief and hope of the church.

TRACTS AND BOOKS ESPECIALLY RECOMMENDED

1228—Angel Message Tracts. Price per set of 9, 20c.

1237—Busy Man's Series, by Elbert A. Smith. Price, 3 sets of 7 each for 25c. A brief, concise presentation of the principles of the gospel and the great Restoration.

834C—Youth and the Restoration. Orations. 50c.

1275—What Latter Day Saints Believe About Immortality, 25c.

1276T—What Latter Day Saints Believe About Marriage and the Home, 25c.

1280—What Latter Day Saints Believe About God, 25c.

1277—The Riddle of American Origins, by H. I. Velt, 35c. A brief presentation of important evidence supporting claims of the Book of Mormon.

1008P—Income and Expense Record. 1 to 5 copies, each 25c. 6 or more, 15c each.

1214P—Handbook of the Financial Law, by Presiding Bishopric, 15c.

Evangelism. Volume 2, No. 2 of the Priesthood Journal for October, 1935. A symposium on the objectives and methods of evangelism, together with lists of suggested study and source materials available among church publications. 20c.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Lansdowne Branch

East Saint Louis, Illinois.—Lansdowne holds two business meetings a year, as Saint Louis District holds two conferences annually. At the August business meeting officers were elected to take their posts October 1, and those chosen to serve were: Branch president, H. W. Brunkhorst; counselors, Prosper Carl and E. D. Harpley; church school superintendent, William Havlen; adult supervisor, E. D. Harpley; young people's supervisor, Prosper Carl; junior department supervisor, Sister Dora Richardson; branch clerk, Donald Harpley; treasurer, Jesse Hillier; chorister, Flora Deopke; publicity agent, Delphine Casillas; auditors, Jacob Gollhofer, Sister Marie Carl and Oscar Goad; flower committee: Sister Richard Avery, Sister H. W. Brunkhorst, and Jesse W. Hillier; president of women's department, Sister E. D. Harpley.

The women's department sponsored a supper in September, and the net proceeds of twenty-seven dollars were turned over to the branch solicitor to apply on the general church debt.

A low-pressure steam heating plant has been installed in the church home, replacing a worn-out hot-air plant. Members of the branch seem to be highly pleased with the new heating equipment.

The women sponsored a chili supper in October, proceeds being applied on the new furnace.

Brother William Havlen discovered a fire in the church kitchen, October 9, about 6:30 a. m., and before the fireman arrived the flames had done considerable damage to the lower auditorium. This was covered by insurance. The origin of the fire is not known.

Feminine branch workers also sponsored a chicken supper in November. Proceeds of more than twenty dollars being turned to the branch solicitor as an offering for the general church from this branch.

Elder C. M. Nikel conducted a series of services, November 15 to 29, with good attendance and interest. The Saints were encouraged, and are working together with a better spirit.

Many local members listened to the program, "The Church of the Air," which was broadcast over the Columbia Network, November 22, enjoying the music by the choir and the message of President Elbert A. Smith. A radio was installed in the church for this occasion.

Sister Elsie Barraclough directed the Christmas play, *"The Legend of Christmas Bell,"* one of her own compositions and one of the best dramas ever presented at Landsdowne Branch. It was presented to a packed house Sunday evening December 20. The collection was given to the Christmas offering.

Brother Lambkin spoke the evening of December 27, on *"The Financial Law."*

A Wedding at Des Moines, Iowa

Miss Eva Phipps, daughter of Mr. and Mrs. W. G. Phipps, of Fraser, Iowa, was united in marriage to Mr. Raymond Ashenhurst, of Des Moines, son of Mrs. Mary Ashenhurst, of Lamoni, Iowa, at the Des Moines church, November 25, Elder Frank Mussell officiating in the impressive single-ring ceremony.



MR. AND MRS. RAYMOND ASHENHURST, OF DES MOINES

Preceding the ceremony Mrs. Ardith Almstead sang *"I Love You Truly,"* accompanied at the piano by Miss Clara Mayer. The bridesmaids were a sister of the bride, Miss Mildred Phipps, of Fraser, and Miss Ross, of Boone, Iowa. The bridegroom was attended by his brother, Mr. Fred Ashenhurst, of Valley Junction, and Harold Cackler, of Des Moines.

Following the ceremony a reception was held at the home of the bridegroom's aunt and uncle, Mr. and Mrs. Clarence Kirkwood, about fifty relatives and friends being present.

Mrs. Ashenhurst was graduated from Boone High School with the class of 1936. Mr. Ashenhurst is a graduate of Roosevelt High School of Des Moines, and is now employed as bookkeeper of the Hoxy Fruit Company. They are making their home at 1117 West Ninth Street, Des Moines.

New Philadelphia, Ohio

At the business meeting conducted December 8, all officers were sustained for the new year. Elder John Carlisle was chosen to continue as pastor of the branch. He is to be commended for his faithful service to the congregation.

During the coming year several much-needed improvements are to be made on the church building. These will add to the advancement of the branch. The branch voted to send fifty dollars as Christmas offering to church headquarters, and decided to set a larger goal for 1937.

Three members were lost by death during 1936, and three baptisms were reported in the branch with indications of a greater increase in membership.

A social and play were sponsored by the women's department, December 11, and on Thursday evening a Christmas program and gift exchange were enjoyed by the church women.

A short Christmas program was given the morning of December 20, including two anthems sung by the choir, *"Glory to God,"* and *"There Were Shepherds,"* Wayne Thomas directing. Santa Claus impersonated by R. Watkins, presented each member of the primary and junior departments with treats.

In the evening another program included two anthems, *"Three Kings,"* and *"Hark, What Mean These Holy Voices";* a solo by Dorothy Briggs and a Christmas story by Mary Parsons.

Elder and Mrs. Louis E. Serig, of

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Wheeling, West Virginia, were visitors Sunday, December 27, Brother Serig being the morning speaker. Patriarch Gomer T. Griffiths, another visitor, conducted preaching services December 30 and 31.

New Philadelphia Branch will preside as host to a conference of Kirtland District in February.

The first sacrament service of the year, largely attended, was in charge of Pastor John Carlisle. Brother Carlisle was the evening speaker. One hundred were present at church school, and each member was asked to bring a new student during the year. Local Saints look to a year of greater activity, and ask the prayers of the general church that they may go forward in unity.

Columbia District Youth Convention

The young people of Columbia District, which includes British Columbia, Canada, the northern part of Idaho, and the States of Washington and Oregon, held their annual convention at Portland, November 27, 28, and 29.

The theme of the convention, *"Come Unto Me,"* was set by the Columbia district leader of youth, Dwight D. W. Davis. Complete responsibility for all convention activities was assumed by the young people themselves.

Saturday's program was centered around the fourfold program of the church for youth: *"Know Your Church," "Keep the Law," "Win a Member," "Make Your Leisure Time Creative."*

The forum method of discussion was used in the development and presentation of these objectives. This method proved very satisfactory, for it gave every young person an opportunity to express his ideas on these subjects. So successful in fact was this method that the district president of the Columbia District, T. R. White, decided to use it in coming priesthood institutes and in the classes at the annual district reunion at Silver Lake. Every class was conducted by qualified youth. The four leaders who conducted the discussions were: Reed Emslie, graduate student of the University of Washington; Willard Becker, one of the young missionaries of the district; Clifford Bryson, supervisor of Portland youth, and Don Leland, graduate student of the University of Michigan Law School.

Another high point of the convention was reached at the Saturday evening banquet, which was held in the Odd Fellow's Hall because church facilities of Portland Branch were inadequate to accommodate the crowd. Roland Barker, of Portland, assumed the responsibility for this feature of the convention and, in addition, acted as toastmaster.

Banquet talks sought to answer this question: *"How May We Come Unto Jesus?" "Come Unto Me Through Prayer,"* was delivered by Betty Jean Parkhurst, of Seattle; *"Come Unto Me Through the Study of the Religious Experiences of Others,"* was delivered by Jean Kinney, one of the four members of the district council of youth, Spokane; *"Come Unto Me Through Consecrated Service,"* delivered by Dorothy Yeoman, of Portland, and *"Come Unto Me Through Obedience to My Commandments,"* by Oliver Ralston, one of the missionaries of Columbia District.

Just before the close of the banquet, Apostle Gleazer took charge of a short business meeting to elect representatives to the youth convention at Lamoni this coming June. Lloyd Verhei and Dwight Davis, with Jean Kinney as an alternative, were selected, and the Columbia district youth voted to raise one hundred dollars to help defray the expenses of these delegates.

Other young people who contributed to the success of the banquet were: Billy Simpson, who gave two accordion numbers, and Violet Smith and Eula Young, who gave readings. Songs were directed by Lois Moore and piano accompaniments were by Ardene Byers. The young people express their thanks to the men of Portland Branch, who volunteered their services as waiters, and to the women who arranged and prepared the meal.

The early Sunday morning prayer service, in charge of Elders Gleazer and Davis, challenged each person present to rise to higher ground. The spirit of this service was carried through the church school and preaching hours.

"Youth in a Changing World," was the theme of the message delivered at the church school hour by Dwight D. W. Davis. Apostle Gleazer carried this theme into the 11 a. m. preaching hour. Musical numbers for these services were arranged by Sister Fay Buchannan, district director of music. So large was the attendance of these two services that special arrangements had to be made to accommodate the gathering. The young people occupied the upper auditorium and the adults the lower. Brothers Lasater, White, Verhei, and Johnson, all district officers, were in charge of the adult services.

The success of any convention can be measured only in terms of its carry-over value. Judged upon this basis, district leaders are to be encouraged for, since the convention, the expression of the youth in many branches indicates that they are willing and ready to go forward in the work of Christ.

Lansing, Michigan

The branch feels a distinct loss at the removal of Elder and Mrs. S. Gordon Brown and family to Blissfield, Michigan, where Brother Brown has accepted a position with the Richland Fur Company, the largest retail furriers between New York and Chicago. Brother Brown has served as associate pastor and a member of the finance committee at Lansing, and his timely counsel has proved valuable. The branch gave a farewell social in their honor and presented them with a bookcase as a mark of respect.

Zion's Christian Legion is doing well not only in keeping up its financial obligations but in creating much-needed sociability. Group Number Eight, under Captain Myrtle Brown, gave a dinner at which she tendered her resignation after a very active year. Brother Gean Page was chosen to succeed her.

The young people's choir is an asset to local services. Sister Louise Evans is pleased with their progress and expects them to help in the big choir movement.

Pittsburgh, Pennsylvania

The annual branch business meeting was held, December 13, the following officers being elected: Branch president and adult supervisor, T. A. Dershimer; first counselor, E. B. Hull; second counselor, M. H. Headley; secretary, auditor, and Sunday school superintendent, J. W. Hughes; custodian, correspondent and Sunday school secretary, Paul Farbarik; assistant Sunday school superintendent, John Tenos; chorister, Devere Omohundro; pianist, Florence Omohundro; assistant pianist and assistant chorister, Margaret Raisbeck; young people's supervisor, D. R. Ross; financial committee: D. R. Ross, chairman, L. D. Cooper, and Leo Bernauer; trustees: D. R. Ross, chairman, L. D. Cooper, and Ralph Ray; social committee: T. A. Dershimer, chairman, Emma Dershimer, Thelma Walthers, Frieda Bernauer, and Hazel May Hughes. John J. Hughes was later appointed assistant Sunday school secretary. Those retained in former departments were: Thelma Walthers, primary; Hazel May Hughes, junior; and Frieda Bernauer, intermediate.

Three weeks preceding the business meeting a drive was launched to wipe out the remaining mortgage on the church property. Approximately one hundred dollars was raised.

During the past month inspiring sermons were delivered by Elder E. B. Hull. Although he lives a distance from the church, Brother Hull has come from New Eagle, Pennsylvania, to preach each Sunday. On the morning of December 20, he chose Luke 2: 8-20 and Matthew 3: 1-16, the story of the birth of Christ as the basis for his sermon. On the final Sunday of the year his subject was, *"Inventory of 1936."*

In addition to these sermons by the former pastor, Priest John Tenos occupied the pulpit, speaking from Romans 1: 5, and *Doctrine and Covenants* 10: 3.

The Saints are sorry to lose the branch services of Elder E. B. Hull, but look forward to his future visits in the district

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work. Brother Hull has been pastor here for the last four years, and has greatly assisted the branch work; he served also as district president. Now, due to distances to be negotiated in connection with district work, he has given up branch endeavor.

The Christmas entertainment was given under the direction of the church school the evening of December 20. There was a full program of songs, recitations and readings, accompanied by a short play. Following the collection of a birthday offering, a treat was given the membership.

A watch party in the church basement on New Year's Eve, featured games and entertainment followed by refreshments. At 11:30 p. m., all gathered in the main auditorium for the final and first prayer service of the old and new year. Pittsburgh is now going forward with redoubled effort toward its spiritual goals.

Friends are especially glad to see Brother T. K. Booker in the congregation now and then. Although eighty-nine years of age, Brother Booker makes attempts to attend services often.

After a long illness and much pain, Sister Laura Phillips, a member of Pittsburgh Branch before she was transferred to the district scattered list, passed away December 14. Funeral services were held at the family home at Library, Pennsylvania, Elder E. B. Hull officiating. Sister Phillips, the only sister of Presiding Bishop L. F. P. Curry, was active many years before her health began failing.

Corinth, Ontario

The Sunday school held a social evening on Thanksgiving at the home of Sister Ethel Duff. A silver collection of three dollars was taken to pay on the church debt.

The young people's class of the Sunday school entertained with a taffy pull at the home of Sister Agnes Silverthorn early in December. A collection of one dollar and seventy-five cents was given for Christmas offering. Early in the year, 1936, the Sunday school decided to raise ten dollars for Christmas offering, but was able to double that amount.

A Christmas supper was served in the community hall. A few friends were invited, and there was a short program with a Christmas tree. Prizes for regular attendance were awarded as follows: kindergarten class, Denny McCurdy and Bobby McCurdy; primary class, Duane Duff and Freddie McCurdy; junior class, Merle Beemer and Keith Beemer; young people's class, Margaret Beemer, Ruth and Emerson Beemer; adult class, Sister Ada Pearson and Sister Ella Borbridge.

The women's department met in October at the home of Sister Lily Beemer; in November at the home of Sister Ethel Duff, and in December at the home of Sister Ruby McCurdy. A sum of thirteen dollars was raised from the sale of quilts. It was decided to give ten dollars on the church debt. The department is now making an autograph quilt. A Christmas box was sent to two isolated families in Northern Ontario. The Saints were entertained at a Halloween party in the home of a nonmember. A collection was taken for local expenses.

Cleveland, Ohio

The women's department sponsored a bazaar, December 4, for the building fund. The inclemency of the weather prevented a large attendance, but the results were gratifying. The "white elephant" table, presided over by Rosabel Shaw, and the display of original paintings and ice box corsages, made by Sister Ray Smith and her daughter, Joy, were popular corners, and drew favorable comments. A chili supper was served.

Sister Blanche Loughnane passed away at a Cleveland hospital, November 29, after a short illness. She will be missed by many in this district, especially by the older members of Cleveland Branch. The funeral services were conducted by Elder John McNeil, and interment was in Kirtland, Ohio, cemetery.

On Sunday, December 13, a short afternoon session of the lake region priesthood was held at the church. In the evening, the Kirtland Temple Choir presented a Christmas concert, Brother Clyde Ebeling conducting. The program was greatly enjoyed.

The combined Christmas program of the Sunday school and religio was presented on December 18. The Sunday school classes presented scenes of Bethlehem and the story of the Nativity, aided by an unseen choir. The religio classes presented a short play, *"Christmas Gift,"* and then Santa made his appearance, distributing gifts and candy to the children.

The annual watch night service was given on New Year's Eve. A group of the Saints met at the church for class work, an hour or two of entertainment, and then, as the old year drew to a close, a season of prayer and testimony, welcoming 1937 with hearts dedicated to a new year of service to the Lord and his church.

Thayer, Missouri

Elder L. G. Holloway held meetings at Thayer two weeks preceding the district conference, December 5 and 6. He used lantern slide scenes representing the life of Christ, archæology, and church history as the bases of his lectures. A few nonmembers attended regularly, and continue to show considerable interest in the latter-day work.

On Wednesday, November 25, a community Thanksgiving service was held in the high school auditorium, and Elder Holloway was courteously asked to give the address of the evening. This he did in an able manner.

The Southern Missouri district conference opened December 5 with an early morning priesthood meeting; preaching at 11 a. m., by Brother Holloway. After dinner was served in the church basement, a business session was held in charge of the district presidency and L. G. Holloway. Business for the young people and for the women's department was transacted at 4 p. m. A miscellaneous program was given by district members in the evening.

The priesthood met at 8:30 a. m., Sunday, and sacrament service was held at nine-thirty, the spirit of consecration being present throughout the hour. A wonderful admonition was given to the youth of the district through Brother Holloway.

The conference was most appreciative of Elder Holloway's talks and sermons which were both instructive and inspiring.

At noon a social hour was spent and a bounteous dinner was served in the basement. The conference closed with the 2:30 p. m. service, Elder Holloway the speaker.

A number of visitors came from different parts of the district, among them a group of young people from Kennett, Missouri. This group, under the direction of Brother Earl Larch, furnished the conference music.

Providence, Rhode Island

Graceland College Day was observed at Providence, October 25. Priest Irving H. Cook had charge of the program, and talks were given by Albert W. Bradbury, Lila Emmerson Bradbury, Dorothy Elliott Joy, and George F. Robley. Malcolm Spinnett read a poem; a trio composed of Dorothy E. Joy, Lila E. Bradbury and Joyce Wilcox Cook, sang Graceland songs. Edward M. Joy played the organ.

The Men's Club had a chili and pie supper and penny social November 16. A good crowd was present and enjoyed the evening's entertainment. After the games a popularity contest was staged, Jane Cook, four-year-old daughter of Mr. and Mrs. J. Allison Cook being the winner.

On December 15, the Men's Club had an oyster stew and pie supper. Part of the money earned by this club will go towards a Graceland College scholarship fund. The fund is in charge of Albert W. Bradbury.

The young people sent a box of Christmas gifts to Herbert Floyd who is attending Graceland this year.

A special service planned for the young people was held the evening of November 22, Patriarch George W. Robley giving an inspiring sermon. After the meeting, the young people gathered at the home of Albert W. Bradbury to

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organize a Sunday school class and group. Elder Herman Chelline was elected teacher of the class, and *The Story of the Church,* by Inez Smith Davis was chosen as study material. Officers elected are: President, Albert W. Bradbury; vice president, Viola Chelline; secretary-treasurer, Joyce W. Cook. Priest John D. Colbourne is supervisor of the group. Each Sunday evening after church the group meets at the members' homes. Many interesting sessions and projects have been planned for future months.

At the December sacrament service Albert W. Bradbury was called to be a teacher.

At the morning service, December 27, the baby son of Mr. and Mrs. Alfred E. Toombs, of Portland, Maine, was blessed. Priest Irving H. Cook and Deacon J. Allison Cook gave talks at this service.

Thirty young members enjoyed a New Year's Eve progressive dinner. When the group was at the Cook home, a telegram arrived from Mr. and Mrs. I. E. Rogerson, of Fall River, Massachusetts, announcing the engagement of their daughter, Marian Ellen, to Gerald F. Tift.

Mr. and Mrs. Daniel F. Joy, jr., announce the arrival of a daughter, January 5.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

Elder R. E. Madden serves this branch as pastor this year, with Elders G. H. Kirkendall and W. B. Reeves as counselors. Chester A. Carey is director of church school with Harry Hoffman and Hershal Omohundro as assistants. Sister A. H. Nieman is leader of women; Chester A. Carey is monitor of the young people's group. Paul R. Wemlinger is president with Dorothy Sensabaugh as assistant.

The women's department met the evening of December 10, in the social room of the church for their Christmas party. "Mystery girls" exchanged gifts. Ice cream and cakes were served.

Sister Ida Ferrell died December 10, and Harry Hoffman preached the funeral sermon at Cook chapel, December 14. Sister Ferrell was among the first to accept the gospel in Columbus, and friends will miss her smiling face. They extend sympathy to the bereaved family.

The choir sang a Christmas cantata, *"The Music of Bethlehem,"* by Fred B. Holton, December 20. The evening of December 22 the primary department of the church school gave a play, *"The Guest Room of My Heart."* Santa Claus was there to give gifts and candy to the children.

Evangelist G. T. Griffiths preached December 27, on *"How to Attain a Zionic Condition."* Sister George Jenkins and Sister Horne, of Independence, Missouri, met with this congregation December 27, also District President A. E. Anderton.

A daughter was born to Mr. and Mrs. Donald Pendleton, at Mount Carmel Hospital, December 27.

Sister H. E. French is in Grant Hospital recovering from pneumonia.

First Branch

Elders' conference of Southern Ohio District was held at First Church, December 5 and 6, branches of the district being well represented by the members of the Melchisedec priesthood.

The sacrament service Sunday morning was in charge of District President A. E. Anderton, assisted by his counselors, R. M. Grey and Floyd Rockwell, also by Pastor C. W. Clark, Patriarch J. E. Matthews and District Missionary A. L. Loving. Brother Loving talked on *"Consecrated Ministry."*

The branch business meeting and election of officers were held December 7, Elder C. W. Clark being retained as pastor. Brother Merrill Weate, one of the young people of the branch, was chosen as church school director, selecting for his assistant, Elder Charles Ferguson. Workers feel that under the leadership of these two young men the church school will make rapid strides forward.

Brother Nathan Weate was retained as music director; he has been a faithful worker in this department. Sister Mildred Ferguson was again chosen as secretary. Sister Tessie Snyder was selected to act as librarian. William Smith was retained as business manager and treasurer of the branch. Sister Neta Anderton was designated as primary superintendent, a position she had held several years; Winston Cummins, young people's director. Brother Joseph Foster organized a young people's choir, which is working splendidly under his direction. Sister Anna Dougherty is pianist for this choir. Ted Dougherty was chosen publicity agent; Sister Harriet Overly, head of women's department; Sister Neta Anderton, head of the Loyal Club. These two last-named departments have contributed fine financial aid to the branch, and are to be commended for their work. A word of thanks is due all officers who have been replaced by new workers and leaders. Their services have been a means of inspiration to those assuming new responsibilities.

The annual Christmas dinner and bazaar were held in the church basement, December 11, the women selling many of the articles they had made during the year. Proceeds were given to the fund for the extension of the church.

The Boy Scout troop, sponsored by the church, gave a spaghetti supper, December 18, the proceeds to go towards the purchase of troop equipment. The scoutmaster is Brother George Howdyshell.

The young people's choir gave a Christmas program, December 20, and in the evening Patriarch Gomer T. Griffiths spoke. On December 21 and 22, the youthful choir went caroling and received sufficient funds to secure some music for the coming year.

The Christmas program was given by the primary department the evening of December 24. The senior choir gave a Christmas cantata, *"The Christmas Vision,"* the evening of December 27, solo parts being taken by Sister Jessie Weate, soprano; Sister Mildred Ferguson, contralto; Ted Dougherty, tenor; Donald Gabriel, bass and Merrill Weate, bass. A duet was sung by Sisters Anna and Helen Dougherty. Sister Elsie Gabriel was pianist and Sister Florence Gabriel, organist; Brother Nathan Weate was the director.

Wheeling District Youth Conference

Under the initiative of R. E. Rodgers, energetic president of Wheeling District, a youth conference was arranged, to be held with Wheeling Branch, January 10. The wisdom of this move was amply demonstrated when the program was successfully carried out.

The program committee consisted of Elder C. Earl Dobbs, pastor of Moundsville Branch; W. A. Schoenian, church school director for the district, and Sister Schoenian, district chorister. They prepared a program, the rendering of which quickened the spirituality of all who attended, and stimulated the interest of district youth by enlarging their vision of their opportunities and responsibilities. Sister Schoenian selected a young choir which performed its part in a pleasing manner.

A number of the younger members of the priesthood were assigned parts in the early morning meeting. From 9:30 to 11 a. m. was devoted to a church school program, in which subjects were assigned to four speakers, as follows: Teacher John Wallace, *"Know Your Church";* Sister Alberta Hoffner, *"Keep the Law";* Deacon John Treiber, *"Win a Member,"* and Sister Faye Martin, *"Make Leisure Creative."* Each speaker handled the subject in a way that was interesting and instructive. Then C. Earl Dobbs preached an inspiring sermon on the subject, *"Why Youth Should Believe in God."*

The theme for the afternoon service was, *"Youth's Opportunities."* In opening this meeting, O. J. Tary contrasted present opportunities with those of fifty years ago. The closing number of the day was a sermon by the district president on *"Youth's Relationship to the Church."* His masterful, logical presentation of this subject was a pleasing climax to a day of activity that was greatly enjoyed by all present, and from which good will accrue to the church.

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Council Bluffs, Iowa

Though 1936 was a good year for Council Bluffs, the pastor says of his own work and that of the ministry under his direction: "There is room for improvement," and he is sure that all will do better in 1937.

Wednesday evening prayer services, during the autumn months, were above normal in attendance and spirituality.

A variety of activities continues in the branch. On New Year's Eve the young people's department gave a theater and watch party, inviting everyone, and a good time and fine attendance were reported. Other groups also held watch parties.

A special gift service was held the morning of December 20, each member of the congregation bringing a gift of money or some article of canned food. At this hour a beautiful picture, *"Christ in the Garden,"* was unveiled. This picture was presented to the branch by the Temple Builders.

"Yuletide Memories," a cantata, was rendered by the choir, directed by R. C. Murphy, the evening of December 20. Special parts were taken by June Currie, Lela Rannie, Grace Doty, Mrs. Ada Hall, Mrs. J. S. Garner, W. T. Spanswick, and R. C. Murphy.

On the previous Sunday the Musical Arts Club gave a vesper service under the direction of Mrs. Helen Sullivan. Those taking special parts were Leslie Epperson and Clifton Brown, trumpeters; James Dempsey, Mrs. Ada Hall and Mrs. Helen Sullivan, soloists; Mrs. Richard Hood, Mrs. Walter Schneider, Mrs. Roland Currie and Miss June Currie, antiphonal quartet, and Mrs. Eunice Moser, reader. The chorus was assisted by Mrs. Fern Rapp, violinist. Accompanists were Mrs. H. A. Alexander, pianist, and Mrs. W. T. Spanswick, organist.

The choir and orchestra have been furnishing fine music under the leadership of Brothers Murphy and Turpen. The choir has supplied special numbers for each service; its membership is about thirty. The orchestra has been using the religio hour for a musical program the first Sunday evening of each month.

On November 24, the Progressive Musicians' Club, under the direction of Sister B. O. Burton, gave a concert and program at the church.

The religio is functioning again with an average attendance of from seventy-five to one hundred. There are study classes for various ages and a twenty-minute musical and literary program.

One Sunday in December a number of the youthful members accepted an invitation from Shenandoah Branch to attend services there.

Among the guest speakers at Council Bluffs recently were Apostle J. F. Garver and Patriarch J. A. Gunsolley.

The church building has been thoroughly renovated and painted throughout and looks almost like new; workers are very proud of it. They have laid new carpets in the aisles and on the platform, and hung new curtains on the platform railing.

The women's department holds regular monthly meetings with good attendance. Their annual bazaar and dinner in the Eagles' Hall, December 12, netted them a nice sum which was added to the treasury of the branch.

On Christmas Eve the congregation had a program and tree. Enough candy was provided so that everyone had a sack. The house was crowded, and an enjoyable evening was spent.

The choir held a pot-luck, covered-dish supper on a recent Thursday evening. In spite of the fact that the severest storm of the season was raging, there were thirty in attendance. Short talks were given by Pastor Frank McDonald, R. C. Murphy, O. A. Currie and W. T. Spanswick.

Bradner, Ohio

The annual election of branch officers resulted as follows: Pastor, Elder R. F. Slye; counselors, Elders W. S. Hettrick and William Smith; branch clerk, Edna Sheplar; Sunday school superintendent and publicity agent, Sister E. L. Ulrich; religio president, John Shultz; musical director and women's president, Sister Hazel Smith.

The new officers have been devoting much of their time to making the services attractive, and attendance and interest have been gratifying.

Some fine sermons have been delivered by Elders Ed. Patten, W. R. Wirebaugh, William Smith, W. S. Hettrick and Pastor R. F. Slye. Those who have occupied in the morning hour of preaching are Brothers Oria, Kenneth, and Paul Smith, and Brothers Huffman and Shultz. Sister Hazel Smith has assisted by having ready special musical numbers, and these have been gratefully received.

The Sunday school had a rally day service in October. A pleasing program was arranged, and the Saints spent the day together, over fifty visitors being present. A missionary contest ending with the old year, made the members feel like pressing on and doing even better things in 1937.

The Christmas program was full of interest and was the result of diligent effort on the part of the committee in charge, Sisters Hazel Smith, Wirebaugh, and Shultz. There was a capacity house, and Bradner Saints, true to their custom, gave the usual little sack of candy to everyone present.

The members have all been blessed with good health, and they began the year with thankfulness in their hearts for all the good things they have enjoyed. They appreciated the Christmas greeting received from Brother and Sister Van Fleet, of California. God is fulfilling his promises to the Saints at Bradner, and they are happy to be in his service.

Independence, Missouri

The spirit of optimism and fellowship dominated the quarterly conference of the City of Zion which convened in the Stone Church lower auditorium the evening of January 11, President F. M. McDowell in charge, assisted by Apostle F. Henry Edwards and Bishop J. S. Kelley.

A report from the First Presidency commended the activities and sacrifices of the Saints, and outlined an affirmative program of church endeavor for 1937. It also announced that Elder C. B. Woodstock will supervise religious education in Independence in place of Elder J. E. Kelsey whose secular work lately took him away from the city.

The conference approved the following names recommended for ordination to the priesthood: To the office of elder, Paul Elliott, Stone Church; George Whitehead and Lawrence E. Martin, Enoch Hill, and Ralph Zion, Liberty Street; priest, Harry B. Sprague, Stone Church, and Fred Epperson and Lawrence Jones, Spring Branch; teacher, Ellis McLees, Spring Branch, and deacon, Hubert W. Whitehead, Enoch Hill, and Lucien Amos, Liberty Street.

The report of the bishop of Zion, presented by J. Stanley Kelley, listed a sixty-five per cent increase in tithes and offerings paid in by Independence Saints since last June, the time of the opening of the five-year debt payment program of the general church, or a gain of $8,800 over the income of the corresponding period in 1935. The total amount of tithes and offerings paid in by local members in 1936 was 53.4 per cent over the income of 1935. The Saints were commended for their efforts and urged to continue to assist in the debt payment campaign. The conference adopted the $9,412.50 budget, this sum combining the budgets of the nine congregations in the center place.

The transaction of minor business items and a talk by Brother McDowell regarding the significance and sacredness of priesthood brought the conference to a close. Elder William Patterson and Miss Anita Gillen acted as conference secretaries. Brother Patterson was also song leader; Mrs. Emma Tandberg was pianist.

Recreation for Independence young people is being held Friday nights throughout the winter, at the Auditorium, under the supervision of Miss Ruth Bryant. Also a reading room and a quiet games room is open each Monday, Tuesday, Thursday and Friday evening from seven until ten o'clock in the Studio Building.

Elder James F. Keir was speaker at the Men's Club January banquet the evening of January 18, in the dining room of the Auditorium. His subject was *"Missouri—the Wonder State."*

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Walnut Park Church

Evangelist J. A. Gunsolley was the morning speaker, January 10, and the choir sang, *"Praise Ye the Lord."* In the evening Pastor William Patterson was the speaker. The singing was directed by Sanford Downs.

Elder H. L. Barto, pastor of Liberty Street Church, preached to this congregation, January 17, and the choir sang, *"O Love Divine,"* Ada Fallon directing.

Pastor Patterson spoke again on Sunday evening. Preceding his sermon the Cantanina Chorus gave a half-hour program.

The religio, in charge of Elmer Bailey, continues each Sunday at 6 p. m., and has some fine classes.

Miss Audrey Alma Horne, daughter of Mrs. George Jenkins, of Independence, and James R. Blackburn, son of Mr. and Mrs. R. G. Blackburn, also of Independence, were married, January 9, at Santa Ana, California, the service being performed by Elder Glaude A. Smith, formerly of Independence. Mr. and Mrs. Blackburn are at home in Los Angeles, California.

The funeral of Mrs. Florence Masterson who died, January 11, at Roscoe, Missouri, was conducted from Walnut Park Church, January 14, Elder William Patterson in charge. Interment was in Mound Grove Cemetery. Mrs. Masterson was the mother of E. Lloyd Masterson, of this congregation.

The funeral of Brother George W. Sutterfield, twenty-nine years old, who died at his home east of Independence Friday night, January 15, was held from Walnut Park Church Monday, January 18. Brother and Sister Sutterfield formerly lived in Walnut Park District, and were earnest church workers.

Stone Church

A large congregation of Saints enjoyed the banquet and reception in honor of Pastor Arthur A. Oakman and his bride, formerly Miss Elva T. Sturges, of Berkeley, California, held at the Auditorium the evening of January 15. The banquet was served at 7 p. m., and Elder Israel A. Smith was master of ceremonies. Talks of welcome and good fellowship were given by Elder William Patterson, pastor of Walnut Park Church, and by President Elbert A. Smith. Elder D. O. Cato presented the bridal pair a gift from the guests, and Elder and Sister Oakman responded with brief talks. Albert Brackenbury sang *"O Promise Me,"* accompanied by Mrs. Emma Tandberg; Mrs. Nina G. Smith read two poems, *"If I Had the Time,"* and *"The House With Nobody in It";* Miss Melba Moorman sang *"Ah, Sweet Mystery of Life,"* accompanied by Miss Joy Harder, who also presided at the piano for the community singing, led by George Anway. In the line receiving the reception guests were Pastor and Mrs. Oakman and Miss Doris Oakman, sister of the bridegroom.

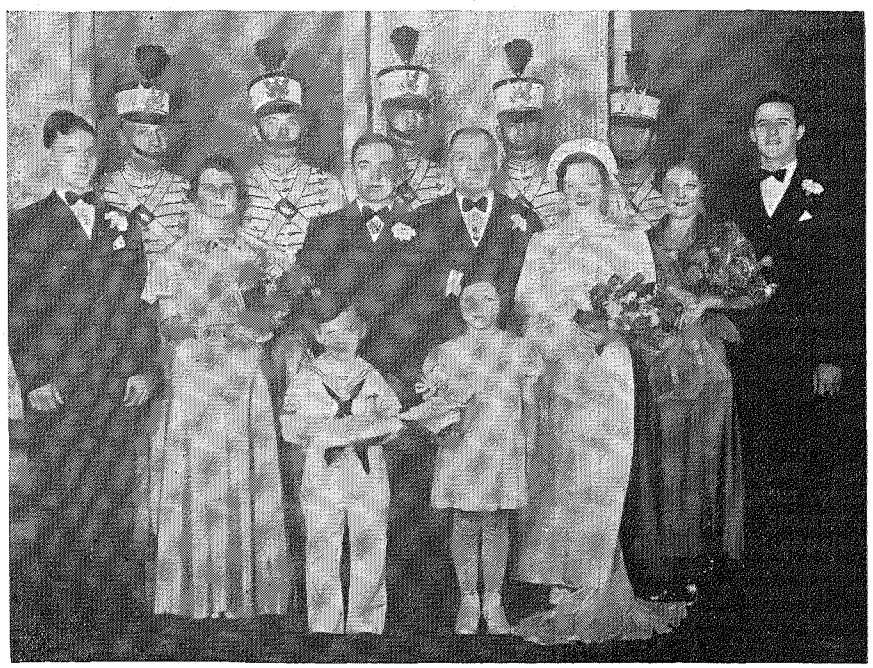
Doctor G. Leonard Harrington, the Sunday morning speaker, in his fine talk on *"Health of the Mind,"* presented and applied such familiar texts as "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" and "The truth shall make you free."

Music was by the Stone Church Choir, Paul N. Craig directing, Robert and George Miller at the organ and piano. *"O Come to My Heart, Lord Jesus,"* by Ambrose, was the anthem contributed by the choir, Albert Brackenbury singing the baritone solo. The service was in charge of Pastor Arthur Oakman, D. O. Cato assisting.

In the evening Elder Arthur A. Oakman presented a stirring sermon to a large congregation of Saints. He was assisted in the pulpit by Priest James Moses, in charge, and Elder Carl Greene who offered the invocation and benediction. Music was again supplied by the Stone Church Choir, Paul N. Craig directing; Emma Tandberg was at the organ and George Miller at the piano. George Anway led the congregation in a spirited song service.

The Stone Church Choir held its annual election of officers following last Thursday night's rehearsal, January 14, resulting in the following staff of workers: President George H. Hulmes; vice president, Paul Elliott; secretary, George Jenkinson; treasurer, Juanita Echternacht; librarian, Albert Place; wardrobe mistress, Mrs. Annie Vincent. Paul N. Craig will continue his much appreciated services as director with Robert and George Miller as accompanists.

Numbers in this congregation who have been ill as a result of variable weather, are recovering. The sick have the continued prayers of the Saints.



WEDDING PARTY OF MR. AND MRS. CORNELIUS BRIDGES

Miss Emma Holsworth and Mr. Cornelius Bridges, of Independence, Missouri, were married at Liberty Street Church, January 1, Elder Jess A. Holsworth, uncle of the bride, officiating. Here are members of the wedding party: In the forefront, little Lloyd Hurshman, the ring bearer, and Audrie Hurshman, flower girl; first row: Mr. Wayne Zion, groomsman; Miss Wilma Elliott, bridesmaid; Mr. Cornelius Bridges, the bridegroom; Elder Jess A. Holsworth, officiating minister; Mrs. Cornelius Bridges, the bride; Mrs. Lois Bridges, matron of honor, and Mr. Charles Conley, best man. Back row, the American Legion guard of honor: Mr. Albert Cohn, Mr. Jess Curtis, Mr. Cort Lingren, Mr. Fred Stockdale, and Mr. Sam Miller.

Englewood Church

Sunday morning, January 10, the speaker was Elder Arthur Welch. The young people's choir, under the direction of Mrs. Juanita Roedell, and accompanied by Mrs. Vivian Sheehy sang, *"More Love to Thee,"* by Oley Speaks. The speaker in the evening was Elder H. L. Barto. Wilbur Chandler, of Des Moines, sang *"Prayer,"* and with Glenn Closson, jr., he sang, *"Jesus Lover of My Soul."*

Elder R. D. Weaver was the speaker Sunday morning, January 17. A quartet

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Briefs

Captain H. R. Huntley, oldest member of the Rockland Branch, Maine, and retired master mariner and Civil War veteran, died December 6, 1936, in his eighty-ninth year, and funeral services were held from the Methodist Church. Numerous patriotic bodies sent floral offerings, and the funeral sermon was preached by the Reverend Charles E. Brooks. The Grand Army ritual service was conducted by members of Anderson Camp, Sons of Union Veterans, with Reverend H. R. Winchenbaugh as chaplain.

Captain Huntley held the office of Aaronic priest in the church, was chaplain of Edwin Libby Post and an honorary member of Huntley-Hill Post (named in part for one of his sons who died in the service) and the Rockland Lions Club. In spite of his infirmities he was very active in patriotic organizations. He was devotedly cared for by members of his family, and was held in high esteem by his fellow citizens. Interment was in Sea View Cemetery. See Brother Huntley's obituary on another page of this issue for further items.

Eustis, Florida. Mrs. Abbie R. L. Downey, formerly of Tekonsha, Michigan, writes: "We met with the Saints at Orlando in December and January for sacrament. Had a nice gathering there January 3. Brother and Sister Ben Anderson were there. We met in Evangelist F. G. Pitt's home. We have met Sister Wise, of Mount Dora, a very fine Saint.

Columbus, Ohio. Relatives and friends of Mr. and Mrs. C. R. Dougherty were entertained Sunday afternoon, November 22, at the home of Brother and Sister T. B. Dougherty, 426 South Eureka Avenue, celebrating the forty-sixth wedding anniversary of Brother and Sister Dougherty. Invitations were extended to members of the three Columbus branches. About eighty guests were present between one and six o'clock, and many floral remembrances and presents were given the honored pair.

To many people prayer is only an additional way of getting what they want, a kind of spare tire to be used when the others fail. They are as much go-getters when they pray as at any other time, and the whole tone of their praying is, "God, get me what I want!"—Harry Emerson Fosdick, in "On Learning How to Pray."

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never happen.—Lowell.

composed of Reva Richter, Glenn Closson, Gladys Welch and Glenn Closson, jr., furnished the special music.

The Y. P. A. had a candle-light service at their regular Sunday evening meeting. Mr. Ellvert Himes, principal of the McCoy School was the guest speaker. His topic was *"Value of Service."*

Boy Scout Troop 201, with Scoutmaster V. A. Julian in charge held an investiture service Sunday evening at seven-thirty. The following scouts were taken into the troop: Charles Patrick, Alvin Annis, Edgar Mallicote, Russell Jenkins, and Billie Story.

At the regular evening worship hour, Glenn Closson, jr., sang, *"Spirit of God,"* accompanied by Mrs. Vivian Sheehy. Elder Calvin Rich preached. This is the first of a series of Sunday sermons to be presented by Brother Rich.

The Y. P. A. enjoyed a fellowship meeting at the home of their leader, Elder Almer Sheehy, last Saturday night. Their topic was, *"Characteristics of the Master."*

Mrs. Ada Richter, women's leader, has been confined to her home for the past several weeks because of injuries sustained in a fall. It is hoped she will soon be able to attend services again.

East Independence Church

Bishop G. L. DeLapp was the speaker the last Sunday morning of 1936, and the choir sang *"Home at the End of the Road."* *"Obedience to Law,"* was the theme of the sermon.

In the evening Elder William I. Fligg preached on *"Single-mindedness."* The choir again furnished music. Pastor J. E. Martin was in charge of both services of the day.

Wednesday night prayer meetings continue to have large attendance, and are increasing in spirituality.

Sacrament service, January 3, was well attended, and Elder J. A. Gillen was present. In the evening the choir sang *"Blessed,"* and Sister Jennie Butler sang a solo, *"Heed the Voice."* Elder R. D. Weaver was the speaker.

On a recent Sunday afternoon Elder Frank Minton baptized two young boys, Clarence Conwell and James Hanson; he was assisted in the confirmations by Elders Warren, Byrn, and Martin.

Dallas, Texas

A Christmas play entitled *"What Men Live By,"* directed by Sister J. E. Nicoll, was presented to a large audience, December 20, and followed by an exchange of gifts and distribution of treats to the children.

A party for adults was held, December 29, at the home of Sister Chattie Everett, and a New Year's watch party proved entertaining for all.

Sister Bland has been elected children's supervisor, and is doing a good work.

Dallas members have been fortunate in having with them several times recently Elder L. S. Wight, and hope he will be able to be with them frequently. Brother Yerrington was the 11 a. m. speaker, December 13.

Many branch members visited relatives during the holidays, causing church attendance to be smaller than usual. Brother and Sister F. A. Peterson are away for several weeks. They hope to be able to help loved ones to understand the gospel. They are missed at the church services.

Far West Stake

The O. T. Z. rally to be held in Saint Joseph January 23 and 24, is the next event of stake-wide interest. This will mark the formal close of the stake-wide period of directed prayer which is being carried on in the homes during the two-week period from January 10 to 24. The two phases of the church program, *"Keep the Law,"* and *"Win a Member,"* or the financial and missionary aspects, have been the subject of this call to prayer. Special themes for Sunday and midweek services have been arranged as well as daily theme and Scripture readings for individuals and families. The priesthood of the local groups have visited the homes preparatory to this effort. As an appropriate close, the theme of the rally will be *"What Lack I Yet?"*

Apostle Edwards Visits Stake

Apostle F. Henry Edwards spent Sunday, December 13, in the stake. In the morning he visited Cameron where he preached at eleven o'clock. Stewartsville and Maple Grove groups joined in an afternoon service at Stewartsville where he again preached. At six o'clock in the evening, he preached at First Church in Saint Joseph. He was accompanied during the day by Stake President Ward A. Hougas and Bishop H. L. Livingston. A good attendance greeted him at each place and his visit was much appreciated.

O. W. Okerlind in Stake

Elder O. W. Okerlind commenced a missionary series at Richmond Sunday, January 10, with good interest and attendance. He will continue there for two or three weeks. Saints at Richmond have done considerable work in preparation for a missionary, and have some very good prospects.

Stewartsville

At the communion service November 1, Bishop and Sister Livingston of Saint Joseph were guests. After the serving of the emblems, they both made worthwhile and helpful contributions. At 7:30 p. m. Graceland College Day was observed as the previous Sunday had been devoted to the O. T. Z. Rally at Cameron. Miss Venita Black, new president of the young people's division,

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was in charge. *"The Beginning of Graceland,"* was presented by Orrice McCord. A poem, *"Graceland,"* was read by Miss Beulah Powell, Willard Hinderks sang a tenor solo, *"Graceland, Beloved,"* and Miss Mona Armstrong spoke on *"What Graceland Has Meant to Me."* L. G. Ehlers, supervisor, gave a talk on *"Graceland Day."*

On November 8, Elder Warren Hill gave a sermon on *"Revealment"* at the morning hour. In the evening Brother Robert S. Farnham, of Saint Joseph, was the guest speaker. A visit from Brother and Sister Evan Ehlers of Saint Joseph, in the interest of music in the stake, was enjoyed November 15. Brother Ehlers showed clearly the definite part music has in church services. He said, "A singing church will reach God and find men." Sister Ehlers gave a beautiful message on *"Worship in the Home With Hymns."* At the evening service Bishop Livingston was the speaker. The following Sunday Elder J. L. Bear, of Saint Joseph, was the morning speaker.

Classes were conducted weekly through November and December for the priesthood and for the young people and adult divisions by Stake President Ward A. Hougas and Bishop H. L. Livingston. They presented the stake program, emphasizing especially the missionary and stewardship responsibilities. Maple Grove and King City joined Stewartsville in these classes.

The branch joined with the other churches in town in a union service Thanksgiving night at the Baptist church.

The pastor, Elder Gordon Hidy, gave a helpful sermon the morning of November 29. In the evening the young people presented an interesting Thanksgiving service. Church School Director J. L. Hidy gave the theme talk, and supporting music and readings were enjoyed.

The group was happy to have Apostle F. Henry Edwards visit them the afternoon of December 13. Elder J. E. Hovenga was the guest speaker that morning, and the congregation met in a union service at night for a Silver Medal Contest sponsored by the local Woman's Christian Temperance Union.

A Christmas vesper service was presented December 27, by the young people and children of the church school. The music department of the public school gave a sacred cantata, *"The Story of the Christmas Gift,"* at the church Monday night, December 21.

A watch party was enjoyed by the branch New Year's Eve. On January 3, at the communion service Robert Warren, the little son of Brother and Sister L. Warren Hill, was blessed. The hymn, *"This Child We Dedicate to Thee,"* was sung before the blessing by Elders Z. J. Lewis and Hill.

At seven-thirty the pastor presented the stake program, *"The Call to Prayer,"* which extends from January 10 to 24. Brother Z. J. Lewis gave a good sermon in opening this series on January 10. At night Bishop Livingston was welcomed as guest speaker.

The woman's council is active in various ways. They have recently helped beautify the church with a new oak floor and the decorating of the windows. A study class, *"How to Teach Religion,"* is being arranged for by the church school director.

Kingston

Kingston church building recently has been newly shingled. The work was done by volunteers, and all helped financially and by labor to the extent of their ability. The work was completed just before the extreme cold arrived.

Visiting speakers for the last few weeks have included Brother Ross Gamet, of Gallatin, who is perhaps the youngest member of the priesthood in the stake. Evan J. Ehlers, of Saint Joseph, stake director of music, visited Kingston in the interest of music. He and his wife gave two excellent talks on *"Music in the Church and the Home."* Elder John E. Hovenga, of Stewartsville, gave another of his timely sermons.

The Christmas program was well attended and enjoyed by all. Pastor Kenneth Wood spent his Christmas vacation at home. He is attending Graceland this year. In his absence the associate pastor, Earl Craven, carries on the work. Henry Robinson also spent the Christmas holidays with home folks. He attends the State Teachers' College at Maryville, and is in charge of the mission there.

Kingston-Oakdale O. T. Z.'s

The joint organization of Kingston and Oakdale O. T. Z.'s meets twice each month at various homes. The first meeting in November was held at the home of J. C. Ford with the president, Ernest Wood, in charge. The meeting was opened with a few songs, and a brief history of the *Book of Mormon* was given by Earl Craven. The young people have chosen Brother Craven as leader of their study of the *Book of Mormon.* Games were played followed by refreshments of cocoa, sandwiches and pickles.

The Thanksgiving meeting was held at the home of Earl Craven of near Cowgill. Quite a number were present and spent a pleasant evening. Refreshments of popcorn were served.

December 10 they met at the home of Harold Diem, of the Oakdale community, near Hamilton. Nineteen were present. A collection was taken to raise the quota on the expense of multigraph equipment for publishing of the stake paper. After the study period, various games were played with Florence Deal in charge. Home-made candy was served. A watch party was held at the home of Robert Diem, near Hamilton.

Saint Joseph Branch

The annual branch business meeting held in December sustained the city pastor, Elder Ward A. Hougas, and his two associates, Bishop H. L. Livingston and Elder H. C. Timm. Local pastors were sustained as follows: First Church, Elder H. C. Timm; Second Church, Elder O. Salisbury; Third Church, Elder R. D. Peterson.

The first Sunday of the new year, all three churches joined in the quarterly amalgamated sacrament service held at First Church. Elder Ward A. Hougas presented the theme, *"The Call to Prayer,"* and was assisted in the stand by Elders H. C. Timm, O. Salisbury, and T. A. Hougas, and Evangelist Milo Burnett.

First Church

With the busy holiday season past, the new year's activities are well under way. The Dulciana Chorus presented a Christmas cantata the evening of December 20. The following Sunday evening the adult choir sang selections from *"The Messiah,"* and Christmas hymns preceding a sermonet by the pastor. Elder Garland C. Snapp, counselor in the stake presidency, preached a Christmas sermon the morning of December 20. The morning of the twenty-seventh, Evan J. Ehlers talked on the value of music. Elder Ward A. Hougas was the speaker the evenings of January 3 and 10. Elder John Ruoff was the morning speaker on the tenth. Bishop H. L. Livingston preached the morning of the seventeenth and Elder H. C. Timm at the six o'clock service.

The midweek prayer services have been inspirational, especially those observed for Christmas and the beginning of a new year. Attendance has been increasing, and the participation is good.

The Ul-Lik-Us Players presented their annual play at the Y. W. C. A. early in December, and cleared a nice sum on the production. The three-act play, *"Closed Lips,"* was given and several specialty numbers were presented between acts. Mrs. Olive McLean directed the production and Carl Wakeman carried the lead with Ruth Jensen and D. L. Hopkins as the romantic leads. Others in the cast gave good support.

Second Church

The Saints at Second Church feel that they have progressed during the past year. Gains in attendance have been made in all departments. At the business meeting the following officers were elected for the year: O. Salisbury, pastor; Hallard W. Felch, associate pastor; Eugene Snyder, church school director; Samuel Edmunds, treasurer; Sister Mayme Paschall, music director, and Sister Josephine Campbell, clerk.

The pastor has been holding a series of special missionary meetings each Sunday evening for a number of weeks. Questions are asked and much interest is being shown. The church is filled to capacity nearly every Sunday evening. Three adults have been baptized and several others are nearly ready.

A special meeting was held Sunday afternoon, January 3, at the church at

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which time the pastor outlined his plans for the year in a special missionary program. Everyone who is willing to enter into this program is given an opportunity to do so.

The choir has aided the services with special music each Sunday evening with a song service beginning at seven-fifteen. The choir, under the direction of Mrs. Mayme Paschall, gave a cantata, *"The Lost Star,"* Sunday evening, December 27.

The women's department has been active, helping pay off the church indebtedness, helping the needy, and visiting the sick. The work is carried on under the direction of a council of women consisting of Mrs. Mae Trotter, Mrs. Christina Moore, Mrs. Regina Snyder, and Mrs. Fay Sebby, each one taking charge three months of the year. The pastor acts as chairman.

A men's and boys' club has been organized. They meet each Sunday at the church. A banquet was held recently attended by approximately fifty men and boys.

A new financial policy is being effected this year under which no collections will be taken but each one may deposit his offering in a box in the rear of the church. At the end of the month each one is receipted for his offerings. Visitors may give what they desire in the same manner.

Grand Rapids, Michigan

The local Zion's Christian Legion organization has been engaged in a variety of activities since last autumn, and the legion council considering it advisable, Grand Rapids young people are beginning church study classes this month.

A youth prayers service was held, December 13, Brother Elmer Evans talking to the young men and women on *"The Spirit of Christmas."* He was assisted by Brothers William Webber and Merrill Champion.

Jack Hodge, legion director, suffered a skull fracture in an automobile accident December 27. The Saints are praying for his rapid recovery.

On last Halloween Eve, Grand Rapids Christian Legion gave a party inviting other nearby branches. One hundred and forty were present. Due to the work of Jack Hodge, Gladys Hodge, Ed. Watson, Cecil Watson, Rosetta Champion, Marie Eckert, and others, everyone had a very good time. Two professional entertainers, provided by the City Recreation Department, kept the people on their toes, playing games and enjoying contests. The great fireplace of the Fallasburg Lodge, where the party was held, was a popular spot, the night being clear and cold. People whose birthdays were in October were presented candy tokens. Donated refreshments consisted of sandwiches, doughnuts, cider, pumpkin pie, and apples. The spirit of sociability was marked, and many are interested in other such get-togethers.

Kansas City Stake

Grandview Church

Services, December 20, were of special interest to all. The Christmas program, in charge of the Pastor J. A. Gardner, was inspirational. The altar and platform were draped in white. Representatives from church clubs, organizations and classes came to the altar, in turn, with gifts for the Savior. Brother and Sister Levi Gamet presented to the church a large picture of Kirtland. Sister Juno Cook presented a bronze plaque to the primary department; Sister Henry Rushfelt dedicated her life and her small son, Gerald, also a lovely musical composition, which she had written. Various members of the congregation dedicated their lives to the work of the church.

The vesper service that day was conducted by the O. B. K.'s. Miss Jeannette Dunn was guest soloist. Tapers were lighted by O. B. K.'s. Miss Ethel Hicklin lighted a taper in memory of Miss Ova Oberlag who passed away December 14. Funeral services for Miss Oberlag were held from the church, December 17.

A special New Year's Eve program was held from nine o'clock to midnight. The program included group stunts, music, informal singing, refreshments, a New Year's story, and a devotional service. Over one hundred were in attendance.

A fine feeling of fellowship and the Spirit of God carried through the first communion service of the year. Elder Hubert Case gave the sacrament message and a testimony of his missionary work. Elder Casimer Nikel delivered the evening sermon.

The spirit of consecration and devotion is manifesting itself in the attitudes of Grandview Saints; they are looking forward to the coming year with a zeal that promises a greater abundance of the divine Spirit.

Heathwood Church

The women's department, under the supervision of Sister Laurel Hawkins, sponsored a bazaar and chili supper, December 3, which was most successful. Part of the proceeds will be used to buy new songbooks for the church.

C. E. Green, bishop's agent, has had a wonderful response in the filing of inventories and forecast cards. Brother Green and Pastor David White arranged an impressive program Sunday morning, December 6, for this event.

The orchestra and choir, under the supervision of Sister J. L. Johnson, have contributed much to the services of late. The junior choir sang Christmas carols for the shutins during the holidays.

The infant daughters of Brother and Sister Clair E. Green and Sister Gladys Ottens were blessed December 13. Those officiating were David White, E. W. Lloyd, and John Tucker.

December 20, at the evening service Brother Clarence Tyree gave an interesting talk on *"The Birth of Christ."*

Visiting speakers of late have been Patriarch Ammon White, Elders C. C. Babb and Levi Gamet.

Fergus and Elora Group, Ontario

The women's department held a very successful bazaar and supper last November, and sent a sum of twenty dollars as an offering to the church, besides giving ten dollars to the local group. This year they hope to do even more.

The solicitor's report for 1936 showed the sum of $270.70 sent to the Bishopric, an increase of seventy dollars over the record of 1935. This amount was sent in by ten families (twenty-eight members). In addition to this, the solicitor received thirty-five dollars from two families who have no branch privileges.

The Zion's Christian Legion holds weekly meetings with good interest. Both young and old are doing what they can to further the work. The local company has a membership of thirty-two, and last year they paid $101 on the Auditorium debt. Fine progress was made last year by this group, and officers hope that all will work to attain greater advancement in the kingdom of God in the year ahead. Allen Mortimer, a young man, is leader, and is ably assisted by four others of the priesthood.

Last May local Saints received their Christmas offering chart and set their goal at fifteen dollars; this was reached and passed. This year they have a goal of thirty dollars; they think the thermometer chart is a fine idea.

Sister Martha Wilson passed away December 19, being in her ninety-sixth year and the oldest resident of Elora. She was an ardent *Herald* reader, and enjoyed good health to the end.

The congregation is glad to have here for the winter Sister Johnston and daughter, Ivy, of Redickville.

Fayette, Pennsylvania

A small band of Saints under the faithful guidance of Brother Samuel Winship, pastor these many years, is working with the aim of helping the Master. Each one is trying to overcome the many obstacles which lie in the way of those who have taken the name of Christ, and is spreading the gospel story.

The effects of the late economic depression are still felt on every hand, but with the steel and mining industry on the upward trend, local Saints are hopeful of a season of better times in which they may be able to do more for the cause so dear to them.

Officers for the year ahead are: Pas-

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tor, Samuel Winship; assistant pastor, B. F. Warner; priest, J. W. Winters; deacon, Wilbert U. Grant; pianist, Sister Mary Williams; church school director, Arthur Warner; assistant, Wallace Hough; secretary-treasurer, also publicity agent, J. W. Winters, and pianist, Sister Mary Ruth Brown.

A Christmas program under the supervision of Sister Betty Hough, was rendered the morning of December 20, and there was also a treat of oranges and candy for the children. This followed a session of the church school.

Two marriages were solemnized in the holiday season. On December 20, Brother Samuel Winship and Sister Laura May Horton, of Chicago, Illinois, were joined in the bonds of wedlock. B. F. Warner, assistant pastor, officiated in the presence of the families of the bridal pair.

On Christmas Day Sister Mary Ruth Warner and Mr. James Brown were married at the bride's home, her father, B. F. Warner, officiating. Sister Beulah E. Winship and Arthur Warner attended the young couple. A wedding breakfast was served to the guests. Mr. and Mrs. Brown will remain in this vicinity. Sister Ruth is interested in the music department of the local branch.

The women's group numbering eight is busy helping to clear the church building of debt. Officers are: Leader, Sister Emma Warner; assistant, Sister Bertha Grant; secretary-treasurer, Sister Mary Williams; cradle roll, Sister Minna Hough; flower committee: Sisters Agnes Arthur and Louise Stewart. At the group meetings held once a month they are studying the *Doctrine and Covenants,* Sister Agnes Auther teacher.

950 Kilo. KMBC 315.6 Meters

Church Radio Programs on KMBC

EACH WEEK DAY

6:45 a. m.—Devotional services, William Patterson, speaker; Frank Hunter, organist.

SUNDAY SCHEDULE

7:30-8:00 a. m.—Thoughts for the Day: D. O. Cato, reader; Ross Moore, organist.

11:00 a. m.—Music by the Stone Church Choir.

6:00 p. m.—Radio Vespers — church Radio Drama, "An American Prophet."

See casts of characters below:

10:00 p. m.—Doctrine Hour: A. B. Phillips, speaker.

"An American Prophet" Cast for January 17

Emma Smith, Opal Page; Joseph Smith, jr., Ralph Freeman; Hyrum Smith, Cecil Cox; Don Carlos, Douglas Flanders; Lucy Smith, Edith Driver; Little Lucy Smith, Helen Robertson; Joseph Smith, sr., Jason Woodside; Catherine Smith, Eugenia Hulmes; Samuel Smith, Wayne Thompson; William Smith, Norman Inman; Martin Harris, C. C. Babb; David Whitmer, Gomer Cool; Peter Whitmer, jr., Charles Siegfried; Oliver Cowdery, Richard Maloney; Mrs. Newell Knight, Mrs. Ted Ellege; Mr. Newell Knight, Wayne Thompson; neighbors, members of the cast.

The Bulletin Board

Far West Stake O. T. Z. Rally

Far West Stake O. T. Z.'s will meet at Saint Joseph, January 23 and 24, for their quarterly rally. Apostle F. Henry Edwards will be the guest speaker, and the theme will be, *"What Lack I Yet?"* The rally will open at 7:30 Saturday evening with a musical prelude and talks by two young men on phases of the church-wide young people's program together with a talk by Elder Ward A. Hougas regarding the progress of the missionary project inaugurated at the last rally. Visitors will be entertained Saturday night in the homes of the Saints. Sunday's program will commence at 9:30 a. m. and continue until noon. Apostle Edwards will preach on the general theme of the rally. A short play, *"Comfort Ye, My People,"* will be given followed by a sermon by Bishop H. L. Livingston on *"Stewardship."* Dinner at noon will be served at a nominal charge. At one o'clock the council of local presidents and supervisors will meet. The closing hour at two o'clock will be the hour of dedication, in charge of the stake presidency. Services will be held at the First Church, Seventeenth and Faraon Streets.—Helen R. Beadnall, secretary.

New Addresses

A. C. Barmore, 1117 West Van Horn, Independence, Missouri.

Our Departed Ones

GOODWIN.—Albert B., b. September 21, 1868, at Vernon, Louisiana. D. December 30, 1936, at Drumright, Oklahoma. Married Miss Elsie Waslum, November 18, 1889, at Greenwood, Arkansas. To them 8 children were born, two preceding their father in death. Surviving are his wife, Elsie; 2 daughters: Mrs. Myrtle Doke and Violet Mitchell; 4 sons: Iva, Noel, Harley, and Fern; 3 brothers: Ed, Van, and Charles; 6 sisters: Mrs. Alta Triggs, Mrs. Lula Luhr, Mrs. Alice Sanders, Mrs. Jennie Akins, Mrs. Ida Bell, and Mrs. Sallie Morgan; 12 grandchildren and 3 great-grandchildren. United with the church in 1905, at Holdenville, Oklahoma. Moved to Drumright in 1913. The funeral sermon was by B. F. Pollard, January 2, at Drumright, and interment was in Memorial Park Cemetery, Tulsa.

HUNTLEY.—Captain Henry Reid Huntley, retired master mariner and Civil War veteran, d. December 6, 1936, at the home of his daughter. He was the oldest member of the Rockland Branch, Maine. B. at Lubec, Maine, January 26, 1848, son of Captain James R. Huntley; was 9 years old when his father took him to sea. Enlisted in Union forces of the Civil War at Machias, Me. A siege of marsh fever followed by a collapse caused him to be sent home to North Cutler where, contrary to medical diagnosis, he rapidly regained health, and went back to seafaring. Captain Huntley held the office of a priest in the church. Married Julia Ackley, September 30, 1871, and 4 children survive: Mrs. Grace Lewis, Mrs. Eliza Plummer, Mrs. Lula McRae, and Mrs. J. F. Hanners. Death was hastened by a fall which he sustained some weeks ago, in his home, resulting in a broken hip.

ANDREWS.—Ray Leno, b. November 22, 1905, at Murray, Kentucky. Moved with mother, brothers and sisters to California in 1920. Was baptized August 7, 1920, at Dinuba, by J. T. Wiles. Married Ethel Welch, January 6, 1927, and 2 children were born to them, Barbara Jean and Floyd Madison. Was called to serve in the office of Aaronic priest, January 5, 1930. His work as a photographer carried him to many places where his leisure was spent in God's service. He was in a car accident Thanksgiving Day, November 26, 1936, and d. the following morning. Surviving are his wife; 2 children; mother and step-father, Elva Jane and John F. Wiles; 2 brothers, Alma and Jack; 3 sisters, Mildred Cree, Zelma Harrison, and Jewell Andrews; 4 half-sisters and 1 half-brother. Funeral sermon was by Harold I. Velt, and interment was in Mountain View Cemetery.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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Missouri

INDEPENDENCE: Stone Church, River Blvd. at Lexington, Arthur Oakman, Pastor. Phone 5700. 11-36

CAMERON: North Main St., Emery E. Jennings, Pastor. 9-37

Michigan

DETROIT: Central Church, 5858 4th Ave., Blair Jensen, Pastor, MA 5537. 7-37

New York

BROOKLYN: Schenectady Ave., at Park Place. I. R. T. subway to Uthica Ave. 6-37

Ontario

SAULT STE. MARIE: 239 Gloucester, G. A. Edwards, Pastor. 7-37

Rhode Island

PROVIDENCE: 163 Bellevue Ave., Geo. F. Robley, Pastor. Phone WE-1316R. 7-37

Texas

DALLAS: Third at Dallas St. Phone 9-3644. 12-36

Wisconsin

MADISON: 221 Jackson St. Robert H. Brigham, Pastor. Phone F. 3575J. 12-36

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IS READY

If you have not yet asked for a copy of our 1937 Catalogue, write us now. It's *Free!* Some new items have been added. Some of the older books are now out of print and not available. Some prices have been changed. You should know what your publishing house has for sale.

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The Saints' Herald

Dec 37
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Photo by Paul M. Hanson.

ROUM, SYRIA

This town, which can be seen ten or fifteen miles away from Tyre and Sidon on the Mediterranean, is the former home of Elder George Njeim. It illustrates the saying of Jesus: "A city that is set on a hill cannot be hid."

Volume 84 January 30, 1937 Number 5

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THE SAINTS' HERALD

January 30, 1937

Volume 84 Number 5

Frederick M. Smith, Editor in Chief
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Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
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James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

■ Pinch Hitter

On Sunday morning the Stone Church Choir waited in the annex for a soloist who was to assist in the morning program. If the soloist did not appear, it would be necessary to substitute another number so as to occupy the amount of time allotted to the musical program on the air (the regular 11 to 11:30 a. m. Sunday broadcast). Paul N. Craig, the resourceful director, asked the librarian to bring in another anthem, one with which the choir is familiar. It was almost eleven o'clock, time for the choir members to be in their places in the choir loft. A few seconds more he waited, then the director turned to Sister Pauline Arnson asking her to take the solo in the newly-chosen anthem. There was time only for running over one or two of the phrases, before the signal was given for the line of singers to start. It was eleven o'clock, the organ was playing the opening melody.

Though the solo was in a much lower key than she usually sings, Sister Arnson sang that morning as she always does, very beautifully. Probably none in the congregation knew what a hard task she had undertaken. It was an act of self-sacrifice and service.

It takes things like this to keep our church work going. No one can tell when sickness or accident will prevent somebody from filling an appointment, then someone else has to step into the place unprepared and at a disadvantage.

We would like to add a new Beatitude to the Scriptures: "Blessed is the pinch hitter for he shall save many a lost situation, and receive the commendation of his Lord."

■ Visitor

Brother L. G. Holloway, who is assigned to the Southeastern Illinois District, was in the office a few days ago.

"How are they treating you?" we asked him.

"They always feed me well in Egypt," he answered. "And I like it at Cairo and Joppa, too. Now if they had a River Nile and a Sea of Galilee, I'd feel like I really dwelt among the children of Israel!"

■ Failure

The Press Room Proletarian came to work last week with a bright red necktie. This was the first necktie he has worn in a long time. It was a symbol of protest against Things As They Are.

Yesterday, he forgot to wear it.

"Just such things as that will cause the Revolution to bog down!" he told him.

■ Slippy

The big snowstorm turned to ice, and all Independence has been sliding around the streets. Cars bump into each other, and pedestrians pick their way gingerly along the edges of walks. It is not uncommon to see a stately citizen's face suddenly freeze with a look of horror, his arms shoot outward, and himself sprawled on the walk.

Ross says, "This would be a good day to stage a sit-down strike!"

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Editorial

"If a War Starts in Europe - - "

A few days ago the proprietor of a little business, whose livelihood depends on the free flow of nickels and dimes, made this statement: "Now if a war starts in Europe, everything will be straightened out."

We looked at him, in astonishment and wonder, to see if he could be serious. He was.

"Yes, and we might all be *flattened* out, too!" we told him.

It is too bad that this man is not alone. There are too many who would be glad to see a war start —*in Europe*. They think it would bring prosperity to this country.

We wonder if these people have thought this thing through. Have they forgotten what war means? Would they be willing to take money obtained through the shedding of other men's blood?

Yet we hope that such unthinking and unfeeling people are not in the majority in America. We believe they are not. If they were in the majority, then these United States would be worthy of the contemptuous epithet—"Shylock"—that has been applied to us at times when we tried to collect war debts. We would be worse than that. A people that would be willing to fatten itself on the carnage of war identifies itself with the buzzard and the hyena—the ghouls of society.

But such people are not in the majority. They *must* not be in the majority. They are present in every nation: the Du Ponts in America, the Vickers in Britain, the Schneider-Creuzots in France and Czecho-Slovakia, and the Krupps in Germany. They prosper in the business of death. They do not care how many die to bring gold into their coffers.

War prosperity is the trickiest of all promises. It is temporary at best. It causes nations to spend far beyond their means, leaving them to face bankrupt years in the future. War makes good business for a little while, but it destroys world markets for a long time. An immoral prosperity, like that promoted by war, is unreal and impermanent. No lasting good can come from it. In the end a nation loses more than it gains from such prosperity.

What did we gain from the prosperity of the World War? A lot of unpaid debts. Of what use is it to sell goods if the buyers do not pay? Of what use if our own taxpayers must foot the bills for goods shipped in time of war to Europe? We deserve what we got out of that. We tried to make money from the trouble of Europe. It was immoral. We ought not to have traded.

Let it be said at this time, and well understood by all who read this, that no real or lasting good can come from another war; no good to anybody; not even to those who keep out of it and sell to combatants; all will be the losers in the end.

Shame to those people who would fatten their purses while they see other men die. But let them realize that there is an international and economic retribution that will empty those purses again and leave them to suffer with their victims.

The only hope of the world—or of any part of the world—lies in peace. But it is sadly true that men are not yet wise enough or good enough to see this. They will still go on prowling and prodding through the wreckage of the world, picking up pieces of blood money that will curse them. L. L.

Blue Pencil Notes

Deacon Goodentart says, "I like jokes that are subtle—they make me feel so intelligent when I get the point—but I don't like them too subtle."

☼ ☼ ☼ ☼

Here are two stories, both of which seem funny at first glance; but when we think a moment they are not funny at all. The first story comes from Berkeley, California, brought by Sister Arthur Oakman. It seems that when Brother Oakman first came to Independence one little five-year-old girl who idolized him was disconsolate until her mother told her that Brother Oakman had gone to help build Zion. So that night the little girl prayed, "Oh, Lord, bless Brother Oakman and help him build Zion . . . but don't let him get it all built until I get there." That was the faith of a little child not yet made cynical or pessimistic or doubting. Zion was a reality. Zion was surely going to be built. Brother Oakman, who represented to her mind the embodiment of the church, was to build Zion. But she wanted to get there in time to help. Laugh at that twice if you can. If to the wisdom and strength of maturity we could but add the implicit faith of a little child!

☼ ☼ ☼ ☼

Here is the second story: It is from the last chapter of a life. An aged sister wrote to the office of the Presiding Bishopric. She sent in a little money that she had saved. And then in the letter she added that she had a few choice pieces of fur-

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niture and some quilts that she prized very highly. She wished to know if there is some place in Zion where these things can be kept safely until Christ comes. At that point, as Bishop N. Ray Carmichael remarked, the worldly and cynical would get a great laugh at such credulity. But some way the humor of the situation oozes out. Here is an aged woman who has gone through all the vicissitudes of life, yet retains childlike faith. She gave her life to the church. Then she gave the money that she had to spare. Then there were a few little possessions grown dear to her through the long years that she wished to offer. Could Zion care for them until Christ comes? Zion to her is a reality. Christ is certainly coming. The time may not be long.

✡ ✡ ✡ ✡

These two stories come from the opposite ends of life; one from a little child, the other from one grown old. But they illustrate what this work does to people; how it takes hold on them. Such faith must lay hold on Divine favor and enlist for us Divine aid. And to all who occupy in responsible places, high or low, it brings an added sense of responsibility. They must do what they can to bring Zion, that such implicit trust shall not be frustrated.

E. A. S.

The American Prophet

Radio Broadcast, KMBC, Sunday, 6:00 P. M.

The broadcast of "The American Prophet" for Sunday, January 31, presents the romantic story of the conversion of Parley P. Pratt and his wife, Thankful. This tireless young minister strides across the country twenty-five and thirty miles a day to keep preaching appointments, reading the *Book of Mormon* on the way. In a final scene listen to the women of the church, Emma Smith, Lucy Smith, Mary Whitmer, Elizabeth, Sophronia and Kathryn Smith, Aunt Polly Knight and Thankful Pratt, preparing small knapsacks of extra clothing for the first missionaries. The four men, Oliver Cowdery, Parley Pratt, Peter Whitmer, Jr., and Ziba Peterson are to leave the next morning afoot on their mission across the great unsettled western country.

This is the tenth in the series of Church History broadcasts. The audience seems to be growing in numbers and enthusiasm. Many children are listening as well as adults, church members and outsiders. Authors, producers and cast appreciate very highly the response already received. Please continue to keep them informed on successful or non-successful features. See the radio calendar in the back of the *Herald* for members of the cast.

S. A. B.

Musicians, Attention!

Your interest in the Hymn Writing Contest being sponsored by the Independence Music Club is gratifying, but mistakes are being made. Study the rules. A number of hymn poems have been entered with no music accompanying. Poems not set to music cannot be used in this contest.

The poems must be new and must be typical of the Restoration in theme and spirit. The music must be original, the composition of the contestant. If the contestant does not write poetry he should collaborate with someone who does. Each contestant is allowed but one entry.

There are only three months left of the contest period. Do not delay. Remember to sign your entry with a nom-de-plume and to enclose your real name with the title of your composition in a sealed envelope. No entries will be returned.

Entries should be in the hands of Mrs. Mark Holman, 501 North Pleasant Street, Independence, Missouri, before May 1, 1937.

THE INDEPENDENCE MUSIC CLUB.

Note on Worship Programs for the Children's Division

In the worship programs for the Children's Division, the program for February 21 refers to the use of a poem, *"Others,"* by Charles D. Meigs. (See *Herald* of January 16, page 77.) Sister Mildred Goodfellow, who is in charge of these programs omitted this poem on account of copyright. She informs us it may be obtained at little cost by those who wish to use it. A part of her letter follows:

Copies of the poem may be purchased from The Women's Missionary society, 723 Muhlenberg Building, 1228 Spruce Street, Philadelphia, Pennsylvania, for 2 cents each, six copies for 5 cents.

Corrections

The Editors are in receipt of a letter from Apostle Clyde F. Ellis, who writes to correct some errors found in recent articles. We thank Brother Ellis for his kindness in writing, and print his letter in part:

On page 30 of the last *Herald* I notice . . . the article on "Apostle T. W. Smith and Sister Helen Smith," says that Brother and Sister Smith labored in the Hawaiian Islands. I think this is a mistake and that it refers to the Society Islands Mission instead of the Hawaiian Mission. On page 702 of the *Saints' Herald* for July 17, 1918, you will find a statement of the years Brother and Sister Smith labored in the Society Islands. This letter is only for the purpose of correcting the error in the minds of the people who will read the article in the *Herald*.

I also called Brother McConley's attention to the *Herald* of a few weeks ago in which the late Joseph Smith is made

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The Inner Life

Nothing Can Hurt You

A friend who was something of a practical philosopher used to say, on certain occasions, *"You can't hurt a Christian!"* What he meant was that the fully developed Christian personality is so balanced and adjusted to life, with all its trials and difficulties, that it refuses to let anything injure it.

A person who has given his heart to Christ is prepared for everything. Nothing can surprise or dismay him. When something comes against him—no matter what the terror or pain or disappointment—he has an immediate refuge to whom he can go for comfort, help and wisdom. He can pray, and in prayer he finds access to the stores of strength that are sufficient for everything that may happen. *Nothing can hurt you if you will not let it.* Injury and disease, of course, will take their toll of the body, and inflict physical pain; but the gospel can bring you comfort even from these afflictions while the physicians are striving to restore you to health. Afflictions may hurt the body, but they cannot touch the *inner you,* providing you are prepared.

Far deeper than physical hurts are the injuries caused by confidences betrayed, friendships used for base and venial purposes, trust violated, the silly prattle of gossip and the cruel injustice of slander. But your religion affords a protection even against these, if you will avail yourself of it.

You have only to reflect that these things cannot hurt you if you do not know of them. If ignorance can afford such an impenetrable protection, how much more protection one should have when he has attained complete understanding. Ignorance is not stronger than knowledge. Knowledge can give you all the protection that ignorance can, and more. It is partial information that causes the damage.

When you think somebody has injured you, your first task is to try to understand. Perhaps he did not intend it. Perhaps he was simply thoughtless. And if he really did it maliciously, he is too little for you to suffer mental anguish on his account; smallness of mind must be treated like any other infantile fault. First you understand, and then you forgive. And when you really forgive, all hurt and pain go out of your heart. Then you go on about your work again and do not mind it. But remember that forgiveness is the first absolutely indispensable step.

How great is your reward! You know at last that no matter what shaft is aimed at you, *you*—the real inward *you*—can step aside and let it go by. You occupy a position of impregnable safety. You put all your affairs in the hands of God. You do not seek revenge, you are not even troubled to be vindicated. "Vengeance is mine, saith the Lord." So, you leave that matter with Him. He will take care of it. He has commissioned you to do other work. You are not even worried as to what He shall do about it. That is His business. You have your life to live, and you cannot afford to spend your limited time and energy thinking ill of those who get in your way. You go around them.

This does not mean that your religion requires you to be a perpetually trustful booby, a prepared victim for everybody who wishes to impose on you. You can face all the realities of life. You can profit by all experience. You simply refuse to be embittered or annoyed, and thereby you remove all the sting and hurt.

It will be difficult to put this way of life in practice. The habit of annoyance and resentment and hurt feelings will cling to you tenaciously. Temper will flare out before you know what is happening. You will fail often, and you will often have to take yourself in hand. But it will be worth the trouble. Out of such experience you will acquire a peace and serenity of soul, a trust of God, and a happy relation with your fellow men that will change your life. And it is that change of life that Christ is trying to work in you. Think of how on the Cross He could say, "Father, forgive them; for they know not what they do!" They couldn't hurt Him! They couldn't even touch Him! He—the real inward Son of God—was beyond their reach! L. L.

to say in his *Memoirs* that Brother McConley had labored in the Society Islands Mission. This is also a mistake as Brother McConley has never visited the Society Islands Mission. It should read, Hawaiian Islands. Perhaps Brother McConley will call your attention to this as I mentioned it to him some days ago.

Remember the Flood Sufferers

As this issue of the *Herald* goes to press, the people of the United States are answering the call of President Roosevelt to lend their support to the Red Cross in its effort to succor and assist the hundreds of thousands now rendered homeless by devastating floods in the Ohio Valley, in southern Missouri, northeastern Arkansas, western Tennessee, and adjoining areas. The government, the Red Cross, and many other organizations are lending their aid to the victims of this mid-winter disaster, forwarding to them as fast as possible drinking water, food, medicines, clothing, and fuel.

The church is greatly concerned over the situation of its members living in regions affected by the floods. We have branches at Wheeling and Parkersburg, West Virginia, at Pittsburgh, Pennsylvania, at Portsmouth-Nauvoo, Ohio, at Kennett, Missouri, and at numerous other points. May God watch over all those who are rendered homeless and helpless by this crisis.

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Junior Stewardship of 1937

By C. B. Woodstock

Bishop L. F. P. Curry, in *"The Financial Program for 1937"* in the *Herald* of January 2, gives junior stewardship as one of three programs which call for special effort in the coming year. This is a distinctly educational and experience project through which boys and girls of eight to sixteen years of age may become familiar with the purposes and principles of the financial laws of the church and may secure training in the fundamental experiences of stewardship. These purposes and principles are closely related to the objectives of the church and the training afforded is most vital to the building of habit, attitude and character essential to the making of stewards in Zion. As a means of training and service its value has been amply demonstrated. The first *Junior Stewardship Record Books* were printed in 1928 and each year hundreds of boys and girls have found satisfaction in the experiences of record keeping. Wherever groups have been formed under the direction of an energetic sponsor and parents have given cooperation, marked success has been attained.

The project, like other worth-while ventures, does not run automatically. It requires the attention and effort of a leader who has the confidence of the young people and who is converted to the financial program of the church. The pastor and bishop's representative lend much by their support and interest in the project. Very much depends upon the encouragement and cooperation of the home. Any amount of good teaching and influence with children is often defeated if in the home there is indifference or opposition. But if welcomed in the home, junior stewardship demonstrates the very principles upon which adult stewardship must be based.

In the past year our records show 534 *Junior Stewardship Record Books* in use in 53 branches of the church. The value of the instruction and encouragement given by these 53 sponsors as they talked with individuals and groups, and as they visited in the homes of juniors, can never be estimated. Nor may we calculate the value of the information gained, the habits established and the attitudes builded in the lives of juniors, which shall bear fruitage in the years to come. Yet the joy of present achievement is quite sufficient to compensate for the effort involved.

Junior stewardship is designed as a true pattern of stewardship contemplated in the laws of the church. As a part of the experience, it is easy for children to make out the first financial statement to be filed with the Presiding Bishopric. Record keeping is not hard if made a matter of daily habit. Training should be had in good bookkeeping methods, in industry, economy and thrift. The law of tithing should be fully explained and applied in the accounts of the children. The need of tithes and offerings, uses of church finance, local church support, principles of cooperation, self-denial and service are topics for discussion and immediate application in the lives of boys and girls.

Often junior stewardship groups are organized into clubs for group activity. This unites effort, gives training in personal responsibility and leadership and vastly increases interest in the project. Provision is made for club meetings and often a group project may be undertaken, either on a commercial or a service basis, through which splendid experience may be gained.

Naturally the high point of interest in any stewardship endeavor is in the payment of tithing, the recognition of divine partnership and the sharing of the "increase" with God who works with us and grants us needed direction and blessing. Even boys and girls readily learn the joy of earning, of careful expenditure, of self-denial and personal sacrifice that the tithe may go to the work of the Lord. Often parents cooperate in providing small allowances for children from which certain necessary personal expenditures are to be met, but in the use of which children early learn the value of money and its wise use. Of course the amount received more than needed for "necessary" purchases constitutes an "increase" from which a tithe is paid. The allowance, added to receipts from all other sources, makes occasion for careful record keeping, for frugal spending, for payment of tithing, the making of an offering, contributing to local church expense, savings, gifts and the supplying of other personal wants. Thus junior stewardship makes possible the finest kind of training in harmony with the financial and spiritual law of the church. If carried out with satisfaction it affords a splendid opportunity for spiritual growth and appreciation.

Junior stewardship is a definite part of the program of the Bishopric for each branch, district and stake of the church. It is well adapted for use in isolated families. *Order Record Books from the Department of Religious Education, The Auditorium, Independence, Missouri.* With each order will be sent Instructions for Sponsor, Suggestions for Club Organization and Activity and copies of the report forms due at the close of the record year. Record Books are sent, 1 to 3 copies, 15 cents each; 4 or more copies for project use, 10 cents each.

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Witnesses for Jesus

I. The Testimony of the Voice of Nature

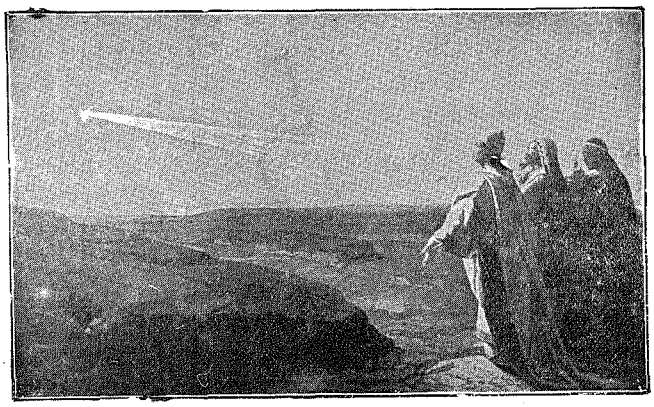
Radio Sermon by President Elbert A. Smith,
Sunday, January 3, 1937

Recently we celebrated the birth of our Lord. Presently, when the winter is spent, we shall celebrate his resurrection. It is appropriate, then, that I should take as my theme for this January series of radio sermons, *"Witnesses for Jesus."*

Jesus said: "He that *believeth* and is baptized shall be saved." He made faith fundamental in the Christian religion, and rightly so. No man gives himself vigorously and enthusiastically to any cause unless he has great faith in it. But Jesus does not ask us to believe without evidences. We are told: "He has not left himself without witness." Paul assures us that we are "surrounded by a great cloud of witnesses." Who and what are the witnesses for Jesus?

First of all, let us consider the testimony borne by the voice of nature. David said, "The heavens declare the glory of God, and the firmament showeth his handiwork." All down the ages the stars have borne their witness to the glory of God. Emerson truly said:

> If the stars should appear one night in a thousand years, how would men believe and adore, and preserve for many generations the remembrance of the city of God which had been shown? But every night come out these envoys of beauty and light the universe with their admonishing smile.



THE STAR OF BETHLEHEM

"A luminous and beautiful star guided the wise men to Bethlehem: "Where is he that was born king of the Jews, For we have seen his star in the East and are come to worship him?"

Speaking of the stars, the revelation given to Joseph Smith declares:

> The stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. . . . Any man who hath seen any or the least of these, hath seen God moving in his majesty and power.—*Doctrine and Covenants* 85: 12.

Job says that at the dawn of creation "the morning stars sang together and the sons of God shouted for joy." The morning stars sang together. They still sing together. It is possible now to transmit rays of light into sound waves. Scientists of the University of Prague during 1934 transformed rays of the moon and of the star Vega into sound and broadcast them by radio. The *Literary Digest* reported that the rays of the moon sounded like "the tolling of great bells," while the rays of the star Vega sounded "like the subdued but high-pitched shouting of a vast crowd." The morning stars sang together and the sons of God shouted for joy.

It was consistent with all this that the stars should have borne witness at the birth of Christ. A luminous and beautiful star guided the wise men to Bethlehem: "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

It is said that astronomers have calculated the position of the stars at the time of Christ's birth, as seen from the Holy Land, and when they were set in that order in a great planetarium in New York, three of our planets fell into line so that they appeared as one very bright star. That may have been the Star of Bethlehem. There are three that bear witness in heaven, we are told.

Again, at the death of Christ nature bore her witness. There was a great earthquake in the Holy Land. Darkness covered the land and many graves were opened by the heaving of the earth, a symbol of the resurrection.

According to the *Book of Mormon,* at the time when Christ died there were terrific disturbances in America. There were great tempests and earthquakes, and tidal waves, so that the highways were broken up and many cities were buried in the earth or swallowed up by the sea. "The whole face of the land was changed."

Since we are told in the Book of *Doctrine and Covenants* that God "is in all things, and through all things," it is not surprising that when the Son of God suffered and died, there should have been convulsions of nature such as were recorded in the shattered rocks.

> Behold the record of the earthquake shock,
> In mighty grandeur in the splintered rock,—

Christ is coming again. He gave certain signs by which his followers may know when his coming draws near. There are to be social upheavals, wars, revolutions, pestilence, famine. And again the physical forces of nature are to witness for him. Hear his warning:

> There shall be . . . earthquakes in divers places . . . and immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the

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The Philosophy of Life

By V. R. Chandler

The Master of men said upon one occasion, "I am come that they might have life, and that they might have it more abundantly." This declaration would unmistakably indicate the author had a complete knowledge of the origin and development of life, both physical and spiritual.

Science has endeavored to establish just what life is: its origin, the secret of its development, and the disposition of the spark of animation when a body ceases to function, which is indication of the interest man has exhibited (from his own human point of view) in regard to this particular subject.

Notwithstanding all this, the life mystery seems to be something entirely outside the realm of mortal existence, thereby forcing us to the conclusion that what the "Architect of the Universe" has already told us, that "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," is conclusive evidence that God does not intend that man should enter into the divine knowledge of things, except in so far as the veil is pushed aside and we are momentarily permitted to see from the divine point of view. The Creator has even gone so far as to say through the Prophet Isaiah, "for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

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stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven.—Matthew 24.

Again quoting from Luke:

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.—Luke 21.

In harmony with all this is the solemn warning given through the revelation to the prophet Joseph Smith in 1832, addressed to the ministry:

After your testimony cometh the testimony of earthquakes . . . the testimony of the voice of thunderings, . . . and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people.—*Doctrine and Covenants* 85: 25.

Thus the voice of nature bears witness to the birth, the death, the resurrection, and the second coming of Christ.

With humanity it is in the continual striving and ever groping for the way upward that a more complete conception of the Infinite is realized, for without striving to understand questions which appear to be beyond our natural horizon of understanding, we could never hope to attain to the higher planes of intelligence and understanding.

The understanding of the philosophy of any given line of thought, whether it be electrical, mechanical, chemical or theological, requires a delving into the mysteries surrounding these subjects. No finite being has ever attained a complete knowledge of any of the subjects by which we live, move, and have our being. Those who have attained great things in connection with these subjects have been men who have been more or less in touch with the source of all knowledge. At least they have been men who have tried in their own understanding of things, to tap the source of knowledge in their chosen field, and have been rewarded in bringing about the things which make this the outstanding age in history.

Hence we must come to the conclusion that man, however learned he may become, must be content to labor within his own realm of understanding, the finite, for therein was he made to operate.

When God made man in his own image, and breathed into him the breath of life, he set forces into operation, which have proved to be beyond the realm of our finite science, and without doubt so designed by God before the universe was created. When God gave the human race power to propagate their kind, there were laws put into operation before the secret of which man has ever stood baffled and in reverent awe.

While a study of the mysterious holds a certain fascination for many and calls for the expenditure of money and time, there seems to be but little gained by delving into seemingly useless things. Our program calls for things practical, and the ever increasing demand that we show the world just what we mean by our "zionic ideals" is surely sufficient to inspire within us the craving for Zion as a practical working institution. Therein are we to find the greatest satisfaction, because of the maximum degree of service rendered to our fellow men.

It is a study of and a commitment of ourselves to the zionic program which will solve our economic condition, and make the city which is set upon the hills of Zion to shine out because of her righteousness, and will mean everlasting credit to those so engaged.

Think not that thy word and thine alone must be right.—Sophocles.

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Authoritative Ministry

By G. L. DeLapp

My Scripture reading has been chosen from the seventh chapter of Matthew, verses 24 to 29:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes.

As one gives consideration to the many problems confronting society today, he almost instinctively turns for direction and leadership to those who stand as authorities in their respective fields for the solution to those problems. It therefore behooves those who profess to have the solution to the problems to recognize the need for authoritative standing in presenting their claims for national or international recognition.

The last few years have been unique and interesting, as well as chaotic. They have been years marked by the loud acclaim of those who profess to have the solution to world problems. In too many instances, however, these claims have been unfounded. Their sponsors have proved themselves as false prophets and unqualified teachers. It seems imperative that as we turn our minds inquiringly toward those who make such professions that we first of all should have some evidence to substantiate their claims as authoritative leaders. Particularly is this true regarding those who stand in places of authority in our religious world.

It is my purpose at this time to give some consideration to this question of authoritative ministry. It is upon such a rock that we hope to build the foundation of a new society. If we are not able to think clearly enough to see the difference between that which is true and false and follow only those leaders who have proved themselves to be authorities in their respective fields, then our hope for progress is indeed remote. In approaching the subject of authoritative ministry, I do so for the purpose of calling attention to the need for development along certain lines to make possible an efficient ministry. I refer now to all those who profess to be servants of the Master, not alone to those who serve Him as ordained representatives. In our approach to the subject we are not dealing with the specific function of ordained ministry. Primarily, we are not approaching the subject to prove scriptural authority, but we are passing beyond that to the discussion of those things which make authority manifest.

Let us look into this whole subject of authority. In this sense, we approach it from the practical viewpoint; that is, it involves the act or acts of functioning after authority has been vested. Authority implies (as substantially set forth by one writer) first, a detailed knowledge sufficient to give familiarity with the object or subject at hand; second, general knowledge, gained through experience, sufficient to furnish background and assure good judgment; third, accuracy.

Having determined briefly what to expect from those professing authoritative power we make the application. Undoubtedly from the standpoint of one who does not profess religious knowledge, but nevertheless has intelligence, he is impressed with the lack of understanding of those who profess to be religionists. He fails to see in them a reflection of power and of authority which was so obvious and so outstanding in the claims, as well as in the acts, of Jesus. Jesus came as one having authority. He claimed to be the Messiah. We find evidence of this in many passages of Scripture, but time will not permit the mention of more than a few.

In John 5:43, we find him making this statement: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." And again, "For had ye believed Moses, ye would have believed me: for he wrote of me." These statements were made after the Feast of the Jews and after Jesus had appeared at the Pool of Bethesda. Previously he had promised his disciples the realization of the hope of the resurrection. It was not only through the healing at the Pool of Bethesda that Jesus attempted to prove himself as the Son of God, or through any single miracle, but rather he proved his claim by adding fact to fact, line upon line and precept upon precept. Previous to this he had healed the ruler's son; the miracles he performed—the turning of water into wine and the loaves and the fishes into food sufficient for the multitude, the casting out of devils, the raising of the dead—all of these were evidences of his divinity, but the proof of that divinity did not lie in any one of those miracles, but rather in the healing, the ministry, the teaching, the preaching, the prophesying; and what was even of greater importance, it was evidenced in his every act. As a teacher, he was without question one of the greatest authorities of his day.

We need but to turn to one of the many instances

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which are recorded which give evidence of his ability as a teacher. It was the occasion of his conversation with the woman of Samaria. One can quite easily picture Jesus upon this occasion engaging in quiet conversation with this woman at the well. In that conversation he evidences the fact that not only is he a great teacher, but he also proclaims himself as the Messiah. He discussed with her those things which were of most importance in life. He took advantage of the opportunity to use the illustration which was at hand, to teach her some of the principles of life, for we hear him saying, "Whosoever drinketh of the water that I shall give him shall never thirst." In that conversation he drew from her the expression of the hope of his coming, for she stated, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." Then Jesus turning to her, stated, "I that speak unto thee am he." The impress of that conversation was so great that it caused the woman to forget the purpose of her errand for she went back to the city leaving her waterpot at the well and said unto men, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Only one who talked with authority could in such a short time impress upon the mind of the student an understanding of those principles of life which were of greatest value. The Scripture seems quite clear that there was such understanding.

Upon another occasion, one of the disciples approached Jesus, saying, "Lord, teach us to pray," and we find him uttering those words which have come down through the ages:

> Our Father who art in heaven, hallowed be thy name.
> Thy kingdom come. Thy will be done on earth, as it is done in heaven.
> Give us this day, our daily bread.
> And forgive us our trespasses, as we forgive those who trespass against us.
> And suffer us not to be led into temptation, but deliver us from evil.
> For thine is the kingdom, and the power, and the glory, forever and ever, Amen.

Not only did he teach them to pray, but he took the opportunity to teach the brotherhood of man and the fatherhood of God. He was able to teach men how to pray because he had faith in prayer, for we find him petitioning his Father in heaven in behalf of those whom he had chosen as his disciples and who in turn had chosen to follow him. Picture him as he prayed, "Father, the hour is come; glorify thy Son that thy Son also may glorify thee: . . . I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." And again as he went to the Mount of Olives, where he uttered those remarkable words—"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

Jesus was and is the most eminent authority regarding those things which were essential in the spiritual development of man. We look to him today and look also with a degree of hope to those whose particular task it is in the world of today of leading men toward him. In the prophecies of Jesus there were no mistakes. He knew his subject, his background of experience was broad, his judgment was good, and his prophetic utterances proved to be accurate.

In our approach to the problem of the church—the establishment of Zion, his Kingdom—we should withhold too great emphasis upon our claim as an authoritative church unless we are able to give substantial evidence of our right. Let us make the application to just one of the objectives of the church—Zion. We should have, first of all, a background of experience to enable us to see. And in this connection, may I suggest that we have had a most wonderful experience in our history thus far.

There are those who become discouraged because our progress is not more rapid, because we fail to accomplish in a short period of time that which men have been struggling for down through the ages. We should therefore reach back even beyond the period of the Restoration movement and draw from the pages of history of civilization a knowledge and understanding of those movements which were contributing influences toward the onward progress of society. Likewise should we give consideration to those which were negative influences and consequently retarded the onward progress of society.

Such a study takes us into the whole field of human relationships. It would follow that those who are engaged in the building of a new society must know something about the composition of our present society. Leaders must recognize that if a new society is to be builded, it must of necessity be builded out of the material which is at hand, for a new and better world cannot be builded out of the wreck and ruins of a decadent society. There must then be an appreciation of the fact that there is much good in society as we find it today. In this we should find encouragement for the very fact that there are those in the world today who recognize the need for a change, suggests the thought that there is still much good in our present society.

We will find it exceedingly difficult to presently improve much upon the technique of commercial and industrial organizations. Rather, we may learn a great deal from them, as well as from other movements of our society. Progress has been achieved

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through the application of the principles of thrift, industry, craftsmanship, loyalty, courage, perseverance, study and research. These same principles must be carried over to any zionic enterprise to assure success.

In the building of our Zion, we must recognize that good human relationships are most important. This involves the treatment of men, the conditions of life, of sanitation, of light, of comfort, of safety, etc. Any institution which fails to recognize the importance of this will naturally disintegrate, becoming more and more impotent and ineffective.

It is an outstanding fact that there are many in the world today who fail to recognize their responsibility to their fellow men. This is still true of many of the great industrial corporations and other businesses whose sole purpose seems to be that of accumulating a profit regardless of the cost to humankind.

Just a few days ago on the editorial page of the *Kansas City Star* was an article which depicted some of the conditions under which men work in some of the mines of Africa. Hope was held out to them, because of the payment of high wages, of the possibility of accumulating sufficient within a year or two years for the purchase of a farm or a home and comparative comfort. This hope was always blasted, for within the period of two years practically every miner became infected with a dread disease, incurable in nature, finally taking toll of life. Oh, it is true the company was a good company; it granted pensions, but those pensions became operative only after the miner had become fully incapacitated, and death usually occurred within a year of such incapacity.

One can almost picture Jesus turning to those who might be responsible for such conditions, rebuking them in no uncertain terms. Men responsible for such conditions may be authorities in the field of mechanical development, but they cannot be considered in the light of making the kind of a contribution necessary in the building of a new and better society; for in the building of a new society, we need men of vision, men of initiative, men with right attitudes; and added to that we need wealth and resources. We need an application of divine principles in our daily relationships. We need to begin from within. We must reclaim society to service. We must develop proper relationships and orient our life with respect to God. We need a new insight.

Jesus in his experience met all sorts of people—farmers, business men, rulers, servants, rich and poor. In most of them, regardless of class, he saw some good. He was a supreme leader. He placed men in paths where they could serve. It is essential at all times that we look toward him and to him as our leader, as our teacher. It is essential that we recognize as he did the importance of bringing about right human relationships. One of the first steps in the development of our technique is that of overcoming the intolerance which is so prevalent today. Just as there were those who, in the days of Jesus, could see no good in the Publicans, so today are those who can see no good in those who may be opposed to them in politics or even in religion. Yet Jesus saw a great deal of good in that man Zacchaeus who grew wealthy collecting taxes for Rome, and from this particular incident we can draw the conclusion that authoritative ministry reaches out and embraces all humanity.

Authoritative ministry will mold that humanity into a more righteous society. Authoritative ministry draws from without those who have been attracted, not because of word alone, but because right relationships have been expressed in action. Authoritative ministry will point the way because it has drawn from its experience, an experience which is broad and sound. It will point the way because it is trained in the details of building the Kingdom, the training of men, their selection to given tasks, the organizing of their economic life, the directing of their spiritual, cultural and social activities. Authoritative ministry means a ministry of accuracy. Human lives must be saved, not lost; resources utilized, not wasted. Therein lies the test of those who profess authority. It's not what we preach, but rather what happens after the preaching, that counts. It's not that we teach, but rather that our teaching bears fruit in wholesome, righteous lives. It's not that we prophesy, but rather that through prophecy there comes enlightenment and a renewal of vision. Therein lies the test of those who profess authority.

Our task then is that of training ourselves individually and collectively to become ministers of the gospel and the effectiveness of that ministry is dependent upon our ability to acquire a general and broad knowledge of the elements which go to make up a righteous society, at the same time acquiring a skill sufficient to make application of the principles involved in the varied details affecting human relations; also to apply them with a degree of accuracy, for we who profess to be followers of Jesus have indeed been commissioned by him, for we find in John 20: 21: "Then said Jesus to them again, 'Peace be unto you: as my Father hath sent me, even so send I you.'" Thus has he vested us with authority, but that authority becomes real only to the extent we qualify ourselves to serve.

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Twenty-two Years' Experience in the Herald Office

By W. H. Deam

Brother Leonard Lea asked me to write something of my experience in the Herald Office. I have no data and will in a large degree have to depend on my faulty memory, and therefore will not have all dates exactly correct.

February 22, 1855, I was born near Blanchardville, Wisconsin. Blanchardville was originally called Zarahemla, so named by the Saints, who settled there first, the Gurleys, Briggses, Clines, Newkirks, Risleys and many others, including the Deams.

I entered the employ of the Herald Office in Plano, Illinois, March 18, 1872, occupying the honorable position of printer's devil. Right here perhaps it would be interesting to tell the origin of the printer's devil. It dates back over five hundred years to the time of Gutenberg who was born in 1397 and died in 1468. He was the first man to print the Bible from movable type. Heretofore it had been printed from engraved blocks. By his new process he printed the Bibles so fast that it was attributed to the devil. By some means it was attached to his errand boy, who acquired the name of printer's devil.

The Devil Made Himself Known

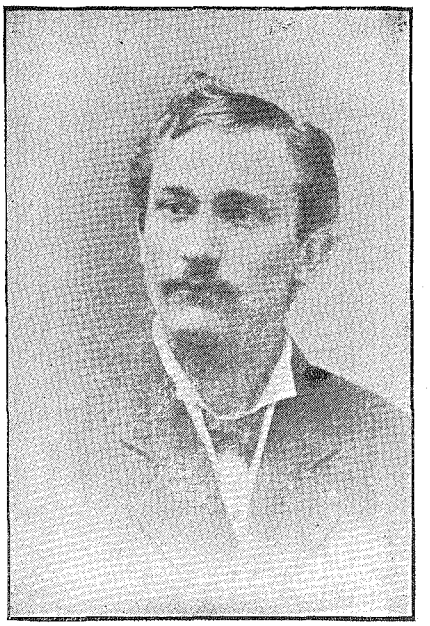
Mrs. Cramer came into the office to do some cleaning in the editorial room. Brother Joseph was not in, but David H. Smith, who was assistant editor, was. Sister Cramer addressed him by saying,



"The Devil"

"David, where can I get some water." "Go to the devil," he gruffly replied, so she came upstairs where I was and repeated what David had told her. With all the ego of His Satanic Majesty I stepped out and said, "Here am I."

One of my first jobs in addition to making fires and sweeping was to hold copy for the first *Book of Mormon* issued by the Reorganization. The Huntley and the Palmyra editions were used in getting it out. Brother Nathaniel Kennedy set all of the type for it. As



W. H. Deam, 1877

fast as we got up fifteen or twenty pages they were sent to Chicago to be electrotyped. The first edition of the Inspired Version of the Bible was got out just prior to this. It was set and stereotyped in Philadelphia. The first edition cost $10,000 and the money for it either advanced or given by Bishop I. L. Rogers.

Paper Given a Bath and Back Broken

In those days all print paper was folded the same as note writing paper, and we wet it in a dipping trough. We would pick up a quire with the folded edge foremost and quickly put the whole through the water. Then we would pick up another quire and lay it on dry with the backs reversed, and so on till we had enough for one edition of the *Herald.* Then we would put a board made the right size of the paper and lay it on with heavy weights on top. Like sprinkled clothes, the next day the moisture would be through the whole pile, making the paper soft and pliable, and would not require nearly as much impression as dry paper. Well, the paper was supposed to be made mostly out of rags. Now comes the process of breaking the backs. The backs were broken and the paper spread out flat without the fold and again weighted down for another day.

Starts a Newspaper

In the latter part of 1876 Brother H. S. Dille and I entered into a business venture by publishing *The Fairdealer.* Brother Dille was editor. He had a special aptitude for witticisms, puns and poetry, and made the paper very spicy. I attended to the mechanical part. At the close of the year he wrote a poem of a column's length on the events of 1876, including the massacre of brave General Custer and his entire army by Sitting Bull. The poem started with

"Old seventy-six, you've been full of tricks."

We did the work outside of our time on the *Herald,* and I was often working till one in the morning. It was telling on me, so we paid back the subscription money due the subscribers and suspended publication. Brother Dille wrote a number of hymns. A part of one is here given:

"*Book of Mormon,* hid for ages,
On Cumorah's lonely hill,
Written by those ancient sages
Whom Jehovah taught his will."

We printed *The Fairdealer* on a Globe platen press, which I got for the price of old iron. It was discarded because a chain would fly off. I overcame this defect by placing some guards on the wheel. It made the finest impression of any platen press I ever saw, but it was a man-killer to run without power.



A Recent Picture of W. H. Deam

Office Moved From the Henning Block

In 1878 the Board of Publication purchased a building formerly used as a livery stable. It was fitted up for a printing office and used till the fall of

(Continued on page 147.)

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The Message of the Bells

By Gladys Mae Smith

A story of how the members of a family—scattered, tried, and tempted—met the new year with courage and resolution, finding a path through suffering to the better ways of life.

IT WAS MIDNIGHT. Across the vast space of America between the brilliancy of the star-studded sky and the white carpeted earth echoed the deep-throated message of New Year's bells. It chimed from humble church towers in remote villages, poured proudly and strong from lofty city balconies quickening human hearts and minds everywhere to new hope, new purpose.

Gerry Adams stiffened in the arms of her dancing partner, her healthy red lips parted, "Listen!"

Her fiancé cocked his head the motion swaying the foolish dunce cap perched on one ear and grinned down at her. "Bells, child, bells. The old year has departed beneath our prancing feet, the new one is at hand. Dance, stamp and step on your partner's toes for the years fly—is my motto."

Gerry shook her dark head vigorously and bright confetti showered about her shoulders. She disentangled herself from the young man's arms standing stock-still among the jostling throng.

Memories, odd and out of place but poignant in their sweetness, came to her mind. A dimly lighted, old-fashioned living room, four youthful heads bent, a kneeling father's earnest voice, "For the beginning of this fresh new year, O Lord, we thank thee. . . ."

The backless, sea-green gown that she had admired all evening skimmed gracefully past, and Gerry eyed it distastefully. The heat, the smoke, the varying perfumes were suddenly repulsive. She wanted cool, clean breezes upon her cheek; she wanted quiet and peace.

"That for your philosophy, Wayne Redding," she snapped her pink fingertips in the young man's startled face and turned on her heel, "I'm going home."

"I'm just tired," she pleaded at the door of her apartment touched by the concern in his eyes, the disappointment in his face, "Call me tomorrow. And don't worry; I'm not ill." Then before he could remonstrate, she fled up the stairs, locked her door securely, and switched on the lights.

Her own words were ringing jeeringly in her ears: "I'm not ill." An untruth. She was more than ill. She was sick of the whole distorted mess that made up her life; sick of light living, frivolity. Sick, yes, even sick of Wayne—loyalty tried to protest—and his attractive, devil-may-care personality, but sick most of all of her own insignificance, her own weakness.

The glow of the shaded lamps threw a sheen upon her discarded evening wrap, upon the bag and gloves dropped unceremoniously to a chair. She stood eye to eye with the reflection of the girl her mirror gave back, and looked herself squarely in the face.

It was a pretty face the discontent of which was hidden by the glamour of rosy light. She saw herself surrounded by an unnatural aureole, artificial and useless.

In vexation, she touched the switch that filled the room with darkness, groped to the wan light of the window and sank to the floor, her knees drawn up under her chin like a little girl.

It was so easy for a girl holding a position which provided luxuriously for her comfort to drift into the ways of the world. So easy and so dissatisfying. At what point in the turn of the road had she strayed from her father's faith —"For the beginning of this fresh new year, O Lord, we thank thee"—to the philosophy of her present environment? —"Dance, stamp and step on your partner's toes. . . ." A little homesick smile came, for Wayne's whimsical remark reminded her of her lanky, awkward brother Dan.

AT THAT SAME INSTANT Daniel Adams, president of Adams and Garrison, Inc., was mounting the wide circular stairs of his palatial home. Madeline had been entertaining a few carefully chosen friends. Shortly after the echo of the bells had died away, the guests had taken their low-voiced, polite departure.

That was the way it was with Madeline's entertaining—correct, well-bred, refined. That was the way it was with the Adams' household. Madeline saw to that. And it had had in a measure, a big measure he suspected, an important part to play in his business success.

Softly so as not to awaken them, he turned the knob of the children's nursery. Silence. Darkness. Yet he knew that each of the two dimly outlined little beds held a tousled, curly head on its snowy pillow. Gently he closed the door and passed on down the hall to his study.

In lounging robe and slippers, he sank into his favorite chair. An open Bible lay at his elbow. He smiled to think how astonished some of his associates might be to know of that open Bible. Yes, and to know that it was read daily. He had been reared that way, and habits of youth are usually enduring.

Madeline came in presently to say good night. She was a feminine willow in a trailing negligee, and above a cold cream lathered face, her hair had been set in perfect waves under a snug net for the night. "Remember," she whispered returning his kiss, "you've a luncheon engagement with Walton tomorrow and dinner at home for a change. Don't stay up late."

He gave her an extra hug and let her go, watching idly until the door had closed upon her supple, slender figure. He was a fortunate man, yes, indeed a very fortunate man. A happy, well-ordered home, a beautiful competent helpmate, security in the finest sense of the word and yet . . .

RESTLESSLY he reached for his pipe, then pushed it nervously away. Life—what was it that it handed a man, perfection, security and not *contentment*? There had been men he had known, his father for instance, not especially successful as the world defines the word, but contented, faithful and *sure*.

His mind raced back along childhood paths. New Year's parties were not known in his father's house, but New Year prayer services were. He seemed to see again his father's kneeling figure—already his hair had begun to thin across the top—to hear again that gentle inevitable petition, "For the beginning of this fresh new year, O Lord, we thank thee . . ."

What had his father gained by those persevering trysts that he himself had lost in his vigorous quest of money and independence? He lifted the open Bible loosely in his hand. The leaves turned at his touch and he found himself staring down at the nineteenth chapter of Matthew.

"The young man saith unto him, all these things have I kept from my youth up. What lack I yet? Jesus said to him, If thou will be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Certainly his own life contained a lack. And the lack, he realized, was that in the selfishness of his own financial security he had failed to recognize the needs of his brother man.

Common sense told him that in the twentieth century it could render no man any lasting good to sell all he had and give to the poor. There must be a better way to share. There *was* a better way, one that would meet present-day conditions.

The plan was a bit hazy in his mind. Ashamedly he admitted he had not given

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it the study and consideration it warranted. But it had to do with tithing and surplus and the filing of inventories—the financial law of God. The plan whereby men such as Dave, dear old irresponsible Dave, could benefit.

NEAR AN ALLEY on Fifteenth and Jones, David Adams hunched his shabby coat closer, his eye on the lighted face of the clock on the corner. Five minutes, four. . . . With each passing second the job grew more distasteful to him in spite of the fact that old Jacobson had worked the whole farce down to the fine points.

At exactly twelve o'clock the night watchman would be making his rounds on the other side of the building. The noise and confusion of ushering in the New Year would deaden the explosion of blowing the safe—the safe that was supposed to hold jewels and didn't.

The big, worn-just-enough Hup with the Montana license plates that he himself had driven in yesterday and now parked across the street held enough nitroglycerine to blow the town wide open if used—which it wouldn't be. His lip curled at thought of that phony kit of burglar tools planted carefully in the back seat.

Three minutes, two more and another big town robbery would be faked and another insurance company fleeced. Well, what was that to him? This job was worth fifty dollars, and fifty bucks spelled hospital expenses for Evelyn during her confinement. And wouldn't a man be seven kinds of a cad if he failed to do all he could for a swell little pal and wife like Evelyn?

He winced before the reproach in her eyes if she ever knew. But then of course she'd never know. It would be his secret and Jacobson's. As for detection, how could a man be proved a thief when he hadn't stolen anything?

One minute . . . A couple scurried past as on winged feet. The girl's light springing step reminded him of Gerry. A wave of sudden homesickness swept over him for his boyhood, his brother and sisters, the safety of his father's mode of life.

About now Dad would be turning down the fat-bellied old living room lamp, clearing his throat, getting to his knees. . . . "For the beginning of this fresh new year, O Lord, we thank thee. . . ." He shrugged impatiently—*why* did he have to think of that now?

Twelve o'clock. A deafening roar of noise rent the air. Bells ringing, whistle's screeching in discord. The very city foundation seemed to shake beneath the sudden blare of sound. Twelve o'clock. Time for the job, yet he stood motionless.

Except for himself the street was deserted. The watchman was nowhere in sight. Faint wisps of snow curled through the air. He took a step forward, stopped. Then with a nonchalant swing of his broad shoulders, he spun around and went briskly down the street, his head held high.

The tumult was dying to a whine. The moment was passed. He had had his opportunity to earn fifty easy bucks, and had passed it up. For what? Suddenly he began to whistle and quickened his pace. The Adamses had always had courage—his father called it faith—to face honestly that which came their way.

It hurt him because he could not give Evelyn more of the necessities of life, especially at this time that meant so much to them both. But he could give their baby an honest dad, maybe even the kind his own dad had been. And Evelyn was strong and courageous. They'd get by somehow.

He chuckled to think of old Jacobson's disappointment when he minced craftily into his jewelry store next day to find his huge safe intact. He turned his face toward a lighted window pulling down his hat against a gust of wind. What he saw displayed there sobered him instantly. It was a steel brace such as Deanna's little girl had been compelled to wear for the past year.

IT WAS THE THIRD VISIT Deanna Adams Mitchel had made to little Janice's room since the family had retired for the night. As on the other two occasions, the child was asleep one arm thrown up over her short dark curls, her breathing regular, peaceful.

Deanna gave the edge of the pillow an unnecessary pat, slipped her hand along the soft arm of the little girl. The bitterness always prevalent swept upward within her as her fingers came lightly in contact with the feeling of thin flesh covering the small bone.

For a long cruel year the child had suffered, a victim of speed on the part of a drunken driver. Healthy and active, she had been playing at the edge of her own yard when the careening car had struck her.

Deanna's fists clenched in agony as they never failed to do when she remembered how they had carried her baby crushed, pale as death, scarcely breathing, into this room and laid her on her own little bed. Sometimes it seemed to her that the pain in her own breast was more intense than the child's suffering.

She heard Ed's step in the next room. Impatience gripped her. Why didn't they leave her alone? She was the mother. None but a mother in the same position could realize what she had to endure.

To avoid him, she crossed the hall to the bathroom, stood there at the small window looking unseeingly down on an active city. New Year's Eve. The beginning of another year of torment, of broken faith, of shattered hopes. For Janice would always be a cripple. The doctor had told them so kindly but with an authority that could not be questioned.

As she stood there, her mind in a chaos of despair, the bells began to ring out the new year tidings. Because the Mitchell home was well in the suburbs, the strains came faintly at first then growing louder, clearer, sweeter.

And borne in upon the music of the bells came disconnected thoughts of incidents of the past. Gerry's reddish pigtails; Dan's first long trousers; Dave's irresistible pranks and habits. And with New Year's Eve there would always be connected in her mind the memory of her father's prayer: "For the beginning of this fresh new year, O Lord, we thank thee. . . ."

Here her reminiscence broke stubbornly off and bitterness flashed up again. Was there a God? Could a God such as she had been taught to worship allow an innocent little child to suffer indefinitely?

The sound of sobbing drifted to her. It wasn't Janice's baby cry, but something deeper, more broken like a wounded animal smothering its hurt. Swiftly she retraced her steps, stiffened in amazement. There in the faint light she could discern Ed's big form crouched by the bedside of their little daughter. His face was buried, his body convulsed with grief, his arms flung out over the coverlet that concealed the wasted little limb.

The strange sight frightened her. Ed was always so strong; always unmindful of himself in his effort to reconcile her to the inevitable. She had never supposed he could feel like this. In deep remorse, she saw herself in all the actual selfishness of her own soul.

A great tenderness welled up within her, pushed back the bitterness. Instead of being comforted, consoled, reassured, she wanted mightily to be the comforter, to bring reassurance. She dropped on her knees beside him, her arms holding him. And strangely enough she found herself whispering the same thoughts to which, since the tragic accident, she had persistently turned a deaf ear.

"Sometimes physical handicaps bring out the noblest in human nature. And loveliness of mind and character are more to be desired than perfection of body. We can help her to acquire these by our own faithfulness, courage and uncomplaining. And we can begin right now by repeating father's prayer: 'For the beginning of this fresh new year, O Lord, we thank thee. . . .'"

GRANDPA ADAMS, as he was affectionately known throughout the village, gently brushed the big grey cat from the old rocker and carefully lowered himself into its cushioned depths. The stiffness in his knees was more acute this morning; he was getting old, he thought without rancor or regret.

(Continued on page 147.)

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter Mary Audentia Smith Anderson

Chapter 36 Continued—

The belated train brought my wife and children, the latter sound asleep and the former much worn with the strain of long travel and the care of the lively boys. With the assistance of Brother Sheehy, however, babes, tired woman and heavily-loaded baggage were soon in Sister Warlick's comfortable home, where, though it was nearly midnight, we were royally welcomed by the hospitable husband and wife.

Next day my old-time friend, John S. Patterson, assisted us to our train headed for home. He was then in hearty old age but trudged sturdily along, carrying, as he insisted upon doing, the heaviest of the satchels to the station. We arrived home safely and happily on the 17th of October, finding loved ones well and glad to see us once more.

The account of the year's activities may be finished by briefly stating that on December 13 I left for Kewanee where two days later I assisted to dedicate the fine little building we had formally "opened" a few years before. This was the third time I had helped the Kewanee Saints to dedicate a meetinghouse, for throughout the years this valiant little group had been very persistent and alert in improving their situation, environment, and facilities whenever opportunity permitted. They still occupy the little brick church thus dedicated late in 1901.

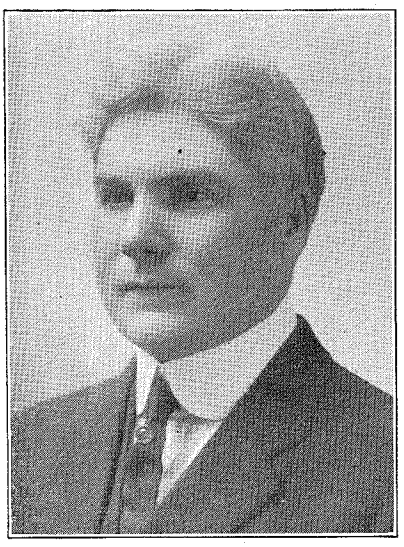
Missouri Rallies

Several members of the church in Kansas City had agreed upon making an evangelistical effort before the city, prior to the General Conference of 1902. Under the management of Brethren Wallace N. Robinson, W. R. Pickering, and others, a prominent hall had been secured, and the rally arranged according to careful plans.

Invited to be one of the speakers, I left home on March 7 of that year, and in the evening was met by Brother J. Arthur Gillen and Sister Sallie Spangler, both members of the Pickering office force, and by them taken to the Pickering home on Waldrond Avenue, I think. It was one of the most unique houses it had been my fortune to see. Some man with plenty of money and large imagination had built a stone mansion, one of the most solidly constructed I ever saw. Beginning with the retaining wall at the street, clear back to the stable in the rear, every detail and appointment had been constructed, apparently, of the most expensive building material obtainable. Whether the fortunes of the man failed or his interest in the building died out, I cannot say, but Brother Pickering was able to rent the place at a very nominal price. I enjoyed the fine hospitality I found here, for he was a man with whom one could converse on any live topic of the day and his wife, a model housekeeper, loved to entertain and was quite given to surrounding her table with interesting guests.

Not to be idle, I visited Armstrong and attended Saturday's sessions of a Conference there, at which I spoke briefly, Brother E. L. Kelley speaking at night. It was a sturdy band of Saints and a pleasant one. I made a number of acquaintances, had dinner with a family named Berg, supped with George Hicklin, and went back to Pickering's for the night.

The rally began Sunday morning, at the Academy of Music. Splendid singing



JAMES A. GILLEN

The youthful J. A. Gillen who met Brother Joseph in 1902 and conducted him to his lodgings was destined to become one of the most prominent members of the Quorum of Twelve, and for some years president of that body of ministers.

was provided, the joint choirs of Kansas City and Independence Branches giving loyal and efficient service along that line. It had been thought that by consistent advertising the attention of the city dwellers could be attracted and an interest aroused, which would result in a large attendance at the meetings. The members did their parts well, the advertising was adequately accomplished, the music and preaching excellent, but the interest aroused was very meager, the attendance small, and the movement proved less than a success.

Brother Frederick C. Warnky had for some time been doing missionary work in Butler and Rich Hill, Missouri, where there was a small Branch under Brother Frank Sharrock. It was discovered that quite a good building, put up and used by another denomination, had been abandoned for want of a congregation and was offered for sale. Just following this rally in Kansas City, I accompanied Brother Warnky to Rich Hill, the object of our visit being to assist the local authorities to decide whether or not it would be wise to buy this church.

The Saints were using the home of Brother Sharrock as a meetinghouse, and upon this occasion it was well filled with guests, rather taxing its limited though hospitable accommodations. With a number of brethren we went to look at the building under consideration, taking note of its condition, location, and probable usefulness to us. It was of fair size for the number of Saints there, well appointed inside, and (since it was offered for something like two hundred and fifty dollars, if my memory is right) we concluded that the Saints would be justified in buying it, if they could do so without becoming involved in debt.

I spoke to the group there on Sunday at their place of assembly, quite a number gathering to hear me, some from "regions round about." Most of them were miners, and since the mines were good and there was no strike or wage war on at the time, the workers were receiving an excellent recompense for their labors.

The next day I started for home, which place I reached on Tuesday, March 18.

The Burden Shared

The conference held at Lamoni in 1902 was one of the most important, as far as its issues were concerned, that had been held by the Reorganized Church. The First Presidency had been in a fragmentary state since the disability of David H. Smith occurred. For some years prior to this Conference it had consisted of the First President, assisted by Patriarch Alexander H. Smith and Bishop Edmund L. Kelley—both by permission of revelation.

It had become evident to many that the situation was critical and earnest prayers were offered throughout the church asking for an adjustment that would relieve the handicap of conditions then existing. In answer to this need, a revelation came in due time, and—relieving those who had been acting with the President of that extra burden—my son, Elder Frederick M. Smith, and Elder Richard C. Evans of the Quorum of Twelve, were chosen and installed as Counselors to the President. Thus, for the first time since the disability of my brother David, there was a full quorum of the Presidency, equipped to serve collectively or individually according to the law of the church.

The general anxiety of the church in this situation which had seemed acute had been shared by me; but it was not within my power, alone, to remedy it. Without divine help and instruction I

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could not presume to release, appoint, or otherwise reconstruct the quorum. Thus it is with renewed gratitude to God that even now on this day, August 18, 1914, in dictating these *Memoirs,* I acknowledge the kind and overshadowing Providence which came to our aid and express again the sense of joy I experienced when I was thus relieved from the extreme responsibility which had so long rested upon me while the quorum was incomplete.

Throughout the years from 1860 the Quorums of Twelve and Seventy had also been fragmentary, and it was apparent that it was time in the wisdom of God that they also should be filled. While these quorums when partly filled might act in a joint capacity under the rule of the majority, it was a question of whether or not, in case of emergency they would as independent units be entitled to the supreme respect which under the law should attach to them and make their decisions effective to the greatest degree in the councils of the church.

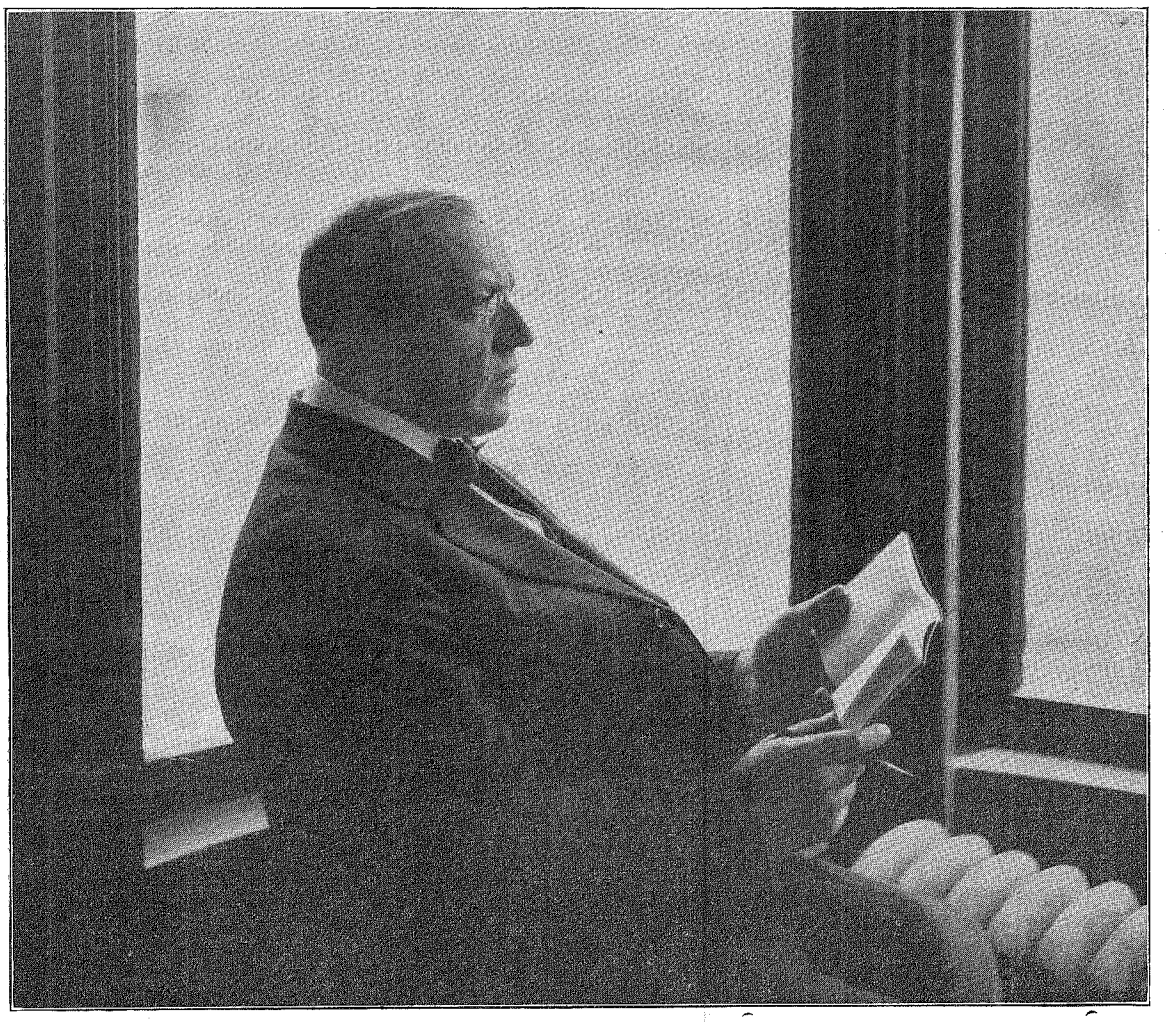
As the church expanded—its members more numerous, and its influence occupying a wider scope of action—it became clear that emergencies were more likely to occur. This made it desirable or necessary that the leading quorums should be full in order to insure the greatest protection to the liberties and efficiency of the church as a whole. This much-to-be-desired condition was secured at this Conference, and for the first time the leading quorums standing with full membership, could act as independent quorums within the law, and their findings and decisions be stamped with that degree of authority intended by the revelations on organization.

Readers acquainted with the history of the church and with a knowledge of the various vicissitudes through which it had passed can easily realize what a wonderful relief this more perfect organization of the quorums brought to all of us. My labors and responsibilities as President were to be shared, my former associates being freed to carry forward their more specific work in other integral parts of the church.

The Quorum of Twelve Strengthened

The calling of Apostle R. C. Evans to the First Presidency, and Apostles John H. Lake, Edmund C. Briggs, Joseph R. Lambert, and James Caffall to the Order of Evangelists, new members in the Quorum of Twelve were needed in order to give it solidarity. Accordingly, Brethren Ulysses W. Greene, Francis M. Sheehy, Frederick A. Smith, John W. Rushton, and Cornelius A. Butterworth were called to be ordained Apostles, thus filling the Quorum and creating that equality among the three quorums—the First Presidency, the Twelve, and the Seventy—required by the organic law of the church. This welcome change placed the body in a position to function more perfectly, and, should there occur any encroachment upon the doctrines of the church through false beliefs on the part of its leading authorities, it provided the possible check intended in the law, thus dividing the responsibility and placing the well-being, equanimity, and integrity of the organization upon a stronger and firmer basis than it had occupied before.

It may be added, also, that the in-



FREDERICK MADISON SMITH

Called to the Presidency as Counselor to his father Joseph by the revelation of 1902.

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crease in the number of Patriarchs through this revelation, gave rise ultimately to the organization of the Evangelical Order, under its Presiding Patriarch, Alexander H. Smith.

Brother Butterworth was at that time



APOSTLE JOHN W. RUSHTON

Brother Rushton was among those men called to the Quorum of Twelve in 1902. Of that group he is the one member now occupying in that Quorum, and is now laboring in charge of the British Isles and European Mission. Brethren Sheehy and Butterworth have passed on; and Brethren U. W. Greene and F. A. Smith are occupying in the order of Evangelists.

filling a mission in Australia and was reported to be in failing health. His call to the Quorum of Twelve was received by some with considerable astonishment; but the Conference accepted it in good faith, and I was instructed to communicate by cable with my brother Alexander, then in Australia, authorizing him to perform the ordination which would set Brother Butterworth apart for this office. This he did, and incongruous as it may appear to be, under the influence of the "destiny which shapes our ends," it followed that the idea of failing health for Brother Butterworth or its interference with his Apostolic labor was dispelled. He took up his work earnestly and up to the present date (1914) has been able to prosecute his mission with all diligence as an honored member of the Quorum, apparently in fair or excellent health.

One of the members taken from the Twelve, Brother James Caffall, declined ordination to the Patriarchal Order and not long after the period of this Conference was laid away, to await the arbitrament of time by which all will eventually be tried. These contrasting incidents appear to show, quite strikingly, the supervising power of Him who holds in his hands the destinies of men and of nations.

It is well for me to introduce here an excerpt from the pen of my brother, Alexander, which shows still more clearly the Spirit and genius under which the church has been protected and guided in its official actions as an organic body. The following is from *Autumn Leaves,* and gives essentially the same facts as he communicated to me by letter of April 22, 1902.

While in Melbourne I assisted in organizing a Branch and helped to get the work in good running order. I was just getting ready to leave for Sydney when I received a cablegram from America, from the President of the church. It had been sent to Sydney, where Brother Gomer Wells received it, and knowing its importance, forwarded it to me at Melbourne. Twelve hours later I should have been en route for Sydney.

As I write I have the cablegram before me. It is brief, but full of meaning. It is as follows:

"Alexander, ordain Cornelius Butterworth Apostle, Quorum of Twelve. Joseph."

Now that my readers may understand my position, it will be remembered that when I left America on this mission, the Quorum of Twelve was full, and I had had no way of knowing what had been done to cause a vacancy in the quorum, or make necessary such an action. Hence it was with consternation almost that I read the order. Thoughts and arguments ran through my mind. Who of the quorum is dead? I thought of our aged brethren—Briggs, Caffall, Lake—and of Brethren Lambert and Luff in ill health. And I wondered!

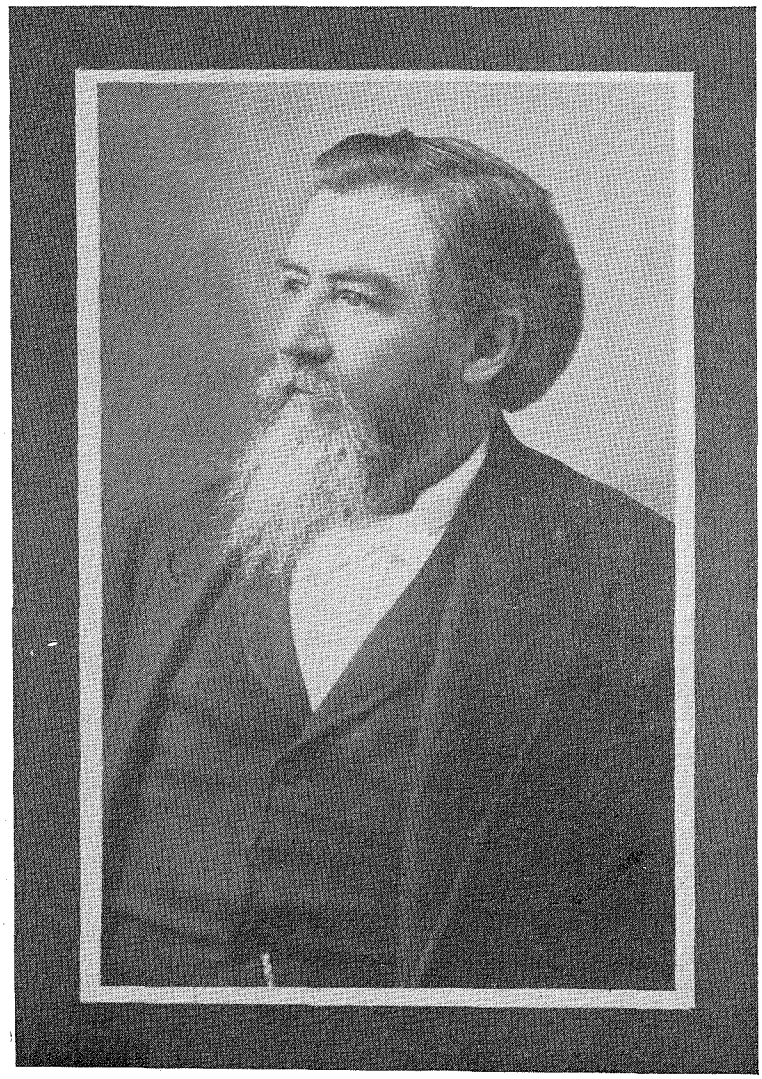
Then it came to me that I had received intimation of the Spirit and otherwise that some of these aged men would be retired and young men called to supply their places. I came to the conclusion that that is what had happened. And then I argued: Would this ordination be right? To all intents and purposes, so far as human judgment could decide, Brother Butterworth was a dying man. What would the world say and what would be the result to the church if I ordained that dying man, and he immediately or soon after, passed away, never recovering from his present sickness? What confidence could the church have in the inspiration of President Smith again, if such a result followed?

My anxiety was great; I really suffered as I never did before, and I am assured the adversary took advantage of the circumstances to make things look very gloomy indeed.

Before retiring to rest that night I made the matter a subject of special prayer, and then lay down to rest, but not to sleep. I rolled and tossed, it seemed for hours, until all at once I felt a calm, peaceful influence come over me, the room seemed lighter, and a still, quiet voice said to me:

"It is your duty to ordain that man and leave the results in the hands of the Lord."

I recognized the Voice; I had heard it before. Immediately I went to sleep and rested peacefully until morning. I arose, went to the station, bought my ticket, and returned to Summerville, where my coming greatly surprised Brother Butterworth who supposed I was well on my way to Sydney. Brother David McIntosh accompanied me, and when



ALEXANDER HALE SMITH

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I told Brother Cornelius why I had returned, I think I never saw so surprised a man. I told him to take time to think the matter over for I would stay all night.

He did think it over but not all night. He sat with his elbow on the arm of his chair, his head bowed resting upon his hand, as if in silent prayer. Then he looked up with moisture in his eyes, and said:

"I have decided. I told the Lord when I entered the ministry I would serve him wherever he called, and I believe that He has now called me to this high and holy calling. I dare not refuse. I do not know why He has called one so weak as I, but I trust Him and shall leave the result in his hands, striving to do my duty in all things."

I ordained, and there was the Spirit's presence in power to confirm what I had done.

A Conference Family

The readers may be interested in a glimpse of my "Conference family" this year, thereby perhaps understanding one of the reasons for calling my home Liberty Hall. There was Apostle Evans (who came on March 19 to attend the pre-Conference meetings of his Quorum); Sister Evans and Sister Baines; Elders Joseph Vaughan and John Teeters; my daughter and son-in-law, Emma and Alexander McCallum, and their son William; my wife's parents, Brother and Sister Alexander Clark, of Waldemar, Ontario; and Doctor and Sister O. H. Riggs and daughter Marie, of Independence. This roster does not include those "transients" who partook of our hospitality by special invitation at the different meals. Throughout the sessions, our table was always full. At that, this list is not in excess of the crowds we have had all through the years, beginning as far back as old days in Plano, when beds for Conference guests in our home were often placed all over the floors, even in the halls.

Speaking of our usually crowded table at Liberty Hall, an incident comes to mind which once occurred there. Sitting around the board, besides Mr. Jacobs (my carpenter friend) and myself, were a number of guests including Doctor Levi Anthony, his brother R. J. Anthony, a Doctor A. N. Baker from Des Moines, my brother Alexander, and two or three others. We were enjoying a good breakfast of beefsteak, graham cakes, butter, and syrup. After we had had our plates replenished a time or two, a question was raised relative to the effects of salt used as a condiment—whether beneficial or not. The answer of one doctor did not satisfy the other one, and quite a lively discussion ensued.

I paid but little attention to the chatter, until an appeal was made to Alexander for his opinion. In his blunt manner he blurted out:

"Whatever may be the beneficial qualities of salt as a condiment in certain kinds of food, it certainly doesn't improve the flavor of coffee, as I look at it!"

I noticed a broad smile upon the face of my friend Jacobs which rather illuminated me and mistrusting that something was wrong, I examined the contents of the sugar bowl and discovered that the cook had filled it with table salt instead of sugar, and our friends at table had "sweetened" their coffee with it! It created a burst of merriment in which the cook joined. She did not confess she had purposely substituted the salt for the sugar, but since it was so close to April Fool's Day, I "had me doots."

This incident must have occurred some years prior to this Conference of 1902 of which I have been writing for that year Alexander was in Australia, Doctor Anthony and Doctor Baker were dead, as also was my friend Jacobs who had passed away in 1896. Such is the mixture of a medley of events in the kaleidoscope of memories in a long life, and I pass it.

More Dedications

On Sunday, June 15, I assisted in the dedication of a church for the Branch at Cleveland, Iowa, presided over by Brother John R. Evans. In this I was in association with Brethren Robert M. Elvin, Joseph C. Clapp, and the local members, principally Welshmen who had once formed part of the Branch at Lucas. A shift in the coal mining business had made a new location necessary or desirable, and the brethren, taking advantage of the opportunity, had followed the industry.

No remarkable event connected with this occasion is marked in memory, it being quite similar to many others at which I had been present. I was the guest of Brother Evan B. Morgan during my stay.

There had been a successful movement in the southern part of Michigan through which region Brother J. J. Cornish had preached very consistently. One result was that I left home in company with Brother Heman C. Smith to assist in a dedication. At Milwaukee we were met by W. W. Wight, a cousin of Heman's, who visited with us and provided us a meal while waiting for time to take the steamer across the Lake to Ludington, Michigan, once a famous lumber town. We sailed at eight-thirty in the evening, and for the first time I had the privilege of riding upon the waters of Lake Michigan, which I found was very pleasant, though the trip was uneventful. We reached Ludington, on the eastern shore of the lake, early in the morning of June 21, and Freesoil, our objective point, about eight o'clock.

A very interesting Branch had been established at Freesoil, and a neat chapel erected, which I was privileged to dedicate in a sermon next day. The opening prayer was made by Brother Cornish and the dedicatory prayer by Heman, my first experience with him in such service.

This was a new locality for me, and I enjoyed seeing it and also meeting the band of Saints. Many of them, as was often the case when I visited far-away members, entrusted moneys to me for subscriptions to church publications. I here met one C. G. Lewis, from Boyne City, with whom I had had correspondence. He was a son-in-law of an Irishman named Wingfield Watson, a strong advocate of the claims of James J. Strang. I was glad to meet him and talk with him about some phases of the work of Strang. His wife was nominally a Strangite as well, but I apprehended that her membership was largely due to her reluctance to hurt the feelings of her father.

Our stay at Freesoil was short, for on Monday we left, in company with Brother Cornish, for Reed City where he resided. Having become acquainted at Freesoil with his wife and two or three boys, it was a privilege to be a guest in their home where I had a good rest. Two of our people were assisting in keeping a hotel there, and we were very well treated during our brief stay among the Saints of Reed City. Tuesday we accompanied Brother J. H. Peters to his home in Coleman. I was suffering a good deal from neuralgia, though managed to preach to a good-sized audience that evening.

On Wednesday we went to Bay City where I became the guest of Brother William Dowker, speaking in the Saints' church that night to a small audience. Heman occupied the same pulpit the following evening. It was here I met J. A. Carpenter and wife, Brethren E. S. White, Isaac Leavitt, George Clark, William Dunlop, and others.

Late in the week a little crowd of Saints went to Shabbona (pronounced there Shab-bo'na) where quite a group had been gathered through the activity of Brother Cornish. Brother Thomas Brown met us on the road at Deford and conveyed some thirteen of us to Shabbona. Heman and I were located at Brother John B. Prockor's. Brother Cornish had won the confidence of these people and had encouraged and counseled them excellently with the result that here was another building to dedicate, erected by devoted and enthusiastic members.

It was a week-end of activity. Friday evening there was a Sunday School Convention session, in charge of Brother O. J. Hawn. Saturday opened with prayer services, followed by business session, lunch at the church, much social intercourse, and a sermon by myself in the evening—to a crowded house. The dedication service was on Sunday with Brother William Davis in charge, Brother J. H. Grant offering the dedicatory prayer. A sermon in the afternoon by Brother Cornish was sandwiched in between mine of the morning and evening.

My visit here has one particular instance in memory. A sister in the church had requested Cornish to preach her funeral sermon. After her death, under the ban of strong objection to her church proclivities by some of her relatives, he was refused the privilege of performing the rite requested by the sister.

(To be continued.)

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TWENTY-TWO YEARS' EXPERIENCE IN THE HERALD OFFICE

(Continued from page 140.)

1881, when we moved to Lamoni, Iowa.

After we had been in Lamoni a while a small stereotype outfit was purchased and I was put in charge of it in connection with the press work. I stereotyped *The Voice of Warning,* many tracts, the pica type *Book of Mormon* and also the New Testament in the large pica type, besides much miscellaneous work. The *Book of Mormon* and the New Testament were bound together.

The business had been conducted under the name of the Board of Publication. I did not think it was definite enough and suggested that the institution be called the Herald Publishing House, and it was adopted. For a time the names of the members of the board were put on all the office stationary in very small type.

Before going to Lamoni the *Herald* was called *The True Latter Day Saints' Herald,* and the pages were only six by nine inches. There were thirty-two pages and it was published semi-monthly. I don't know just when it was changed to weekly and to 16 octavo pages, but it was soon after going to Lamoni.

Among the jobs of printing executed by myself, perhap *Afterglow,* a book of poems put out by Sister Marietta Walker, is among the best. We got out two or three 16-page forms a week, and the color runs the same throughout the entire book There were a number of cuts in it. It was printed on a Campbell press.

Brother W. W. Blair was one of the editors. I asked him if I could have some space in the *Herald* to defend my father from some untrue statements about him. He said, "Yes, Willie, you can have all the space you want in defense of your father. I knew your father to be a good man." Brother Blair was a beautiful man, not only beautiful in countenance, but beautiful in character and everything it takes to make a beautiful and lovable man. I loved him. He had a smile and a salute for every one from the gray-haired sage to the little child.

ACCOUNTANT LEAVES WITH $3,600

The worst blow the *Herald* ever had was when Lawrence Conover absconded with $3,600 of the Herald Office money. There was no bank in Lamoni when we went there and the Herald Office conducted an exchange. Conover was accountant and took a time when there was the most money on hand. A man was put in the place made vacant whom Brother Dancer had trusted for years. It was Asa the good and true. Asa S. Cochran was subsequently elected to a county office. It was said of him, that he was the only man ever elected to a county office who could not be spoiled by the gang in the county seat. His daughter, Sister E. A. Smith, filled the place after Brother Cochran gave it up. She went to work there in the year 1891. I suppose there is where Brother Elbert found her.

In June, 1894, I severed my relations with the Herald Office to enter business for myself, and launched the Lamoni *Chronicle,* first called *College City Chronicle,* which I published about five years, when I disposed of it and went to Chicago to live, where I worked in some of the biggest printing offices for five years when I was asked by Bishop Kelley and President Frederick M. Smith to come to Independence and take charge of the Ensign Publishing House.

I was with the *Ensign* fourteen and a half years, and twenty-two years with the *Herald.* When I took charge of the *Ensign* I had a problem on my hands. It was amateurish in its makeup. Type was worn to the shoulder, machinery and all only fit for junk. Often we would work for hours to get the old engine started, which had been frozen up and damaged, and with it all a debt of $4,500 on the practically worthless outfit. I sometimes wonder how we did it, but to make the story short, the entire plant was junked and replaced with an up-to-date and new outfit, including a type-setting machine costing $3,000, the entire debt wiped out and the business invoiced for about $15,000; understand, too, there was a discount every year of ten per cent for wear and tear. I want to say that Brother Vernon W. Lee, the bookkeeper and accountant, was an untiring worker and helper in this accomplishment. Subscriptions rose over 50 per cent.

THE MESSAGE OF THE BELLS

(Continued from page 142.)

The sunbeams filtering through the voile curtains at the east windows attracted his attention. He squinted appreciatively at them. Nice to have sunshine on the first day of the new year.

Sunshine reminded him of Gerry. That was what she had been to him brightening the years of his loneliness until she too had felt the quest of life. And he had no wish to deny her that. Gerry was a good girl, a mighty good girl.

His glance fell to the warm slippers upon his feet. Gerry's gift. And the heat radiating stove that gave him so much physical comfort had come from Deanna and her husband, Ed. Poor Dee —if only she could accept gracefully that which she had no power to right.

Dave worried him a bit. The boy had been out of work so much the last two years; he was so proud, so impulsive, so high strung. And Dan was a vague disappointment that he could neither excuse nor explain. He had hoped to father one child who would make a concrete contribution to the work of God. Dan had the ability, but . . . oh, well. . . . He sighed deeply and dreamily.

He had placed his hope in the promise: "Train up the child in the way that he should go and when he is old he will not depart from it." And he clung to that hope with a faith that had increased with years of application.

Footsteps crunched up the walk. A light tap at the door, a lusty "Hello," and a freckled-faced lad came stamping in. "Happy New Year, Grandpa. I've brought you some telegrams. Hope it isn't bad news."

Man and boy smiled at each other. "I don't think so, Harold. You see, the children usually send me some message when it's so they can't come home for holidays."

After the messenger had taken his cheery departure, the old man sat smiling thoughtfully at the four yellow envelopes in his hand. The grey cat purred against his knee, the fire crackled.

Um-m. Dave must have had a stroke of luck. He reached for his glasses, opened that one first. A NEW YEAR'S GIFT STOP BOUNCING GRANDSON STOP RESOLVED TO BE TO HIM THE KIND OF DAD YOU'VE BEEN TO ME STOP DAVE.

A warm glow suffused him. A little boy. How nice! He took up Gerry's message eagerly. WAYNE AND I STARTING NEW YEAR TOGETHER RESOLVED TO FOLLOW FAITHFULLY IN PATHS OF EARNEST ENDEAVOR AND EXAMPLE STOP GERRY.

Married! His baby, his little girl married. And resolving on her wedding day to forsake the frivolous life for the worth while. Hadn't he always said she was a good girl, a mighty good girl?

And Dan. He turned the envelope slowly. It was short. Probably just a line informing him that a ton of coal was on the way. He chuckled in his beard. FILING MY INVENTORY TODAY STOP DAN.

It was some time before he could summon strength to open Deanna's telegram. He was shaken with an emotion such as he had not experienced in years; his cup of happiness was overflowing. Finally he took it up and read: RESOLVED TO LAY HOLD ON FAITH AND COURAGE AND TRUST GOD FOR WHAT IS BEST FOR ME AND MINE STOP DEANNA.

Humbly, laboriously, he slid stiffly to his knees before the fire and lifted his lined, earnest face, "For the beginning of this fresh new year, O Lord, we thank thee. . . ."

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The Readers Say---

Would Keep the Faith » » » »

This is to inform my brothers and sisters in Christ of the prayer meetings and preaching services that have been conducted in the home of my daughter, Madeleine Grainger Norman. We have had some spiritual meetings although the number attending was small. Brother Victor Hall and Brother C. A. Edstrom have been present with us.

We hope to see the good work go forward so that in the near future we may have a Latter Day Saint church in Evanston. There are thirty-one churches of different denominations here. I have been a member of the Reorganized Church of Jesus Christ of Latter Day Saints for thirty-five years, but drifted away from the faith, and through bitter trials was brought back into God's own church. I am thankful to my heavenly Father for his loving kindness in bringing me out of the darkness into the light of this glorious gospel.

I have many shortcomings, and am weak and have much to overcome, but with God's help I want to be of use to his cause and help spread the gospel story. Pray for me and my loved ones, that we may keep the faith delivered to the Saints in latter days.

MRS. E. E. GRAINGER.

EVANSTON, ILLINOIS, 913 Grove Street.

"Self-generosity" Looms Up » » »

As we go about our daily tasks and see on every hand the unbelief of people and its consequent sin, a feeling of joy and relief comes over those of us fortunate enough to be members of the church; we turn to the thought of Zion where we shall find rest and peace so greatly to be desired.

The accomplishment of the task to which the church has dedicated itself is more than ever to be desired as we reflect upon the spirit of materialism in the world. Another holiday season has just closed, and it seems to me that since the spirit of giving at Christmas time can be traced back to the three Wise Men who presented the Christ Child with costly gifts of gold, frankincense and myrrh, we should follow that tradition by laying our gifts at the feet of the Savior, through the church, rather than by giving gifts to each other. Yet due to the efforts of clever merchants, the Christ is nearly forgotten at Christmas to the benefit of said merchants.

However, were Christmas the only season of the year when mankind felt the urge to loosen its pursestrings, it would not be difficult to forgive an erring world for its thoughtless generosity; but most of us have a birthday or other anniversaries during the year when our families and friends tender gifts. And more, we have another beautiful season of the year when "self-generosity" looms up in extraordinary proportions, and we follow suit with the birds and the trees in decking ourselves out in new finery. Yes, Easter, too, is a prosperous time for clever merchants who tell us that our "credit" is good.

This year it is my hope and prayer that through a stricter observance of the church laws, I may become a better man, doing daily those tasks that are required of me. In this I know that I shall be greatly benefited by the inspiring articles of the *Herald* and by the prayers of those who watch with concern the weaker brothers of the church.

PAUL RICHARDS.

DAVENPORT, IOWA, 119 West Sixteenth Street.

What Does the Church Mean? » »

The *Herald* is a great comfort in our home. Sometimes when the day is disappointing, and everything seems to go wrong, I busy myself with the pages of the *Herald,* and my blues disappear. I especially appreciate "The Readers Say."

When I am busy and do not read the paper as I should, I always can go back and find something that I missed. So I try now to read the paper through.

There are times in our lives when we are brought to realize very keenly what the church means to us. A few weeks ago I was again impressed with the significance of the church. I was called to the bedside of a young girl. Death was already there, and it all seemed to me so useless. She had burned her finger some weeks previous, and blood poisoning had set in. Her parents are good people, and my heart was torn with pity for them. The physician had failed to save their daughter for them. As I stood by her bed that afternoon, I thought again how very much we do need Zion.

How wonderful are the blessings which are ours as Latter Day Saints! We present ourselves to the elders for the laying on of hands, and are made well and strong. And yet many of us are like the nine lepers—we receive our blessings and go our way without thanking God from whose hand these treasures come. And some of us are so lacking in appreciation that we have nothing to give, nothing we can do for the Lord's cause.

The other day my little girl burned herself badly. I applied the consecrated olive oil, and she said: "How good it feels!" She is about well now. Let us count our blessings, and we shall be a happy people. Do they not make you feel that you want to be true to Christ? That you should do something for his divine cause. May we this year learn to pray with our Savior: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Will the Saints pray for my little girl who suffered an attack of infantile paralysis three years ago. She is getting better now, and I feel that it is only because of the prayers of the church members that she is as well as she is. She has great faith, and says: "Jesus is going to make me well."

MRS. RAY O. WOLFE.

WEBB CITY, MISSOURI, Route 1, Box 107.

Pain Departs » » » »

"To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever."—Jude 1: 25.

To this same God do I wish to give thanks and praise and testify of his goodness for the blessing of life given through healing to me. Two years ago I began to feel poorly, and gradually pain came to my body. As time passed I was able to do only the necessary housework by conserving my energy. Sometime before this I had been admonished in my patriarchal blessing to conserve my energy. I could not work more than half of each day. Occasionally, I would grow ambitious and work hard all day; but I was always punished by being ill for two or three days.

Last autumn I became decidedly worse. My husband was given a divine experience in which he was told that I had a cancer, but would be healed.

For the purpose of giving proof to nonmember relatives, I went to a doctor to ascertain the seriousness of my condition; our fears were confirmed.

Then almost on the eve of a nervous breakdown, we went

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to Patriarch U. W. Greene, whom we have known for several years. Brother Greene called Elders Frank Jennings and Shankland Arnson in, and there in that kindly home, I received the blessing we sought through prayer and administration. When the opening prayer was uttered, I felt the first pain depart. Not until those pains were all gone and my body was free again did I realize how painful my physical existence had become.

We are thankful that such blessings are given even as they were in ancient times.

MRS. AUDREY REID.

INDEPENDENCE, MISSOURI, 1013 West Maple.

Proving the Lord » » » »

As I sat studying my Bible this evening, pondering on the mysteries of life, the promises God has given us, and wondering why so many reject this latter-day gospel, asking for a sign or proof, as some nonmembers have asked me, I read the answer Jesus sent to John the Baptist. John had sent messengers asking if Jesus was truly the one that should come. And Jesus answered them: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." (See Luke 7: 19-22.)

Now these same things are being done in our church today as proof that this is Christ's church restored to the earth. He has told us that these signs shall follow them that believe.

We are also told to pay our tithing and to give free will offerings, and are given a promise that we shall be blessed spiritually and financially. But we have no promise if we do not what the Lord tells us. (Read *Doctrine and Covenants* 81: 3.)

We as a family have proved the Lord many times, and find that his promises are true. Here let me relate an experience that was lately mine. My business had been dull, but I felt that I owed a debt to the Lord. I had pledged five dollars on our auditorium fund at Colorado Springs, and so I sent the amount to Brother J. D. Curtis. This left me about sixty cents in cash, but I told the Lord that I was going to prove him, and asked him to help me. The next day a woman who had turned me down on a rug order, phoned my landlady to have me call; she had decided that she wanted the rugs. She paid me $3.25 in commission. I took in $4.95 cash that day, and the same the next, and so I had my five dollars back with good interest. I have always found that we never miss money put into church work. We are poor, but we try to do our part.

LOGAN SCOTT.

CANON CITY, COLORADO, 838 South Fifth.

Fifty Years in the Church » » »

I am seventy-nine years old and have been in the church something like fifty years. It makes my heart warm as I think of this gospel work. I know that God is in it. He has blessed my family and me in many ways and at many times.

I am often caused to rejoice when I remember the day that my husband and I were baptized into the church. Such a blessing as we received that day! Our little son who had been very ill with a burning fever, was instantly healed. As we arrived to be baptized, Brother I. N. Roberts said: "Thank God, my prayers have been heard, and the good work goes on."

And now I am going to ask for the prayers of Saints for this same son, now a member of the church. I feel that there is a power that is trying to overcome him and lead him away from the church. Pray for him, dear Saints, to the God who hears and answers prayer, that he may be strong and faithful.

MRS. W. A. GOOCH.

OKLAHOMA CITY, OKLAHOMA, 2422 West Park.

Work for His People » » » »

I know that the Lord has a work on the earth for his people, and that he has given us the time to work while yet it is day. My prayer is that we as Latter Day Saints shall take advantage of the privileges given us by a loving heavenly Father, striving to serve for our own benefit, and doing our best to live in such a way that our works will stand approved before him.

How blessed are we in the knowledge that the kind and merciful Father is guiding us in our undertakings and helping us to cast out doubt and fears!

I am most happy to be engaged in the work of latter days. I know that it is the plan of salvation, and am thankful for the evidences I have of the truthfulness of the gospel. My whole desire is to live this life so that I may be of service to others who are in need of the gospel teaching. I sincerely thank all the Saints who have written letters to my son, Lloyd Johnson afflicted in a sanatorium at Phœnix, and hope that the Saints will continue to pray that the Lord will bless him, and that he may grow stronger in faith and in body, and be fully restored to health. Will all who can visit him, and will the elders administer to him? He wishes to be administered to, and has great faith in the power of the Lord to heal. Lloyd's address is Mount View, Sanatorium, Route 6, Box 967, Phœnix, Arizona.

MRS. ZULA JOHNSON.

A Living Testimony » » » »

I want to thank the Saints for their prayers. I was in an accident, October 17, 1936, and I know that the Lord heard the prayers of those who remembered me, and that he took care of me, also of my son. I am now able to use my arm. I am truly thankful to the Father for sparing our lives, and for giving us the gospel.

One night late in October I was told in a dream that I should be a living testimony for God and that my testimony would reach far and wide. I promised to do all that I could to be a living testimony. I know that God is our father, that he loves us, and that we are his people. Let us live worthy of our high calling.

MRS. CHARLES STECK.

SAINT LOUIS, MISSOURI, 4369 Beck Avenue.

Request Prayers » » » »

Mrs. Burt C. Adams, Lawrence, Michigan, Route 2, seeks the prayers of the Saints that she may be given strength and health to do her work. While on the bed of affliction, she was divinely promised that her life would be spared a little while, and she desires to make good use of that time for Christ's cause. She bears an earnest testimony that this is the church of Christ, and wishes to bring the light of the gospel to neighbors and friends.

Sister Lillie Mae Sowell, 731 South Market Street, Wichita, Kansas, desires the prayers of the Saints for herself and her home. She entered a hospital January 2, for an operation, and is also suffering from a dislocated vertebra which the doctors say they can do nothing for. Sister Sowell is grateful for the many blessings she has received in life, and bears testimony to the goodness of the Savior and the sacredness of his cause.

Mrs. L. C. Cross, of Washington, Oklahoma, seeks the prayers of the church that she may be healed physically and given spiritual strength and courage to live after the Christ-pattern.

Mrs. Henrietta A. Shaw, 2110 Cornell Road, Cleveland, Ohio, desires the Saints to pray for her son, Francis C. Shaw, that if it be God's will, he may be restored to health in body and mind.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Was the Apostle Peter a seer?

The term *seer* as found in the Scriptures is rendered principally from two Hebrew words of similar meaning. Both concern the beholding, as in vision, or one who discerns, views, or sees in vision. At an ancient date the term *prophet* came into use in the place of the term *seer*. This is declared in Scripture itself, which says:

> Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a Prophet was beforetime called a Seer.—1 Samuel 9: 9, Inspired Version.

However, the term *prophet* appears to have a somewhat wider meaning as used in the Scriptures, the more commonly used Hebrew term being derived from a primitive root, *naba,* meaning to speak by inspiration or inspired prediction. According to the scriptural use of these terms, then, it appears that Peter was a seer or prophet. It was by divine revelation that Christ himself was revealed to Peter as the Son of God (Matthew 16: 16, 17). Another wonderful revelation came in his vision when in a trance (*ekstasis,* ecstasy, and so translated in the Douay Version) in which God sent him to the Gentiles (Acts 10: 10-20). His great prophecy of the "last days" also (see 2 Peter 3: 3-12) places him clearly with the seers of the past, as one who foresaw.

Why was the transfiguration of Jesus, and why did Moses and Elias appear to him?

Luke gives us certain details of this event that Matthew does not mention (compare Matthew 17: 1-9 and Luke 9: 28-36, also Mark 9: 2-10). It appears that Jesus went into the mountain to pray, and it was while he prayed that his transfiguration took place. It was a wonderful manifestation of the power of God and his glory, and appears to have been in preparation for that great sacrifice which soon should take place. In fact, this was the theme of the messengers Moses and Elias, who appeared "in glory" at this time.

The divine strength thus afforded Jesus must have assured him again of the Father's approval concerning his atonement and mission. The new dispensation was about to be confirmed by his death, hence Moses and Elias as messengers under the old dispensation now at its end appeared in confirmation of that work, perhaps as instruments in closing the record of the covenant now superseded by the new and everlasting covenant.

Who are meant by Elias and the angel Gabriel?

The name *Elias* occurs about thirty times in the New Testament. It is the Greek form of Elijah, the two being identical persons. This is clearly shown by the texts which refer to him (see Luke 4: 25, 26 and 1 Kings 17: 9 and 18: 1; also James 5: 17, 18 and 1 Kings 17: 1 and 18: 42-45). Elijah is called "the Tishbite" of Gilead, and was taken up into heaven in a chariot of fire (2 Kings 2: 11). He was considered one of the greatest of all the prophets, and Malachi informs us that he is to be sent to Israel before the coming of "the great and dreadful day of the Lord."

Gabriel is first mentioned in Daniel 8: 16 as one who was instructed to explain to Daniel the vision he had seen. The meaning of the name is "man of God," and he is considered to be one of the archangels, according to the book of Enoch (9: 1). He was also sent to foretell the birth of John the Baptist and later of the birth of Jesus himself (Luke 1: 11-19, 26-31). He is ranked next to Michael in the books of the pseudepigrapha, as one who executes the will of God on earth, and as one of the four angels that stand by the throne of God (Uriel, Raphael, Michael, Gabriel). According to old Jewish tradition they came from ancient Babylonia.

When and how did Jesus receive the Melchisedec priesthood?

Outside of the Inspired Version, the first reference to Christ's priesthood is in Psalm 110: 4, which is quoted by the author of Hebrews in three instances (5: 6; 7: 17, 21). *Doctrine and Covenants* 76: 5 states that this priesthood is "after the order of the only begotten Son," and it appears from the Inspired Version that he held this before the time of Adam. This is doubtless also the fuller significance of the words of Peter, that he was "foreordained before the foundation of the world." He was with God "in the beginning," his priesthood being without beginning or end (see Hebrews 7: 3 of Inspired Version).

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

North Star Branch

Underwood, Iowa.—Young people of Underwood are still active in church work in spite of the fact that most of them have found employment in the neighboring cities of Omaha and Council Bluffs. In the summer they sponsored a play at the high school auditorium. A sum of thirty-eight dollars was cleared, and was sent to general church headquarters to be applied on church debt payments.

Glen Johnson, young people's leader, was ordained to the office of priest, August 12. His musical talent and devotion to the work of the church combined with a pleasing personality cause Glen to be popular among young and old both in and out of the church. Chiefly through the efforts of this young man and his father, the pastor, Mr. and Mrs. Fred Johnson and their three children, Donna Mae, Glen and Wayne united with the church through baptism, October 11. Underwood Saints welcome them. Norma Jean, small daughter of Brother Nels Johnson, was also baptized on that day.

Underwood youth have joined with the young people's group of Hazel Dell in organizing a *Book of Mormon* class with Nels Johnson as teacher. The class meets alternately at Hazel Dell and Underwood on Sunday evenings. This project has been successful both in sustaining interest and increasing attendance. The combined group presented a Christmas cantata under the direction of Sister Maxine Johnson, the production meeting with approval at both Underwood and Hazel Dell. The class expects to continue its choral work.

The annual branch business meeting was held September 10, the following officers being elected: President, Nels Johnson; assistants, David Carlile, David Damitz, and Glen Johnson; leader of religious education, Edna Klopping; adult leader, Anna Ross; young people's leader, Glen Johnson; financial clerk, Ella Klopping; clerk, Alice McKeown. Later Edna Klopping resigned as leader of religious education, and Glen Johnson was chosen to fill the vacancy. David Damitz is his assistant.

During October all services were in charge of Lee Landon, district bishop's agent, and his chosen assistant, Brother Hoover. They spent these Sundays teaching and preaching the financial law and the five-year debt payment plan. Their work at Underwood gave impetus to a better understanding and practice of the financial law in the branch. Peter Larson, district church school director, also visited the church school each Sunday for several weeks in an attempt to bring the school to a higher standard of organization and purpose. His work is appreciated.

Miss Lucille Gittens, daughter of Brother and Sister Ray Gittens was married to Mr. Marvin Driver in a beautiful wedding ceremony at the church December 16. They will make their home on a farm near Underwood.

Sister Carlile, aged widow of the late Elder Joshua Carlile, recently moved from Underwood to make her home with her son, Earl, at Lone Jack, Missouri. She is greatly missed for she had been with North Star Branch almost since its beginning. Local Saints wish her happiness in her new situation.

Santa Ana, California

Christmas festivities in Santa Ana Branch included services for young and old. On Sunday evening, December 20, the pastor, L. J. Ostertag, arranged a candlelight service in the church. Beloved old Christmas songs were sung by the choir and congregation, and a short address was given by the pastor. On December 23, the children of the branch gave their entertainment in the church, beautifully decorated by the young people. Under a handsome Christmas tree were piled boxes of candy which were distributed after the benediction. As usual, Sister Ostertag placed a gaily-wrapped package in the rear of the church for those who wished to increase their offering in commemoration of Christ's birth. Many took advantage of this opportunity.

On Christmas Eve, a large number of young people gathered at the home of the pastor and under his supervision, visited the homes of shut-ins and sang Christmas carols. The evening ended happily in the hospitable home of the Aaron Engels where refreshments were served to the carolers.

Santa Ana Saints have been blessed in many ways. Under the unfailing service of Brother and Sister Ostertag, progress has been made in all departments. There have been good times, too, for each group. In October the annual Halloween party was held and in November Brothers Hobart Jordan and Marvin Morrison treated the branch to a picnic supper in the recreation room of the church. Many donated cakes also, which were sold later in the evening, the funds raised going for local needs. Recently the church has been painted and necessary repairs made, the funds being raised before the work was done so that the new year began without local debts.

Of interest to the branch was the marriage on October 2, of Brother Dale Bose and Sister Ruth Hagen in the parsonage of the church. The good wishes of all go with these fine young people in their life together. The arrival home for Christmas vacation of Brother Rodney Engel, from Ames, Iowa, was another happy occasion, not only for his family but for the branch. Brother Engel holds the office of priest and on the evening of December 27, preached his first sermon.

There has been one very sad event at Santa Ana, and that was the death of Sister Muriel Cliff, October 29, after a long and painful illness. Her passing leaves two small daughters motherless.

Spiritually the Saints have been blessed. On October 17, Apostle E. J. Gleazer gave the group a splendid sermon. Rally day was held on the second Sunday in October and during the same month, Patriarch Frank Van Fleet visited among the members. The desire to serve the church constructively has been strengthened by the labors of these men, and Santa Ana Saints look forward to the experiences of the coming year with faith in God's help and a strong desire to see the branch grow spiritually as well as increase numerically.

Port Huron, Michigan

The Eastern Michigan district priesthood institute was conducted by President Floyd M. McDowell and Apostle D. T. Williams at Port Huron, December 2 and 3. The first service, held on Wednesday evening, was a mass meeting, and President McDowell spoke to a large group from the district. Thursday evening was devoted to the priesthood. Members of the priesthood from surrounding branches and nineteen young men in line for the priesthood, met with the local priesthood and heard Brother McDowell give an inspiring talk. The outstanding thought of his talk was: "The business of the priesthood is to know, keep and teach the laws of the church." Following this talk, Apostle Williams gave a plan whereby the priesthood may work to bring about a greater

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unity in the church. A total of one hundred and eighteen members of the priesthood attended the institute, representing nine different branches and two districts.

On the first Sunday of December, a large group of young people gathered at the church at 8 a. m. for prayer service. This was the first service of its kind to be held, and it is planned to be held at the same hour on the first Sunday of each month. The Spirit was there, and all present received much good.

December 11 a social evening was held in the church parlors by the orchestra, a potluck supper being served at six-thirty followed by a musical program, under the direction of Brother L. E. Bender, orchestra leader.

The Christmas entertainment was given, December 17, a program being presented by the junior church, and a play, *"Wondrous Night,"* was directed by Sister Ila Whenham.

Following the preaching service, December 27, the choir presented the Christmas story in pantomime and song, Sister Lelia Thompson, director.

The congregation met for a watch service, December 31, at 10 p. m., reviewing the blessings of the past year and looking ahead with 1937. The forepart of the service was devoted to short talks: Elder Alma Ledsworth, *"Port Huron as Part of the District in 1937";* Sister Eva Liston, *"Looking Ahead With the Women's Department";* Virgil Billings, *"Looking Forward With the Youth of the Church in 1937";* W. Leslie Whenham, junior church pastor, *"The Junior Church in 1937";* Sister Lelia Thompson, *"Looking Ahead With the Choir";* L. E. Bender, *"The Orchestra in 1937";* Carl E. Muir, *"Finances of the Branch in 1937."* There were solos by John R. Grice and Sister Lelia Thompson. As the old year was ebbing away, the service was turned to prayer and testimony, and as the new year began Port Huron Saints sang *"Nearer, My God, to Thee."*

Austin, Texas

Austin Saints realize as they look back over 1936 that some progress has been made in this group. The addition of Brother J. E. Wilder and family from Houston has given Austin another member of the priesthood. There are now in the group Elder W. A. Millner, Priest J. E. Johnson, and Deacon J. E. Wilder. Sister Wildler is going to be a great help in the song service. Local members regret, however, that Brother and Sister Wilder live at Burnet, about fifty miles away, and can be present only at the Sunday services.

Wednesday night prayer meetings have been started, and larger crowds are attending Sunday school. Preaching services on Sunday night are also being held.

Austin Saints are trying to do their part in helping to pay the church debt. They have a larger list of tithepayers now, and hope the time will come when the group will go on record as being one hundred percent tithe paying. The spirituality of the group is improving.

Everyone appreciated a visit from Missionary J. E. Vanderwood just before the holidays. He preached two nights and had good interest.

Brother W. A. Millner was called to the home of Brother George C. Millner the night of December 12, to officiate in the marriage service of Brother George C. Millner and Miss Ola Mae Martin. After the ceremony, refreshments were served to several friends who had gathered for this occasion.

The Sunday school gave a Christmas program the night of December 23. There were several readings in addition to a little play written by Mary Edith Foster, a local girl. The children were presented bags of fruit and candy.

The Saints were saddened by the first death in this group, that of Brother J. E. Pressley, January 6. He was ill only a short time. The funeral was held from the Weed Funeral Home, Elder W. A. Millner officiating, assisted by J. E. Johnson. Interment was in Oakwood Cemetery. The Pressley family has been at Austin since last fall, coming from Houston, and they have endeared themselves to Austin members who hope to be able to help them a little in bearing the burden of their sorrow.

Owen Sound, Ontario

Owen Sound Branch in the past three months has continued to hold meetings with varied success. Evening services have been chiefly in charge of Elders Benson Belrose and R. J. Wilcox.

On December 17 and 18 the branch was privileged to have a visit from President F. M. McDowell and Apostles M. A. McConley and D. T. Williams. On the first evening the three brothers spoke to the priesthood of this and neighboring branches. Owing to the fact that this was Brother McDowell's and Brother McConley's first visit to this district, they granted the request of Brother Belrose and held an open service on the eighteenth. President McDowell addressed the congregation after which he again spoke to the priesthood and men in the lower part of the church. Meanwhile the women were given an address by Brother McConley. All meetings were well attended, and the words of the leaders were enthusiastically received.

Those who have been in charge of the Sunday morning prayer services are B. Belrose, and R. J. Wilcox, elders, and William Crawford and H. Cooper, priests.

Twenty-five partook of the sacrament the first Sunday of the year. The Lord rewarded their efforts with a message of prophecy through Brother Wilcox giving admonition and encouragement.

In conjunction with other religious organizations of the city in observance of the universal prayer week, a prayer service was held in the Saints' church, January 5. The Reverend E. O. Galliger, of the Saint Thomas Church, addressed the gathering, and the meeting was well attended.

The church school held its annual Christmas tree entertainment, Santa making appearance to the delight of the children, and distributing bags of candy and oranges.

The women's department, under Sister G. T. Furness, held a successful bazaar the early part of December. At the suggestion of the district supervisor, Elizabeth M. Davis, the department is taking up quarterly study with which officers hope to increase interest in the meetings.

The young people's Christian Endeavor held a party which provided money for another payment on the basement debt.

Mobile, Alabama

The Saints of this branch bade farewell to 1936 with the feeling that it had been a year of progress and development. Not too satisfied with themselves, however, they have resolved to come up to higher ground in the twelve months ahead.

The branch had its Christmas program December 23, the entertainment being especially interesting to the children. They enjoyed the Christmas tree, bags of candy, fruit and nuts. There was special music, and a pantomime of the manger scene was also given.

An impressive vesper service was held the following Sunday evening.

On December 31, the annual business meeting, social hour, and watch prayer meeting were held. R. L. Booker, pastor turned the business meeting over to District President Franklin Steiner.

The reports from the pastor, priesthood, and other branch officials reflected optimism for the branch's future and a new determination to service on the part of the individuals. Brother Booker was sustained as pastor for the year with authority to appoint his counselors and the music director. Sister Irene Day was sustained as branch clerk; Brewton Green, treasurer, with Hale Miller as assistant. Sister Edna Miller was sustained as *Herald* correspondent; R. L. Booker, publicity agent. Sister Margaret Orr, Brother Dan Miller and Elder Franklin Steiner compose the auditing committee.

Plans for opening missions at Prichard and Theodore were discussed and approved.

The prayer meeting was enjoyed, and all experienced a feeling of satisfaction as whistles throughout the city began to blow announcing the New Year, a feeling of gladness that they were engaged in worship in the house of the Lord.

On January 3, carrying out one of his New Year's resolutions, Elder R. L. Booker, accompanied by a number of

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Mobile Saints, held the first meeting at Prichard in the home of Sister Langum, opening the new mission. The Saints in that community, fourteen in number, were joyous at the prospect of a mission. Mobile officers feel that the work there will be worth while, and will bring the gospel message to otherwise isolated families of Saints.

Mobile Branch is aiming high in growth for the year, and workers hope to realize these aims by the prayers of all other branches as well as their own local and by the help of the heavenly Father. Their prayers are for all of God's people.

Brother and Sister Brewton Green are the parents of a baby girl, Dorothy Odessa, born November 15.

Brother and Sister Franklin Steiner also announce the birth of a daughter, Beverly Joy, born December 22.

Denver, Colorado

Denver members are mourning the loss of a beautiful soul that has gone to meet her heavenly Father, whom she loved so well and served so devotedly. After many years of weakness and pain endured patiently and cheerfully, Sister Inez Schrunk died, December 16, at her home in Denver. Her sisters, Mrs. Mary Moser, of Iowa, and Mrs. J. B. Wildermuth, of Denver, were with her. Sister Inez has had charge of the musical part of the Saints' services during the greater part of her twenty years' residence here, and will be sorely missed, not only because of her unselfish, willing service, but also because of her cheerful, loving smile and kindly words. The funeral service was held at the church, December 19, Elder A. E. Stoft being in charge, assisted by E. J. Williams.

The choir gave the Christmas cantata, *"Hail Messiah,"* Sunday evening, December 20. The director was Farr Kemp; accompanist, Raymond Kemp; soloists, Fred Kemp, Lefa Kemp, Farr Kemp and Mrs. Betty Newland.

The Temple Builders are proving their organization to be a very great factor in the development of the young women. They have just issued a creditable year book, which they dedicated to Sister Elsie Harper, who was instrumental in bringing them together, and who has served as president for several years. They meet every two weeks for study and a social hour. Recent presidents have been Virginia Lucas and Martha Simpson.

The Orioles have an organization under the guidance of Sisters Umphenaur and Bruno. They recently held a candy sale, the proceeds of which went to help pay the church debt.

Some of the members of the women's group meet every Tuesday for quilting, and the group holds a covered-dish luncheon the first Tuesday of each month, with a program and social time afterward.

Pastor A. E. Stoft has been quite ill with influenza, but is able to meet with the congregation again, though still weak.

Denver members were pleased to have with them on Sunday, January 10, Elder John F. Sheehy, of Oakland, California, who was the speaker at both services. He, with his wife and son, David, was visiting his son Howard and his family, who live here.

Kingston Couple Observe Sixty-seventh Anniversary

Mr. and Mrs. Christopher C. Dawson, of Kingston, Missouri, long-time members of the church, observed their sixty-seventh wedding anniversary, July 8, 1936. Formerly they were residents of Dahinda, Illinois, having been married July 8, 1869, west of that city at what was known as the Andrew Gullet place.

Mr. Dawson was ninety years old, August 15, 1936, and Mrs. Dawson was eighty-two, October 15, 1936. Both were



reared in Ohio. They are a happy pair; both enjoy health above the average and are able to attend to light duties and take care of themselves. They are a devoted and congenial couple, and their many years of wedded life show that marriage has not been a failure for them. Their son, Charles Dawson, and family of Dahinda, attended the anniversary celebration together with relatives who live near the home of the aged pair.

Bon Accord, Alberta

This branch came to the front with Christmas offering during 1936. They received a thermometer chart to hang in the classroom and set the goal at a dollar a member. As 1936 drew to an end the thermometer reached the top and boiled over.

Meetings held at the home of Mr. and Mrs. John Everitt have been well attended.

The regular Wednesday prayer service December 30, was held at the home of Pastor W. W. Pearse who lives fifteen miles from the branch, and was well attended by Bon Accord members.

One of the elders, Archie Jenkins, volunteered his services in the Alberta field, and the district president and Brother Jenkins have been away all winter, holding meetings wherever they have found openings.

Last fall Bon Accord Branch was visited by Doctor H. Pearse, from Detroit, who gave a lecture and exhibited a number of lantern slide scenes at a social evening service.

All the Saints gathered around the radio to listen to the Christmas rendition of *"The Messiah"* over Station KMBC, given by the Independence Messiah Choir and Orchestra, and greatly enjoyed it.

Saint Louis, Missouri

On Thanksgiving Day, 1936, Miss Gladys Schaeffer, daughter of Mrs. Isabelle Schaeffer, and Mr. Wilber Bourgeret, son of Mr. and Mrs. Joseph Bourgeret, were joined in marriage by Elder John J. Billinsky at the home of the bride's mother. The bride's only attendant was Miss Maude Bourgeret, sister of the bridegroom; Mr. Philip Schaeffer, brother of the bride, was the best man. Only members of the two families and close friends witnessed the ceremony.

After undergoing two critical operations within a month, Brother Billinsky has returned to his home and family. He received over two hundred cards and messages from Saints and friends, while in the hospital. He is recovering rapidly.

It is with glad hearts that Saint Louis Saints welcome into the branch Brother and Sister J. E. Kelsey, of Independence, Missouri, and Brother and Sister John Deane, of Brooklyn, New York. Brother Deane has been suffering from peritonitis, but is now fully recovered. His daughter, Jeanette, of Graceland College, spent the Christmas holidays here.

At the annual business meeting held, December 15, all officers were sustained with these exceptions: Mrs. Howard Elliott was elected superintendent of the church school; Miss Mary Ellen Mizell, secretary of the branch; C. L. Archibald, chairman of the financial board.

The Daughters of Good Cheer Class gave their annual Christmas tea, December 20, in the church parlor. An added attraction was the presentation of an original play, *"It's Christmas Again,"* by Sister Sybil Evans.

As a fitting climax of the Christmas season, the Sunday school presented a program, Wednesday, December 23, depicting the first Christmas. The production was under the direction of Mrs. C. L. Archibald, and those taking part were representative members of the children's

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division and the young people's classes. The high point of the dramatization was the appearance of the little children of the primary department, placing their Christmas offering banks at the foot of the manger and singing to the Baby Jesus of their "gift of love." Of course, Santa Claus made his visit and distributed gifts and candy among the audience.

According to one of the church's sacred ordinances, the infant daughter of Brother and Sister Raymond Hands was blessed Sunday, December 27.

The speakers for the month of December spoke in the following order: Elder T. J. Elliott, pastor; Howard Elliott; Elder Walter L. Wehrli.

Independence, Missouri

A city-wide young people's service will be held at Walnut Park Church from 8 a. m. to 4 p. m. next Sunday, January 31.

Stone Church

Elder Leonard Lea was the eleven o'clock speaker at the Stone Church last Sunday morning, and music was by the choir, Paul N. Craig directing, and Robert and George Miller accompanying on organ and piano. The choir sang *"Bless the Lord, O My Soul,"* by Ippolitof-Ivanof, and *"Incline Thine Ear to Me,"* by Himmel. Mrs. Pauline Arnson sang the solo of the second number.

On Sunday evening Bishop G. L. DeLapp gave a forceful sermon on *"Preparation for Stewardship Responsibility."* Pastor Arthur A. Oakman was in charge, assisted by Evangelist J. A. Gunsolley, who offered prayers. Ross Moore played the organ, Miss Joy Harder the piano. Mrs. Pauline Arnson, soprano, sang *"The Lord Is My Shepherd,"* and George Jenkinson, baritone, sang *"Abide With Me,"* a solo arrangement. The congregational song service was led by George Anway.

The marriage of Miss Helen Brackenbury, daughter of Mr. and Mrs. A. J. Brackenbury, of Independence, and Mr. Edward Schulenberg, son of Mr. and Mrs. Edward J. Schulenberg, also of Independence, took place at the Stone Church the evening of January 16, the service being read by the Reverend Hallie Rice, pastor of the Waldo Avenue Baptist Church. The bride was attended by her sister, Mrs. Lloyd Smith, as matron of honor, and Miss Edwardine Brackenbury and Miss Mary Hill were bridesmaids. Mr. Schulenberg was attended by his brother, Fred Schulenberg, as best man, and the groomsmen were Vernon Brackenbury and Lloyd Smith. Gene Allen was the ringbearer, and Joan Walker the flower girl. An appropriate musical program preceded the ceremony, and a reception followed at the home of the bride's parents. Mr. and Mrs. Schulenberg after a short wedding trip, will be at home at 311 North Crysler Street.

Second Church

The theme for the church school, January 17, was *"Jesus the Good Shepherd."* Good interest was shown in the school classwork, and there were six perfect classes.

Patriarch Ammon White was the speaker at the morning worship service, and his sermon theme was *"Zion and Her Laws."*

Bishop A. B. Phillips spoke on *"Salvation and Its Need,"* in the evening.

The church school considered *"Forgiveness"* as a theme, January 24, and Sister Grace Nave sang a beautiful number.

Elder William E. Shapespeare, a former missionary of the church, chose as his principal Scripture reading last Sunday morning John 3: 16, and gave a fine sermon.

Gordon Cable is leader of the junior service, also held at 11 a. m., and this youthful congregation listened to a talk, *"Keeping the Sabbath Day Holy,"* by Elder B. C. Sarratt last Sunday. Sister Sarratt told a story, *"No Good Will Come of It."*

At the 7:30 p. m. service Sunday preceding the preaching, the congregation was treated to several fine selections by the Cantanina Chorus from the Stone Church, the director being Mrs. Fields Jones.

Elder A. B. Phillips continued his series of sermons using as a theme the question, *"What Is the Gospel?"*

Attendance increases at each service notwithstanding the inclement weather of the last three Sunday nights. Saints are invited to worship with the congregation at "The Friendly Church."

Brother George Inman, a veteran Saint and worker of Second Church, fell on the icy street last Sunday evening, fracturing his hip, and was taken at once to the Sanitarium. His friends are praying for his speedy recovery. Brother Inman is the teacher in Group 31.

Liberty Street Church

The choir recently held a banquet in the church basement, and a program of fellowship and good will was enjoyed. Harry Blake, master-of-ceremonies, had prepared short descriptions of the different members which the group were asked to guess. George Anway, of the Stone Church, led the group singing. Brother Anway and Sister Pauline Arnson were guest speakers. Pastor Herbert L. Barto talked on the relation of the pastor to the choir and the place of the choir in the general organization. The Ancella Chorus sang two numbers and Fred Friend, director of the choir and chorus, gave two dialect readings. The food was prepared and served by members of the women's department.

"The Lord of Eastertide," by Tillotson and Creswell, has been chosen by the choir for its Easter cantata. Work was begun last Thursday evening. Harold Buseth, who has served faithfully as the choir pianist for the past several years, has resigned. George Miller, of the Stone Church congregation, has been chosen to take his place. Brother Miller will be with this group on Thursday evenings for rehearsal and on Sunday evenings for services. The rest of his time is taken up with the Stone Church Choir.

Sister Jennie Gernigon, seventy-five years of age, passed away January 10, at the home of her niece, Sister Blanche Silvers. Elder John R. Lentell preached the funeral sermon. He was assisted in the service by Pastor H. L. Barto and Elder William Bath.

Bishop J. S. Kelley brought an interesting discussion to this congregation Sunday morning January 17. The Ancella Chorus sang *"My Task"* which was in harmony with the subject of the hour. This chorus also sang at the Central Church in Kansas City the evening of January 3. The evening speaker at Liberty Street on the seventeenth was Elder O. W. Sarratt. The choir presented the music.

The women met Thursday, January 21, for an all-day session. At noon the group of older women were hostesses to the newly-organized group of young women. Sister Mary Amos was elected by the branch to head this new group. The women themselves elected Marie Mills secretary-treasurer, Edith Magargee, chorister, and Evelyn Miller, pianist. The duties of this new department will consist primarily of keeping the general records correct for the different groups, and of assisting the older women in their work. Keeping the records straight (Saints moving to, from, and within the groups and district) has long been a problem to members of the priesthood in the large groups. It is felt that this much-needed service performed by the young women, will be of benefit to the church.

In the program which followed the dinner, Sister Charlotte Koehler, leader of women's work in Independence, spoke on the keeping of the home; she also commented on the address, *"Friendship,"* made by Mrs. Walter Clark, wife of the pastor of the Presbyterian congregation in Independence, whose talk preceded Sister Koehler's. Edith Magargee and Sister Ralph Davis contributed vocal solos. The work of the women has made an indelible impression on the branch progress.

Enoch Hill Church

An ordination service was held at the eleven o'clock hour, January 17, Apostle F. Henry Edwards and High Priest Carroll L. Olson attending and assisting. At the opening of the service appropriate hymns were sung; following the prayer Robert Young sang, *"Lord, Speak to Me";* Brother Edwards read the Scriptures, and Carroll Olson gave the charge to the candidates for ordination. Sister

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Willis Young sang, *"O Master, Let Me Walk With Thee."* Then Brother Lawrence Martin was ordained to the office of elder by Apostle Edwards and High Priest Olson; Brother George Whitehead was ordained an elder by Brothers Olson and Edwards, and Brother Hubert Whitehead was ordained a deacon by Elders J. E. Cleveland and O. W. Sarratt. The service was brought to a conclusion with a talk by Apostle Edwards.

This Sunday evening saw the opening of a missionary series conducted by Elder Harvey Minton. Sister Amos Allen and Sister Cogan sang a duet selection.

The choir is working on an Easter cantata, *"The Easter Angel,"* under the direction of Sister May Worth, who is at present in charge of music in the branch.

Elder E. F. Robertson, formerly missionary in Maine District, gave a talk at the early morning prayer service, January 24.

Music at the church school was furnished by a girls' quartet, Margaret, Doris and Helen McDonald, and Dorine Lewis, and there was a duet number by Clarice Stevens and Dorothy Cogan.

The church school theme, *"The Open Door to Service Through Youth,"* was inspiringly presented in a talk by Sister Amos Allen.

Elder J. E. Cleveland was the eleven o'clock speaker, and Richard Maloney was the vocal soloist.

Downstairs the junior young people's service, in charge of Elder O. W. Sarratt, enjoyed short talks by several of the youthful worshipers, presenting their ambitions for 1937. Then Elder E. F. Robertson made a talk.

Spring Branch Church

Two prayer meetings were held at 8:15 a. m. Sunday, January 17, the young people's session in the sub-basement, and the other upstairs.

The eleven o'clock service on that day was one of ordination. Two members of the Church High Council, Elders Howard P. Andersen and Leonard Lea, were present and assisted in the meeting. Robert Fish offered the invocation, then there was a solo by Sister Burgess. The charge to the candidates for ordination was given by Howard P. Andersen, and then Lawrence Jones was ordained a priest by Brother Andersen and J. S. Andes; Fred Epperson, priest, by Leonard Lea and Robert Fish, and Ellis McLees, teacher, by M. C. Jacobsen and J. E. Smith. The congregation sang *"Rise Up, O Men of God,"* and Leonard Lea gave the charge to the people.

Spring Branch Saints are glad to welcome these three young men to their new offices and responsibilities, and promise to give them the support of their prayers and cooperation.

The afternoon of January 17, was taken up by a priesthood meeting, a scout committee session, and a meeting of the president and vice presidents of the young people.

A series of missionary services began Sunday night, January 17, to continue until March 29, Evangelist Ammon White the speaker. As the basis of his opening talk he read Mark 13. An anthem, *"He Leadeth Me,"* was sung by the choir.

Brother Jesse E. Smith was speaker at 11 a. m. Sunday, January 24, and his subject was *"Spiritual Inheritance."* The choir supplied music.

Evangelist Ammon White delivered the second sermon of his missionary series Sunday night.

Brother William McClain who suffered a stroke while returning home from the quarterly conference at the Stone Church the night of January 11, passed away at the home of his son, D. D. McClain, 109 Wilson Avenue, January 21. Brother McClain was born at Kendallville, Indiana, May 4, 1858. Is survived by one son, D. D. McClain and one daughter, Mrs. Claudia Nicholas, of Boyne City, Michigan; two granddaughters, and one great-grandson. The funeral service will be held at Spring Branch Church, January 30, Elder R. V. Hopkins in charge, prayer by M. C. Jacobsen.

The sacrifice classes resumed their sessions Friday evening, January 15, after being dismissed over the holidays.

Englewood Church

Elder Almer Sheehy was the speaker Sunday morning, January 24. Special music was contributed by a trio composed of Nora Mae Closson, Alba Simms, and Reva Richter, with Viola Stobaugh at the piano. Elder Calvin Rich preached the second of his Sunday evening series Sunday night. Sister Mona Davis sang a solo, accompanied by Mrs. Stella Howery.

The young people's choir was entertained at the home of the pastor, Elder C. Ed. Miller, last Thursday evening. After their practice, a party was given. Brother Miller took moving pictures of them, which will be exhibited at the church later on.

The young people are inaugurating a contest to secure more members. Reva Richter and Alfred Wilcox are the captains of the two teams. A varying number of points will be allowed for attendance at the church functions. The losing side will furnish entertainment for the winners.

East Independence Church

Recent speakers have included Elders Frank Minton, William I. Fligg, William H. Sheffer and Gomer Wells.

The Wednesday night prayer service, January 20, was in charge of Pastor J. E. Martin and William H. Sheffer. Brother Martin used as the subject for the evening, *"Faith in God."* After the prayer meeting, a pretty yet simple wedding took place when Miss Faye Wagener, daughter of Brother and Sister J. M. Wagener, was married to Virgil Coffman, leader of the young people. Lynden Wagener, brother of the bride, sang *"Thy Love for Me."* The wedding march was played by Sister Jennie Butler. The bride was given in marriage by her father, and was attended by her sister, Mildred Wagener, and Mr. Coffman was attended by his brother, Lloyd. The ceremony was read by Elder Frank Minton, and prayer was offered by William H. Sheffer.

Speakers at 11 a. m. last Sunday were Joshua Carlile and Joseph Friend. The choir sang, *"Take My Life."* The evening speaker was J. Worden, of Kansas City.

Many in this branch are still sick, but are improving. Elder Clair Austin was taken to the Sanitarium, January 24, and all hope that he will recover soon and be back with his home congregation.

Portsmouth-Nauvoo Branch, Ohio

January 19.—Many spiritual meetings were enjoyed in 1936, and the Saints are thankful for the blessings they received. They are especially grateful for the progress on their new church building, and for the fact that almost all in the group have been able to contribute something towards lifting the general church debt.

On Thanksgiving Eve the home of Brother and Sister Edwin Shump was saddened by the death of Mrs. Mathias, Brother Shump's grandmother, who passed away suddenly from a heart attack. She was not a member of the church, but had attended services several times, and was loved and respected by the church.

The women's department sponsored a dinner, November 27, at the church, the food being donated by the congregation. After the meal, a program of music and speeches was presented, then followed an old-fashioned spelling bee. Prizes were awarded the winning sides. A fine social time was enjoyed, and a sum of several dollars was added to the building fund.

Speakers for the past month have included Priest Donald Bealor, Priest M. Luther Crabtree, Elder E. E. Williams, and Elder Walter Culp.

This congregation was pleased to have present, December 27, Brother an Sister Raymond Willis and family formerly of Chillicothe, Ohio, but now residents of Springfield, Ohio. Brother Willis gave an interesting testimony and commended the workers on their progress on the new church building.

Solicitor M. Luther Crabtree continues to remind the people of their financial responsibilities and duties. He has given several inventory blanks to young people, urging them to observe the law. He

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reports $211.99 paid in by the branch as tithes and offerings in the past year. All want to do their part, and pray that God will help his workers.

Christmas passed pleasantly in this community. The branch Christmas program was given the evening of December 23, the church being decorated with evergreen and other trimmings. The Christmas tree secured by Elder Walter Culp, was gaily lighted with colored electric light bulbs. The program consisted of music, songs, speeches, readings, and a play; a surprise was given by Persis Craigmiles, Mary Louise Miller, and the Rexroad sisters, Juanita, Gertrude, and Genevieve. Then Santa Claus distributed sacks of candy, oranges, and nuts to everyone.

The annual business meeting was held January 2, and officers for the year were elected: Pastor, Elder O. A. Rexroad; counselor, Elder Walter Culp; Nellie G. Rexroad was sustained as secretary and publicity agent; Deacon Edwin Shump was sustained as treasurer, librarian, and branch historian; chorister, Elder Walter Culp, and pianist, Persis Craigmiles.

The church school was reorganized Sunday, January 3, officers being chosen as follows: Superintendent, Russell Craigmiles; assistant superintendent, Augustus Hudson; secretary Juanita Rexroad; treasurer, Anna Crabtree; and teachers are Nellie G. Rexroad, Hoadley Copas, Grace Shump, and Elder E. E. Williams.

The women's department met the evening of January 15, to reorganize. Officers selected were: Superintendent, Nellie G. Rexroad; assistant superintendent, Julia Culp; secretary, Grace Shump; assistant secretary, Blanche Bealor; treasurer, Julia Culp; purchasing agent, Ethel Chaffins; ways and means committee: Blanche Bealor, Grace Shump, and Ethel Chaffins. The sixth anniversary of the department was celebrated with a large cake lighted with candles and presented to the branch president by the department. Refreshments were served, and all left the meeting rejoicing and ready for another year of work.

Commendation is due the pastor, Elder Walter Culp, and his counselor, Elder E. E. Williams, for their faithful services during 1936.

The Scioto and Ohio rivers are at flood stage now, due to the heavy rainfall of the past two weeks. Several families of Saints of this branch live in the flood districts in Portsmouth. May God watch over them and protect them from destruction.

Mrs. A. N. Dyer, 558 West Fremont Street, Pocatello, Idaho, would like to know if there are any Reorganized Church members living in that city. If so, will they be so kind as to call on her at her home, or get in touch with her by telephone? Her telephone number is 495W.

Nauvoo, Illinois

Nauvoo was like fairyland Sunday, January 10, for every weed, shrub and tree was encased in ice that sparkled in the sunshine. Electric wiring was injured by the sleet, however, and candles were used to light the church for the evening service, the effect being quite beautiful. The pastor had planned an evening of New Year Resolutions and gave a short talk on what New Year resolutions may accomplish. There was special music, and each one present was asked to tell what resolution he had made for the new year. Even the little children responded.

Christmas was observed with a dramatization of the Christmas story by the children at the eleven o'clock hour on December 20, and a pageant, *"The Nativity,"* by the young people in the evening. A pre-Christmas program was given on December 13, the pastor using as his subject in the morning, *"What God Gave to the World Through Jesus Christ."* In the evening an unrehearsed program was presented, using as the central theme, *"The Spreading of the Christmas Spirit,"* supervised by L. Lenor Christy. Those taking part were given their own initiative, and four scenes were presented. The children, under the supervision of Jack Sanford, sang and listened to a beautiful story, *"The Gift of the Heart,"* by Florence Ourth. *"Christmas Meditations,"* by Elmer Garrett was followed by the singing of *"Christmas Morning Carols,"* by an invisible choir. A poem, *"This Would I Keep,"* was read by Sophie Lee. A playlet, *"Christmas Greetings,"* was enacted by Arnold Ourth and his wife; there were several musical numbers and a final scene, *"Christmas Evening,"* by the Fusselman family and Dora and Mabel Henderson. At the close, Elder and Sister Ward L. Christy were presented with a token of love and appreciation from the congregation. John Williams made the presentation speech, and Brother and Sister Christy each responded.

Pastor Christy and his wife spent the holidays with their son Eugene, wife, and grandchildren in Kansas City.

A farewell gathering was held at the church the evening of November 18, in honor of Addie Matthews, Dora and Mabel Henderson, who were leaving for California. A pot-luck supper was partaken of and was followed by songs and speeches, Brother Christy acting as toastmaster. Emma Burton was the subject of the first speech and was followed by encouraging words to her descendants, her daughter, Addie Matthews, her granddaughter, Dora Henderson and great-grandchildren, Mabel and Joseph.

On Thanksgiving, a pleasant evening was spent at the church with a sermonet, songs and contests of various kinds, after which refreshments were served. Jack Sanford entertained the young people's class with a New Year party at his home.

Lester Bryant was appointed to write Christmas letters to all the older ones who were absent from the branch, Roderick Lewis to write to the young folks and Mabel Sanford to the children. An interesting letter was received from Addie Matthews in reply, descriptive of California. This was read during the Sunday school hour by Sister Christy.

J. C. Page drove Brother and Sister Christy, Sister Sanford and Sister Page through a sleet storm to attend the funeral of Joseph Smith, brother of Emma Smith, who is a widow of Don Carlos Milliken. The funeral was held in the Christian Church at Hamilton. Brother Page preached the funeral sermon and Brother and Sister Christy sang three songs. Joseph Smith was not a member of the church but often visited the historic buildings and had long talks with the Pages.

Three members of the Federal Writers' Projects were in Nauvoo recently gathering material for *The American Guide* which is to be a complete, comprehensive historical guide of the United States, past and present. Nauvoo is one of the nineteen cities in Illinois to be given a complete story. The men had pencil drawings of all the streets and blocks in Nauvoo with the location of all historical landmarks marked by number and were here to get further information in regard to these landmarks. They have a brief historical record of each number on their list. The importance of Nauvoo is becoming more fully recognized every year, and when the Scenic Highway is completed, great numbers of tourists will be visiting this historic spot.

Auckland, New Zealand

The branch met for a social evening and linen shower, October 28, in honor of two local young people who planned marriage early in December, Brother J. LeBherz, young branch deacon, and Sister Bertha Blaikie, another youthful worker. A good number of Saints and friends enjoyed the games and contests, and after supper, the young couple opened the parcels presented to them.

On December 1, the congregation gathered to witness the wedding of Sister Blaikie and Brother LeBherz, a pretty ceremony. Elder Hermann Peisker read the marriage service. After the ceremony, many guests gathered at one of the luncheon parlors in the city for the wedding supper. A very enjoyable time was spent, and at the completion of the supper, the proprietor of the parlor stated that it had been one of the nicest wedding suppers he had had the pleasure of serving, and that he and his helpers were convinced, after witnessing the party, that wine was not required to make a successful wedding supper.

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Local members are now looking forward to the return of Brother and Sister J. LeBherz from their honeymoon, and feel that the branch will benefit by their united efforts in church work.

The Saints met for a farewell evening December 7, for Brother and Sister Hermann Peisker and their family and Brother and Sister C. A. Loving from Kerepeechi, who were returning to Australia. Brother and Sister Peisker had labored in the New Zealand mission eight and a half years, and during the most of that time Brother Peisker was pastor of Auckland Branch. They had become closely attached to Auckland Saints, and many hearts were sad to see them go. Brother and Sister Loving had been laboring on the Hauraki Plains about fourteen years, and Brother Loving had been pastor of Kerepeechi Branch from the organization of that local. They also by their frequent visits to Auckland, endeared themselves to local members. These departing Saints by their devotion to the church work and the love, sympathy, and kindness they have shown, have given New Zealand Mission a high standard of Christian living. The entire mission, at their departure, experienced a great wrenching of the ties of love and companionship. May God bless these workers in their new field of labor.

Wednesday, December 9, saw the conclusion of farewells when many of the Saints from Kuraphi and Auckland gathered at the boat side to say good-by. Several New Zealand members are determined, at the earliest opportunity, to cross to Australia to visit these brothers and sisters in Christ whom they have learned to love so dearly.

Independence, Kansas

This congregation is striving to come up to a higher plane of living and understanding, and individual members are trying to let their lights shine so that others may see their good works, and be led to glorify the heavenly Father.

The branch has bought a church building on Chestnut Street, and workers hope soon to complete paying for their little church home.

Independence Saints have a women's department which meets on Wednesday afternoon of each week.

The weekly prayer meetings on Wednesday night encourage a nice little group of members who are endeavoring to be faithful in the Lord's work. They ask the prayers of *Herald* readers that they may be guided in wisdom's ways and have the spirit of discernment between good and evil at all times, and that they may be able to do their duties. Humbly these workers are assisting in the Master's cause.

World greatness is a fine balance to private misfortunes.—Anon.

Akron, Ohio

Akron Branch held its annual homecoming Sunday, December 6. Patriarch George Neville, of Willoughby, Ohio, spoke to local and visiting Saints after a beautiful sacrament service. Myron Kelsey accompanied by Sister Kelsey sang, *"Come Ye Blessed."* A tribute was paid by Brother T. G. Neville to faithful Patriarch A. R. Manchester, who has been in ill health for some time, but who was present, for his devotion and loyalty during his many years of active service. Pastor E. Guy Hammond read a letter of greeting from Brother Angus on this home-coming and his reply was also read and accepted.

Dinner was served in the basement, followed by prayer and testimony meeting. Evening worship convened at five-thirty, Brother Cecil Neville, of Canton, Ohio, being the speaker. Brother and Sister Don Crowther sang a duet, *"The Stranger of Galilee."*

"Phoebe's Christmas Eve," was the title of the play given December 23, by the children of the church school, under the direction of Ruth Krieble, Daisy Shaffer, and Chorister Myron Kelsey. The young people's class gave a one-act play, *"O Come All Ye Faithful."* Recitations and songs were given by the children of the primary and intermediate classes. Santa Claus arrived with an abundance of Christmas goodies. To Sisters Vaun Wellock and Lillian Limerick is due credit for the clever costuming of the characters in the play and to Era Littrick and Church School Superintendent William Mitchell go the honors of the decorating. Brother Myron Kelsey donated the Christmas tree and trimmings. The tree was laden with gifts for young and old.

The Saints have been both fortunate in and grateful for the visiting ministry during past months. Brother William Goudy, of New Philadelphia; Earl Curry, or Kirtland; T. George Neville, of Willoughby, and Cecil Neville, of Canton, were at Akron to impart spiritual food.

Sister Frances Stewart, of Graceland, and Brother Raymond Linehan were holiday visitors. Workers regret that these fine young people cannot be at Akron permanently.

Sister Evelyn Dildine Alexander had her baby, Marilyn Sue, blessed December 27, by Elders William Brown and E. G. Hammond. A beautiful spirit was present on this happy occasion.

Sister Mary Kelsey, now nearly seventy-eight years old, is at present living with her son, Myron, at Cuyahoga Falls. Sister Kelsey is in ill health from neuritis, but enjoys reading news and editorials as they appear weekly in the *Herald.*

Prayers are asked for Robert Coon, son of Brother and Sister E. Guy Hammond, who is confined to his bed at the Hammond residence with a severe case of inflammatory rheumatism.

The Bulletin Board

Central Illinois Conference

Special conference will be held at Taylorville, Illinois, January 30 and 31. President F. M. McDowell and Elder L. G. Holloway will be present. Saturday will be devoted to the young people, the first service beginning at 10 a. m. We are asking all the young members who possibly can, to be present. Sunday will bring special instruction and class work for priesthood, also preaching by Brothers McDowell and Holloway.—Arthur Henson, district president.

Correction of Conference Dates

The Eastern Colorado district conference will convene February 20 and 21, instead of February 26 and 27, as was announced in the *Herald* of January 16. The conference will meet with Denver Branch, 465 Logan Street, and will have as a theme, *"Know, Live, and Teach the Law."* On Saturday, February 20, there will be prayer service at 9 a. m.; business session, 10; preaching service, 11 a. m.; noon, lunch in the basement; business session at 2 p. m., and lecture on *"Financial Law,"* at 3:15 p. m. Dinner will be served at 5:30 p. m., and at 7 o'clock, there will be a young people's program followed by a preaching service. Sunday's schedule begins with a youth prayer service at 8:15 a. m.; priesthood meeting, 8:15; general prayer meeting, 9:30; primary church school, 9:30; sacrament service, 11 a. m.; noon, dinner; church school, 2:30 p. m.; young people's meeting, 3:30; supper, 5:30, and preaching service, 7:45. Please send all reports to C. D. Liggett, secretary, Colorado Springs, Colorado (Adams Crossing).—A. E. Stoft, district president.

Northern California Conference

Northern California District will hold its conference at Stockton, California, February 20 and 21. Watch the *Herald* for further particulars.—John F. Sheehy, district president.

Des Moines Youth Conference

The Des Moines district young people's conference will be held February 12, 13, and 14, at Des Moines, Iowa. The banquet Friday at 7 p. m., will have for its theme, *"An Empowered Youth,"* and there will be music and a toast program. On Saturday the program will be as follows: 9:30, devotional; 9:45 to 10:35, panel discussion, *"Our Needs of Power,"* introduction by R. A. Cheville; 10:45 to 11:15, *"Sources of Power";* 1:30 p. m., *"Cultivating Power";* 7:45 p. m., musical prelude to play, *"Tarry Till I Come."* Sunday will bring at 9:45 a. m., church school; 11, sermon, *"Our Heritage of Empowerment,"* R. A. Cheville; 2:30,

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dedication service. Make reservations with Helen Castings, 1315 East Ninth Street, Des Moines, Iowa; $1.25 covers all expenses (banquet alone is $ .50).—Kleta Finley.

Southwestern Iowa Financial Day

The annual Financial Day of Southwestern Iowa District will be observed, January 31, at Council Bluffs, Iowa. Bishops L. F. P. Curry and G. Leslie DeLapp, also Apostles J. F. Garver and Clyde F. Ellis, are expected to be with us at this time. Theme for the day will be *"Onward to Zion."*

The church, its financial advancement, and the debt reduction program will be considered in the meeting to be held at 2 p. m. The musical program will be at 7 p. m., and at 8 a sermon by one of the bishopric. Representatives are expected from every branch, as well as from the outlying parts of the district.—A. D. Graybill, president; H. W. Alexander, secretary.

New Addresses

John F. Sheehy, 2024 Ashby Avenue, Berkeley, California.

J. L. Verhei, 433 Gilham Avenue, Portland, Oregon.

Harold I. Velt, 2900 Madison Street, Fresno, California.

Marriages

SIMPSON-STADE.—A quiet wedding was solemnized at Grand Valley, Ontario, November 16, 1936, when Elizabeth Simpson was united in marriage to Elder F. B. Stade, of Harriston, Ontario. They will reside at Harriston. The service was conducted by Elder J. H. Taylor.

Our Departed Ones

ROBERTSON.—Nancy May, daughter of Samuel and Harriet (Frisby) Fenton, b. in Saint Louis, Missouri, May 10, 1858. D. at Greenfield, Indiana, December 27, 1936. Lived in Saint Louis, Cincinnati, and Nauvoo in her childhood. Was married to Porter R. Robertson at Davis City, Iowa, December 6, 1875, a companionship which continued 54 years. Her husband preceded her in death in June, 1929. To them were born 4 daughters and 3 sons. Harriet, Earl and Harry preceded her in death. Surviving are these children: Mrs. Maud Townsend, Elder Edward F. Robertson, Mrs. Nellie Brumbaugh, and Mrs. Grace M. Robbins. She united with the church, June 3, 1893, and her home was one where not only the elders but any of the Saints, and many others, found hospitality and comfort. Funeral services were held, December 31, Elder Harold Tabor, of Wray, Colorado, officiating. Interment was in the family lot at Franklin, Nebraska. There also survive 12 grandchildren, 17 great-grandchildren, 1 sister, and other relatives.

WHALLEY.—Isabel Luke, b. at Ottumwa, Iowa, May 18, 1877; d. at Lincoln, Nebraska, December 15, 1936, where she had lived the last seventeen years. Leaves husband, Almond Whalley; two children by a former marriage, Mrs. Arthur Robidoux, and Mrs. Earl King; 6 grandchildren; 5 sisters, and 3 brothers; also her aged mother, Mrs. John Luke, who lives at Chariton, Iowa. She united with the church in 1899, retaining her faith to the end. Funeral from church in Lincoln, Charles Fry and Francis Schrunk in charge.

BURKS.—Katherine Romaine, b. November, 4, 1918, at Carthage, Missouri. Her earthly career came to an end New Year's Eve, December 31, 1936, at Carthage, the result of an automobile accident. She was baptized into the church when she was eight years old. Leaves to mourn, her father, Allen Burks, of LaRussell, Missouri; her mother, now Mrs. John J. Linder, of Carthage; 1 sister, Ruby Burks; 4 half-sisters, Beulah, Wilma, Louise and Pattie Sue, Linder; 1 step-sister, Mrs. Darlene Mobley; her maternal grandmother, Mrs. L. J. Harmon, and paternal grandparents, Mr. and Mrs. J. T. Burks, besides a host of other relatives and friends. Funeral sermon preached by Amos T. Higdon. Interment was in Park Cemetery.

EBERT.—Clara M. Geeson b. at Saint Louis, Missouri, February 7, 1856. D. at Alexander, Kansas, December 16, 1936. Married Herman Ebert, February 7, 1875, and to them 7 children were born. She joined the church in 1869, and kept the faith all her life. Surviving her are two daughters and 5 sons: Ernest, Waller, Roy, Pearl, Irvin, Eugene, and Elsa; 31 grandchildren, 14 great-grandchildren, and many friends. Was a noble Saint beloved by many. The funeral was held in the church at Alexander, W. A. Smith officiating. Interment was in Alexander Cemetery.

WILLIAMS.—Iris E., b. September 14, 1857, at Oroville, California; D. November 11, 1936, near Wheatland, Missouri. Was married to Francis M. Williams, October 29, 1874. Seven children were born to them. Her husband, 2 daughters, 2 sons, and a sister preceded her in death. Surviving are 1 daughter, Maud Smith; 2 sons, Worth and Dee Williams; 5 grandchildren; 1 great-grandson; 2 brothers, E. W. and William Jamison. She was baptized into the church, September 11, 1897, by F. L. Sawley, and lived a quiet, Christian life. The funeral sermon was by Ralph Murdock, assisted by Everett Mawhiney. Her grandchildren were pallbearers. Interment was in Macedonia Cemetery.

BALL.—Hannah M. Ball, of Sacramento, California, d. December 17, 1936. B. April 15, 1871, at Bothwell, Ontario. Was baptized into the church, September 24, 1903. Was the wife of Carl E. Ball; mother of Vivian Seeley; grandmother of Carl, Robert and Ralph Seeley; sister of William Marshall, Flint, Michigan, Viola Smith and Edith Pettis, Detroit, and Martha Pritchard, of Canada. Burial was in the Sacramento Mausoleum, funeral services in charge of G. P. Levitt.

STUART.—Geraldine, wife of Vern O. Stuart, of Santa Barbara, California, d. December 26, 1936, leaving her husband; 3 children: Darrel, Jackie and Gloria May, other relatives, and many friends. B. November 5, 1901, at San Jose, California. Joined the church March 2, 1924, at Santa Barbara, and served the Master in every way that she could. Hers was a life of devotion to her family and the church. Funeral from Haider's Funeral Parlor, Elder Holgaard Pedersen, of Long Beach, preaching the sermon. Interment was in beautiful Santa Barbara Cemetery overlooking the Pacific Ocean.

VICKERY.—Emma Amelia Blakely, b. at Thamesville, Ontario, June 20, 1872; d. at her home at Winfield, Kansas, November 17, 1936. Surviving are her husband, George W. Vickery; 2 daughters, Mrs. F. M. Swain and Mrs. C. C. Crooks; a step-son, Lloyd E. Vickery. Funeral services were held from the Morris Funeral Home at Winfield, Elder Garland Tickemyer, of Wichita, Kansas, in charge. Interment was in the Hackney, Kansas, Cemetery.

VOSBURG.—Samuel Jacob, b. at Dixon, Lee County, Illinois, May 27, 1861. Was baptized into the church August 22, 1920, at Runnells, Iowa, by R. A. Cheville. D. at the home of his son, Harry, at Grand Rapids, Michigan, January 8, 1937. Interment was in Pine Hill Cemetery, Grand Rapids, the funeral service in charge of Elder Melvin G. Ellis.

MONROE.—Ethel Stiles, b. August 27, 1881. Was married to Ralph Monroe, November 28, 1906. D. at Grand Rapids, Michigan, December 23, 1936. Funeral services were conducted from the Van Strien Undertaking Parlors, December 27. The services were in charge of Elder W. F. Ryder, the sermon by Elder A. C. Barmore was from the words of Christ: "She hath done what she could." With her husband, Mrs. Monroe was baptized into the church at Navelencia, California, June 24, 1917, by Elder W. A. Brooner, and lived the humble, useful and consistent life of a true Saint. Leaves besides her husband, a son, Clarence, their only child; a brother, Clarence Stiles; a number of more distant relatives, and many friends.

MARTIN.—Nettie Martin, daughter of Emsley and Harriett Byrn, b. March 12, 1875, at Byrneville, Indiana. D. January 4, 1937, at her home at Byrneville. Was married to Frank Martin, December 25, 1896, and to them 1 son was born who died in infancy. Joined the church, January 1, 1906, being baptized by Elder J. W. Wight, and to the church of her choice, remained true. Besides her husband, she leaves to mourn, 4 sisters and 1 brother: Mrs. Estella Parish, Robert Byrn, Mrs. Naoma Fessel, Mrs. Agnes Wiseman, and Mrs. Jessie Fessel. Her quiet, Christian life and godly walk will be missed by many. Interment was in Byrneville Cemetery.

FOSS.—Alton Lakeman, son of Elder Emery and Phoebe Foss, b. April 12, 1871. D. October 26, 1936. Was baptized when a young man by Elder U. W. Greene. Married Eva Smith, September 4, 1898. Leaves his wife and 7 children: Mrs. Florrie Foss, Mrs. Millie Laughton, Mrs. Ada Stoddard, Mrs. Phyllis Foss, Willis Foss, Virginia Foss, and Virgil Foss. He was a devoted church worker. Through much sickness, he was faithful to the end, a living witness of the gospel of Christ. Interment was in Riverview Cemetery, Machias, Maine. Funeral services were held from the Saints' church at Kennebec, the sermon by Newman Wilson, of Jonesport.

HAVELY.—Henry Drake, prominent Slater, Wyoming, rancher, d. at Wheatland, January 9, 1937, after a short illness of pneumonia, complicated with heart trouble. B. at Argenta, Illinois, September 17, 1871; moved to Iowa with his parents when he was a small boy; grew to manhood on a farm near Kellerton. Married Louie J. McConnell, and 12 children were born to them; 2 died in infancy. Mrs. Havely preceded her husband in death, December 8, 1935. In 1913 he homesteaded on the Slater Flats. Surviving are 3 daughters and 7 sons: Mrs. J. E. Senevey, Otis, Mrs. C. M. Searl, Warley, Herbert, Ora, Dana, Mark, Lula, and Seigal; 2 sisters and 4 brothers: Mrs. I. J. Barns, Mrs. Frank Powers, William Havely, Dr. J. M. Havely, Dr. C. K. Havely, and E. W. Havely; 10 grandchildren, 1 great-grandchild, other relatives and friends. Funeral services were held from the Copley Funeral Home, January 11, Elder Ed. Anderson, of Albin, in charge. Mr. Havely was a member of the Reorganized Church. Interment was in Wheatland Cemetery.

SWAGER.—E. Lloyd Swager, son of Ezra and Alta Swager, b. at Scottville, Michigan, June 16, 1909. D. at his home, January 4, 1937, after an eight-month illness. Leaves besides his parents, 4 sisters: Mrs. Lullabell Lake, Catherine, La Vina, and Viola; 5 brothers: Vernon, Ernest, Jesse, Carlisle, and Lawrence. Was baptized into the church at Ludington, Michigan, by Elder Buel Shelly, of Freesoil, Michigan, August 3, 1919, and lived a faithful life. Funeral services were held January 7, from the Saints' church at Muskegon, Elder E. E. Loomis officiating. Interment was in Oak Wood Cemetery.

BOYER.—Charles L., b. January 19, 1880, at Erie, Kansas. Married Josie Richardson, December 31, 1903, and to this union there were born 2 daughters, one of whom died in infancy; the other is Mrs. Clarence L. Rook of Miami, Oklahoma. He was a stanch defender of the faith, and did what he could for its advancement. He d. at his home in Miami, Oklahoma, January 13, 1937. Besides his wife and daughter he leaves to mourn, a grandson, Joe Dale Rook; 3 brothers, and 3 sisters, besides a host of other relatives and friends. Sermon by Amos T. Higdon, Frank Kyser in charge. Interment in the G. A. R. Cemetery.

PRATT.—James Clinton, son of Ida May and William Lamont Pratt, born at Necedah, Wisconsin, May 14, 1892, eldest of five children. Was baptized into the church when 12 years old at Searles Prairie. Married Charolette Greenshaw Moe, December 5, 1919, and to them 3 children were born: Charolette Pearl, 15; Robert James, 14, and Donald Fay, 10, who live with their mother at 673 Poirier Street, Oakland, California. Mr. Pratt was preceded in death by his father and a sister, Pearl. He d. December 8, 1936, after a long illness, leaving his wife, 3 children; his mother; 2 brothers, William Fay, and George Fay; a sister, Mrs. Ruby Dahlem, and other relatives including a dearly-beloved aunt, Mrs. Ella Dunn, and 2 stepsons. Funeral services from the Little Chapel of the Flowers, John F. Sheehy conducting. Interment was in Mountain View Cemetery, Oakland.

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LUNDEEN.—Caroline Erickson b. in Varmland, Sweden, September 14, 1859. She was one of nine children, and came with her parents to America in 1873. The family located at Muskegon, Michigan, where she lived until she moved to Minneapolis in 1882. On October 6, 1883, Caroline Erickson was married to Charles Lundeen. To this union were born 8 children, 3 of whom preceded her in death. She united with the church September 17, 1905, and remained an active, faithful member until her death, January 14, 1937. Surviving are her husband, 2 sons, 3 daughters, 10 grandchildren, 2 great-grandchildren, 2 sisters and 1 brother.

SLOAN.—Susanna Elmes, b. January 17, 1872, in Ontario, Bruce County, Canada. Was married to Samuel Sloan, June 10, 1895. Was baptized into the church March 9, 1896, and was stanch and faithful. D. December 3, 1936, at her home near Knife River, Minnesota, leaving her husband; 1 sister, Mrs. Anna Byce; 1 brother, Doctor Joseph Elmes, other relatives and many friends. Had no children of her own, but found ample opportunity to pour out her mother love on the children of others. The gospel was the dearest thing in her life; it was through the efforts of Sister Sloan and husband that the church work was opened up and later a branch was organized at Duluth, Minnesota. The funeral was held from Brown's Chapel, Two Harbors, Minnesota, P. T. Anderson in charge, assisted by R. C. Zuelsdorf.

HAWLEY.—Mary Beebe b. May 19, 1861, near Kansas City, Missouri. At the age of 8 years she was baptized into the church; was the widow of the late Albert M. Hawley. To them were born 9 children, 3 of whom died in infancy. Surviving are: 2 daughters, Mrs. J. L. Bear, of Saint Joseph, Missouri, and Mrs. L. M. Trosper, San Bernardino, California; 3 sons, Virgil, Ray and Gerald Hawley. Her oldest son, Cecil, preceded her in death about 4 years ago.

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Church Radio Programs on KMBC

6:45 a. m.—Devotional services, William Patterson, speaker; Frank Hunter, organist.

7:30-8:00 a. m.—Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m.—Music by the Stone Church Choir. Elder A. B. Taylor will be the speaker for the month of February at this hour, his general topic being, *"What Does the World Know About God?"* He follows President Elbert A. Smith as Sunday morning speaker.

6:00 p. m.—Radio Vespers — church Radio Drama, *"An American Prophet."* See cast of characters below.

10:00 p. m.—Doctrine Hour: A. B. Phillips, speaker.

"An American Prophet" Cast for January 24

Joseph Smith, Jr., Ralph Freeman; Oliver Cowdery, Richard Maloney; Emma Smith, Opal Page; Mr. Joseph Knight, H. G. Barto; A woman, Edith Swain; Mr. John Reid, George Tousley; Mr. James Davidson, Burhl Hill; David Whitmer, Gomer Cool; Mrs. Polly Knight, Mrs. Leonard Lea; Constable, D. O. Cato; Lawyer, Samuel Thiel; Mr. Stoal, A. M. Chase; Judge Chamberlin, Ted Elledge, and Mr. Thompson, Duane Fish.

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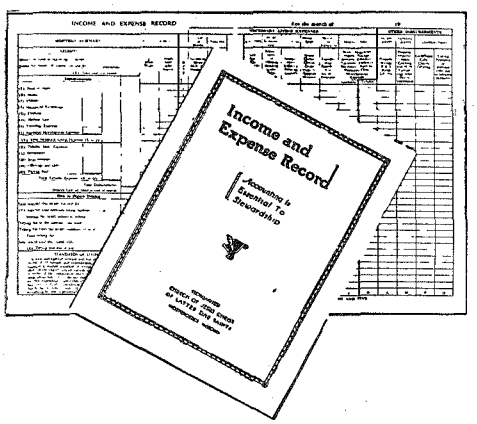

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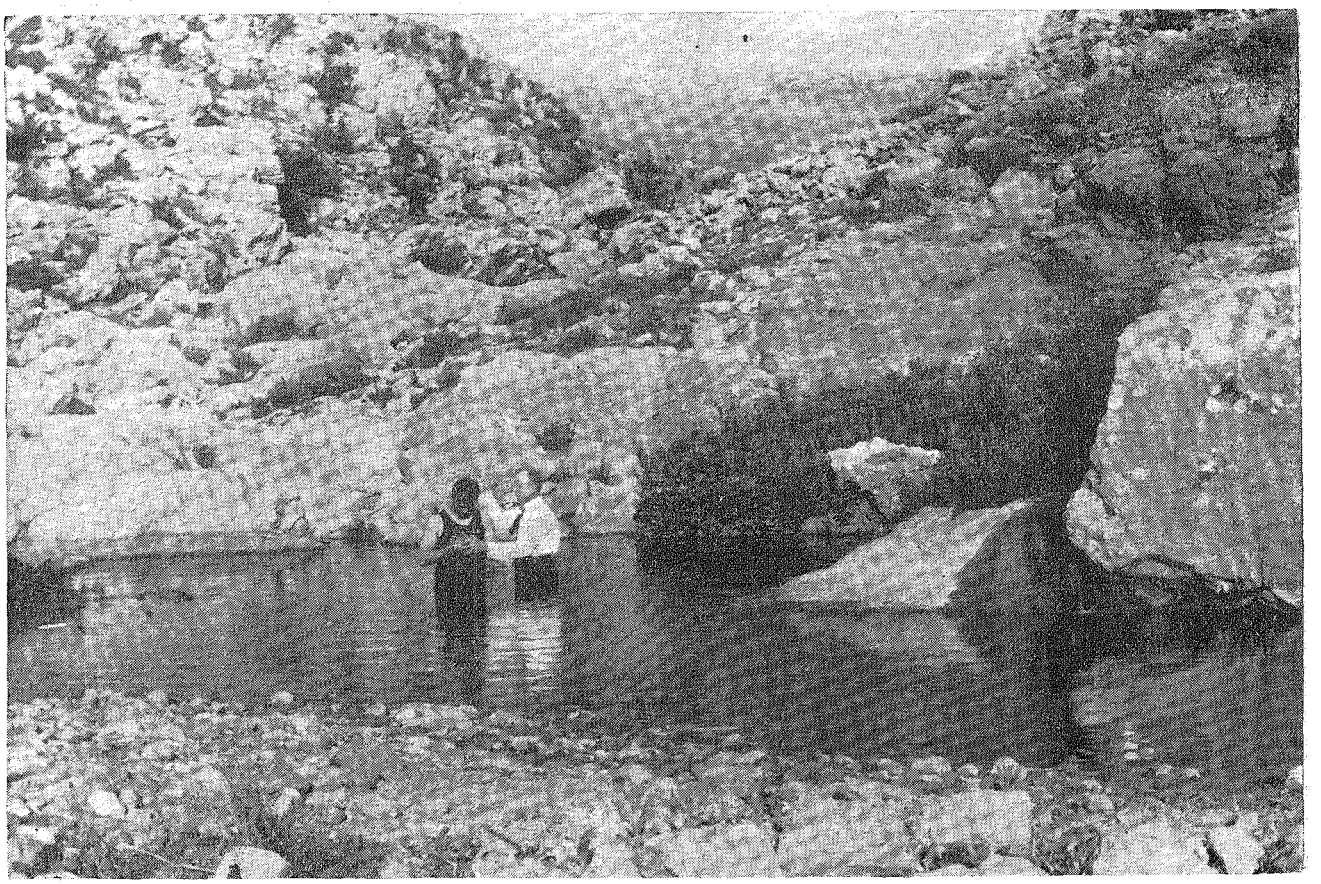

A Baptism

By Elder Paul M. Hanson, Near Roum, Syria.

Volume 84 February 6, 1937 Number 6

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THE SAINTS' HERALD

February 6, 1937

Volume 84 Number 6

Frederick M. Smith, Editor in Chief
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

■ Today is the tomorrow you were afraid of.

■ This Albino Age

Our present craze for bleaching everything got its start in cotton goods. Then along came blanched almonds, white flour, and colorless iodine. A few years ago it got into the women's hair, and we still see a parade of peroxide blondes with dark eyebrows and brunette skins.

Now the furniture makers have the rage, and are showing furniture in "blond" or bleached wood—walnut, cherry, and even the naturally light maple are being treated with acids. The new pieces are strikingly pretty..

■ Beauty

The whole modern idea of beautification seems to be this: No matter how you look, change it. Nature isn't good enough.

Stopping for lunch at the "Fish an' Chips" the other day, we saw a pert child with a set of artificial eyelashes cemented on her own. They were so long they stuck out like some of the Rube Goldberg exaggerations. Poor clothespin! She needed a good heavy rain to soak the junk off.

Beautify what you have if you can, but don't make the mistake of trying to change its character for the public's sake, if not your own. . . . Natural blonde hair can be very pretty. But the most beautiful woman in the world—who is out in the kitchen getting supper at this moment—has dark hair, and we like it its own natural color.

■ Personality Factories

People are rapidly becoming synthetic in their make-up: Tiffany desires and tastes, with Woolworth Store incomes; Metro-Goldwyn-Mayer emotions, Clark Gable love, and John Barrymore fidelity; Seth Parker religion, Dorothy Parker humor, and Parkyourcarcass manners; Goodrich (Rubber Company) consciences; Pepsodent smiles, Lady Esther complexions, Listerine breath (the new national halitosis); Stetson heads, Roberta figures, Fisher bodies, Florsheim feet; Father ("Little Flower") Coughlin ideas, Honest Jimfarley politics; well, where can you stop? The farther you go the worse it gets.

■ "Dear Reader"

You may wonder why the writer of this column is in such a sour mood this week. The answer is, he is flat on his back with the flu, and now, on the fourth day, is tired of it. He has been taking pills with his left hand and correcting manuscripts with the right. At present he is endeavoring to tap out editorials with a little portable machine that bobs around on his lap, while he lies stretched out like a Gulliver on his bed.

"You'd better not die yet," O. W. advised. "I don't think you can qualify to play a harp. And it's either that or shovel coal!"

■ Definitions

NEWS—a report of a recent event; information about something before unknown; fresh tidings; recent intelligence.

GOSSIP—the tattle or conversation of a gossip (one who runs from house to house or goes about tattling); idle personal talk; groundless rumor.—Webster.

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Editorial

A Young Man Responds

Central to the priesthood program of the church is the provision for the "discovery, training, and enlisting of young men in the work of the church" with a view to their qualifying for such time as God may choose to call them to the work of the ministry. We have not professed to know the specific men whom God would call, but we believe that we do know something of the kind of men that God needs and that it is the business of the church to help such men qualify.

We have found it frequently to be a matter of serious concern on the part of young men as to their own worthiness for priesthood responsibility and the extent to which a direct spiritual manifestation should be theirs before responding to the call.

To this inquiry we have invariably replied that there are many avenues through which God can make his will known to men, and that one should make sure that these avenues are kept open through prayer, study, and sacrificial service, and then, trusting God, move forward in harmony with the best that one knows. It is a common experience to have light break in upon us while we are on our way. Many experienced men in the ministry have so testified.

The following letter which has reached the desk of the First Presidency illustrates so completely this point of view that we pass it on to the readers of the *Herald.* This young man, called to the Aaronic priesthood in 1930, moved forward. It is his testimony that God has blessed him so that now he is willing to move onward in faith even though he has had "no direct spiritual manifestation" of his call to the higher priesthood.

Nor does he see this as an end of his personal endeavor. On the contrary, he pledges himself to strive to increase in knowledge and understanding, to live in such a way as to please his heavenly Father and so far as lies in his power to serve acceptably.

We commend the example of this young man to young men throughout the church.

APOSTLE F. HENRY EDWARDS,
The Auditorium,
Independence, Missouri.

Dear Apostle Edwards:

In response to your conversation with me of last Sunday, I wish you to know that I am willing to have my name presented to the quarterly conference for action with reference to my call to the Melchisedec priesthood.

I recognize that much is required of one who would accept this holy office, and I will try to live a life that will be pleasing to our heavenly Father. I shall strive to increase my knowledge and understanding, and trust that I will be able to serve acceptably.

I have had no direct spiritual manifestation of my call to the Melchisedec priesthood, but it would probably be a very serious mistake for me to delay my own acceptance until I felt that I was perfectly qualified, particularly in view of the fact that I honestly believe I am in much better condition to move forward in this higher office than I was to accept ordination to the Aaronic priesthood in 1930. Passing events have satisfied me and made me very glad that I was called to and accepted ordination to the Aaronic priesthood as I was and did.

Our heavenly Father has been very kind to me and has blessed me many times. I want to see our church establish Zion and evangelize the world, and several times in the past year I have seemed to receive assurance that the church will be able to fulfill its purposes, in spite of every error of men.

Sincerely yours,

PAUL B. ELLIOTT.

F. M. MCDOWELL.

Across the Desk of the Editor in Chief

IN A RECENT LETTER from Brother Thomas M. Carr written from Chesapeake City, Maryland, in reply to one which I had written expressing appreciation of the visit in his home, he writes:

Sister Carr and I enjoy having our ministers with us and have felt that our whole family has been benefited by the visits in our home. The influence on the boys has been noticed and they have looked forward to meeting at conferences and reunions those ministers whom they have become acquainted with in the home. There are benefits in our associations that carry on through the years both in our own lives and in the lives of the second generation. Our boys have a goodly church heritage. On their mother's side of the family they are the fifth generation in the church, their great-great-grandfather having been a priest in the early church. On my side of the family they are the fourth generation. We do hope they will be able to continue the line of sainthood and would like nothing better for them than that they be prepared to carry on some part of the work of this church. Because of the church work and the opportunities it has given us we have been able to continue during the past few years. Without such work and the associations connected with it life would have been quite impoverished. As Heman C. Smith stated, there has been no sacrifice concerned in our work in this church, throughout all the years of our efforts for the church we have received so very much that the little we have done or done without cannot be held up for comparison.

Speaking of his own work he says:

I had a very good day in Baltimore yesterday. Brother Williams had asked me to speak to the priesthood of Washington and Baltimore. Mollie was not feeling well so Rene and I made the trip by ourselves. We arrived as the church school was beginning and stayed until after the priesthood meeting, leaving Baltimore at 5:40 arriving home in time to

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get the rest of the family, my lantern and slides and then to Elk Mills by 7:30. During the day I spoke to the children in the church school, preached at the eleven o'clock hour, visited with two families, and met with the ministry. It was a full day and seemed like olden times.

AT THE holiday season I wrote to several old-time friends, extending good wishes, etc. Among the number was Adam J. Keck, who will, I am sure, be remembered by many of the *Herald* readers. Just today I received reply from him, and I am passing that reply on to you, readers of the *Herald.*

Dear Fred:

As an old-timer to an old-timer, I submit old-time rhyme and meter—also poetic license—in the following, an excerpt from a message I sent to an "old-timer" last New Year's. You will forgive it all.

When every day is New Year's
No care our brows shall furrow,
For thru each mortal's few years
No fear shall haunt the morrow:
Today shall be the one day—
There'll be no time but now,
And Wednesday, e'en as Sunday
Shall restful be, I trow.

May we oldsters all heed the counsel of Dr. Jane Martin, thinking of old age as, not a condition, but a period of life: and may we (I in particular) grow gentler, but not less firm. Fraternally, A. J. KECK.

W. C. NEVILLE, writing from Canton, Ohio, recently, says: "As a branch here in Canton we feel that we are one hundred per cent in harmony with the program of the church and will do our best to carry out the official program for administrative officers. We are over the top now in our pledge for our Christmas offering and are still going. I have presided over the branch here for six years and during that time all those who attend regularly are tithe payers. I feel the Lord has been very good to us all and hope to see the time come when many more will be added to our number. May our heavenly Father bless and comfort you in your work and may your holiday season be one of joy and cheer."

F. M. S.

Nature suffers nothing to remain in her kingdoms which cannot help itself. The genesis and maturation of a planet, its poise and orbit, the bended tree recovering itself from the strong wind, the vital resources of every animal and vegetable, are demonstrations of the self-sufficing and therefore the self-relying soul.—Ralph Waldo Emerson, in *"Self-Reliance."*

American Prophet

The church history broadcast and church history drama for February 7 opens with a small group saying farewell to the four missionaries, Oliver Cowdery, Parley Pratt, Peter Whitmer, and Ziba Peterson, as they started in October, 1830, on their eventful trip westward to the Lamanites. Later in the program you will be introduced to Sidney Rigdon, that magnetic orator and student of the Scriptures, and to Landon White, militant soldier for the Lord.

These broadcasts are a sincere attempt to bring to the audience of the air a knowledge of the truth about the life and character of Joseph Smith, as well as the spirit and faith of the people of 1830. From fifty to seventy people have helped so far with the program. The church people and friends of Zion and surrounding territory may support this splendid missionary project by listening every Sunday night and by writing or calling in often to KMBC or to Mr. and Mrs. S. A. Burgess to inform them of the receptiveness of the various broadcasts.

Telepathy and Clairvoyance

A great deal of argument, scientific and otherwise, has raged around the definition of the powers of the mind. On the fringe of this furor has been the question as to whether any human minds have telepathic or clairvoyant powers. Because so much fraud, practiced by mediums and fortune tellers, has been associated with these things, competent scientific investigation has been long delayed, and the reality of these phenomena generally held in doubt.

At last we have a record of some trustworthy scientific investigations conducted at Duke University by Professor Joseph Banks Rhine. These experiments have been described in part for the reading public before, but the best popular interpretation of them now available is found in the November, 1936, *Harpers Magazine,* in an article, *"The Case for Telepathy,"* by Ernest Hunter Wright. For those who are interested we recommend the article.

The tests appear to indicate that telepathy (communication between minds without the aid of any of the five senses) and clairvoyance (discernment of the qualities of objects not in the reach of any of the five senses) are both facts which are scientifically demonstrable, in some persons to a greater degree than in others. Significantly, the tests also reveal that the proportionate reliability of the responses, while many times above the possibility of pure chance, is nevertheless rather low. The find-

(Continued on page 168.)

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Thoughts for Today

In Independence, as these lines are being written, funds are being raised to help relieve the sufferings of the hundreds of thousands of sick, homeless, cold, and hungry people in the areas where the flood has caused such great destruction. Before these pages reach our readers, the crest of that flood will be passing from the Ohio and down the Mississippi River where many people at this moment alive and well will, in these few short days, be drowned, dead, or homeless—unless the water, which is greater than anything recorded in our history, can by some miracle be held within the river banks.

Locally our own church organization is raising funds, as well as other agencies. Private citizens and companies are contributing, newspapers and communication lines are assisting, and all civic, fraternal, and charitable organizations making every possible effort and exhausting every available resource to send help to the stricken areas.

Numbers of our people are in the path of this terrible flood—in Ohio, in Southeastern Missouri, and in other places. Help will be given them out of the common funds being sent in by the nation to assist in this crisis. Our people are urged to give.

A flood was the most destructive thing Jehovah could find to annihilate a wicked people in the time of Noah. But it was so terrible, He must have been sorry, for He made a covenant never to destroy the earth that way again. However, some of the world's greatest disasters since that time, with the largest losses of life and property, have been floods —tidal waves, rivers on the rampage, cloudbursts. Water holds sway over three-fourths of the earth's surface, although in comparison with the great bulk of the earth, it occupies only a thin layer.

Our mountains crumble, our plains are washed away. With incredible folly, man cuts down his forests, pastures out his grasses, burns off the brush—all things that might save the earth for him and his children, and prevent floods. He stirs the soil, and it goes washing down to sea, billions of tons a year, sometimes in floods that carry people and their houses with them. And thus he contributes to the ultimate victory of his greatest physical enemy, towards the triumph of water over land. The ocean gnaws at our shores, and bit by bit eats it away; man heedlessly hastens the washing of his earthly home down into the ocean's depths. Once there man cannot recover it.

On a smaller scale the tragedy of the Great Deluge is being repeated in America today. Nobody knows now how many lives are lost or will yet be lost, nor how many millions of dollars worth of property will be destroyed. The Scriptures tell us that the Great Deluge was brought on by man's folly. And this flood, too, was brought on by man's folly, as the United States studies of soil erosion show, although it is not the same kind of folly. When the Indians roamed the plains and hunted in the woods, rivers were smaller, and rainfall and snowfall found their way slowly to the sea. Dust storms and floods have come as a result of the intensive and not too wise farming of civilized man.

I have been in a tornado—it was a little one—but it was a tornado, and it threw me to the ground, beat me with rocks, and rolled me around. I have been scorched fighting fire, and I know what seas of flame the forest fires of the west are. I have been thrown out of bed by an earthquake, and I know the terror of the human heart when the earth reels and staggers like a drunken monster, and how one feels when he sees great buildings shaken down to ruins in seconds of time. And I have seen floods, east and west. I am more afraid of floods than any other catastrophe in nature. Nothing else has their irresistible power, their relentless cruelty, or their capacity for swift and complete destruction.

When a hurricane roars overhead, you can run to the cellar. In an electrical storm there is less than one chance in a million you will be struck. When fire breaks out, you jump through the window and call for help. In an earthquake you try to keep in the clear and not let anything fall on you. But when a flood comes, you may be miles from safe ground, you may be surrounded by water before you know it and all avenues of escape be cut off. The water rises, you climb on the roof; up it comes after you, all around you; it pushes its mighty weight against your house, slides it against a tree, uproots the tree, rolls your house over, and drowns you like a rat. And if all this does not happen to you, there you and your family are in the darkness and cold, without shelter or supplies, and no telling when or whether rescue can reach you.

Three people have made all this sorrow and destruction possible. A man with a plow, a man with an ax, and a man with a lighted match. The education of our farmers in soil conservation; the Federal enforcement of forest conservation; and the locking up and testing for insanity of all careless smokers who throw lighted matches in any direction, thus starting grass and forest fires—these measures persistently followed for the next two or three generations will help to save the resources of our country which our ignorance and carelessness have not already destroyed. L. L.

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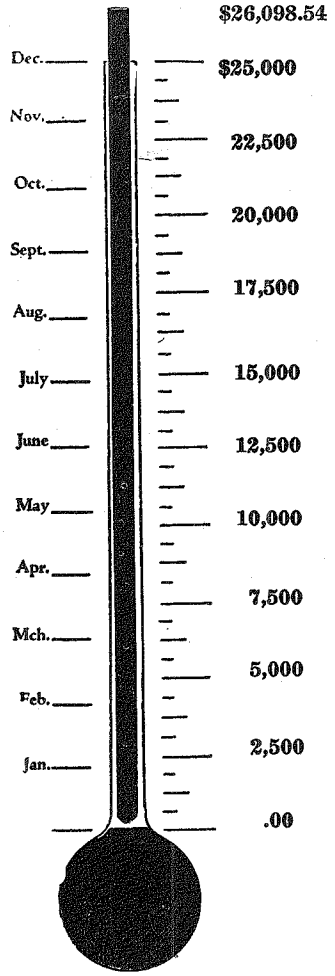
The Christmas Offering for 1936 Over the Top

Total Receipts January 1 to December 31, 1936, Was $26,098.54

To set one's hand to accomplish a worthy task is one thing; to accomplish that task is another; and to go beyond the objective is still a greater accomplishment. These three things the church school workers have done in the matter of the Christmas offering for the year 1936. We are indeed happy for this splendid record and we know that all those who have participated will be encouraged to know the good news which is here set forth.



This offering exceeded our goal by over one thousand dollars, and is larger than any Christmas offering since 1931. It is an increase of $6,181.59 over the Christmas offering in 1935.

We rejoice with those whose self-denial has made this total offering possible.

Watch the 'Herald' for Christmas offering plans for 1937.

Jesus, our great Master and Teacher, set an unmatched example of unselfishness and devotion. Our desire to participate in honor of His birth is but an indication of appreciation on our part of the opportunity that He has made available to all of us.

May the good work of the past year continue.

THE PRESIDING BISHOPRIC.

We give below additional information from several schools in which the branch goal has been reached. Doubtless there are scores, if not hundreds of other schools, which might have been added to this list.

Valley Center, Michigan

Valley Center Sunday School has gone over the top with their "Christmas Offering." Our membership of 84 set a goal at $100 and are now over the top and have a couple of Sundays yet to go.

Moline, Illinois

The Moline Branch Christmas offerings for 1936 have been $110.29. Our goal was set at $80. We are all happy over our achievement. This morning we set our goal for the coming year at $100. With every good wish for the year.

Fresno, California

The Fresno Branch has reached its goal for the Christmas and birthday offerings for the year of 1936. Our goal was $100 and was reached Sunday, December 13, 1936. We have a membership of about 217 with 60 active workers. At the time of this letter we have $108.52 in the Christmas and birthday offering.

Dennisport, Massachusetts

Our goal for the year 1936 was $100. September 27 we passed our goal with $1.01 over. Our last offering for the year received yesterday brought our total up to $116.84.

The attendance of our school is very uncertain especially in the summer months when it gets as low as 19 at times. We wish that we were able to double the sum, and trust that next year we may do so.

London, Ontario

Our branch membership is around the 400 mark. You will be glad to know that this has been our banner year for the Christmas offering. The objective for 1936 was $300 which was reached with a New Year's push on Sunday morning session of the church school. The writer has again been selected as Christmas offering booster for 1937. This will be the sixth year in succession that I have been selected for this office. I have found other sources outside of our church school where I have received some money. I have made up some boxes of Christmas cards to give to those who cannot get to church school regularly. This serves the double purpose of reminding them of their church and their responsibility. I find great pleasure in telling them all about the Christmas offering and what it is for. You will be interested to know the amount that has been gathered during the last five years: for 1932, $264.18; 1933, $233.04; 1934, $252.00; 1935, $241.20; 1936, $300.00, making a grand total of $1,280.42. We hope to keep on going strong for the coming year and do all we possibly can to free our church from the burden of debt.

Please send me a 1937 poster plan as soon as possible.

Rock Island, Illinois

The Rock Island church school reached their $60 Christmas offering goal on December 20, 1936. The total Christmas offering was $62.95. We have not yet received our Christmas offering thermometer for 1937.

Stratford, Ontario

Last year our church school set a goal of $100 for our membership of 40 scholars. From January 1 to December 31, 1936, we collected $102.22.

I understand we have been asked to report this and it may be of interest to state that this year our goal has been set at $125.

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Witnesses for Jesus

II. The Testimony of the Prophets

Radio sermon by President Elbert A. Smith, January 10, 1937

The advent of Christ was the most significant event in world history. It has been said that Socrates divided Greek history into two parts. Christ divides world history into two parts.

Emerson said of him, "His name is not so much written as plowed into the history of the world." Of him Jean Paul Richter said: "Being the holiest among the mighty, and the mightiest among the holy, he has lifted with his pierced hands empires off their hinges, and turned the stream of centuries out of its channel."

It is an old adage that coming events cast their shadows before them. It is also true that the rays of the rising sun are reflected from the tall mountain peaks long before it tops the horizon. If there is any prescience in the racial mind of humanity, any power to see the shadow of coming events, if there are any spiritual and intellectual men of height and vision to catch the rays of a rising sun; if there is any power in the supernatural world to illuminate and quicken human intelligence, such an event as the coming of Christ must have been foreseen.

There *is* a certain prescience in the human mind, there is a power on high to quicken its vision. There were prophets who, like high mountain peaks, first caught the light of his appearing. *They* were among the *witnesses* for Jesus. Fifteen hundred years before Christ came, Job declared:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Whom I shall see for myself . . . and not another." (Job 19: 25, 27.)

Seven hundred years before Christ was born Isaiah, the silver-tongued prophet, predicted his birth in this language:

> Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Isaiah 7: 14.
>
> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.—Isaiah 9: 6, 7.

Seven hundred years before Christ was born the place of his birth was so definitely indicated that when Herod gathered together the chief priests



THE OPEN TOMB

Fifteen hundred years before Christ the Prophet Job had a witness of the resurrection. "If a man die, shall he live again? . . . Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth . . . and though worms destroy this body, yet in my flesh shall I see God."

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and scribes of Israel and demanded of them where the Messiah should be born, they answered, "In Bethlehem of Judea, for thus it is written by the prophet." And they turned to the Prophet Micah and read:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—Micah 5: 2.

And there in Bethlehem the wise men indeed found the baby that should grow up to divide the history of the world into two parts, so that today we date every document, every letter, every newspaper from the day when he was born in Bethlehem. And at Christmas time we sing:

O little town of Bethlehem . . .
The hopes and fears of all the years,
Are met in thee tonight.

The death of Christ, the soldiers casting lots for his garments, the gall and vinegar offered to quench his thirst, all this was graphically foretold by the prophets:

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.—Isaiah 53: 7, 8.

They pierced my hands and my feet. . . . They part my garments among them, and cast lots upon my vesture.—Psalm 22: 16-18.

Reproach hath broken my heart; . . . I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.—Psalm 69: 20, 21.

The betrayal of Christ, his sale for thirty pieces of silver, the purchase of the potters field with the money paid Judas, were all predicted by Zechariah:

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.—Zechariah 11: 12, 13.

Thus did the prophets bear witness for Jesus concerning his birth, his death, and his final triumphant reign. All of their teachings, and the ordinances of the Mosaic economy, with its sacrifices, pointed forward to him. As my father wrote in his poem, *"Atonement"*:

All the sacrifices offered
From the days of Abel down,
Forward looked to this one proffered
On Golgotha's rugged crown.

Next Sunday we will consider the witness of the apostles who bore record of his life, his teachings, and his resurrection.

TELEPATHY AND CLAIRVOYANCE

(Continued from page 164.)

ings so far tend to discourage anyone from placing reliance upon so-called "mind readers," and the like, who in attempting to professionalize their abilities are under strongest temptations of deception and fraud.

Recognition of telepathy and clairvoyance must always be conditional upon the findings of further tests, by other scientists. The very little that has been learned should make us cautious, either in accepting phenomena as genuine, or in attempting to go farther than science has explored. Those who, in pursuit of further knowledge, put themselves in touch with professional mediums and other people run a great risk not only of deception but of breakdown of intellectual integrity as well.

That there are powers of the mind not confined to the five senses is a part of our belief. We believe that truth is often made known to us without the aid of the senses, whether this truth consists in the understanding of facts already known to us, or whether it consists in a perception of circumstances not yet known to us. There is such a thing as revelation. Things impossible to be made known through the senses have been realized by numbers of people. How, nobody can say. Science knows very little concerning the functions of the physical body, that is, compared with what there is yet to discover; how, then, can any scientist dare to dogmatize about what the mind *cannot* do—especially when he is yet incompletely informed about what it *can* do?

This must be recognized: any dabbling in either telepathy or clairvoyance that has not either the strict scientific purpose, or a deep moral and religious restraint—any dabbling that is purely for sensational purposes—is dangerous. Where these things enter the field of religious experience, they are not legitimately to be sought. Those who seek them are liable to exposure to delusion and disappointment. They must come into our experience as the free gifts of a Power we do not control. The converted Christian who understands leaves these matters in the hands of God.

Our most wholesome contact with the great unseen universe and with Him who is the Lord of it all, is through faith and prayer. Our approach to him must be through Christ. In confining our efforts to this legitimate channel of approach, we are protected from all the terrible things that can happen to mind and soul in other ways. If, in this line, "gifts" are manifested in or for us, we may accept them. But to seek them, especially in other ways, is both presumptuous and dangerous. L. L.

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God and Abraham Lincoln

By A. C. Barmore

In discussing this theme we consider it unprofitable to quote the Gettysburg Address, the Bixby Letter or the Second Inaugural Address, for such material would be too commonplace, hence we confine this article to points not so well known. However, it must be admitted that everything relating to Lincoln's religious views has been confirmed by regular historians more than in the case of Washington. For instance, the famous *"Washington's Vision"* has never been credited by historians but has been circulated wholly by newspaper prints.

In the beginning Lincoln's beliefs and experiences were put into print through a book titled, *Personal Recollections of Abraham Lincoln,* by Ward Lamon, the latter being United States Marshall at Washington under Lincoln's presidency. The book is now out of print, but its matter has been lifted and reissued in other publications. Various authors have asserted that Lincoln was superstitious, that having been brought up among the common people he imbibed and preserved what these writers called their fanaticism. One such point is involved in the following: "Washington, January 9, 1863. Mrs. Lincoln, Philadelphia, Pennsylvania. 'Think you better put Tad's pistol away. I had an ugly dream about him.' A Lincoln." (Norman Hapgood's, *Abraham Lincoln, Man of the People,* page 313.)

Mr. Hapgood gives also the following: Quoting Lincoln he says: "It was just after my election in 1860, when the news had been coming thick and fast all day, and there had been a great 'Hurrah boys' so that I was well tired out, and went home to rest, throwing myself down on a lounge in my chamber. Opposite where I lay was a bureau, with a swinging glass upon it."—(and here he got up and placed furniture to illustrate the position),—"and looking in that glass, I saw myself reflected, nearly at full length; but my face, I noticed, had two separate and distinct images, the tip of the nose of one being about three inches from the tip of the other. I was a little bothered, perhaps startled, and got up and looked in the glass, but the illusion vanished. On lying down again I saw it a second time—plainer, if possible, than before; and I noticed that one of the faces was a little paler, say five shades, than the other. I got up and the thing melted away, and I went off, and, in the excitement of the hour, forgot all about it—nearly, but not quite, for the thing would once in a while come up, and give me a little pang, as though something uncomfortable had happened. Later in the day, I told my wife about it, and a few days after I tried the experiment again, when (with a laugh) sure enough the thing came again; but I never succeeded in bringing the ghost back again after that, though I once tried very industriously to show it to my wife, who was worried about it somewhat. She thought it was a 'sign' that I was to be elected to a second term of office, and that the paleness of one of the faces was an omen that I should not see life through the last term." (Ibid., page 169.)

He referred, a few days before the end, to the number of warnings by dream in the Bible, the book which had of late taken such a firm hold upon him. Finally, he said: "About ten days ago, I retired very late. I had been up waiting for important dispatches from the front. I could not have been long in bed when I fell into a slumber, for I was weary. I soon began to dream. There seemed to be a deathlike stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same sobbing, but the mourners were invisible. I went from room to room; no living person was in sight, but the same mournful sounds of distress met me as I passed along. It was light in all the rooms, every object was familiar to me; but where were the people who were grieving as though their hearts would break? I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of a state of things so mysterious and so shocking, I kept on until I arrived at the east room, which I entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers who were acting as guards; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered, others weeping pitifully. 'Who is dead in the White House?' I demanded of one of the soldiers. 'The President!' was his answer; 'he was killed by an assassin!' Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night; and although it was only a dream, I have been strangely annoyed by it ever since."

The dream continued to annoy him until the fatal bullet was fired by John Wilkes Booth.

One of the White House callers said: "In our part of the country we believe in God and Abraham Lincoln." Lincoln replied: "You are more than half right." Americans should remember that this nation was founded and has been guided by men who believed in God and whose hope the Lord was. These items concerning one of them are submitted "lest we forget."

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Prayer—Its Wonderful Power

By George S. Lincoln

We are told in the Scriptures, "the fervent, earnest prayer of the righteous availeth much." We are also told to "pray without ceasing" and "let him who is afflicted pray." Wonderful blessings have come to God's people through prayer. Elisha prayed for rain, and it came. He prayed for it to stop, and it stopped. God sent his prophet Isaiah to King Hezekiah to tell him the time had come for him to die and for him to set his house in order. The king prayed earnestly that he might live. God then sent the prophet back to tell the king that fifteen years had been added to his life and so his life was extended through his earnest pleading in prayer. (2 Kings 20: 1-6.)

Daniel prayed and angels visited him and gave him revelations concerning the future history of the world. Cornelius prayed and an angel was sent to him telling him to send for Peter who came and preached the gospel to him and baptized him. Peter was in prison, bound with chains. He prayed and the saints prayed for him. An angel went to him, freed him from the chains, and led him out of the prison, and set him free. (Acts 12.) Jesus prayed and angels visited him. He prayed often and continually and God was always with him. An angel appeared to Gideon and instructed him in regard to his future work. He was told to go and drive out the Middianites who were waging war against the people of God. He was afraid to go because he had so small an army and there were many thousands among their enemies. Gideon prayed and asked God for a sign that He would be with him. He said he would lay a fleece of wool on the ground, and asked God to have patience with him, and give him one more sign. He asked that the fleece be dry in the morning but that all the ground around it be wet with dew. And he found it so. Then Gideon knew God would be with him, and he was willing to go alone, if necessary, to meet the enemy.

Now for a latter-day comparison. There was a man and family converted in England. His name was John Parkin. They came to America and like many others went to Salt Lake City. They soon learned that what they found there was not what they had been converted to and were anxious to get away. After some time they found that the Mormons were about to establish a colony in Nevada. They applied to become members of that colony, knowing that it would take them nearer to California where they desired to go. They went to Nevada, took up a farm, and spent all their means in planting wheat. All went well until the wheat was ripe and ready to harvest. One evening they saw the sky covered with black clouds and a hail storm approaching. They knew by the experiences of others that the hail would destroy their crop, so Brother Parkin called all his family together and bowed in prayer, asking God to care for and protect them, saying that they had come from England to worship him. He told of their disappointments in Utah and their efforts to get away from there, and now all that they possessed was in that farm which was the only means they had to carry them west. If their crop was destroyed they would be ruined. Then with all the faith they had, they asked God to spare their crop. They went to bed and when they arose in the morning the crops of their neighbors all around them were beaten down by the hail, and ruined but scarcely any had fallen on their land and their crop was spared. The income they received from the sale of their crop and farm carried them to San Francisco where they united with the branch of the Reorganized Church and became faithful members. I have often heard Elder John Parkin preach. When I became president of the branch, one of the family, Charles A. Parkin, became priest and we worked together for years. Later when he became bishop of the Northern California District I was his first counselor so we worked together again. I knew him to be an honorable man, one who would not lie, and when I heard him tell the story of the hail storm and their crop, I knew he was telling the truth.

There used to be an elder in this branch named Thomas J. Andrews. He was once the presiding elder. He was a man of great faith, but peculiar in some of his beliefs. One time a man called on him, asking him to go and administer to a lady who was sick and at the point of death. The doctor said she could not live and she had given her children to friends, disposed of her property, and prepared to die. Brother Andrews told the man that administering to the sick was for members of the church only, but said that he would go and pray for her. They went, and Brother Andrews said that when they entered the room the death rattle was in her throat—she was dying. He asked all present to kneel and join him in prayer. He told me afterwards that he had never had the Spirit of God rest upon him in such power as it did then. He was led to rebuke the sickness and he commanded her to be healed. She got well, was baptized, and became a member of this branch. She lived many years, and was a faithful Saint. Her name was Ashman and I knew her well.

A few years ago Elder Daniel Macgregor was holding meetings in Maine. He noticed a certain man was present every evening. He inquired of some of the brethren who he was. They said that he was the captain of a boat anchored in the bay. On the following Saturday while Brother Macgregor was strolling, he began thinking about the captain and decided to go out to his boat and have a talk with him. So he went down to the wharf, hired a boat and went out to see him. The captain was on deck. The elder shook hands with him, saying, "Captain, I was thinking about you, so I have come out to see you." The captain replied, "I have been thinking about you, and I have been praying. I prayed like this, 'Father, if that is your church, and if that preacher is your servant, send him out here to my boat.'" "Well," said the elder, "I am here." "Yes," said the captain, "and I am here, and I want to be baptized." They went ashore and the elder baptized him. A few weeks after this Elder Macgregor was in San Francisco. He preached for us in our church and told us this little story. The spirit accompanying his words certified to us that he was telling the truth.

When Joseph Smith prayed, God the Father and his Son Jesus Christ, appeared to him, and instructed him concerning the great work about to come forth. Later, John the Baptist, and Peter, James and John came to him, and gave him authority to organize the church and set in motion the great latter-day work.

A few years ago our Government at Washington sent Admiral Byrd to explore the South Pole and learn concerning conditions there. He took with him a full radio equipment to try to establish communication from there to America. Radio men advertised that on a certain day and hour they would try the experiment. At that hour I was with my family listening, as were thousands of others, awaiting the result. We heard a voice calling, "America, hello, America," after which came the reply, "Hello, this is Washington, in America." After carrying on their conversation, America said, "Your wife and son are here; she wants to speak to you." "All right," said the Admiral, "I am listening." Her voice then came on the air, "Hello, Admiral," and he answered, "Hello, Darling." They continued to talk and then she said, "Our boy wants to speak to you." The son's voice came, "Can you hear me father?" And the reply was, "Yes, my son, I can hear you." They talked and, oh, what a revelation came to me then. Think of it! The Admiral was *ten thousand miles away,* yet we could hear his voice as plainly as if he were in our room. Ten thousand miles away! Now listen, if man with his wisdom can send the human voice vibrating through the air ten thousand miles over the ocean, over the mountains of snow and ice to be picked up and heard at the South Pole, what is there to prevent the great God on high who has all knowledge and power to so arrange affairs that the human voice can go up, and up until it reaches the Great White Throne whereon he sitteth? He can do it! He is doing it today! He hears the prayers of his children now and answers them. Brothers and sisters, don't forget to pray. Pray for the church. Pray for the ministry that they may prove faithful to their charge. Pray in faith—believing.

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The INSPIRED VERSION OF THE HOLY SCRIPTURES IDENTIFIES THE "REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS" AS BEING THE TRUE CHURCH IN SUCCESSION

By J. W. A. Bailey

IF YOU are interested in the "Restored Gospel," I take for granted that you believe in all the God-appointed works of Joseph Smith, the Seer. Then I wish to call your attention to the Inspired Version of the Holy Scriptures that was given through him.

I wish to say that the Reorganized Church of Jesus Christ of Latter Day Saints is the only group of all those who claim to believe the gospel as restored through Joseph Smith that have, in harmony with the command of God, preserved, published, taught and still teach the Inspired Version.

The group which followed Brigham Young, and were reorganized in 1847 at Winter Quarters, and were rebaptized, reconfirmed and their priesthood reordained in the "Salt Land," refused to accept the Inspired Version, claiming that it was never finished, and that Joseph intended to go over it again. This claim is only an assertion for which there is no authentic proof; on the contrary, we are able to show, according to the revelations of God and the testimony of Joseph Smith and others, that the Inspired Version was to all intent and purpose, finished or completed.

While it is true that Joseph did not correct every incorrect passage or statement found in the Bible, yet according to the rules of logic, whenever he made a correction on any given point or subject, every other passage or statement pertaining to that point or subject would stand corrected in the light of the inspired correction thus made.

THE PROMISES OF GOD

In a letter June 28, 1898, addressed to C. J. Hunt, Wilford Woodruff, third President of the Utah Church, said:

"We may rest assured that the changes that he (Joseph Smith) made are correct." (*Journal of History,* volume 1, number 2, page 224.)

I now wish to call the reader's attention to the revelations of God concerning the coming forth of the Inspired Version of the Holy Scriptures.

We find in the *Book of Mormon* a promise that God made to Lehi, that He would raise up a "choice seer" from the seed of Joseph who was sold into Egypt, and that this seer would be great like unto Moses. (Pages 87, 88, Utah Edition, pages 55, 56. Also Genesis 50: 33, Inspired Version.)

In June, 1830, the Lord gave Joseph a vision which He had given unto Moses. In this vision the Lord said to Moses, "In a day when the children of men shall esteem my words as naught and take many of them from the book which thou shall write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe." (*Doctrine and Covenants* 22: 24; Preface to Inspired Version; also in *Pearl of Great Price*, page 4, paragraph 41.)

The "choice seer" referred to by Lehi and Moses, was Joseph Smith, through whom God promised to restore the many plain and precious things that had been taken from the Holy Scriptures. God promised that His Scriptures shall be restored, and that they shall be had again among those that believe—those that believe the restored gospel.

On February 9, 1831, the Lord said to Joseph Smith, "Thou shalt ask, and my [2c]Scriptures shall be given as I have promised, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace until ye have received them in full. And I give unto you a commandment that they shall be taught unto all men; for they shall be taught unto all nations, kindreds, tongues and people. Thou shalt take the things which thou hast received in my Scriptures for a law, to be my law to govern my church." (*Doctrine and Covenants* 42: 15, 16. Utah Edition 42: 56-59.)

You will notice from the above that God made certain promises and commands to Joseph Smith concerning this Inspired Version:

1. That they shall be given as has been appointed;
2. That they shall be preserved in safety;
3. That they *shall not* be taught *until* received in full;
4. After being received in full they are to be taught to all men, unto all nations, kindreds, tongues and people;
5. That they shall be for a law to govern the church.

THE FULFILLMENT OF THE ABOVE PROMISES

1. The Inspired Version of the Scriptures was given as the Lord had promised;

2. The manuscript of the Inspired Version was preserved by Emma Smith, the "Elect Lady," the only wife and widow of Joseph Smith the Seer;

3. The Scriptures were received in full as we will show by the revelations of God, and the testimony of Joseph Smith and others. If they were not received in full, then the publication of a portion of them as found in the *Pearl of Great Price* is a violation of the commandment of God to Joseph Smith. But to all intent and purpose, they were received in full.

4. In 1866, Emma Smith delivered the complete manuscript of the Inspired Version to a committee which had been appointed by the General Conference to receive the same, and Joseph Smith III, who was the true successor of his father in the presidency, was appointed with Israel L. Rogers, and Ebenezer Robinson as a committee to publish it, which was done by December, 1867.

Since that date the Inspired Version has been and is being taught to people in various parts of the world, *by those who believe in the Restored Gospel.*

In 1893, according to the command and promise of God, the New Testament and the *Book of Mormon* were printed together. (For this commandment see *Millennial Star,* volume 14, page 422.)

5. The Inspired Version is endorsed and honored as the law of God for the government of His Church by those who believe in the appointed works of God through Joseph Smith the Seer.

BRIEF HISTORY OF THE COMING FORTH OF THE INSPIRED VERSION

In June, 1830, Joseph Smith, as directed of God, began to translate the Scriptures, and in December, 1830, Sidney Rigdon was commanded to write for Joseph. (*Doctrine and Covenants* 34: 5. Utah Edition 35: 20.)

On March 7, 1831, while Joseph was translating, the Lord told him that he should receive no more concerning His coming, etc., until the New Testament was translated, and in it all these things should be made known. At a later time the Lord told Joseph that he might then translate it. (*Doctrine and Covenants* 45: 1. Utah Edition 45: 60, 61.)

Still two years later (March 8, 1833),

Footnote by Orson Pratt,[2c] refers to the above Scriptures as the "Inspired Translation of the Bible."

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the New Testament having been finished, the Lord said to Joseph Smith, "I give unto you a commandment, that you continue in the ministry and Presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over the affairs of the church and the school." (*Doctrine and Covenants* 87: 5. Utah Edition 90: 13. Footnote h, "The Prophets of the Old Testament.")

In keeping with the above revelation, ten days later the school of the prophets was organized, and the counselors to the president of the high priesthood were ordained, and on February 17, 1834, seven months and fifteen days after Joseph had finished the translation of the Bible, the standing high council of the church was organized and Joseph Smith, Sidney Rigdon, and Frederick G. Williams were acknowledged as presidents thereof.

However, about ten months before the organization of the high council, the Lord had given Joseph Smith instruction that he should hasten the work of translating of the Scriptures. This plainly shows that God intended that Joseph should finish the translation of the Scriptures. (See *Doctrine and Covenants* 90: 12. Utah Edition 93: 53.)

The following revelation which was given January 19, 1841, plainly shows that the translation of the Scriptures had been finished, for the Lord gave a commandment to William Law to publish it. The Lord said: "If he will do my will, let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and [21]publish the new translation of my holy word unto the inhabitants of the earth." (*Doctrine and Covenants* 107: 28. Utah Edition 124: 89.)

In the light of what the Lord had commanded Joseph, that he was not to teach the Inspired Scriptures until he had received them in full, the above revelation to William Law would not have been given unless Joseph had thus received them.

The reason that the Inspired Version was not printed at that time, was, because William Law became disaffected, and from that time on Joseph had continual troubles until he was assassinated at Carthage, June 27, 1844.

We will now go back to 1831 and take up the history pertaining to the Inspired Version. We will remember that on the seventh of March, 1831, the Lord told Joseph that he could now translate the New Testament; and from that time on as has already been quoted, God gave instructions concerning the work of translating of both the New and the Old Testaments until they were finished, ready for publication.

November, 1831, Joseph Smith said, "I resumed the translation of the Scriptures, and continued to labor in this branch of my calling with Elder Sidney Rigdon, as my scribe." (*Millennial Star,* volume 14, page 114.)

From the above statement of Joseph, we can plainly see, that the work of translating the Scriptures was a branch of his calling—a part of his appointed work.

In January, 1832, the Lord gave another revelation concerning the work of translating. He said: "Now verily I say unto you, my servants Joseph Smith, Jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again, and inasmuch as it is practicable to preach in the regions round about until conference; and after that, it is expedient to continue the work of translation until it is finished." (*Millennial Star,* volume 14, page 116.)

Here again, we see that the Lord was instructing Joseph to continue the work of translating until the work was *finished,* which he did.

In February, 1833, Joseph made the following statement: "This winter (1832-1833) was spent in translating the Scriptures;—I completed the translation and review of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion." (*Millennial Star,* volume 14, pages 360, 361.)

There are two things that are made very clear in the above statement—First, that Joseph did finish the translation of the New Testament; second, that he had no intention of going over it again, for he sealed it up, *no more* to be opened till it reached Zion for publication. However, the Lord did not intend for it to be printed in the *Evening and Morning Star,* a chapter at a time, for He had given a commandment that it was not to be taught (by voice or pen) until received in full, *both* the Old and New Testaments.

The Lord gave Joseph the following instruction in regard to the matter; Joseph said: "It is not the will of the Lord to print any of the New Testament in the Star; but when it is published, it will go to the world together, in a volume by itself, and the New Testament and the *Book of Mormon* will be printed together." (*Millennial Star,* volume 14, page 422.)

We can now see the wisdom of our heavenly Father's instruction, "Not to print any part of the New Testament in the *Star.*" He foreknew that to print the New Testament—a chapter at a time in the *Star,* would have in more ways than one jeopardized its cause—He also knew that the publishing plant in Zion would be destroyed before the work could or would be completed; and as has been stated, it was not to be taught until it was received in full, then it was to go to the world in a volume by itself, also the New Testament and the *Book of Mormon* were to be printed together.

The Reorganized Church of Jesus Christ of Latter Day Saints is the only people who have carried out the commandments and promises of God pertaining to the Inspired Version of the Scriptures, as given through Joseph Smith the Seer. The Reorganized Church has preserved it, and published it in a volume by itself [1867] and sent it to the world. This church has also published the New Testament and the *Book of Mormon* together [in 1893], all of which is a mark of identification of the true church in succession of the Original Church of 1830.

Testimony of Joseph Smith

Let us now hear what Joseph Smith himself had to say about the Inspired Version of the Scriptures being *finished.*

July 2, 1833, Joseph said, "We this day finished the translation of the Scriptures for which we return gratitude to our heavenly Father." (*Millennial Star,* volume 14, page 451, also in *Times and Seasons,* volume 6, page 802.)

Now, whom shall we believe in regard to this matter—God who promised Moses, Lehi, and Joseph Smith that He would give these Scriptures, and that they would be preserved in safety, and that they should be had among those that believe, also that they would go to the world, to all men, and God's prophet who said that he did finish the translation? Or shall we believe those who were responsible for the introduction of the doctrine of polygamy and who, in order to defend its practice, sought to discredit the Inspired Version?

Brigham Young and those who assisted him in introducing his doctrine of polygamy knew full well that it was contrary to and out of harmony with the Word of God as found in the Inspired Version of the Holy Scriptures, the *Book of Mormon* and the *Doctrine and Covenants* as published in 1835 by Joseph Smith. Yes, even in the *Doctrine and Covenants* published by the Utah Church up to 1875. But in 1876, forty years after the marriage covenant found in the 1835 edition of the *Doctrine and Covenants,* was unanimously endorsed by the General Assembly of the Church and approved by Joseph Smith, Jr., or thirty-two years after the death of Joseph Smith, Brigham Young, without any authority whatever, tore this original Marriage Covenant out of the *Doctrine and Covenants* and substituted his false doctrine on "Celestial Marriage and Plurality of Wives and Concubinage."

Besides seeing the old copies of the *Doctrine and Covenants,* see page 8 of the Honorable Julius C. Burrows' speech on the Reed Smoot Case.

Testimony of the Utah Church on the Inspired Version Being Finished

Franklin D. Richards, former Historian of the Utah Church, in his 1857 edition of the *Compendium of Faith and Doctrines* (page 223), said, "February

[21]Utah Footnotes [21] says: "Inspired Translation of the Scriptures."

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2, 1833, J. Smith, Jun., completed the translation of the New Testament.—July 2, 1833, J. Smith, Jun., finished the translation of the Bible."

F. M. Cowley, at the time he wrote, was a member of the Council of the Twelve Apostles of the Utah Church, said: "Joseph Smith, the Prophet, translated by inspiration the New Testament, completing the work February 2, 1833. Five months later he finished the translation of the Old Testament, so far as the Lord indicated the necessity of so doing." (Cowley's *Talks on Doctrine,* page 56.)

We will now quote what Andrew Jenson, the present Assistant Historian of the Utah Church, has to say about the Inspired Version being completed or finished. He says, "February, Sat. 2, 1833, Joseph Smith, Jun., completed the translation of the New Testament," . . . "July 2, 1833, Joseph Smith the Prophet finished the translation of the Bible." (*Church Chronology,* pages 8, 9.)

In a letter under date of June 28, 1898, addressed to C. J. Hunt, Wilford Woodruff said the reason for their church not using the Inspired Version, was that it was not completed, and that Joseph intended to go over it again. Yet Mr. Woodruff made the following important admission; he said, "We may rest assured that the changes that he has made are correct." (Full text of letter is found in *Journal of History,* volume 1, number 2, page 224.)

I have before me a letter written October 7, 1935, by Heber J. Grant, the present President of the Utah Church, to a young man who had written Mr. Grant concerning the Inspired Version:

Mr. Wilfred G. Winkholtz,
516 Chester St.,
Ogden, Utah.

Dear Sir:

I have your letter, without date, in which you ask the following question:

1. "Was the inspired translation of the Bible by Joseph Smith the Prophet ever completed?"

2. "If so, does the L. D. S. Church of Jesus Christ accept it?"

Answering the first question I will say that the translation was not completed as fully as the Prophet Joseph intended it to be.

The work of revising the Scriptures commenced in June, 1830. With the help of Sidney Rigdon as scribe the Prophet continued the revision by revelation from time to time, as opportunity and persecution permitted, until February 2, 1833, when the Prophet recorded in his journal the following:

"I completed the translation and review of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion."

In a letter written "To the Brethren in Zion," July 2, 1833, the Prophet said:

"Having finished the translation of the Bible a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance than in endeavoring to build up Zion in these last days."

On these dates mentioned the prophet Joseph finished the revision, as far as the Lord permitted him to go at that time. It is very evident from a reading of the translation that there are many passages which were not revised and that the manuscript has left untouched many errors that the Prophet never undertook to correct before 1833.

It is thought by some that Joseph Smith commenced with the first chapter of Genesis and continued from chapter to chapter, going through and correcting the entire Bible to the end of Revelation. This is not the case. The corrections were largely topical and whole chapters were passed by without any attempt at correction. When additions had to be made, or corrections were too lengthy for the margin of the Bible used by the Prophet, these were made on separate sheets which were carefully noted and preserved. These are the facts as related by those who were associated with Joseph Smith at that time.

That the work of revision was not fully completed as the Prophet Joseph, under the inspiration of the Lord, hoped it to be, is evident from the fact that after the persecutions of Kirtland and Missouri were past, and which had prevented a continuation of that important work, and the Church had been established in Nauvoo, where there was a short period of peace and quiet, the Prophet, in a memorial to the High Council of the Church under date of June 18, 1846, said:

"That your Memorialist feels it is a duty which he owes to God as well as to the Church, to give his attention more particularly to those things connected with the spiritual welfare of the Saints (which have now become a great people), so that they may be built up in their most holy faith, and go on to perfection: That the Church have erected an office where he can attend to the affairs of the Church without distraction, he thinks and verily believes, that the time has now come, when he should devote himself exclusively to those things which relate to the spiritualities of the Church, and commence the work of translating the Egyptian records, the Bible, and wait upon the Lord for such revelations as may be suited to the conditions and circumstances of the Church."

"If the Bible had been completely revised by the Prophet in 1833, there would have been no necessity for him to say in 1840, that he intended to continue that revision. President George Q. Cannon, speaking on this subject in his *Life of Joseph Smith,* has said:

"We have heard President Brigham Young state that the Prophet, before his death, had spoken to him about going through the translation of the Scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fullness at the time of which we write."

As an example to show that the Prophet did not correct all errors and passages which were not correctly translated in the Bible, I refer you to the 4th chapter of Malachi which reads the same in the revision as it does in the King James version, and not as it was quoted by Moroni and recorded in section 2 of the *Doctrine and Covenants.*

Answering your second question I will say that the Church of Jesus Christ of Latter Day Saints accepts the Prophet's revision of the Bible as far as he has revised it.

At the request of the Prophet, Joseph Smith, Dr. John M. Bernhisel made a second copy of this manuscript. After the death of the Prophet the original manuscript was held by Emma Smith, who refused to turn it over to the Apostles. The copy made by Dr. Bernhisel was preserved and brought to Utah. In 1851, the most important corrections and restorations from this revision, called a "translation" were published in the Pearl of Great Price, and have appeared in each edition of that book since that time under the caption, "The Book of Moses."

Very respectfully yours,
(Signed) HEBER J. GRANT.

I greatly appreciate the contents of this letter and its evident fairness. It may fairly be noted, however, that Joseph Smith is correctly quoted as stating "the translation was finished." "As far as the Lord permitted him to go at that time" is an added suggestion only of Mr. Grant's. As repeatedly stated, it appears true that errors were sometimes corrected but the same error occurring elsewhere was not always likewise corrected. Naturally we should accept the correction as being right, and this the more so when we consider the method by which the work was done.

Certainly Joseph Smith did not start with Genesis and go through chapter by chapter to Revelation. He started with Genesis and the first larger part of Genesis was written out in full word by word. He received, March 7, 1831, *Doctrine and Covenants,* Section 45, in which he was told to take up the translation of the New Testament. (Verse 11; or Utah Edition 60 and 62.) They then took up the New Testament and wrote fully the first three gospels and the Gospel of St. John to the sixth chapter. From that point, in both the Old and New Testaments, corrections only were made and indicated in the family Bible which Joseph Smith was using for correction. At first the corrections were quite fully set forth, repeating many words; but as the work progressed, this was abbreviated until usually only the words to be inserted were set forth in the manuscript, and the words to be omitted crossed out in the old Bible. It is quite true that whole chapters were passed over without correction, but the manuscript shows that they were taken up in order, notation of book and chapter made, and the word "correct" written out. There is no evidence that it was taken up topically. But if it were, it is interesting to note the topics corrected or altered, especially those concerning David.

We should again note that he stated the work was sealed up until sent to Zion, evidently for purposes of publication. (See *Saints' Herald,* October 23, 1934, pages 1348 ff.)

It should also be noted, as herein set forth, that William Law, in 1841, was directed to publish these Scriptures. (*Doctrine and Covenants* 107: 28; Utah Edition 124: 89.) This, with other numerous evidences that the work was done as the Lord had promised.

As to the Memorial of Joseph Smith, it is a matter of regret that this is not set forth in the *Times and Seasons* duly published during his life time, but only several years after his death, in the *Millennial Star,* after being thoroughly revised and corrected under the personal supervision of President Brigham Young, as we are informed in the introduction to the Utah *History of the Church.*

The date assigned to this memorial was June 18, 1841. The principles as quoted are correct: that he should give his time to the spiritualities of the church rather than the temporalities. We agree with this as a correct principle to govern the president of the church. But, taking it in detail, no intelligent person can assume he intended to *commence* the work of translating the Bible, since he had stated that this was completed nearly eight years before. Evidently, he was anxious that the translation already made should be published. This statement does not say he intended to continue that revision. In its narrowest confines, it merely says the Bible, without saying what was to be done with it. If we connect the adjoining words, it would be to commence the work of translating. There is not a word there indicating an intent for further revision.

In saying this we do not assume the

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position, but that any work of man is subject to revision and correction; but we do assume that so far as the work was done it was correctly done, and we are not justified in inferring changes totally inconsistent with the corrections already made. But any further alteration must be consistent with that already given by the Holy Spirit.

We are very glad to learn that "the Church of Jesus Christ of Latter Day Saints (Utah) accepts the Prophet's revision so far as he has revised it." We repeat: There is only an assumption, however, as there is no substantial evidence ever offered to show that Joseph the Prophet intended to go over the whole manuscript again. That Brigham Young was unfriendly to the version as such we do not deny.

DETAILED COMMENTS ON THE ABOVE

1. It is only an assumption on the part of the Utah Church authorities when they say that Joseph the Prophet intended to go over the manuscript of the Inspired Version again, for Joseph's own statements and actions in regard to the matter prove the contrary.

2. According to Joseph's own statement as recorded in his Journal he said he had *completed* the translation of the New Testament; and the very fact that *he sealed it up, no more to be opened till it arrived in Zion* for publication goes to prove that he had no intention of going over it again.

3. In Joseph's letter to the brethren in Zion, July 2, 1833, he said he had *finished* the translation of the Bible. Then I would like to know by what authority other than the unsupported statements of Brigham Young and his associates, who had an ulterior motive in view, can it be proved that Joseph ever intended to go over the Inspired Version again.

4. The Reorganized Church has never at any time claimed that Joseph the Seer gave us a *perfect* translation.

Out of twelve or thirteen corrections which Joseph made concerning "God repenting," he only overlooked one or two references on that point. Also out of several references that he corrected concerning "an evil spirit from God," I only find one reference that he overlooked on that point.

There are a few other places in the Bible where Joseph made corrections on some points but did not correct all the passages dealing with the same point or subject, but anyone who knows the rules of logic and is honest in heart would know that wherever one correction was made by inspiration or direction of God on any given point or subject, that every other passage or statement dealing with that point or subject would likewise stand corrected.

However, if God should ever deem it necessary to have such further corrections made that would make a more complete harmony of the Holy Scriptures, I see no reason why He should not do so through His lawfully chosen and ordained Presiding High Priest who is at the time the Prophet, Seer and Revelator of His Church.

5. I am indeed glad to see, even though it is in word only, that the Utah Church claims that they "accept the Prophet's revision of the Bible as far as he has revised it."

That is all that any of us can accept—all that the Prophet corrected. But I am wondering if the Utah Church really do accept the corrections made by the Prophet. If so, why don't they denounce as false the so-called revelation on "Celestial Marriage and Plurality of Wives," which was put into the Utah *Doctrine and Covenants* by Brigham Young thirty-two years after the death of the Prophet. Mr. Young either did not know or he did not care, when he used the statement found in 1 Kings 15: 5, King James Version, to support his revelation on polygamy, for it is rendered entirely different by the Prophet Joseph Smith in the Inspired Version.

If the Utah Church really believes the corrections made by Joseph Smith, as they say they do, which rendition are they going to stand by?

If they stand by Joseph they are forced to denounce Brigham Young.

Will the reader please compare the following references: 1 Kings 15: 5, King James Version, and Section 132: 39, Utah *Doctrine and Covenants* with 1 Kings 15: 5, Inspired Version; also compare verse 1, section 132, Utah *Doctrine and Covenants,* with *Book of Mormon,* pages 111: 23, 24; 112: 5 and 476: 9; 477: 19; 517: 18.

6. That the most important corrections and restorations from this revision, called a "Translation" were published in the *Pearl of Great Price,* and are still being published in that book under the caption, "The Book of Moses." The correctness of this statement I most emphatically deny.

I am indeed surprised to know that any leading authority of the Utah Church would make such a claim, for anyone who is capable of making a careful and honest comparison of the two translations would know better.

There can be only one of two reasons assigned for making such a statement; either they do not know, or it is done to cover up false doctrine, and especially the false revelation of Brigham Young on polygamy.

The facts are—only a small portion of the corrections and restorations made in the Scriptures by Joseph the Seer, is published in the *Pearl of Great Price.* Only the first seven chapters and down to the eighteenth verse of the eighth chapter of the book of Genesis, and the last three verses of the twenty-third chapter of Matthew and the twenty-fourth chapter of Matthew are to be found in the *Pearl of Great Price.*

But on the other hand there are hundreds of corrections and restorations which are of equal importance to those mentioned above, which Joseph made that are not found in the *Pearl of Great Price.*

What about the wonderful account told of Melchisedec as found in the 14th chapter of Genesis, Inspired Version, and of the promises God made to Joseph in Egypt concerning Moses and Joseph Smith, found in the 50th chapter of Genesis, Inspired Version, also the wonderful statement found in the 29th chapter of Isaiah pertaining to the coming forth of the *Book of Mormon?*

Why are the above-mentioned corrections and restorations with the hundreds of others, not found in the *Pearl of Great Price*?

The answer is very evident: Mr. Young and his associates who were trying to introduce his false doctrine of polygamy could not very well include the 29th chapter of Isaiah without including the preceding corrections which would have taken them across the field of inspired corrections wherein David and Solomon were condemned for their wicked crime of polygamy. And of course Mr. Young could not have used 1 Kings 15: 5, King James Version, upon which he based his false revelation on "Celestial Marriage and Plurality of Wives." For had Mr. Young believed the inspired corrections made by Joseph Smith he would have been at a loss for any evidence whatsoever to back up his doctrine of polygamy.

How could God have condemned David and Solomon during their lifetime for their sin of polygamy, and centuries later say that they were justified in that sin?

The statement, "That most of the important corrections and restorations made by Joseph the Prophet, are published in the *Pearl of Great Price,*" is very misleading and unwarranted.

I now wish to call the reader's attention to the following references which are not found in the *Pearl of Great Price,* and these are only a small part of the corrections made by the Prophet Joseph.

Reader, if you are an honest investigator you will look these references up, otherwise writing them in full would do you no good.

Gen. 14: 26-39; 19: 10-19; 28: 22; 39: 22; 50: 24-38. (Ex. 4: 21; 7: 3; 9: 12. Deut. 2: 30. Josh. 11: 20, others.) Ex. 6: 3; 23: 3; 32: 35; 34: 1, 2. Deut. 14: 21. Judges 12: 6. (1 Sam. 15: 11, 35. 2 Sam. 24: 16. Joel 2: 13, 14, others.) 1 Kings 3: 14; 11: 4, 6, 8, 33, 38; 15: 5, 11. 2 Kings 19: 35. 2 Chron. 21: 20; 22: 1, 2. Isa. 29: 13-20; 22-24. Ezek. 14: 9. Matt. 4: 1; 7: 37; 8: 12; 23: 12. Luke 12: 40 seq.; 23: 35. Jno. 1: 1-19; 42; 4: 3; 5: 32, 35; 6: 65. Acts 13: 48. Rom. 8: 8. Phil. 3: 11. 2 Tim. 3: 16. Heb. 7: 3; 11: 1; 11: 40. 1 Jno. 2: 1; 4: 12. Amos 3: 7; 7: 36; 13: 5. Romans 3: 1-10.

From the above references we can plainly see that all the most important corrections and restorations were and are not published in the *Pearl of Great Price.*

(Continued on page 191.)

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The Memoirs of President Joseph Smith (1832-1914)

Edited by his daughter Mary Audentia Smith Anderson

Chapter 36 Continued—

However, taking advantage of the occasion of this district conference and the large assembly, even though against the decided wishes of some who had opposed the sister in her lifetime, he fulfilled his promise and preached a sermon which he dedicated to the memory of the departed sister, thus satisfying her relatives who were favorable to her membership, as well as his own conscience.

From these services I reached home on July 2, but not long after in company with Bishop E. L. Kelley, departed for a conference at Springfield, Missouri. There we were met by Brother J. C. Christensen. Brother Kelley preached that evening and Monday evening while I occupied twice on Sunday. In the forenoon in association with Brethren Isaac N. White, in charge, E. L. Kelley, who offered dedicatory prayer, and Henry Sparling, who offered invocation, I assisted in dedicating a church, preaching the sermon. There was a fine attendance and a good spirit. Nothing of remarkable note occurred there though I became acquainted with numbers of new faces, names, members, and workers, among them this Brother Sparling and Brother A. M. Baker. I stayed at the home of Brother Sparling and discovered he was a splendid conversationalist, full of interesting reminiscences and sparkling anecdotes. He had an excellent helpmate and assistant in his wife.

There were others who extended hospitality to me, among them Brethren D. W. Thomas, Merritt, Duemle, Quinby, Johnson, Bishop, Thompson, Resch, and others. There were the usual attending activities, several children blessed, people administered to, and some baptized.

Brother W. R. Pickering, who had formerly been a resident there, attended this conference and in going north towards home after it closed he was our traveling companion. We obtained our lunch on the train; and in late afternoon I reached Independence where I found my usual restingplace at my daughter's home in Englewood. Visiting among my many friends in Independence and with the Pickering family in Kansas City, speaking on Sunday, July 20, at an outdoor meeting in Budd Park, and presiding over some council meetings, filled an interim most busily, though nothing of particular note occurs to my memory connected with that stay in Independence. When I returned to my home, the evening of the 21st, I confess to feeling somewhat worn and weary from my travels and labors, and it seemed good to reach that haven.

With Counselor Evans

I did not leave home again for any trips of note until fall when according to agreement with my new associates, Brother R. C. Evans and I went to the Dow City Reunion in September. I made my usual stopoff in Council Bluffs in passing and was distressed to find Brother Beebe quite ill. My brother Alexander and I administered to him and felt well rewarded at the comfort he received through the ordinance.

Reaching Dow City I was taken to the house of Brother Alfred Jackson where I had left my tent and equipment the year before and busied myself with preparations for the assembly next day. The tents were erected in the village square—an enclosed park—the village authorities having, according to their promise, provided water privileges and other necessary adjuncts to make the meeting a success. I selected a suitable location, pitched my tent, and arranged it comfortably. The next day the Reunion was organized, with Joseph Smith, R. C. Evans, Frederick A. Smith, and J. M. Baker, presidents.

The success of this Reunion was much enhanced by the presence of Brother Evans who had not heretofore become acquainted with the West and our many members there. He came among them with quite a reputation as a preacher, and his having been raised to an office in the First Presidency gave him additional prestige. As an associate, we found him an agreeable and willing coworker. He occupied a cot in my tent where we both slept, taking our meals as we might choose among the campers, ever generous with invitations, or at the general dining room provided by the committee.

I remember that once we ate at a hotel at the invitation of Brother John Hall, an employee of the Northwestern Railroad. He was a locomotive engineer on one of the fast trains and a fine, large man, weighing about 250 pounds. He was hoping to be able to successfully drive his engine until past the designated age limit, when he would be given different employment. His wife was a fine-looking, pleasant-faced woman, and they were very much attached to each other. They had attended these Reunions for many years, but this was the first time I had made their acquaintance, though generally I was quite "at home" with all the Western people who attended.

The Saints were always ready to receive not only us who were officials but others of the brethren as well, such as Brother Hawley, John Pitt, Sidney Pitt, and others; altogether our stay was made very attractive and jolly. It was a new experience to Brother Evans. At first he seemed a bit reticent about accepting all this open-handed, hearty, Western hospitality, but he soon adapted himself, made many friends, and was well received everywhere.

The day after the Reunion adjourned we struck tent, and next day in company with Brother Evans I visited Omaha where we were guests of Brother Ed Rannie. Brother Evans preached in Omaha and I in Council Bluffs. Later in the week we went to Mondamin, where I spoke Friday night, Brother Evans going on to Moorhead to hold services. At Mondamin Brother David Gamet was my host. Saturday at Pisgah Brother Evans and I again joined forces and were lodged in the home of the hospitable Van Eatons.

On Sunday, September 21, a church was dedicated at this latter place, Brother H. N. Hansen in charge. "R. C." opened with prayer, Brother Charles Derry offered the dedicatory prayer, and I preached. I again occupied in the evening, while Brother Evans went over to Mondamin to hold services there. Thus we made good use of time and opportunity on this post-Reunion trip.

Leaving Brother Hansen and Brother Derry to continue the week's services at Pisgah, we left on Monday for Council Bluffs where I spoke at night. Proceeding thence to Saint Joseph, Brother Evans occupied there in the evening and then went on to Kansas City, whilst I detoured to Lamoni.

After spending a week at home, I rejoined my associate in Independence, and attended the wedding ceremony which on October 1, united Brother Charles Williamson and Sister Annie Hildreth. The rite was performed by Brother Evans (an oldtime acquaintance of the family) at the house of Mr. Fred Dunne, whose wife Jane was sister to the bride. Their mother and sister Margaret were also present. The Hildreths were from Chatham, Ontario, and have been mentioned herein before.

At the time I was not fully acquainted with the statutes of the State of Missouri and unconsciously permitted Evans to commit a breach of the law, as I afterwards discovered when I became a citizen of Independence. The law provides that those who perform marriage ceremonies in that State must be citizens of the United States—which Brother Evans was not. Notwithstanding his officiating in this instance was a breach of that statute and an illegality viewed in that light, there was no illegality in the marriage itself. The only result that could have happened had information about it reached the authorities would have been that Brother Evans could have been charged with a misdemeanor and thus become, possibly, subject to fine or imprisonment or both. As I jokingly told Brother Evans when telling him about it afterwards, even if he had been imprisoned in a Missouri jail for this "unlawful" act it would have been no worse than what had happened to a certain Prophet in the past. No complaint about this lapse has ever been filed, however, and the incident has passed as have many others of similar character with no harm accruing so far as real events in human life are concerned.

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The next day Brother Evans and I went to Saint Louis where Brother S. A. Burgess and Sister Etta Hitchcock met us at the station and took us to the home of Brother J. E. Dawson for supper. I spoke that evening in their new church, though it was a dull, rainy, dismal night. The next evening at the close of another rainy day Brother Evans held forth on the subject of the *Book of Mormon*. There was a reception for us at Brother Dawson's the same evening, and we enjoyed the social contacts it afforded.

It was October 4 when we went via the Missouri, Kansas & Texas Railway (the "Katy") to Xenia, where Brother Isaac N. White met us. There we became guests of a Sister Gauger and her nephew—at the time not a member of the church. This nephew took us by wagon to Zenith camp grounds in the region known as Brush Creek.

This was the locality where after his ordination in 1842 Elder Thomas P. Green had been sent by the Prophet Joseph Smith with instructions to "preach the Gospel, raise up a Branch, and stay there until ordered by the church to move on." This oldtime church group had prevailed and continued and was finally accepted by the Reorganization in a body, as I have mentioned elsewhere. Here Elder I. A. Morris and a corps of assistants were officiating here—indeed an active group. We came to attend a Conference or Reunion which was organized the day we arrived, Brother I. N. White and Brother Morris in charge. They were assisted by a Brother Davis and Brother William Bozarth as clerks. Among the brethren here were two who had been guests in my home the April before.

Extra notices of this meeting had been given out and arrangements made for a large attendance. The hopes of these good workers were indeed realized, for people came from all the country-side around. We met many Saints and their friends, some very excellent and some otherwise. I recall one interesting Scotchman, James Ferguson, who had some of the peculiarities and all the natural firmness of his race. It was a satisfaction to me on this occasion to help counsel him and some of the authorities of the District in the matter of controversy which had developed between them, for, as I learned later, the difficulties were agreeably settled.

There were two sisters (one a young school teacher, the other a more mature spinster) who had come from the North. They were strong, intellectual women, fighting the battle of faith alone among their neighbors and apparently happy in the conflict. They were always in good spirits and thoroughly enjoyed the meetings of the Reunion.

Brother I. A. Morris was one of the oldtime stock of church members—in fact one of the charter members of that Branch the integrity of which formed a valuable link in the three-fold cord of evidence furnished by prophetic utterances in regard to the reorganization of the church.

R. C. and I slept at the home of Brother Morris where we were permitted the privileges of visiting at will his splendid orchard and partaking of its bounties. We greatly enjoyed the relaxation afforded by our country surroundings. Most of our meals were taken at the large table on the meeting grounds, though I often lunched with a young couple who had a tent near by and were most generous in urging their hospitality upon me. Both Brother Evans and I accepted such other invitations as were extended however.

We continued in session several days, the preaching being done by Brother Evans, Brother Walters, and myself, though I think upon one occasion one James Paxton spoke.

Leaving the camp on Wednesday, October 8, by team, Brother Evans and I ate a farewell meal at the house of Sister Gauger in Xenia and returned to Saint Louis, there again to become the house guests of Brother John Dawson. We attended evening prayer service that night and next day as guests of Brother and Sister S. R. Burgess and family had a long drive about the city which included a visit to Shaw's Garden, Tower Grove, and the grounds of the World's Fair slated to be held in 1904.

"R. C." spoke on the *Book of Mormon* that night after which we parted, he to take the midnight train east towards his home in Canada, and I to return to Brother Dawson's.

My itinerary called for a stop on the road home at Eldorado Springs in Cedar County. The town has its name from a series of springs in the vicinity. We reached the place on Saturday morning, October 11, where a Conference and Reunion was organized in charge of Brethren James Moler, F. C. Keck, and R. C. Walters. Here, as usual, I became acquainted with new parties, lunched at Brother Charles Snelling's store, had my evening meal at the Snodgrass home, and lodged that night at Brother Johnson's.

I preached in the courthouse that evening, the service was largely attended, with two young Utah elders—Walker and Hughes—among the listeners. On Sunday morning the dedication services were held, it being my privilege to preach the sermon and offer the dedicatory prayer. There was a splendid spirit present. At noon I was the guest of Brother Glick and family at the church and had supper and lodging at the Park Hotel, a Mr. Dowd, proprietor. Here I was very well treated, Mrs. Dowd being a daughter of Harrison Dykeman, a marshal serving in Plano while I was resident there. With him and his family I had formed a friendly acquaintance which I have mentioned in these *Memoirs*. It was by their invitation I became a guest at the hotel. As I learned from others, she had a good deal to tell about me, but it was not unfriendly. I here met an interesting Captain Music.

Next morning I took an early stroll and drank some waters from the spring. They were of excellent taste but of their medicinal qualities I knew but little and can say nothing.

In returning I took the "short line" via Nevada to Independence where I spent a few days. One day I shopped with Brother W. R. Pickering in Kansas City, when he bought a new suit, overcoat, and other necessities for me—a not unusual expression of the kind thoughtfulness of this brother and his wife, for which I am glad to give him what credit this acknowledgement here may constitute. Other Saints have also at various times remembered the situation in which, like all our ministry, I have been placed in regard to temporal needs, and have found pleasure in supplying as they could. I reached home on October 16.

Oklahoma

In December I went to Independence and after two days' preparation went with Brother Ellis Short to Wilburton, Oklahoma, to attend a District Conference there. In going we rode on the Kansas City Southern and were unfortunate in having our train delayed. We were dropped off at Marlin—the crossroad leading to Wilburton—somewhere about midnight, where we had to get what rest we could at a small, over-crowded hotel. Breakfast was quite satisfactory, however, and when we reached Wilburton, over the Choctaw and Memphis, we felt well fortified to begin the work of the day.

Brother Short was engaged with others in business in this locality. I was glad to renew acquaintance with Brother P. Adamson and his son, coal miners, Brother A. Z. Rudd, Brethren Perkins and Butler, Doctor Dalby, and Brethren Hudson R., David O., and Hyrum Harder. While there I was a guest of the latter named brother. He had married Dorcas Hanson, a Lamoni girl, who had faded with the nation's plague, consumption, and left him with a little boy to raise. He married secondly an excellent young woman, a protege of Brother and Sister J. A. Robinson of Independence. She joined her husband in making me very welcome at their house and in ministering to my comfort. Brother H. R. Harder, the father of this family, I had known for many years and was glad to meet him here. He and son David had engaged in a little mercantile business upon which they built great hopes.

One thing I remember about this visit was that the younger son, David, also had an interesting family. His wife, a little thing, had presented him with two bouncing boys, twins, and was most capably managing his home, busily entertaining many guests during this Conference. She seemingly discharged easily her many duties, in addition to taking care of those babies. When she would

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take them into her lap to nurse, it seemed to me the babies would weigh almost as much as she. I am sure I never saw a happier-looking mother nor two better-fed and healthier young urchins than that pair. Within the last year I have made inquiry about them and learn that the mother is still a happy woman, and the twins are grown into sturdy young fellows, now taking care of themselves.

This was the first time I ever saw cotton in the fields. My mother once planted some in her garden in Nauvoo, and we had watched the few plants grow, but I had little conception of the appearance of the crop in a large field. Of course, being late, much of it had been gathered, but there was sufficient of the gleanings left to give me an idea of its luxuriance. I did not wonder that the South claimed that "Cotton is King," as opposed to the Illinois slogan, "Corn is King." It seemed well adapted to the soil and climate and could be produced by comparatively small labor. Much is said of the boll weevil pest, but I had not made a study of it then and did not understand much about it, though I have learned more about it since.

One of the eccentric characters I met here was Doctor Dalby a typical country doctor, short and broad in build, and well calculated to fight his way through the wild experiences of a pioneer environment.

I stayed at the Conference three days preaching each night. In counsel with Bishop Short I helped as I could in the settlement of some vexatious questions. These duties, however, did not prevent my spending a most pleasant and profitable time.

Returning on Wednesday, December 10, we had no misfortune or delay and rode comfortably in a sleeper. Shortly before reaching Kansas City I saw an exhibition of Bishop Short's quick temper, stories about which I had often heard, but had given no credence. Our train passed through Sheffield (which is between Kansas City and Independence) and since I wished to stop at my daughter's in Englewood and he to go to his own home in Independence, it was our intention to get off there and board a street car. As we approached the crossing we were told by the brakeman that the train did not stop unless it were flagged. However, we got our satchels and stood on the steps, ready to jump from the train if it should come to a standstill. But lo, it did not stop, and with characteristic impatience, Bishop Short ran back into the car and jerked the bell cord vigorously, not only once or twice, but several times! No attention was paid to it, and we were obliged to ride on in to Kansas City, he fuming all the way with impatience and I rather enjoying it, as it gave me a little clue to his line of action under emergency.

The year seems to have been a unique one in the great number of dedications which occurred, and to fill out the record will state that on my way home I stopped at Stewartsville. There, under the administration of Brethren Charles Faul and Andrew St. Lewis, a building had been renewed and enlarged, which we were privileged to dedicate on December 14, Brother J. Armstrong delivering the dedicatory prayer and I the sermon. I used one of my favorite themes for the purpose—one which had done me much good service during the years: A building having been built for the worship of God, the question is, "What will be the character of the doctrines which should be preached from its pulpit?"

Enlarging upon this inquiry I was wont to follow a route of argument in which could be presented the five special points of doctrine found in New Testament Scriptures in the Gospel as stated by the Apostle Paul, winding up with a discussion of the words found in Saint John: "My doctrine is not mine but his that sent me," and "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak."

And, in the second epistle of John: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son."

Here was our duty—to preach the doctrine of Christ, which, if we did, and with the motto: "A free pulpit and an open Bible," would allow us to face the world with the best religion that had ever been given to it.

A heavy snow had fallen and it was quite stormy, but the weather was not too cold to be unbearable, and the house was well filled. I stayed with my old-time Nauvoo friend, Brother A. Walter Head, brother-in-law of Joseph R. and Daniel F. Lambert. There I was well entertained and as old acquaintances we found plenty to talk about.

I returned to my home on the next day and may close the recital of my memories of the year 1902 by expressing my belief that my activity during its months had met the approval of the Master in whose service I was employed.

(It may be interesting to set down here certain items found on a fly leaf of Father's diary for the next year.

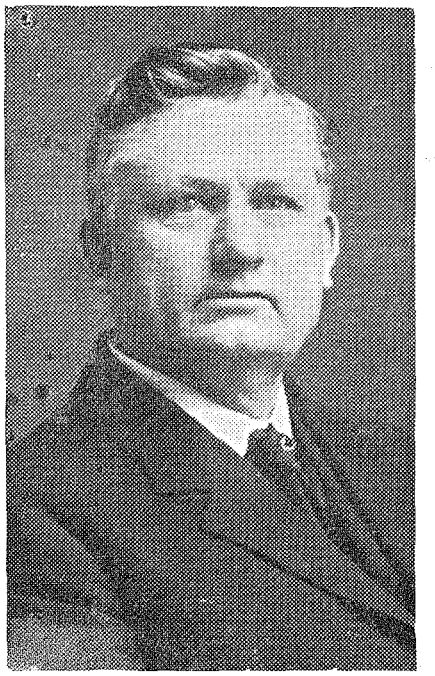
On January 1, 1903, my weight was 214 pounds; my height was 5 feet 8½ inches; my hat size, 7¾; my hosiery, 11; my gloves, 9; my collar, 17½; my cuffs, 12; my shoes, 10; my shirt, 44.—A. A.)

Texas

The Conference of 1903 was presided over by the First Presidency as filled at the Conference of the preceding year. I do not recall anything of note other than routine business, of which official notice has been published, though I recall that there was more than the usual amount of work to be done by the High Council, many different cases being examined and determined.

A short trip was made to Lucas, Iowa, in the middle of May when I lectured on temperance as well as Gospel topics. I was entertained at the home of Brother D. E. Daniels, eating meals with numbers of others including Evans, Lewis, (lately from Wales) and William Wilkinson. Welsh Saints, I found, were always hearty in their welcome and hospitality.

I had long desired to make a visit to the South and especially to Texas. Opportunity this year seemed favorable to a realization of this desire and on the 23rd of May I left home en route for



HYRUM O. SMITH

Brother H. O. Smith accompanied President Smith during a part of his tour of the Texas mission and helped to make his visit comfortable and enjoyable.

San Antonio. I stopped off at Saint Joseph for the Sabbath morning service and went from thence to Independence. Leaving Kansas City on the "Katy" line on Monday evening, I reached Dallas next evening, being met by a young brother by the name of James Christensen of that place. He was employed as an adjuster of claims by a railroad company, was evidently quite capable, and had given satisfaction. He took me to his home for overnight, and next day I pursued my journey to San Antonio, which I reached at 9:30 on the 27th of May.

Through the kindness of Hyrum O. Smith (who joined me at Dallas) and other local brethren, I became the guest

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of the family of Brother G. Gifford, a father and two daughters, where I was excellently cared for. I had the pleasure here of visiting various brethren—H. Davenport, Richard ("Dick") Neal, David Palmer (President of the Branch) and a number of old veterans.

A most attractive place visited here in San Antonio was the pleasant little park through which ran a beautiful stream. In this park was a zoo containing several curious and very interesting denizens of far-off forests which I learned were slowly dying under the influence of the life of confinement to which they were consigned. One of these was a chimpanzee or orangoutang, one of the largest I ever saw. I examined him minutely through the bars of the cage; it seemed evident to me he was ill and would not last long and indeed he died before my visit ended.

Perhaps there is no obvious correlation between my visit to this park where I noticed the effect of confinement upon these animals and the one I made to the Alamo, that spot where once dreadful scenes took place, but they seem connected in memory. The Alamo was a kind of convent or religious house of some order, made of adobe and stone—a gloomy, poorly-lighted structure, standing on the eastern side of the plaza running between it and the city. Readers of history will remember that a little handful of United States citizens gathered there to make a last defense against the soldiers under Santa Ana, that treacherous general of the Mexican Army. The little group which took refuge in the convent waited for reinforcements from the South—which never arrived, for they had been sacrificed by the treachery of the General, between three and four hundred having been massacred after surrendering. Colonels Crockett, Bowie, and other celebrated rangers, thirty-six in all, were among the citizens gathered in the Alamo when the Mexicans, nearly two hundred of them, invested the place and besieged the small garrison in its extremity.

Sickness ensued, and at the time of the final capture Bowie and Crockett were both sick, Crockett lying on a bed to the right of the hall. As I looked at the place I recalled that the Mexicans had refrained from battering down the building, relying upon their numbers for their conquest of the beleaguered few and upon the fact that relief could not reach the garrison slowly but surely being diminished by desultory fire upon those who exposed themselves without the building and the deadly work of illness and privation within.

On the last day along toward afternoon, the Mexicans, encouraged by the slackening of the fire of the defense, gathered upon the opposite side and determined to make a final rush for the building. A last demand for capitulation being refused, the Mexicans advanced upon all sides, and the extremity of the brave little band within was indeed desperate.

As I went into the room where Crockett had lain ill and sat down on a bench of masonry, I could imagine the entire scene as it is said to have occurred. Crockett was alone, ill and dying, and yet managed to fire his last shots effectively. Those who went into the room paid a large tribute to his bravery, for he had killed and wounded more than six of his enemies before he died. The Mexicans subsequently killed all in the building.

General Sam Houston was head of the Texas Rangers. In the book called *Romance of History* there is a story told in connection with this fight, of a young man who volunteered to leave the fort and go for relief. He managed to get out of the city, but he was unable to get the aid he sought owing to the treachery of the Mexicans. He returned to the city alone in order to share whatever fate would come to his comrades, only to learn to his dismay and grief that the Alamo had fallen, and he was obliged to flee to the United States for safety. He had done all he could do, and there was left only the possibility of planning and engaging in some work of revenge for the fate of his comrades.

I was permitted to preach in the chapel at San Antonio and to meet and partake of the hospitality of a number of Saints. Through the courtesy of Brethren H. O. Smith, David Palmer, and others, we went into the country, visiting two or three old parish churches only one of which as I recall was in repair and use. On this trip I secured a horned toad, one of the natural "curiosities" which occupies the desert places of the land. I had the pleasure of becoming acquainted with two or three Mexican families which belonged to the church; but I could easily discern that there was a specie of distrust or dislike still cherished between the white people and the dark-skinned Mexicans—an evidence of jealousy and race distinction.

Another interesting visit was one made to the national cemetery near the city on a day when a festival of some public kind was in progress. I did not hear the speeches, but I saw something of the parade and conversed with an officer who had charge of the grounds. The graves of both Bowie and Crockett were kept with extreme carefulness. The heroes of the Mexican struggle here had been laid side by side, each grave designated by a little flag.

I left San Antonio with regret and yet well pleased that I had been able to make this interesting visit and to help arrange church affairs in a satisfactory condition; the Saints were encouraged, perhaps, by my ministry among them.

During my absence in Texas, a season of unusually heavy and continued rains had created a damaging flood along the lower areas in Kansas, washing out and demolishing bridges, and submerging many tracks. It was with considerable difficulty we accomplished the journey, our coach on the Belt Line Railway lying one whole night, waiting to get into Kansas City. The Union Station at that place was flooded with several feet of water and many homes along the bottom lands were destroyed. It was not until toward night of the second day that I reached Saint Joseph after being detoured around by Grand Island. For a belated breakfast we had only a box of strawberries brought to the train for sale, in the half-cloudy, misty, rainy dawning, at some small station where the train had a long wait; some accident had occurred because of the softened road bed, and the wreck had to be cleared away.

Notwithstanding delays and small privations, my home was safely reached in due time, for which I was truly grateful to Him who watches over and cares for his children.

Chapter 37
British Isles Mission

Anent Foreign Travel

A popular phrase current in both Eastern and Western Continents runs: "See Paris and die." I have always taken a deep interest in reading history, especially of kingdoms, nations, empires, and other forms of governments among mankind, and in a sense have in this manner become fairly familiar with the peoples



RICHARD C. EVANS

Brother Joseph says: "Casting about for a brother to accompany me, my choice fell on Brother R. C. Evans."

in the greater part of the civilized world. I am of the opinion now that this acquaintance through extensive reading may have been one factor which prevented me from becoming unduly influenced by what is called "wander lust"—that insatiable desire to travel, to move about, and to visit different countries to which one may have access.

(To be continued.)

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The Readers Say---

Career—Zion Building » » » »

I have been a member of this great restored church eight years, and the Lord has blessed me many times. At times I do not feel worthy the blessings I receive. I believe that we as Saints of God have many things for which to be thankful, and in our busy lives we should take time to count our blessings. I am glad among numerous other benefits, that I have always had the opportunity of attending Sunday school and church.

I listen to the church programs broadcast over the radio, and greatly enjoy them. Especially are the Sunday vesper services interesting to me; I have just read the *Book of Mormon,* and think it a very wonderful book. Today we need to study the teachings of the Savior, and I feel now that I need to study and reflect more than ever before. Please pray for me that I may ever be found trying to do the Father's will, a helper in the building of Zion.

I should be glad to receive letters from other young Saints. I am nineteen years old and have great hope in my career as a Zion Builder.

FANSHAWE, OKLAHOMA. NETTIE MCGOWAN.

The Comforter » » » »

Jesus said: "If ye love me, keep my commandments. And I will pray the Father, and he will give you another Comforter. . . ."



A. N. SKINNER,
ORLANDO, WEST VIRGINIA

There are many ways in which God can comfort his people. The *Saints' Herald,* carrying its message of instruction, inspiration, and cheer, is one of them.

Listen to Brother A. N. Skinner of Orlando, West Virginia, now over seventy-five years of age.

"I desire to thank our Father in heaven that I still have the means to keep the church paper in my home to comfort and strengthen me in my old age. I am not able to work any more, so I try to read all I can.

"When I read my *Herald,* I hand it to a nearby sister who is unable at this time to take the church paper. She, too, after she has read it, passes it on, giving it to some nonmembers. I hope that this arrangement will prove as great a blessing to others as it has to me."

Now, what we want you to do, Dear Reader, is to encourage others to subscribe for *The Herald* that we may share its blessings with them.

HERALD PUBLISHING HOUSE.

To Reach the Good » » » »

Another year is well begun, and we have much to encourage us, that is if we are looking for the good, the beautiful, and the true. To reach the good we seek, we must keep the law so that we shall not be deceived. "And again, I will give unto you a pattern in all things, that ye may not be deceived." See *Doctrine and Covenants* 52: 4. Please read it for yourself for it is very important.

And in order that we may know what things in the world we may partake of either for benefit or injury, read the *Book of Mormon,* page 764: 13, 14. The language is plain and easy to understand; please read it for yourself. We should not deceive ourselves, or be deceived by others in the matter cited and in all other questions. We have our agency which we may use to the honor and glory of God.

LAMONI, IOWA. CHARLES J. SPURLOCK.

Afflicted Minister Is Better » » »

We received over sixty-five greeting cards during the holiday season of 1936, and since it is not possible for me to write to each friend individually, I hope all will read this letter. Cards came from California, Washington, Montana, Colorado, Saskatchewan, Illinois, Iowa, Wisconsin, Nebraska, Missouri, and other places that I do not recall at this time. It is good to be remembered by friends, especially when one is afflicted.

There are indications of my recovery, however, I am trying to be reconciled to whatever may be the will of the Lord. I am very thankful that it is as well with me as it is. Though my hearing and sight have been greatly affected, I am still able to hear and see. I have been able to read little, however, for over nineteen months, but have the great blessing of a faithful wife who has willingly used of her strength and sight to read to me.

During my long siege the gospel has been the source of great help. And I am thankful to the heavenly Father for the precious truth, for the work of the ministry, for friends, and for the other blessings that I have found in the church. I hope that it may be consistent with the mind and will of God to allow me another opportunity to help advance the kingdom.

I shall be pleased to hear from my friends at any time, even though I cannot answer all. I wish all *Herald* readers the best of success in the year ahead, and solicit your prayers. Let us all remain true to the gospel covenant.

E. R. DAVIS.

INDEPENDENCE, MISSOURI, 1131 South Hocker.

Onward in Our Great Cause » »

It is a joy to hear from the Saints, from the branches and from the missionaries through the *Saints' Herald.* Especially are we pleased to read of the success resulting from the faithful labors of our missionaries.

It has been my happy lot to experience twenty successive years of labor in presiding over Gladwin, Michigan, Branch, and several years of that time I also carried the responsibility of being president of Butman Branch, six miles north of Gladwin group. Most of my work has been pleasant, due to the good Saints among whom I have labored. There have been discouragements at times, but they have soon passed away.

The Spirit of God when it is present in a branch will remove all doubts, fears, and the differences which sometimes arise among Saints. These things, if they are not driven out prove destructive to the body, or the church.

We still have a group of faithful members who keep in mind the information recorded in *Doctrine and Covenants*

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119: 8. We believe that we are indeed laborers together with God for the accomplishment of the work intrusted to all whether in the ministry or otherwise engaged. We have tried to work in harmony with the presiding men of our district whether they were appointed by the general church or selected by the district.

We have rejoiced to hear of the financial progress of the church since the last dedication-forecast. We have a fine group of tithe payers at Gladwin, Saints who are sincere in their wish to assist the church. We hope to see them avail themselves of all opportunities, along with members of other locals, in giving a willing response to the call so that in the near future we may see the general church operating free from all indebtedness and with a sufficient missionary force in the field to care for all needs.

There are many honest souls seeking the light of the gospel of Jesus. I wish to exercise my limited talent the best that I can in the service of the Master. Although I am somewhat handicapped in different ways, my heart is in the work of latter days. My wife and I were baptized, August 28, 1909, in Salmon Lake in the northern part of Petersborough County, Ontario, Toronto District, by J. T. Thompson, a missionary who a few years ago passed to his reward. Our family consists of two sons and two daughters, and they are all married except the youngest boy. I am grateful that all of them are members of the church; they were baptized early in life at their own requests.

Let me close with words from *Doctrine and Covenants* 110: 22: "Shall we not go on in so great a cause?" Yes, let us go on. There are many who are waiting to hear and accept the gospel.

We enjoyed a pleasant hour from 11:30 p. m. to 12:30 a. m., December 20 and 21, when *"The Messiah"* was presented over the air from the Stone Church at Independence, by the Messiah Choir and Orchestra. It was an especial pleasure to hear the voice of Elder Arthur Oakman who very early in his ministerial work labored as a missionary for a time in this district.

GLADWIN, MICHIGAN. GEORGE W. WHITE.

Sure of the Gospel » » » »

It gives one courage to read accounts of the work of the missionaries whom we knew years ago. I first heard the gospel through Brother L. G. Holloway about twenty-two years ago. He and another elder came to Waterloo, Iowa, and although we had heard only a little about the church through a neighbor member, Brother Holloway stayed at our home while carrying on a series of meetings, and held a couple of the services in our house. He and my parents would sit up until midnight or after, discussing questions.

Mother had taken some instruction under a Seventh Day Adventist woman, and thought that church was close to the truth. Brother Holloway told her to pray over it and she did. A dream was given to her, convincing her of the truthfulness of the latter-day teachings. Next morning she related the dream to Elder Holloway, and told him that she could doubt no more. Then she and my father were baptized.

I was fond of Brother Holloway, and thought he was a man of God, but I had been going from one church to another, trying to find the proper spirit, and being only a lad of about twelve years, I wanted to look a little longer and to be sure.

The Saints started a Sunday school, and I went there and also to others for about two years. Always I came back to the Latter Day Saint Sunday school and liked it better. At the end of two years Brother Henry Sparling and Brother E. R. Davis came to our town and stayed at our home, holding meetings there. It was during these meetings that my sister and I and several others came into the church. Brother Sparling baptized me, and he and Brother Duncan Campbell confirmed me.

Brothers Sparling and Davis used to visit in our home for several days at a time, also some others, among them Leonard Houghton, and Amos Berve. I enjoyed their visits greatly.

Now we are isolated and have only the *Herald* and radio to keep us in touch with the church except once or twice a year when we get over to Webster City.

We can get the morning devotions and the 11 a. m. radio service on Sunday, and sometimes the 6 p. m. Sunday broadcast comes in with fair clearness. All the broadcasts fade out sometimes, but the morning service comes in best. At 10 p. m., there are too many other stations near the same dial number. We greatly enjoy the church broadcasts, and think what an opportunity radio affords us in placing the gospel before the world.

When we read in the *Herald* of the lives of the missionaries, and *"The Memoirs of President Joseph Smith,"* as well as the experiences of others who write to the paper, we receive courage to try harder to live the gospel and to carry it to those with whom we come in contact. We hope that the time will not be long when we shall be privileged to go where we may have church associations.

MR. AND MRS. DARL T. TRUSTY.

CLARION, IOWA, 602 Fourth Street.

"Yield Not to Temptation" » » »

How hard it is sometimes not to yield to temptation! And yet we must not. We must carry on as God's people. Temptations are on both sides of us, in front and back of us, yet we must not falter. We are an example to someone. If we should fail it might be the ruin of a loved one or a dear friend. We must go on and help our companions.

Being a Sunday school teacher of the smaller children, I find that being true to myself and to my church is a necessity. These children believe in me and my teachings. How easy I could forsake them, or give them wrong impressions! Most of the children in my class have sisters with whom I chum. If these older friends should see me enter a dance hall or pool hall or some gambling joint, if they should hear me swear, if they should see me drink, would I still be an excellent teacher, an example, friend and chum? No. Others would follow in my footstops and would fall.

When I consider the question of responsibility and leadership, I find the old hymn, *"Yield Not to Temptation,"* a great help. I believe that all of us would profit by a careful study of the song which begins:

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win;
Fight manfully onward,
Dark passions subdue;
Look ever to Jesus,
He'll carry you through."

MILDRED CRIPPEN.

CHEROKEE, IOWA, 407 Clark Street.

Vacationing in Norway » » » »

The Saints whom I left here nine years ago, who are alive, are still in the faith, and were glad to greet me again. We have had some good meetings together, and God has recognized and blessed us, evidence that we are still in favor with him.

So far I have remained here at Porsgrund, but I intend later on to visit other cities and do what I can to encourage the Saints in the battle we all have to fight. The crown of victory which will ultimately be received at the coming of Christ when he as King of kings will begin his millennial reign, will be given only to those who have been faithful to the end.

We wish to do what we can while we are here on a vacation, and hope with divine assistance to be of some benefit to the Saints and the great and marvelous work in which we are enlisted.

V. PORSGRUND, NORWAY. PETER MUCEUS.

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"The Cross Is Not Greater Than His Grace"

Such thoughts as are expressed in hymns like these: *"Jesus I my cross have taken," "Am I a soldier of the cross?" "The way of the cross leads home," "The cross is not greater than His Grace," "In the cross of Christ I glory,"* and others, were not written by those who knew no want, who knew no despising, no persecution, no humiliation. They fell from the lips and pens of those who had realized what the cross meant to Christ, pain, sorrow, betrayal by friends.

From that day to this, the cross means just such things to his disciples. If we must bear the cross to merit the crown, we expect adversities. We must keep looking to the Master to help us to bear as he bore; which, if we do, will bring us into close touch with the Divine. And did we not one day take upon us the yoke? We have a partner to help us carry our load, our cross.

One evening while alone in our little home here in Tahiti reading God's word, seeking comfort and strength to carry my cross, there came to me the words of one of these hymns, and I sang aloud:

"The cross is not greater than his grace,
The storm cannot hide his blessed face—
I am satisfied to know
That with Jesus here below
I can conquer every foe."

What renewed encouragement it brought!

So, dear brothers and sisters, let us, like Jesus, carry our cross up the rugged path even to Golgotha; for it is certain that we shall "exchange it some day for a crown."

LAURA E. FARTHING.

PAPEETE, SOCIETY ISLANDS, Casier Postal 212.

Serve More Perfectly » » » »

Let us look to the future with a greater determination to serve our Master more perfectly, love him, keep his commandments, and teach righteousness by living righteously. Our Savior has told us that if we love him, we will keep his commandments. When we do these things, his Spirit will make its abode with us, and then we may let our light shine so that others will see our good works and glorify our Father in heaven.

As we enumerate the principles of the gospel should we not emphasize love more? While I realize that it is impossible to please God without faith, I have wondered if some of our missionaries preached repentance as forcibly as they should. Christ said: "Except ye repent, ye shall all likewise perish." And John the Baptist told the people to "bring forth therefore fruits meet for repentance." Sometimes I think people are advised to be baptized when they should be taught repentance.

Peter, on the Day of Pentecost, said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." (See Acts 2: 38.)

I believe that one of the greatest wrongs today is that of misrepresenting or bearing false witness against our neighbors. When God's love comes into our hearts, there will be no place for such evil. If we do not have the love of God in our hearts, we are none of his.

Let us as Saints of God abhor that which is evil and cleave to that which is good. Let us love God and our Savior with all our hearts and our neighbor as ourselves. We must be made perfect in his love. My prayer is for all Saints who are trying to do his will.

SPEARMAN, TEXAS. MRS. W. A. SIMMONS.

Seventy Years in One Home » » »

The *Herald* has been coming to our home for seventy years, first to my parents, and since they are gone, to me. I am renewing it for another year.

NILES, CALIFORNIA. LETITA M. STIVERS.

Long-time "Herald" Reader » » »



MRS. PHOEBE E. REYNOLDS

I was born May 13, 1853, at Chatham, Ontario, and was baptized into the church June 4, 1870, at Harwitch, Province of Ontario, by George Cleveland, and confirmed by George W. Shaw. At nineteen years of age I was married to Samuel C. Reynolds. About six weeks after I was married, my husband was told by the Spirit to study the books of the church, and we began taking the *Herald;* have been subscribers to it ever since. My husband passed away November 23, 1918.

Now my eyesight is getting so poor that I must have someone to read the papers to me. My maiden name was Phœbe Elizabeth Miller.

CHASE, MICHIGAN. MRS. PHOEBE E. REYNOLDS.

Grateful for Blessings » » » »

For some time I was so busy that I found time only to glance through the *Herald,* reading the highlights. Lately, however, my health, has been so bad that I have to forego even my house work as much as I possibly can. Now I have the time to read the paper entirely through, and I receive an uplift from it every time. So "through the darkest cloud God's hand we see."

We have had severe trials in the past, but God has blessed us wonderfully in the last year. We have had temporal blessings far in excess of what we deserve, it seems. We are rapidly getting on our feet, and want to show the Lord our appreciation by keeping the law, living his word, and paying all debts to our fellow men.

I want to express my thanks through the *Herald* to those who so kindly sent me letters and cards and offered prayers at the request of my mother, Mrs. John Teeters, of Alexander, Kansas. I want to answer all of them when I have time. I have been blessed to the extent that I no longer hire a girl to help me in my work. With the aid of my three small children, I manage to do the work that is absolutely necessary. When the warm weather comes, I shall have the operation, and I have no fear whatever, but ask that God will bless the efforts of the surgeons so that I may return home entirely well.

MRS. EVERETT S. BOYD.

OTTAWA, OHIO, 838 East Second Street.

Grateful Mother » » » »

I want to express my gratitude to God, the faithful doctors, nurses, relations and friends who so kindly gave service in many loving ways to my daughter, Mildred Smith, who was taken to the Independence Sanitarium recently suffering with pneumonia. Though she has not been fully restored to strength, she is getting along satisfactorily. For this I am grateful to our Sanitarium and all connected with it.

I had the privilege of taking my training in nursing at the Sanitarium, and worked there for a long time in the interests of those who sought treatment. But for several years I have been an invalid in the Masonic Home in Saint Louis.

Let me thank also the friends who so kindly kept me informed concerning the illness of my daughter, as those were anxious hours for me.

There is much for us to be thankful for in this world. Let us all pray for divine guidance that the Lord's work may go forward with greater rapidity. My prayer is that divine help and strength will come to us all, that sin will be done away with, and our lives will be more pleasing to God.

MRS. FLORENCE SMITH.

SAINT LOUIS, MISSOURI, MASONIC HOME, 5351 Delmar Boulevard.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

What is the meaning of the sentence concerning meats, in Doctrine and Covenants 49: 3?

In 1831, when this revelation was received, members of the church came in contact with a teaching by those of another faith which prohibited the eating of meats and also prohibited marriage. This question having thus arisen, the prophet inquired of the Lord and received this revelation in answer. The portion referred to states:

Whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance,—49: 3.

It will be noted that the word "forbiddeth" as used here appears to indicate that the abstaining from meats should not be prohibited, but the context shows clearly that this is not the intent. In the previous sentence the same word "forbiddeth" is used concerning marriage, and its repetition here was evidently an inadvertence, the error not being noted when the revelation was published. It is really the *command* to abstain from meats (which this sect sought to enforce) that the revelation condemns. Repeating this word "forbiddeth" in the text quoted was doubtless due to a mental hangover from the previous sentence, sometimes called mental abstraction, in which the writer of the sentence transferred into it a word previously used in an opposite sense and then followed it with a second negative. But whether it occurred in the original manuscript, or was a later error of copyist or typographer, is uncertain.

Is the booklet "A Marvelous Work and a Wonder" approved by the church?

This work was published by the author without any action by the church concerning it, and it is understood to represent his views only, so far as interpretations and opinions therein expressed are concerned. Of course the scriptural and historical matter in it is quoted as copied by himself, and may be compared with the works from which he obtained them, if available. The general tenor of the book with respect to principles of church doctrines, however, is believed to be substantially acceptable. The church rarely gives official indorsement to books thus issued.

Did the repentant thief on the cross go to paradise that day with Jesus?

That was evidently the meaning of the promise of Jesus to him, as is shown by the general agreement in tenor of the various leading versions, of which the following are representative, the actual phrasing in each being different in form only:

Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.—Luke 23: 43, Authorized Version.

And said to him the Jesus, Indeed I say to thee, today with me thou shalt be in the paradise.—Ibid., Emphatic Diaglott, interliner translation.

I tell you truly, said Jesus, you will be in paradise with me this very day.—Ibid., Moffatt Version.

Jesus said to him: Verily I say to you, That this day thou shalt be with me in paradise.—Ibid., Syriac Version.

I tell you in solemn truth, replied Jesus, that this very day you shall be with me in Paradise.—Ibid., Weymouth Version.

It will be noticed that the interliner rendering, which follows more rigidly the exact wording of the Greek text, leaves no ambiguity as to the fact that he was to be with Jesus in paradise that day. Some have attempted to interpret the Authorized phrasing to simply mean that Jesus was talking to him that day: "Verily I say unto thee today," changing the comma from its place before "today" and inserting it after that word. But the Greek phrasing as indicated by leading versions do not support such a change in punctuation.

Does the doctrine of immaculate conception refer to Jesus, or to Mary?

This is explained briefly but clearly by Webster: "the doctrine that the Virgin Mary was conceived without original sin." This is the position of the Roman Catholics, and it should not be confused with another doctrine somewhat allied to it, that Mary was "ever virgin." The virgin birth of Jesus, as it is sometimes called, does not therefore mean the same thing, as some have apparently supposed. The teaching is, that the Virgin was preserved from original sin from conception, but in the twelfth century it was a vigorously debated subject in the church and concerned her conception without sin, being first taught by Peter Lombard and in later centuries by the Franciscans. In 1708 Clement XI established a festival in memory of the event, which, however, the Dominicans declined to observe.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Winnipeg, Manitoba

This branch continues to progress in its effort to build God's kingdom on earth.

Brother Alvin Fisher who is laboring in the mission field at Kenville, Manitoba, with two other openings, continues to do a good work. He has a large attendance, and there are a number of requests for baptism.

Brother W. Hadath goes occasionally to Spy Hill, Saskatchewan, to hold meetings at the home of Sister Mary Vance. The Saints there are quite interested, especially Sister Reilly, an aged church member, and Sister Vance.

The Winnipeg women's department held a pure food demonstration in the church on October 28, with 105 people attending. The women also recently held a home-cooking sale in a local store, doing very well.

Sister Ruth Hadath, leader of the Oriole Girls, held an afternoon tea at her home for the girls and their mothers.

The Saints rejoiced to have with them again Apostle J. F. Curtis who held several meetings in the church. His visits always give the members more courage and determination to carry on the work of Christ.

Dahinda, Illinois

The following branch officers were elected at the annual business meeting December 20: President, Ambrose King; assistant, Bert Hopkins; secretary-treasurer, Earl King; correspondent, Theda West; solicitor, Mrs. Adeane Dawson; custodian, Evvard West; publicity agent, Mrs. Lucille Haxton; auditor, Mrs. Stella Dawson; superintendent of music, Mrs. Geneva West.

The following are church school officers: superintendent, Earl King; assistant superintendent, Theda West; secretary and attendance recorder, Bennie King; librarian, Helen Dawson; church school teachers: adults, Mrs. Stella Dawson; seniors, Mrs. Adeane Dawson; intermediate and primary, Theda West.

The Christmas offering totaled $60.11, although the goal was only fifty dollars. Local members are striving to surpass this record during the present year.

The program on Christmas Eve was well attended. Dahinda members wish to express appreciation for the effort of the Victoria folks and their faithful attendance as well as many other contributions.

Local members were disappointed that Elder F. C. Bevan, of Rock Island, failed to meet with the Saints at their all-day service, January 17. A basket dinner was served at the church. Brother Ambrose King preached at the morning service. In the afternoon questions were handed in for round table discussion.

Fall River, Massachusetts

On the first day of the year the members of the Sunday school and friends met at the church to count the Christmas offering, and a sum of one hundred and four dollars was received. Refreshments and a program were enjoyed. Ernest Chesworth and family, from Attleboro, were present, and Ernest, Jr., recited. Marion Slater, from New London, always pleases with her violin whenever she visits her grandmother's, Mrs. Brindley. Songs and yodeling by Elvin Baldwin, and stories by Alma Coombs were also greatly enjoyed. There were readings by William Baldwin, Sr., and Pastor J. W. Heap; duets by Wilfred Brindley and friend, and recitations by Gladys Coombs, Philip Belanger, and Betty Donald. A solo by Charles Longshaw completed the program. Other visitors were Charles Dennis and family, from Providence. Sister Dennis was formerly Ruth Brindley.

A new class formed in the intermediate department of the Sunday school includes Betty Donald, Luella Cross, Dorothy Cross, Earl Baldwin, Harold Hollins, Howard Millward, and Edgar Pillsbury. Luella, Dorothy and Edgar are church members. Gladys Coombs is the new teacher.

The pastor, James W. Heap, was speaker at Onset, January 10, and so Alma Coombs preached twice that Sunday at Fall River. Charles Pillsbury was the Sunday school speaker.

When Gladys Coombs recently had the privilege of speaking to the Sunday school, Marian Rogerson assisted the talk by singing, *"Take Time to Be Holy."*

A short time ago Sophia Brodie gave a talk on the work of the youth of the church. Sophia spent several days in New York at New Year's.

Sister Jessie Wilkinson was the largest contributor to the penny building fund of the branch for 1936, giving fifteen hundred and six pennies in her daughter Bessie's name.

Ava, Missouri

Local Saints are happy to report that they exceeded their quota on church debt last year. They also bought a piano for their church recently, this being the result of the women's efforts at quilting and giving a social. The young people assisted with the social. Only a small sum was needed to finish the piano payments, and this was pledged by loyal members. The piano is now in use.

The pastor and his wife announced the arrival of a new son, Edward Franklin, December 1. On November 22, Sister Elvin Deatherage announced the birth of a daughter, Faye Dean.

A good program was given on Sunday preceding Christmas, members of the congregation contributing what they could. Since the members are widely scattered in this community, no effort was made to give a play this year, the workers being unable to get together for rehearsals. After the program, Santa Claus appeared to distribute toys and treats to the children.

Ava members are ardent readers of the *Saints' Herald* which, in part, accounts for their activities and cooperation. "Onward to Zion" is their slogan, and the Saints are doing all they can to help relieve the church of debt.

Colorado Springs, Colorado

Those bearing the responsibility of the branch had as their Christmas gift, the happy news that the membership had paid its quota to the general church, besides knowing that the repairs for the basement were fully paid, together with all running expenses.

J. D. Curtis's Bible study classes every other Sunday evening are still proving of interest. Nonmembers take an active part in asking questions and suggesting subject material.

On alternate Sunday evenings members of the local priesthood take turns expounding the Scriptures. This gives the younger men of the priesthood an opportunity for advancement.

District President A. E. Stoft visited the branch one Wednesday evening. The thought the membership retained from his sermon was, "One cannot lose when one gives heed to the law of the Lord, keeping his commandments both spiritual and temporal."

Brother J. E. Ebeling's birthday comes on Christmas. At one time he

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made the remark he had never been successfully surprised. This remark prompted the women to see how cleverly they could put over a surprise party. The membership was invited to go to his home the night of December 18, to see how well the women succeeded. To make a long story short, Brother Ebeling was so surprised that he had not fully regained his composure when the guests departed. When he was presented with a lettered portfolio as a token of appreciation for twenty-six years of service, he was too overcome to speak.

The primary department presented the Christmas program. It was touching to see how splendidly these little tots acted out the Christmas story. Santa played his part, bringing shouts from the little folks, and amusement to the older members, with gifts and treats.

At the annual business session, December 30, practically no changes were made in the official personnel. It was another one of those business sessions the writer loves to tell about, a harmonious meeting with much accomplished and a goodly crowd.

The flu holds sway in this territory, affecting several of the Saints, but Sister Doris Sade Wiley, who had been desperately ill, has recovered sufficiently to be dismissed from the hospital.

A recent Sunday brought installation services, Elder Curtis preaching the rededication sermon.

Oshoto, Wyoming

The annual business meeting of Oshoto Branch was held the last Sunday in September at the schoolhouse where the Saints have held services for the past eighteen years. Nearly all the officers were retained; changes were made only where it was necessary through removal. A deep desire to meet in a building belonging to the Saints was manifested on that day.

Sister Rose Gray was retained as president of the Laurel Club at the meeting of that group, and she asked the workers to meet with her at the home of Sister S. B. Hartshorn to perfect plans for a winter program and to push the building of a church edifice.

The physical labor of constructing a building was contributed by the men, the women assisting with finances raised through sales and contributions.

Two five-dollar contributions towards a tent to be used at reunion encouraged the club to start a traveling gift box to add to the tent fund. Sister Gray held a food sale at the New Haven election day which netted $6.40. This sum finished buying the roofing for the church. Beautiful fall weather continued until Christmas Day, facilitating the building work. H. L. Hartshorn drove down and worked many days alone, T. C. Gray and Donald Stubbart being frequent helpers.

The annual Christmas offering sale was held Thanksgiving Day at F. V. Cole's where a bountiful basket dinner was shared previous to the sale. Brother E. C. Judson, of Orpha, sent up a sixty-pound can of honey which brought six dollars and aided in raising the sum of twenty-four dollars from the sale. This branch has tried to send fifty dollars for Christmas offering each year. This year officers initiated the new plan of sending the Christmas offerings at the end of each month instead of saving them until the end of the year.

Oshoto members seem unable to get KMBC Radio Station for interference, but generally succeed in enjoying a part of the vesper hour on Sunday and the early morning devotion. "The Church of the Air" program came in faintly over KSL; it was a thrill to some of the members to hear Brother Elbert A. Smith's voice for the first time in twenty years. Local Saints think that there is no music equal to that of the Stone Church Choir for mellow, perfect blending, and they hear many choirs over the radio, too.

It was fitting that Oshoto Branch have its first service in the new church on Christmas Day. Several who had not been able to help much previously, spent a few days before Christmas finishing the work and gathering contributions for organ, bookcases, benches, and tables, also erecting a large Christmas tree and decorating for the event. There were smiles, also tears, and many words of rejoicing over their neat building and nice furnishings at small expense; this was possible through the united efforts of the members. And while the new church is only a humble log house, it is commodious, and as Brother Hartshorn reminded the congregation, "absolutely free of encumbrances."

After a dinner a program was given not the least enjoyable part of which was the treat and extemporaneous numbers, many of the older Saints rejoicing over the church home. Those present were asked by H. L. Hartshorn to give a standing vote of thanks to the Laurel Club for their financial aid. Sister Gray then asked the members to stand and give the branch president, Brother Hartshorn, a vote of thanks and confidence in his leadership.

The church ground donated by Deacon Veryl Stubbart has been fenced since Christmas as a protection against animals seeking shelter. Ground will also be set aside for use as a cemetery.

Local membership has increased somewhat through baptism and letter, but the attendance average is about the same, about nineteen, as most of those added are too far away to meet with the group. Nevertheless, active members are glad to welcome these new Saints, and branch officers make an effort to call on scattered ones as often as possible.

The desire of the workers is to help the cause of Christ, and members pray for the blessing of moisture next year so that they may be able to keep their pledges and help in the church debt payment program. Pink receipts were much in evidence at the last two meetings of the year and, though small individually, the sum represents sacrifice and willingness on the part of the Saints to do their best for the cause of latter days.

Mallard, Iowa

It is the desire of Mallard to press forward now as never before. The Lord has been with them, and has answered their prayers when they have sought in humility of spirit.

The Saints enjoyed a picnic at Rush Lake the last Saturday in August, 1936, as a farewell to their young people who were leaving for college and also in honor of Brother Robert Fish, of Independence, Missouri, formerly president of Mallard Branch. Brother Fish spent several weeks with homefolks last summer, and they were pleased to note the progress he has made while living in the land of Zion.

Richard Carmichael, from Ocean Side, California, spent the summer with his grandparents, Brother and Sister Charles Carmichael.

Sister Violet Hahn underwent an operation at Mercy Hospital, Fort Dodge, Iowa, December 20, and is now recovering at the home of her parents, Brother and Sister Fred Hahn. Her mother spent two weeks at the hospital with her. Sister Betty Hahn who attends A. I. B., at Des Moines, joined her mother there, and spent the greater part of her vacation at the bedside of her sister. However, Betty spent a few days at home at Mallard, too. Violet expects to resume her duties as teacher at Humbolt, Iowa, in a few weeks.

Mallard members enjoyed a Christmas program and tree at the church on Christmas Eve, there being treats for all. Since most of the young people were at home for the holidays, the branch was especially happy.

Mallard Branch rejoices over a fact learned at the last business meeting, that it is almost out of debt. The local debt had been of several years' standing.

Bandon, Oregon

Mrs. Della Robinson and Mr. John Welbes were united in marriage at the home of Mrs. Robinson at Bandon, the evening of January 9, Jasper S. Giberson officiating.

Mrs. Alice Kays, sixty-four years of age, passed away at the hospital at North Bend, Oregon, December 6, 1936. She was born at Sumner, Oregon. Her maiden name was Alice Conners. She leaves to mourn, two sons, Tracey and Clyde Cribbens; one brother, William Conners, of Prosper, Oregon, and one sister, Mrs. Tena Grimes, of Los Angeles, California.

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Coeur d'Alene, Idaho

The church at Coeur d'Alene has had a busy and encouraging autumn and winter season. On October 11, 1936, two young boys, Donald Frye, son of Brother and Sister Harry Frye, and Robert Gibson, son of Archie and Margaret Gibson, were baptized into the kingdom and confirmed by Brothers L. E. Holmes and Joseph Sandidge.

The teachers and officers entertained Elder C. B. Woodstock, of Independence, Missouri, at a dinner, November 17, one hundred per cent being present. Dinner was served by the older young people under the direction of Sister Marie Frye. At the close of the meal, Brother Woodstock gave an interesting talk, answering questions. Following the meeting, he was the speaker at the evening hour, giving a most inspiring talk.

The women's group and their husbands and guests met in the church basement, December 19, for a Christmas dinner and appropriate celebration. A delicious chicken dinner was furnished by the women's group, cooked by Mr. Legacy, a friend of the church, and served by the older young people. The basement and tables were beautifully decorated.

A Christmas entertainment was given at the church the evening of December 20, for members and friends. There were drills and recitations by the young children, then a play, *"Peace on Earth,"* presented by the older members and some of the children. A choir of eight voices sang carols, and a solo, *"I Know That My Redeemer Lives,"* was sung by A. L. Gibson.

Treats were distributed to the children at the close of the service, then the congregation listened to *"The Messiah,"* sung by the Messiah Choir at Independence, Missouri. Due to atmospheric conditions the oratorio was not clearly heard during the first part of the radio program, but the reception improved, and the latter part, particularly the *"Hallelujah Chorus,"* was greatly enjoyed.

In November several local members attended the young people's conference at Portland, Oregon. The spirit they felt there was inspiring, and the courtesy of those who acted as hosts and hostesses will long be a cherished memory.

The church school choir and orchestra practices have progressed, and the group studying *"Practical English and Effective Speech"* will complete the course in five more lessons.

The young people's group has been having prayer meetings once a month, on sacrament Sunday, and is showing an increasing and greatly-appreciated interest in church work. This has been a source of encouragement to older members.

The women, under the consecrated leadership of Sister Frye, have done a fine work during the year. They pledged forty dollars on the general church debt, to be raised during the months from June, 1936, to January 1, 1937, and raised that amount; they also gave ten dollars to the local branch. No entertainments were given to help raise the money, but each member promised to contribute seventy-five cents a month. Much of this amount was earned by the members sewing, baking, canning, and in other ways through the exercise of their individual talents. The plan worked so successfully that the members are continuing it as the present method of raising money.

The women's group held an exchange in December, members bringing from their homes outgrown clothing, shoes, and surplus fruit and vegetables. These things were exchanged among the members, each taking what she felt she could use in her family.

The feminine workers have a basket and a bank. These are passed among the membership, each member, in turn, taking from the basket some gift of food, needlework, etc., valued at least at twenty-five cents. Then the receiver deposits twenty-five cents in the banks and puts a twenty-five cent gift in the basket for the next person. In this way several dollars have been earned.

The branch has raised nearly all the money it pledged the past year, and will probably receive a little more. Never have the Saints been more blessed. There have been twelve baptisms since June 1, 1936, and others have expressed a desire to enter the church. The Saints have a list of names of relatives and friends whom they desire to see become church members, and are praying that God will assist them to see the light. To this end Coeur d'Alene Saints ask the prayers of the entire church.

Regina, Saskatchewan

At the annual business meeting of the branch in December the following officers were elected for 1937: Branch president, C. R. Bowerman; counselors, T. C. Carson and J. W. Mountenay; church school director, G. M. Taylor; secretary, Frank Warren; treasurer, J. W. Mountenay; supervisor of adult department, Sister Bowerman; young people's department, Clifford Carson; children's department, Elaine Carson; organist, Sister Bowerman; chorister, Clifford Carson, and publicity agent, Mrs. G. M. Taylor.

The Sunday school meets each Sunday morning at ten-thirty in the Knights of Pythias Hall which is centrally located and very comfortable. The average attendance is from forty to fifty. Following Sunday school there is a half-hour sermonet by one of the priesthood.

Prayer meetings are held regularly in the homes on Wednesday evening with nice attendance. On Sunday the *Book of Mormon* Class meets, G. M. Taylor, the teacher.

The women's department, under the leadership of Mr. Peter Carson, is active in various ways.

The young people organized as a Zion Builders' Club in the summer, with Elaine Carson as president. Their meetings are most interesting and educational. At present they are studying parliamentary law, Brother Bowerman acting as teacher.

Elder O. W. Okerlind spent a week at Regina early in December, holding meetings each night. His sermons were inspiring and the roundtable work was instructive. Brothers and sisters passing through Regina will always be welcome at the Saints' services.

Monetville, Ontario

The annual branch business meeting was held January 6, Brother Jay L. Fryer presiding, and Brother Kenneth Fryer, secretary. Thirty-two were present, and reports were read from Jay L. Fryer, pastor; George Reynolds, correspondent, James Mercer and Sister B. Mercer, and were duly approved and accepted.

The building committee having completed its labors on the new church reported the state of the exchequer and showed a balance on hand of eighty-one cents. The committee was dissolved, and the balance of money was handed over to a newly-created maintenance fund for the church and burial ground, in charge of James Mercer.

The Saints did not forget to thank the members of the committee for their labors and also those who gave anonymous donations to the building fund. This was one of the most peaceful and successful business meetings your correspondent ever attended.

Officers nominated and elected are: Elder Jay L. Fryer, pastor; Arthur Mercer, deacon and treasurer; Kenneth Fryer, secretary; Harold Fryer, publicity agent; Sister O. D. Stevens, organist and musical director; George Reynolds, correspondent and historian; James Mercer, janitor and sexton; O. D. Stevens and James Mercer, auditors. Finally, although they were not nominated, all the members were appointed to sustain their officers by their prayers and assistance.

Sister F. Ritcher mentioned as new business, the planting of young trees around the church to beautify the property, and it was decided to reconsider this, also the building of a shed to house cars, buggies, etc., for the convenience of the worshipers. It was moved by Francis Reynolds that James Mercer keep a record of business in connection with the burial and maintenance fund and have control and charge of the same with Arthur Mercer as treasurer. This motion carried unanimously.

The Sunday school, though it needed scarcely any change for 1937 in officers and workers, held its annual business meeting, December 31. At this session

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Graceland Briefs

President Floyd M. McDowell inaugurated a new series of religious lectures Sunday evening, January 17. He spoke on the divine call to the priesthood. A quartet, Alice McConley, Kathlyn Cato, Dick Carter, and Herbert Lively, sang a hymn. After the lecture, the meeting was opened for questions.

There have been a number of light cases of flu at Graceland the past few weeks. Besides members of the student body, President Briggs, Eugene E. Closson, and Earl F. Higdon were ill for a short time. Miss Charlotte Condit, head of the English Department, is recovering very slowly from pneumonia. The health outlook has improved so much, however, that the voluntary quarantine has been lifted from the college.

Semester grades were distributed the latter part of last week. The tense atmosphere that goes with semester examinations has prevailed on the campus for the past several weeks.

Doctor Hermann Hausher spoke in chapel Friday morning, January 23. Doctor Hausher has been investigating the story of a colony of Hungarian patriots who sought refuge in Decatur County in the early 1850's, and who settled at a place called by them New Buda, about ten miles from Lamoni. He read brief pen studies of several of the picturesque leaders of the colony.

Graceland's basket ball squad has met three teams in the past three weeks: Chillicothe, Albia (the State champions), and Creston. The Chillicothe game marked the first defeat of the current season. They also lost to Albia.

The Dramatic Production Class presented three one-act plays in the college chapel Saturday afternoon, January 24: "Men Folk," a tragedy of the sea, "On a Lot," a clever comedy, and "Love Is Like That," also in the lighter vein. Those who participated included: Marion McDowell, Maxine Budd, Henry Anderson, Cleda Garrett, Marabeth Carpenter, Lulu Odom, LaDon York, Faye Booker, Vere Cady, Maynard Redfield and Carol Wildey. The presentation of these plays constituted the class's final examination.

Elbert A. Smith spoke to the student body Sunday evening, January 24, on the topic, "Ecclesiastical Authority." He emphasized the authority of the Scriptures, the basis of authority in logic, the authority of the church as a whole, the value of an authoritative ministry, and of moral and legal authority.

the organization of a young people's class was approved, Brother Harold Fryer to be the teacher. Sister Lena Fryer, wife of Harold Fryer, was chosen as teacher for the intermediate class, succeeding Sister James Mercer. Sister Ben Mercer still looks after the junior class.

O. D. Stevens, who acted in that capacity last year, was sustained as Sunday school superintendent, with Ben Mercer as secretary, James Mercer as assistant superintendent, and Sister O. D. Stevens, organist. Jay L. Fryer continues to be leader of the adult class. This last group is somewhat depleted by the organization of the young people's class, but will still be responsible for the birthday offering which, it was decided, will be sent to assist in the debt reduction campaign of the general church.

Brush Creek, Illinois

Ninety church members gathered at the dining room on the reunion grounds, the evening of November 24, for their annual banquet. A turkey supper was served. Some attended from Flora, Fairfield, Xenia, Cisne, and one family from Saint Louis.

Sister Letha Sevy, of Kansas City, has come to make her home with her mother, Mrs. Maggie Burroughs.

Church services are fairly well attended this winter, as a gravel road now passes the church and is connected with the one that goes to Xenia. Saints of that place have been attending Sunday night services.

Nellie Morris was injured in a car wreck, December 19, when their machine turned crosswise of the pavement near Salem, Illinois, and was struck by another car. She received two broken ribs, a back injury, and was unconscious for a time. She was taken in an ambulance to the Flora hospital, but was removed to her home the next day, where she is improving slowly. The Saints hope that she will soon be able to meet with them.

The church school gave a Christmas program the evening of December 23. The junior department dramatized the birth of Christ, Sister Letha Sevy directing. The adults gave the tableau of the coming of the King, also several recitations and songs by the children and songs by the choir.

District President Harry Henson and Edd. Knapp have been canvassing the district to raise funds to build the auditorium on the reunion grounds. They will soon have their amount all pledged.

Some of the Brush Creek priesthood attended the priesthood conference at Mount Vernon, December 27.

The women's department served lunch at a sale New Year's Day, and a nice sum was realized for branch expenses and building fund.

Sister Sarah Thompson passed away January 3. She suffered a stroke of paralysis about three years ago from which she had since been an invalid. Funeral services were held from the church by Elder Harry Henson, and interment was in the Baily Cemetery. She had been a member of the church several years.

The La Da Sa Club met at the home of Ethel Hoover at Xenia, December 2. On January 5 it met at the home of Rosetta Morris at Zenith, seventeen members, two visitors, and ten children being present.

Saints and friends gathered at the home of Maggie Burroughs and gave her a birthday surprise party.

Three quilts have been quilted and names sold on them at ten cents apiece the money going for branch expenses and building fund. The quilts were given to three newly-married couples, the first to Mr. and Mrs. Hershel Rapp, the second to Mr. and Mrs. Johnnie Henson, and the third to Mr. and Mrs. Lloyd Burgess.

A number of the Saints gathered at the general store of Brother Lewis Deselms, branch president, and listened to President Elbert A. Smith's radio sermon, November 22.

On January 13 this community was saddened by the death of Halden Henson, only son of Sister Grace Henson and husband. He has been in the CCC camp at Petersburg, Illinois, and contracted pneumonia. He was taken to the hospital at Springfield where he passed away. Funeral services were conducted at Brush Creek, January 16, by Elder Lewis Deselms. Interment was in Mount Pleasant Cemetery.

The branch set its Christmas offering goal at fifty dollars, but at the end of the year found itself several dollars in excess of that amount.

The women's department is raising funds in a variety of ways, quilting and selling quilts and needlework to help with branch expenses and the building funds; they have also pledged to pay twenty-five dollars on the reunion auditorium.

Kennett, Missouri

January 14.—The people of this area find themselves greatly handicapped at present because of excessive rains and threatened flood conditions. They are hoping soon to see the sun shine again.

The annual election of branch officers was held, December 13, as follows: H. H. Wiggins, pastor; J. M. Smith and J. A. Phillips, associates; Earl Grigg, church school director; Charles Davis, young people's supervisor, also retained as branch solicitor; Heamon Hawkins, branch treasurer, sustained as publicity agent and retained as branch clerk. Kennett Branch looks forward to a year of accomplishment.

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Des Moines, Iowa

December was a busy month for Des Moines, Iowa, Branch. The holiday season was started with a party by the Whatsoever Class at the home of Sister Mary Rudkin. About thirty of the class members were present. After the business meeting, during which the "capsule friend" plan was explained, and the capsules passed, a Christmas program was given. Sister Cora Wildey gave a Christmas story, Sister Bessy Laughlin read the second chapter of Luke, and Sister Rudkin's grandchildren, Jeanne Marie, Duane and Donald delighted the group with Christmas songs. Games were in charge of Sisters Germar and Yarrington. The women had previously been asked to spend ten cents for material and to make a gift.

On December 18, approximately thirty-five young people met in the church basement for a Mother Goose Christmas party. Everyone was supposed to costume as someone from Mother Goose land. Such characters as Jack, Jill, Little BoPeep, Little Boy Blue, and others were represented. The group was divided into two teams for the evening. After about two hours of contests, the side who had won the most received a prize. Popcorn balls, apples, cookies and punch served on candle-lighted cardtables brought the party to an end. During the refreshments gifts were distributed, and a comical skit was given by each side.

Then on Saturday evening Brother and Sister Fred Chandler celebrated their fiftieth wedding anniversary by having open house to their friends and fellow Saints. Their daughter, Sister Lee Wilson, of Chicago, and grandson, Richard, were here for the occasion, and spent the holidays with relatives, being joined later by Brother Lee Wilson. Two other grandsons, Wilbur and Elbert, the sons of Brother Ray Chandler, of Birmingham, Alabama, were also here. Many of the Saints visited Brother and Sister Chandler on the nineteenth. They have lived at Des Moines many years and are loved and respected by the branch here.

The robed choir of thirty-five voices sang the cantata, *"Glory to God,"* by Robb Roy Perry, under the direction of Wilbur Chandler, the morning of December 20. That evening Elder J. A. Gillen preached an inspiring sermon.

Elder and Sister John Blackmore, of Independence, Missouri, were at Des Moines for the holidays, visiting Sister Blackmore's parents, Elder and Sister Fred Mussell. Brother Blackmore occupied the pulpit the evening of December 27.

Others who were here for the holidays were F. T. Mussell, James Maitland, Clara Schmidt, Nellie Brackett, and the students at Graceland, Carol Wildey, Marjorie Morey, Raymond Thompson, Jerry Evans, and Robert Brackenbury.

Sister Castings' mother, Mrs. Josephine Pricer, passed away on January 14, and was buried in Carlisle, Iowa. She was eighty-five years old, and had been in ill health for some time.

Elder Henry Castings occupied the pulpit each Sunday evening during the month of January, and the branch gave good attendance to these fine sermons, as well as good attention.

The church women are serving dinners to the State legislature which is in session now, and they are having good crowds, and are doing well with their work.

Mr. and Mrs. Bennet Logsdon

For a number of years Brother and Sister Logsdon were the oldest members of the branch at Moundsville, West Virginia, and Sister Logsdon survives to look back on fifty-two years of her life given to the Lord's service. Brother Logsdon passed away in 1927.

Brother Logsdon was born in September, 1848, and Sister Anna Logsdon, May 3, 1852. They were married January 7,



1869, and were the parents of six sons and five daughters; one boy died in infancy.

Brother and Sister Logsdon were baptized in 1885, at Lafferty's Run, West Virginia, and it was at their home that the first Sunday school and prayer meetings were held. Indeed their home saw the beginning of Moundsville Branch. Their steadfast faith and belief encouraged others to follow in their footsteps. Later, when the branch was organized, Brother Logsdon served as teacher. This worthy pair celebrated their golden wedding anniversary, January 7, 1924. Sister Logsdon is known to many as the "mother" of Moundsville Branch.

Highland Branch, Ohio

Southern Ohio District, January 21.—The eighth annual banquet held November 21, at the Sinking Spring Masonic hall, was most successful. The banquet started at 8 p. m. with Elder A. E. Anderton, district president, as master of ceremonies; the blessing upon the food was offered by Priest C. M. Garman, of Highland. A three-course meal was served to nearly two hundred people.

After the dinner a program was rendered as follows: *"Welcome,"* a reading by Dean Deardoff; song, Paul and Lola Yankee, nonmembers from Peebles, Ohio; violin duet, Winona Treber and Helen Davidson; reading, Arnetta Woods; piano solo, Louise Fuller, piano and vocal instructor of the local high school. The principal speaker of the evening was Elder A. L. Loving, district missionary. Brother Loving discussed his travels and certain facts which he proved to be true during his journeyings. Then Paul and Lola Yankee contributed a song, and the benediction was by Franklin Rieske, of Dayton.

Those who came a distance to enjoy this evening with Highland members were Elder A. E. Anderton, of First Columbus Church; Franklin Rieske, Dayton; Priest Heber Deardoff and family, Middletown, and Sister Thelma Sentz, Middletown.

Highland members feel that the banquet was not only a financial but also a social success. The majority of the people attending were nonmembers from Highland and surrounding communities. They are beginning to look forward to this event as each year rolls around.

Elder Loving remained at Highland until 2 p. m. the next day, Sunday.

Church school, November 22, opened at 9:45 a. m., Associate Pastor C. C. Simmons, elder, in charge. At 11 a. m., a Bible story was presented by Helen Davidson; a violin solo by Winona Treber, and at eleven-fifteen the ordinance of blessing little children was solemnized. Charles Richard Barton, son of Herbert and Elsie Davidson Barton, of Wilmington, Ohio, was blessed by Elders Loving and Heber Woods. Patricia Ann Gordley, daughter of Sister Bessie Gordley, of Sinking Springs, was blessed by Elder John Bobb and Elder C. C. Simmons.

At 11:30 a. m., the Saints enjoyed a fine sermon, *"The Tree of Life,"* by Brother Loving.

Elders Carrol Rhoads and Heber Woods went to Columbus Sunday, December 6, to attend the Southern Ohio council of elders.

The recreation and expression organization held its second December meeting Christmas night at Sinking Spring Masonic Hall. Instead of the regular business session at the beginning of the meeting, a short Christmas program was enjoyed. Santa Claus arrived in time to give presents to all. Then refreshments of oyster soup, candy and popcorn balls were served.

Highland Branch pledges itself to take advantage of every opportunity in 1937 to move Zionward, and its members pray that God will bless his people everywhere.

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Independence, Missouri

Independence Saints responded to the call to help the flood sufferers of the Ohio and Mississippi valleys, and made up a sum of three hundred dollars at their prayer meetings the night of January 27. This sum was given, on Thursday, to the Independence Red Cross unit. In addition, many Saints made individual gifts to the Red Cross.

Young People Rally at Walnut Park Church

The young people of the city of Zion met last Sunday in an all-day session at Walnut Park Church. The meetings were in charge of Ralph Freeman, president of the young people's council, and Apostle F. Henry Edwards.

The meetings opened with an organ prelude by La Von Crabb. A prayer service was held at 8 a. m., in charge of Apostle Edwards, assisted by Elder Almer Sheehy. A large group of young people assembled for this early morning service and a fine spirit prevailed throughout the meeting.

For the church school hour the group was divided into four classes on the four cardinal projects of the youth movement. These classes were taught by Vida Ruth Watson on *"Know Your Church"*; Harry Barto, *"Keep the Law"*; William Patterson, *"Win a Member,"* and Doctor Paul Grabske, *"Make Leisure Time Creative."* Music was by the Walnut Park Orchestra.

Following the church school hour a hymn festival was held with Juanita Roedel, director, and Delta Nace Chapman, organist.

At the eleven o'clock service three sermonets were delivered. Lawrence Martin spoke on *"Youth Socially and Personally"*; Guinn Bronson on *"Youth Economically,"* and James Moses on *"Youth Spiritually."* The young people's chorus of Englewood Church offered a musical number.

Dinner was served in the church basement by Walnut Park women. Then a half-hour concert was given by the Walnut Park Band under the direction of Sanford Downs.

In the afternoon a roundtable discussion was held, reports were by the several local vice presidents, and projects were outlined for the future. Among these projects is a movement to know the church better, to file inventories and financial statements and pay tithes, to conduct a united missionary endeavor, to sponsor a dramatic project in April, a music festival for May, and to maintain recreation and reading rooms this year.

About five hundred young men and women from the local congregations attended Sunday's meeting, and a good spirit was present throughout the day. These sessions helped to band the youth of Independence together in a more united effort for the building of Zion.

Second Church, Delaware and South Avenue

The early worship activities at the little brick church began last Sunday with quite a number defying the slippery, ice-coated walks to share in the eight o'clock prayer service. This was in charge of Pastor A. K. Dillee who read Proverbs 3: 1-17. His opening remarks reminded the Saints not to forget the gift of wisdom.

Following this service came the church school hour, Superintendent Odess Athey, elder, choosing for the worship period preceding the class session the topic, *"Love."*

Elder C. C. Koehler, the eleven o'clock speaker, chose for his subject, *"Consider the Lilies of the Field,"* from Matthew 6: 32, Inspired Version.

The funeral service of Brother Wallace Miller, 816 South Cottage Street, who died at the Sanitarium, January 29, was held Sunday at 1:30 p. m. from the church. Brother Miller was sixty-three years old and had been blind since he was twelve years of age. His body was taken to Holden, Missouri, where he formerly lived. Interment was in the church cemetery there. The funeral sermon was by Elder Scarcliff, of Holden. Brother Miller was a man loved by all; he was always at church when it was possible.

The juniors at their morning worship Sunday, listened with interest to Leslie Sellers as he spoke on *"I Will Be Obedient to Those in Authority,"* and a story by Sister Ruby Wilcox from the *Book of Mormon,* page 503, an incident dealing with authority.

Bishop A. B. Phillips spoke at the 7:30 p. m. meeting, using Hebrews 1: 7-9 as the basis for his discussion.

Brother George Inman was brought home from the Sanitarium last Sunday. He suffered a hip fracture when he fell on the ice a short time ago.

Independence Saints are invited to worship with Second Church congregation where you may "enter, rest, and pray."

Walnut Park Church

This congregation was pleased to act as host to the youth rally last Sunday, and local members derived much from the inspiration and fellowship of the services. "Live for Christ," the lettered slogan which hung across the platform, and was referred to throughout the day's sessions helped to make the day significant and memorable for Walnut Park worshipers.

Pastor William Patterson continued his Sunday evening missionary services at the conclusion of the rally program, speaking to a number of nonmembers as well as the regular congregation. The Walnut Park Choir sang, *"Father We Bow in Adoration."*

The choir, under the direction of Ada Fallon, is preparing an Easter cantata in addition to working up and giving special numbers at the Sunday services.

Elder Carroll L. Olson spoke the morning of January 24, and the choir sang *"O Love Divine."* That evening Brother Patterson was the speaker, and the choir sang *"Tenderly Lead Thou Me On,"* Melba Moorman the soloist.

Spring Branch Church

Elder A. J. Tankard was the speaker last Sunday morning, his text being Matthew 19: 16-23. Sister Tankard sang a solo, *"The Story of Old."*

In the evening Evangelist Ammon White continued his Sunday night missionary services. Sister Corrine French sang *"The Good Shepherd."*

Attendance at the morning services was small because so many of the young people attended the youth rally at Walnut Park Church.

Following the afternoon meeting at Walnut Park, a number of the young men and women of this congregation braved the icy streets, and went from house to house in Spring Branch District, distributing cards announcing the missionary services, and giving cordial invitations to the people to attend.

At 6 p. m. local members have listened to the church history broadcasts. This has been made possible by Brother J. S. Andes who each Sunday evening has been kind enough to bring and set up his own radio for the use of the group. This also has caused all to be on time for the six-thirty church school session.

In place of the regular prayer service Wednesday, January 27, in the south group, Brother Frank Minton gave a talk that was much enjoyed by his hearers.

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950 Kilo. KMBC 315.6 Meters

Church Radio Programs on KMBC

6:45 a. m.—Devotional services, William Patterson, speaker; Frank Hunter, organist.

7:30-8:00 a. m.—Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m.—Music by the Stone Church Choir. Elder A. B. Taylor will be the speaker for the month of February at this hour, his general topic being, *"What Does the World Know About God?"* He follows President Elbert A. Smith as Sunday morning speaker.

6:00 p. m.—Radio Vespers — church Radio Drama, *"An American Prophet."*

10:00 p. m.—Doctrine Hour: A. B. Phillips, speaker.

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Detroit, Michigan

River Rouge Branch.—Church work is progressing, and much is planned for the near future. The Saints are happy, and although there has been considerable illness among the group, cheerfulness and good will have ruled.

Two weddings have been solemnized in this local, the bridal pairs belonging to the young people's group. On December 23, Miss Marie McCain and Irvin Fetters were married, Elder James W. Davis reading the service at his home. The bridal couple were attended by Geraldine Bargy and Joe Dobrich. Mr. and Mrs. Fetters left immediately after the ceremony for Pennsylvania, to visit the bridegroom's people. They were gone a week, and now are at home to their many friends at 324 Orange Street, Wyandotte, Michigan.

On New Year's Day Miss Pansy Jones became the bride of Earl McGee, Pastor Asa Jones, brother of the bride, officiating. The bridegroom is brother of the local musical director, Robert McGee. The bride and bridegroom were attended by Sister Lou Rita McGee and Robert McGee. The marriage service took place at the church at 8 p. m., before a large group of relatives and friends. After the ceremony, the wedding party and guests gathered in the church basement for cake and ice cream.

The women's department sponsored a shower for each of the brides, and Sister Ruth Collin gave a linen shower for Sister Pansy Jones a short time before her marriage. The young people's group also gave Sister Marie McCain a miscellaneous shower just before her wedding.

The children's division gave a short program during the Sunday school hour at Thanksgiving. They also entertained the grown-ups at Christmas with a program, Santa Claus topping off the evening as usual. This group is in charge of Sister Della McIntosh.

The adult division centers its attention on Friday evening meetings. Brother Lawrence Wells is in charge of this group, and has had a surprise every Friday evening. Of late he has shown some lantern slides which have been greatly enjoyed.

The young people meet almost every Saturday evening. They sponsor the early morning prayer service once each month, on sacrament Sunday. The East Side Detroit group was present at this service in January, and a return visit is planned for the near future. The supervisor feels that the young should meet together and mingle with each other and with other groups of young people as much as possible.

On Saturday evening before sacrament Sunday they meet to study, taking the *Doctrine and Covenants* as a subject. Four or five young members volunteer to give a report on a section at a time. They talk as long as they like on their assignment, and the section under discussion is thoroughly treated before the next person is called upon to speak. These evenings are looked forward to with pleasure. A light lunch is usually served.

The young people will hold their next social evening at the home of Pastor Asa Jones, who has three active members in this group. They are the hosts, and plan refreshments and games. They have given orders that they want every family represented to bring a pie, and so this will probably be an enjoyable pie supper.

Houston, Texas

As the old year closed Saints in this branch could count many blessings that had come to them, and as they took inventory, they felt that some progress had been made, but that more could and should have been achieved. With united effort and determination they have set their objectives for 1937.

Since the last branch letter to the *Herald,* Houston local has welcomed two families, Brother H. E. Winegar, from Independence, and Brother Harvey Spiller, from Cleveland, Ohio. Both families are making fine contributions to the services.

Missionary J. E. Vanderwood stopped a few days at Houston on his way to San Antonio, in the autumn, preaching several sermons, and again on his return just before the Christmas holidays. He also came through Houston, January 24, and preached morning and evening to attentive congregations.

Local Saints appreciated the fine sermons and visits from Elder L. S. Wight a short time ago, and look forward to the time when his work will again bring him to Houston.

Sister Ruth Wilson who has been in the hospital for several months, is improving, and expects to be able to leave the hospital in a few weeks.

Elder R. L. Spiller has been quite ill for the past few weeks. The members are hoping that he will soon recover as they miss him at the various services.

The midwinter conference of Central Texas District will be held at Houston, February 12, 13, and 14. Officers hope that all members who can will plan to attend. Houston members are arranging for rooms, meals and transportation for all visitors. President Elbert A. Smith expects to be present, and local Saints are looking for a number from Dallas, San Antonio, and other points.

Wedding at Joplin, Missouri

Miss Hazel Marie Guinnee, of Joplin, became the bride of Mr. Donald L. Kyser, of Miami, Oklahoma, December 29, 1936, in a beautiful marriage ceremony at the Joplin church, Elder Frank Kyser, father of the bridegroom, officiating. Both the bride and bridegroom have been active in the Spring River district young people's program besides having participated in many services of their local branches, and a large gathering of relatives and friends witnessed their wedding. Nelletha Pearson sang *"O Promise Me,"* accompanied by Lorene Carrow who also played the wedding marches.



Mrs. Donald L. Kyser, who, before her marriage, December 29, at the Saints' church at Joplin, was Miss Hazel Guinnee. She is a daughter of Mr. and Mrs. D. W. Guinnee. This photograph is furnished through the courtesy of The Joplin Globe.

The bride was given in marriage by her father, and was attended by Lorene Gaines, of Pittsburg and Mildred Kriek-

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haus, of Joplin. The little flower girls, Phyliss Rae Kyser and Jane Ellen Kyser, are cousins of the bridegroom. Robert Kyser and Donald Guinnee, a Graceland student, attended Mr. Kyser. Ushers were Jack Guinnee and Gene Kyser.

At a reception at the home of the bride's mother, Sister D. W. Guinnee, following the ceremony, there were 125 guests including friends and relatives from Miami, Columbus, Pittsburg, Webb City, Neosho, Joplin, and Council Bluffs. The young couple are making their home at Miami where Mr. Kyser is employed.

Mrs. Susan Catharine Waters

Sister Susan Catharine Waters, now of Calgary, Alberta, was born September 28, 1853, in Ontario, and was baptized August 30, 1904, by Elder Ben St. John, at Stokes Bay, Ontario. In 1910 the family moved to the Canadian West where homesteads were taken up near



the present town of Endiang, Alberta. For fifteen years, Sister Waters lived on the farm and saw her share of wintry blizzards as well as pleasant summers on the prairies. In 1925 her husband passed away, and Sister Waters moved to Calgary where she lives with her daughter and son-in-law, Brother and Sister Charles B. Gibson.

Ten of Sister Waters' fourteen children are living as well as thirty-eight grandchildren, thirty-four great-grandchildren, and one great-great-grandchild.

Sister Waters enjoys excellent health and gets much pleasure in carrying on correspondence with a large number of relatives and friends.

What you keep by you, you may change and mend;
But words once spoke can never be recalled.
—Roscommon in "Art of Poetry."

The Bulletin Board

Kirtland District Priesthood Convention

At Barberton, Ohio, February 13 and 14. Supper for priesthood and friends at 6 p. m. In the program that will begin at 7:30 there will be three addresses: *"Youth and the Church,"* Mabel Dixon in charge; *"Women and the Church,"* Ella Linehan in charge, and *"Priesthood and the Church,"* James E. Bishop in charge. These talks will be interspersed with special music. Sunday's services will include a devotional period at 9:30 a. m., arranged for all to participate; classwork will begin at 10 a. m. There will be classes for women, young people and the Aaronic priesthood.

At this time the elders' quorum will adjourn to the Akron chapel on West Crosier Street for forenoon and afternoon sessions. The quorum president will be in charge of these sessions, and it is hope that the apostle in charge of the field, Paul M. Hanson, may be able to attend the convention and address the elders at the afternoon meeting. The sermon period will begin at 11 a. m. This will include a sermon and special music. The speaker will be selected from among those present, and the highest presiding authority will take the responsibility for the appointment. The same principle will apply to the selection of those in charge of the prayer and testimony meeting at 2 p. m., and the evening sermon. A hearty invitation is extended to all by Barberton Branch, and the district president urges every man authorized to represent the church, to be present at these services. In this he is joined by the president of the elders' quorum.—James E. Bishop, district president.

Northern Saskatchewan Youth Convention

The young people's convention of Northern Saskatchewan District will be held at Saskatoon, commencing the evening of February 26 and continuing February 27 and 28. Accommodations for visiting young people will be provided. All are welcome.—Mrs. Luella Few, 111 Ninth Street, Saskatoon, Saskatchewan, Canada.

Central Texas Conference

Central Texas district mid-winter conference will be held February 12, 13 and 14, at Houston. A large attendance and a very successful meeting in every way are expected. On Friday evening a program and play will be given presenting the theme of the conference, *"The Power of the Gospel."* The Saturday and Sunday program will follow somewhat the usual conference procedure including morning prayer services, business sessions, priesthood meetings, a meeting and entertainment for young people, song services, a worship period, a church school, two sermons and an ordination service. President Elbert A. Smith, from Independence, is expected as well as a large number of the ministry of the district. Meals will be served in the church school building, and homes will be gladly provided for all visitors. You are urged to attend and help make the conference a greater success.—Arnold A. Spiller, district secretary.

Lamoni Stake Conference

To be held at Lamoni, Iowa, one day only, Sunday, February 21. Preaching service at 11 a. m., the speaker, Apostle J F. Garver. Business meeting at 2:30 p. m. Dinner served at noon.—D. B. Sorden, Stake President.

Request Prayers

Mrs. Alice Dowhower, of North Platte, Nebraska, seeks prayers in behalf of her sister, Mrs. June Nelson, of Hershey, Nebraska, who is in very poor health. Mrs. Nelson is the mother of three small children, and is very much needed in her home. Please pray also that Mr. Nelson may be led to see the light of the gospel.

Lucinda Robinson, Marquand, Missouri, sends word to the *Herald* that she has been ill for five weeks, and requests prayers for her at the first meeting of each local group of Saints.

New Address

Apostle E. J. Gleazer, 9191 Burton Way, Beverly Hills, California.

Pastoral Message

To the Saints in my field: I take this means to inform you that I shall not be with you until spring. As many of you know, I have been suffering for months with my right hip, and so after Christmas was over, I came down to Independence to consult the assistant church physician; he pronounced the disease arthritis, and I have been taking treatments at his office every day since. I stay with my daughters in Kansas City. The doctor told me today that he thought I could go home this week-end, but he would not allow me to go to work for at least three weeks after I get home. I am not sick; I am afflicted. I am not allowed to walk more than is necessary, and the cold weather has worked against me, too, but I am getting better and hope soon to be able to be working.

I am not idle as it is. I am filling in where they are short of a preacher. I preached twice yesterday, Sunday. If I do not have to walk I get along all right.

I think of you often up there where I have been, and should like to write all of you personally, but for the present, this is best. I know that it is cold up where you are—it has been cold here, too. I know that it is hard for you to meet together where the weather is so cold and there is much snow, but I am sure that you are doing the best you can. I shall be very glad to hear from any who feel like writing me. I hope that all of you keep well. There is much flu down this way. I was called out to administer twice yesterday besides preaching. So P. T. had a rather full day; I feel best when I can be busy in the Lord's work.

I hope the Lord will be mindful of all your needs through this year, and let us try hard to make this the best of all the years.—P. T. Andersen, 309 Harrison Street, Council Bluffs, Iowa.

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Our Departed Ones

HORTON.—Maida Isabelle McKay b. September 11, 1897, at London, Ontario. Was baptized into the church March 16, 1919, by W. H. Sheffer. She married Stanley E. Horton. D. at her home at Caseville, Michigan, December 11, 1936. Funeral services were held December 13, from the Caseville Church, Elder George W. Harder, of Bay Port, conducting. She leaves to mourn, her husband, Elder Stanley E. Horton; 5 children, Eugene, Louisa, James, Fred, and Roy, all of the home, also the entire Caseville Branch.

GIBBONS.—Florence Eliza, d. at Great Falls, Montana, January 20, 1937, after a short illness. B. at Ripon, Wisconsin, January 14, 1855; moved to Dodge County, Minnesota, in the early days. Was married to John Fitz Gibbons, December 11, 1873. In 1901 she and her husband moved to Cormorant, Minnesota, where Mr. Gibbons d. in 1922. For several years she had lived with her daughter at Great Falls. Surviving are 3 sons and 3 daughters: Fred J. of Billings, Montana; Benjamin and Ruth, Great Falls; William, Minneapolis, Minesota; Mrs. John Lane, Sheboygan, Wisconsin, and Mrs. D. L. Ballard, Spalding, Saskatchewan. Funeral services at Pelican Rapids, Minnesota, January 27, and burial in Bangor Cemetery.

BENJAMIN.—Cora A., daughter of James and Lucinda McElhenie, b. in Clear Lake Township, Steuben County, Indiana, April 7, 1872. D. in the same township, January 10, 1937. With the exception of a few years in Michigan, her entire life was spent in her native State. Was married to Mr. Allan Benjamin, July 1, 1894, Elder I. M. Smith officiating. Was baptized August 4, 1891, by Elder Columbus Scott. Was a true Latter Day Saint. Her final illness was of approximately eight years' duration during which time she was lovingly nursed by her husband and 2 sisters, Ada and Clara, assisted by relatives and friends. Funeral from the Saints' church, Clear Lake, Indiana; S. W. L. Scott, of Coldwater, paid tribute to her excellent life. Surviving are her husband; 3 sisters: Clara Brahmen, Mrs. Earl Elsie, and Mrs. Earl Laughlin; other relatives and many friends. Interment was in the Teeters Cemetery.

BALLINGER.—Edward L., b. near Cameron, Missouri, April 11, 1875. D. at Halstead, (Kansas) Hospital, November 13, 1936. His parents were Mark M. Ballinger and Hanna Frost. Married Cathern M. Leask, November 10, 1913, and to them 2 children were born: Eunice C. and Eldon Lee. Surviving him are his wife, 2 children, his aged mother, 3 brothers: Delana, Albert, and Roy Ballinger, and 1 sister, Mrs. E. T. Hancock, other relatives and many friends. Was baptized into the church when 11 years old, and was a devoted member. His long service for the government as a rural carrier was appreciated by all who knew him, and he had just reached the time of retirement from this activity when death claimed him. Elder Hubert Case conducted the funeral services.

RUCH.—Naomi Agnes, b. at Bevier, Missouri, July 1, 1868. D. at her home at Bevier, January 15, 1937. She was married to William C. Ruch, July 20, 1887, and to them 4 children were born. Surviving are her husband; 3 daughters: Mrs. Cayula Newton, Mrs. Eva Miller, and Mrs. Lawrence Newlin, and one son, V. D. Ruch. She joined the church when 8 years old. Funeral services were held from the Saints' church at Bevier, by Elder Ben S. Tanner.

MEINECKE.—Julia A., b. March 17, 1862, at Marshall, Illinois. D. January 1, 1937, at her home near Willow Springs, Missouri. She was a daughter of John A. and Johanneh Koppler. Married Franz Meinecke in October, 1879, and to them were born 1 son and 7 daughters. Her husband and son preceded her in death. Surviving are her daughters: Mrs. Clara Winegar, Mrs. Emma Winegar, Mrs. Paul Spradlin, Mrs. Bertha Powell, Mrs. Tony Nelson, Mrs. Julia Nelson, and Mrs. Lucy Brooner; 1 sister, Mrs. Kate Gard. With her husband she joined the church in 1891, and they were instrumental in establishing the latter-day work in their community; one of her greatest joys was to care for the missionaries. Funeral services from her home, Elder G. A. Davis, of Thayer, Missouri, conducting. Interment near Willow Springs.

RENIER.—Victor Joseph b. June 26, 1875, at Brussels, Wisconsin. D. January 22, 1937, at Appleton, Wisconsin. Married Miss Ida Renier in July, 1897, at Green Bay, Wisconsin. Surviving are his wife, Ida, and 2 adopted children: Mrs. H. F. Pratt, of Chicago, and Raymond R. Renier, of Appleton; 1 brother, John, of Fields Landing, California. United with the church August 19, 1934, at Appleton. The baptismal and funeral services were conducted by Elder W. W. Hield, of Green Bay. Interment was in Highland Memorial Park Cemetery, Appleton.

CHURCH DIRECTORY

List your church in this column. Rates: Per year $3.25 per line. Six months $2.00 per line. Cash in advance. Regular style only.

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NEW HAVEN: 19 Elm Street, C. C. Sears, Pastor. Phone 4-0929W. 3-37

Missouri
INDEPENDENCE: Stone Church, River Blvd. at Lexington, Arthur Oakman, Pastor. Phone 5700. 11-36
CAMERON: North Main St., Emery E. Jennings, Pastor. 9-37

Michigan
DETROIT: Central Church, 5858 4th Ave., Blair Jensen, Pastor, MA 5537. 7-37

New York
BROOKLYN: Schenectady Ave., at Park Place. I. R. T. subway to Uthica Ave. 6-37

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SAULT STE. MARIE: 239 Gloucester, G. A. Edwards, Pastor. 7-37

Rhode Island
PROVIDENCE: 163 Bellevue Ave., Geo. F. Robley, Pastor. Phone WE-1316R. 7-37

Texas
DALLAS: Third at Dallas St. Phone 9-3644. 12-36

Wisconsin
MADISON: 221 Jackson St. Robert H. Brigham, Pastor. Phone F. 3575J. 12-36

THE INSPIRED VERSION

(Continued from page 174.)

If Joseph Smith did not finish or complete the work of translating the Scriptures, if he did not receive the Scriptures in full, then that part of them which is published in the *Pearl of Great Price,* was done in violation of the commandments of God, for the Lord plainly told the Prophet Joseph that he was not to teach them *until* he had received them *in full.* No, he was not even permitted to publish them until he had finished the whole Bible. Then they were to go to the world together, all in one volume. (See *Doctrine and Covenants* 42: 15. Utah Edition 42: 57. Also the *Millennial Star,* volume 14, page 422.)

The chief reason why the leaders of the Utah Church have said and continue to say that Joseph the Prophet did not finish the Inspired Version, and that he intended to go over it again, is that they know that the promises God made concerning it have been and are being fulfilled through the Reorganized Church, which proves that said church is the true church in succession. (See *Doctrine and Covenants* 42: 56-60.)

CLASSIFIED ADS

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SMALL GROWING BUSINESS with or without building. $1,000 will handle both. Several good farms, suburban and city residences. M. H. Siegfried, Independence, Mo. Phone 915. 6-2t

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FOR SALE—47-acre Osage Valley farm. Improved, 37 acres cultivation. Fruit, nuts. Three-fourths mile village, schools, churches. P. O. Box 29, Taberville, Missouri. 6-2t

WANTED—A permanent L. D. S. home for a boy 10 years of age. He is clean, healthy and intelligent. Comes highly recommended by school superintendent and Missouri state child welfare service. If interested write Presiding Bishopric, Auditorium, Independence, Missouri, or Far West Stake Bishopric, 513 Ballinger Bldg., St. Joseph, Missouri. 6-3t

WANTED to contact some member of the priesthood who has had presiding experience and who would be interested in the possibility of moving to a small group in Far West Stake. It is probable the following business opportunities may be open to the right family: Hardware store, small shoe and harness repair shop, drug store with fountain facilities, feed mill in connection with grain elevator, a rural mail carrier (by transfer), rental of farm. Please correspond with us if interested. Far West Stake Bishopric, 513 Ballinger Building, Saint Joseph, Missouri. 6-2t

PRIEST, with Master's Degree in Vocation and twelve years teaching experience wishes to teach, superintend, work or buy in place where strong branch exists. Address Herald "Teacher." 6-4t

FOR SALE—Six-room cottage on pavement at 409 E. 5th Street, Cameron, Missouri. Close in. Near L. D. S. Church. $900. Terms. Alfreda Smith, Winterset, Iowa. 1t-1-2-3

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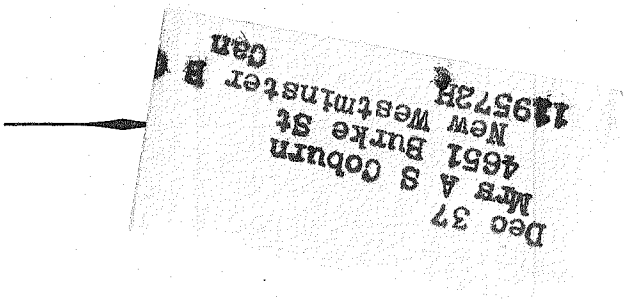

The 1936 Balance Sheet

An Official Communication from the Presiding Bishopric, together with a financial statement for the year 1936, showing the excellent record of financial progress made on the Debt Reduction Program.

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Volume 84 February 13, 1937 Number 7

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THE SAINTS' HERALD

February 13, 1937

Volume 84 Number 7

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Today's Question

What you spent is not important. What did you save?

What Truth Does

We are all familiar with the statement from the Scriptures: "Ye shall know the truth, and the truth shall make you free."

Henry C. Link, in *The Return to Religion,* quotes Aldous Huxley's witty variant of this saying: "Ye shall know the truth, and the truth shall make you mad!"

Jesus had the same thing in mind when he told Saul, "It is hard for thee to kick against the pricks." And Paul later described the same condition when he wrote to Timothy about the people who "will not endure sound doctrine."

There are people in the world who would rather *tell* the truth about somebody else than *hear* it about themselves.

Grace

Something different for a church banquet is the practice of *singing* the grace, thus permitting all present to participate. At a recent meeting of the Men's Club of Independence the following, sung to the very beautiful tune, "Sun of My Soul," was used:

For food and health and happy days,
Accept our gratitude and praise;
In serving others, Lord, may we
Repay our debt of love to Thee.
Amen.

The effect of such a grace is very fine.

The Litter-ary Life

When we asked the Press Room Proletarian to write an article, he complained that there is no place in the printed record to indicate gestures of the hands and expressions of the face. Without these, he feared, his article would lack emphasis.

At first he thought he could get all he had to say on a postcard, and still have space left. But one day while he was working on the idea it exploded in his face, and now he is wondering whether he can condense it into a book.

"The trouble with a job like this," he says, "is that it keeps expanding until it becomes so big that you get discouraged and quit!"

Many a good project fails through taking in too much territory. It is better to carry through a little plan you can handle, and succeed, than to try one beyond your strength, and fail.

Mystery

Excitement reigns in the winter colony. Pigeon has disappeared. This jeopardizes our column; we may have to run advertising, quotations, or almost anything here.

When last seen Pigeon was with a pair of rough looking birds, strangers at the local airport. At the same time a thin sinister alley cat was sneaking towards him. Friends at his usual loafing places are glad to be free of his strutting and boasting, but say if he is dead they would like to see the corpse. One member of the colony is not excited: Pigeonette remains calm.

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Editorial

The Report of the Bishopric

Elsewhere in this issue of the *Herald* will be found a very encouraging report from the Presiding Bishopric. We commend this report to the careful scrutiny of all interested in the welfare of the Kingdom.

No person who has looked on from the sidelines during this past year can genuinely appreciate this report. Everyone who has contributed according to his opportunities will see here more than an accumulation of figures, and will know what we mean when we say that the splendid success here reported has been won by widespread devotion and innumerable personal sacrifices.

When the last General Conference adopted the debt reduction program the task looked big; almost too big. As we perfected our plans, and broke down the total task into its component parts, it looked staggering. But here we are after a special effort of six months with all operations within the budget and with nearly $150,000 available from income for debt reduction.

The thanks of the whole church should go to the Bishopric for their splendid and unfaltering leadership in this part of our program. And we feel sure that the brethren of the Bishopric will be the first to say, "Thank the local and general administrative officers, the great body of the priesthood, and the Saints everywhere. Without their loyal support this would have been impossible."

Much remains to be done. The remaining debt must be quickly eliminated. The missionary work of the church must be augmented. The work of the Kingdom must go on apace. But what we have already done will strengthen us for what we must yet do. "Hitherto hath the Lord helped us." "Thanks be to God, who giveth us the victory."

F. M. S.

—●—

Some people are unhappy because there are no new continents to explore, no new lands to conquer. Yet the greatest adventures are ahead, not behind us. Our little world is pretty well charted and known, but there is an unexplored universe opening its vast reaches to our telescopes; what is yet to be learned in the fields of chemistry and physics is a million times greater than what we know. The explorations of the future will not be in ships or sleds, or on mountain peaks, but in the shops and laboratories, and in the society of the world.

Support the Christmas Offering

Elsewhere in this issue there appears a "forecast" of the "Christmas Offering for 1937" by C. B. Woodstock. To this endeavor the First Presidency desires to give both official and editorial endorsement.

The splendid response in Christmas offerings for 1936 is most commendable and is certainly in line with the needs of the church and the increased devotion of the Saints. Much credit goes to Brother Woodstock for his painstaking promotion of this project throughout the year.

The raising of the Christmas offering is a church school project and rightly so. Religious educators have been slow to appreciate the fact that we learn best in the midst of the process of living. The church needs money, but not half so badly as it needs those qualities of character that may be developed in growing persons through purposeful and sacrificial sharing in a common cause. Our children and young people especially need and will profit by this experience.

Promotion of the Christmas offering project as has been outlined means, therefore, not only a splendid addition to the income of the church but the development of certain wonderful by-products in the form of character development. May it not be that here, as frequently happens, the by-products will transcend in importance our original goals.

We urge administrative officers in stakes, districts and branches to so organize their forces that the Christmas offering may be given sustained and consistent emphasis throughout the year.

F. M. McD.

—●—

A Busy Minister

Following is a digest of a report coming from a local worker covering a six months' period. The report is from Brother Benson Belrose, president of the Owen Sound Branch and vice president of that district. His report covers such a variety of activities that it should be interesting as indicating what members of the local priesthood can do when they have a little time and give their thought to the work. Brother Belrose is employed during the week and so this represents work done at spare times. This is the report:

Preached 20 times; had charge of 5 prayer services; taught Bible class in Sunday school 10 times; attended young people's meeting and taught a class 15 times; in

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charge sacrament meeting 5 times; administered to sick 8 times; blessed 3 children; spoke at the down-town Bible class, for various denominations, 2 times; preached one funeral sermon; solemnized two weddings; attended 4 entertainments; other meetings attended 51; preached to the United Church congregation once; preached once on the Saugeen Indian Reservation; read the New Testament through once and the *Doctrine and Covenants* to Section 60.

These are the periodicals coming to his home:

Saints' Herald; Stepping Stones; Family Herald, (a general purpose paper); McCall's Magazine; McLean's Magazine; Digest World News Magazine; Toronto Star Weekly; Toronto Star Daily; Owen Sound Sun Time; Priesthood Journal, together with other papers and tracts issued by the church.

E. A. S.

Easter Program Material

Easter Program Suggestions for 1937, the second of the Special Day Program Series, prepared for the Children's Division by Fern Weedmark and Mildred Goodfellow, is now ready for mailing from the Department of Religious Education. It contains a recommended source list of Easter music, plays, stories, pictures and programs, with plans for two Easter worship services and other selected materials. A copy will be found very helpful in preparing for the Easter service, March 28. Price 10c.

The Triumph of Easter, a pageant by Winifred Douglas Stiegel. This is a beautiful story, told in recitation and song with a chorus. It may use few or several characters, and the costuming may be as simple or elaborate as time and material warrant. It was published in *Department Journal,* March, 1929. Price 10c.

Order from Department of Religious Education, Auditorium, Independence, Missouri.

Is There a Fire in Your Heart?

What a dark, cold, ugly, cheerless hole-in-the-wall a fireplace is when there is no fire in it. This is being written at home in the living room, and I've been too lazy to start a fire. What magic burning logs would work in that cold fireplace! They would transform the fireplace into a thing of radiant beauty and good cheer.

Many people have personalities like a fireplace without a fire. They are cold, severe, unemotional. Their personal atmosphere is so chilly it makes us shiver. They repel us. We are attracted to those people in whose hearts there burns the fire of kindness, good will, cheerfulness and brotherly love. They draw us to them as does the glowing warmth of an open fire.—*The Friendly Adventurer.*

Zion's Christian Legion, Attention!

All money obtained at the recent President Smith Birthday Parties held by the various companies of the Legions should be forwarded to E. C. Evans, 23 Elmwood Ave., N. W., Grand Rapids, Michigan. All companies in Canada should forward their money to Clyde Gilbert, Windsor, Ontario. These funds should be kept separate and reported separately—they must not be reported as dues.

BLANCHE ENGLE, *Secretary,*
Zion's Christian Legion.

Warning - - Bad Checks

Saints on the west coast have been victimized by a young man apparently in his middle twenties, who is evidently acquainted with numerous church officials and who uses this acquaintance to persuade church members to cash worthless checks. Five checks which have been reported to the office recently amount to about fifty-five dollars.

This young man is reported to be about five feet, nine and one-half inches tall, with dark, bushy hair, a swarthy complexion, and a noticeably up-turned nose.

We have no assurance of his stay on the west coast so advise the Saints in adjacent territory to be careful about extending credit.

THE FIRST PRESIDENCY,
By F. M. S.

President Smith Recovers

The prayers of the Saints on behalf of President Frederick M. Smith—plus the skillful application of various light waves in the treatment of a condition which can best be described as a neurosis of rare occurrence in certain facial muscles—have produced a steady return toward his normal state of good health. He is now ready to leave us—enriched spiritually by his ministrations in our branch, for Brother Smith has completed the cycle of service. He came to receive of the physician's skill and in return he himself gave of his own strength and knowledge and faith.

Probably of greater import and distinct future possibilities were the contacts he made outside of the church—among men and women of affairs and consequence—before several groups of whom he has brought our social philosophy.

PHILADELPHIA BRANCH.

Time is the touchstone that proves the character of men.—Menander.

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OFFICIAL

The 1936 Balance Sheet

Debt Reduction

The church undoubtedly will find the balance sheet of December 31, 1936, published herewith, especially gratifying, because it shows a debt reduction during the year of $263,933.80. In addition to this amount, liabilities of other church institutions have been reduced $16,357.05, making a total reduction of debt of the General Church and its institutions (exclusive of Houses of Worship indebtedness) of $280,290.85. This reduction occurred to a great extent since the Debt Payment Plan was started last June. We did not expect so much progress in six months, but are all the happier at the result.

Of the above payment, $120,000 was accomplished by liquidation of certain assets and discounts secured on certain obligations; the balance from excess cash income over the operating budget.

Bank debt carried in behalf of the Sanitarium has been paid in full, and the church owes nothing to banks; Auditorium bonds have been reduced $49,500. Other changes, including an increase in net worth, will be noted by a glance at the balance sheet itself.

Income for the Year

Income for the year amounted to $404,216.09, an increase of $124,390.20, or 44%, over 1935. The improvement from June onward was substantial, each month's total exceeding that of the same month in 1935 by from 30% to 96%. Expenses have been kept within the budget adopted for the year.

Of course, the improvement referred to reflected a marked economic change for the better in a great many localities. It also registered, perhaps even more, the widespread response made by our people to the Plan, the heart of which is to "Keep the Law." Approval of the Debt Payment Plan has been expressed in every quarter, but happily this approval has been not "in word only," as the above results attest.

Liquidation of Assets

When the Plan was initiated we stated that the total debt to pay from tithes and offerings was $1,239,907.48, and from liquidation of assets, not essential to our church program, $266,830.98. During the year we found it advantageous to discharge from income, some of the mortgages included among the liabilities to be discharged from liquidation of assets.

The amount of indebtedness it is now estimated may be retired through liquidation is $233,631.78 and the position at the end of 1936 is here shown in comparison with the situation a year ago:

	Dec. 31, 1935	Dec. 31, 1936
Total church and institutions debt	$1,506,738.46	$1,226,447.61
Total payable by property liquidations	266,830.98	233,631.78
Balance payable by tithes and offerings	$1,239,907.48	$ 992,815.83

This shows the balance payable from income to be now slightly under the million dollar mark.

Progress on Principal Items

As an additional aid to an understanding of our progress, we show below how the $1,239,907.48 stood when the Plan was started last June and how the respective items stand at the year's close:

	Dec. 31, 1935	Dec. 31, 1936
1. Mortgages Payable:		
Auditorium	$ 304,000.00	$254,500.00
Graceland Foundation	109,300.00	109,300.00
2. Notes Payable to Members	325,600.00	318,870.60
3. General Church Bonds	300,000.00	249,000.00
4. Miscellaneous	201,007.48	61,145.23
Total	$1,239,907.48	$992,815.83

A Word of Appreciation

In the sense that the workers and members made their individual records because they love the church and wish to obey its law, thanks from us are superfluous. However, it is entirely fitting to say that the support given the church in this effort has been united and often marked by a sacrificial loyalty that has moved our hearts. We feel sincerely grateful to each member, each local and general officer, for the part he has played.

Facing Our Task

We trust this report will be an inspiration to every member of the church as we push forward together toward the goal of 1937. Hard work will be necessary, and already some of our people have been adversely affected by industrial and natural calamities. Notwithstanding, if the same united sacrificial spirit continues, each one striving to make his own contribution for the year complete, we shall succeed.

The Presiding Bishopric,
By L. F. P. Curry.

How little we pay our way in life! Although we have our purses continually in our hand, the better part of service goes still unrewarded.—R. L. Stevenson.

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Christmas Offering in 1937

By C. B. Woodstock

On the advice of the Presiding Bishopric the Christmas offering goal for the church in 1937 has been set at $35,000. This amount may be reached with comparative ease if we unite our energies and work with a will to achieve the common goal. In 1936 the total Christmas offering was $26,098.54. This was an increase of $6,181.59 over the offering in 1935, and well over a thousand dollars in excess of the goal set for the year 1936. Without question this sum represents the personal self-denial and devotion of a great portion of the membership of the church.

A Church School Project

The Christmas offering is gathered chiefly through the church schools and thus becomes an educational project in sacrificial giving. The vast sum is given throughout the year in small amounts by thousands of individuals who are learning to deny self and to give to the Cause of the Master, that the Work for which He gave all may still be carried forward. While the funds of the church are increased by these many thousands of dollars, the personal returns in spiritual satisfaction and growth cannot be measured this side of eternity.

An Ideal Offering

The Christmas offering is an ideal offering given impersonally and unselfishly in a spirit of love and devotion. It is given from the nine-tenths of our "increase" after the tithe has been paid, from funds we might have spent for ourselves; or perhaps in many cases, there is actual self-denial of some things really needed, that our gift may go with others to help carry forward the Master's work. It is this self-denial that sanctifies our gift.

Use of the Christmas Offering Money

The Presiding Bishopric are giving special emphasis to the Christmas offering as a major offering of the church. While the normal income of the church comes through the regular channels of tithing and offerings, the addition of $35,000 to the income of the church through this special sacrifice offering adds that much to the funds available for missionary work and to carry forward the program of the church.

A Christmas Offering Poster

This week there is going out to every church school in the United States and Canada, some seven hundred fifty of them, a new Christmas offering poster of the "thermometer" type for use in keeping the offering interestingly before the membership. It is the suggestion of the Presiding Bishopric that branch goals be set at not less than $1.00 per member, although each group may set its own goal. The pastor, the Bishop's solicitor, and the church school director are asked to appoint a Christmas offering supervisor to carry the project through the year. An aggressive campaign should be launched early in the year and every individual encouraged to share in the project. Family, class, and group goals may well be set. If desired goals are to be reached by the end of the year, consistent progress must be made each month. Then in December a special check-up may be made at Christmas time to reach or exceed the goal.

If we are to increase our offering from $26,000 to $35,000, everywhere there must be an increase of at least two-fifths over the offering of last year. That is, if the branch goal was $50 last year, it should be $70 in 1937. If it was $100 in 1936 it should be $140 in 1937. Those of us who gave last year will need to increase our offering in 1937. By all means those who have not given previously should be sought out and encouraged to give in 1937.

To keep the membership informed of the progress of the Christmas offering, a monthly statement will be found in the *Herald,* showing the total offering up to the 25th of the previous month as shown on the books of the Presiding Bishop's office.

Later in the year, as branches reach their goal, if the fact is reported to the department of religious education, a list of such branches will be published in the *Herald* that we may rejoice together in the achievement.

Correction

We wish to call attention to an error in spelling which occurred twice in the Question Time of February 6. The letter from Brother A. B. Phillips, author of Question Time, will explain the correction:

In Question Time for February 6, 1937, appears my quotation from the Emphatic Diaglott, interlinear translation. In the next paragraph following quotations from this and other versions, I mention the interlinear rendering again.

In the printed *Herald* copy it is changed so as to read "interliner" in both places. This error, being repeated, is quite likely to cause those well versed in the use of the term to conclude that I am either careless or ignorant in the matter.

Had the word not been changed in both places, I would not now mention it. But for the reasons named, and because others not well informed may thereby be misled as to the term, I feel that a correction should be inserted in the *Herald* at as early a date as may be practicable.

Fraternally yours,
A. B. Phillips.

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Exhibit "A"

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Comparative Balance Sheets

General, Auditorium, Graceland Endowment, Land & Inheritance and Temple Funds

ASSETS	December 31, 1935		December 31, 1936	
REAL ESTATE:				
Auditorium (Cost)	$692,490.87		$693,297.81	
Saints' Home—Lamoni—(Buildings Depreciated)	63,710.49		62,610.68	
Other Properties—(Buildings Depreciated)	965,115.68		921,689.54	
		$1,721,317.04		$1,677,598.03
FURNITURE, EQUIPMENT, LIBRARIES, Etc.—(Depreciated)		23,827.18		23,162.37
INVENTORIES, LIVESTOCK, FEED, Etc.		6,601.25		6,370.65
STOCKS, Etc.—(Less allowance for losses)		3,543.48		2,566.08
ACCOUNTS AND NOTES RECEIVABLE—(Less allowance for losses)		112,635.29		76,210.81
NOTE RECEIVABLE—Independence Sanitarium and Hospital		75,000.00		75,000.00
CASH IN BANKS AND IN HANDS OF BISHOPS AND AGENTS		71,695.01		62,233.98
DEFERRED CHARGES—Ministerial Student Advances		1,026.76		726.76
Total Assets		**$2,015,646.01**		**$1,923,868.68**
LIABILITIES AND NET WORTH				
MORTGAGES PAYABLE:				
On Auditorium	$304,000.00		$254,500.00	
On Saints' Home	11,000.00		11,000.00	
On Other Real Estate	266,508.61		201,653.85	
		$ 581,508.61		$ 467,153.85
NOTES AND ACCOUNTS PAYABLE:				
Note Payable to Bank—For Independence Sanitarium and Hospital	$ 60,112.00		$ —	
Bonds Payable—General	299,875.00		247,300.00	
Notes and Accounts to Individuals	262,795.13		256,907.61	
Notes and Accounts to Branches, Districts, Institutions, etc.	74,758.59		73,920.30	
Family Allowances	56,616.95		37,027.77	
Accrued Taxes	9,265.60		500.00	
Consecration Agreements	14,434.02		14,774.02	
		777,857.29		630,429.70
DEFERRED INCOME		3,799.68		1,648.23
Total Liabilities		$1,363,165.58		$1,099,231.78
NET WORTH		652,480.43		824,636.90
Total Liabilities and Net Worth		**$2,015,646.01**		**$1,923,868.68**

February 3, 1937:—Having continued my audit of the books of account of the Presiding Bishop, L. F. P. Curry, to cover the operations of the calendar year 1936, I hereby certify that this balance sheet, Exhibit "A," and the accompanying Income and Expense Statement, Exhibit "B," are in agreement with the books and, in my opinion, represent the true financial positions of the combined funds at the dates indicated and the true results of operations for the year 1936, subject to contingent liabilities and analyses and explanations to appear in the audit report to the next General Conference.

AMOS E. ALLEN, Church Auditor.

Exhibit "B"

Statement of Income and Expenses for the Year Ending December 31, 1936

				Appropriation
TITHES AND GENERAL OFFERINGS:				
Tithes		$306,901.27		
Surplus		141.11		
Offering		38,668.81		
Oblation		28,222.59		
Christmas Offering		26,098.54		
Offering for Saints' Home		5.50		
Bequests		2,637.49		
		$402,675.31		
General Conference Income—Net		1,540.78		
Total Tithes and General Offerings			$404,216.09	
GENERAL EXPENSES:				
Ministerial-Active				
Family Allowances		79,902.70		86,000.00
Elders' Expenses	$49,609.56			
Less Offerings from Saints and Friends	23,921.52	25,688.04		21,000.00
Total Ministerial-Active		$105,590.74		$107,000.00
Ministerial-Inactive-Family Allowances		46,902.74		48,000.00
Total Ministerial		$152,493.48		$155,000.00
Payments on Consecration Contracts		5,388.68		5,000.00
Benevolences:				
Saints' Home Operating Expenses	$ 6,976.22			
Individual Aid	7,514.10			
Total Benevolences		14,490.32		15,000.00
Appropriations for Graceland College		13,000.00		13,000.00
Kirtland Temple Repair Expenses		304.18		—
Administrative Expenses:				
General	$23,044.65			23,600.00
Stakes and Districts	7,104.32			6,100.00
Foreign Missions	2,529.46			2,000.00
Total Administrative Expenses		32,678.43		
Total Expenses (Excluding Interest and Real Estate)		$218,355.09		$219,700.00
Interest:				
Paid:				
On Auditorium Bonds	$ 9,017.05			
On General Bonds	7,483.64			
On Notes Payable	13,289.23			
On Graceland Stewardship Endowment Fund	11,669.89			
	$41,459.81			
Less—Interest Received	1,207.00			
Net Interest Expense		40,252.81		44,200.00
Excess of Real Estate Interest and Expenses over Rental Income		2,164.64		12,000.00
Total Expenses			260,772.54	$275,900.00
EXCESS OF INCOME OVER EXPENSES			**$143,443.55**	

Witnesses for Jesus

III. The Testimony of the Apostles

(Radio sermon by President Elbert A. Smith, January 17, 1937.)

Most historic events are established by the testimony of witnesses. Their testimony is preserved in writing or through tradition. Jesus did not leave himself without witness. To the testimony of the prophets who foretold his coming is added the testimony of his especial apostolic witnesses chosen to testify of him. These include the men who actually lived and worked with him and those to whom he revealed himself miraculously in after years. In the latter class was Paul whose miraculous conversion changed him from a fanatical, creed-bound, bigoted hater of Christianity to one of its greatest defenders and witnesses. Paul wrote: "And last of all he was seen of me also, as of one born out of due time." (1 Corinthians 15: 8.)

These especial witnesses bore record of his birth, his life, his teachings, and finally his resurrection. They were humble men, for the most part, without wealth or worldly influence or station. Of them Paul wrote:

> For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.

It is in itself a miracle that the testimony of these men should have been preserved and carried to all lands in every language all down the centuries, "borne on the wings of a hundred translations."

Without power of the press, without benefit of radio, without stenographers or publicity agents or ministers of propaganda, without money or influence, Jesus, the Carpenter's son, preached in lonely places in a little subjugated province of Rome to a despised race; men of no consequence recorded his deeds and his words, and some power drew the attention of the whole world to their testimony. He said he had a world message. "Go teach all nations," he said to these men. And despite the handicaps noted he made the whole world hear his message through the testimony of these selected witnesses.

The apostles who bore this testimony were living witnesses. Of their testimony they said:

> That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.—1 John 1: 1.

> Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word.—Luke 1: 1, 2.

No part of the testimony of these witnesses is more vital or convincing than their testimony concerning the resurrection of Jesus. And that after all is the very essence of their message: That he did have power over life and death. That he did rise again triumphant and become the first fruits of them that slept, the hope of life and immortality for the whole human race. He did, as Paul affirms, bring life and immortality to light.



WITNESSES FOR JESUS

"To the testimony of the prophets who foresaw his coming is added the testimony of his especial apostolic witnesses chosen to testify of him."

As Apostle Edwards has said, no historic fact is more clearly established by human testimony than the resurrection of Jesus. These men knew him well, they had been with him day and night for approximately three years. Some of them probably

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had known him much longer than that. They knew every line of his face, every tone of his voice, every gesture, every posture. We know our intimate friends when we see them, even at a distance. These men who talked face to face with Christ after his resurrection, who ate with him, touched his person, listened to his counsel and commandments, could not have been mistaken. They saw him repeatedly, as did others. (As many as five hundred saw him at one time.) Their testimony was written down and sent abroad while they yet lived.

Thus we have in the Scriptures these witnesses for Jesus. The three books of the church are agreed in their testimony. The Bible contains the testimony that we have just quoted. The *Book of Mormon* affirms its mission to be, "The convincing of Jew and Gentile that Jesus is the Christ." And it contains the testimony of those special witnesses who met Christ on this continent after his resurrection.

The Book of *Doctrine and Covenants,* the third in this trio of books, contains the testimony of other apostles of a later era, modern apostles, who became especial witnesses for Jesus. Perhaps no other literature of our times contains anything to compare with the testimony that I shall now read, as it is set forth in the seventy-sixth section of the Book of *Doctrine and Covenants:*

> We, Joseph Smith, Jr., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God: even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision. . . . And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.—*Doctrine and Covenants* 76: 3.

Next Sunday we shall continue on this theme, *"Witnesses for Jesus."*

Men are conservatives when they are least vigorous, or when they are most luxurious. They are conservatives after dinner, or before taking their rest; when they are sick, or aged: in the morning, or when their intellect or their conscience has been aroused; when they hear music, or when they read poetry, they are radicals.—Emerson, in *"New England Reformers."*

Growth of Character

By C. J. Lant

In Hawaii we saw men and women planting pineapple sprouts, after which they covered them with long rolls of paper, in order to keep the direct rays of the sun off the plants until they could take root and start to grow, afterwards to be watered and cultivated, producing the finest pineapple in the world.

In Japan we saw horticulturists working with trees, stunting their growth in order that they could be kept in small pots. Sometimes what might have been a giant of the forest was dwarfed to less than two feet in height. As we watched them we learned that they were cutting off all buds and main shoots as well as tap roots, and generally starving the plant until it could not grow to its proper size.

In California we saw trees and other shrubs that only had surface rooting—the entire root formation of the plant spreading out just a few feet under the surface of the ground—only to be blown over in a heavy wind; while others that have been properly cultivated, sent their main roots deep into the soil and became a blessing to mankind.

In the church we have seen young parents, as they tenderly passed their babies into the arms of the elders to be blessed. We have watched them through the church school into manhood, being grounded in the faith of their fathers. How fortunate are they who have had such a blessing and such a privilege. We should be able to expect much from them. But there is the youth who has not had this opportunity, and perhaps has heard for the first time about Christ or God and the church in a mission some place. Instead of a life being spent with parents in church services, where they grow from that first blessing, into a knowledge and an understanding of the laws of love and sacrifice, they have come up under an environment of debauchery and sin.

It would seem, according to John 10: 1-5, (which shows us the door of entrance into the fold) that after baptism the adult who has found the error of the old paths in which he or she had been following, and has asked for admission in this manner, should be protected from the full scorching heat of the sun, as in the case of the pineapples. And, as the trees were stunted by the horticulturist in Japan, so some have been stunted in the growth of the soul; they have been robbed of an early foundation in the church. Let us give the convert an opportunity to allow the roots to become deep seated in the soil, before we begin to expect to see any buds of promise, or the fruits of the Spirit which indicate growth in the kingdom of God.

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"The Choice Seer"

By Elder A. W. Whiting

The greatest event in the history of Christianity, since the coming of Jesus Christ, took place in the life and work of Joseph Smith, the prophet of the nineteenth century. The multitudes of earth thus far have failed to appreciate this great man, and see no connection between him and the prophecies of God found in the Scripture. But those who know the Scripture and the work done by Joseph Smith are made to know that he is the "choice seer" who was to be raised up in the latter day.

The Inspired Version tells us in Genesis 50: 27-33 of a promise made to Joseph who was sold into Egypt, concerning his seed which would be on the earth in the latter day, telling him as follows: "Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of thy loins." (Verse 27.) In verse 29 we are told that this seer would be great like unto Moses, and in verse 33 we find this, "and they that seek to destroy him shall be confounded; . . . and his name shall be called Joseph, and it shall be after the name of his father; . . ."

Here are five points of identification: 1. He is to be of the seed of Joseph of Egypt. 2. He is to be esteemed highly among his brethren. 3. His enemies are to be confounded. 4. His name is to be Joseph, and it shall be after the name of his father, and 5. He is to be great like unto Moses. What a clear picture this is of Joseph Smith, the Martyr.

Joseph Smith was of the seed of Joseph through Ephraim. He was not a Gentile, for he came down from Abraham, Isaac and Jacob, through Joseph and Ephraim. He was a descendant by lineage according to the flesh. *Doctrine and Covenants,* section 84: 3, says, "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God": This statement was given to a number among whom was Joseph Smith.

Joseph Smith was and is and ever will be esteemed among his brethren. The majority of those who have accepted him are of Ephraim, hence of his brethren. Only a few according to their patriarchal blessings are called Gentiles. In section 100: 3 of the *Doctrine and Covenants* the Lord in speaking to the church which had been driven out of Independence, says, "for ye are the children of Israel, and of the seed of Abraham; . . ." To his brethren Joseph Smith is a prophet of God, the "Choice Seer." He is esteemed highly.

Anyone who has read *Mother Smith's History* or who is familiar with the life of Joseph Smith, knows that times, almost without number, his enemies were confounded. He was arrested many, many times and his enemies tried to convict him, but every single time the enemies were confounded and were not able to prove Joseph Smith guilty of the charges. From the beginning of his ministry men tried to destroy and to kill him, but they were confounded and Joseph Smith's life was spared until he had finished the work God gave him to do.

"And his name shall be called Joseph, and it shall be after the name of his father." I need only to mention this for all who have any acquaintance with Joseph Smith know that he was named after his father.

In the *Book of Mormon,* 2 Nephi, chapter 2, Lehi quotes the same prophecy I have already referred to in Genesis 50, emphasizing the fact that this "choice seer" would be raised up out of the fruit of the loins of Joseph of Egypt. And then this Lehi in blessing his own son Joseph said that because of this choice seer the remnant of Joseph, the son of Lehi, would be blessed. Lehi does not say that this seer would be raised up *from* the seed of Joseph of Lehi, but that he would be raised up *among* them. Note the language, page 90, paragraphs 46, 47, "And there shall raise up one mighty among them, who shall do much good both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren."

The following points we want to note: 1. This choice seer would be of the seed of Joseph of Egypt, an Ephraimite; not of Joseph of Lehi, a Manassehite. 2. He was to be raised up "mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith." 3. The seer is to bring the Lamanites, the seed of Joseph of Lehi, spoken of as "the branch" to a knowledge of the covenants of God made with Joseph's father Jacob. 4. This seer was to be great like unto Moses.

Already I have shown that Joseph Smith was of the seed of Joseph through Ephraim as both the *Book of Mormon* and the Bible says he will be. From the *Doctrine and Covenants* 108: 6 we find that the word of God in the latter day is to be in the hands of Ephraim, not in the hands of Manasseh. The Lord in speaking of those in the north

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countries says they will come, "And they shall bring forth their rich treasure unto the children of Ephraim my servants. . . . And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim, . . ." The Lord makes it plain that his servants are of Ephraim.

Certainly Joseph Smith was raised up mighty and strong among the seed of Joseph of Lehi, and did much good, both in word and in deed among them. And his words and his deeds are still going among them and will continue to do so for generations to come doing much good among them. He did bring "the branch," the Lamanites, to a knowledge of the covenants God made with Joseph's father Jacob. He gave them their own history, a record of their fathers which contained the covenants which God gave to his people. The *Book of Mormon* came forth, was translated, preserved, and was preached by power. Joseph Smith himself went among the Lamanites; he preached to them; he presented them with the *Book of Mormon.* He was received by them as a great man. According to *Church History,* volume 2, page 541, at one time "about one hundred chiefs and braves . . . with their families" came to see Joseph Smith and there he "instructed them in many things which the Lord had revealed unto me concerning their fathers, and the promises that were made concerning them in the *Book of Mormon.* . . ." and in reply one of the chiefs among other things said, "I believe you are a great and good man. . . . We intend to quit fighting, and follow the good talk you gave us." Other leading men of the church went among the Indians carrying forward the work started by Joseph Smith to the blessing of many people, and the end is not yet, for the word shall go forth until all that God has decreed shall be fulfilled. The work which Joseph Smith restored to earth has done and will do more for the salvation of souls than the works of any other man that ever lived, save Jesus only.

Both Lehi and Joseph of Egypt declared that this seer would be "great like unto Moses." By only a brief comparison of the work of Moses with the work of Joseph Smith, one can see clearly that Joseph Smith, not only measured up to, but excelled Moses in his work.

Moses was sent to a group of slaves who were in bondage in Egypt. He did a great work in leading them out of Egypt, but he left them in the wilderness. He gave them the law of Moses, but he did not give them the law of God. John 1: 17, 18, Inspired Version, says: "For the law was given through Moses, but life and truth came through Jesus Christ. For the law was after a carnal commandment, to the administration of death; but the gospel was after the power of an endless life, through Jesus Christ, . . ."

Joseph Smith came, not to one class or group of down-trodden people; he was a prophet to the whole world. His message is to all people. Through him the gospel of Jesus Christ was restored to earth which is "Life and Truth, the power of an endless life." Through Joseph Smith was given the plan of the establishing of the kingdom of God which will be the crowning achievement of the ages. In spite of all the fine things Moses did, the works of Joseph Smith excel by far the "carnal commands, to the administration of death" left by Moses. And when Moses left the earth he took the Melchisedec priesthood with him. Before Joseph Smith left the earth he had established forever this Holy Priesthood of God.

And as we have said above, the work restored by Joseph Smith is still going forward. The work of Moses has been done away. The work of Joseph Smith will continue until all that has been prophesied concerning this man will be fulfilled. He was made strong while he yet lived on the earth, but with the passing of time his strength has increased, and year by year he is held in higher esteem by his brethren. Even to this day his enemies, those who would attack the work of this great man, are still being confounded. The work established by Joseph Smith from the very beginning confounded false doctrines and continues to do so today. They cannot stand against it. The Restoration movement is to establish the restoration of Israel. That work has been and now is in progress, and will be fully accomplished in the due time of the Lord.

Therefore, we are made bold in declaring to the world today that Joseph Smith is the "choice seer" spoken of in prophecy, and we are grateful to know that we can still preach with confidence what the ministers of this church have been preaching for over one hundred years. Let us appreciate this great prophet and prove true to the work he was instrumental in establishing.



Our religious experience must be our own, and it can never be standardized, but it may easily be one-sided, less comprehensive and less true than it might be, if it is not stimulated and enriched by contact with the experience of others, and if we forget that we are compassed about by a great cloud of witnesses.—David Yellowlees, in *Psychology's Defense of the Faith.*

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The Garden of Eden

By Abel Hall

In an issue of the *Saints' Herald* some time ago under the heading of "Question Time," appeared the oft repeated question relative to the Garden of Eden and its location, and the answer to the query caused me to determine to sit down and set out in type a few of my views on this subject which may or may not be of interest to the readers of our church publication.

Before doing this, however, I would like to say that I often find myself in total disagreement with some of the answers that are given to questions, and especially to one that appeared in the *Zion's Ensign* for the 30th of January, 1930, where the question was asked, "When did the rains return to Palestine after the land was cursed for the disobedience of the Jews?" I must confess that I was utterly amazed at the answer that was given, namely, that the questioner was *assuming something, which if true, is at least very obscure in history,* and then followed a lengthy answer giving some evidence to try and prove that the early and latter rains had in fact never ceased at all; qualified with a general kind of statement that "it is possible, however, that in some years they have been either delayed or to some extent withheld."

This answer caused me to wonder whether I was to take it for granted that all the sermons that had been preached in the church during my fifty years experience with it, where evidence had been produced to prove that the early and latter rains *had ceased* in fulfillment of prophecy, and that at the coming forth of this latter-day work with the *Book of Mormon,* the early and latter rains had again returned in fulfillment of prophecy, was to be discarded as having no foundation whatever in fact, and that the record of the beautiful prayer which was offered in the Holy Land by one of the illustrious early day leaders of the church, in which he asked God to remove the curse from off the land, and to send down the early and latter rains once more, was a prayer that was not needed at all.

This last decade has brought into prominence a new word which has been coined and used very often, namely, "Debunking," and whilst I am fully aware of the fact that it sounds slangy, yet it has with it a power of conveying a meaning which could not be conveyed by any other word. During this last ten years or so, we have seen men busy themselves with destroying the reputations of men of note, and pretending to bring forth evidence to prove that these men, years after their death of course, were not worthy of the good esteem in which they were held by the general public. Efforts have been made to prove that Shakespeare was not responsible for the works which bear his name, that Dickens was a plagiarist, etc., etc., and I sometimes fear that we need to be careful that this spirit of "Debunking" does not grow inside the ranks of our church, or it may eventually result in destroying the confidence that has taken years to build, in the need for the Restoration, and the fact that it came at the very time it was needed, and brought in its train the fulfillment of many prophecies relative to the welfare of the land of Palestine and other places.

Enough on that score. I call attention to it in passing, because of what I wish to write about in connection with the Garden of Eden.

In Genesis 2, and verses 8 to 14, we read that God planted a garden *eastward* in Eden, and that a river went *out of Eden* to *water the garden,* etc.

From this it would appear that the garden itself was only a minor place compared with the actual Eden, that in fact it was a place set *eastward* in the larger place of Eden. It does not say that the garden was Far East in Eden, but that it was *eastward* or in an easterly direction in Eden, which seems to indicate to my mind that it was intended to convey the fact that whilst it was not completely east, yet it did veer a little to the east in Eden.

Now in the question time answer given by Brother Phillips, he says that "No such river as here described is known on earth, and assuming that *some changes have altered these streams radically,* it is held by some that the present Euphrates is meant; that the Gihon which is identified with Cush, is the Nile; that the Pison may be the Indus, as Havilah had gold; and that the Hiddekel, identified with Assyria may be the Tigris." (The italics are mine.—A. H.)

If we glance for a few moments at the map which shows these rivers, here is what we shall find. The River Euphrates flows from the northwest to the southeast, and empties itself into the Persian Gulf. The Indus flows from the Himalayan Mountains in the east and empties itself in the Arabian Sea in the west. The Tigris flows almost due north to the south and like the Euphrates empties itself in the Persian Gulf, whilst the Nile flows from direct south to the north and empties itself in the Mediterranean Sea. I am afraid that it would require extreme mental gymnastics on the part of anyone to imagine what changes have taken place to alter these streams (?) which according to the biblical account must have at one time been joined up together, and are now so far apart and flowing in such extreme opposite directions.

Referring to Brother Phillips answer once more, "The fact that Babylonian tradition refers to such a place has caused many to conclude that Eden was there," meaning of course in the land where the present Euphrates flows, need not influence the minds of Saints at all, when we remember that the American Indians have many traditions relative to events that we know actually took place in the Holy Land and thereabouts, so I hope the readers of the *Herald* will not take it amiss if I dare to present to them what may be regarded as mere speculation, and yet I trust it will be something that will provide food for thought at least.

Let me begin by first of all asking a question. Why did Joseph Smith have to be brought all the way from the extreme Atlantic coast into Missouri and Illinois to organize the church, that earthly organization that was to represent to man all the power and might of our heavenly Father? The plates of the *Book of Mormon* were found on the Atlantic side of this vast continent of America, and much of the preliminary work for the organization was done there, so why not the completion of the work be accomplished there? Was it Fate, or Destiny, or was it not rather the wise guidance of the Creator of the Universe who had determined upon this great plan, namely, that his church and kingdom should be established upon the very spot where man had lost his first estate. Do we as a church not believe that it is the Divine Purpose to restore *all things* to its pristine beauty? If so, why should it not be that God has caused his church to be organized upon the very place where Adam fell through transgression?

At first glance this may seem to be a very fantastic argument to put forth, but to begin with I would remind the reader that I am an Englishman, and consequently could have no motive whatever from the patriotic viewpoint of boosting the United States of America. Indeed if it comes to a question of where I, as a man would think it best for Zion to have been established, I would say that I know of many places under the British flag where such a thing would have been far easier of accomplishment than history proves to have been the case in connection with Zion's present location. But the Lord had a purpose of his own in desiring it to be located where it is, and it seems to my mind as I have before related that the chief reason was the fact of bringing man back to a state of complete accord with himself in the very place where he had lost that estate. Call it poetic justice if you wish, but from the evidence before me it would seem to be more than that, it would seem to be the Divine Plan of the ages.

Listen to this. I quote from *Church History,* volume 2, chapter 7, and page 111. This is in itself a quotation from the *History of Caldwell and Livingstone Counties, Missouri,* as follows:

"The most desirable locations in Caldwell having been taken, the Mormon settlement extended into other counties. In the spring of 1837 quite a detachment went up into Daviess, and by permission of the few Gentile settlers there, made

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locations in that county. Three miles above Gallatin, on the east bluffs of Grand River, they laid out a town which they called Diahman (pronounced Di-a-*mon*). The locality was named 'Adam-ondi-ahman,' signifying, it is said, 'the grave of Adam,' as certain of the Mormon wise men claimed it to be the burial place of the progenitor of the human race!"

In the same volume of *Church History* and chapter 9, pages 153, 154, we read again:

"In regard to exploring northward from Far West and of locating 'Adam-ondi-ahman,' Joseph writes: . . . In the afternoon I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon and my clerk, George W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Daviess County, township 60, range 27 and 28, and sections 25, 36, 31 and 30, which the brethren called Spring Hill; *but by the mouth of the Lord it was named Adam-ondi-ahman, because, said he, it is the place* where Adam shall come to visit his people, or the Ancient of Day shall sit, as spoken of by Daniel the Prophet."

Now again in *Doctrine and Covenants,* section 77 and paragraph 3: ". . . Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, . . . saith the Lord God, the Holy one of Zion, who hath established the foundations of Adam-ondi-ahman; . . ."

Now what have we got here, treating with it in its order. First we have the fact established that the world who were in immediate contact with the early pioneers of the church who were settling in Daviess County knew that these same Pioneers had amongst them leaders who believed that Adam himself was buried in the place called by them Diahman, and secondly we have the account of Joseph himself, if our record be true, that the place called Spring Hill was designated *by the mouth of the Lord* as the place where Adam should come to visit his people.

I do not pretend to know whether Spring Hill and Diahman, are one and the same place, but what I do know from the record is that they were both—if different places—in Daviess County, and as though to confirm the statement of Joseph quoted above, we have the record of the *Doctrine and Covenants* which states clearly that God himself had at least established the foundations of a place that was actually called Adam-ondi-ahman.

If it be true that Adam was buried in the place as the record says, how did he get there? It would require some more very strange imaginings to conceive the thought that Adam had been spirited across from Mesopotamia to the United States in order that he should be buried there.

In the second place, why should Adam have to come in the end of time to Missouri to visit his people, as stated by the Lord himself, if there was no connection with Adam and Missouri. Why not the Lord prepare the way for Adam to meet with his posterity in the land of the present Euphrates if that be the place of the original Eden? It would surely be just as easy for the Lord to do the one as the other, and as we do not believe that the Lord does anything without a purpose, it appears to me that it was as I have already stated, his divine plan to restore where destruction had taken place, on the very self same spot.

As if the foregoing were not enough to clinch the matter, we have still another revelation given to the church in section 104, and paragraph 28:

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methusaleh, who were high priests, *with the residue of his posterity* who were righteous, *into the valley of Adam-ondi-ahman,* and there bestowed upon them his last blessing."

So now we have these facts established, that the grave of Adam was known to the early day Saints—I should say its location—the Lord revealed to Joseph that at that very place Adam should come at the end of time to be with and bless his posterity, and also that prior to his death, Adam had already blessed his posterity who were then living, all in this place called Adam-ondi-ahman, which is located in Missouri.

To me it does not seem to leave a shadow of doubt as to where the original Garden of Eden was. It does not seem as if God wished to destroy the *Garden,* he only seems to have desired to turn out the ones who knew the whereabouts of the Tree of Life, so that they should be prevented from partaking whilst in their sinful state.

When once the knowledge of the location of that tree had gone from man, there would be no purpose in keeping future man out of the place at all. Then again when man had been turned out of the garden, it was an easy matter for the Lord to destroy that tree, which undoubtedly he would do.

I am suggesting to you that the Garden of Eden was in the States of Missouri and Illinois, that the Lord brought Joseph here in order to bring to pass his righteous purposes, namely the foundation of Zion, etc., upon the very ground of the original garden of Eden.

The flaming sword kept Adam out of the garden whilst he was alive and active, but when he found that he was nearing death, what greater thought could Adam have than the desire to bring his big family as near to the Garden center as possible, there to relate once more the tragedy of his fall, and as section 104 says to stand up amongst them —though bowed down with age—and predict what should happen to his posterity, right down to our day and time, and there finally to be buried.

Remember he was not turned *out of Eden,* he was just simply turned out of *the garden* of Eden.

I have before me as I write the *Atlas of the World* put out by L. L. Poates and Company, of New York, New York, and on page 25 of that book of maps is a splendid one of the United States of America. Running right through the States from the south of Lake Superior is the wonderful River Mississippi which empties itself in the Gulf of Mexico. On its journey it passes right through the center of the States of Missouri and Illinois. What does Genesis say, "from thence it was parted." From thence, from the garden, it was parted.

Now just for the moment I take no notice of the River Kansas, for that flows through the State of Missouri, but I wish to take notice of the words "from thence," for obviously this means after it has passed through the garden proper. We are told that here instead of being just one river it is parted or divided, or becomes four head or chief rivers.

The map shows me that this exactly fits the situation as regards to the rivers flowing through the states. The Mississippi is the mightiest river in the whole of the United States, and you do not find anywhere a river to compare with it in that land, and how strange, just as it leaves the State of Missouri and the State of Illinois, we find that we have four head or chief rivers, all conjoined with the Mississippi itself, namely the Ohio River, the Arkansas River, and the Red River, making with the original Mississippi four head rivers.

The tributaries from each of these rivers in turn are too numerous to count, and in the case of Missouri and Illinois, fully comply with the reason of their existence, to water the garden, but the peculiar fact remains that the four rivers mentioned are indeed the head (chief) rivers in the whole of the States. The map shows nothing like them anywhere in the whole of that land.

Now for a few moments to the question of names of places and rivers, etc. The fact that there happens to be a river called Euphrates in Mesopotamia would not be accepted by anyone who is a student at all, as proof that it was the original. I can find in the United States itself names of English origin all over from the Atlantic to the Pacific coasts. Leeds, York, Manchester, Birmingham, London, etc., etc., are in evidence everywhere, for everybody knows that many of these names were brought over by someone who had either lived in the original places so named, or had had some connection therewith. The fact that place names as mentioned in the Bible are now to be found in the region of Mesopotamia could be accounted for by the fact of later generations migrating there in days when men began to

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 37 Continued—

Another factor in curbing the desire for extensive travel may have been that in young manhood I had engaged myself, with others then few in numbers, in a religious movement that has never been blessed with a large exchequer. The greater proportion of the members were either poor or in medium circumstances only. And I was a servant of the church, with no personal wealth of my own. All I had to offer it was my service, and therefore I could only expect to receive from it a competency in return for the labor I tried to render. Hence, all along it has been a matter of conscience with me to avoid useless and careless expenditure of money, especially when such expenditure would gratify simply personal ambition or desire. All of these sentiments were rather strongly accented in my nature and have combined to curb any expensive yearnings I may have had for extended travel.

The exigencies of my work seemed to demand that my labors, so far as personal touch with the different congregations of the church was concerned, should be confined largely if not entirely to Branches in this country, though it was recognized that I did have a supervising care over the entire organization, which included the groups in foreign lands.

However, in this year of 1903 from necessity and opportunity I decided to make a visit to the British Isles, over which Mission Apostle John W. Rushton was then presiding. Was it because I did not feel ready to die that I did not desire to "see Paris" also, I wonder?

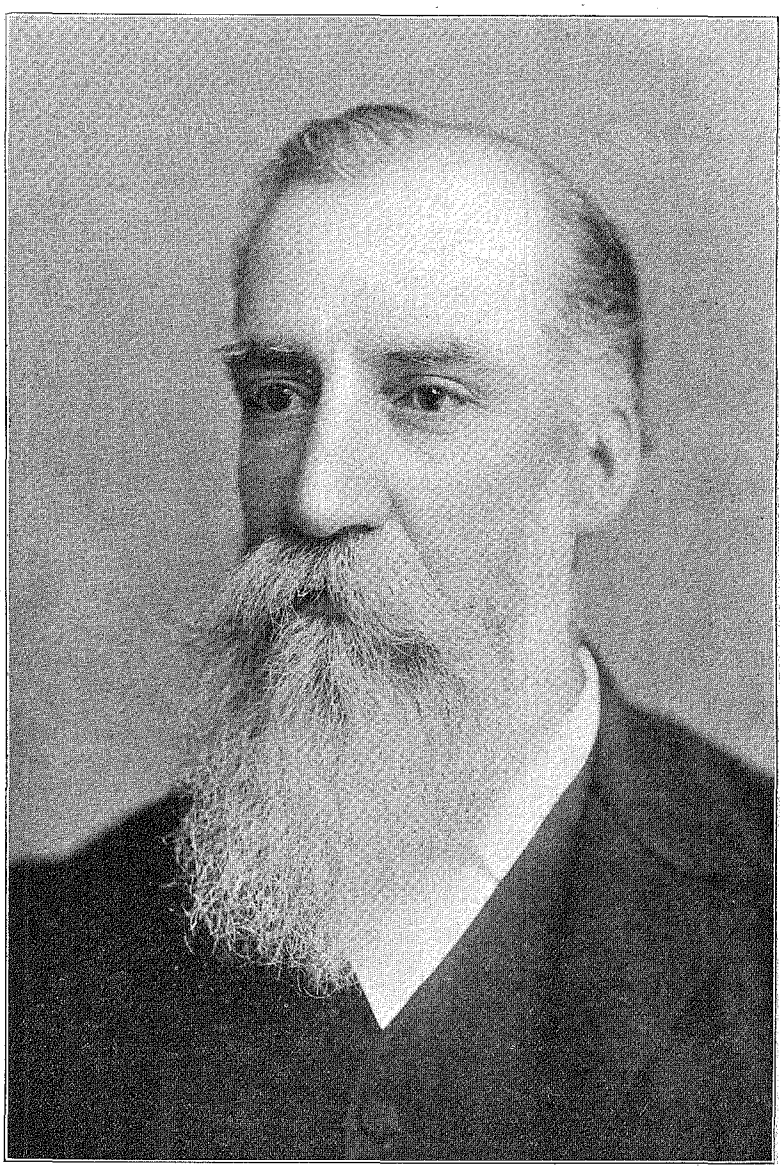
Casting about for some brother to accompany me, my choice fell upon Brother R. C. Evans, who consented to go. After making this arrangement with him I learned that one of our ministers, Elder William Newton, was going over to England on a mission about that time and would accompany us. He and I left Chicago on June 12, meeting Brother Evans at Falls View, Ontario, en route to the coast. The vessel on which we had secured passage was the *New York,* of the American Line of steamships, due to sail from New York City on June 17.

We reached the metropolis on the evening of the 13th, and were kindly received by Brethren Ephraim and Joseph Squire, Jr. We stayed with the latter until the date of sailing. In the interim we visited among the church members and held some well-attended services, Captain George Potts being the presiding Elder. Under the guidance of local brethren we visited Coney Island, some museums, and other places of interest and entertainment.

Whatever I might have had in mind as the objectives of this contemplated visit to England, the association with Brethren Newton and Evans en route to New York and with the other brethren there had raised some mental questions respecting what such a trip might mean for me in the way of finance. Brother Newton had been most generous in providing Pullman berths and meals on the train, and other incidental expenses on the way to the metropolis, and there the local brethren had been lavish in their hospitality. In fact my memorandum states that a dime paid to a boy for giving a bit of information was all the money I spent while in the big city.

However, I realized that considerable means is needed in traveling and that which had been provided me was quite limited. Besides the ticket furnished me by the Bishop, I had sixty-five dollars in American money which I exchanged for English coin, and that amount constituted my entire stock of funds. This, I knew, meant necessarily a very short stay abroad and the strictest economy while there. Even at so late a moment I almost questioned the propriety of undertaking it. Pondering the situation, I at last decided to put my faith in the guiding influence of the Spirit which moved me to go, and to trust the outcome to that higher supervising Power into whose beneficent hands I had long ago placed myself unreservedly.

So far as what might happen to me on the voyage or whether or not I should suffer from seasickness or other cause, I had very little concern. I found that



PRESIDENT JOSEPH SMITH

In this chapter he expounds his philosophy of life touching travel; and tells why he preferred to see London first rather than Paris.

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my brother traveler, R. C. Evans, whose unfortunate condition on the water I have already mentioned, was apparently well-shaken with fear and dread of the *mal de mer* he felt was inevitable for him. Upon reaching New York he put himself "through a medical treatment to cleanse the system," in order that the illness when it did strike him might not prove too distressing. He talked almost constantly about his qualms, and in his anxiety for me, also, he persuaded me to take one dose of his medicine—over my protest. It gratifies me still, after eleven years, to write that the only indisposition I suffered that was even remotely akin to seasickness was caused by this single dose of medicine given me by my solicitous companion.

Having habitually pursued an abstemious manner of eating, being careful to avoid excessive amounts of food and "piecing" between meals, I believed that if I followed that course as far as it were possible on board the ship I would feel as well as anyone else, hence I did not bother myself with "precautions." I made up my mind if I should be sick I would try to bear the ills with all the patience at my command.

All Aboard!

On July 17, with a gay party of well-wishing Saints to bid us *bon voyage,* we went aboard the *New York,* which promptly at 10 a. m. slipped her moorings and out through the harbor past the stately Statue of Liberty slowly made her way to the open sea.

We understood we would be seven days in crossing to Southampton. Brother Evans and I were cabin passengers but Brother Newton went steerage. He was an old voyager and sailor and preferred that method of traveling since it was well within his means. But it had been determined otherwise for me, my brethren thinking things should not be made more difficult for me than necessary. Our staterooms were in a good part of the vessel and everything was clean, comfortable and attractive. as far as I could see.

With noon came the call to the dining salon, and I think everybody enjoyed that first meal. We were assigned seats near the companionway, and on the left side of the boat looking toward her bows. I soon became acquainted with some of our companions there, one being Honorable Eugene Hale, United States Senator from Maine. He sat at the end of the table, at my right hand. His son, sitting at his right, was my *vis a vis,* while Brother Evans was stationed at my left, beyond whom were several ladies on that side. The opposite side of the table was only partially filled, either because there was not a large crowd on the boat or because, for reasons, the parties did not appear at this first meal. We enjoyed the repast very much, as well as the spirit of friendly comradeship which prevailed.

After lunch, as was my wont when traveling on the water, I went forward on the deck as far as passengers were allowed to go, where I enjoyed the sight of sky and wave. Brother Evans accompanied me, but after a few moments, in fact about as soon as the boat had really reached open water, to my regret if not to my surprise, he became suddenly seized by his much-dreaded and confidently-expected seasickness! It became necessary for me to go with him to his room, where he was really violently ill. I helped him undress as much as he desired, pulling off his shoes and portions of his clothes, and then left him in his berth to be attended by the room steward. I returned to my station on the forward deck to see what sights and dream what dreams might be conjured by the illimitable sea tossing before me.

It proved an excellent opportunity for meditation and I found myself indulging in all sorts of speculations about this visit—what it would mean to me, how affect my attitudes and outlook, what reception I should encounter, what opportunities be met in which I might help to further the work that had enlisted all my mature interest and labor.

While I had never indulged in any serious longings to visit far-off lands—I had been too busy, perhaps—I believe that if ever I had been asked to what foreign country I should wish to go my preference would unhesitatingly have fallen upon England, Scotland, Ireland, and Wales. And now, to think I was to have an opportunity to visit those very places brought a glow of real joy and anticipation! Though I realized my stay must of necessity be very short and must include an effort to visit as many of the church members as possible in the time allotted me, I intended or hoped to also see as much of historical interest as I could, and consequently quite thrilled at the adventure opening up before me. As before, I made up my mind to be as frugal as possible, to discharge my duties as faithfully as I could, and to pursue in preaching and labors the same straightforward course I had always tried to follow at home.

Before the call for dinner sounded, I visited our room and found Evans still too ill to go down for the meal. I found some others did not appear at table, either; in fact, the Senator, his son, and I dined quite alone. As I dictate these *Memoirs* I may as well record here, without further circumlocution, that throughout the entire voyage I was not in the least inconvenienced by any sort of illness which prevented me from responding to the call to breakfast, lunch, and dinner—and the in-between snacks as well!

Arising early next day I went eagerly to the deck to see what glories the morning might have for my enjoyment. I found we were out of sight of land altogether and of most shipping as well, and that the decks were quite deserted, for there was but one other passenger at the front of the boat that early. This gentleman greeted me cordially, and we had a pleasant conversation. I learned, later, that he was a Welsh member of the British Parliament.

Breakfast passed in the enjoyment of a splendid menu, enlivened by conversation with Senator Hale. We discovered a sort of family relationship existed between us. He evidently had knowledge of who I was but exhibited no prejudices or reluctance in acknowledging this kinship. He stated without hesitancy that the Pennsylvania line of Hales and the Maine family were connected and that my mother's father and his father were cousins, some degrees removed. His son was friendly, too, and at these periodical associations at table and elsewhere we always found something agreeable and interesting to engage our attention or about which to center our comments. One or two days neither father nor son was present at meals, and for the greater part of the voyage the ladies as well as Brother Evans were "conspicuous by their absence."

The Green-eyed Monster

Before leaving America, as we passed through Niagara Falls, a packet was given into my care by certain sisters with the request that I was to open it on the first day of our voyage. This I did and was greeted by a very pleasant letter in which I was commissioned with a very particular task. Sister Evans and Sister Horatio Miller had conceived the idea of writing a number of letters to Brother Evans, one to be delivered to him each day of the voyage—tender, loving epistles, calculated to cheer and comfort him in his loneliness or in his sickness if he were sick, as I suspect they anticipated he would be and as he most surely was!

These letters were dated consecutively, and it was to be my duty to deliver one to him at a certain stated hour each day. I tried to follow instructions to the letter. On the first day, he appeared too desperately ill to try to read the missive, indeed almost too ill to evince any interest in it. But he asked me to read it to him—which I did. Whether it had the desired effort of relieving his distress and bestowing comfort I cannot say, but I do know he laid in his berth, the tears coursing down his cheeks as I read, and every now and then heaved a sigh in a most dolorous fashion, really exciting my pity.

For he was sick and no mistake. The *New York* had been dubbed The Roller, because she was so built that any motion of the water, however low the waves, kept her rolling from side to side. Lying in a steamer chair in the passageway outside the cabins and just inside the rail, with the head of my chair against the wall, my glance could at one moment clear the rail and rest upon the green

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waves as they passed beneath the vessel, and in the next encounter nothing but a towering railing outlined against a blue sky.

Brother Evans did not appreciate these frolicsome antics of The Roller, and from the time we passed out of sight of land he was unable to spend much time on deck. Like many others, he stayed in his berth, fed with gentle food which sustained him well in spite of frequent upheavals. After the first couple of days the worst was over, and he did not need such constant attendance of the cabin boy. He would try to get out on deck for a while in the forenoon, where he would occupy a chair on the pleasantest side of the boat, lie quietly, and shade his eyes so he could not see either sky or water as the steamer rocked and plunged its way through the briny deep.

The second day, at the appointed hour, I again brought him his daily letter of sympathy, just as any postman might do. Again he had seemed unwilling to open his eyes or make the effort needed to read the epistle and asked me to again perform that office. As I read, again the memory of his home, its surroundings, and its loved ones came to his mind in painful contrast to his present plight, and again I witnessed his silent misery and his tears.

Each succeeding day until the fourth I was requested to read him his daily message from home. He was becoming used to their appearance and began to look forward eagerly to the hour, surmising that another would be forthcoming. On that fourth day, as I sat by his side and read the letter so thoughtfully tender and solicitous, so filled with commiseration and comforting assurances of the love and good wishes of the writers and their prayers for his welfare, I confess now that I passed through a very disagreeable and bitter experience. A spirit of torturing jealousy took possession of me bringing with it a whole brood of ugly offspring, and I suffered qualms of homesickness and longing and pangs of sharp envy.

I reflected upon the situation. Here I had secured the companionship of Brother Evans upon the hypothesis that he, a young man, would be helpful to me in case of necessity, but how singularly had our relations been reversed! Here he was not only unable to help me or give me companionship, but was himself in a condition that required me to minister to him. I was left to wander about the boat by myself, without the bright fellowship I had anticipated, and by so much doomed to loneliness. In addition, here was my ministry to him requiring me to read those warmly affectionate letters from far-away friends who revealed in every word and line their solicitous regard and love for him, while poor "Brother Joseph" was left entirely outside the pale of their thought or interest—no message, no cheerful word of greeting or comfort, no expression of good will, nor wish for spiritual or physical welfare for me finding lodgment therein!

There was nothing bitter in my thoughts on that occasion nor did the tears come as I pondered over the contrast. But I did really suffer exceedingly for a while. Since then I have felt a certain shame that such feelings should have come to me at all, or that I even momentarily should have entertained a particle of jealousy as I read the expressions of love and regard for my brother. But so it was, and so I confess it.

I am glad to be able to record, however, that after a bit I was able to dismiss these unlovely thoughts from my mind, just as I had once successfully banished a feeling of covetousness for another man's wealth. That had occurred when I was traveling along a dusty road, on foot, between his broad green acres stretching out for three and a half miles, and envyingly I contrasted our fortunes—he enjoying his wealth, ease, luxury, and landed estates, and I a footsore and weary traveler, with scarce money enough in my pocket to buy a meal if cast among strangers!

But I long ago learned that covetousness and jealousy should have no lodgment in the heart or brain of man, and I am humbly grateful that I have been able to cast them from me as unworthy, ignoble, and unprofitable feelings. With great cheerfulness and no further mental conflict I delivered daily to my friend the letters which meant so much to him, and when requested would read them to him with sincere heartiness and good will.

Incidents on Board

The question might be asked, Did anything happen on board during the voyage to vary the monotony of the constant movement toward the East, the continual purr of the engines, and the steady vibration of the revolving propellers? I might answer, Yes, there was—and proceed to relate some of them as they stand out against the background of the routine of life aboardship.

After the severest part of Brother Evans' illness was over and he was able to occupy a chair on deck, he often fell into conversation with other passengers sitting near. When he was feeling well, his pleasant manners, cheery conversation, and sparkling good will quite won for him the confidence of many about him. Among these was a young married couple named Ewer, who were going to Europe on a sight-seeing tour. They had one child, a girl, with them. As stated by the wife, the man had lately come into possession of quite a patrimony. After the first day, little was to be seen of the husband, except at rare intervals. One day toward the last of the trip, the young wife seemed to be in trouble. Her chair on deck being placed near Brother Evans' they had frequently long chats. She had discovered that he was a minister, and seemed inclined to confide her troubles to him. She told him her husband was falling into bad habits. It was easy to confirm this for through the window we frequently saw him in the card room where games were evidently being played for money, his face flushed and his tongue thick from liquor.

The worried wife asked if we could do anything by way of counsel, to talk with him, and see if he would not abandon the habits which she believed were growing upon him. Accordingly on Sunday, when the man was on deck with his wife and child, I managed to start a conversation with him, in the course of which I preached him a little lay sermon, as it might be called, and presented the evils of the drinking and gambling habits. I carried it as far as I dared without showing a desire to interfere unduly in his affairs.

The young woman later thanked us quite sincerely saying she believed what I said would have an influence upon him for good, and I must say that after that, as I passed the windows in my promenades, I did not again see him at the gaming tables.

Another instance occurred which seemed out of the ordinary. Brother Newton on second cabin deck fell into a religious controversy with some passengers and considerable curiosity about our church was created among them. He told me about it and stated that they desired me to talk to them. I did not much like the idea, but notwithstanding I went to the division gate and talked a while to the group gathered there, using as topic the matter of church history which Brother Newton had discussed in their hearing. My talk was well received by all except one young man, dressed rather commonly, who looked like a well-to-do laboring man. He expressed himself quite freely, claiming to have some knowledge of Mormonism, as he called it, which apparently had been obtained through curiosity and proved a mere smattering.

It seemed difficult for me to please him, for frequently he offered objections and talked quite loudly. In fact, his methods and words became very offensive. I finally told him I would not enter into further controversy with him there but that if he desired to follow the matter up after we got into London and would furnish me with his address he would have full opportunity to discuss the subject. He did not fall in with this plan, however. On the morning we were getting ready to leave the boat, just before we landed I was surprised to see this same young fellow appear among us in an entirely different dress. He had on fashionable clothes, fine shoes, silk hat, and was very clean-shaven and natty. He did not deign to pay the least attention to us and passed me on the deck without a glance. I came to the con-

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clusion that he was possibly a scion of a wealthy family or a sprig of royalty who felt at home everywhere and took himself rather seriously. He may have been a professional gambler who traveled the seas to catch the unwary. Who knows? At any rate he furnished me with no address for the purpose of continuing a religious discussion!

There was a gentleman from Washington, D. C., who seemed to bear the title of "Colonel" Rossell. His wife was past middle age and evidently in bad health. He, too, was not well, seemed a trifle irritable in temperament, and spent half his time in denouncing things that did not please him. He decried the custom of tipping hotel, railway, and steamship employees, getting so indignant in discussing the subject as to be fairly profane, swearing "like the army in Flanders," as the saying goes. He declared it was the fool Americans who had fastened this abuse upon travelers, and that it had grown so that a man was taxed very nearly as much to maintain himself in the respect of servants as it cost him to travel and pay his board bills.

I had reason to conclude that Rossell's comments, though stated in bad form, were not altogether unfounded, for on the morning before we landed I went to the purser and asked him to give me small change for a couple of sovereigns. He said, "What do you want small change for?"

"Why, I presume some will be needed for tips," I answered.

"Why not give them the pieces just as they are?" he asked.

"Because I cannot afford it."

He was a man who liked his liquor, I judged, and doubtless had been imbibing somewhat freely, for I cannot otherwise account for his discourtesy. Very sneeringly he remarked that "people who did not have money ought not to be traveling about!"

I told him that might be true, but that some had to travel of necessity rather than for pleasure, and added that if he did not choose to give me change some of the cabin boys would be disappointed as far as any tips at all from me were concerned.

Upon this he grumblingly gave me the change, which put me in a position to hand a shilling or two here and there for little attentions which had been shown me by the stewards. One had been very solicitous at table, also in carrying about the decks the thin soup served about ten in the forenoon and the thicker oatmeal broth at four in the afternoon.

I noted on board the *New York* that those employed for table and cabin service were, as far as I could judge, English in nationality. The books in the library were English stamped, but the Captain's name, Passow, suggested that he was French. On Sunday it was a Church of England service that was held, prayers being read by the Captain—though sometimes this part was conducted by the purser, I was informed. I attended, enjoyed the music, and joined in the responses as well as I knew how.

Our meeting with the Honorable Davis, M. P. of whom I have written hereinbefore, was very pleasing to me. He was a fine old gentleman who lived on an estate not far from Llanelly, Wales. He was going home to attend a festival to be held in Llanelly in the early part of August, when there would be song services in which several choirs from various localities would engage in competition for a prize. He invited us to attend and gave us his card, stating that if we came he would see that we were entertained and cared for. I did not ask him if he knew about us as a people, but he told Brother Evans in the confidences which ensued upon growing acquaintance (when he found out the latter was a Britisher), that he knew some of our church members at Llanelly and that they were quite respectable people.

We parted from him before reaching dock, after promising that if possible we would attend the song festival. It so happened, however, that we were in Conference at Leeds at the time of those festivities and thus did not get to see this friendly Member of Parliament again.

Our stateroom was an inside one, reached from a long hall that extended from the companionway to the stern of the boat. It was very comfortable, clean and airy, being ventilated by a constant current of air conducted down through the center of the vessel. I spent little time there, however, for I was on deck at the front of the boat as much as I could be. The steamer moved forward between four and five hundred miles each day, a stiff breeze blew constantly upon the bow—possibly a "twenty-five knot breeze"—and though it was June there was more or less coolness on board which was very pleasant.

In the early morning the vessel was washed from one end to the other, cleaned, scrubbed, wiped, and polished so vigorously it seemed impossible that anything could be left to render the air impure or create bad odors anywhere.

(To be continued.)

Corrections to Memoirs

A few corrections for the *Memoirs* have been sent in. In most instances the similarity between the correct name and the one which was printed is striking enough to justify the assumption that the error was purely clerical. When a stenographer uses a symbol for a name, it may easily be mistaken for another, particularly when some time elapses between the taking of the notes and their transcription.

In the case of Brother Gilbert, we deem best to print his letter in its entirety, and hereby offer him publicly, as we have privately, our sincere apologies that the error has put him in the unfavorable light he so much deplores. We deeply regret the circumstances, but have no other explanation for it than the one offered above.

We thank these brethren for the corrections sent in.

AUDENTIA ANDERSON.

1. In *Herald* of December 5, 1936, page 1521, in speaking of the trip through the United States arsenal at Rock Island, the name of William Roach should be spelled *Rhoads*—according to Mr. W. H. Rhoads himself, of Hamilton, Ohio, who says he was the driver of the livery rig.

2. Brother A. W. Davis of Wiarton, Ontario, corrects his name which appeared in *Memoirs* printed January 2, 1937, as Albert; it should be Alfred. He also corrects the statement that at London there were two brothers married to two sisters Reilly. The place was Saint Thomas, and the sisters married two locomotive engineers, but one was named James Reilly and the other Samuel Johnston, both church members.

3. Here follows Brother Gilbert's letter, as above mentioned:

417 Twelfth Street, Moline, Illinois,
January 9, 1937.

Editors' *Saints' Herald,*
Independence, Missouri.

Dear Brethren: In the issue of the *Herald,* [January 9, 1937, page 49,] in Brother Joseph's *Memoirs,* my name is mentioned with several others as having strongly censured Brother Joseph for the suppression of a resolution of a certain district in Illinois condemnatory of some officials in the church for having decided that certain person or persons be cut off from the church for cause. That the matter was placed subsequently before the General Conference by Brother Joseph, in the consideration of which these several brethren mentioned with myself assumed strenuous opposition to the conduct of Brother Joseph for the manner of his action in handling the case and suppressing the said resolution.

Now, I was shocked when I read it and saw that my name was mentioned as one of the censuring number. I want to say that I have no remembrance whatever of the case, and that I did not have any hand in the matter, as I was in the Islands at the time, and could not have taken any action in the conference, nor did I do any correspondence with any one on the matter. There is a mistake somewhere, and I would be pleased if you will give place to this letter in the *Herald.* I have never to my knowledge held a single adverse opinion or sentiment against that grand man, and have always been almost a hero worshiper of him. I am anxious to have this mistake corrected. I cannot bear to let this pass and go down in history as having had such an adverse attitude against one whom I so revere.

Respectfully and sincerely,

J. W. GILBERT.

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Prophecy Fulfilled

(The following was given at the Stone Church, Independence, Missouri, in November, 1907—now twenty-nine years ago—through Elder Joseph Luff. We have ventured to insert in brackets notes on historical incidents that have fulfilled, or partially fulfilled, the prophetic statements of the stanzas. We feel that now is a time appropriate for the republication of this communication. Italics ours.—Editors.)

The floodgates are lifting—beware of the tide!
'Twill sweep o'er the nations, subduing their pride;
No barrier can stay it—no hand can prevail—
For God moves in judgment—His word cannot fail.

The fires are kindling—beware of the flame!
For havoc and ruin 'twill surely proclaim;
'Twill feed on the structures, and laugh at the wall
Defiantly builded, and science appall.

Fierce tempests are brewing—beware of their blast!
Their fury will gather in strength to the last;
The roar of their rushing the world will astound,
And woe in the wake of their whirlings abound.

A *plague* is in nesting—beware of its breath!
Its touch is as mildew, its watchword is death;
No rank will escape it, no station be free,
Nor safety be found on the land or the sea.
[Great influenza epidemic, 1918.]

A *panic* is pending—commotion and dearth
Lie close in its path, and the treasures of earth
From hands that have held them like dust shall be swept,
And poverty enter where wealth has long slept.
[The depression, 1929.]

A *famine* is coming—the long fertile field
Will mock at man's labor, refusing to yield;
The earthquakes, increasing, shall sport, as they reel,
With towers of granite and strongholds of steel.
[The drouth, 1934-36.]

Disorders upon and disasters beneath
Earth's surface shall terror and sorrow bequeath;
The nations shall war and people contend,
And man must himself 'gainst his neighbor defend.
[World War, 1914-18. Also Ethiopian and Spanish wars.]

The vials of fury, poured forth everywhere,
Shall fill the ungodly with woe and despair;
No bond shall withhold them, no cov'nant restrain
From slaughter for vengeance nor pillage for gain.
[The breaking of treaties, 1914. The desertion of the League of Nations, 1935-36.]

Though millions are heedless and scoffers deride,
'Twill come, and come shortly, and who shall abide?
Make answer, *O Zion,* for surely *within*
Your borders shall cleansing and judgment begin.

If loving your God and neighbor, you'll *purge*
Yourselves of all selfishness—fear not the scourge!
For angels will camp where beholding this sign
Of sainthood, and guard you, because ye are mine.

The Father saith "Yea!"—the Spirit "Amen!"
Repeat to the nations this warning again:
The end is approaching—Redemption is near
And Jesus ere long, will in glory appear.

Note: Critics of prophecy may say, as critics often do, that "Anyone can predict disaster!" They can, but they don't. At least, they didn't. For the prophets of the world, as late as 1913, were predicting universal peace, through the Hague and international accord! And what is the Hague today? A museum of dead hopes, a place for travelers to look at and wonder. The prophets of the world thought science would conquer disease—though the good doctors made no such claim for themselves; and while they labor with undiminished zeal for the benefit of mankind in a world that has gone crazy, they are yet a considerable distance from the conquest of disease. The prophets of the world predicted the conquest of nature, and while machinery and engineering have done much, we are still at the mercy of the elements in many respects. . . . So, perhaps, after witnessing the failure of worldly prophets, men can be persuaded to listen to a prophet of the Lord, who spoke nearly thirty years ago, not with man's wisdom, but with Divine omniscience.—L. L.

He Is Calling

As a hen her brood collecteth
When the evening shadows fall,
Jesus, too, his flock protecteth,
Ceaselessly his love doth call.

Sunset o'er earth's rim declining,
Twilight dim is nearly past;
Heed his plea as day is dying,
For this call may be his last.

Unto Zion turn your courses,
Gather while remaineth day;
Satan's host of evil forces
Now is marshaled truth to slay.

Dire confusion without measure
Will make hideous the night;
Then your sword must guard your treasure
Or with neighbors you must fight.

Listen! Heed a Father's warning—
Haste, O Israel! Saints, give ear!
Soon will dawn the world's new morning
When our Master shall appear.

Flee to Zion or her border;
There, alone, can man find peace,
Till the Prince of law and order
Satan binds—and sin shall cease.

JOHN T. CURRY.

THE GARDEN OF EDEN

(Continued from page 206.)

scatter all over the earth, but the fact of *Adam and his posterity* being in close touch with Missouri and Illinois, would, as I have already suggested, seem to indicate that they were in some way interested in that locality, and what more likely than the fact of its being the home of their parents. Why come there to bless them otherwise? It would be the most natural thing in the world for Adam to do as he realized he was about to die.

Now just a few words about this question of *eastwards* in the land of Eden. Take another look at the map of the United States, and again look at Missouri and Illinois, and you will find that whilst Independence itself may be about dead center of the United States, yet the two States of Missouri and Illinois themselves are not, they are in fact *eastward,* or in an *eastward* direction, so it would seem to me from the evidence which I have tried to set out in this article we have a very strong case for declaring that Eden was the United States and the Garden was the very place where the center stakes of Zion are to be built.

I hope at least I have caused a few to think.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Please define the status of a deacon in branch finances.

According to *Doctrine and Covenants* 17: 11 and 83: 22 the deacon is a "standing" minister to the church to assist the teacher as required. In performing his duties as a standing minister the deacon also has certain temporal duties with respect to the care of the place of meeting of his branch. A committee of the Presidency, Twelve, and Bishopric was appointed by the church to outline his duties. They advised the adoption of an article on the subject published in the *Herald* and written by President Joseph Smith touching the matter. This was adopted by General Conference and is Resolution 471. It may be found on page 18 of the *Priesthood Manual,* being section 17 in that work. The resolution is too lengthy to quote here, but in general it provides for constructive possession of the place of worship, if owned by the church, the care of the things pertaining thereto, the keeping of order to some extent, the heating and ventilating of the place; also "to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints, intended for necessary and incidental expenses of the association of members"; to which is added various other duties concerning the welfare of the poor and the Saints.

Does Doctrine and Covenants 42: 13 mean that man has an appointed time to die?

I do not so understand, though it does indicate that one might be "appointed unto death" in certain instances. There is quite a difference between the two, of course. The language referred to says:

> It shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed.

This might be illustrated to some extent by the fact that a number of persons live in a certain community. One of them is convicted of a certain offense and sentenced to prison. Such conviction, however, would not similarly convict all the other people of that community. But it is possible that even one appointed to die may be reprieved. Such an instance is recorded in 2 Kings 20: 1-6 of King Hezekiah. The Prophet Isaiah informed the king that he should die, but Hezekiah pleaded with God and was heard, Isaiah being sent back to him with the tidings that his life should be lengthened fifteen years.

Was it necessary for those baptized of John's baptism to be baptized into Christ?

I presume you have in mind the record in Acts 19: 1-5, which states concerning some who had been baptized "unto John's baptism" that they were afterward baptized "in the name of the Lord Jesus." There is some uncertainty concerning the matter, but it is probable that they had been baptized at first by Apollos, who at that time knew "only the baptism of John" (Acts 18: 25), but was later instructed "in the way of God more perfectly."

As John himself preached Christ and the promise of the Spirit, it seems quite certain that they could not have been baptized by John. Hence it became quite necessary that after their proper instruction in the faith of Christ they should be baptized into Christ. Had they been baptized by John pursuant to his teaching in regard to Christ, the situation would be considerably altered, though some hold that after the baptism of Jesus it was necessary to be baptized by him or his authority into the New Covenant. But others hold that John himself represented the dispensation of Christ and was therefore as fully authorized to baptize others as he was Jesus himself, which seems quite reasonable.

What is the position of the church in regard to women of the church smoking?

The church has been commanded by revelation (*Doctrine and Covenants* 119: 3) to "avoid the use of tobacco," and in a previous revelation it is specifically stated that tobacco "is not good for man" (Ibid. 86: 1). In addition to this the church by General Conference action on six different occasions has expressed disapproval of its use. No special distinction has been made between men and women, so far as disapproval of its use is concerned. Any member, whether man or woman, who persists in its use in disregard of the word of the Lord and of the church is not exhibiting loyalty to either, nor to themselves as bearing the name of Saint. Their influence is also apt to lead astray the weak whose moral and spiritual lives are not well established. I have never known one long addicted to tobacco who preserved a high regard for the responsibilities of sainthood.

A. B. PHILLIPS.

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The Readers Say---

Missionary Reports Fine Response in Illinois and Missouri » » » »

The demand for missionary work has been excellent in fields where I have labored. There is a greater demand for help than we are able to supply. This indicates a splendid missionary spirit among the Saints, and they are ready to support whole-heartedly any effort put forth by the missionary in the warning of the world. Following the reunion season, we found our time fully occupied at different points where our people are carrying on the work of the Master.

One of the most successful services we have held in recent months was at Tunnell Hill, Southeastern Illinois District. Here years ago the gospel was preached, and among the many who heard the angel's message for the first time were men who later became stalwart standard bearers, and carried the message of life to far distant places; many thousands have accepted it under their ministry. I refer to such men as William H. Bishop, E. L., and T. C. Kelley, Isaac M. Smith, and others who gave much that the gospel might be heard by their fellow men.

Covering a period of many years the local forces have attempted to carry the work on, at times under discouraging conditions. After calls for help by their pastor, Elder Simmons, we went to their aid. From the very first the people living in that vicinity responded, and for two weeks we had a fine hearing. The Saints took on new courage and sustained the missionary in his efforts. As a result at the end of two weeks' effort, six were baptized; others were deeply impressed, and in due time will, I trust, come into the church. By the voice of the Spirit one of our young men, Brother Ray Webb, was called to the office of deacon, and provisions were made for his ordination. We have some fine men who will help in carrying the work forward in this place. It is not necessary for me to attempt to name all of the splendid workers we have, but I am convinced we will find several responding to the call of the Master and rendering valuable service, men who are now living in or near this old landmark. We are planning on another series of services in this place at an early date.

Under an arrangement made by Apostles J. F. Garver and C. F. Ellis I was sent into Southern Missouri District to render aid in two of the branches in that field. My first effort was made at Kennett. Here we have a goodly number of Saints who are anxious to have their neighbors and friends hear the gospel. Most of these Saints have only recently moved into this locality from distant points. Some came from Canada and others from near the Gulf of Mexico. Three years ago the community, where now thriving crops are raised, was a wilderness. By industry and thrift they went to work and improved their farms until now they are highly productive. A meeting house was erected, and now at each service it is packed to the door. I must give credit to our young people in this place for the splendid response they gave and I am sure in the years to come, we shall find many excellent workers coming from their ranks. I do not recall, in recent years, finding young men and women who are more devoted to the cause of Christ than are these and some other young people whom I have met in my labors in different districts. For this splendid response I am sure we have nothing to fear in the years to come.

From there I went to Thayer, Missouri, where we have a little band of workers who are trying to carry on. Through toil and sacrifice they have succeeded in building a fine stone church which is a credit to our work. Here I met some fine people who gave attention to our message and who, I trust, will come into the church. While the attendance was not large as we might have desired, I was appreciative of the response made by many of the Saints. By invitation I was permitted to deliver the Thanksgiving sermon in a union service for all the churches in town. I was also permitted to give a lecture before the high school assembly on, *"Ancient America,"* which was well received. The superintendent of the school gave it his full endorsement and friends were made to the latter-day cause as a result.

The meetings closed with the district conference which was fairly well attended considering the stormy weather. It gave me an opportunity of meeting with some of the district workers whom I had never met before. I enjoyed my association with these also others whom I had met in former years. The spirit of the Master was present, and was felt in all the services. Under its enlightening power the Lord warned the Saints of some of the dangers that confronted them and also spoke words of hope and cheer to the young people of the district. Many hearts were touched and all felt it was a good thing to be in the service of the Master.

The spirit of sacrifice is working among the Saints of the Southern Missouri District. This year's record shows that in their tithes and offerings they have exceeded the former year by 375 per cent. Such devotion is commendable. This degree of devotion on the part of all the Saints would soon liberate the church from debt, and in addition to this, we would soon have a large force of men to send into all the world with one of the greatest messages ever given to mankind.

I am glad to have had the opportunity of laboring for a short time among the good Saints in Kennett and Thayer, and hope some time I may be permitted to visit them again. While I was in their midst, Elder W. E. Haden rendered valuable help and did what he could to make my stay both pleasant and profitable. For several years he has labored in this field and has done a fine piece of work in many localities. Apostle Garver was with me for a few days at Kennett and rendered valuable assistance in that community.

At present I am engaged in a series of services in Brentwood Branch here in Saint Louis. The Saints are sustaining me by their prayers and in other ways for which I am grateful. May the time speedily come when many may be sent to the remotest parts of earth with the message of life. It is the only salvation for the ills of mankind. Under the fostering care of our heavenly Father and the strength he can give, we can succeed. My earnest prayer is that the coming year may be one of the greatest in the history of the church.

L. G. HOLLOWAY.

SAINT LOUIS, MISSOURI.

Her Church Closes in Winter » »

I have been a member of the church over three years in a country district where there are few members. As our church is closed during the winter months on account of bad roads and the members living far apart, I should like to hear from other Ontario members in their thirties who care to write me about their church activities.

KATIE STOUTENBURG.

RAVENNA, ONTARIO, Rural Route 2.

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Our Prayer » » » »

Let us seek a closer walk with God this year, striving to live worthy of the blessings we receive.

Just before Christmas I was taken sick with the flu, and having a high fever, I sent for the elders to come and administer. But due to reasons beyond their control, I could not get them. And so wife and I united our voices in prayer to our heavenly Father in my behalf. When I arose the next morning my fever was entirely gone. The following day Brother E. J. Williams came and administered, and the next day I went to work.

As we see doubts and fears assailing the hearts of mankind, let us pray with Brother F. M. McDowell that the Father will grant us a faith equal to all occasions. Let this be our prayer as we see the tribulations which are bringing distress and grief to men, that we may have faith and trust in God sufficient to accomplish the great mission intrusted to our care.

E. B. JOHNSTON.

DENVER, COLORADO, 4362 Milwaukee Street.

"Pillar to the Branch" » » » »

I was born in Germany, March 28, 1857, and came with my parents to America. We landed at Castle Garden, New York, August 14, 1865. My father and mother were Baptists, father being a minister, and, of course, in my youth, I would defend that faith. However, I did not join that church, until after my marriage. They cut ice in the Maquoketa River and ten of us were baptized. After we were baptized by water, we asked the minister to lay hands on us as is recorded in the Bible, and to this request he readily complied.

In the fall of 1887, Brother Roth and Priest Maitland came into our neighborhood, and wife and I were baptized into the Reorganized Church, October 8, 1887. How alone we were then! In the Baptist organization I had been superintendent of the Sunday school, but now we were without a church home. Nevertheless, we met each Sunday and had our prayer meetings. There were then four families that belonged to the church, and at the start they chose me as their leader. The Spirit of the Master was given us to enjoy. Often I would say in our daily devotions: "Lord, what wilt thou have me do? I will do it." How little we know concerning the meaning of these words! It means laboring and sacrificing continuously for the Master.

We began taking the *Herald* when we entered the church, and have taken it continuously since that time. We also took an invoice of our belongings and started to pay our tithing. We recognized tithing as a part of God's law, and we knew that we should obey that law.

June 16, 1888, Fulton Branch was organized with about sixteen charter members; I am the only charter member left. I was ordained a priest then, and was elected president of the branch. Last month I was again sustained in that office. That means that I have been branch president for nearly forty-nine years.

Let me say here that occupying in my office has not always been easy. Many times it has been necessary to overcome the influence of the Evil One; and I believe that the only way this can be done is by faith, prayer, and righteous living.

My oldest son is assistant elder. Our children are all in the church, also most of the grandchildren. Two of the boys are elders, and one grandson is holding forth at Janesville, Wisconsin. I have officiated in the marriages of all our eight children and five grandchildren.

When wife and I joined the church, the schoolhouse was closed against us. People classed us with the Utah Church. But in the years that have elapsed, prejudice has lessened. Many who at first were against us, are now our friends, and I have been called upon to preach a few funeral sermons for those who opposed us years ago.

When I was called to the eldership, the Lord said that I should be a pillar to the branch. I have tried to serve in that capacity.

I enjoy reading the *"Memoirs"* of Brother Joseph Smith, feeling that many of us could not have bought these writings in book form. I believe by appearing in the *Herald* they are doing more good now while many of the older members are yet alive.

In a recent *Herald* Brother Joseph spoke of dedicating the "Green Valley" Church. He gave the name of the branch as the Green Valley Branch since O. E. Green lived east of the church and Ed. Green on the west side. Those Saints were noble people, and we from Fulton Branch held many meetings there as they had no elder in their branch. Brother Joseph mentions O. B. Thomas, L. E. Hills, C. E. Hand, and myself. All the others have gone over the great divide. Of the four I am the only one left, and no members are left near there. The church has served its purpose, the building is gone; the porch had rotted away and the bees stored their honey in it. I sold the edifice to the man who bought the O. E. Green place while I was bishop's agent. It was an inland church, seven miles from their post office.

I see that Brother Joseph paid a tribute to J. B. Roush, of Colorado; he was one of our young ministers here. Was about seventeen years old when he was ordained. Indeed our branch has furnished some good material for the church.

The first time I saw President Joseph Smith was at the Logan Reunion where seventy-seven were baptized in 1890. We saw Sister Fannie Emst who was blind and who, when baptized into the church, received her sight. A Brother Rudd in the prayer meeting arose and spoke in tongues, then interpreted the message. Sister Turner, of Deloit, sang in tongues to the tune, *"There Is a Fountain Filled With Blood,"* then gave the interpretation. This is a marvelous work and a wonder. Why should we not be humble and full of love? I desire to hold aloft the banner of King Immanuel while the Lord gives me strength.

We are gaining many young pupils in our Sunday school, but the members are widely scattered, and when the weather is bad and roads are impassable, many do not get to attend services. I seldom miss a meeting; if I cannot get to church any other way, I am still able to walk.

The old year with its joys and sorrows is gone, what does the new year hold for us? I hope that the church debt will vanish as the dew of the morning.

FULTON, IOWA. JOHN HEIDE.

Fishers of Men » » » » »

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1: 17.

Today a fine strapping young man with beaming countenance from Graceland College came into the Herald office and introduced himself as the son of Brother Fred B. Baldwin, of Pensacola, Florida.

This recalled a dream that I had over twenty years ago. Brother David Dowker and some of the local workers were holding preaching services at Oak Lawn, a suburb of Chicago, where Brother Baldwin lived. While the meetings were in progress I saw in a dream myself with Brother Dowker and others at a stream fishing. David was holding the pole. I stood watching. The pool was alive with little fish, but presently a great big fish came swiftly up and took the hook. I became a little excited and said to Brother Dowker: "David that is a big one, I'll have to help you pull him in"; and together we lifted the fish which came up without a struggle.

When Brother Baldwin was baptized I was convinced that he was the big fish and that later he would be called to represent his Master. Today he is the president of Pensacola, Florida, Branch.

Other men of the ministry have been shown in dreams that they were successful in their fishing excursions and invariably there would be an ingathering into the work of the Lord.

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Such experiences confirm us in the thought that the source of all knowledge guides the destinies of His work. How thankful we should be that it is our lot to be laborers together with God: "Follow me and I will make you to be fishers of men."

JAMES F. KEIR.

Acceptable in His Sight » » »

I, too, enjoy "The Readers Say," and derive much spiritual food from the letters. They make my faith stronger. We need this help from one another, and the Lord has told us to meet often together that we may talk of his goodness to us.

One of the golden experiences of my life centered around my baptism including the time just before and that just after my coming into the church. Two others were baptized at the same time I was. It was a wonderful experience for us; the way God's Spirit was working with us surpassed our imaginations. God was very real to us.

We three met as often as possible, and what help and comfort we derived from talking over the spiritual experiences each one of us had had since our last meeting! Visions and dreams were given to us, and as we related them to each other, tears of joy would roll down our cheeks. At these times we had no inclination to talk of other things; our hearts were centered on spiritual matters. And as we met at prayer meetings and heard the speaking of prophecy and tongues, we feasted on food from heaven. Once a beautiful admonition was given through a sister who told us afterward that the message was presented to her in letters of gold as she sang each verse.

We realized what we owed to those few Saints in the branch at Glover, Michigan. How faithfully they kept the work going! In their love for the Master and their desire to bring souls to him, they lived continuously in touch with him so that when they besought him in earnest prayer that we might be touched by his Spirit and be obedient to his call, it was so.

The prayers of the righteous are much availing, and I feel that my debt to those Saints can never be paid except as I endeavor to keep myself even as they did, in constant touch with the Master, so that my prayers may be acceptable to him in bringing others to the gospel light.

Through the twenty-one years I have been a member of the church, I have found great joy in doing what falls to my hand to do. Sometimes the joy seems greater than I can bear, and then again, trials and discouragements come. Yet through it all I can see God's hand gently leading me, making me stronger for each experience.

Peter tells us: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Christ Jesus." (See 1 Peter 1: 6, 7.)

Often we feel that the regular duties which we perform in and out of the church in his name, amount to little, and we long to do bigger and better things. We feel that our offering is so small that it does not amount to much. I once felt so. It seemed as though my attending meetings regularly and doing the things I was called upon to do, did not mean much, and I felt that if I could be a missionary and do some big work that would make a better showing, I would please the Lord.

That night I dreamed that I was passing through a town in which I had once lived. I thought as I came to the house in which we had lived that I would like to see the outcome of some of the fruit trees and vines. The plants we had put in had been somewhat small and not of the most expensive variety, and so I did not expect to find much although we had used the best plantings we had. Imagine my surprise to find many grapevines about eighteen inches high and loaded with the most beautiful grapes I had ever seen, the leaves, too, were hardy and perfect. I looked at the pear trees, and they also were loaded down with good fruit; so loaded were they that they had to be propped to save the branches.

Upon awakening I knew that the dream had been God's way of showing me how the little things that I had considered of not much value in the gospel work, had borne more fruit than I could realize, and that each one of us doing these things composed an important factor in keeping the church alive.

If the branch be small, why worry and think that we can accomplish little with small numbers? What those few can do by their prayers and faithfulness would be unbelievable to us if we had not observed the works of small groups of God's people many times. I have seen branches and missions of four or six regular attendants become large branches, and many who perhaps otherwise might never have heard the gospel in this life, rejoiced with those who had been faithful in service.

I know what a glorious feeling comes to me on hearing the testimony of an individual for whom I have prayed and besought God that he would bring him to an understanding and acceptance of the beautiful plan. It is a wonderful thing to hear such a person saying: "I, too, know this gospel to be of God!" It makes one so happy that you resolve just as soon as possible, to go forth after more souls.

MRS. BYRDIE MAGARGEE.

INDEPENDENCE, MISSOURI, 2324 Sterling Avenue.

The Blessing of Administration » »

For many years I have gone when called at various times of day and night, to administer to the sick. I do not recall that I ever refused to go, or by any subterfuge evaded going.

I came to Tulsa, November 30, from Topeka, and went to the Saint John's Hospital for an operation December 15; had to have the second operation December 21. Having been sick since the first of November, I was quite weak, and during the whole month of December I was administered to every day by the good pastor of Tulsa Branch, Elder V. D. Ruch, or by some of his helpers; many times Brother Falice Cunningham came instead of Brother Ruch.

I thought then and still think that I received strength for each day from these administrations.

When I had been on the operating table for sixty minutes, I heard the doctor who was watching my heart tell the surgeon that it was just the same as at the start—normal. And for the days following although I was very weak, the nurses reported all the time that my temperature was normal, and the heart was normal. This the doctors said was quite remarkable considering how weak I was and my age. Each day I felt that I could not make it if the elders did not come. But they did not neglect me; they came with cheer and faithfulness.

I cannot say that I am entirely out of danger, but I am getting better day by day, and beginning to feel like Paul said, "Strong in the Lord and in the power of his might."

And I feel that if and when I do get back to my normal good health, I shall be glad to answer calls to administer at any time of day or night. I am hoping that I may yet be able to give many bright testimonies to God's power and goodness, and to tell many people of the great manifestations that have come to me in my life-long experience in his glorious kingdom.

EARL D. BAILEY.

TULSA, OKLAHOMA, 27 East Twelfth Street.

Wishes to Correspond » » » »

Murray Stoutenburg, of Ravenna, Ontario, Rural Route No. 2, would like to correspond with young Latter Day Saints, especially those from fifteen to seventeen years of age.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Valley Center, Michigan

Valley Center Branch held its annual business meeting and election of officers, January 2, some very interesting reports being made and actions taken.

The women's department, under the leadership of Mrs. A. Murray, reported a most satisfactory year, their activities including much helpful work. The church school also, with Willard Green as superintendent, proved a great factor in the progress of local church work. This department reported seven full classes with an attendance of from seventy-five to one hundred. The school reached and passed its goal in the year's projects.

The church secretary reported a total of ninety-one members in good standing on January 1, 1937, an increase of ten over the report of the previous year. The financial clerk's report showed over one thousand dollars in cash as having passed through the treasurer's hands in 1936; the greater portion of this was the tithes of the membership. The clerk's report showed a balance on hand of nearly one hundred dollars.

By unanimous vote the membership retained Pastor Harold Muir as pastor, and Brother Muir has begun his twenty-seventh year of service in this office to this congregation. Other officers are listed as follows: Sunday school superintendent, Willard Green; clerk, Mrs. Thomas Isles; treasurer, Edward Gardner; pianist, Mrs. Harry Giroux; chorister, Mrs. Harold Muir; librarian, Marie Isles; historian, Mrs. Ben Isles; janitor, Thomas Isles; secretary, Leila Green; teachers: Harold Muir, Ardrey Murray, Mrs. Harold Muir, Mrs. Thomas Isles, Mrs. John Wood, and Dorothy Muir; women's department leader, Mrs. Harold Muir, and tithing solicitor, H. Muir.

The pastor recommended in his report to the local members that the following facilities be installed and improvements made on the church building: the rostrum remodeled and extended to accommodate program activities; full basement under the church building, to be utilized for social functions, suppers, women's department activities, and Sunday school class work, the growth of attendance having rendered the main auditorium and private homes inadequate for these functions. A committee of five men, Thomas Isles, Ardrey Murray, Carver Isles, Ralph Braidwood, and Bert Barr, was chosen to look into this recommendation.

The committee at once went to work, reported favorably on the situation to the branch membership, and a vote of approval was given the pastor's recommendations. The committee was then authorized by the membership to proceed with the work of building the basement and improving the church edifice. Men of the branch are now engaged on this project and expect to complete it in about two months. The time of year when the men are not kept constantly busy by their farm work, favors this undertaking. The work on the basement and the interior of the church will necessitate discontinuing services at Valley Center church during the completing of the project. During this time the Saints' services will be united with those of the group at Brown City. Friends and neighbors are invited to worship with them there.

Independence Woman Visits Tomb of Unknown Soldier

January 26 was a mild, pleasant day, one most suitable for the three large sightseeing buses filled with delegates to the National Defense Conference here in Washington, District of Columbia, to go to Arlington Cemetery to visit the Unknown Soldier's Grave.

We passed through old Georgetown. The hotel where Lafayette was entertained was pointed out. This hotel which Lafayette said was the finest he had seen, seemed very simple and old-fashioned compared to the Mayflower in Washington, where we were accommodated during the conference.

The Masonic Temple of Washington's day was pointed out, and the guide informed us: "That building was where the Masons helped George Washington plan Washington City."

Next the rolling hills and vales of Arlington Cemetery came into view with thousands upon thousands of similar headmounds furnished by the government for officers and unknown soldiers alike, standing out like sentinels to remind the world of the pity and price of war. No matter which way one looks, the graves lie in rows or lines, either straight ahead, across, or diagonal.

The Unknown Soldier's Tomb is of pure white marble, and its inscription reads:

"Here Rests in
Honored Glory
An American
Soldier
Known But to God."

Rolling hills of Virginia, in a sublime view, are in front of the tomb which stands on an elevation of white steps with a beautiful white, colonial building at the rear where are to be seen many memorial wreaths of brass, bronze, and iron, and on paper or parchment, sent from Belgium, France, and organizations in America and other countries.

Returning, we passed over Arlington Memorial Bridge erected since the World War at a cost of fourteen and one half million dollars. This spans the Potomac River.

Not far from this wonderful bridge is Mirror Lake which mirrors the Washington Monument, over 555 feet high, on the north end, and Lincoln's Memorial on the south end.

The home of the Lees can be seen through the trees on the Virginia end of Arlington Memorial Bridge. The box shrubbery was brought from Maryland and Virginia, and is insured for $200,000.

Some of the immense public buildings which obstruct the view of the Lincoln Memorial and the Washington Memorial column are to be pulled down in two years.

Many new public buildings have been erected for governmental purposes since the writer's last visit to Washington in 1914, where she was permitted to hear President Woodrow Wilson's declaration of war to the Senate.

The writer is endeavoring to work for peace, praying that Americans will abandon their nicotine and alcoholic habits which obscure their visions, also their worldly gods, and get in close communion spiritually with the one true God and Jesus Christ. She is also trying to bring the message of the gospel to all with whom she comes in contact.

ELIZABETH CUTLER JENKINS.

WASHINGTON, D. C.

Clinton, Iowa

Clinton Branch held its annual business meeting October 6, 1936, and most of the officers were sustained. The district presidency has charge of the branch. The new treasurer is Sister Fullick. The church school is directed by Robert Hawk with F. Lee Reynolds as his assistant.

The young people are keeping their meetings at a high standard. They chose C. M. Beil as president and Mrs. C. M. Beil, leader.

An outstanding event of last autumn

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was the ordination at the November sacrament hour, of Deacon C. M. Beil to the office of priest, and Brother Thomas Beil, also a priest.

There are always a few workers willing to hold more than one office. Sister Irene Robinson accepted three offices, and takes charge of them most capably.

The Christmas entertainment, usually given by the children for the enjoyment of all, this year took the form of a party held for them at Sister M. Robinson's home. Games were played and lunch was served.

Fourteen of the young people's group had a Christmas party, oyster stew being the main dish of the luncheon. Many games were enjoyed.

A grab-bag game was played by the women as their chief entertainment at a Christmas get-together.

Out-of-town speakers have contributed to the growth and happiness of local Saints by holding meetings. Ministers occupying the pulpit of late have been Brothers Wagler and Richard; L. W. Stiegel, F. C. Bevan, Brothers Mercer, Short, Cady, Williams, T. Beil, C. M. Beil, Brother Gilbert, and L. White.

Stanley J. Gendvilas was married November 1, 1936, to Miss Lola F. Wood. Elder F. C. Bevan, of Rock Island, Illinois, officiated in the simple but impressive service.

Shidler, Oklahoma

Brother and Sister O. B. Brown are sponsoring a young people's program every other Sunday night of each month. The Saints being scattered, this includes young people from Shidler, Grainola, Pearsonia, Washunga, Newkirk, Tonkawa, Ponca City and Kaw City, Oklahoma.

They gave their first program November 22, 1936, the theme being *"Thanksgiving."* For the Christmas program on December 20 the theme, *"A Child Is Born,"* was chosen and was impressive all through the program. This service seemed a time and place of worship rather than a period of entertainment.

A watch party and devotional service were held at the home of Sister Fronkier, at Washunga, December 31. The meeting opened with congregational singing and prayer offered by Brother Workmon, pastor of Shidler group. There were readings, instrumental numbers by the children and young people; then games were played in separate rooms with leaders for the children and young people. The older people visited. Lunch was served, and followed a devotional service in which prayer and testimonies were offered, expressing thanks for blessings of the past year and desires to follow the ways of the Lord in the new year. District President E. F. Yerrington was the speaker of the evening. The meeting was closed with prayer by Brother Newman.

Independence, Missouri

Stone Church

The spirit of peace and worship reigned at the young people's monthly early morning prayer meeting in the Stone Church lower auditorium, February 7. Pastor Arthur A. Oakman was in charge, assisted by Norman Cox, and Elder S. A. Burgess gave an inspirational theme talk.

A large congregation participated in the February sacrament hour. President Elbert A. Smith gave the communion address; Elder Shankland Arnson spoke concerning the oblation, and Pastor Arthur A. Oakman presided over the service. Others assisting in the stand were Doctor Charles F. Grabske, and Elders A. M. Chase, J. D. Gault, and C. I. Carpenter. The Cantanina Chorus sang, *"More Love to Thee, O Christ";* Robert Miller played the organ for the opening hymns of the service, and Paul N. Craig led the congregational singing.

Pastor Arthur A. Oakman spoke to an exceptionally large Sunday evening congregation, February 7, beginning a Sunday night series to continue until Easter. The series will also include week-night sermons during the week just preceding Easter. The Stone Church Choir, Paul N. Craig directing, furnished music for this service, singing the anthem, *"Salutation,"* a hymn, *"The End of Day,"* by Louise Hills Louis, a member of the choir, and the anthem, *"Seek Ye the Lord,"* George Anway singing the tenor solo. Robert and George Miller played an organ-piano offertory, and George Anway conducted the congregational song service.

In addition, the choir supplied music for the ten to ten-thirty Sunday night studio broadcast, soloists being Albert Brackenbury and George Anway.

The studio service had as guests on January 31, the choir of the Westport Presbyterian Church, Kansas City, Missouri, directed by Mr. Harling A. Spring; with Mr. Edwin Schreiber at the organ. The quartet of soloists, Marguerite Johnson Blaine, Lucille Westerman Smith, George Anway, and W. Dean Stringer, also sang a number.

Stone Church members listened to two fine sermons Sunday, January 31. Elder C. Ed. Miller, formerly pastor of the Stone Church and now pastor of Englewood Church, was the morning speaker, and J. A. Koehler, bishop of Holden Stake preached in the evening.

Liberty Street Church

At the Sunday morning service, January 24, Elder Arthur Oakman presented a sermon that held the interest of the large congregation which overflowed the church. At this service Miss Lillie Andrew sang *"The Day Unfolds."* She was accompanied at the piano by her sister, Mrs. Oliver McKevit. Pastor H. L. Barto and Associate Pastor C. E. Beal also have been instrumental in encouraging local members by means of sermons, talks, and personal ministry.

Many of the young people attended the all-day rally at Walnut Park, January 31. Liberty Street is well represented on the committees of the young people's council, and much good is expected of them in the way of consecrated service.

At the February sacrament service two babies were blessed. Barbara Lynn, two- months-old daughter of Brother and Sister O. K. Peters, was blessed by Elders Howard P. Andersen and Ralph Smith. William Wayne, eight-months-old baby of Brother and Sister William Myron Kelley, were blessed by Elders Herbert L. Barto and C. E. Beal.

At this same service Ralph Zion was ordained to the office of elder and Lucien Amos to the office of deacon. Pastor Barto, who is a high priest, was the spokesman for Brother Zion. Howard Andersen, a member of the Standing High Council, ordained Brother Amos. Ralph Zion was born May 4, 1890, at Crab Orchard, Nebraska. He married Lillie Willoughby and in 1916 united with the church. He first attended the Wray, Colorado Branch. In 1920 he was called to the office of teacher; in 1935 to the office of priest, and now, with this call to the Melchisedec Priesthood, he will be able to continue his personal progress and also carry on the noble work he has been accomplishing. Brother Zion is employed at the Independence Stove and Furnace Company.

Lucien Amos was born, October 5, 1913, at Lexington, Missouri. He is the son of Mr. Alex Amos, of Mosby, Missouri. In May, 1933, at the invitation of a friend, he attended the Liberty Street church school. He found the work so interesting and the Saints so friendly that he decided to unite with the church. He was baptized October 1, 1933, by Elder E. A. Thomas. In August, 1935, he was married to Mary Arterburn, who also was actively engaged in kingdom building, by Elder Harry Blake. Brother Amos is active in young people's work and is at present a representative on the young people's council. He is a member of the committee on "Know Your Church." He has made many friends throughout the church. Lucien is employed by the Federal Government in the railway mail service.

With the degree of the Spirit present which accompanied the preceding services, the sacrament service was most impressive. The sacrament table, which has been graciously loaned by the Stone Church, was beautiful with the inscription carved on it, "This Do In Remembrance of Me." Brother Howard Andersen delivered the sacrament address to over two hundred and fifty Saints.

Some remodeling has been done by Brothers C. A. Mills, Everett Bowen, Charles Bridges, and W. A. Stevenson. The pulpit platform has been extended to the front; an attractive, substantial railing has been built around the stage;

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steps have been placed at the front of the stage; and the seats have been moved forward and re-aligned. These improvements tend to make the services more beautiful and impressive.

Second Church, Delaware and South Avenue

The early prayer meeting last Sunday morning was in charge of Elder B. C. Sarratt, assisted by Everette West. A wonderful spirit was enjoyed by all who were present.

The church school at 9:30 a. m., saw a larger attendance because mild weather permitted the older as well as the youthful members to attend classes.

The sacrament service at 11 a. m., was in charge of Elder A. K. Dillee, assisted by Elders Earl Audet, William Inman, Sam Inman, and F. L. Freeman. The oblation talk was by Brother Freeman, and the communion talk was by the pastor. Elder Odess Athey and Priests Lane Bolt, Fred Immer, and Everette West served the sacrament emblems.

The young people's meeting at 6 p. m., in the upper auditorium, had Elder Howard P. Andersen as the speaker. *"Prayer,"* was the theme which was most instructive and enjoyed by all the class.

Chorister Earl Audet underwent a tonsillectomy at a Kansas City hospital this week. All wish for him an early recovery.

Sister Joseph Louderback who visited her mother at Battle Creek, Michigan, for three weeks, has returned home. Her junior girls were happy to have her with them again.

Sister Bush, who has been seriously ill for many yeeks, was taken to a hospital in Kansas City a week ago. Sister Bonnie Barnhardt is still seriously ill at her home, 601 West South Avenue.

Brother George Inman who fell and fractured his hip three weeks ago, is slowly recovering.

The closing sermon at 7:30 p. m. last Sunday was by Bishop A. B. Phillips, his text being John 3: 3. Second Church Saints invite you to visit their services at any time. You are welcome in the little brick church.

Enoch Hill Church

Elder George Whitehead was in charge of the early morning prayer service, January 31.

Elder O. W. Sarratt was the speaker at 11 a. m. that day. Before the service Elder J. E. Cleveland announced that Brother Uel Smith will be the new supervisor of the church school, taking the place of Lawrence Martin.

A number of local young people attended the youth rally at Walnut Park Church, January 31.

Elder Harvey Minton is conducting a most interesting series of Sunday night meetings for a number of weeks. On the evening of January 31, Gordon Resch, of the Stone Church Choir, who is to have charge of the music during this series, made his first appearance in this avenue of service at Enoch Hill.

The young women met with Sister Louise Andes a few days ago and appointed a committee to meet with a committee from the local women's department, planning new equipment for the church kitchen.

"Zion, the Center Place," was the theme of the church school session, February 7, and was well carried out.

Pastor J. E. Cleveland was in charge of the communion service Sunday morning. Following the serving of the emblems, a period of testimony was enjoyed.

At the evening service, Elder Minton was the speaker; Sister Amos Allen sang a solo of her own composition, the music by Harold Buseth.

The girls' chorus is planning a benefit musical for next week. They hope to be able to purchase fifty new *Saints' Hymnals* for the church. Mrs. Charles Warren is leader of this chorus, and Miss Hortense Jones is pianist.

Next Sunday afternoon Enoch Hill young people will meet to organize in harmony with the church-wide youth movement.

Brother and Sister Lancelot Heath announce the birth of a daughter, Wilma Jean, January 26.

East Independence Church

Pastor J. E. Martin spoke on *"A Reasonable Service"* the morning of January 31. Jennie Butler and Charles Warren sang a duet. In the evening Elder Frank Minton was the speaker.

Brother Minton was in charge of the early morning prayer service February 7. The church school superintendent, Arthur Peer, being ill, Brother Charles Warren took charge of the class sessions that morning, being assisted by Joseph Friend, Ralph Crabb and Virgil Coffman who talked on *"Spiritual Education."*

Pastor Martin was in charge of the February sacrament service, being assisted by Frank Minton, W. H. Sheffer, Harry Friend, Brother Patrick, Thomas Thatcher, Joseph Carlisle, Charles Warren, chorister, and Elder Samuel Smith. The district is glad to welcome back Brother and Sister Samuel Smith who have been in another State for some time.

Robert E. Jones was the speaker Sunday night, his theme being *"Our Relationship Here With God."* The choir sang *"Jesus, Hold Me Closer."*

Elder Clair Austin, who has been ill in the hospital for some days, is coming home this week. Local members hope for his rapid recovery.

Englewood Church

Bishop J. Stanley Kelley and Elder Calvin Rich were the speakers for Sunday, January 31. There was a good attendance at the sacrament service. Bishop Kelley gave the talk on the oblation, and the pastor, Elder C. Ed. Miller, gave the pre-sacrament talk. There were a number of testimonies given after the emblems were shared.

Elder Rich's gospel sermons are attracting added numbers each Sunday evening. He will continue to preach each Sunday evening until March 28.

The young people's chorus is adding zest to these services by their splendid music and their attendance. This chorus sang at the Walnut Park church during the young people's rally. Mrs. Jaunita Roedell is the director, and Mrs. Vivian Sheehy is the pianist.

The Y. P. A. held an early morning prayer service Sunday, February 7. The attendance for this service was much improved.

Spring Branch Church

At the close of the class study of the church school last Sunday morning a baptism was performed. Preceding the ceremony a solo, *"Stranger of Galilee,"* was sung by D. S. McNamara, accompanied at the piano by Sister Almer Sheehy. There was a talk on *"Baptism,"* by A. J. Tankard, after which Brother McNamara sang, *"O Jesus, I Have Promised."* Then Ruth Peer, daughter of Brother and Sister Elmer Peer, of Atherton, was baptized by M. C. Jacobsen. The confirmation was solemnized at the opening of the sacrament service, Elders A. J. Tankard and J. S. Andes officiating.

Pastor M. C. Jacobsen was in charge of the February sacrament hour. He was assisted by J. E. Smith, J. S. Andes, Robert Fish, A. J. Tankard, Frank Robinson, Fred Epperson, D. D. McClain, and Lawrence Jones. The Scripture reading, was by J. E. Smith, and J. S. Andes gave the oblation talk. There was a solo by Sister Dorothy Nebgen, accompanied at the piano by Winnogene Boyce. The sacrament talk was by Robert Fish.

At 7:45 p. m. Evangelist Ammon White continued his missionary services. Brother White has been presenting his message in story form. Sunday evening he presented *"Preparations for the Coming Forth of the Latter Day Gospel."* The choir sang a number.

The Sunday evening church school session brought the Saints the pleasure of hearing for the first time the young men's chorus. Sister Nelson, local chorister, has put forth untiring effort in training the young men.

Pasco, Washington

While on their way to Portland, Oregon, to attend the young people's convention, Brother J. S. Fout and family stopped at Pasco, and arranged for a business meeting. Brother Fout had some stereopticon views of the Holy Land which he showed at the church. On their way home Brother Fout presided at the Pasco Mission business

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meeting, and Sister Fout and baby went on to Coeur d'Alene, Idaho.

The following church school officers were elected: Sister Mercer, sustained church school director; Brother Durocher, assistant; Sister Gladys Howe, organist; Sister Marie Bell, appointed chorister. Sister Percy Howard was chosen supervisor of the women's department. Brother Percy Howard is leader of this group, and he holds a service each Sunday after church school. This is greatly appreciated by everyone.

The group advertised a program for two evenings in succession the latter part of last October, and all were pleased at the success of the undertaking. They raised fifteen dollars with which to defray fuel expenses. Elder Cook was at Pasco at that time and took part. He also held a series of services.

There was a large attendance at the Christmas program given during the church school period December 20. Brother Buckley and family from Freewater, Oregon, brought all they could put in their car. Brother Madden and family also brought several with them. A hot lunch was served, and the time was spent in visiting until the guests had to begin their journey home. There were also people in attendance from Kennewick, Washington.

A fine sacrament service was had on the first Sunday of the year, and Brother Percy Howard plans to hold a *Book of Mormon* study with the Saints each week. They hope to do much in this study during the year ahead.

Kansas City Stake

The ninth leadership school of Kansas City Stake was held from January 11 to 15 at Central Church. Being planned with the need of leaders in mind, it offered the following courses: *"Worship Technique,"* Mrs. Blanche Mesley, teacher; *"Missionary Methods in the Children's Department,"* Mrs. H. A. Higgins; priesthood class, Elder C. G. Mesley, and *"The Missionary Program of the Church,"* Evangelist Ray Whiting. Much was gained by those present. Elder Ray Lloyd was in charge.

Kansas City Stake has made forward strides in the formation of two new stake organizations, the Men's Club and the Stake Vesper Choir. The Men's Club has been formed to promote a closer fellowship of the men of the church in the stake and to hold regular meetings of a character that will be cultural, educational, and of a high order of entertainment. The officers are: President, Arthur Mallanes, of Central; vice president, Judge Clark Tucker, Grandview; secretary, Frank Turner, Malvern Hill, and treasurer, Larry Payne, Central. The standing committees and their chairmen are: Membership committee, Pat Raw, Fourth Church; program committee, Ray Lloyd, Malvern Hill; fellowship committee, Paul Harrington, Grandview; project committee, Will Hooper, Central, and finance committee, Larry Payne, Central. Elder George Mesley, stake president, will act as club advisor.

The first meeting and succeeding banquet, January 18, were well attended. President Elbert A. Smith and Doctor G. Leonard Harrington addressed the group. Other prominent speakers will be had at future meetings.

The Vesper Choir, temporarily called, was officially organized January 17, at Central Church for the purpose of promoting better choral music throughout the stake. As director and officers for the ensuing year the following young people were selected: Director, Frank Hunter; president, Raymond Bleil; secretary, Anna Decker; treasurer, Theodore Fowler; librarian, Ralph Riepen. This same group of singers did some radio work during August and September and supplied music at the late stake conference. The stake is happy to have this permanent organization.

Interest of the young people is still held by the O. B. K. organization. Charles Graham continues as president, and has done fine work.

Central Church

An unprecedented ice storm early in January which has remained throughout the month making driving and underfoot hazardous, did not quench the enthusiasm of the majority of local members. During the month many fine sermons were given by local and visiting priesthood: Elders Ray Whiting, William Patterson, James A. Thomas, James N. Curtis, J. H. Paxton, and J. A. Gardner.

Pastor George Mesley has been greatly missed from services, being on church appointment at Philadelphia, Pennsylvania, until February 6.

The new year was ushered in with a party and baptismal service at the church. Charles Peterson, jr., and Frank Chaney entered the church at this time.

The choir, under the direction of Miss Anne Morgan, continues to give fine musical assistance at services. They have begun preparation on an Easter cantata.

Northeast Church

This mission is very much alive and interest in the services is fine. Of late a variety of speakers, mostly young men recently ordained in the stake, have done exceedingly well in the pulpit.

A birthday dinner was held, January 17, for those born in January, February, and March. Elder E. W. Lloyd was honored by having a song dedicated to him.

Sunday evening, January 17, Elder Henry F. Davis gave an inspiring sermon on *"Obedience."* The group is fortunate to have his leadership. Brother Otis Porterfield has charge of the church school, and is doing well.

Elder Charles Graham, stake O. B. K. president, spent four weeks assisting the O. B. K.'s and winning the love and respect of young and old.

Elder R. D. Weaver gave one of his good sermons, January 24.

Brother and Sister Bramwell have been ill and have been missed from services.

Armourdale Church

This congregation has been progressing nicely during the severe winter. The attendance has been kept to a good average, and the spiritual experiences were climaxed at the January sacrament service with a wonderful outpouring of inspirational testimonies.

The December sacrament service was arranged in three parts. The first part was the regular sacrament routine. The second part was the annual dedication of tithes and inventories. Brother James Curtis gave a fine discourse for the occasion. The third part was the ordination of Vern McCann, formerly a teacher, to the office of priest by Brother James Curtis and Pastor Hallier.

New Year's Eve was observed with a special service. T. C. Lentell, of Southeast Mission, was guest speaker for the meeting. Prayers and resolutions for the coming year's activities were given. Following that came social singing and refreshments. Meetings of this type have helped greatly in preserving good fellowship.

Some of the recent speakers have been R. D. Weaver, and J. A. Gunsolley, from Independence; Ray Lloyd and Raymond Bleil, and the local priesthood. An instrumental ensemble under the direction of Sister Mildred Connelly, has been furnishing splendid music for the Armourdale group as well as Gladstone and Fourth churches.

Brother Walter McNeese has enthusiastically taken up his newly-appointed duties as leader of the local Men's Club.

Brother William Kissinger and family have been bereaved in the death of his father, J. R. Kissinger. The funeral was held in the Stine and McClure Chapel under the direction of Brother E. W. Lloyd.

Myrtle Point, Oregon

Myrtle Point Mission members feel that they have made some gain spiritually in the past year, and hope to go much further in this line during 1937.

Elders J. L. Verhei and Ira Simpson, of Portland Branch, visited the Saints at Bandon, October 11, and in the afternoon of that day were with Myrtle Point members. Brother Verhei spoke inspiringly at the afternoon service, and Brother Simpson in the evening continued the afternoon theme, *"Have You Heard the Call?"*

Other visitors who have been at Myrtle Point were E. C. Bryson and Kenneth

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Graceland Briefs

Alabama, as a symbol of the rich, romantic Southland, was ably represented in the chapel, January 29, by the largest delegation Graceland has ever had from that State. Mr. and Mrs. Booker, the Carpenter sisters, Faye Booker, the Odoms, the Sellers, Marvin McDole, and Cleda Garrett participated.

Elder Arthur Oakman spoke to the students Sunday evening, January 21, in the chapel. Brother Oakman took as his topic, "The Function of the Principles," emphasizing the importance of the first principles of the gospel to the church and to Christian living. After his talk the meeting was opened for questions. Herbert Lively sang a hymn solo before the sermon. Elder Oakman brought with him to Lamoni Sunday, his bride, the former Elva Sturges, of California.

The local Red Cross chapter presented a benefit show in the Coliseum, February 2, for the relief of flood victims. The A Cappella Chorus, the Graceland Male Quartet and Girls' Sextet sang. Gene Oliver and Herbert Lively were soloists. Besides a motion picture, a one-act play was presented by the Lamoni High School.

Graceland has been made a member of the Carnegie Foreign Press Club. Last week a set of books dealing with foreign affairs and international relations was delivered to the Graceland Library in token of her membership in this organization.

"The Good Hope," a powerful drama of the sea, is to be presented this week, February 12. A brilliant cast, under the able direction of Mr. Roscoe Faunce, has been working very hard to whip the play into shape. Among those who have leading roles are Ione McBride, of Iowa; Grace Edwards, of Maryland; Max Wise, of Lamoni; Marge Watkins and Marion McDowell, of Independence; Reed Holmes, of Idaho; Faye Booker, of Alabama; Forrest Landes, of New York State; Arline Fowler, of Iowa; Millard Hogan and Roy Thrutchley, of Missouri; Vere Cady, of Illinois. Paul Edwards, of Maryland, Maxine Budd, of Independence, and Herbert Floyd are also in the cast.

Harold Leland stopped at Graceland Sunday evening, January 31. He is driving Margaret Ulrich from Graceland to Seattle, Washington, where she plans to be married to Donald Leland, also a Graceland alumnus, the end of February. Margaret left Graceland at the end of the first semester.

Nottingham, of Portland, and Vincent R. Shultz, of Tigard, Oregon.

Sister Le Velle McCracken left Myrtle Point in August to enter Emmanual Hospital at Portland, beginning her nurse's training. She received her cap January 2. Sister Maude McCracken went to Portland in December, that she might be near her daughter, La Velle. She has found enployment there, and the rest of the family plans to move to her. Myrtle Point Mission lost an active worker when Sister McCracken went away; she was church school supervisor and took part in other phases of church endeavor. Brother Charles McCracken is a deacon, and his friendly smile will be missed.

Sister Mildred Coumerilh and children, Kenneth and Rosaleene, of Omaha, Nebraska, are spending the winter at Myrtle Point with Sister Coumerilh's mother, Sister Lena Baker. The latter is in poor health, and her daughter is caring for her. Sister Coumerilh is acting as church school supervisor in the absence of Sister McCracken.

Sister Lula Nichols was married to Mr. Roy Grnadt, August 19.

Mr. and Mrs. Dale Druliner are the parents of a daughter, their first child. The little girl, named Rene Dale, was blessed by Elders W. H. Dancer and A. A. Baker, November 29. Sister Druliner was Amy Lou Guerin.

Brother Eckley Guerin, of Juneau, Alaska, is spending the winter at Myrtle Point and attending the local high school. He is making his home with his sister, Mrs. Druliner.

This group was saddened recently by the death of Brother Ernest Allen who had been ill a number of years as a result of an injury received in the Navy. He joined the church in September, 1935. Leaves his wife, Sister Florence Allen, of Myrtle Point; his father and mother, Mr. and Mrs. Dan Allen, and other relatives of Columbia, Missouri.

The Saints went over their goal of thirty-one dollars for Christmas offering.

The group spent the first half hour of church school on November 22, listening to "The Church of the Air" on the Columbia Network. Each one enjoyed the inspiring sermon by President Elbert A. Smith also the contributions of others to this broadcast. The reception was very good. It was made possible for the group to listen to the program through the kindness of Mr. Lewis McMullen who brought his radio to the church. Mr. McMullen lives several miles out of town. Brother Charles McCracken also helped by fixing the wires.

A number of local members listened to the broadcast of *"The Messiah"* December 20, by the Independence Messiah Choir and Orchestra. Sister Lila Livingston is a former Myrtle Point girl, and it was a pleasure to hear her voice again.

The women's department is still active. The workers recently bought new pongee curtains for the church. Brother Dygert with the help of other priesthood members, removed the old paper from the windows. The department is blessed with plenty of work to do.

Far West Stake

Elder O. W. Okerlind closed a series of meetings at Richmond on January 31. Four were baptized as a result of his efforts with several more very definitely interested in the work. Brother Okerlind assisted by Brother Charles Marsh, of Fanning, expects to start a series at Atchison on Sunday, the fourteenth. Preparations are under way to continue there for two or three weeks. Cottage meetings are being held in several places with gratifying results.

Speakers on the stake schedule have been handicapped somewhat since the first of the year because of the icy condition of many of the roads. In spite of this, however, most appointments have been kept according to schedule. For several months the stake chorister, Evan J. Ehlers, accompanied by Sister Ehlers, has been visiting various groups of the stake in the interests of the music department. A fine response has been evidenced, and the spirit of cooperation seems manifest in each congregation to which they have gone. This work will be continued.

The reunion committee met early in the year and determined upon a number of extensive improvements for the reunion grounds for 1937. Reunion dates have been set for August 12 to 22. Plans are being made for the greatest reunion in the history of the stake, this in face of the fact that last year's was far above any previous record.

O. T. Z. Rally

The midwinter O. T. Z. rally was held at Saint Joseph, January 23 and 24, with a large attendance in spite of the fact that the entire stake was buried beneath a heavy coating of ice and the weather remained very cold. The rally opened Saturday night with a fine representation from most of the twenty-four congregations in the stake.

The evening's program consisted of three talks interspersed with special musical numbers. The rally theme, *"What Lack I Yet?"* was woven into the various talks. Wayne Simmons approached the question from the angle, *"Have We Made Our Leisure Time Creative?"* Kenneth Piepergerdes took as his subject, *"Do We Know Our Church?"* Stake President Ward A. Hougas spoke on the subject, *"The Winning of Souls Progresses,"* at which time he outlined the progress of the stake missionary program and also set out certain objectives yet before the Saints. A large number of out-of-town guests remained in Saint Joseph for the night, and were enter-

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tained in the homes of Saint Joseph members.

Sunday morning's activities began at nine-thirty with Apostle F. Henry Edwards as the speaker. Brother Edwards issued a positive challenge in his summary of the things which most of the Saints yet lack. Following the general theme, his sermon became the keynote of the day's activities. As an interlude between the preaching services, a short play entitled, *"Comfort Ye My People,"* was presented by Saint Joseph players under the direction of Miss Alma Hale. Stressing as it did the value of inventory filing and the payment of tithes, it fitted into the day's program exceptionally well.

At eleven o'clock Bishop H. L. Livingston preached on *"Stewardship."* At this time envelopes were placed in the hands of each O. T. Z. These envelopes in themselves were a sort of a questionnaire as to the individual's participation in various activities, and contained a missionary enrollment card as well as financial statement form. During the noon hour Bishop Livingston and several helpers spent considerable time in assisting various O. T. Z.'s in the completion of their inventories and financial statements.

The hour of dedication opened promptly at two o'clock, Elder Garland C. Snapp, of the stake presidency, in charge. He was assisted by other stake officials, Apostle Edwards and stake O. T. Z. officials. It is a bit difficult to describe a meeting of this type other than to say that the dedications and testimonies, without exception, were applied specifically to the tasks at hand and one could but sense that Far West Stake O. T. Z.'s are neither longing for the past nor dreaming dreams of a distant future, but are facing the problems of today.

The rally closed with the afternoon session yet many remained in the city for the vesper service which followed at First Church at six o'clock. Although the day was cold and road conditions were anything but ideal, attendance was at its peak, and the facilities of First Saint Joseph Church were crowded to the limit.

The dinner was served by First Saint Joseph women who reported having fed the largest number ever served at a single meal. Council meeting was held for O. T. Z. officials at one o'clock at which time general plans were discussed.

Guilford Branch

Guilford Saints have continued active in spite of handicaps this winter. Services have been held most of the time, the only exceptions being on extremely bad Sundays. On Sunday, January 17, Brother Robert S. Farnham, of Saint Joseph, was the speaker at the morning hour. His subject was, *"An Inventory of Our Time, Talent and Business in the Church of the Living God."*

The O. T. Z.'s have been attempting to do their part in harmony with the stake program and several have recently filed their inventories, and a number are also enrolled in the missionary endeavor. Sister Bertha Mildred Nelson, a teacher in the public schools and a worker in the O. T. Z.'s, suffered a painful injury to her face in an accident, but was able to continue her school work, and the wound is healing nicely.

Another loyal worker who has been missed in recent months is Sister Dewey Anderson who was seriously ill with typhoid fever for many weeks. The Saints united their prayers in her behalf and were happy to have her with them again on January 17.

Saint Louis District Priesthood Institute

President Floyd M. McDowell met with the priesthood of Saint Louis District, January 22, 23, and 24, Saint Louis Branch being host to the gathering.

In spite of inclement weather some forty members of the ministry assembled on Friday evening to receive instruction and enter such discussions as wisdom would admit relative to their work as representative men of the church. President McDowell spent the major part of the hour outlining the objectives of the church relating to the work devolving upon local priesthood members.

The weather having cleared a bit, Saturday evening found almost twice the Friday number in attendance, and President McDowell discussed the need for local men to "clean their own house," and having set it in order, to proceed to follow the command of the *Doctrine and Covenants*: "Let him that is warned, warn his neighbor," and the injunction of the Master: "Feed my sheep . . . Feed my lambs."

The priesthood met for prayer and testimony service Sunday morning, this meeting in charge of President McDowell, Missionary L. G. Holloway and District President Edgar Boren.

In his eleven o'clock sermon Brother McDowell invited his hearers to retrace with him the footsteps of the church pioneers and to pause from time to time to view scenes of heroism in the homes of men then representing the church.

The afternoon hour on Sunday was devoted to a lecture to the priesthood and their wives. At this time the infant son of Brother and Sister Walton Lambkin, of Maryland Heights group, was blessed by his grandfather, High Priest B. S. Lambkin, and Elder Roy Remington. Little Georgette De Margel, of Brentwood group, having been baptized by Elder L. G. Holloway, was then confirmed by Elders Holloway and Roy Remington.

Brother McDowell's lecture at this time was a declaration of the two-fold

Briefs

Mrs. Pauline Frisby, a pupil of Doctor William Howland of the Detroit Institute of Musical Art, is delighting music lovers of Detroit, Michigan, with her fine soprano voice. Recently she sang at the Carillon Concert at Detroit's Orchestra Hall, and Sister Inez Davis sent the "Herald" two clippings from the "Detroit News" giving special mention to Mrs. Frisby's contribution.

Says the "News" for January 28: "Then came the climax to our splendid concert—a soprano solo, 'Villanelle,' by Pauline Frisby. Mrs. Frisby, a quiet little colored lady, sang in pure coloratura soprano that would stand favorable comparison with Galli Curci's lark-like voice. Her upper tones were clear melody. Her range reaches to high 'F' above high 'C' which has so few rivals in the world of music that it may practically be considered unique.

"We would not let her leave the stage after her rendering of 'Villanelle.' Finally, Doctor Howland, who played her accompaniment himself, nodded his acquiescence and she sang 'The Last Rose of Summer'—Patti's song, as an encore. I wondered, as I listened to Mrs. Frisby's lovely voice and rendition of the fine old song, if Patti had sung it any better—wondered, too, what Patti would say could she hear her little modern rival sing her famous song. I am sure she would have applauded as appreciatively as we did. I should like to hear her sing it again."

Mrs. Frisby is a Latter Day Saint girl. Her parents and family have been familiar figures at Latter Day Saint gatherings for years. Pauline was baptized in 1918, at Pontiac, Michigan, and served as chorister there, a loved and respected church worker. Before her marriage her name was Pauline McCaughan.

Lora Alberts, young people's supervisor of San Jose, California, wrote recently to officers at headquarters: "We are pleased that the young people are responding so marvelously. I am driving back in June and plan to take my car full to the youth convention at Lamoni."

Saint Marys, Ontario. The branch business meeting was held early in December with good attendance. The following officers were chosen for the year: Elder J. V. Gleason reelected branch pastor; counselors, William Bayne and R. H. Atkinson; solicitor and treasurer, Richard Lingard; secretary and director of music, Sister Robert Atkinson; financial secretary, Sister Bayne, and church school superintendent, R. H. Atkinson.

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purpose of the church. In this program he pointed out the duties and responsibilities of the priesthood. At this hour he told the good news of the progress made in paying the church debt and urged the district members to continue in this good work.

At five-forty-five Brother McDowell delivered the most forceful of all his lectures, speaking to a general group, and declaring that the hour of decision is *now*. Those who insist on investing time and talents in "Babylon," will go down with Babylon, but those who allow the sense of divine commission to become the motive of their lives, will surely build up the kingdom of God. Brother McDowell stressed the point that the missionary spirit, the salvation of the people, the building of Zion demand a clean, pure, consecrated priesthood.

Brother McDowell's ministry was strenuous over this week-end, but through it all were evidences that Divine Power was sustaining him and bearing witness to his declarations. Many of the men of the ministry as well as a number of young men not now occupying in this sacred order, went from the institute feeling that they had been close to God.

Preparations are now being made for the semiannual conference of the district which will convene with Saint Louis Branch, February 27 and 28.

The Bulletin Board

Special Southern New England Conference

On February 28, the Southern New England District will hold a special conference at Boston Branch, on Sewall Street, Somerville, Massachusetts. At 8 a. m. the priesthood will meet for instruction. Everyone should make a special effort to attend the services of the day: 9 a. m., prayer meeting; 10 a. m., instruction period; 11 a. m., instruction period; 2 p. m., preaching, and 7 p. m., preaching. At the instruction periods in the morning the *"Win a Member"* and *"Creative Use of Leisure Time"* projects of the general church youth movement will be comprehensively presented. We hope all the young people will make a special effort to be in attendance. A basket lunch will be enjoyed at noon.—W. E. Sinclair.

Kalamazoo Branch Anniversary

Kalamazoo, Michigan, Branch will observe its twenty-second anniversary with an all-day service and home-coming, March 14. The branch was organized, March 15, 1915. There are quite a number of charter members living here. George Goodenough who was the first branch president, is still a resident of the branch. Watch the *Herald* for additional announcements. All former members and others are invited to worship with us on that day.—C. H. Wade, 1108 South Westredge, Kalamazoo, Michigan, branch president.

Kirtland District Youth Convention

Kirtland District young people will hold a convention on February 27 and 28, at the New Philadelphia Branch. The program is as follows: Four one-act plays to be presented by the young people of Kirtland, Cleveland, Youngstown and New Philadelphia branches. Two of these will be given on Saturday evening and the other two on Sunday afternoon. Sunday's services will begin with a prayer hour at 8:30; class work at 9:30 in charge of our District President James E. Bishop, and a sermon by Patriarch George T. Neville at 11. Special music will be arranged for by Sister Amy Axelson, district chorister. Reservations should be made with R. Watkins, 139 E. Clay Street, New Philadelphia, Ohio, by the twenty-fifth.

All young people between the ages of 15 and 25 are urged to attend.—Mrs. G. J. Dixon, young people's supervisor.

Birth Announcement

Born to Mr. and Mrs. John Elijah Whipple, Groton, Connecticut, a daughter, Janice Myrtle, January 10. Brother Whipple has been church school director of New London Branch since 1931.

Marriages

WELLS-GARDNER.—Miss Irene Wells, of Milo, Iowa, and Merritt Gardner, formerly of Milo, were married January 9, at the Second Presbyterian Church by the Reverend H. W. Smith, Little Rock, Arkansas. Mrs. Gardner is the daughter of Mr. and Mrs. Fred Wells. She attended Graceland College, and received her degree from Simpson College, Indianola, Iowa. For the past seven years she has been engaged in teaching and 4-H Club work. Mr. Gardner was recently transferred from Sioux Falls, South Dakota, to Stuttgart, Arkansas. He has been associated with the Bituminous Paving Corporation for some time. They will be at home at 321 West Sixth Street, Stuttgart.

Our Departed Ones

DAVIS.—Josephine Davis b. March 24, 1883, at Arcadia, Kansas. Baptized by Elder A. M. Baker, June 9, 1895, into Pleasant View Branch, five miles south of Pittsburg, Kansas. She was a devoted church worker, serving as superintendent and teacher of the Sunday school for many years. Married Evan E. Davis, September 9, 1901, and to this union were born 2 sons and 1 daughter: Gomer F. Davis, who died last June; George F. Davis, and Mrs. Edgar G. Ford. D. at her home six miles south of Pittsburg, January 26, 1937. She leaves to mourn, her husband, who was sick at the time of the funeral and not able to attend; her son and daughter; 3 grandchildren, 1 son-in-law, and 2 daughters-in-law; her father, G. W. Ross; 3 brothers, 4 sisters, other relatives and a host of friends. Funeral sermon was preached by Amos T. Higdon in the Pleasant View Church, and her body was sent to Independence, Missouri, for interment in Mound Grove Cemetery.

WILLIAMS.—Nellie Elizabeth, b. April 8, 1925, at Ottawa, Illinois. D. January 16, 1937, at Sanford, Florida. Was the daughter of William Williams. Her mother preceded her in death two years ago. Leaves to mourn, her father; 3 sisters: Susan, Winifred and Virginia, and 1 brother, William. Was a loving little girl, and will be greatly missed. Her death was sudden. Funeral services were held from the Carey Hand Chapel at Orlando, Florida, January 17, the sermon by Elder F. G. Pitt, assisted by Elder B. M. Anderson.

THOMPSON.—Sarah Elizabeth, daughter of James N. and Gracie Jane Tibbs, b. in Wayne County, Illinois, February 14, 1862. Married Thomas J. Thompson, June 15, 1881, and 12 children were born to them. Two d. in infancy and Henry d. January 29, 1929. For 3 years she had been in poor health, having suffered a stroke and been blind for some time. Joined the church at Brush Creek, Illinois, about 20 years ago, and was a faithful Christian. D. January 3, 1937. Is survived by her husband; 5 sons: Earl, George, Charles, Orlando, and Hobart; 4 daughters: Nettie Miller, Grace Jones, Della Hargrave, and Ollie Presnell; 50 grandchildren, 27 great-grandchildren, 2 brothers, and a host of other relatives and friends. Funeral services were conducted at Brush Creek by Elder Harry Henson. Interment was in Baily Cemetery.

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Church Radio Programs on KMBC

6:45 a. m.—Devotional services, William Patterson, speaker; Frank Hunter, organist.

7:30-8:00 a. m.—Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m.—Music by the Stone Church Choir. Elder A. B. Taylor will be the speaker for the month of February at this hour, his general topic being, *"What Does the World Know About God?"* He follows President Elbert A. Smith as Sunday morning speaker.

6:00 p. m.—Radio Vespers — church Radio Drama, *"An American Prophet."*

10:00 p. m.—Doctrine Hour: A. B. Phillips, speaker.

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The Dedication-Forecast Plan

Its Spiritual Significance

By President F. M. McDowell

A Balanced Budget

By G. L. DeLapp

Influenza

By A. W. Teel, M. D.

Is Christianity a Spent Force?

By John W. Rushton

Worship Suggestions for March

Volume 84 February 20, 1937 Number 8

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THE SAINTS' HERALD

February 20, 1937

Volume 84 Number 8

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Today's Question

Mr. Car Driver, when somebody races with you down the highway, are you smart enough to let him go ahead and get killed, or do you insist on that honor for yourself?

Talk

Quintus Quiz reminds us that while all of us may occasionally talk in our sleep, and so divulge our secret thoughts to wakeful ears, it is only the preacher who knows what it is to *talk in other people's sleep.*

Popular judgment declares this to be the preacher's fault. He is dull, they say; his stories are tedious; and his voice, working its little sing-song way through time-worn arguments to age-old conclusions, is a perfect sedative for the inducement of slumber. Why has not the psychiatrist discovered in the sermon a cure for the dreadful insomnia?

Yet the sleepiness of congregations is not altogether the minister's fault. Many of those who nod and droop before him are in a state of physical exhaustion. Their last ounce of energy was expended at a "Late Party." Night after night they have stayed up too late, robbing their bodies of sleep. Feeling the need of repentance, but nearing collapse, they drag their poor frames and fatigued minds to church. The demands of nature call more loudly than the hungers of the soul. The church is warm, the cushions soft; the minister's message is distilled gentleness, his voice soothing; by degrees attention relaxes, they drowse, then yield to sleep.

In this state, the minister's only chance to reach such folk would be with firecrackers, the shooting of cannon and the beating of drums. Such people should be stood up and marched around the square, forced to take a deep breath and a big drink of cold water. Flagellation would also help. But, alas, such service would be neither social nor Christian. These things are not for churches. So the minister drones on, addressing his talk to those who have ears to hear, and pretends not to notice the discourtesy of the sleeper.

As the congregation passes out shaking hands with the minister, the sleeper lies bravely and says he enjoyed the service, which in a way, is true. The minister, noticing the slight puffiness about the eyes from a refreshing nap, prays that the *Spirit* may have given grace to a soul too deep in the toils of life to hear the *Word.*

A Friend in Seattle

Referring to a recent illness on the editorial staff says: "Your ideas expressed in the February 6 Herald . . . [modesty compels us to omit part of this kindly compliment] were much better than usual. If it was the pills that helped you along, may your supply never run out. Of course if it was the fever you were running—No, we could hardly wish that! But we do hope you continue writing. . . ."

Life is exciting and uncertain. The Editor never knows when he opens a letter or meets a guest whether it is someone who wishes to pat the editorial back or wring the editorial neck! While the neck has had many a good twist, the back is not yet calloused from patting. For this generous note of appreciation, I thank you, my Friend in Seattle, I thank you.

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Editorial

Courage and Fortitude

This issue of the *Herald* gives further explanation of the manner in which so excellent a showing has been made in the reduction of the church debt. As the figures are scanned, our readers will observe that previous statements by the officers have been most carefully made, with great caution to assure that no overstatement should be made.

One brother, speaking of the success of the Debt Reduction Plan, said, "It is very encouraging to think that one fifth of the church debt is paid."

It is a splendid thing, too, to reflect that this success has been won by following the basic law of the church. Early in the campaign, we said, "Keep the Law, and the Law will keep you." Officials have resisted all temptations to turn aside from the financial system provided for in the law. The church has kept the law, and the law has kept the church.

This is a tribute to the work and sacrifice of the people, and the courage and fortitude of the officers of the church.

We Belong

You think you are a free man. You can do what you want with your life. But *are* you? *Can* you? . . . A free man is one without obligations, and owes nobody anything. Let us examine such a man: Has he repaid his father the thousands of dollars it cost to rear him? Has he compensated his mother for the pain and toil of bringing him into the world and getting him through his helpless years? He may think he is his own man. But he is somebody's son. If he is married, he has made some poor woman dependent on him. He is her husband, he is his child's father. All these represent legitimate claims on him, claims that cannot be paid out nor put aside. He is not free. He belongs to these people. They belong to him. There are mutual obligations.

So do we belong to God. He has made an investment in us we cannot repay. No matter where we go or what we do, the claim follows us. We may try to default, but in the spiritual world our debt to God cannot be outlawed in six years. And, if we only realize it, this very claim of God, his property right in us, is the basis of our hope and salvation.

God denies a Christian nothing but with a design to give him something better.—Cecil.

Religion and Health

Do you know somebody who is neurotic and nervous? Who has lost hope in life? Who doesn't know what it is all about? Then you can help him by getting him to embrace the religious life—to take not only his troubles, but his whole life to God. Doctor C. G. Jung, world famous psychologist of Zurich, wrote some time ago along a line which later men are confirming. He said:

> Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. . . . It seems that side by side with the decline of religious life, the neuroses grow noticeably more frequent.

This quotation, printed in the *Federal Council Bulletin* for February, is accompanied by a fine editorial. This and much other fine material that has come to us of late gives us scientific confirmation of that which our faith and experience have long taught us. The day of the skeptic is past. L. L.

Lee Travis Honored in Appointment

News comes of the appointment of Lee E. Travis as Head of the Department of Psychology at the University of Iowa, the appointment taking effect July 1. He is succeeding the famous Dr. Seashore in this position.

Dr. Travis and his brother Ralph were the first of the well-known family to attend Graceland, and some of the younger brothers and sisters have been there most of the time since. Dr. Travis took his first work in psychology under President F. M. McDowell, who was then an instructor at Graceland. Since then his investigations at the University of Iowa have contributed much to the advancement of the science and have attracted international attention.

The American Prophet

KMBC—Sunday, February 21, 6:00 P. M.

The six o'clock Church History broadcast for Sunday, February 21, presents a scene in the Joseph Smith, Sr., home near Kirtland in May, 1831. Joseph Smith, Jr., Emma, and her adopted twins, Hyrum, Samuel and the younger boys discuss the new law given to the church (*Doctrine and Cove-*

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nants 42). Parley Pratt drops in and tells of Missouri and his trip there and back. Sidney Rigdon and his wife, Phoebe, and Joseph Knight and Aunt Polly Knight also join the company. All are looking forward to the land of Zion and long for the day when it shall be chosen. The scene ends on a note of deep pathos and high faith.

The Inner Life

I have many times resolved that, "This day I will try to live in the presence of God." And because I drew near to Him it was a day of peace, deep happiness, and hard productive work. The hours flew by, and at the end of it my body was tired but my soul was refreshed by something that seemed like a living victory won from darkness and futility for Christ, the Kingdom of God, and for me.

Other days, I have forgotten. Little was accomplished. I felt at the end of each one, "This has been just another day—dull, tiresome, and purposeless." Such days use up one's life without adding anything to it.

I have never done anything good unless I have first prayed about it. A prayer engages a Power that is not our own in our tasks and carries us on in a way we could never go alone.

Some time ago I attended a meeting. A minister of another faith witnessed for God as I wish I were able to witness for Him, as I wish many others of our brethren could witness for Him. A brother who was also there whispered to me, "This man sounds like a Latter Day Saint." Ah, yes—he sounded like a Latter Day Saint *ought* to sound. . . . My brothers, have we a monopoly on Christ? Are we big enough for His love? Have we been faithful enough? He has given us the plan for a new world, the command to build, and the light by which to build. "Time marches on!" But where is it going? To destruction? To redemption? To war? To peace? To hell? To God? L. L.

Backslider

A certain pastor mourned over a backslider who had once been a regular attendant in his congregation. He went to the man's home and found him sitting before the open fire. Without saying a word, the minister took the tongs, lifted a glowing coal from the fire and laid it aside on the hearthstone. In silence they watched it die out, whereupon the backslider exclaimed: "You needn't say a single word, sir; I'll be there next Sunday."—*Christian Register.*

How the Dedication-Forecast Worked

The final closing of 1936 Dedication-Forecast activities shows that in the adult division the total paid by those who made forecasts is in excess of the amount forecast. This is a very significant thing—it tells the story of a group of people who, in sober judgment and careful calculation, estimated what they thought they might do, and did it. These goals of personal responsibility, indicative of stewardship and co-partnership, were carefully planned by Saints in the quietness of their homes, in many instances around the family altar, thus becoming an objective to which hearts and hands were set. Unified consecration to the law brought happy results.

There were instances where individuals and families were not able to meet their forecasts in full, due to circumstances over which they had no control, nevertheless, there were those who were blessed in abundance who paid more than they forecast, thus bringing the total paid above the total forecast.

Dedication-forecasts are not made under pressure or in moments of enthusiasm—they are the result of careful planning. The spirit of forecasting, as so well expressed by President F. M. McDowell elsewhere in this *Herald,* can be carried into every phase of our lives. It is, in fact, an evidence of higher living. One of our most important personal problems is, will our characters grow in grace and stature in 1937? Again, where will December 31, 1937, find our level of attainment?

Let us all set high standards of excellence and immediately set to the happy task of achievement in Christ.

THE PRESIDING BISHOPRIC,
By N. RAY CARMICHAEL.

Effective Neutrality

While Congress is busily engaged in trying to frame legislation that will effectively establish and preserve our neutrality, a great deal could be done to help if every individual and corporation would realize that real neutrality depends upon them. A large optical company—one of the greatest in the world—has announced that it will reject all foreign orders for military equipment. This includes military field glasses, telescopes, sighting and firing instruments for rifles and artillery, etc. The company has already turned down $2,000,000 worth of such contracts. This is real neutrality, and if everybody could be persuaded to observe it, the task of Congress would be much easier. J. F. KEIR.

Joy is the soul's radiance. Happiness is limitless wealth.—Selected.

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Witnesses for Jesus

IV. The Witness of Transformed Lives

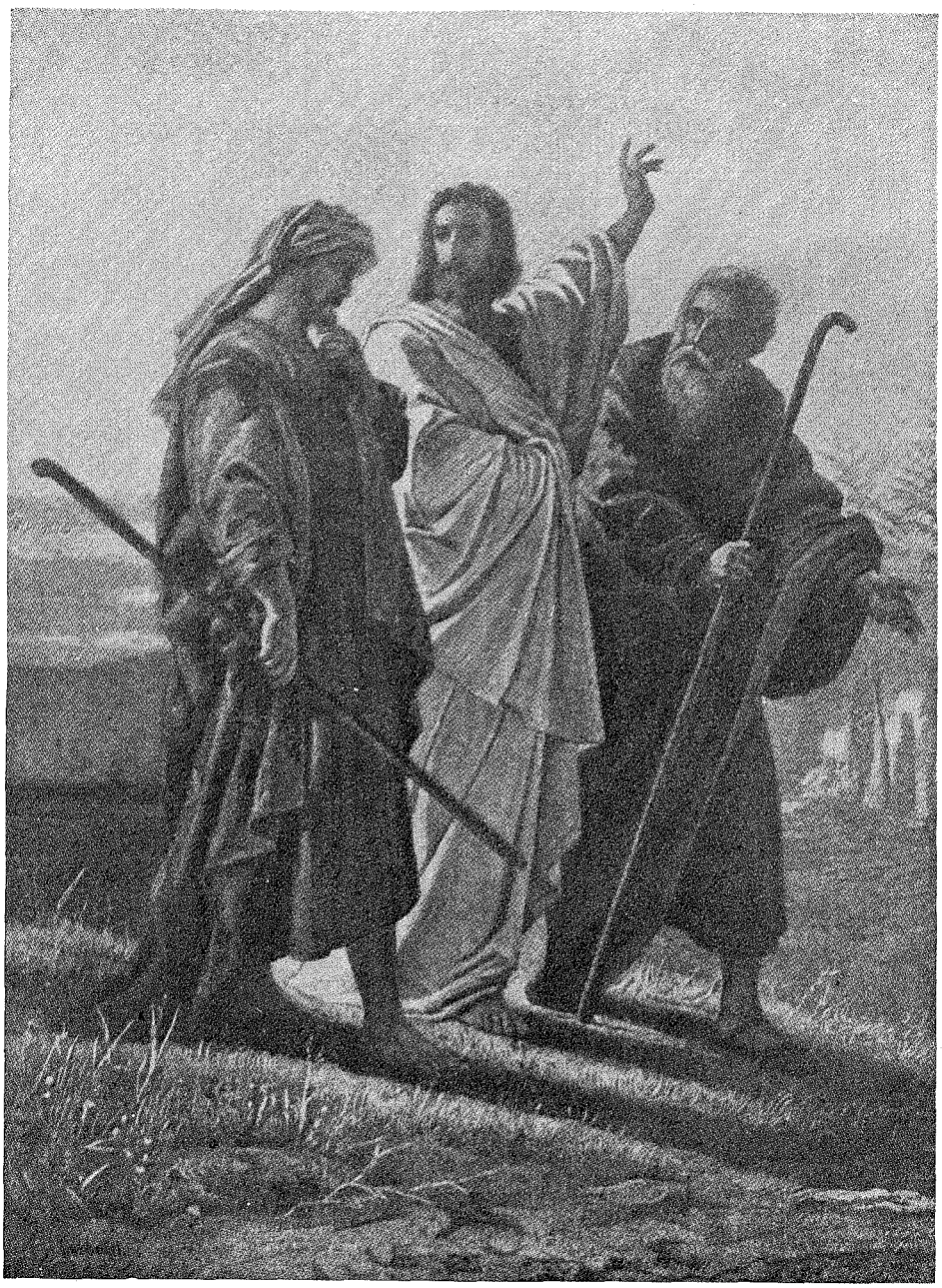
Radio sermon by President Elbert A. Smith,
January 24, 1937

Some time ago a prominent university man, speaking over a nation-wide radio hook-up, said: "If six words uttered by Christ, never before published, were to be discovered, they would be front page news all over the world." This man who so impressed the world that six new words from him would be front page news the world over, placed the supreme value of his words in their effect upon human character when applied to life. "My words they are life and they are light," he declared.

At one time he said, "Believe me for the very work's sake." If men were not impressed by his doctrines or his miracles, he wished them to pause and observe the works wrought in the transformation of human lives. The very essence of his gospel is gathered up in his declaration, "You must be born again." Lives so transformed are the finest witness for Christ.

The work that he did collectively with and for his church is one of the miracles of all time. Farrar, in his *Life of Christ,* says:

> At the moment when Christ died, nothing could have seemed more abjectly weak, more pitifully hopeless, more absolutely doomed to scorn, and extinction, and despair, than the Church which He had founded. It numbered but a handful of weak followers, of which the boldest had denied his Lord with blasphemy, and the most devoted had forsaken Him and fled. They were poor, they were ignorant, they were hopeless. They could not claim a single word. If they spoke their own language, it betrayed them by its mongrel dialect; if they spoke the current Greek, it was despised as a miserable patois. So feeble were they and insignificant, that it would have looked like foolish partiality to prophesy for them the limited existence of a Galilean sect. How was it that these dull and ignorant men, with their cross of wood, triumphed over the deadly fascinations of sensual mythologies, conquered kings and their armies, and overcame the world?" (Pages 512, 513.)



WITNESSES FOR JESUS

And they said, one to another, "Did not our hearts burn within us, while he talked with us by the way, and while he opened the Scripture to us?"

Jesus had made promise to these men that if they kept the faith he would be with them. He transformed them from a band of hopeless refugees to a great and triumphant procession of martyrs and heroes.

Most marked also was the transformation seen in individual lives. Peter, profane and violent, so frightened that he denied his Lord in a moment of crisis, under the power that

(Continued on page 232.)

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OFFICIAL

A Balanced Budget

The income and expense statement printed in last week's *Herald* covering the financial operations for the church during the year 1936 gave conclusive evidence of the soundness of the financial policy adopted in 1931 and consistently followed each year since that time. The term "A Balanced Budget" has gradually taken on significance and meaning until it has become a synonym for spiritual progress. We have learned that spiritual growth is retarded when financial policies and trends are unsound, but becomes more assured when those trends are changed and a new start made in the direction leading toward financial solvency.

The fact that the membership at large appreciate this fact and whole-heartedly supported the policy inaugurated, made it possible for the church to close its books recording the largest net operating gain in the last fifteen years of its history. Not only has it proved the largest operating gain during that period but it exceeds by over $50,000 the best previous year's gain during that time.

Our income was greater during nine of those fifteen years than it was during the year 1936, but our budget expenses consistently ran too close to the amount of income to assure us of a surplus available for debt reduction or constructive programming.

These facts are mentioned but for one purpose and that is to continue our emphasis of the need for careful and consistent budgeting of our church income during the years which are ahead of us. The fact that our operating gain for 1936 amounted to $143,000 is very gratifying. It has been applied on the payment of interest-bearing indebtedness and thus immediately begins the accrual of benefits to the church through the interest savings. This is a new trend and one which is indicative of healthy growth. Too long have we paid out money for interest that has brought nothing in return.

That our financial policy should continue on the basis of a "Balanced Budget" is quite apparent when one compares the distribution of the church dollar as it was in 1930 with that of 1936, as reflected in the charts submitted herewith. In 1930 our expenses exceeded our income. Hence our debt increased. In 1936—our income exceeded our expenses—result—debt reduction. The contrast is quite obvious. See charts on adjoining page.

The following table gives the detailed figures upon which these charts are based:

TABULAR COMPARISON-ANALYSIS OF 1930 AND 1936 INCOME AND EXPENSES

	Amounts Received and Expended		Percentage of Income Received	
Classification:	in 1930	in 1936	in 1930	in 1936
Total Income	$434,848.85	$404,216.09	100.0%	100.0%
Expenses:				
Active ministerial	$294,941.50	$105,590.74	68.0%	26.2%
Inactive ministerial	49,683.10	46,902.74	11.4%	11.6%
Payments on consecration contracts	21,903.66	5,388.68	5.0%	1.3%
Benevolences	30,838.19	14,490.32	7.1%	3.6%
Graceland College	22,897.42	13,000.00	5.3%	3.2%
New Sanitarium Building: plans, etc.	3,945.72		.9%	
Houses of worship	11,000.00	304.18	2.5%	.1%
Administrative expense	87,136.10	32,678.43	20.0%	8.1%
Interest	63,255.29	40,252.81	14.6%	9.9%
Real estate expense	3,646.73	2,164.64	.8%	.5%
Total expenses	$589,247.71	$260,772.54	135.6%	64.5%
Deficit for 1930	$154,398.86		35.6%	
Surplus for 1936		$143,443.55		35.5%

These two years are used for the purpose of comparing the net result for approximately the same income, when we operate on a balanced budget and when we fail to do so. The 1936 chart is slightly smaller in size because the income was slightly less than in 1930. The comparison shows the need for systematically forecasting our requirements and keeping expenditures well within anticipated income.

The accomplishment of our task is but begun. New demands will continually be made upon the treasury of the church, most of them will be urgent, many of them necessary. Increasing activity requires more ministry; more ministry, more man power; more man power, more administrative supervision; all of which means more and greater expense. This is to be expected but we are all too conscious of vivid memories of the past to move forward on any other basis than that of "the balanced budget." This means taking on this additional expense only in proportion to our ability to bear the burden. This was recognized as an essential when our debt payment plan was instituted and provision has been made for the gradual increase of budget appropriations on a basis which will assure us of continued progress and financial security. These increases will be made possible through the savings effected by the discharge of interest-bearing obligations. Such a program will make it possible for the church to continue on the basis of "A Balanced Budget."

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

This is the ultimate mystery of the mountaintop, that when one withdraws himself alone, behold, he is not alone!—Harry Emerson Fosdick, in *"On Escaping From This World."*

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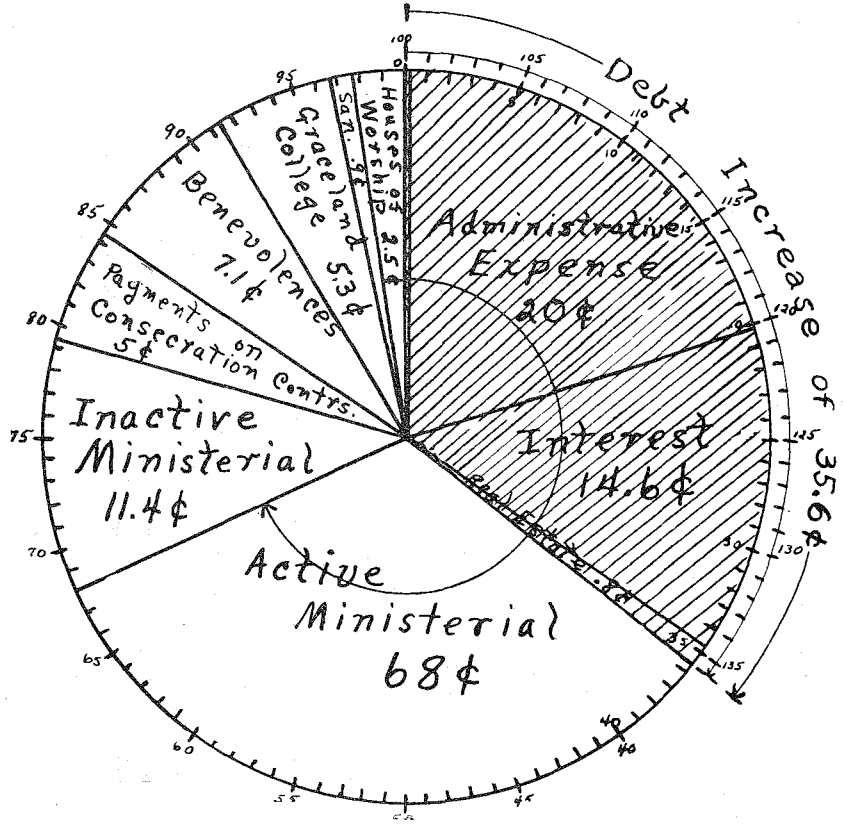
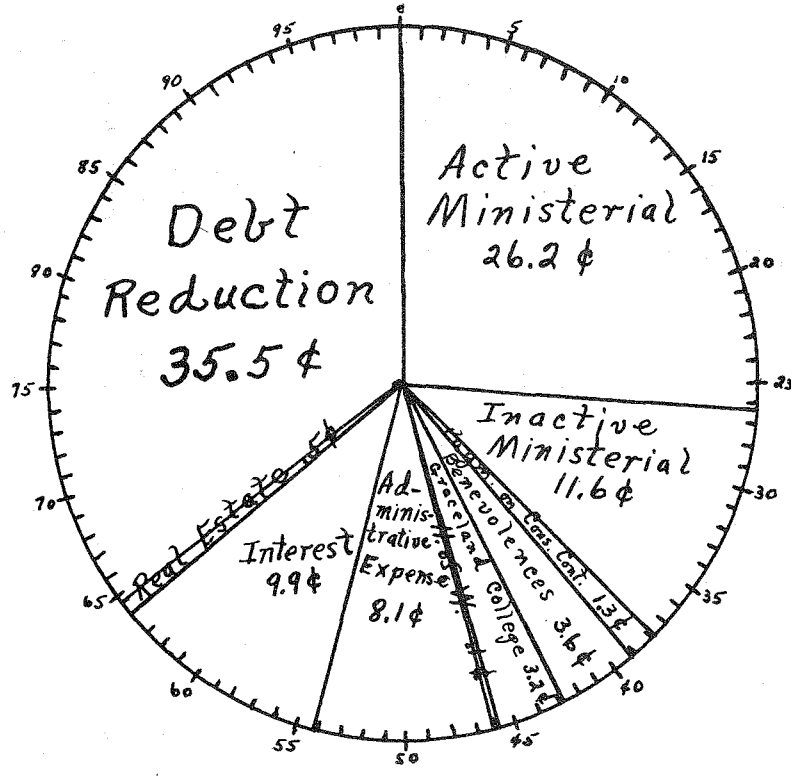
1930 INCOME DOLLAR



Shaded Part Shows Excess of Expenses
Over Income in Year 1930
Result: INCREASE of Debt

1936 INCOME DOLLAR



In 1936 A BALANCED BUDGET
Income Exceeded Expenses
Result: REDUCTION of Debt

Detailed Figures Given in Table in Article by Bishop G. L. DeLapp

WITNESSES FOR JESUS

(Continued from page 229.)

came upon them at Pentecost stood up without fear and preached such a sermon that he brought thousands of those implicated in the death of Christ to their knees asking what they must do to be saved. And he commanded them to be baptized in the very name that they had despised and hated.

Mary Magdalene had been so wanton and depraved that it was said she had seven devils. People would not believe that one devil could think of all the meanness that she would stoop to do. They thought she must have at least seven devils. Yet under the transforming power of the words of Christ she became a fine and good woman and one of the first witnesses of his resurrection, carrying the news to the apostles themselves.

Peter, knowing what the gospel had done for him, made it a matter of mathematical precision that if men would add to faith virtue and to virtue knowledge, and so on through the list of Christian virtues, with absolute certainty they would never fail (1 Peter 1). Alma in the *Book of Mormon,* with equal certainty, challenged his hearers to put the matter to a test. He compared the words of Christ to seed planted in the ground. If the seed grows we know it is alive and vital. When we take the words of Christ into our hearts and actually live by them, with equal certainty we may know of their truth and value when we are finally able to say that "they have enlarged our souls and quickened our understanding" (Alma 16).

Thus one of the greatest testimonies for Christ is found in the Christian manhood and womanhood of those whose lives have been transformed so that they conform to his teachings.

Not the greatest witness, however, is found in the lives of those who have been sinful and depraved and have been born again and made over. That is splendid. A finer thing is seen in the lives of those who, born and reared in Christian homes, grow and develop along right lines so that they have no need for a cataclysmic conversion. They do not need to tear their lives all down in middle age and start to build over again. They may have great spiritual experiences, marking times of crisis, but they are monuments to an accession of power and life along the lines pursued from childhood.

Paul knew what it was to be converted violently late in life. He had to change his whole manner of thought and life and habit and form new fellowships. So he rejoiced in the fine and godly young Timothy who would never need such an experience. To Timothy he wrote:

> When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.—2 Timothy 1: 5.

Such a lifelong witnessing for Jesus was lived by the late President Joseph Smith, to whom the Kansas City *Journal* bore this editorial tribute:

> He was the prophet, but first of all he was the Christian gentleman. As such he lived, as such he died, as such he will be remembered by all outside the household of faith. Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship . . . such is the revelation Joseph Smith leaves to the world.

We must conclude that among all the many testimonies borne for Christ none is greater than that witnessed by a life that consistently conforms to his teachings.

Next Sunday we will continue on the theme, *"Witnesses for Jesus."*

Do Justly

By Geraldine Wyatt

Alexander, during his march into Africa, discovered a people who knew neither war nor conquest. While he was talking with the chief, two subjects came forward with this complaint: One, after buying a piece of ground from the other, had discovered it contained treasure. He insisted that it belonged to the man who had previously owned the ground. The former owner insisted that it belonged to the purchaser. The king settled the complaint in this way: "One of you has a daughter and the other a son; let them be married and the treasure given them as a dowry."

Alexander commented: "If this case had been in our country it would have been dismissed, and the king would have kept the treasure."

"Does the sun shine on your country, and the rain fall, and the grass grow?" the chief asked.

"Certainly," replied Alexander.

"Are there any cattle?" the king then asked.

"Certainly," Alexander again replied.

"Then it is for these innocent cattle that the Great Being permits the rain to fall and the grass to grow," stated the king.

The true test of justice is in our hearts. We are able to distinguish right from wrong. Christ said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them": I wonder if the king, recognizing the power and the goodness of God, didn't use this standard of enforcing justice. Or perhaps he knew that the greatest happiness comes from doing right.

No man is free who cannot command himself.—Pythagoras.

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The Spiritual Significance of the "Dedication-Forecast" Plan

By President F. M. McDowell

"Recognizing that my church may fully accomplish her divinely appointed work only as each member fully obeys her teachings, I hereby rededicate myself to keeping the covenant made in baptism and renewed at the sacramental altar." (See Dedication-Forecast Card.)

Have We Learned Our Lessons?

On all sides one hears expressions of hope that we have actually learned some real lessons as a result of the experiences of recent years. To be of greatest value to us, such lessons should not only teach us what to avoid but also suggest new and better methods of procedure. There are today many evidences of our having profited in each of these directions.

We freely confess certain misgivings when the so-called "dedication-forecast" card was first brought to our attention. The name itself seemed cumbersome, and the addition of another tool or step in the established procedure to be at least a potential source of confusion, if not quite unnecessary. As the months have passed, however, these misgivings have quite disappeared and we have become enthusiastic as to certain values which we believe to be inherent in the plan.

New and Better Methods

It has been apparent for several years that something was lacking in our procedure when it came to securing regular and systematic observance of the financial law. There are hundreds who know the law and profess conviction of its divinity, who neglect to carry out the actual steps required in its fulfillment. This gap on the part of the church seems to be between preaching and teaching the law on the one hand, and an adequate provision for its orderly and regular observance on the other. On the part of the individual the break appears between knowing what ought to be and planning one's life so that what ought to be both can be and will be carried out. The educator will recognize this as but another manifestation of the ever-threatening gap between theory and practice, between knowing and doing.

The introduction of the "dedication-forecast" card and of the duplex envelope is a splendid attempt to correct this difficulty, as is also the personal attention now being given by the Presiding Bishopric to the training and supervising of solicitors and agents.

The members of the Presiding Bishopric have on several occasions stressed the value of the "dedication-forecast" card. They find that it provides the Bishop's agent with a card index of his contributors and thus becomes a valuable guide in checking records and planning further soliciting. It provides the office of the Presiding Bishop an index as to what may be expected in the way of church income throughout the year. It presents a definite challenge to each member by seeming to ask him "What, during the months ahead, are you going to do about the work of the kingdom?" Then, too, once a decision is made the consciousness of having made it serves as an ever-present stimulus to its fulfillment.

Just recently a well-trained and successful business man told the writer that for years he and his wife had planned the amount of their weekly contributions for a year in advance. Gladly he added his testimony that such a procedure had proved to be the best he had ever followed in that it served to give right-of-way to the cause of God and the church no matter what else happened. Sometimes it came hard, but always their personal agreement with themselves came to the fore and aided in the making of the sacrificial decisions involved.

In our opinion, the real value of the dedication-forecast plan is found, not in the card itself, but in the point of view or mental attitude involved or motivated. It is in this light that we discover the real spiritual significance of the plan.

Foresight Versus Hindsight

Here is suggested a somewhat different approach to one's financial responsibility under the law. Roughly it may be said that the "financial statement" deals with the past, the "inventory" with the present, while the "forecast" card is concerned with expectations, intentions, plans, i. e., the future. By its use we are urged to chart our course in advance; to definitely anticipate that a liberal share of our earnings is to be spent in the interest of the kingdom. This, in contrast to our all too frequent practice of meeting our needs and wants out of our income from day to day and week to week, trusting to chance that there may be something left for God.

Now it is just this shift from "hindsight" to "foresight," from the control of past or present considerations to the practice of "forecasting" one's course which has marked cultural and spiritual sig-

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nificance. It indicates pretty definitely the passing of the divide between a life governed largely by physical and biological standards to a life on a distinctly ethical or religious level. To be able and willing to set up certain goals of endeavor, especially where such represent intangible, spiritual values and to dedicate one's self in advance to sacrificial efforts pointed towards their realization, marks a high level of spiritual attainment. Says Rufus M. Jones:

> Conduct is not properly called "ethical conduct" until acts are consciously chosen and willed for a life purpose. A being to be ethical must not only know what he does, but he must further *mean* to do, intend to do, what he does. Nobody is ethical until he can forecast an end and intend to achieve it as his chosen purpose of life, in a way which is impossible for blind instinct to act. . . . *Value,* then, in the ethical sphere, is the appreciation of the significance of any reality or situation for the furtherance of life. It has reference to *what for us ought to be,* if we intend to complete and fulfill our life. We are "fore-conscious" of something desirable not yet attained, and we act to make this unattained event *real.* These forecasts have "values" as pathways toward the true goal of life.

Promotes Spiritual Growth

Undoubtedly the outstanding attributes of Christian character are faith, love, obedience, sacrifice, loyalty. It can be easily demonstrated, we believe, that a fairly constant characteristic of these virtues is this attitude or quality of "future reference," this willingness to live sacrificially for that which, though invisible, we accept as real. It is the courage to pay any price required for the sake of the best which is yet to be, and to definitely plan and discipline one's life to that end. As we see it, the dedication-forecast plan promotes:

Faith which has been defined as "man's *yes* in trust and loyalty to the highest that he knows."

Obedience which is not merely "the act that follows our knowledge of God and his will, *it is the way to such knowledge.*"

Sacrifice which is not a way of negation, but a way of affirmation. "It is still a question of the kind of life one wants to live."

Loyalty which is the willing and thorough-going devotion of a person to a cause, when the cause is something which unites many selves in the one community-self, dedicated to a glowing purpose—it is essentially a team spirit.

Life in the Realm of the Kingdom

To quote Rufus Jones again:

> The moment one passes over from the aim of continuing biological functions to a way of life that centers on *realizing what eternally ought to be in this universe,* regardless of cost or consequences, he passes over the greatest divide there is. *That* appears to be what Christ has in mind when he talks of *the life* that knows of no exchange. One is ready to lop off his right arm if that hinders this central aim, or to dig out his eye if that diverts him to some lower line of life. Nothing else counts in comparison. Other things are relative; this is absolute. Other aims terminate; this has no finality. The most serious business on earth is this discovery of the absolute significance of life. . . . There is something in man that makes him a potential child of God. He can partake of the eternal and the absolute. He can defy time and live as though it were not. He can occupy space and eat food like any other animal; but he can do what no mere animal can do, he can help create what ought to be. It is just that capacity which *brings man over into the realm of the Kingdom of God.* To do that is to join with God in the work of creation. It raises life from the low-level of biology to the high-level of absolute worth and eternal significance. And anyone who "enters into life" of this order knows at once that there is no exchange of value for it—that it is in itself a highest good.

The Church, Too, Forecasts

After all is said and done, the purpose of the church is not that of collecting funds. To her has been entrusted the unfinished task of building the Kingdom of God. Her success is measured, not by amount of wealth, but by the quality of her manhood and womanhood; by the extent to which the redeeming Grace of the Divine Spirit has been permitted to work in the souls of persons to the end that such persons shall grow to "the fullness of the measure of the stature of Christ."

All sacraments, ordinances, programs, activities, methods and tools used by the church should be so administered and supervised as to contribute directly to the high order of spiritual nurture here required.

Thus, in a very true sense, the church must come to forecast her own course and at whatever cost, give right-of-way to the purposes of God. To fail here is to fail entirely, ignominiously. But the vision splendid endures. God grant that we shall have the fortitude to follow its gleam.

I have work to do. It is not easy work, nor is it exactly what I would choose if I had my way. But it came to me along the Path of Circumstance, and stood there, fronting me, and challenged me to dare it. And I said yes, and am at it. Sometimes it irks me, and parts of it are sharp and sting me like nettles. But it is my work and not another's. I would do it well, nor merely with my hands and brain, but investing my very self in it and accomplishing the task withal light-heartedly. I would be grateful for the little reservation where I sow and tend and garner. And may I reckon that in the task itself, and in the joy of it, is the real and ample reward, for which I am doing through the days and years. And whether the sun be out or hid, whether the air be mild or chill, I try to stand strong as a man should stand, imbued with the zest which only the toiler knows.—Richard Wightman.

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Is Christianity a Spent Force?

A Radio Address by John W. Rushton

Not a few of the modern leaders of thought have boldly expressed themselves upon this question saying, "While Christianity has served humanity in the past, its day is done." H. G. Wells, the well-known British writer, in his latest work, *The Shape of Things to Come,* gives a short history of our world for the next one hundred and fifty years; of which it has been said: "It is the imagining and prophecy of an acute and observant man, who has watched the course of world events over almost half a century, of a mind which is not afraid to look ahead, which faces the chaos of the present and the disaster of the near future—which Wells believes to be unavoidable—and out of the wreck builds an imaginary *World State* of amazing proportions and wise policy."

Here is what he says of the future of Christianity: "By 1965 Christian Era it was no longer possible for a young man to get a living as a minister of any church. Holy Orders, since they implied an old-world outlook, were also a grave encumbrance for an ambitious teacher. It was extraordinary with what facility the priests and parsons changed their collars and vanished in the crowd with the progressive disappearance of their endowments. The organized Christian churches pass out of history at last, almost as quickly as the priesthood of Baal vanished after the Persian conquest."

Christianity is one form of *religion* and religion is as old as human nature, and there are millions of devotees to the main branches which include Buddhism, Judaism, Mohammedanism and Confucianism besides Christianity. There surely will be something happen of catastrophic nature if in thirty years' time religion, churches and priests are to vanish so completely as this modern prophet intimates. There is something more to religion than temples, altars, sacraments and priests.

It is this *something more* in which we may identify the "Force," and of which it is asked: "Is it spent or exhausted?" *Force* manifests itself through *activity.* Generally it is accepted that religion is a "force which makes for righteousness." *Christianity* has its forms of expression in creeds, doctrines, rites, churches and ministries, all of which constitute the mechanical body, they are essential to functionings; but what is that Force or Energy which works through the machineries and functions in specific ways?

To begin with, Christianity is a "Way of Life" which its Founder stated was the result of establishing friendly relationship with God. It is therefore, the experiences in *action* and *reaction* between God and Man. As such, Christianity has its mysticism, which as Dr. W. R. Inge says, "is the endeavor to realize the presence of the living God in the soul and in nature." It has its ethical aspect, which is the harmonizing of life with the will of God in methods, motives and purposes; the social order in which is developed the kingdom of God or the Zion of the Old Testament. This is the ideal towards which Christianity moves when society is Christianized and through its structure and activities there is revealed the "beauty of the Lord our God." Doctrines, sacraments, and organization all important as they are, represent the ways and means through which the dynamic energy of God is working to attain the three objectives catalogued as the mystical, ethical, and social experiences.

Before we discard Christianity as a *Spent Force* we shall be wise to ask if the ends herein spoken of have been attained or if they have been supplanted by some which are more desirable? Has Christ been eclipsed by some more luminous splendor, or have we lost our sense of appreciation of those things which He symbolizes?

The answer to this question is found in a saying of our American mystic, Dr. Rufus Jones, "No student of the deeper problems of life can fail to see that the greatest rival of Christianity in the world today is not Mohammedanism, or Buddhism, or Confucianism, but a world-wide secular way of life and interpretation of the nature of things."

The universal trouble with humanity is that with a capacity for God and a sense of spiritual values, men are deliberately trying to satisfy themselves with physical success, sensual pleasures and material riches. As Jesus said of the man God called "a fool"—"he was not rich towards God."

The law which is in evidence in the natural world —the faculty which we do not use depreciates and finally atrophies—is equally true in the spiritual world. It is likely that with higher powers the operation of this law would be swifter and more complete. That is intimated in the Letter to the Hebrews: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation."

When Christ speaks of Christianity it is very significant to note that the words He uses are *Truth, Righteousness, Goodness, Justice, Peace and Love.* They are always contrasted with their opposites, Hypocrisy, Lies, Selfishness and Hate. The commanding word of our Lord's ministry is *Life* which He contrasts with death. *I am come that they*

(Continued on page 237.)

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For Better Health

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

Influenza

I have been receiving a number of letters from the *Saints' Herald* readers requesting that I tell them something about influenza of which the newspapers tell us we are in the midst of a serious epidemic. Epidemics of this disease were known as early as the sixteenth century. Quite often they continue for a period of two to four years and the entire habitable globe may be visited.

Influenza may occur in all climates and latitudes and may visit on its rounds all countries in both hemispheres, but it may limit its ravages to one hemisphere or to a single country. Its progress varies, as for instance, Europe has been known to have an epidemic of influenza pass over it in six weeks and at another time in six months. It is prevalent in all conditions of soil and climate.

The incubation period may be a few days and then again the disease may develop almost immediately after the time of exposure. The germ that causes it is known as "bicillus influenzæ" and was discovered by Pfeiffer and Canon.

First symptoms are digestive derangements, increased nervous irritability with other more or less serious complications. The usual serious complications are pneumonia, pleurisy, mastoid, neuritis and many cases of insanity have been recorded.

The onset of the disease is usually very sudden. The first symptom may be a decided chill or a slight chilliness alternating flushing and heat followed at once by fever which soon reaches its maximum height. Then again the fever may be very slight, its development very slow, and it may not attain its maximum until two, three, or even four days. The course of the fever is not regular, usually being worse at night.

In a great many cases at the same time the fever rises there is an involvement of the sinuses, usually the frontal one, causing an intense headache involving the eyes. This is followed by an acute catarrhal condition of the nose, throat, ears and bronchial tubes. The eyes look red and watery, the throat is dry, hot and irritated and in some cases there may be spots on the throat similar to those we see in patients who are afflicted with measles. A troublesome cough soon appears, the voice becomes husky and soon after the unpleasant dryness of the throat occurs the patient begins an expectoration.

Frequent sneezing may be one of the first symptoms, but this gradually subsides as the secretions increase. This is usually followed by a more serious complication, that of the respiratory organs. Shortness of breath may be one of the most disagreeable symptoms together with the expectoration of a bloody mucous.

Another complication that may carry the patient off should it attack both lungs, is pneumonia or inflammation of the pleura. Soon after the attack on the respiratory tract or the lungs it then may affect the stomach and intestinal mucous membranes.

Lack of appetite and nausea may be some of the most disagreeable symptoms and in many cases the mere sight of food creates a violent nausea. This condition is much aggravated by the cough which usually accompanies this disease.

The attack on the stomach and intestines may bring on a serious diarrhea or on the other hand an obstinate constipation.

One of the most unfortunate symptoms is the effect the disease has upon the nervous system, which is usually from the very beginning. The patient appears to be anxious and depressed and sickened by the least exertion, even mental exertion. Muscular pain and soreness of more or less irregularity may travel along the principal nerve trunks. However the most disagreeable symptom is usually intense headache. Nearly every case is troubled with dizziness. In some cases the urine is lessened in amount, sometimes being scanty and suppressed.

The intensity of epidemics and of individual cases is characterized by great variation. Some cases may suffer intensely and others very slightly. Children are more fortunate than adults as they are less susceptible and the disease in most cases is more or less mild.

Influenza is very fatal among the weak and the aged. Relapses are not uncommon and the cough may last for many days after the more serious part of the disease disappears.

Eye complications, tonsilitis or laryngitis may develop from the implication of these parts and aged people who might be suffering from other diseases, such as tuberculosis, etc., are in great danger. The disease in itself is not so dangerous as are the complications which may arise therefrom. Without complications many epidemics have been known not to exceed two per cent in fatalities.

The symptoms I have herein described are typical of an ordinary case of influenza and the symptoms may vary more or less according to the intensity of the disease.

To prevent an attack of this disease during an epidemic it is important to keep out of crowds as every time a person gets into a crowd there is a reasonable chance that he will get close to someone who is capable of infecting him. Quite often a per-

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son who is apparently well may be a carrier and have no evidence of the disease. Therefore no one knows who is responsible as the infector and the safe method is to avoid crowds especially in some of our public buildings which are improperly ventilated.

Another precaution is to keep away from people who have colds. I believe I have said in a former article that colds should be nursed and one thus affected should go to bed until the attack has passed.

Those who are addicted to the use of alcohol or narcotics in any form are known to be easy victims of pneumonia and the mortality is very high. Whisky drinkers and heavy tobacco users often have very little chance for their lives when they fall a victim to this dread disease.

The first thing that should be done when a threatened attack comes on is to go to bed immediately and call your physician. I forgot to mention that a subnormal (below normal) temperature, is a very evil omen and predisposes to chills.

A carefully regulated diet of a highly nutritious character should be a part of the routine treatment of such cases. If there is expectoration the mucous should be expectorated into disinfectant solutions and the receptacles should either be destroyed or thoroughly sterilized. Hands should be washed in antiseptic solutions after handling the discharges from the nose and throat or after any contact with the patient.

If it is difficult to secure the services of a physician, while you are waiting for him to arrive the patient should be put to bed in a well ventilated, sunny room and kept there. In the very mildest of cases this is absolutely imperative. Give the patient an abundance of fresh water and at the onset of the disease hot drinks will be beneficial during the chilly sensations. Hot lemonade or hot malted milk will be found very good. Then when the temperature arises the reverse, cool drinks, should be given.

The diet is important and care should be taken not to overload the stomach. A good cathartic is of utmost importance but the use of drugs should be administered by a physician. Laxatives are required in nearly every case and a liquid diet given at frequent intervals gradually increased until the appetite returns.

It will be well to use mild alkaline sprays for the nose and throat and steam inhalations. The following prescription will be found effective.

Creosote	20 drops
Tincture of benzoin	1 ounce

Two tablespoons of this solution added to a quart of boiling water and used as an inhalent will be found beneficial and it would also be well to impregnate the room with steam from kettles.

Do not let these simple remedies which I have given be the cause of your trying to get along without a doctor as in so serious a disease as influenza one needs the careful advice and guidance of a competent physician.

IS CHRISTIANITY A SPENT FORCE?

(Continued from page 235.)

might have life and have it more abundantly. The Apostles Paul and John are equally emphatic in stressing the quality of Life which Christianity characterizes. "I live, but not I, but Christ who liveth in me." And to Timothy Saint Paul testified that in his hour of great trial, "The Lord stood by me and put His strength into me. To possess Christ is to have Eternal Life, said Saint John. And, reporting the words of His Master he said: This is Eternal Life that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

Christianity is the power of God which lifts life up to the dimensional quality of eternity. Christ cannot be a "spent force" nor His message a literary curiosity which in a brief span of years will be only used by school students as we use the classical writings of Greece and Rome. The promise of Christ is "All Power in Heaven and Earth is given to me and I will be with you always." Christianity is the abiding power of God working in man and in the earth, creating all things new.

As life is constantly creating new forms by which it reveals its increasing glory and power, in adapting itself to changing conditions; so does Christianity as the power of God working through humanity, reveal in ever-increasing splendor the glories which eye hath not seen, nor ear heard, nor has it even entered into the heart of man but we shall be like Him, for we shall see Him as He is.

(This radio address was delivered by Brother Rushton over KMBC before his departure for the European Mission, March 1, 1936.—Editors.)

True hope is based on energy of character. A strong mind always hopes, and always finds cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; and is worthy of emulation. Hope awakens Courage, while Despondency is the last of all evils; it is the abandonment of good,—the giving up of the battle of life with dead nothingness. He who can implant courage to the human soul is the best preceptor.—Gladstone.

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Worship Suggestions for March

The Children's Division

Prepared by Adalain Lee Taylor, Chelsea Group, Kansas City, Kansas

THEME FOR THE MONTH:

"I am come that they might have life, and that they might have it more abundantly." (Portion of Saint John 10: 10.)

FIRST SUNDAY, MARCH 7

Theme: "Love."

Prelude: "The Story of His Love," S. H., 286.

Call to Worship: "As the Father hath loved me, so have I loved you; continue ye in my love."—Saint John 15: 9.

Hymn: "Love Divine," S. H., 131.

Prayer.

Hymn: "God Is Love," S. H., 130.

Scripture: Saint John 15: 12, 13; 15: 17, 18; Matthew 5: 44.

Introduction to Theme:

This month we will talk about Jesus and his mission in the world. He said, "I am come that they might have life and that they might have it more abundantly." What did this mean? We believe we can understand best what he meant and how he wishes us to live more abundantly by studying his life. Above all, we know that Jesus loved. Let us listen to the stories found in our Bible about Jesus and his love for his fellow men.

Stories by Juniors:

Jesus Heals the Lame Man. (Saint John 5: 4-15.)
Jesus Heals the Nobleman's Son. (Saint John 4: 46-54.)
Lazarus Raised From the Dead. (Saint John 11: 1-44.)
Jesus Heals the Blind. (Saint John 9: 1-14.)

Special Music: By Junior Choir (Suggested, "Jesus Loves Me," found in Living Hymns.)

Story: "Where Love Is, God Is," Knights of Service, by Emerson O. Bradshaw, page 157; or "Love Your Enemy," 75 Stories for the Worship Hour, page 81; or "The Lord Loves All," Zion's Hope, April 19, 1936.

Closing Song: "Oh, Love That Will Not Let Me Go," S. H., 285.

Closing Scripture: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's Commandments, and abide in his love."—Saint John 15: 10.

Benediction.

Theme: "Friendliness."

Prelude: "Fairest Lord Jesus," S. H., 23.

Call to Worship: "Ye are my friends, if ye do whatsoever, I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you."—Saint John 15: 14, 15.

Hymn: "What a Friend We Have in Jesus," S. H., 257.

Prayer.

Hymn: "God Will Take Care of You," S. H., 232, one verse.

Scripture: Proverbs 17: 17a; John 15: 13; Proverbs 14: 20; Proverbs 18: 24.

Sermon Talk: (A picture of Ruth and Naomi could be used in this service as it is one of the best known friendship stories in the Bible. Also, a picture of Jonathan and David. This story is found in Ethics for Children, page 148.)

During his short life Jesus formed many friends, perhaps more than any other man. Why did Jesus make a friend of everyone he met if it was at all possible? Perhaps it was because he loved all mankind, because he knew that by making friends and teaching them the way of life he could multiply himself . . . they in turn could help their fellow men to carry on the work and teachings of Jesus. How did Jesus go about making friends? We know he shared with his friends. He shared his love, his knowledge of his Father, and his time.

Special Music: Suggest a Solo, "I've Found a Friend, Oh, Such a Friend," page 34 of Living Hymns.

Story: "Alexander W. Doniphan, a True Friend," page 27 of Intermediate Quarterly Q-422, January, February, and March, 1935; or "The Children's Friend," page 124 of Stories for All the Year, by Sara Ward Stockwell; or "The Boy Who Gave a Cup of Cold Water," page 128 of Knights of Service, by Emerson O. Bradshaw.

Poem: "If You Have a Friend Worth Loving," page 155 of Ethics for Children.

Closing Hymn: "Teach Us, Oh Lord, True Brotherhood," S. H., 341, verses 1, 3 and 5.

Benediction.

THIRD SUNDAY, MARCH 21

Theme: "Forgiveness."

Prelude: "Abide With Me," S. H., 49.

Call to Worship: "Forgive them, Father, for they know not what they do."—Luke 23: 34.

Prayer Hymn: S. H., 203.

Lord's Prayer: Unison.

Hymn: "The Bread That Giveth Strength," S. H., 225, verses 1 and 2.

Scripture: Matthew 6: 15; 2 Corinthians 2: 7; Luke 6: 37; Psalm 86: 5.

Hymn: S. H., 225, verses 3 and 4.

Sermon Talk: (Picture of Christ Carrying the Cross.)

We know that in order to have more abundant life, we must forgive, even as we expect God to forgive us. We know that Jesus forgave. Touch briefly on the death of Jesus and his words, "Father, forgive them for they know not what they do." Tell how Jesus forgave the woman. (Luke 8: 43-48.) Is there some boy or girl you know who has done something you did not like and at whom you are angry? If so, let us make friends with him or her this week, let us forgive as Jesus forgave those who put him to death. If we live abundantly, we must learn to forgive.

Quiet Music: Piano or Violin, Suggest, "Holy, Holy, Holy," S. H., 39.

Stories: "David's Chance to Get Even," Primary Quarterly, page 13, Q-234; or "Forgiveness," page 106 of Stories for All the Year, by Sara Ward Stockwell; or "When Edward Was a Truant," page 71 of the same book; or "The Good Bishop," page 107 of Ethics for Children.

Closing Song: "Just as I am," S. H., 297.

Benediction.

FOURTH SUNDAY, MARCH 28

EASTER SUNDAY

Theme: "He Lives."

Prelude: "Lift Your Glad Voices," S. H., 165.

Call to Worship: . . . "I am with you alway, even unto the end of the world."—Matthew 28: 20.

Hymn: S. H., 165.

Scripture and Pantomime: (John 20: 1-18.)

(In the corner of the room or stage, a sepulchre should be erected. This can be done by means of boards nailed together in a very crude frame and then covered, sides and top, with grey crepe paper. A large box, or perhaps a piano bench can also be covered to resemble the rock.)

Characters necessary: Mary Magdalene—Loose colored robe, or white gown with colored scarf draped around head.

Two Disciples—Colored robes.

Two Angels—White garments. Seated inside the sepulchre, only barely visible.

The action can be best carried out in verses 1, 2, 3, 4, 11, 12 and 13. Of course, practice is necessary prior to the performance as this should be done smoothly and in the spirit of the occasion. The reader of the Scripture reads slowly verses one to eighteen, inclusive.

Quiet Violin Music: Suggest S. H., 169.

Sermon Talk: And now at the age of 33, perhaps younger than many of the fathers of our boys and girls, Jesus was taken back to heaven; but his work and word were not

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dead. They shall live in the hearts and lives of men and women forever. He left behind him many friends, those he had healed of blindness, lameness, even raised from the dead and those he had forgiven and started anew in life. He left his disciples, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world." What a promise! Today let us see Jesus in everything around us. Let us make friends of His friends; let us love one another; let us forgive one another and let us follow him!

Special Music: "Christ the Lord Is Risen Today," page 75, Standard Church Hymns and Gospel Songs, or S. H., 164; or "Ring, Happy Bells of Easter," page 80 of Living Hymns.

(If a story is needed, you may like "A Happy Easter," page 60 of Stepping Stones, April 12, 1936; or "Ivan's Easter Flower," page 145 of Pilgrim Elementary Teacher, April, 1930.)

Closing Song: "All Hail the Power of Jesus Name," S. H., 33.

Benediction.

Adult Division

Prepared by Elder and Mrs. Stanley J. Fout

THEME FOR THE MONTH:

"LET US BE PARTAKERS OF THE GLORY OF GOD."

Note: This is the one and only theme for the month. We shall endeavor to worship with this theme in mind each of the four Sundays of the month; noticing in particular the results to individuals and nations as they partake of portions of the Glory of God.

FIRST SUNDAY

Theme: "Let Us Be Partakers of the Glory of God."

Prelude: "My God How Wonderful Thou Art," S. H., 133. (Congregation meditate on theme during prelude.)

Call to Worship: John 7: 18.

Hymn Response: "The Lord Jehovah Reigns," S. H., 120. (Ask the congregation to sing in the spirit of response to call to worship.)

Prayer.

Scripture: John 17: (Reader be prepared to read well and understandingly.)

Talk:

There is, perhaps, no more earnest and sincere desire in the hearts of devout Christians than that we shall be able to partake of the glory of God. Some of the most beautiful instances of individuals and nations partaking of the Glory of God are recorded in ancient Sacred History. The story of Enoch as recorded in the Inspired Version of the Scriptures (Genesis 6th and 7th chapters) is of such beauty, grandeur, and over all saturated with a spirit of understandable truth that surely the hearts of mankind should be stirred to action whereby a condition might speedily come about, making it possible for mankind to partake of the Glory of God even as Enoch and his city did.

The record bears witness to us that Enoch, a young man, slow of speech and not in favor with the people was chosen by the Lord to be his servant and a prophet to the people. This young man was promised that no man or nation would harm him and that the Glory and Power of the Almighty would rest upon him until even mountains should flee before him and rivers be turned from their courses.

Because of his faith Enoch did go forth as a servant of the Most High and the story tells us he was a preacher of righteousness for 365 years; during which time the city of Zion was builded. A city where the people dwelt together in righteousness; a city where the Lord of heaven was found to make his abode. Later as we know, the entire city was taken from the earth into the bosom of God. The entire story brings us to our knees in humble worship, but more the promise connected with it should set us on our feet in worth-while endeavor, that we shall have a place prepared where the Lord, and Jesus Christ his Son and the city of Enoch (Zion) may return and dwell together in the Glory of God.

Another beautiful instance of the Glory of God descending upon humanity is when the Israelites were escaping from the bondage of the Egyptians. Only by the Glorious Power of the Almighty was it possible for them to leave their cruel task masters and start on their journey for freedom.

When they came to the Red Sea with mountains on either side of them and the Egyptians behind them; the Glory and Power of God was made manifest in a way that miraculously delivered them from seemingly certain destruction. And again when the Israelites were about to pass over into the promised land they beheld giants and were afraid. And again God promised his power to make the land safe for their dwelling.

Sometimes we face Red Seas and Giants in our work of building Zion, but God did not favor the ancients and forget us but will favor us as them.

Let us rise up and prepare for the Glory of God and the presence of the Son of God.

Hymn: "Love Divine," S. H., 131.

Commission: John 11: 40.

Classes.

SECOND SUNDAY

Theme: "Let Us Be Partakers of the Glory of God."

Prelude: "He Shall Feed His Flock Like a Shepherd," from Handel's Messiah.

Call to Worship: Solo, "God Is Love," S. H., 127. (Have congregation join soloist in singing words, God is wisdom, God is love.)

Scripture: Book of Mormon, page 657, verses 32 to and including 39.

Prayer: (Ask congregation to stand.)

Talk:

God's purpose in the creation of man is that he, man, might have joy. That joy can only be realized as man will reach out and lay hold on the more abundant life, and the more abundant life is obtained only as we draw near Deity and partake of the glory and realize the power, love, and wisdom of an infinite being. This is our goal and our desire.

Last Sunday we recalled some of the beautiful and significant stories of humanity partaking of portions of God's Glory.

Today we want to recall some more instances of mankind in ages past as he beheld and rejoiced in the glory of God as it was poured out upon him.

Chapter one of the book of Ether in the Book of Mormon tells the story of the brother of Jared, who because of his great faith was permitted to see God and talk with him as man to man. We need think or feel that the brother of Jared was an especially favored individual. Verse 101 of the first chapter of Ether records this sure promise: "And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." We need not fear that the Almighty will forget or fail in his promise. These promises are sure and sound and binding when we make ourselves ready for them to be granted unto us.

Another outpouring of heavenly glory is the instance of Christ's visit to this continent. More assurance of God's concern and interest in all of his creation. We all know the story of the Savior's appearing. The voice from heaven saying: "Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him. Then because of faith, repentance, and desire in the hearts of the people of Nephi, the Son of God was able to do great things for them. He called disciples to continue his work after his departure. He instituted the Lord's Supper. He blessed their little children and the record tells us that angels descended from heaven and ministered to the children, the outpouring of which was so wonderful that it could not be recorded. He left definite instructions as to the manner and purpose of baptism that there should be no more disputing concerning this ordinance. And many other instructions that should be heeded by mankind if we hope to be partakers of this glory of the Father.

The story further tells us that the condition of unity, love, faith, and repentance continued to exist among the people of Nephi for a period of two hundred years during which time they were, according to Mormon, the recorder, all free and partakers of the heavenly gift.

As the efforts and works of one age bring about certain results so will the efforts and works of another age bring about certain results and now in this age it is for us to determine what results our efforts and works will bring forth and what portion of the Glory of God we shall enjoy.

Hymn: "Oh, Worship the King," S. H., 9.

Sentence Prayers: Several prayers from the congregation; these to be short and in keeping with the theme.

Classes.

THIRD SUNDAY

Theme: "Let Us Be Partakers of the Glory of God."

Prelude: "Take Time to Be Holy," S. H., 322.

Call to Worship: Psalm 90: 1, 2.

Hymn: "There's a Wideness in God's Mercy," S. H., 132.

Prayer.

Scripture Reading: Revelation 14: 6, 7.

Talk:

There has, perhaps, never been a more unique message spread abroad than the message of the restoration of the gospel by the hand of an angel. Though unique, indeed, this same message has for over a hundred years been replete with convincing truth of the love of God for his creation. Like the humble shepherds on the hills of Judea, who were overcome with the outpouring of heavenly glory at the announcement of the Savior's birth, so were the humble servants whom the Almighty had chosen to be instruments in his hands in assisting to bring about the restored gospel, over-

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come with the outpouring of the same heavenly glory that bathed them and inspired them to action and a steadfast faith.

As much as we cherish the stories of the first visitations to the young lad and rejoice because of the glory spread abroad; how much more should we rejoice in the significance of the restoration of the holy priesthood, the authority, invested in individuals to stand in the stead of Jesus the Christ, to bring comfort, happiness and glory to mankind.

Pages 54, 55, and 56 of the *Story of the Church* are the exact words of Joseph and Oliver in their testimony of the bestowing of the priesthood, first the Aaronic and later the Melchisedec upon them by the hand of a heavenly messenger and the glory and power that attended the ordination. Portions of this same power and glory are resident in the priesthood of today that they in turn might be able to go forth and glorify the name of the Son of God.

We could not consistently think of the glory of the restoration and divine authority without thinking of the experiences at the time of the dedication of Kirtland Temple in 1836 only six years after the organization of the church. Church history tells us of the physical and spiritual endeavor of the people, men, women, and children that Kirtland Temple might be a physical reality. Coupled with this physical effort had been a spiritual preparation for the time of dedication when the glory of the Lord descended upon them and even babes stood upon their mother's knee and shouted, Hosanna to God. Eight hours in all was spent in dedication service of the temple to the Lord of heaven and his work. During that time several have written of their experiences as something never to be forgottn.

These were manifestations of the glory and power of God and those who partook of that glory and power did so because they had lived and worked and prayed for the same and were then willing to go forth and live and work and pray for the continued gift of the heavenly endowment to help promote the message and power of the restoration.

Period of Meditation: (Let assembly meditate in silence on the love of God in his gift of the restored gospel for the happiness of man.)

Hymn: "My God, How Wonderful Thou Art," S. H., 133.

Commission: Book of Mormon, page 430, verse 228.

Classes.

FOURTH SUNDAY

Theme: "Let Us Be Partakers of the Glory of God."

Prelude: "Oh, Thou God Who Hearest Prayer," S. H., 323.

Call to Worship: Doctrine and Covenants 45: 1.

Response: Psalm 115: 1. (Leader read verse through first then ask congregation to repeat it line by line. Divide the verse into about three parts.)

Hymn: "Great God Attend While Zion Sings," S. H., 16.

Prayer.

Reading: (To Give One's Life.)

To give one's life through eighty years is harder
Than to give it in one moment gloriously;
To make each moment a brown willow basket
Heaped with fresh flowers and ferns to (stilly) be,
A cup of never failing cool spring water
To those who walk a dusty road alone,
To succor with life giving bread, rewardless,
Those who expect a stone—

To give one's life, on dreary days and hopeless,
To give one's life, hour after hour, and be
Ready to give again, again—is harder
Than to give it in a moment gloriously.

Talk:

For the past several Sundays we have been thinking of being partakers of the Glory of God. We have recalled instances of God's glory being poured out upon individuals and peoples always to the end that his work might be magnified and his name glorified and all this to the end that man might be blessed and made happy.

The lessons of obedience as taught by the experiences of Enoch and his people and the children of Israel are, indeed, lessons well worth our endeavor to repeat.

The faith of the brother of Jared and the people of Nephi is most certainly worth our efforts to approximate.

The confidence and untiring efforts of the first members of the restoration in their struggles to spread the gospel and again in building the Lord's house at Kirtland should spur us on to more purposeful action.

The pleadings and admonitions of the Lord through his servants of today to be about our father's business even as the boy Jesus needed to be about his Father's business should waken us from the lethargy into which we have fallen, waken us to the joy in store for us and the glory we shall be permitted to partake of if we would and could be obedient and humble stewards of our time.

Our task much as Enoch's, is to have a place prepared for the coming of the Son of God; as the people of Nephi to be a people dwelling together in righteousness and living for God's glory; as individuals of the restoration period and the people who builded Kirtland Temple working and preparing for the spiritual endowment that is promised.

This task cannot be accomplished by wishing, praying, singing, and talking alone, neither by merely believing but by all combined with earnest endeavor and much consistent purposeful work.

Those ancients and then individuals of a later period who were successful in assisting to bring about the pleasing conditions of their times, were not at all mindful of self. The will of heaven was that Jesus, the Only Begotten, should show mankind the pathway to glory and happiness. If we are to follow in that pathway we, too, will give all and reserve naught. Time, talents, material possessions, the entire self needs to enter into the equation to bring the desired results in giving this entire self the thoughts, attitudes, and every act will be watched over and made Christlike. *Then* when this condition has come about in the lives of men, women, youth, and even children, will the glory of the Almighty be made manifest in the flesh and his power and his name glorified.

Let us, indeed, strive to be worthy stewards that we shall be intrusted with the glory that eminates from God, the Father.

Special Song: "Blessed Are They That Do," Z. P., 224.

Classes.

Honesty

By Geraldine Wyatt

There are many underground rivers in India. They flow along, invisible to the eye. The murmur of their movement is not distinguishable to the people who walk above them. Yet their presence is attested by the rich yield of the harvests.

So it is with people who silently live exemplary lives. The force of anyone who lives an honest, good life is felt by those who come in contact with him. Upon the front pages of our newspapers are spread the doings of those who choose evil ways; but into our minds are indelibly written the examples made by those who have honesty of heart set up as their goal.

The second night of our recent sleet storm, when we were comfortably "snowed in," there was the sound of footsteps upon our porch. The visitor stamped his feet to dash the snow from them and knocked. We were surprised, when we opened the door, to find one of our local business men, who, using his words, "wanted to give you this check to clear my conscience." Through an oversight we had been overcharged on a bill. And, because he had set honesty as his goal, he came out upon a night when others would have felt abused at being forced from their fireside, to see that the error was rectified.

Like the power of the underground rivers the influence of truth motivates the world. Orison Swett Marden comments: "Men of character are the conscience of the society to which they belong; they, and not the police, guarantee the execution of the laws. Their influence is the bulwark of good government."

The world would be better and brighter if people were taught the duty of being happy, as well as the happiness of doing their duty. To be happy ourselves is a most effectual contribution to the happiness of others.—Sir John Lubbock.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 37 Continued—

All accommodations were as clean as water and labor could make them. There was a bar on the boat at which liquor could be bought, and the card room for gamesters, though these provisions did not make appeal to us. A neat library in the lounge was more attractive, where a number of fine works, well-bound, could be enjoyed at a rental of twenty-five cents each.

Once I arose at two in the morning in order to see the sun rise. Unfortunately I was disappointed in this, as there was enough fog to obscure the sight. Rain storms were frequent on the trip over.

Some other people might be mentioned—a Mr. Herbert C. Brown. He was a very smart man, an ex-Rector of the established Church of England. In spite of this title, his habits were not of the best. He seemed to drink a good deal and haunted the smoking and card rooms. Another was named Mack, a splendid specimen of physical manhood and genial enough, too. I was interested in him because of my Mack blood and the family tradition about the unusual size and strength of the Mack men.

All in all, the only thing which cast any kind of cloud upon our passage across the Atlantic was the sickness of my companion. So persistent was his affliction that I was almost ashamed to be so hearty myself, and to go so eagerly to the table whenever the bugle called us to a meal. When some of our new acquaintances learned that I had never been at sea before, there was invariably the chorus of exclamations, "Wonderful! Remarkable!" They seemed to think it very surprising that at my age I could be so robust as not to feel even the smallest degree of the sickness which so much oppressed others.

My trip to England was made in my seventy-first year. I had been raised on the prairies of middle America, most distinctly a "land lubber," and yet I had not been on board three hours until I had securely "found my sea legs" and could easily walk about, picking my footing with assurance, let the steamer pitch and sway as it would. But as for poor "Dick," it was not until we were on land once more and speeding to London on the train that he felt much better, and some days after that before he reached a full convalescence from the illness he had experienced and his long confinement to his cabin.

We neared Southampton in the morning of the eighth day. We had lain at anchor at the "Needles," those three sharp, pointed rocks that lie west of the Isle of Wight and form part of the danger of the channel through which the mainland is reached. Those crags remind one of the Scylla and Charbydis of the old Roman history. We had entered the channel in the night in the midst of a fog too thick to risk going in, and the Captain had cast anchor and kept his fog horn sounding until morning light permitted a safe passage and entry into port.

Merrie England

As we neared the dock we gathered our baggage and stood by the rail, watching the gradual approach of the big liner to the shore. To our great delight we soon saw, standing out on a pile of luggage there, our cheerful brother, John W. Rushton, as eagerly scanning the faces of the steamer passengers as we did those of the waiting throngs on the pier. With pleasure we greeted him upon landing, and after being passed by the examining port officials were soon on board a train headed for London. We reached Waterloo Station at 1:30 p. m., without having made a stop at any intervening stations. There we were met by Brother T. J. Sheldon, our missionary in the big city, and taken to his home.

As the intent of these *Memoirs* is to record what seemed worthy of note as it came to my attention, I may be pardoned if I express what may appear to be a slight reflection upon the "old country." I believe it is about eighty miles from Southampton to London, the road lying through country, village, and city. The general aspect of the country seemed pleasing enough, but I noticed with considerable surprise that the farms and cultivated areas along the route showed less evidence of care and attention than could be seen in the same number of miles between, say, our little pioneer town of Lamoni and the city of Des Moines. Often fences seemed in need of repair, hedges were untrimmed, and crops in poor condition owing to lack of cultivation. It was June 25, and some harvesting had been done, but many details in the landscape—cattle, orchards, gardens—showed evidences of careless treatment.

A reason for this condition, given me later by one acquainted with the agricultural interests of the country, was one that had its base in opinions so firmly fixed that no kind of argument seemed successful in dislodging it. It was that the English agriculturalists were unable to compete with foreign products because of the high farm rentals required, and this had caused those living on the soil to lose heart to a great extent. In a way I learned what they meant when in the London markets I noted flour for sale the wheat of which had been raised and ground in Kansas. I may add that in comparing prices of commodities I found butter, eggs, and cheese agreed fairly well in price with that at home, and that some grades of meat were about the same. The fine quality cuts, however, to which we are accustomed, never reach the ordinary market there at all, being reserved, I was told, for the consumption of those who would pay the fancier prices demanded and obtainable.

Fanfare

In all my rather long life prior to this trip I had never seen a President of the United States when he was holding the office. Though I had been at the seat of Government a number of times, my visits had not coincided with any public levee held by the President that would have given me the privilege of attending and shaking the hand of the Chief Executive of the Nation. Two men who afterwards became President I had seen—Lincoln in 1858, and McKinley in Council Bluffs while on a speaking tour in the interests of his campaign.

And of course I had never seen an earthly king or emperor. Thus I counted it fortunate that soon after we arrived in London there was a general assembly, national in its scope, held in the vicinity of Pall Mall, a fine avenue leading to Buckingham Palace, the city residence of King Edward and his Queen. The occasion was in honor of the King's birthday, and the scene one of great animation and pleasant excitement. Ladies and gentlemen on horseback were riding to and fro, and many thousands of gaily-dressed and gaily-disposed pedestrians were moving about taking positions whence they could obtain a good view of the approaching pageant and what ceremonial observances were to attend the "trooping of the Guard's Colors" and the presentation by the Queen of a new standard or banner to the regiment of Grenadiers. There was to be much parade, speech-making, pomp and pageantry.

Guided by a local brother, Joseph D. Howell, Brethren Rushton, Sheldon, Evans, and I found ourselves in the midst of the multitudes which lined the route of parade. During the rather tiresome wait which followed before the King and his suite appeared, we gradually worked our way to a very favorable location on the right hand side of the street. There, with nothing in front to interfere with our view of royalty as it passed, I enjoyed the colorful spectacle. King Edward rode practically alone, though officers and a long line of cavalry were behind him. He was a rather good-looking man, though his face was so obscured by his chapeau and its fastenings, and the high collar of the military coat of his elaborate uniform as Colonel of the Grenadier Guards, that I could read therein but little of his character. He was something above the ordinary height, rather stout, and rode a fine horse which he sat as well as fleshy

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men usually do. I remember thinking what a particularly pleasing spectacle our General Ben Butler would have presented in this display were he riding in military dignity at the side of King Edward VII!

I did not see the beloved Queen Alexandra except at some distance, for her little cavalcade was deployed from the main line in order to be placed in a particular spot in advance of the masses, taking a shorter route to the stand than the one taken by her husband and his retinue. Other dignitaries in line were Prince of Wales, Duke of Conneaught, the popular Lord Roberts, and many princes and diplomats from foreign courts. The crowd was orderly, no rushing or jamming, no ill nature or loud talking, and no cheering except for the Queen.

In spite of the fact that I was a loyal American citizen, I greatly enjoyed the glitter and show of this ceremony, for it signalized to me the perpetuity of a great ruling dynasty that had controlled the fortunes of the British people for many hundreds of years, protected and enforced by military power. Surrounded by subjects of the King who felt the importance, if not the "divinity," of the earthly sovereignty under which they lived, I could but feel the surging within me of a kindred spirit which had its origin away back in the sturdy integrity of my many ancestors of the Anglo-Saxon race.

King Edward had been king about two years at that time but had not been crowned, the difficulty being that the oath which the old laws imposed upon him required him to solemnly swear that he would forever maintain and support the Holy Catholic Church. The long reign of Queen Victoria, his mother, and the changes that had occurred in the Empire and its development into a "kingdom upon which the sun never sets," made it impracticable for him to take such an oath. His conscience revolted at it, and it was not until Parliament opened a way by modifying the oath that King Edward was finally crowned. I did not blame him for taking that stand —in fact quite respected him for it.

Speaking of coronations, when I visited a museum in the city some place I saw the chair in which all the kings of England had to sit when being crowned. Under it, on a sort of shelf made for it, rested the "Stone of Scone," or as it was often called, the "Stone of Destiny," about which is woven very much of legendary interest.

Sight-seeing in the Big Town

After the pageant passed, under the guidance of Brother Howell we visited Westminster Abbey, Britain's great mausoleum of historic and honored dead. Within the precincts of this noble and imposing pile have occurred many ceremonies of coronation, marriage, and burial of the country's rulers, and beneath its floors lie the remains of many a departed king, queen, poet, statesman, and potentate. Tablets, more or less elaborate, setting forth the illustrious names, deeds, or virtues of the various individuals line the walls.

To us an impressive spot was the Council Chamber in which leading dignitaries of the church and the State have considered questions affecting the welfare of the Nation. It is called the "Jerusalem Chamber," and here Henry IV spent his last days and died before its large and elaborately carved fireplace, the while his son, the imperious but generous Henry V., snatched the crown with hasty greed, almost before the mortal breath had left the body of his regal parent. Perhaps the most interesting fact to us was that here had met the council of Divines appointed by King James to revise the Bible, an event that has served to greatly sanctify the venerable old pile in the estimation of Christian believers.

As I regarded the magnificent Abbey and noted that the gnawing tooth of decay had traced upon walls and columns the inexorable passage of time, I was conscious of the impression that in that respect it was quite commemorative in itself of the rise and decline of a hierarchy which in the sacred name of religion had cursed the world. Within those walls in the name of justice had been enacted detestable farces against individuals whose chief crimes were that in the exercise of their conscience and liberty of thought they had stood in the way of unholy ambitions and lustful desires on the part of those in political power. In spite of such dark spots of its history we could but reverse the old edifice for the sacred uses to which it had been put, for the fact that it had been founded in the exercise of religious fervor to memorialize supposed virtues in others, and because while an ostentation for the honor and glory of God it did also represent a degree of sincere motive.

Moralizing upon the still visible evidences of human frailty, folly, or wickedness in high places may have little to do with the stress and strain of modern London, and so we left the dim and solemn cloisters of the famous Abbey and moved out into the garish light of day, to mingle and jostle about in the restless, swirling torrents of those busy streets.

I wrote up, in considerable detail, my impressions of this trip to England, from which I wish to extract comments and observations with some freedom, for they represent my reactions possibly better than may the fragments of memory which still remain. The accounts are taken from the *Herald* issues of the period.

Nearby and opposite to the Abbey is the House of Parliament, where Britain's lawmakers, the hereditary incumbents of the offices in the House of Lords and the ones elected by the people in the House of Commons, meet to wage wordy warfare over what shall or what shall not be the laws by which her people shall be governed. Among these now pending we may mention measures for the amelioration of conditions for the King's Irish subjects, who for seven hundred years have been under the cruel despotism of a feudal system fastened upon them by the conquering William of Normandy. Another is the *very momentous question* as to whether a man may marry his deceased wife's sister, commonly known as "The Deceased Wife's Sister Bill!"

Concerning the first of these questions it occurs to me there is a splendid opportunity for King Edward and his Parliament to effect a lasting and beneficial revolution for the good of his subjects in the Emerald Isle, one which will inscribe his name high upon the scroll of honorable history and enable him, in after centuries, to be regarded as the deliverer of these people for centuries ground down under the heel of aristocracy and enslaved with the manacles of religious superstition. If he can—and will—by the deepening and broadening of his human sympathies interest himself in Ireland's oppressed thousands and wield the influence he possesses for their emancipation he will earn for himself an honored place in the affections of his people equalled only by that of his illustrious mother.

From this place we meandered over to Saint Paul's Cathedral and found ourselves under the shadow of the dome of that magnificent structure. Tired with walking over the hard and dusty pavements in the glare of the sun, we were pleased to sit down in the quiet calm of that sacred edifice and listen to the modulated cadence of the voice of the venerable prelate who just then was pronouncing an eulogy of well-deserved praise upon England's greatest of poets—Milton. As we listened we studied the swelling arches of the grand old walls, the columns and windows, and the beauty of architectural lines all about us, which form a perpetual memorial for Sir Christopher Wren under whose skillful direction the Cathedral was reared.

The eulogy over, we again sought the streets, viewed the monuments of Wellington, the Iron Duke and General Charles Gordon—"Chinese Gordon" who perished in Kartoum. These were two of England's great soldiers. This ended our sight-seeing for the day, and we hurried back to Brother Sheldon's to meet a representative of the *London Daily Mail*, one of the widest circulated papers in England. What the result of this interview may be, we do not know, though we think the reporters who were seeking for something sensational to satisfy their readers were somewhat disappointed.

English Courtesy

The evening of our arrival in London the Saints under the presidency of Elder J. W. Worth, a man of the people who devotes as much time as he can to the duties of his church office, held a reception for us in the little Branch meeting house on Bow Street. In this courtesy Brother Worth was assisted by Elder Thomas Bradshaw, a member of the old church, and other lieutenants.

The greeting we met was characteristic of the hearty appreciation and good cheer which ever marks the association of Saints in every clime. Sitting at a table with its goodly supply of food and drink, a pleasant hour was passed, and then we, who were strangers, were introduced by Brother Rushton, under whose care and direction this tour of English Branches was made.

It was a pleasure for us to meet these friendly people, and the warm cordiality of their welcome touched us. We found them trying to maintain the cause of a risen Redeemer under conditions most discouraging, the little band being almost lost in that great city of dense population. (To be continued.)

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The Readers Say---

A Year of Missionary Experience » »

The beginning of a year causes one to take a retrospective view of his progress. And so I am forced to wonder just what has been the result of my last year's experiences.

The General Conference, of course, was the highest point of my experience. It was inspiring in many respects; with it also came a new responsibility to serve in an added field of appointment. Yet, as the conference was followed by the usual reunion season, it became apparent that God was willing to also add greater blessings to increased responsibility.

The reunion season over, I again began to look forward to the regular missionary routine. Our fall campaign started with a series of meetings at Fort Madison and Burlington, Iowa. At each of these places God blessed the efforts with his Spirit according to the needs of the hour. However, the most encouraging factor was the responsiveness of the Saints. It was very encouraging to feel the moral support of friends and Saints in the cause of "gospel witnessing."

Then, by a special arrangement of Apostles J. F. Garver and C. F. Ellis, my itinerary of the autumn missionary campaign took me in rapid succession to Decatur, Taylorville and East Saint Louis, Illinois. At each of these places is a splendid group of Saints, and with their undivided support, God's blessings again became evident. Although only one person was baptized through the efforts at these places, a goodly number who had heard the gospel for the first time showed an intelligent interest.

At all the places to which our labors have taken me, there is evident the spirit of increased consecration and a willingness to respond to the call of the church. Especially is this true among the young people. There is no doubt in my mind but that God is moving upon the hearts of many young people in preparation for future responsibilities.

Therefore, even though the results of my efforts throughout the past year are not apparent, this growth of the Saints, both young and old, challenges me to give myself more than ever to the cause of God. So I close another year, happy to have made new friends in the church and open another year with a determination to be true to the cause that has been entrusted to me.

C. M. NIKEL.

Blesses His Own » » » » »

Sister John White, of Muskegon, Michigan, aunt of the writer, wishes to tell *Herald* readers about her affliction of some time ago. At the time she was sorely afflicted, but having great faith in God, she sought him in secret prayer many times, and also received the laying on of hands by the elders for the healing of the sick. It appeared, however, to her husband, a nonmember, that she was getting no better, and he called a physician who diagnosed the case as cancer.

Immediately Sister White was taken to a hospital where an operation was performed. In the meantime a request had been sent out to the Saints of Western Michigan District, and Elder E. N. Burt, of Onaway, Michigan, together with Muskegon and Grand Rapids Branches were asked to fast and pray for her.

The merciful Father heard the prayers of his people and came to the sufferer's aid. She desires me to say that she is healed of cancer, and wishes to thank all who remembered her in their prayers.

At present Sister White is not so well as friends might wish due to two falls she received last year. She is suffering with neuritis, and asks the church members to continue to remember her in prayer. In her patriarchal blessing given last summer, she was told that she had been afflicted and that in the future she would be afflicted, but that God would bless her. She was told that she would have sorrows to meet, but that her last days would be peaceful.

Undoubtedly there are many acquainted with Elder Buell Shelley who will be glad to know that Elder and Sister John Randall, my husband and I visited him at University Hospital, Ann Arbor, January 13, after taking a friend of ours to the hospital. We were informed by Brother Shelley that the kind of tumor he has, has been heretofore satisfactorily removed by operation. We trust that God heard the united prayers of his people, January 17, in behalf of our brother, and that his operation was successful in every way.

MABEL B. FOSTER.

SCOTTVILLE, MICHIGAN, Route 3.

An Aid to More Effective Ministry » »

On January 19, I returned from visiting Saints and relatives at Wichita Falls, Texas. Enjoyed my visit there greatly. While there I administered the sacrament and preached three times. Under the Spirit that was present in those meetings, It would be easy to accomplish all things necessary to bring to pass the redemption of Zion. The spirit of unity was enjoyed by all, and the worshipers were manifestly willing to move forward in the great work of God; they expressed a desire to serve him.

An average of fifteen adults attended the meetings, and I enjoyed good liberty while speaking. I am looking forward to another meeting with that group sometime in the future. By then I hope they will be organized as a mission.

In a few weeks I am going to Lincoln, Arkansas, on business and to visit relatives. In a recent *Herald,* I read of a family of Saints at or near Prairie Grove, Arkansas. I have lost the *Herald* containing their address, but would like to hear from these Saints. Also, I should like to hear from the elder in charge of that part of Arkansas. I am thankful that we have a paper like the *Saints' Herald* which helps us to keep in touch with the scattered members, and gives missionaries and traveling ministers a greater opportunity to do effective work.

I believe that if more of the men of the priesthood would include God's business with their own secular work, the church would move forward faster. Let us do those things which God has asked us to do, remembering that his promises are sure if we do our part. May the scattered Saints and the priesthood labor together in a true missionary effort that the honest in heart may be gathered in, is my prayer in Jesus' name.

E. B. JOHNSTON.

DENVER, COLORADO, 4362 Milwaukee Street.

"Better Than the Last" » » » »

Every day of our lives we love this gospel more. We are eager that all should know about it. Every copy of the *Herald* seems to be better than the last. Our son and daughter are as anxious to read it as their father or I. God bless the *Herald* and its mission.

IDA POWELL

NOKOMIS, SASKATCHEWAN, CANADA.

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In Appreciation

We will now, with the help of God, write a few lines to you, the servants of God, who are on the other side of the great ocean, and who live in a country that is blessed above all the nations of the earth. We want to thank you for the good letters we have received from you. They are edifying. They strengthen our faith in God and they show your thoughtfulness and interest for your brothers and sisters in the Scandinavian countries.

We see in your letters that like God's servant, Paul, in days of old, you have us constantly in your thoughts and you remember us in your prayers to our heavenly Father. May he in his great love and mercy listen to your prayers and answer them even as he has always answered the prayers of his faithful servants. We always stand in need of blessings from God because, in ourselves, we are just weak human beings, but with the help of God, it is possible for us to continue faithful to the end. God has promised to stand by and strengthen every honest and sincere soul who strives to be faithful and to live a saintly life. Jesus said he would not leave us comfortless or alone, but that he would be with us even unto the end of the world.

With these few lines we send greetings to the Saints in all the world, and a special greeting and word of appreciation to all who have written to us and encouraged us to be faithful and true.

ALMA AND KARL ISAKSSON.

BILLESHOLMS GRUVA, SWEDEN, Sodra Vram, Box 430.

(The above is a translation of a letter written in Swedish in appreciation of the biweekly letters sent to the Saints in Scandinavia by the former missionaries to those countries.—V. D. Ruch.)

A Wondrous Blessing

I thank the good Lord for his love and mercy, for his church with all its gifts and blessings bestowed upon us in these latter days. I thank God for the priesthood and those carrying on the blessed work on earth.

I was very ill and about to pass away when Elders Loving and Williams came and administered to me, and the Lord heard their petitions and raised me up. Now I am able to be up and around. I am very grateful for this wonderful blessing. Saints, let us pray for the ministers who are doing the Lord's work among us.

IRONTON, OHIO. JOHN GRIFFITH.

Contact With the Church

I enjoy reading the *Herald*, and appreciate it as the greatest means of contact that I have with the church, that is in knowing what is going on from week to week. Since I live quite a distance from the church, I do not have the privilege of attending services as regularly as I would like to, but by reading a little from the *Herald* each day, the cause of the Master is kept continually in my mind, and it helps me to put forth a greater effort to live a saintly life.

MRS. MARTELLE SHOEMAKER.

NEW BUFFALO, MICHIGAN.

Youthful Member Is Thankful

I am a girl fourteen years of age and in my first year of high school. I belong to the branch at Paris, Tennessee, having been baptized in 1930 by Brother Thomas Newton. I am very thankful for the gospel and want to be faithful so that I may be worthy the blessings God has in store for us.

I have three sisters and one brother who are also members of the church. Indeed our father is the only one in our family of seven who is not a Latter Day Saint, and we are hoping and praying that he may soon be led to accept the true gospel. Will the Saints pray for our home and family?

PARIS, TENNESSEE. MILDRED MCCLAIN.

A Better Latter Day Saint Every Day

I have been blessed many times, but the instance which I remember most clearly was the time when I had rheumatism in my right leg. Elders Gillen and Roy Remington administered to me, and immediately I felt better.

I have belonged to the church for four years, and am trying to be a better Latter Day Saint every day. I was 13, January 5, 1937. I was born in Saint Louis, Missouri.

HERMAN GILLESPIE.

WEBSTER GROVE, MISSOURI, 137 Madison Avenue.

Would Like Services at Nelson, Missouri

Though I am isolated, it is a great comfort to me that I belong to the church; have been a member over forty years, and the gospel grows dearer to me as the years go by. I should greatly enjoy having an elder of the church come to Nelson and preach. I think there are several here who are interested in the gospel teachings, and hope that these may have the opportunity soon of hearing more about the restored gospel. May God bless his people everywhere.

Although my husband is a member of another church, he enjoys hearing our ministers preach. I pray that he will eventually come into the fold of Christ.

NELSON, MISSOURI. MRS. PAYNE.

Good Readings

I do enjoy the good reading in the *Herald*. I always read "The Pigeonhole" first, and it would be the same if it were on the last page. I also greatly enjoy Brother Elbert A. Smith's writings, and then there are Brother F. M. Smith's fine thoughts, so near the heart of every church member. I pray for our President every day of my life. May God bless every worker in the Herald Office, and thanks to you for your fine work.

MRS. HARRY MCDONOUGH.

GLASGOW, MONTANA, 417 Fifth Street.

"The True Church of Christ"

I was married when I was only seventeen years of age, and my husband and several others in his family were members of the Reorganized Church. My husband applied his religion to his daily life, and it was not long until I began to wish to join the church. I did not study to learn of its teachings as I should have before I was baptized in December, 1923, by J. D. Curtis. On this occasion Brother Curtis seemed to be so filled with the Spirit that we were uplifted and encouraged.

In a few years two children came to bless our home, a boy and a girl. When the little girl was not quite two years old my husband passed away, and it seemed to me that my grief was more than I could bear. But as I prayed the sweet calm influence of the Spirit rested upon me, giving me comfort and strength. Here I should like to say that as we pray for spiritual growth and more opportunities to serve in this great work, we should be patient and endure the trials and heartaches which come to us; after they are gone, we may look back and realize what a blessing they have been to us.

Some time later I married again. I prayed to the heavenly Father that he would direct me in the choice of a companion, and feel that my prayers were answered. If all young people would go to God in humble, earnest prayer in the matter of choosing a life companion, how much unhappiness might be avoided.

After my present husband and I were married, a strong desire to study came to me. I wished to prove to my own satisfaction that this really is the right church. And after much searching and prayer, I can say that I know it is the true church of Christ.

We have had trials and disappointments, but we realize

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that God has been merciful to us. We have a little girl three years old, and it is our wish to bring up our three children to be true Christians.

My prayers are for the leaders of the church, that they may be given inspiration to help them bear the heavy responsibilities placed on them. I also pray for God's people everywhere, and wish the Saints to remember us, that we may be faithful and do all we can in helping to redeem Zion.

RICH HILL, MISSOURI. MRS. CARL COTHERN.

Longs to be With Saints » » »

I am the only Latter Day Saint that I know about in this community, and what a feast of good things the *Herald* brings me! I am eighty-one years of age, and have been in the church about fourteen years. How I long to be with the Saints! I haven't heard a Latter Day Saint sermon for almost three years. I have *A Call at Evening,* sent to me by a friend, and I greatly enjoy reading the book. I hope in time to be able to purchase others of the church books, for I love to read them. Will the Saints pray for me that I may be strong and faithful?

TONKAWA, OKLAHOMA. EMILY MOULDEN.

A Remarkable Healing » » » »

Brother W. A. Pruden, of Omaha, Nebraska, writes to the *Herald* of a wonderful blessing of healing given to his wife. On December 11, 1935, Sister Pruden had the misfortune of falling out of the rear door of a streetcar, breaking her right shoulder and her back. She was in the hospital for three months. About the seventh week of her illness, she suffered a relapse. She developed an embolism (blood clot) which if lodged in the heart results definitely in death. Her life was despaired of.

"Then," writes Brother Pruden, "we sent for the elders, Brothers Carl Self, H. A. Merchant, and Bishop W. T. Wellman. When they arrived, life seemed almost gone, but when they laid their hands on her, my wife received an immediate blessing of healing. God's power was indeed manifested to save, and this blessing was true evidence of his covenant with his priesthood in these latter days. For all this we feel most thankful, and have a greater desire to consecrate more fully our talents to his service."

Concerning Sister Pruden's illness and blessing of healing, Doctor H. A. Merchant writes: "It was extremely serious in her case. She had at least two alarming sinking spells, and the doctors did not believe she would recover.

"We three (the elders who administered) feel that she was manifestly blessed in this particular administration, for her recovery seemed to begin at this point. She soon definitely and completely recovered. We all three felt a marked degree of spiritual power during this administration."

Fifty-eight Years a "Herald" Reader » »

This is a beautiful Sunday morning, and it makes me sad that I cannot go to church. But I live too far away; I am not able to meet often with my brothers and sisters in the faith.

I have been a reader of the *Herald* almost fifty-eight years. Always I received the *Herald* from my father and mother, and when they passed away, I subscribed for it myself. I could not get along without it, and especially now when I am unable to attend meetings frequently. I receive much comfort from reading the church paper.

A few years ago I was visiting back in Iowa, and met old friends whom I rejoiced to find still firm in the faith. I met Alma Fyrando and his sister. Their father, Magnus Fryando, and my brother, H. N. Hansen were among the first missionaries of the Reorganized Church to go to Scandinavian countries.

ANNIE HANSEN.

LA MESA, CALIFORNIA, 8105 El Cajon.

His Strength to Rely On » » » »

I should feel lost without the church news, and would rather sacrifice anything else than to miss the many good things the *Herald* has for us. I believe I can appreciate it more since I am isolated from church associations.

I am trying to live so that my life will be pleasing to the Lord. Sometimes I grow discouraged and feel that my efforts are very poor. The Father in heaven has been wonderfully loving and kind to me, and I have much for which to be thankful.

In the last year I have been alone most of the time, but all fear has been taken away, and a knowledge of God's protection has been given which causes me to know that he cares for me. Thus I am encouraged to go on and to face the trials of life with a thankful heart. I have his love and strength to rely on.

DENVER, MISSOURI. ORA GARRETT.

Let Us Keep the Commandments » »

I want to thank our President, Frederick M. Smith, for the instructions which he sends out to the church, also all other officers for their faithful services. They may be sure that they always have my prayers.

It brings me great pleasure to read the letters and experiences printed in The Readers Say. Sometimes, however, I am grieved to read of the trials and burdens of my sisters and brothers in the gospel. How hard is it for us to learn to submit to the heavenly Father's will! But we must learn to trust him, and to ask him for strength and courage.

Will the Saints pray that I may overcome my afflictions, bear my trials, and be faithful to my Savior to the end of mortal life?

Let us resolve to keep the two great commandments our Lord gave us: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." Let us show our love for God and our neighbor by visiting the sick and administering to their needs and wants. Let us examine our hearts to see if we are keeping the law as we should.

BREWTON, ALABAMA, Route 2. PATSY PEEVY.

Request Prayers » » » » »

Mrs. Bert Ward, Rural Route 4, Muskegon, Michigan, solicits the prayers of the Saints in behalf of her health. She is suffering greatly from rheumatism. "I am getting so bad that I cannot do my house work, or the church work which I love so much. I know that the gospel is true, and my blessings have been many. Now I need a blessing of health if this be God's will to grant." Sister Ward is unable to get about to any extent, and would appreciate cheering letters and messages from the Saints who care to write.

Mrs. Henry W. Galland, of 3020 Ninth Avenue, Council Bluffs, Iowa, seeks the prayers of the Saints in behalf of her son, Sam Harrison Galland, of New York, who, the doctors say, is suffering with an ulcerated stomach. He is now under a physician's care, preparing for an operation.

Mrs. E. L. Roundtree, of Cope, Colorado, asks prayers for her daughter, Irma, who was operated on for appendicitis February 4, at Sterling, Colorado. She has been sick since January 9.

Mr. and Mrs. Paul Barth, of Elberta, Michigan, invite Saints passing through that region, to stop and see them. They live in the second house on the right-hand side of the street from Ann Arbor Carferry Dock. Brother Barth works on Boat Number Six. They have three children who have been baptized into the church.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

What determines a person's worthiness to be a member of the church?

The test that Jesus demanded was repentance. At the very beginning of his mission he called upon men to repent and believe the gospel. But it was required that true repentance be demonstrated by manifesting the fruit which it bears. Hence John the Baptist warned certain types of people who came to his baptism: "Bring forth therefore fruits meet for repentance." The logic of this statement is, that if repentance is genuine it will bear fruit. In other words, it causes a reformation of life. He who professes repentance but does not reform has not really repented. The gospel reforms the life of him who truly receives it, and this is a test that never fails, though the process of that reformation may be a matter of development.

Can a murderer obtain forgiveness of God?

The person who intentionally kills another individual must have become evil and so perverted in his heart that he is not worthy or safe to further associate with his fellow beings. David committed some acts of a very degrading nature, but it was his act by which he obtained the killing of Uriah that became unpardonable. We are informed in the Inspired Version that it was "in the matter of Uriah the Hittite, wherein the Lord cursed him" (see 1 Kings 15: 5). The *Doctrine and Covenants* states (42: 6): "He that kills shall not have forgiveness in this world, nor in the world to come."

In the same section, paragraph 21, it states: "Remember that he hath no forgiveness," and while these words are addressed to members of the church, I see no material difference as to character of the person who would murder, whether in or out of the church. It is a heinous crime that will not be committed except by one whose heart is hardened and perverted beyond appeal to the proper regard for others required of us. He must suffer his penalty therefore and expiate his sin. God has repeatedly forbidden a penalty less than death for murder, but commands:

> Ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. —Numbers 35: 31.

Many people will lavish their perverted sympathies on the most hardened of criminals and never heave a sigh for his victim. Pity and sympathy are divine qualities when rightly used and applied, but when perverted they may actually encourage crime. The well-being of society itself demands that our sense of pity shall not become perverted. For this reason, doubtless, God commanded the people concerning one guilty of murder:

> Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.—Deuteronomy 19: 13.

Does God require that we kneel when we pray?

On certain occasions and for some purposes the act of kneeling in prayer appears to have the divine approval, and in the consecration of the sacramental emblems the church is commanded to kneel (*Doctrine and Covenants* 17: 22), or it is so implied in the command to him who administers them. Also in the school of the prophets kneeling is provided for on the part of the president or teacher (Ibid. 85: 40). The *Book of Mormon* records a few instances where the people were commanded to kneel in prayer on special occasions, and we have several notable instances of kneeling in prayer on the part of early Christians (see Acts 9: 40; 20: 36; 21: 5). In Gethsemane Jesus kneeled in prayer at some distance from his disciples (Luke 22: 41).

Notwithstanding these instances, there is no general rule given of God which would require that we kneel when in prayer. It is a matter that is left to the desire and feelings of those concerned. It appears that anciently it was quite customary to stand while in prayer on ordinary occasions, and Jesus himself refers to this mode when instructing his own disciples:

> When ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.—Mark 11: 25.

It is the state of the heart and attitude of the mind, rather than outward form, that is important. Righteousness, faith, reverence, and humility in the individual will find acceptance of God whatever the outward posture may be. The words of the Lord's Prayer imply all of these qualities in the petitioner. It is important that one be willing to work and sacrifice for the object of his prayer, for faith without works "is dead," according to James the apostle.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Traverse City, Michigan

Traverse City Branch celebrated its thirty-fourth anniversary January 28. It was organized in the home of R. B. Jones, 904 Randolph Street, January 28, 1903. This year the event was called "family night," as the many families and friends gathered in the church auditorium where a fitting program was given. Then all went to the dining room where supper was served by the women. Some members who have lived in this city during the thirty-four years of branch endeavor, told of many changes that have taken place for the advancement of the local and the church in general.

Elder B. H. Doty has gone to points in Central and Eastern Michigan where he is holding services and giving his time and talents for the advancement of God's work. Local Saints miss him greatly as he has been at Traverse City for several years never failing to do more than his part in helping the church work forward. Nevertheless, they are unwilling to be selfish, and wish him the best of luck, for there is much missionary work to be done everywhere, and every branch is glad to see such men as Brother Doty come in to help and to tell the gospel story as he can tell it. May the time soon come when the church will have many more men like Brother Doty working in this way.

Traverse City Saints are pleased to have meet with them as often as possible Brother Merle Lambkin, of Saginaw. Brother Merle has a traveling salesman position with the Merchants' Publishing Company of Kalamazoo, and since his territory covers all the northern part of lower Michigan, it takes him away from his home branch much of the time. Brother Lambkin is always willing to help in any branch that he visits, and his sermons are greatly appreciated.

Brother Buel Shelly, of Freesoil, Michigan, is in the University Hospital at Ann Arbor, Michigan, having entered for an operation. May the Lord bless him so that he may return soon to his home and branch where he is much needed.

Sister E. J. Brackenbury, formerly of South Boardman, Michigan, but now of Waterloo, Illinois, Route 4, is in failing health and unable to attend church which is several miles away. She would appreciate words of cheer in cards and letters from her friends. Please mail them to the above address.

As Traverse City Saints listened to their radios a few days ago to descriptions of the flood conditions along the Ohio River, their hearts and prayers went out to those who have been driven from their hopes, and they hope that this terrible trial may not soon be repeated. Hearing of floods, strikes, wars, etc., the Saints cannot help but realize that they are living near the last days and seeing the fulfillment of prophecy.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue, South.—The ladies' aid held their annual bazaar and lunch at the church in December, and the proceeds were used for branch expenses. A chicken supper was served at the home of Brother and Sister Frank Stowell.

Sister Mae Lowell is now president of the aid; Sister Irene Rotzien, secretary; Sister Lottie Walker, chairman of the visiting committee; Sister Laura Freeman, in charge of programs for devotional services at the meetings, and Sister Jean Bielfeldt, chairman of flower committee.

Sister Cora Baughman, of Cameron, Missouri, is spending some time with her daughter, Sister Julius Wilson, who recently lost her little daughter. The child died at a local hospital.

Elder Frank Stowell has recently moved his family to Graceton, Minnesota, where he is employed. The family will be greatly missed. Brother Stowell acted as assistant pastor to Brother C. F. Young, of La Moure. C. R. Rotzien is now acting as assistant pastor in his place.

Sister Elizabeth Shackow received a message from her daughter, Sister Dave Freeman, of Montana, informing her of the death of her husband. Brother Freeman died as the result of an accident. The funeral and interment were at Fairview, Montana.

Christmas was celebrated the Sunday evening preceding Christmas Day. The children presented an interesting program, and treats were distributed.

A number of nonmembers are attending Sunday school and showing a fine interest. The parents of these children seem most friendly.

Missionary P. T. Anderson attended the farewell party in honor of Brother and Sister Frank Stowell. They were given a pretty bedspread as a gift of remembrance from the Saints. Fargo members are looking forward to another visit from Brother Andersen who spent the holidays at his home at Council Bluffs.

Midweek prayer meetings are held at the home of Sister Blanche Farley. A good spirit has been enjoyed at these services.

In spite of extreme cold and considerable sickness, meetings have been held each Sunday. The desire to be more active seems to be growing among Fargo members, and they hope in the near future to experience a revival of spirituality and activity in the branch.

A Valentine party was enjoyed by the children.

Sister W. G. Couey received word from Minot of the death of her father, Elder William Sparling. Funeral services were held at Minot. The deceased was a faithful North Dakota missionary for many years.

Sister J. Henneman was called to Duluth by the serious illness of her mother, Mrs. Mahala Bundy. Sister Bundy is now greatly improved in health.

Fargo members always welcome their pastor, C. F. Young, of La Moure. His messages are helpful and inspiring.

Escatawpa, Mississippi

The election of branch officers for 1937 resulted as follows: Branch president, A. N. Barnes; counselors, D. W. Sherman and Claude Miller; secretary, Irene Williams; treasurer, Louise Rogers; custodian, Alton Gill; auditing committee, Irene Williams, chairman, and Claude Miller and J. L. Barlow; church school supervisor, Claude Miller; secretary, Hildred Thomas; pianist, Irene Williams. The teachers are as follows: Kindergarten, Bethel Mizell; primary, Ruby Miller; junior, Etta Krebs Smiths; intermediate, Lola McQueen; senior, Irene Williams; adult, D. W. Sherman. The young people's supervisor is Reuben Thomas; assistant, Alton Gill; secretary, Mildred Thomas; program committee for January, Etta Krebs Smith and Margueritte Nyman; pianist, Mrs. Bethel Mizell; teacher, Claude Miller.

The women's department has as its leader, Ruby Miller; teacher, Lola McQueen; secretary, Mrs. Bethel Mizell; pianist, Irene Williams; visiting committee, Etta Krebs Smith, chairman and Pearley Allen and Mrs. Bethel Mizell.

The women met at the home of Mrs. John Gill, January 21, with fifteen present. Refreshments were served follow-

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ing the business session. The next meeting will be in the home of Mrs. John Sherman. A shower for Ruth Bosarge, a December bride, is to be held February 4.

Mr. and Mrs. Otto Davis are receiving congratulations on the arrival of twin daughters, November 22. The babies have been named Mary Jo and Margaret Ann. Mrs. Davis was formerly Mabel Smith.

Many junior stewardship books have been ordered, and Etta Krebs Smith has been elected sponsor of this movement.

The quota of fifty dollars was set for the 1937 Christmas offering, and Mildred Thomas was elected superintendent.

The prayer services are growing in spirituality and in number of attendants.

Moorhead, Iowa

Elder and Sister T. O. Strand left their home at Moorhead, December 23, for a winter vacation trip. They stopped at Denver, Colorado, where they had Christmas dinner and spent a week with their daughter, Miss Audrey Strand, a teacher in Denver schools for the past twelve years. From there they went to Sacramento, California, to the home of Mr. and Mrs. L. D. Weldon, the latter their daughter and the former an instructor in the college there. They plan to spend the remainder of the winter at Sacramento away from the cold. A letter from Brother and Sister Strand describing their trip and the scenery in California, was read to Moorhead congregation by Arnold Adams at the prayer meeting at the home of Brother and Sister J. W. Townley, January 27.

A Christmas tree and program were had at the church on Christmas Eve. The young people and children gave a creditable program under the leadership of Sisters Erma McElwain and Ione Wilson. Brothers Joe Crews and Bert Mann handed out a generous treat of candy and nuts to all present.

The branch enjoyed an oyster supper and watch party the night of December 31, at the Latter Day Saints hall. About sixty were there, and games were enjoyed by the guests.

January 6 was the date of Brother Mark Jensen's seventy-third birthday. The church people and his many friends joined in a surprise on him, taking him a number of useful gifts. Among these was a lovely birthday cake baked by his nine-year-old granddaughter, Arladene Adams. And to complete the surprise, Brother and Sister David Gamet, and son, Donald, of Cameron, Missouri, motored up for the occasion. Mrs. Gamet is a sister of Mrs. Jensen.

Branch President Blair Richardson and his assistants, Arnold Adams and Chester Davis, met at the church Monday evening, January 25, to organize a young people's group. They appointed Sister Erma McElwain as leader of the young people. Three meetings a month they have set aside as study periods, and the fourth meeting is to be a social occasion. Sister McElwain is enthusiastic about getting the young people out to Sunday school and church.

Brother Will Millard suffered a serious accident, January 19. While he was working in the timber, a tree fell on him, crushing his right leg below the knee. He was taken to a hospital at Sioux City, where the doctors fastened the bones together with silver wires. At present he is getting along nicely, but is still in the hospital.

Sister Emma Mann went to a hospital at Council Bluffs, February 2, to be with her son, Dean, who was operated on for a ruptured appendix. His friends are hoping for a speedy recovery.

On December 22, the women's department met at the Latter Day Saint hall for a business meeting. Sister Louella McIntyre was retained as president of the department, and Sister Jennie Richardson was elected as her assistant. Sister Etta Jennings was retained as secretary and treasurer. Sister McIntyre has acted as president of the women's group for the past twenty-four years.

Sister Elsie Pellisier, who has been afflicted with sciatic rheumatism the past year, is somewhat improved, and able to come to church again.

Cold holds no terrors for Brother Lloyd McIntyre, a young priest of Sioux City. He had an appointment at Moorhead Sunday, December 31, and though the thermometer registered eight below zero, was here on time, and delivered a fine address. He took dinner at the home of his parents, Brother and Sister A. McIntyre. He was accompanied by Sister Jesse Smith and two daughters, Frances and Bonnie Mae, who visited in the home of a sister, Brother and Sister Glen Wilson.

Sault Ste. Marie, Ontario

Sorrow was keenly felt in this branch at the passing of Sister Elizabeth Brechin, wife of Alexander Brechin. She suffered a stroke and died suddenly at her home, January 26, being fifty-three years old. Is survived by her husband; one son, William; three brothers, William, Henry and George Walsh, of the Sault, and other relatives. She was baptized at Sault Ste. Marie, February 22, 1930, by Elder H. A. Dayton. In her confirmation and again shortly before her death the Lord spoke to her through Elder Dayton, telling her that he had watched over her all her life and had led her to accept the latter-day gospel.

For about six years Sister Brechin was supervisor of the women's work group, and accomplished much good in spiritual and financial ways. She was also treasurer for the local company of Zion's Christian Legion.

Elder Dayton was called to officiate in the funeral service, and he spoke of her untiring efforts to carry on the church work and to lend a helping hand to those in need, stressing the love and respect held by everyone for her. The branch extends sympathy to the bereaved family.

A supper and program in honor of the birthday of President Frederick M. Smith were given in the church basement by the Zion's Christian Legion. Fifty guests were served an appetizing meal which included a birthday cake topped with a lighted candle. The tables were decorated with purple and gold streamers and gold tapers.

Elder Van Dusen, of Sault, Michigan, was guest speaker. He acquainted his listeners with some of the phases of President Smith's life, telling about his education and his church work.

Sister Mildred Miller, company commander, spoke a few words as did F. Miller, director of socialization. Sister R. Hudson rendered a solo, *"Zion the Beautiful,"* and Sister H. Sanderson gave a reading.

This supper was the last social function attended by Sister E. Brechin. She passed away the following Monday at her home.

Centerville, Iowa

Sister David Taylor, wife of the pastor, has returned from a three-weeks' visit in the home of her parents near Princeton, Missouri. She has been caring for her mother who has been seriously ill, but now is gradually recovering.

Local members were happy to welcome back Brother George Fisher and his sons. They have been in other parts of the State in the past year. Brother Fisher was unfortunate in receiving a fractured bone in the left leg while working in a coal mine the first day of employment after his arrival at Centerville. He is doing nicely at this report. While the children, Marion and George, Jr., have not reentered day school, they are attending all church services.

An epidemic of influenza has swept over this community. It has taken its toll of deaths, but the Saints are thankful that those of their number who suffered attacks of the disease, have survived. Those who were ill were: Sister Robert Welch, her husband and two grandchildren, Leah and Robert German; Sister Howard Gillaspie and her family; Sister Lucille Archibald and two small brothers, Joe and Charles, also her mother; Sister Arnold Webb; Sister Foster C. Mullinnix and Sister David Taylor's mother, Mrs. Hereford.

The midweek prayer and testimony meetings have continued through the winter in spite of illness and severity of weather. Friends and Saints met at the home of Sister Graham S. Hart on a re-

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cent evening for prayer meetings. William Matthews apparently was threatened with influenza, and was administered to by Elders David Taylor and Albert Boden. *"Faith,"* the theme of the hour, had been announced the week before so that preparation might be made for this service. Brother Taylor suggested the theme, *"Repentance,"* for the succeeding week.

Following the dismissal of the prayer hour, Sister Hart surprised her guests by serving home-made candies. The house was decorated in the valentine motif, and everyone stayed for a social hour, this being the first function of this kind since the group enjoyed the New Year's watch party at the church.

Brother and Sister Graham S. Hart worshiped with the Saints at the Stone Church, Independence, Missouri, January 3. In the afternoon Brother Hart received his patriarchal blessing from Patriarch U. W. Greene.

Flint, Michigan

A crowd of young folks and adults surprised Elder Theo I. Bush, pastor of Baltimore Boulevard Church, on his birthday, November 10. A social evening was spent in the lower auditorium, and Elder Bush was presented with a brief case.

A goal of fifty young people was set for the young people's rally day at the Newall Street Church, November 15. The committee in charge of this event were well rewarded for their work when they viewed a group of over fifty young people and a large crowd of adults. Elder Allen C. Pohly was the speaker at the morning service. A quartet composed of Miss Rosetta Dutcher, Miss Lucille Barker, Mr. Harvey Allen and Mr. Ellsworth Thompson sang, *"One Day When Fell the Spirit's Whisper."* Leo C. Reigle led an interesting discussion on tithing at the church school hour. One o'clock found the young people gathering in the lower auditorium for a banquet. Norman Thompson sang a solo and Allen Pohly, young people's supervisor, spoke a few words to the group. Miss Lucille Barker was in charge of the banquet, and Ellsworth Thompson made the arrangements for the morning service.

Baltimore Boulevard and Newall Street congregation united the evening of Sunday, November 22, to hear Apostle D. T. Williams deliver a sermon on *"What My Church Means to Me."*

The department of women of the city, led by Mrs. Lulu Hutchins, held a bazaar, December 11, starting with a dinner at noon. Each of the four groups of the department took a season of the year and served dishes corresponding to their season, from their attractively decorated booths. The north end group, Mrs. Ada Gray, leader, had spring; the east side group, Mrs. Elmer Kintner, leader, had summer; the south end group, Mrs. Muriel DuRose, leader, took fall, and the central group, Mrs. Rolland Provost, leader, winter.

The young people of the city united their efforts in an invitation tendered them by the branch president, Elder A. H. DuRose, to canvass the city, giving the church members the opportunity of subscribing to the *Herald.* Elder DuRose felt that if the members had the *Herald* to read in their homes, they might become more interested in attending church services.

Death claimed Mrs. Wilhelmina Woodworth, one of Flint's oldest members, December 15. She passed away at the home of her daughter, Mrs. Naomi Hammond. Elder A. H. DuRose preached the funeral sermon.

Sunday morning, December 20, the ladies' chorus, at Baltimore Boulevard, under the direction of Mrs. Lillian Morrison, gave the cantata, *"Chimes of the Holy Night."*

A Christmas program and tree in which Mr. and Mrs. Santa Claus played an important part, were held for the Newall Street children December 20.

The Newall Street choir gave a program the Sunday night before Christmas, consisting of choruses and solos from Handel's *"Messiah."* The soloists were: Mrs. Russell Little, Mrs. Guy Yager, Mr. A. H. DuRose, and Mr. Allen Pohly. The members of the choir are looking forward to the time when they will be able to sing all the choruses of the *"Messiah"* for the church members. Mrs. N. C. Holden is the director and Miss Zola McNamara the accompanist.

Christmas Eve provided plenty of excitement for the younger generation and grown-ups, too, at Baltimore Boulevard. A program, under the direction of Mrs. Theo Bush, assisted by Mrs. Hilda Scott, was given for the enjoyment of all. Santa Claus played a prominent part in the entertainment.

December 26, Miss Jeanette Lindahl was married to Harry M. Dawley, at the home of the bride's parents, Mr. and Mrs. Eric Lindahl. They were attended by Miss Lillian Johnson and Eric Lindahl, Jr. Elder Theo Bush read the ceremony. Mr. and Mrs. Dawley will live in Detroit.

Carl Winston, Jr., infant son of Mr. and Mrs. Carl Vun Cannon, was blessed by Elder Theo Bush.

Elder and Mrs. Norman Hield and family have recently moved to Minneapolis, Minnesota, where Mr. Hield has accepted a position. Their presence will be greatly missed by the Saints.

The Newall Street and Baltimore Boulevard groups united in a communion service, January 3. Elder A. H. DuRose delivered the sermonet, and Mrs. N. C. Holden sang a hymn solo. This service was well attended and many inspiring testimonies and prayers were heard.

During the month of December, Flint Branch exceeded its quota for the general church fund by fifty-three per cent. They hope not only to keep up this percentage, but to do better in the future.

January 17, the young people of Newall Street began a series of discussion groups called *"Twilight Talks,"* at 5:45 p. m. Current events, topics from the book, *Whither Mankind,* by Charles Beard, and subjects of a religious nature will be taken up at these meetings.

January 24 was rally day for the young people at Baltimore Boulevard. A capacity crowd filled the church for this occasion. At 7:30 a. m., a prayer service was held which was well attended and proved to be a success spiritually. The regular morning preaching service and class study followed. At 2:30 p. m., a musical program was presented and special speakers addressed the group. Out-of-town guests for this Sunday were Elder and Mrs. Kenneth Green, and Elder James Davis, from Detroit, and Miss Elsie Kellett, and Elder Lew Richards, from Wyandotte.

Elder James Davis was the speaker at Newall Street Church the morning of January 24.

A simple ceremony united in marriage Miss Irene Middleton and Leslie Becker at the home of Elder A. H. DuRose who read the ceremony. The couple were attended by Mrs. B. G. Landon and William Middleton, sister and brother of the bride.

Brentwood Branch, Missouri

Holiday festivities in this group were enriched by the presentation of *"Santa's Little Boy"* to an appreciative house by the young people's group of the church school.

The spirit of giving was brought to a climax on the closing Sunday of the year when final contributions to many funds were brought to the altar. The Ladies' J. O. Y. Class brought forty dollars for general church debt payment, and the Goodfellows brought ten dollars for the same fund. The Helpers (boys' class) announced that their effort for Christmas offering had netted a little more than ninety dollars, and were happy to have this task given them for the year, 1937. The financial officer, Brother Ivor Cooke, announced that the branch had topped financial figures for any year back to 1929, and that the local had kept within its budget. Prospects are bright for the year ahead.

Sacrament Sunday for January found sixty-seven at the table of the Lord, and during this service a pleasant degree of God's Holy Spirit was present. Once again lives were pledged to service, and all were happy to have this opportunity to renew their covenant with the Master.

Elder George F. Barraclough, of the district presidency, was the pulpit guest the evening of January 3, basing his talk on the miracles of Jesus in his ministry on earth.

The prayer service, January 6, was

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marked by a divine message given through the pastor. Light was given to several in answer to their prayers, and fulfillment of some of the utterances of this prophetic message, has already been noted, strengthening and bearing testimony of the power of God to bless his children.

With the coming of Elder L. G. Holloway, January 10, for a two-week series of missionary endeavor, the weather man sought to do many things to discourage and deter the meetings. Brother Holloway was himself quite ill, but went ahead with the work, delivering twelve illustrated sermons on the topics, *"The Life of Christ," "The Promises to Israel," "Book of Mormon Makers,"* and *"The Restoration Movement,"* including the Reorganization and the prophetic work of the church of the future. Notwithstanding the fact that the weather ranged in temperature from zero up to about fifty-five and from bright sunny days to rain, snow, and sleet, average attendance was thirty-nine. The maximum attendance was eighty-nine. The services closed January 21, so that the priesthood of the group might attend the institute held for Saint Louis District, January 22, 23, and 24, under the supervision of President F. M. McDowell, Elder Holloway, and Elder Boren, the district president.

Colds, la grippe, and influenza have combined to keep members of the group from services, and there has been considerable suffering. Administering elders have brought much comfort and relief to the Saints, and they pray that they may have strength necessary to continue this work of the Master.

Sister Beatrice Hill, former young people's leader, now of Vandalia, Missouri, recently visited relatives at Brentwood for a couple of weeks. She is just now recuperating from a nervous breakdown. The young people were happy because of her stay here, remembering their many happy hours together; they spent much time with Sister Hill during this vist.

David Cooke, church school supervisor has been giving the worship program into the charge of different classes of the senior school, and the services have been, in general, uplifting and instructive.

The closing day of January, 1937, brought to a climax the work sponsored by the Orioles when they presented to the church three chairs for pulpit use. The chairs are leather upholstered and mounted on walnut frames, and will fill a long-time need of the branch. Sister Edna Struebing was the girls' leader at the time this project was started. The service of presentation and dedication occupied the eleven o'clock hour. Orioles present and participating in the service were: Mitzie De Margel, Mabel Braun, Marjorie Peat, Grace Remington, Nellie Dickerson, Ellen Day, June Dickerson, and Alyce Remington. The Scriptures were read by June Dickerson; the invocation was by Ellen Day; there was a solo by Mitzie De Margel, and as Alyce Remington made the presentation, the chairs were unveiled by Marjorie Peat, Grace Remington and Nellie Dickerson. Flowers for the occasion were furnished by Sister Struebing. Pastor Roy Remington accepted the new furniture and turned it into the charge of Custodian I. C. Cooke, Elder C. J. Remington, former pastor, and one of the charter members of the group, offered the prayer dedicating chairs to the service of the Lord.

An offering was taken for the flood sufferers, and a sum of $14.50 was turned over to the Saint Louis Chapter of the American Red Cross.

January closed with a stirring sermon by the pastor on *"When the Spirit of God Enters Your Heart."*

Little Georgette De Margel was baptized January 24, by Elder L. G. Holloway and confirmed by Elders Holloway and Roy Remington the same day. This completes this family circle in the church.

Elder Carl F. Greene Returns to German Mission

Independence, Missouri, February 15.—Elder Carl F. Greene, an active minister of the gospel, leaves his home in Independence, this week, on a mission to his native Germany. On his way East, Brother Greene plans to visit German Saints in Chicago, Philadelphia, and Brooklyn. He will sail from New York, March 7, for Hanover, Germany, near



ELDER CARL F. GREENE

which city he was born and reared. Hanover was also the headquarters of Brother Greene's fourteen-year mission from 1920 to 1934.

Both Brother Greene and his wife, Mina, were born in Germany, and baptized into the church by A. Kippe. They left that country nine months before the World War broke out, bound for the United States, and it was Brother Greene's privilege to meet President



SISTER MINA GREENE

Joseph Smith in the sunset of his life. Obeying divine instructions, Brother Greene entered Graceland College to study the English language. As he studied he remembered the great need of his countrymen back in Germany for the preaching of the gospel, and he prepared to return to them. On October 26, 1920, he departed for Germany, leaving his wife with her father in Independence. In 1924, on the death of her father, Sister Greene, joined her husband in his mission, and proved herself a true missionary helpmate, lending her aid in the women's work. Sister Greene died at Independence in 1935.

Since returning to Independence from his mission in 1934, Brother Greene has busied himself with ministerial labors, preaching in the various pulpits, and conducting a *Book of Mormon* class in German language at the Richard Bormann home. Though much sorrow and misfortune have been his lot in the past two years, Brother Greene's faith, hope and courage have lifted him up. About six months after his wife's passing, his home in Enoch Hill District, was completely destroyed by fire. Brother Greene was in Kansas City at the time of this disaster, and in his pocket he happened to be carrying the two photographs which appear with this story. They are his passport photographs, and he particularly cherishes this picture of his wife, the only thing left after the fire to remind him of her.

Every man is a tiny faucet that taps
The infinite reservoir of God.

—Selected.

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Independence, Missouri

February 15.—Special missionary services are being held each Sunday night until Easter in all the churches in the center place—Stone Church, Second Church, Walnut Park, Liberty Street, Enoch Hill, Englewood, Spring Branch, East Independence, Gudgell Park, and Sugar Creek.

Stone Church

Elder R. V. Hopkins was the morning speaker last Sunday at the Stone Church, returning to this pulpit after thirteen years of absence, due to ill health. He based his earnest and admonishing sermon on readings from *Doctrine and Covenants* 97 and 98. A number of years ago Brother Hopkins was pastor of the Stone Church, but was compelled by illness to relinquish this work.

The Stone Church Choir sang the anthem, *"By the Waters of Babylon,"* by Howell, George Jenkinson singing the baritone solo. Paul N. Craig director, Robert Miller was organist, and George Miller pianist. Mrs. Hazel Withee, of Memphis, Tennessee, soprano, was guest soloist and sang *"Rejoice Ye With Jerusalem."* Pastor Arthur A. Oakman presided over the service, assisted by Elder W. A. Smith.

Pastor Oakman continued his Sunday evening series, speaking to a large congregation. Music for this service was supplied by the Cantanina Chorus and by the congregation singing under the direction of George Anway. Emma Tandberg played the organ.

At the joint prayer meeting, February 10, of Districts 8 and 1B, held in the lower auditorium of the Stone Church, Brother Harry B. Sprague was ordained a priest, and Brother Paul Elliott, an elder, Apostle F. Henry Edwards and Pastor Arthur Oakman officiating. The names of these men were approved for ordination by the January quarterly conference.

Church school officers and teachers will meet for prayer service in the Stone Church lower auditorium, February 21, at 8 a. m.

Second Church
Delaware and South Avenue

"Prayer," was the subject of the worship hour of the church school last Sunday morning. Attendance was two hundred and fifty, an increase of sixty over the previous Sunday's record.

Elder Moroni Stewart addressed the junior service downstairs at 11 a. m. on the topic, *"I Would Be True,"* his audience giving the best of attention. Sister Vada Trask told the story, *"The Great Stone Face on the Mountainside."* Gordon Cable and wife, who have charge of the junior services, left Sunday afternoon for California, and will be away about two weeks.

Pastor A. K. Dillee preached at 11 a. m., to the adult congregation in the upper auditorium, his theme being *"Unity."* The choir rendered fine service at this hour, furnishing music which caused all to enjoy this period of worship.

In the evening Bishop A. B. Phillips continued his series of sermons, speaking on *"The More Abundant Life."*

Saints, friends, and visitors are invited to attend services at Second Church.

Walnut Park Church

Sacrament service, February 7, was in charge of the pastor, Elder William Patterson. There was large attendance, and after the emblems were shared another impressive ceremony took place. The three books of the church, each copy inscribed in gold letters, "Walnut Park Pulpit," were presented by the pastor to the custodian, Brother John Reynolds. Brother Reynolds, in turn, gave them to the pastor for use in the pulpit only. These volumes are the gifts of some of the church school classes together with the help of individual members.

The evening service saw the continuance of the missionary sermons by Pastor Patterson.

Brother Patterson was the speaker last Sunday morning at eleven o'clock, and the young people's choir, directed by Delta Nace Chapman, sang *"Morning Bells."*

In the evening this congregation was happy to hear President F. M. McDowell speak on *"The Missionary Spirit of 1937."* The choir, Ada Fallon director, sang, *"Lord, Thou Hast Been Our Dwelling Place,"* the tenor solo being sung by Erwin Moorman, and soprano obbligato by Marian Campbell.

Walnut Park Saints wish to extend sympathy to those who met with misfortune in the past week, Brother and Sister Floyd Smith whose home burned to the ground; little Edward Matthews who was badly hurt while coasting, and Sister Lyra Logeman who suffered a broken ankle while on the way to render assistance to the Matthews family.

Group 29B is enjoying a marked degree of spiritual growth under the direction of Elder Carroll L. Olson. February 12 the young people, with the help of the women of the group, enjoyed a social evening at the home of Brother and Sister B. F. Brown, forty-six being present.

Some changes have taken place in the various groups as to the leadership of the women. Sister Benjamin Bean has been chosen women's leader in Group 28 North, and Sister Rachel Oeser of 27 South.

East Independence Church

The Sunday school had a special service, February 14, with a story by Charles Warren and a talk by Donald Pyper on Abraham Lincoln. Mrs. Donald Pyper talked about Henry Wadsworth Longfellow, and Frank Minton, Jr., talked on the life of Daniel Boone.

At 11 a. m., the choir sang *"Come Ye Apart,"* and Elder Charles Warren was the speaker.

Robert Jones continued his subject at the night meeting. His sermons are proving most helpful. The choir sang, *"Zion Triumphant."*

Spring Branch Church

The ordinance of baptism was again administered at the opening of the 11 a. m. service last Sunday. Oliver Epperson was baptized, his brother, Fred Epperson, officiating. Preceding the ordinance Gladys Robinson sang a solo, *"Just As I Am,"* and there was a talk on *"Baptism,"* by J. E. Smith. The ordinance was followed by a solo by Sister H. C. Edwards who was accompanied on the violin by her son, Harley, and on the piano by Sister Nelson.

Elder J. E. Andes was the speaker, his text being taken from *Doctrine and Covenants* 10: 6, 7.

The largest attendance yet at the missionary service was present Sunday night. An anthem, *"Come Thou Almighty King,"* was sung by the choir. Evangelist Ammon White was again the speaker, using as a text Revelation 14: 6.

The confirmation of Oliver Epperson, by A. J. Tankard and M. C. Jacobsen, was had at the opening of the 8 p. m. service.

A valentine party was enjoyed by the Orioles at the home of their monitor, Velma Jones, last Thursday.

Associate Pastor J. S. Andes has been placed in charge of the junior services to be held in the sub-basement.

Lansdowne Branch

East Saint Louis, Illinois.—The branch had two special missionary efforts during the year, 1936. In March, Elder L. G. Holloway gave two weeks of exceptionally interesting stereopticon lectures which were greatly appreciated by Saints and nonmembers.

In November, Elder C. M. Nikel, one of the young missionaries of the church, also held a two-week series, preaching some wonderful, missionary sermons. Brother Nikel won for himself a welcome and a warm place in the hearts of East Saint Louis Saints.

Apostle J. F. Garver and Clyde F. Ellis were each in East Saint Louis twice during the year, and the power and inspiration which attended their messages, carried them straight into the hearts of the hearers, spurring all to greater activity and consecration.

It was the privilege of this branch to entertain the Saint Louis district conference once, as well as the young people's convention. Both gatherings proved to be sources of spiritual strength.

The women's department, under the

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Graceland Briefs

The Religion Club held its second biweekly session Saturday evening, February 6, in Briggs Hall. The club was taken on a vicarious tour of prominent American churches: The National Cathedral in Philadelphia (with Paul Edwards as guide); The Mother Church in Boston (with R. A. Cheville explaining); The Temple of the Four-Square Gospel and Aimee Semple McPherson in Los Angeles (guided by Richard Dillee); The Salt Lake City Tabernacle (conducted by Reed Holmes), and our own Kirtland Temple (led by Herbert Lively). Hymns typical of the congregations represented by the five churches were sung.

Apostle F. Henry Edwards closed the series of religious lectures on the Hill with a discussion of spiritual gifts. Apostle Edwards enumerated and discussed eight dominant purposes of spiritual gifts. He averred that it is reasonable to expect spiritual gifts; at the same time warning against certain dangers inherent in their exercise. Henry Anderson sang a hymn solo before the sermon.

Graceland's basket ball squad went to Kansas City Friday evening, February 12, to meet the team of Kansas City Junior College.

"Menfolk," a tragedy of the sea, in one act, was presented for the second time Friday morning, February 5, in the chapel. Lulu Odom, of Alabama; Carol Wildey, of Iowa, and LaDon York, of Oklahoma, were the cast. Henry Anderson, of Nebraska, directed the play. The Graceland Girls' Sextette sang one number before the play.

"The Little Symphony," a group of musicians of high caliber, entertained the student body Thursday evening, February 18, with a program of instrumental music. This was the first Lyceum number of the school year.

"The Good Hope" packed the Coliseum Friday evening, February 12. Mr. Faunce, the director, deserves much credit for the brilliant work done in character study by a youthful cast. The play is a tragic drama, and a very difficult piece of literature to present effectively.

The Wednesday evening prayer service, January 10, on the Hill, took as its theme: "People—What Do They Mean to Me."

Graceland's basket ball squad defeated Osceola in the college gym Monday evening, February 1. This brought their record up to seven games won and two games lost this season. They played Conception, at Conception, Thursday evening of the same week.

leadership of Sister E. Harpley, has served a number of suppers which have proved profitable undertakings, in addition to their regular activities.

A new steam heating system was installed in the church building last year, and adds much to the comfort of the worshipers.

On the morning of November 9, Brother William Havlin, returning from his night's work, saw a light in the church window. Investigating, he found the interior of the basement in flames, and at once he spread the alarm. All worked heroically, and most of the damage was confined to the basement. Firemen called to the scene stated, however, that if the fire had had a few more minutes' headway, they could have saved nothing. The loss was covered by insurance.

Brother Prosper Carl has conducted a roundtable and church history class on Tuesday evenings, and several baptisms have resulted from this study. Among those baptized was Brother Havlin who is now the church school director.

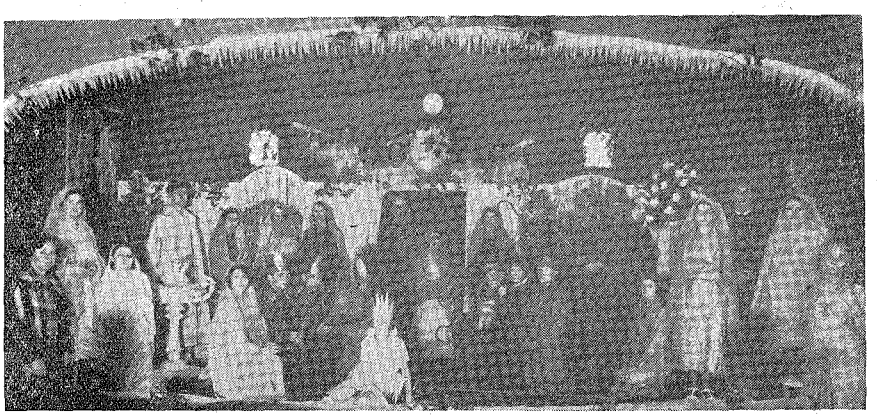
Seven of the Win-U-Class, the young people's organization, were awarded gold pins for a year of perfect attendance.

San Francisco, California

Both branches in San Francisco are in good spiritual condition, the Saints being actively engaged in the work of Christ. A number of members have been attending the meetings of Elder J. W. A. Bailey, missionary to Utah, held for two weeks at Berkeley. They found the sermons instructive and beneficial.

San Francisco Branch, Eighteenth and Danvers Streets

Sunday school meets each Sunday at 10 a. m., for study of the Scriptures, and there is preaching at eleven o'clock. Speakers of late have been Elders Arthur Oakman and G. P. Levitt; Bishop E. C. Burdick, from Sacramento; District President John F. Sheehy, and Brothers E. B. Hinton, L. Shaffer, and E. S. Parks.



EAST SAINT LOUIS CAST OF "THE LEGEND OF THE CHRISTMAS BELL."

The branch lost some of its workers during the year. Brother and Sister Clinton Dickens have moved to Sioux City, Iowa, and Sister Virginia Harpley is attending Graceland College.

The local young people have sponsored a service one Sunday night each month, using a sacred drama each time except on the college program. On one Sunday evening they gave a beautifully worked out service on hymn appreciation. Among the dreams used were a candlelight service, *"Glorifying the Cross," "America's Hour," "Easter," "Where Love Is God Is," "The Little Outcast," "Whistle a Tune,"* and *"The Legend of the Christmas Bell."*

These dramas attracted many people who had never before met with the congregation, and workers hope that they have been a factor in removing prejudice and building up new friendships. The cast of *"The Legend of the Christmas Bell"* saw to it that Santa Claus remembered Sister Barraclough for her untiring efforts in producing and directing the play.

The *Book of Mormon* is studied at the religio which meets at 7 p. m.

The women's department meets on Thursday afternoon. Elder Sheehy is teaching this group the *Book of Mormon.*

On December 20, the branch enjoyed a Christmas tree with candy and presents for all.

San Francisco Branch collected and turned over to the Red Cross for the flood sufferers a sum of $14.50.

Golden Gate Branch, 405 Arguello Boulevard

These Saints enjoy services each Sunday at 11 a. m. They also had a Christmas tree, December 22, and a Sunday school party at the home of A. L. and Bessie Holling, this being well attended.

The church school meets at the hall on Sunday at 10 a. m.

Speakers for this congregation have been Emery Parks, H. W. Savage, J. B. Carmichael, George S. Lincoln, and N. L. Jacobsen.

The Ruth Club gave the Red Cross five dollars for the flood sufferers.

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The Wednesday evening prayer meetings are most spiritual and strengthening. Peace and harmony prevail, and the Saints are interested in the Lord's work.

Elder George S. Lincoln, veteran minister, has been ill with the flu for two months, but is recovering.

Toronto, Canada

The sixth anniversary services of the new Toronto Church have passed into history with a very successful week-end. Evangelist Richard Baldwin was there as the special speaker. He was ably assisted by the district president, Elder Frederick LeFeuvre, who spoke Sunday morning. The annual banquet was sponsored by the department of women on the following Monday evening. A program of music was rendered. James A. Wilson gave the toast to the King. W. J. Bavington gave a talk after which he asked all to join with him in a toast to the church; this was ably responded to by James Pycock. Bishop A. F. McLean in his talk showed that Toronto Branch had a very successful financial year. Then Elder Baldwin favored the gathering as guest speaker. The pastor, J. L. Prentice, was toastmaster.

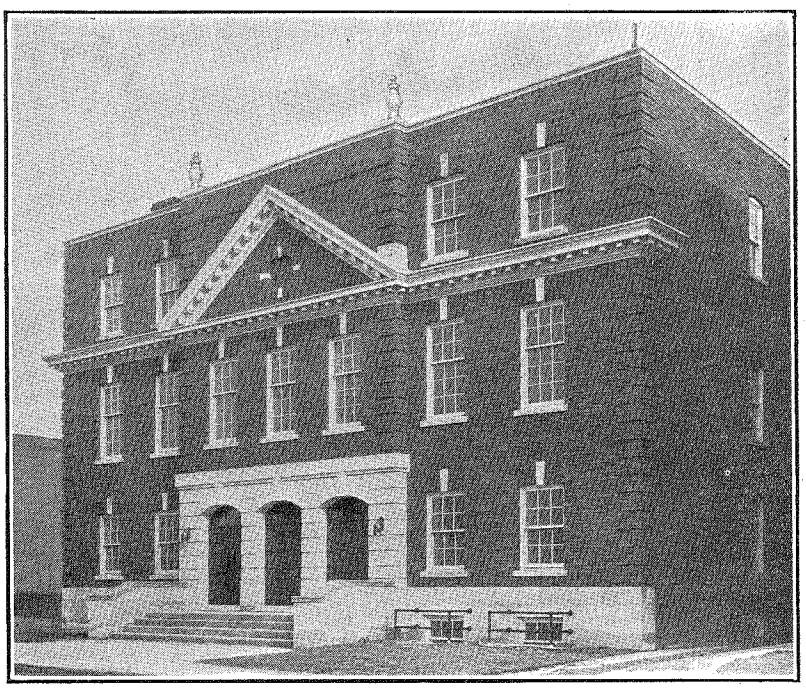
During the past year this branch paid $2,000 off the principal of the mortgage; the department of women collected the interest of $1,416.25; the bishop received in tithing for the general church $2,564, and the local expenses of the branch were $1,200, making a total of $7,180.25. The young people's group during this time handed in $460.

The Women's Missionary Society of the Hillcrest Church of Christ, across the way, presented two one-act plays, *"The Rag Carpet Bee,"* and the *"Knave of Hearts,"* in the Saints' church. The people of this church have proved themselves splendid neighbors, and have brought their talent to the assistance of the Latter Day Saint women's group several times.

The problem of the young people in Toronto is to find time for their many activities. This group, under the able leadership of Burtrum Gozzard, meets every second Monday of the month for prayer service. A short time ago seventy-four of them visited the Humber Bay Branch for a young people's prayer service and had an interesting time. Toronto has a fine junior choir under the leadership of William Faulds, jr., and an orchestra of fifteen pieces, led by Harold Neal. The Saints are proud of these groups. At their annual banquet this month one hundred and fifty young people sat down to a sumptuous meal and carried on their program like veterans.

At the election of officers of the department of women, all were reelected as follows: Mrs. Mary Wilson, president; Mrs. Minnie Faulds, vice president; Mrs. Alice McLean, secretary, and Mrs. Martha Williamson, treasurer. Their motto is to respect their officers and support them, and to get results as shown by their annual reports for many years back. Their financial objective this year is $1,750 added to their social and educational work. Their friendly visitors' group has helped the branch officers in many ways.

Frank Clifton, president of the religio on Friday evening, always has something new. After the class work there is a



TORONTO CHURCH, BATHURST STREET AT SAINT CLAIR AVENUE.

Briefs

Lake Orion, Michigan. Many local Saints listen to the radio program broadcast each Sunday from 9 to 9:30 p. m., by the church at Chatham, Ontario. They also enjoyed "The Messiah" broadcast from Independence, Missouri, at Christmas. Lake Orion members would like to be able to hear the daily and weekly church broadcasts from Independence, but cannot do so as there is too much interference from local radio stations.

This group was pleased to have Brother and Sister Ray Frisbie as recent visitors. They greatly enjoyed the beautiful pictures Brother Frisbie showed.

It is good to dream, but it is better to dream and work. Faith is mighty but action with faith is mightier. Desiring is helpful but work and desire are invincible.—T. R. Gaines.

Elder Johan Stebel, assigned by the 1936 General Conference to missionary work in Poland and Czecho-Slovakia, wrote recently to "The Mission Courier" (British Isles Mission paper) as follows: "We have three groups in Makoszyce, Marydol and Czarnylas with a membership of eighty-three, Makoszyce being the center place of our mission. We have eight ordained men, and the meeting rooms are located in the homes of church members. At Makoszyce the services are held in German and Polish, at Czarnylas and Marydol in Polish. There are preaching meetings and church school classes for adults and young people. Teaching material for the classes are gospel quarterlies translated into Polish and German. In past years we had a choir at Makoszyce, but because of a deficiency of singers, the choir no longer is active; we hope, however, to organize an orchestra of wind instruments in the near future. . . . We as Saints are trying to grow numerically and spiritually, preparing ourselves constantly for that gathering into the beautiful land of Zion. We ask the sympathy and prayers of all the Saints. We were happy to have Apostle John W. Rushton in our midst, and are hoping that he will be able to visit us again."

Leeds, England. This branch celebrated the seventy-fourth birthday of Pastor Thomas Taylor, December 13, 1936. Apostle John W. Rushton was the preacher, and a number of old members were in attendance. All wished Brother Taylor "many happy returns."

The higher one climbs on the ladder of a life's career, the more prompted is one to tolerance, tenderness and charity.—Selected.

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program of some kind such as a play, lantern slides, moving pictures, talks by nonmembers on important topics and socials.

The Sunday school, under the leadership of B. H. Hewitt, is actively engaged in educational work. Mrs. Elsie Castle who has been working hard in the Sunday school resigned because of ill health and Mrs. Luella Prentice was elected last Wednesday as superintendent of the junior Sunday school. Friends hope that Sister Castle will soon be well again.

Two Guilford Branch Veterans

Mrs. Caroline Torrance, of Maryville, Missouri, and Mrs. Johanna Lena Byergo, of Guilford, Missouri, are the two eldest members of Guilford Branch.

Sister Torrance is eighty-nine years old. Her maiden name was Caroline Anderson, and she was the daughter of Mr. and Mrs. Christian Anderson. She was born in Denmark, January 30, 1848, and emigrated with her parents to Utah. On April 28, 1865, she united with the Reorganized Church of Jesus Christ of Latter Day Saints, and soon after came with her parents to Missouri, settling in Nodaway County. She was married to Hosea B. Torrance in February, 1869, at Maryville, where she has lived ever since. To this union three children were born, two sons, L. B. Torrance, of Okmulgee, Oklahoma, and C. H. Torrance, of Long Beach, California; and a daughter, Ella May Woolridge, deceased. Her husband died, July 13, 1908, and since then she has continued to live in her own home. Her granddaughter, Mrs. Clarence Vogt and Mr. Vogt have resided with her since their marriage.

Sister Torrance has been a faithful member, and though she has been isolated from church privileges much of the time, she has shown her loyalty by an annual payment of tithing for many years.

In 1933, Sister Torrance had the misfortune to fall and break her hip, and was confined to her bed for some time. But now, to the surprise of her doctors, she has regained her strength and is able to get about without a crutch or cane.

Sister Byergo celebrated her eighty-eighth birthday, December 29, 1936, at the home of her daughter, Mrs. S. E. Jobe and Mr. Jobe at Old Guilford. She is now living at their home. The birthday was observed quietly, only family members being present.

For the past sixty-nine years Sister Byergo has been a resident of Nodaway County. She was born in Denmark in 1848, and when three years old sailed with her aunt and uncle to America. Before her marriage to Nelse Byergo, June 11, 1864, she was Miss Johanna Lena Bardleson.

Following their marriage Brother and Sister Byergo settled at Ephraim, Utah. They left there August 7, 1866, and came to Missouri. Her husband died November 23, 1912. Sister Byergo has been a member of the Reorganized Church sixty-five years. She is the mother of eight children, four deceased. Those living are Sister S. E. Jobe, Elias Byergo, Nebraska City, Nebraska; John Byergo, Randolph, Nebraska, and Fred Byergo, Rockford, Illinois. There are eight grandchildren.

The Bulletin Board

Priesthood Day at Fort Madison, Iowa

To the priesthood of Nauvoo, Illinois, District, Brethren: You are cordially invited to attend a priesthood day at Fort Madison, Iowa, February 28. At this time we have the promise of one of our ministers in charge, to be present. The themes that we desire to cover during the day are, *"The Responsibility of Priesthood," "The Cooperation Between Minister and Member,"* and *"A Functioning Priesthood."* We hope that each ordained man of the district will make an effort to be present. The first session will be held during the church school hour in the lower room of the church, and at 11 a. m. a general service will be held for all. At 2:30 p. m., the meeting will be exclusively for the priesthood, and there will be a preaching service at 7:30 p. m.—F. T. Mussell.

Southern Ohio Conference

The spring conference of Southern Ohio District will convene at First Columbus Branch, Columbus, Ohio, March 12, 13, and 14, and inasmuch as this is a delegate conference, each branch will please elect three delegates and certify these delegates to District Secretary E. H. Caldwell, Box 67, Lancaster, Ohio, and also give to the delegates their credentials to the district conference.

Apostle M. A. McConley will be present, and we expect a record crowd and good spiritual time. All statistical reports should be in the hands of District Secretary E. H. Caldwell not later than March 5, without fail. Will each branch president have his reports in the hands of the undersigned not later than February 26? This is important. A special order of business to be considered at this conference will deal with the following question: Shall Southern Ohio have a reunion in its own district? Each branch, please, must act on this matter and report its conclusions to the district secretary, for presentation to the conference.—A. E. Anderton, district president.

Wheeling District Conference

Conference of Wheeling District will be held in the Moundsville church, March 6 and 7. Probable program: Saturday, 2 p. m., business referred from last conference; 7:30, preaching; Sunday: 8:30 a. m., priesthood service; 9:45, church school; 11, sacrament of the Lord's Supper; 2, social and ordination service; 7:30, preaching. It will be more than worth the effort of every member and friend of the church to attend this conference and all are invited.—Robert E. Rodgers, district president; Samuel A. Martin, district secretary.

Northern California Conference and Institute

District conference and priesthood institute of Northern California District will be held at Stockton, February 20 and 21. Apostle E. J. Gleazer and H. I. Velt, of the seventies, will be present. The first service will be Saturday, February 20 at nine o'clock.—John F. Sheehy, district president.

Arkansas-Louisiana District Conference

The Arkansas and Louisiana district conference will meet at Bald Knob, Arkansas, February 27 and 28, the first session being a prayer meeting at 9 a. m. Saturday. The business meeting at 10 a. m., will include the election of district officers for the year ahead. Preaching at 11 a. m. There will be an address about the young people's department at 2:30 p. m. with roundtable discussion followed by recreation hour. The young people's program will be given in the evening. Sunday will bring prayer meeting at 8:30 a. m.; Sunday school and priesthood meeting at 10:45, preaching at 11 a. m., 2:30 p. m. and 7:30. We expect to have Elder J. A. Gillen with us.—Seth P. Harbour, district secretary.

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Church Radio Programs on KMBC

6:45 a. m.—Devotional services, William Patterson, speaker; Frank Hunter, organist.

7:30-8:00 a. m.—Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m.—Music by the Stone Church Choir. Elder A. B. Taylor will be the speaker for the month of February at this hour, his general topic being, *"What Does the World Know About God?"* He follows President Elbert A. Smith as Sunday morning speaker.

6:00 p. m.—Radio Vespers — church Radio Drama, *"An American Prophet."* See casts of characters following radio schedule.

10:00 p. m.—Doctrine Hour: A. B. Phillips, speaker.

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CASTS, "AN AMERICAN PROPHET," SUNDAY, FEBRUARY 7

Elizabeth Whitmer, Lois Williams; Oliver Cowdery, Jason Woodside; David Whitmer, Gomer Cool; Joseph Smith, Sr., Robert Moran; Joseph Smith, Jr., Ralph Freeman; Peter Whitmer, Sr., Fred Witte; Mary Whitmer, Edith Swain; Peter Whitmer, Jr., Charles Siegfried; Parley P. Pratt, Burhl Hill; Thankful Pratt, his wife, Helen Brackenbury; Lucy Smith, Edith Driver; Samuel Smith, Wayne Thompson; Sidney Rigdon, Albert Brackenbury; Nancy Rigdon, his daughter, Helen Robertson; Ziba Peterson, Duane Fish; Izaac Morley, Rex Conyers; Lyman Wight, Frank Turner; Orange Wight, his young son, Gordon Mesley, and Anne Wight, his young daughter, Helen Robertson.

SUNDAY, FEBRUARY 14

Sidney Rigdon, Albert Brackenbury; Phebe Rigdon, his wife, Lois Larson; Nancy Rigdon, their daughter, Shirley Clow; Lyman Wight, Frank Turner; Isaac Morley, Rex Conyers; Parley P. Pratt, Burhl Hill; Peter Whitmer, Jr., Charles Siegfried; Oliver Cowdery, Jason Woodside; Ziba Peterson, Duane Fish; Joseph Smith, Jr., Ralph Freeman; Emma Smith, Opal Page; Lucy Smith, Edith Driver; Little Lucy Smith, Helen Robertson; Catherine Smith, Eugenia Hulmes; Joseph Smith, Sr., Robert Moran; Hyrum Smith, Cecil Cox; Samuel Smith, Wayne Thompson; Don Carlos Smith, Douglas Flanders, and William Smith, Norman Inman.

SUNDAY, FEBRUARY 21

Joseph Smith, Sr., Robert Moran; Lucy Smith, Edith Driver; Little Lucy Smith, Helen Robertson; Samuel Smith; Wayne Thompson; William Smith, Norman Inman; Don Carlos Smith, Douglas Flanders; Hyrum Smith, Cecil Cox; Joseph Smith, Jr., Ralph Freeman; Emma Smith, Opal Page; Parley P. Pratt, Burhl Hill; Joseph Knight, Harry G. Barto; Aunt Polly Knight, his wife, Mrs. Leonard Lea; Sidney Rigdon, Albert Brackenbury, and Phebe Rigdon, Lois Larson.

Be noble—that is more than wealth;
Do right, that's more than place;
Then in the spirit there is health,
And gladness in the face.

—George MacDonald.

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CAMERON: North Main St., Emery E. Jennings, Pastor. 9-37

Michigan

DETROIT: Central Church, 5858 4th Ave., Blair Jensen, Pastor, MA 5537. 7-37

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Who hath a garden, he has joy,
However small his plot may be.
Wide his horizons; in his demesne
Master of beauty and life is he.

God has graciously smiled on him,
Made him a helper in His great task—
Building a glorious world in time;
What finer task could anyone ask?

Who hath a garden, he has friends—
Lilies and roses will not forsake;
When they depart, 'tis but for a time;
They will return when the spring winds wake.

Let him rejoice on his kingly throne
Who hath a garden of pink and gold;
Kings bear burdens and soon are gray—
Who hath a garden shall not grow old.

—Thomas Curtis Clark.

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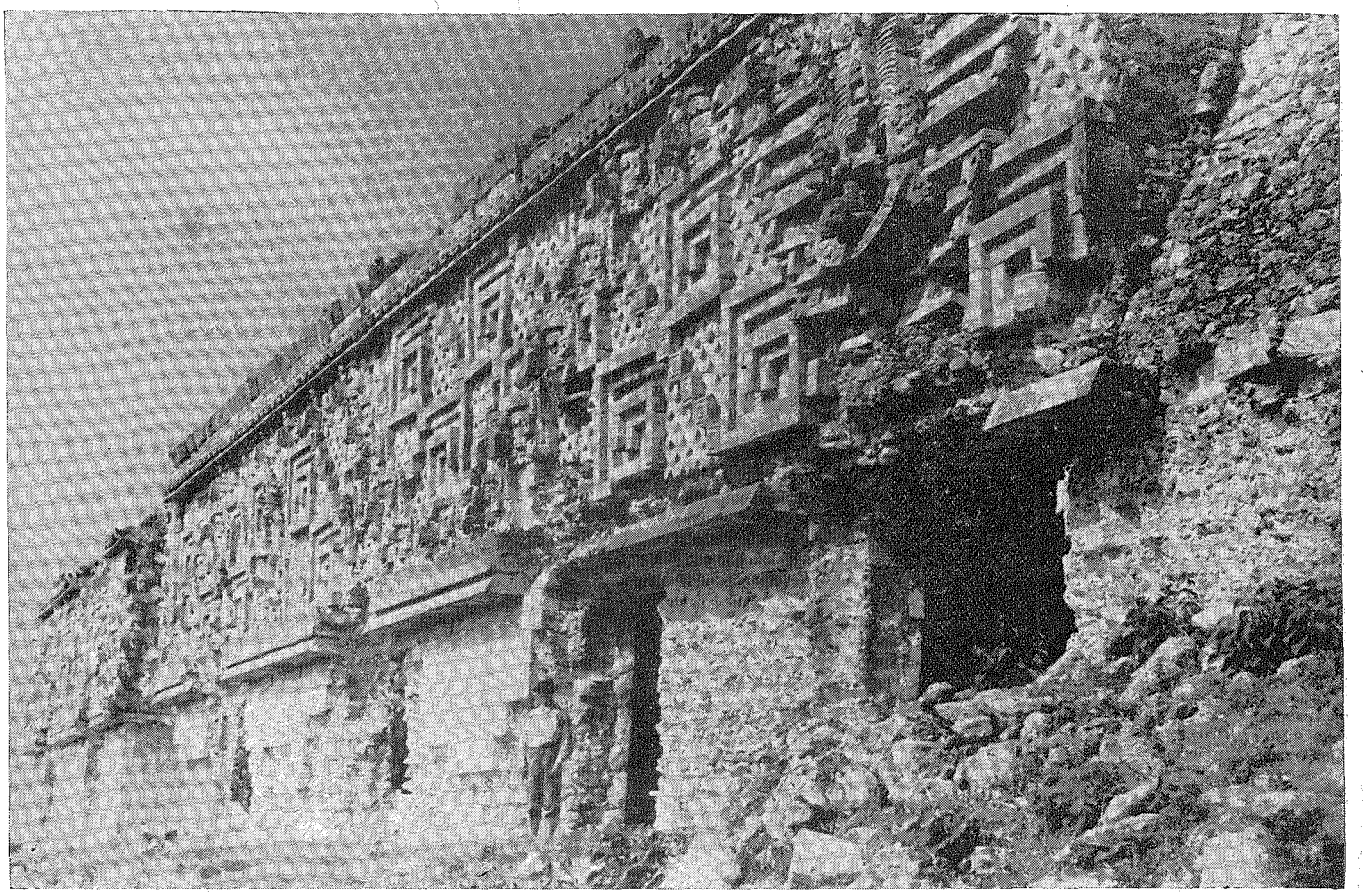

Photo by Paul M. Hanson.

"HOUSE OF THE GOVERNOR"

A relic of the Maya civilization at Uxmal, Yucatan. The author is in the foreground.

(Please refer to the article, "The Downfall of Nations," page 265.)

Volume 84 February 27, 1937 Number 9

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THE SAINTS' HERALD

February 27, 1937

Volume 84 Number 9

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

The Cultural Tradition

Whenever Sir Pompous, who considers himself something of a high-brow, finds the low-brow world overcoming him, he can restore himself by marching forth to purchase a copy of the *Atlantic Monthly,* and marching valiantly home again. It is his occasional and only contribution to the cultural traditions. It identifies him with the intelligentsia. Once home, he betakes himself to his easy chair, thumbs through a few pages, settles back and goes to sleep. The poor *Atlantic* slides to the floor, from which M'Lady rescues it and reads it lovingly from cover to cover. Awakening some time later, M'Lord feels he has done his duty, and goes forth renewed in spirit.

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The man who makes Jesus Christ the center and foundation of his faith cannot be shaken.—Arthur Oakman.

Safe for Something

The Press Room Proletarian says that in the Wilson administration, our battle cry was, "Make the world safe for Democracy!"

Now, what we need, he adds, is some stout heroes to make America safe for Democracy!

Wedding

A wedding announcement is very much like the message of the committee appointed to notify a man that he is the party's candidate for the office of President. It brings no news and it causes no surprise because he has already heard about it, but he is mighty glad to have it come.

Take the case of Marybelle. She was very happy at her work. We never saw a girl so happy at her work as Marybelle. But, come to find out, it wasn't really the work that made her so happy. It was the kind remarks of a young man who lately assisted the jewelry business out of the depression, and who finally obtained the right answer to a certain riddle he had propounded to Marybelle.

There is only one trouble with this kind of case. Just as soon as the office finds a girl who does very well with her work some flattering man comes along and takes her away.

Ransom Note

Two weeks ago Pigeon disappeared. Nothing has been seen of him since. It is feared he has fallen into the hands of gangsters and that they "took him for a ride." Yesterday a ransom letter was found on the editorial desk which read: "dere edter—pigon is safe. for 100 mills you can hev him 10 fives and 50 ones. put in basket outside edters door. if it isn't there we will hev pigon pi. —tuffy."

Pigeonette says she won't pay anything for his return. She expects the squirrels to get him sometime anyway, and she thinks now is as good a time as any.

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Editorial

A Guiding Intelligence

One finishes reading a good book with a feeling of regret. For a little while he has had the privilege of an intimate association with a first-class mind, an adventure of the intellect that has enlarged one's horizons and increased one's knowledge. Such a book is *The Exploration of the Inner World* by Anton T. Boisen (Willet, Clark & Co., Chicago, 1936). It is significant that the author's explorations of that "inner world" brought him to a belief in God. He says:

> I should not be telling all the truth if in bringing this report to a close I did not recognize the inadequacy of that which is objective and verifiable and if I did not bear witness to the conviction based upon an experience which cannot be repeated under controlled conditions, a conviction which no consideration of the facts permits me to escape, that back of this solution of my problem there was something more than just myself, something not just blindly purposive but a guiding Intelligence. There is always a tendency for the vivid sense of reality to pass as these experiences recede into the distance. The real danger is, I think, that of forgetting and of failing to heed the vision that comes to us at those times when we stand face to face with the ultimate realities of our lives. It would be indeed a tragedy in my own case if the idea of God did not remain for me something very much more than just a symbol.

The strongly increasing expression of feeling among men of science that there is something beyond the range of their microscopes and their telescopes, something not to be discovered in their laboratories, that contains not only the creative principle but a purposeful and guiding intelligence —this gives strength to the Christian's hope.

Friends of the Editors

We have two kinds of friends: those who praise and encourage us in our work, and those who criticize and cause us to improve. Both are needed and appreciated, for they help to keep editors everlastingly at their tasks. Of course we are human and get our feelings hurt, and are bitterly tempted. But eventually an editor must brace up and approach every criticism in humility and say, "Thank the Lord for this honest critic; I will consider his words and try to do better." Unless an editor starts his day's work on his knees, he may be pushed down upon them in trouble before his day is over.

The Goal for 1937

On another page an article by Bishop Curry lays before us the plans for setting the goal for our church finances for the year of 1937. About one fifth of the total church debt has been paid, and to a large extent this has been accomplished in the months from June to the close of last year. The campaign proved the strength and the rightness of the plans that were followed. The Dedication-Forecast cards helped us to know what we were going to do. The weekly envelope system kept reminding us to follow steadily through with our plans. Keeping the financial law and paying our tithing accomplished wonders for us without any sacrifice drives or unusual methods. It was all quite regular, and it was very successful. We shall succeed further in the year 1937 following the same good plans.

Some Disagree

We sometimes publish articles of opinion with which readers disagree. We may not agree entirely with them ourselves, but they may contain material that is stimulating to thought or worthy of consideration. Every issue of the *Herald* carries the statement, "Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors." This allows freedom of discussion, but it does not obligate us to admit every kind of article without regard to merit, or permit controversy to develop. A certain quality, importance, and significance is required. While we cannot please everybody, we try to satisfy as many as possible.

Child Labor Amendment

The fate of a great humanitarian measure hangs in the balance while tardy States hesitate to ratify the Child Labor Amendment. Eleven more States are needed to give their support to it. The fates of little children forced to work in factories, their health injured, their opportunities cut off, their lives shortened, can be changed by this much needed legislation. If your State has not yet done its duty by ratifying the amendment, will you not, for the sake of the country's children, petition your state legislators to do what they can to secure action. Surely the richest country on earth does not need the slave-labor of little children to support it.

Christmas Offering

Starting late in the year, our 1936 Christmas offering passed by better than a thousand dollars its goal of $25,000. Next Christmas we hope to reach a goal of $35,000. We are starting early. Let's do it. We can, you know! L. L.

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OFFICIAL

Reaching 1937's Goal

The *Saints' Herald* of the past few weeks has placed before the church articles on the debt payment plan, dealing specifically with our financial program for 1937; the balance sheet and progress in debt payment during 1936; the results of the use of the Dedication-Forecast cards, their spiritual and other values; and further details respecting income and expense for the year just closed.

In now completing this review, we return to a part of the financial program for 1937, published in this paper January 2, 1937, in order to suggest some methods for reaching the objectives set up therein. Careful planning on the part of each member is necessary to do this; and not only planning, but persistent adherence day by day to plans made. Only thus may we equal or improve the fine record of 1936.

The portions of the program to which we refer include, in their order, the following points: keeping the law; reducing our debt another $250,000, as well as meeting the operating budget; especially emphasizing the Christmas offering, junior stewardships, and a savings program for adult stewardships and inheritances. The remaining points presented January 2, referring to the activities of the coming June and December, and the missionary aspect of this program will be returned to at a later date.

1. Keeping the Law

Use of the Dedication-Forecast card is strongly recommended in connection with the debt payment plan. The dedication is to a spiritual task, and the forecast (which is not a pledge) sets up a specific goal for the year which the signer expects to reach. This card reflects what each member plans to do, and gives us a measure of the response of the church to the program before us. If the reader has not signed one as yet, please do so. Local solicitors have a supply of the cards.

If either the inventory or annual financial statement has not been filed, this should be done if possible. A large number of statements for 1936 was received during December and January, and it is not too late for members not represented to comply. Local financial officers have the necessary blanks.

One of the things most helpful in this program is the systematic payment of tithes and offerings, including in the latter the needs of the local work. A most reassuring fact about last year's record was the very consistent, month-to-month support given the general church. We ask every member to continue this support, not only for the church's sake, but also because thereby the member's compliance with the law is far more certain to be complete.

An important aid, both for system and accuracy in personal and family accounting is the Income and Expense Record obtainable from local financial officers or the Herald Publishing House, price twenty-five cents each. This is a simple, yet adequate method of recording income, necessary living expenses and other disbursements, without which it is difficult to determine when tithing has been fully paid. The record is not wholly adapted to the use of farmers, but we hope to have one modified for their needs available before many months have passed.

2. Debt Reduction and the Budget

It will not be easy to reduce our debt another $250,000, and at the same time meet the operating budget of $275,000. We can do it, but hard work, unitedly and continually, must prevail.

The number of tithe-payers increases yearly, but as the number increases we must earnestly strive for a more *complete obedience* by each one who is not yet up to the mark of full compliance. This includes the rank and file of the church, for the Lord recognizes no exceptions.

The aim of the financial department is to teach the law plainly, and place before each member, young and old, an opportunity to obey. The answer which then lies with the member, however, will effect not him alone, but through him every brother and sister in the church. For out of all the emphasis on law keeping we hope to see emerging more and more a people in whom the habits of brotherhood are so deeply ingrained that they are a settled mode of expression in every day life.

Therefore, as the total fund asked for the year is apportioned by stakes, districts and branches, we again request each member to contribute to the full measure of his ability, without reference to what others may do, being guided only by whether or not his obedience to the financial law is complete. If this attitude is taken we do not fear the outcome.

3. Special Emphasis

As to the Christmas offering, the announcement of a goal of $35,000 for the year has been made and the Department of Religious Education, in conjunction with the Bishopric, is intelligently following up this work. We expect the goal will be surpassed, because the schools throughout the church have always worked for the Christmas offering with such enthusiasm that a start toward the 1937 goal so early in the year is certain to count for much.

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The same supervision provided for above will be given junior stewardships. For the juniors an especially adapted Junior Stewardship Record Book is available, and particular pains have been and are being taken to inform them of the underlying essentials of stewardship. Probably the most effective help in popularizing this movement is that of the fathers and mothers of junior prospects. Their cooperation with the Department of Religious Education and local junior stewardship leaders should do much toward insuring receipt by the children of an increasingly growing appreciation of the great principle involved.

As to a savings program for adult stewardships and inheritances, our reason for repeating the point is to urge adoption by the Saints of a specific savings program adapted to personal situations. Saving may be accomplished in many different ways, such as the setting aside regularly of money in a bank savings account; the investment in a home or desirable property; acquisition of certain forms of life insurance; purchase of high grade stocks and bonds from dependable financial institutions.

Accumulations may be small from month to month, but whether small or large, they should be stubbornly made.

In arranging the family or personal budget, provide for a margin of saving. The example of Alma and others teaches us to pray over our daily work and business, for if our aim is to prepare for more complete participation in God's work, we may rightfully ask for His blessing upon our efforts. To build Zion at some future day, we must get ready now. Let us not be found unprepared.

A clear warning is highly advisable, however, for financial sharpers are abroad who are ready to deceive. The advice of recognized authorities should be sought before making investments; poorly established or otherwise speculative ventures should be completely avoided. Beware of the lure of promised high interest rates or glowing possibilities of profit, for often both go hand in hand with dangerous investments.

The Presiding Bishopric's office is insufficiently manned to permit offering advice in such matters, although it has from time to time responded to particular inquiries. The better plan, as a rule, may be to seek authoritative local counsel, although even this must be subject to question, according to the conditions which may exist.

4. WOMEN'S AND YOUTHS' PARTICIPATION

At this time no attempt is being made to offer specific suggestions for participation by youths' and women's organizations throughout the church because their conditions differ so widely from section to section. Most of these have already adopted the method of helping which best meets their situation, and we know they will gladly continue to serve.

As heretofore, we remind them that the basic thing in our church from the standpoint of financing God's work is obedience to the financial law He has so wisely provided. Their finest contribution, therefore, may be rendered by individually obeying the law and encouraging others to do so. Mothers, especially, are a vital influence in this connection.

The work of the groups during the past year has been splendid, and from among them have come some of the most encouraging instances of sacrificing self-denial.

• • •

We are engaged in an absorbing program and during 1936 have shown a reserve of united power that must stir the faith of every observant man and woman in the church. Laboring for no temporary result, dealing with no finite coin, we build for a far extended future with coin having enduring spiritual values. More than ever we believe our course ahead is clear, and that our progress depends absolutely upon obedience to God's law; and obedience not unwillingly given, but freely, from the heart.

THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

Check-Up on Father

How do you rate on this check-up for fathers? Mr. and Mrs. Robert S. Lynd, authors of "Middletown," had a group of 369 high school boys and 415 girls make a check-list of ten desirable qualities in a father. "Spending more time with his children"—was the quality that received the highest vote. The quality that received the second highest vote was, "respecting his children's opinions."

Other qualities were rated in the following order:

Third, being an active church member.

Fourth, being a college graduate.

Fifth, never nagging his children about what they do.

Sixth, making plenty of money.

Seventh, being well dressed.

Eighth, being prominent in social life.

Ninth, having a love of music and poetry.

Tenth, owning a good-looking car.

—*The Friendly Adventurer.*

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning.—Psalm 30: 4, 5.

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The Young People's Movement

"Live for Christ"

The Youth Conference

Inquiries are beginning to pour in regarding the church-wide Youth Conference at Lamoni, Iowa, June 17-27, 1937. Car loads are coming from Philadelphia, Northern Michigan, California, Colorado and Canada. East shall meet West and right on the lovely campus of Graceland College.

Age Limits—None. While there is no age limit for registration at the conference, the fact that the conference is leadership centered will make it less interesting for those in the early teens. Above that Methuselah is the limit for leadership of youth takes in all the young in heart.

Reservations. Those who desire choice locations are advised to register early. Girls making early registrations will be assigned rooms in the splendid and well equipped dormitory Walker Hall, right on the campus. Boys will be lodged at Marietta Hall on the campus and Herald Hall downtown. Couples will be assigned rooms in private homes and those with trailers or tents may camp right on the campus for the facilities charge of one dollar per person. Campers may obtain meals at the college dining room. Unless private arrangements are made, the expense for other accommodations will be one dollar per day for room and meals. Therefore, if you plan to arrive early or stay late, plan for extra days at this rate. Week-end rates, Friday evening through to Sunday noon $2.25 per person.

Who to Write. Address all registration and reservation inquiries to Youth Conference, Lamoni, Iowa. All other inquiries to First Presidency, Auditorium, Independence, Missouri.

Faculty and Program. Complete announcements cannot yet be made. A number of new leaders will be featured and in the leadership courses experts in the field will present the various subjects. You can begin looking forward to these inspiring contacts: Hearing President F. M. McDowell in a fine new course of study and to personal interviews with this great leader; Apostle E. J. Gleazer's inspiring sermons every evening, and to his class in missionary leadership every day; Apostle J. F. Garver's leadership of the inspiring prayer meetings in Zimmermann Hall; Bishop G. Leslie DeLapp's presentation of the many phases to our financial program; A. R. Gilbert, dean of men at Graceland, with his stimulating course entitled *"God and Creative Personality."* Evangelist Ray Whiting will be present.

In the special leadership courses you will have the opportunity to study under Mildred Goodfellow, primary and beginner specialist for the general church; Fern Weedmark, church-wide junior and intermediate leader; Mabel Carlile, head of the music department at Graceland College; Vida Ruth Watson, oriole leader and trained specialist in girls' camping and leadership; Harry Lawrence, boy leader and teacher; Roscoe Faunce, speech and drama department at Graceland; George Mesley, leader of young people; and many others whose acceptance letters have as yet not been received.

Announcement Folders. A folder with the complete announcement of all the courses and teachers will be available at an early date. Ask your district and local leaders for copies. They will be available about March 1. After you have secured your copy get together with your pastors, local or district leaders, and plan to take the courses that will best meet your local needs. Several people coming from the same branch should plan to take different courses so that the benefits of a wider range of courses may be received by the local church.

Interesting Friendships—Recreation. The entire afternoon from lunch to 4:45 has been reserved for fellowship and recreation. One of the greatest joys that can come to you from attendance at the conference is the pleasure that you will receive from new and interesting friendships. One young lady present in 1933 and 1935 is still exchanging letters and visits with delightful friends that she made at these conferences. If you plan to participate in any recreation bring with you clothes and shoes suitable for the sport you enjoy. Ample showers and lockers are available in the gymnasium and dormitories.

Conference Management. The conference is being planned by a committee appointed by the First Presidency and working under the leadership of the general church advisory youth committee that is planning the complete program of youth activities as outlined in the *Herald* for January 23, 1937. This personnel of the conference committee is as follows: President F. M. McDowell, C. B. Woodstock, general church representatives; C. G. Mesley, chairman; A. Neal Deaver, secretary; Henry Livingston, treasurer; Vida Ruth Watson and D. B. Sorden. Henry Livingston, Dan Sorden and Neal Deaver will be the managing committee at the conference and Mr. Deaver will have complete charge of all accommodations and reservations.

Medical Service will be maintained.

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Witnesses for Jesus

V. Tribute Through Every Form of Human Expression

Radio sermon by President Elbert A. Smith, January 31, 1937

The Master left behind him the testimony of special witnesses who knew him well in life, and the testimony of chosen men of prophetic spirit and apostolic calling to whom he revealed himself in later years; he also promised a witness of the Spirit to faithful and obedient disciples of all ages.

"When the Comforter is come, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."—John 15: 26.

This promise, extended to his immediate followers, was also to include those who came after: as witness the promise made on the day of Pentecost:

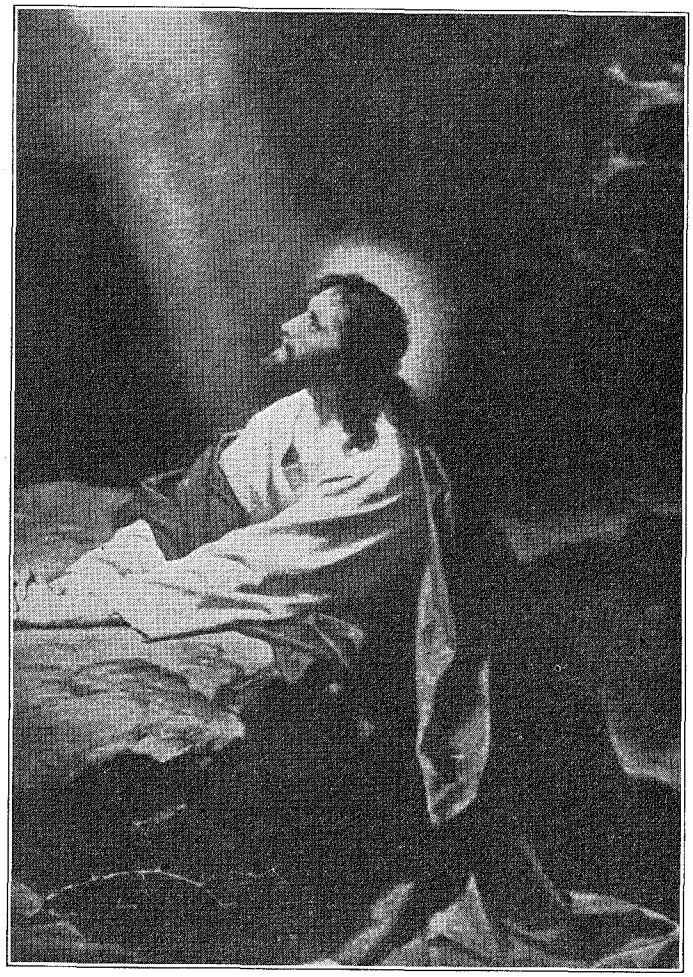
> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

Many thousands have felt the witness of the Spirit of truth. Their number may be more inclusive than we sometimes imagine. John said, "He is the light that lighteneth every man that cometh into the world." Many men who made no formal declaration of faith and who affiliated themselves with no church have felt the influence of the Spirit of the Man of Galilee. And in their own way and according to their own genius they have witnessed for him.

In fact men have witnessed for him through every avenue of expression open to the human mind: oratory, art, music, architecture, poetry, hymnology, personal service.

The greatest orators have brought their most sublime utterances as an offering to his memory, from the eloquent Savonarola to our own William Jennings Bryan, and in Britain the great orator and statesman, William Gladstone.

The greatest painters have blended their colors and reverently wielded their brushes in an attempt to delineate his character on canvas. Hoffman's *"Christ in Gethsemane,"* and his *"Head of Christ"* —these are sublime tributes. Modern art has reproduced them in black and white and in colors so that they have been seen in almost unnumbered libraries, schools, and private homes. They bring a spirit of reverence that impresses every thoughtful person who sees them.



CHRIST IN GETHSEMANE

This wonderful painting has touched unnumbered thousands of hearts with reverence. Thus men have witnessed for him through every avenue of expression open to the human mind: oratory, art, music, poetry, architecture, hymnology, personal service.

Architects and builders have dreamed, designed, and erected great cathedrals and churches to the memory of Christ. The vision of those men took that form of expression of their testimony for him. Our own Kirtland Temple was of that character. Though more simple in design, in its very simplicity there is a beauty that impresses reverence upon those who enter its doors. To this building came Christ to accept the offering that it represented. The Sunday following the dedication of the Temple the Lord appeared to Joseph Smith and Oliver Cowdery, standing upon the breastwork of the pulpit, and said to them:

> Let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house; yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house; yea, the hearts of thousands and tens of thousands shall greatly rejoice in conse-

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quence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands.—*Church History,* volume 2, page 47.

The fame of this temple has gone abroad. The United States Government caused architects to make a careful survey of the building, making drawings and photographs of every detail of construction, to be filed in government offices. And during March, 1936, the very month when we celebrated the centennial of dedication, the United States Department of the Interior published in the *Architects Forum,* a high grade trade journal, a description of Kirtland Temple, profusely illustrated, together with a very fair history of the church. Kirtland Temple stands as a modern witness for Christ, the only temple on earth today built in his name by divine command.

Musicians have brought their most sublime offerings to the memory of Christ. These include such tributes as Handel's *Messiah,* recently rendered by our own choir over a nation-wide hook-up of the Columbia system. Perhaps more moving to the man and woman in the pew, the man and woman meeting the sorrows and problems of life, are such simple and well-loved hymns as, *"Rock of Ages, Cleft for Me," "I Have Found a Friend in Jesus,"* and this plea:

> Pass me not, O gentle Savior, hear my humble cry;
> While on others thou art calling, do not pass me by.

The great poet laureate, Alfred, Lord Tennyson, in his poem, *"In Memoriam,"* bore this witness:

> Strong Son of God, immortal love,
> Whom we, that have not seen thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove!

And in his last great masterpiece, *"Crossing the Bar,"* which Tennyson directed should be the closing poem in every edition of his poems, are these final words, as his last message:

> I hope to see my pilot face to face,
> When I have crost the bar.

Thus through every avenue of expression open to the human mind men and women have witnessed for Christ.

One thing forgiveness does; it reestablishes the old personal relationships that have been broken by sin, and makes them deeper and sweeter, it may even be, by awakened love and responsive gratitude. That great thing forgiveness does—and to have been thus alienated and then reconciled through forgiveness is about the most searching experience that the human heart ever goes through.—Harry Emerson Fosdick, in *"Forgiveness of Sins."*

RADIO

The American Prophet

KMBC—Sunday, February 28, 6:00 P. M.

The fourteenth broadcast of "An American Prophet" which will be on the air Sunday, February 28, at the usual six o'clock hour will chronicle some of the fast moving events of the summer of 1831. In the first scene Emma Smith, Sidney Rigdon, the three youngest Smith children, Joseph Smith, Sr., and David Whitmer and his mother read together letters from Joseph Smith, Jr., Lucy Smith and Peter Whitmer, Jr., and discuss the revelation designating the place where Zion shall be built, as well as Joseph Smith's description of that land.

The latter part of the broadcast presents three brief scenes: (1) the laying of the first log for the first house to be built by the Saints of Missouri, the dedication of the land of Zion. (2) A scene with Polly Knight as she lies slowly sinking away and (3) a very brief scene from Aunt Polly Knight's funeral. The narrator sketches the other epochal events of these important months of church history.

Scripture Readings for March

Arranged by F. Henry Edwards

1. A Place of Refuge. (Doc. and Cove. 127: 1, 2.)
2. To Be Received With Thanks. (1 Tim. 4: 1-6.)
3. Ordained for the Use of Man. (Doc. and Cove. 49: 3.)
4. To Be Used With Judgment. (Doc. and Cove. 59: 4, 5.)
5. A Word of Wisdom. (Doc. and Cove. 86.)
6. Cease to Complain. (Doc. and Cove. 119: 9.)
7. Offer Thine Oblations. (Doc. and Cove. 59: 1-3.)
8. Ease in Zion. (2 Nephi 12: 23-30.)
9. Every Good and Perfect Gift. (James 1: 16-21.)
10. Pure Religion and Undefiled. (James 1: 22-27.)
11. Render to Cæsar. (Matt. 22: 15-21.)
12. Let No Man Break the Law. (Doc. and Cove. 58: 4, 5.)
13. Power to Forgive. (Matt. 9: 1-8.)
14. Speak, Lord. (1 Sam. 3: 1-10.)
15. Whiter Than Snow. (Psalm 51: 1-7.)
16. Then Will I Teach Transgressors. (Psalm 51: 10-19.)
17. The Love of God. (1 John 4: 7-11, 18-21.)
18. Jesus Only. (Matt. 17: 1-8.)
19. Thou Hast Been Our Dwelling Place. (Psalm 90.)
20. When Shall the Earth Rest. (Doc. and Cove. 36: 10, 11.)
21. Palm Sunday. (Isa. 62: 6-12.)
22. His Only Son. (Gen. 22: 1-18.)
23. Treading the Wine Press Alone. (Isa. 63: 1-3, 7-16.)
24. The Last Supper. (Matt. 26: 1-29.)
25. The Perfect Sacrifice. (Heb. 9: 11-14.)
26. The Suffering Savior. (Isa. 53: 1-12; Matt. 27: 35-54.)
27. The Garden Tomb. (Matt. 27: 57-66.)
28. He Is Risen. (Matt. 28: 1-10; Col. 3: 1-17.)
29. All Power. (Matt. 28: 18-20.)
30. Christ Once Suffered. (Heb. 9: 24-28.)
31. Healing in His Wings. (2 Nephi 11: 19-23.)

Don't wait for your ship to come in; get a boat and row out to meet it.—Selected.

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The Downfall of Nations

By Paul M. Hanson

(Please see frontispiece.)

The most axiomatic of all truth is that God cannot safely be left out of consideration in human affairs. And for him there can be no substitute.

Jesus Christ—God manifested in the flesh—is not thought of seriously by many. Yet his life is the light of men. Qualities that belong to him, the Light of the world, are essential to gird individual and national life.

The clear presentation in the twenty-eighth chapter of Deuteronomy to the nation of Israel of the two roads that lay before it, in which glowing promises were associated with one road, and dire warnings connected with the other, makes plain divine procedure in dealing with nations.

Consider what befell the Jews, who followed the wrong road—rejected their King!

The Jews possessed the Holy Scriptures, priesthood, rejoiced in their lineage, had a temple with its holy of holies and altar, scanned their citadels, and sang their national anthems, feeling secure, yet they did not take seriously the person and mission of Christ.

Who can collide with the Almighty and not feel the impact?

Where much is given of light, power, and opportunities, much is required.

Christ came "having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" into Jerusalem. No kind of an official reception was tendered to the Savior of the world.

Suddenly—within forty years—the Roman legions, through walls supposed to be unmovable, marched into the capital of the Jewish nation, and instead of symbols of the invisible God, the invaders set up the idolatries of Rome. The things the Jews trusted in fell in ruins at their feet. The pride of their nation was made desolate, and they were scattered to all parts of the earth.

The Jews are where they are, scattered throughout the world, because they rejected Christ.

It was the Hand of God that shook the Holy City, and Babylon, and Egypt, and Rome, and the great pre-Columbian civilizations of America.

The principle of procedure set forth in the words of Jesus to the Jews, applies to all:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate.

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matthew 23: 37-39.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"—this is attested by the history of mankind. All history clearly discloses that when God is exiled from human life there is a drying up of the wellspring of inspiration and power.

It is essential for a nation, as well as for an individual, to construct life on an enduring basis. A divine standard must be respected. The requirements of human life are not met merely by being able to speak by radio, ride in automobiles, travel in palatial steamers, wear fine clothing, adorn oneself with jewels, eat food from various parts of the earth, and amass property, the fact of God suggests much more to be pondered upon. One does well to consider and appreciate the value to life of the achievements that are ours in the field of science, but one who seeks to make of them a substitute for the fulfillment of spiritual cravings is woefully deceived.

It seemed to some just before the World War that the world had reached the highest level of science, art, and humanity; there was not proper thought given to the forces that were present awaiting widespread expression in wanton evil, brutality, and destruction!

The record of the rise and fall of ancient American nations contains a special lesson for nations today; for one thing that history teaches is that what occurs under certain circumstances will occur again under like circumstances.

Why did the pre-Columbian nations of America fall, the ancient Toltecs, Mayas, and pre-Incans, who attained high levels of civilization?

In the immense pyramids and rich stone ruins at Teotihuacan, Cholula, Tula, and Xochicalco, in Mexico, is abundant proof of the greatness of the Toltec civilization. They always lived in society, under the government of kings, and regular laws. Among their monuments and relics of art there is an absence of indications of a warlike spirit.

It is believed that Central America, where the Mayas flourished, was one of the most densely populated areas of its size in the world during the first few centuries of the Christian Era, the "seat of a mighty American empire." Their sculptures and art products "deserve to rank among the highest art products of the world." Religion was of supreme importance in the life of the people, the foundation upon which their civilization was reared.

The pre-Incans of Peru and regions round about

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were possessed of a magnificent empire. Despite the advancement of our own culture, in some ways we have still to reach the achievements of these people. In the ruins of their marvelous stone structures is evidence of great architects. Their textiles have never been excelled. They had a well organized government.

History does not disclose the real names of the peoples now referred to as Toltecs, Mayas, and pre-Incans. A white and bearded deity was worshiped by them. He was known to the Toltecs as Quetzalcoatl, to the Mayas as Kukulcan, and to the pre-Incans as Wiracocha. Kukulcan is a Maya word exactly equivalent in meaning to Quetzalcoatl.

Quetzalcoatl is composed of two words, *quetzal* and *coatl,* quetzal being the name of a very beautiful bird of Middle America, and coatl meaning serpent. Literally translated, Quetzalcoatl means plumed serpent. But such a translation does not at all do justice to the name.

It may seem strange to some that *coatl* should be applied to their deity. But not more so than Moses lifting up a brazen serpent as a symbol of the Messiah who was to come, Jesus Christ. The bird element in the name and in their sculptures, is said to symbolize him as "God of the air."

Sometimes *Illa Tici* was prefixed to Wiracocha. Trustworthy scholarship gives the meaning of the full name as: "The splendor, the foundation, the creator, the infinite God."

The white and bearded deity after appearing and instructing the people in righteous ways of living, admonishing them they should do good and no evil, and performing miracles in their midst, promising some day he would return, mysteriously disappeared. Temples were erected in which the people worshiped him, and offered sacrifices. Statues of him were placed by the Toltecs, Mayas, and Incans in their temples. Those set by the Toltecs in the sanctuaries at Tula and Cholula in Mexico, were placed in a recumbent posture, in a "state of repose, with the understanding it would be placed upon its feet when the god returns."

This white and bearded deity was the source of these nations' inspiration and national life.

The most satisfactory explanation is that he was Christ, for multitudinous characteristics belonging exclusively to the Son of God belong to him. This is easier to believe than that there were two Christs.

There is a vast amount of evidence in support of the following words of Jesus addressed to his disciples in Palestine having their literal fulfillment in America:

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10: 16.

They could not apply to the Gentiles, for Christ stated he was not sent but to the "lost sheep of the house of Israel."

It is not surprising to a Christian that religious forces are mentioned in association with the decay of the leading ancient American nations.

One writer says: "All through the chronicles appears the thought, like the imprecations of the Prophets of the Jews, that disaster and death were the penalty of apostasy, blessings and power the reward of fidelity to the true God."

The nations fell. The sacred book of ancient America, the *Book of Mormon,* tells the story.

History's pendulum has not ceased its swinging.

Listen to the following, spoken by an ancient American prophet in relation to America:

"And now we can behold the decrees of God concerning this Land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them.

"And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or be swept off; for it is the everlasting decree of God."

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written." (*Book of Mormon,* page 717.)

Of all felicities the most charming is that of a firm and gentle friendship. It sweetens our cares, dispels our sorrows, and counsels us in all our extremities.

Nothing will so much delight the mind as a faithful and pleasing friendship. How great a good is it when the hearts are prepared, wherein a man may safely bury all his secrets, whose conscience thou fearest less than thy own, whose words may terrify thy discontents, whose counsel can resolve thy doubts, whose mirth may dissipate thy sorrow, and whose countenance may comfort thee.—Seneca.

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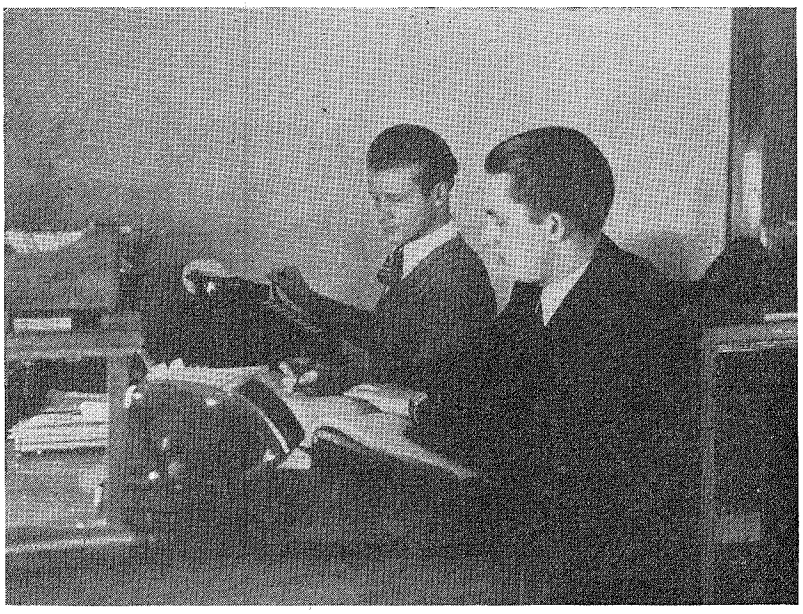
The National Youth Administration at Graceland

More Opportunities for Our Young People

Do you remember, away back, when you were just getting out of high school? Do you remember with what great expectations you grasped that beautiful, beribboned diploma on that warm, sticky evening? Do you remember how enthusiastically your elders shook your hand? And do you remember, after that, how desperately you hoped to go to college? Maybe you weren't disappointed; but it is quite likely that your hopes were blasted. There wasn't that much money in the family treasury. And that was that.



Students employed under N. Y. A.

Today the National Youth Administration is answering the call of youth from coast to coast, and from the Great Lakes to the Gulf of Mexico. In the United States this year approximately 105,000 college students and 5,000 graduate students are being given an opportunity to work for part of their expenses. Talented young people who could not otherwise afford a higher education are finding college within their reach.

In Graceland College alone twenty-nine students have been given an opportunity to earn part of their expenses through the facilities of this government organization. To the ambitious, who are willing to work, it represents a means to an otherwise unattainable end.

NYA jobs are as diversified as the young people needing assistance. Through the NYA Placement Project Office on the campus, additional clerical help is employed for the offices and various departments of the school. A publicity department has been created. Music students have been enabled to earn money by checking practicing rooms, cataloging music, and accompanying. Students with an artistic bent may be seen painting signs and posters, repairing books, arranging displays. One young man covers the entire campus every day, checking up on locks that will not lock, broken places in the plaster, or leaky faucets.

In the girls' dormitory, girls, acting as assistants to the Dean, do general supervisory work in the halls, meet visitors pleasantly, and contact the girls they wish to see through a system of buzzers connected with a switchboard in the reception room. For some special jobs in the commissary, such as the artistic arrangement of the tables, NYA students are employed. NYA students do special work in chemistry and carry on important experimentation in photography.

It is naturally more difficult for the student who works for his board to do justice to his studies than for one who is not so handicapped. The jobs, however, are conditional; satisfactory grades must be maintained. NYA students are, first of all, in actual need of financial assistance to continue their education; secondly, they are competent workmen.

Whether at the piano or at the desk in the library, whether inspecting buildings and grounds or taking letters from the dictaphone, NYA students at Graceland reply with one voice to the question—"What does your NYA job mean to you?"—"It means a college education." With that cursory, meaningful response still ringing in our ears, we walk away, leaving them to their work, and their studies.

Of course there are hysterical Christians, just as there are hysterical grocers and hysterical typists, but the hysteria has no more essential relation to the Christianity than it has to the shop or the office. The fruit of the Spirit is peace, long-suffering, self-control, the very attributes in which the hysteric is most conspicuously deficient.—David Yellowlees, in *Psychology's Defense of the Faith.*

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For Better Health

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

Methods of Spreading Disease

In our recent article on influenza we stated that serious complications could result such as pneumonia, pleurisy, mastoid, neuritis and the like. Pneumonia is one of the most dangerous of these diseases and in many cases proves fatal. Therefore one should take very great precaution in all cases of influenza and common cold to see that the disease is not spread through carelessness and ignorance.

A lady who has just called at my office and knowing that we are writing health articles made the inquiry, "Why don't you have something to say about the spreading of disease through expectorating, sneezing and coughing?" My stenographer, Mrs. Arlie Austin, agreed that this was a splendid suggestion.

Germs which produce these various infections such as colds, pneumonia, influenza, etc., are due to bacteria, small living organisms not visible to the naked eye and having their individuality the same as the individual whom they attack.

These infections are exceedingly common in temperate zones especially during autumn and winter and are easily transferable from one person to another. Those leading sedentary lives, especially indoors, are much more susceptible than those who live in the open air. It is a well-known fact that individuals whose work keeps them out of doors rarely contract a cold.

No one single germ (bacteria) is always responsible for these infections, for all infections have a large number of all kind of bacteria besides the specific one which causes the disease.

Many of these infectious diseases could be very easily controlled if the public was sufficiently interested to heed the advice of those who have an understanding of these diseases. By the proper precaution along these lines many lives could be saved.

Like other physicians, I have witnessed many deaths due to nothing more or less than criminal negligence on the part of the public in this respect.

These bacteria often find their entrance into the body by the intrusion of minute droplets of moisture which is expelled from the mouth or nostrils of an infected person or from a well person acting as a carrier. This is often called "droplet infection."

A way to test this in order to see if my words are true is to stand beside a beam of sunlight in a partly darkened room and cough, sneeze, or even speak across the beam of light. It will be readily observed that numbers of these drops of moisture expelled from the mouth cross the beam. These and other coarser droplets are carried out by the breath to float in the air to be picked up in the nose or throat of innocent victims.

If one is a carrier or is even suffering from a very mild attack of some respiratory disease he will carry these droplet particles loaded with bacteria. Therefore it is very easy to see how a well person placed in a poorly ventilated room may become infected and possibly die because of the carelessness of ignorant or unthinking people.

Surely it is the duty of every Christian person to constantly be on the alert that he do no harm to his brother.

Unfortunately our industries and our schools and colleges seem to ignore to a great extent the advisability of these precautions for it is a very common occurrence in riding on elevators, street cars and railroad trains and other means of transportation to observe the flagrant and open disregard and even rebellion to good advice among a certain class of people who style themselves as Christians.

When one is compelled to cough or sneeze, surely for the benefit of their fellows they should cover the mouth and nostrils in order to avoid the expulsion of these deadly particles of loaded bacteria into the air for innocent people to breathe.

The soiled handkerchief no doubt plays a very important part in this dissemination of disease. After the moisture from the mucous has dried the bacteria (loaded mucous) or pus collection, breaks up into fine dust particles and may be shaken into the air from the handkerchief. I am glad of the advent of the paper handkerchief as it can be easily destroyed after having been used once.

Another unclean and dangerous habit is to talk over the telephone and place the mouth or nostrils against the transmitter. Germs are easily transferred from one person to another in this manner.

A religion which is a mere matter of obeying a law either from fear or because it pays, an affair of rewards and punishments, or on the other hand, a refuge for laziness or incapacity, is sterile and degrading, with no vitality and no inspiration. The only sort of religion to which psychology could find no objection on that score would be one based not on fear but on love, in which we were called not servants but friends, and where our shelter from the stormy blast was not the restraint of a prison nor the narrow charity of an alms-house, but the freedom of home.—David Yellowlees, in *Psychology's Defense of the Faith.*

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Our Priesthood--Progress and Further Plans

An Affirmative Program

By President F. M. McDowell

THE CONFERENCE OF 1936 marked the launching of certain programs and activities and the renewal of emphasis upon others, all of which seemed to chart the course of priesthood emphasis for the inter-conference period, 1936-38. Among these were:

The epistle of the Quorum of Twelve, calling for a renewal of missionary zeal and activity.

The adoption of a debt payment plan outlining a five-year program of debt reduction and rehabilitation.

The formulation of definite objectives for priesthood administration.

The initiation of a church-wide and unified young people's movement.

PRIESTHOOD OBJECTIVES

The official program for priesthood established a fourfold objective for priesthood administration and supervision for a two-year period, as follows:

An Improved Priesthood Personnel
Systematic Training of Priesthood in Service
Maximum Utilization of Ordained Men
Whole-hearted Compliance with the Financial Law on the Part of Each Ordained Man

The General Conference itself marked the beginning of an intensive effort to realize these objectives. In addition to a variety of sermons and general classes, all of which were open to the priesthood, nine lectures were provided for each of the following groups: Aaronic priesthood, Melchisedec priesthood, and elders; a daily class for branch and district officers; daily meetings for high priests and seventies.

The July issue of the *Priesthood Journal* was devoted entirely to an outline of the methods and materials to be used by administrative officers in their endeavor to organize and instruct their priesthood in harmony with these objectives.

At many of the 1936 reunions daily classes were held for the priesthood and throughout the year several districts and branches have conducted regular priesthood meetings and systematic class work.

THE PRIESTHOOD JOURNAL

The *Priesthood Journal* issuing from the office of the First Presidency is now generally recognized as the most helpful medium that has ever been made available for the priesthood of the church. Devoted to specific ministerial problems with an emphasis upon practical aids, these journals now constitute a splendid working library for all ranks of priesthood. The following will indicate something of the scope of the material presented in the various issues of the *Priesthood Journal* between July, 1934, and January, 1937.

The Church Program for Priesthood
Pastoral Ministry
The Aaronic Priesthood
Church Court Procedure
The Sacrament
Evangelism
Preaching and Sermon Construction
The Prayer Meeting
Priesthood Administration and Supervision
The Use of the Scriptures
The Ministry of Health

PRIESTHOOD AND THE FINANCIAL LAW

In December an open letter was addressed to the priesthood of the church by the First Presidency and Presiding Bishopric calling for their complete and united support on behalf of the financial law and the debt payment plan.

In addition to the variety of articles appearing in the *Saints' Herald,* two carefully prepared bulletins were mailed to all branch and district presidents and to bishops, bishops' agents and solicitors throughout the church. These bulletins outlined the present financial situation, the progress that had been made in harmony with the debt payment plan, and suggested specific methods for promoting compliance with the law on the part of the priesthood and membership.

PRIESTHOOD AND OUR MISSIONARY TASK

Early in February the office of the First Presidency mailed to all church appointees, stake, district and branch presidents, also to all bishops, bishop's agents, and solicitors an attractive twenty-four-page pamphlet on *Priesthood and the Missionary Task.* The purpose of the program as therein outlined was stated as follows:

ITS PURPOSE

To promote cultivation and expression of the missionary spirit throughout the church.

To enlist first the priesthood and then the membership in intelligent, whole-hearted and sustained evangelistic enterprise.

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To reawaken the conviction that missionary testimony is the task and privilege of every member of the church.

To quicken every phase of local activity by recognizing and promoting its missionary significance.

To build toward a specific ingathering of truly converted adults at the Easter season, March 28, 1937.

To build toward a specific ingathering of adequately prepared children on or about Sunday, June 13, 1937.

To build toward a sustained missionary testimony as part of the life of every Saint and every group.

To build the Kingdom of God.

Checking Results

The priesthood program is in essence a long-time educational program. Real results may not appear for years to come, and even then will be difficult to measure and tabulate. We can, however, report definite progress.

Diagnostic report blanks were prepared and distributed among district presidents. Provision was made in these for the detailed checking of the various activities which have been promoted during the year in behalf of the priesthood.

On the basis of these returns we are happy to report that substantial progress has been made along the following lines:

The discovery and training of young men for the priesthood.

Increased care and orderliness in the matter of calling men to the priesthood.

The widespread practice of promoting greater dignity and beauty in the ordination service.

The sustained effort in many quarters to promote systematic training of the members of the priesthood.

An ever-increasing percentage of compliance with the financial law on the part of the priesthood.

Widespread and growing appreciation of the importance of the work of the priesthood in the church, and hence the need of giving more attention to their requirements.

Emphases for 1937

The objectives for priesthood activities for the year have been already established and outlined in detail. (See *Priesthood Journal* for July, 1936.) This program should be adhered to.

Within the program, however, there is ample room for special emphases from time to time. Accordingly we suggested the following:

Immediate promotion of the financial program and the debt payment plan to assure its complete support and allegiance on the part of the ordained men of the church.

A well-planned and consistent program of missionary activities on the part of local men.

The continued emphasis on individual and group study.

A one hundred per cent increase in the number of subscriptions to the *Priesthood Journal.*

Continued endeavor on the part of administrative officers to build up and maintain a high morale among the priesthood. This effort may well include regular personal contacts, worship services for priesthood, frequent social contacts with priesthood and their families, and the definite assignment of responsibility to each ordained man.

The Kneeling Camel

The camel at the close of day
Kneels down upon the sandy plain
To have his burdens lifted off,
And rest again.

My soul, thou too shouldst to thy knees
When daylight draweth to a close
And let thy Master lift thy load
And grant repose.

Else how canst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through.

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

(Author unknown. This selection clipped and sent by Mrs. Minerva Coolman, Plattsmouth, Nebraska.)

Happiness

By James F. Keir

Everybody seeks to be happy. The failure of many to be happy may be traced to a wrong conception of what happiness is and how it is obtained.

Happiness is a state of mind. It is not something that can be put on like a cloak. True and lasting happiness is the natural result of an effort to harmonize our life with our highest and best ideals. Happiness can even be found in adversity when we can rejoice because what happened might have been worse.

No one can make us either happy or unhappy unless we react favorably to his efforts. It is our reaction to what happens that determines whether we shall be happy or unhappy. Reactions which bring happiness may be developed through self-discipline. This does not mean continual, gruelling self-denial and restraint, but a direction of life's forces toward joyful ends. Latter Day Saints should be the happiest people on earth.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 37 Continued—

The church building was located in a spot that might, at one time have been very suitable, but the growth of the industrial community about it had surrounded it with an environment of workaday people apparently wholly oblivious of any effort to interest them in things of the spirit, people who, being without sympathy for religion in any of its observances, were totally indifferent to the message the Saints had to offer.

We appreciated the fine welcome extended to us, however, and enjoyed the evening very much. We made the acquaintance of many Saints and were guests in the homes of some of them during the few days of our first stop in London. Some services were held at Enfield, preceded by a reception at the home of Brother and Sister John A. Judd. At the hall, we visiting brethren spoke to the assembled Saints. Two reporters were present in the audience, we learned, and we hoped they received benefit from what they heard.

On Saturday, June 27, under the direction of Brethren Sheldon and Rushton we visited Tower Bridge and saw the spans lifted to allow a Dutch vessel to pass from a point above the bridge to an anchorage in the Thames below. This was very interesting to me. Each leaf of the "draw" weighed, we were told, one thousand and seventy-five tons, and was moved by hydraulic pressure.

From the bridge we went to the celebrated Tower of London, that architectural monument of the reigns of many kings of England, dating from near the time of William the Norman. We cannot here attempt a description of this interesting relic, nor give a tenth of the impressions received as we traversed its areas, but much of our reading of England's history, of the cruelties practiced upon prisoners of state in that Tower, unto the end of many of them under the headsman's axe on the block outside on the green, was revived in memory and accentuated almost as clearly as though we had been present when those gruesome scenes themselves were enacted.

Wearied by walking from place to place I went back home to rest, accompanied by Brother Sheldon. The other two men went to see the aggregated wealth of the Empire in the collection known as the Crown Jewels, representing, it was said, seventeen and a half millions of dollars. There is one piece alone, namely the crown of King Edward VII, which is valued at five millions of dollars—truly a magnificent sum to be gathered into one object weighing less than three pounds and intended to be worn only on state occasions!

Sunday it was our privilege to meet with the Saints of the London Branch, Brother Evans preaching as he had done the evening before. In the afternoon a prayer and testimony service was held in charge of the aged Brother Bradshaw, assisted by myself. For the evening service the Town Hall was secured, and we had a fair congregation, to whom I ministered with a fair degree of liberty. At the close of the sermon two people in the audience presented some questions, which were turned over to Brother Evans for reply. As usual he was quite equal to the emergency and answered with directness and satisfaction.

Lydney

Our stay in London was necessarily short, and on Monday morning after bidding adieu to our kind host and hostess, Brother and Sister Sheldon, we left the great city, our first stop being at Lydney. This was a pretty place on the Severn River and The Estuary, some one hundred and thirty miles from London. As we passed Windsor Castle on our way, we saw the royal emblem flying from its battlements, conveying the information that the King and Queen were in residence there.

We reached Lydney a little after four in the afternoon and found we had been announced to preach that evening. The little Branch there occupied its own building, the group being in charge of Brother Thomas Griffiths. The church was picturesquely located on a hillside overlooking the valley of the Severn and was reached by a footpath that left the main road running through the village. As in most villages we saw in England, this main street was long, crooked, and lined with business houses and residences on both sides. They were built with their fronts at every possible angle, apparently without regard for the points of the compass.

Brother Evans and I were located at the residence of a Mrs. Leo, who proved to be a very pleasant landlady indeed. We were given upper quarters overlooking the street, with a sitting room and bedroom at our disposal. I may add that when informed that the house was reputedly over two hundred years old, I confess to some creepy feelings. It seemed to us "New World"-ers an unnatural, uncanny thing to be actually occupying rooms where men and women lived and slept, came and went, so many, many years ago. The building was quite typical of the country, with thick walls of stone, solid and strong. The floors of the lower rooms were either of flat stone or tile, but the upper ones were of wood. The beams supporting the ceiling and roof were exposed to view and dark with age, but apparently good for centuries more of occupancy. Most of the roofs we noted were of tile, though we saw some that were covered with flat stones, and others, more rarely, of thatch or straw.

Brother Henry Ellis and Brother William Ellis, who met us at Lydney, joined us in ministry as we met with the Saints and tried to encourage them in the Latter Day work. The next forenoon we did some writing and visiting, and in the afternoon took a walk up a new road, observing with interest the methods of road construction which has made that country so blessed with good thoroughfares. The roadbeds were carefully prepared, rounded and well drained, covered with broken stone, and then rolled by a heavy iron machine which effectually leveled and smoothed them.

In the evening Brother Evans preached a sermon after which the entire Branch and its visitors were the guests of Brother Griffiths at a repast spread in the church, a pleasant and most sociable time enjoyed. The spiritual character of all our meetings at Lydney was most excellent. Elder Griffiths, under whose administration we labored locally, was a business man with a helpful family. It was from him I gleaned some of the observations made concerning the apparent negligence in the culture and care of English farms. He occupied some five acres of land for which he had to pay a rental at the rate of five pounds per acre, an amount he had to realize from the products of the soil over and above the costs of material, labor, and equipment, to say nothing of any desired profits for his own use—plainly a discouraging proposition.

Cardiff

It was the first day of July when we went to Cardiff, an old Welsh city and chief center of the coal mining industry of that locality. The road thither ran through the valley of the Severn and was a very pleasant one to travel, the train service being excellent. Again we were somewhat disappointed in the appearance of the country. Instead of the hedges being all nicely cut and in good trim, many were overgrown and badly kept, ragged with ugly gaps, and in some places occupying ground we felt might have been much better employed. However, in the main the land appeared to be fairly well used and cultivated. Hedges often divided farms which seemed prosperous in comparison with others, in which cases they were well-trimmed and the landscape in general lovely and pleasing in contour. I reflected, How could it be otherwise in a country which has had so many to care for it through so long a procession of years?

Brother Evans and I were located at the house of Brother Gould, President of the Cardiff Branch; Brother Rushton went to the home of Brother Green. We were happy to be greeted here by some laborers from home—Elder Willian Lewis, wife, and daughter Ruth, and Elder E. B. Morgan and wife Sarah.

Arrangements had been made for meetings to be held in Queen's Arcade Hall, a leading one in the city, but our

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reception by the public was not very flattering for only a few nonmembers were attracted to our services—in spite of the placards and handbills of announcement and invitation. The audience seemed small in the large and commodious room, but among the number were several Utah members and a few from the outside world, all of whom may or may not have been pleased or edified with what they heard. Brother Evans had a sharp controversy with the Utah people on the position we assumed concerning the marriage question, I recall, though perhaps without convincing them of its validity.

The next day, in company with Brethren Morgan and Rushton we visited Llandaff Cathedral, said to have been begun in the year 400 A. D. It had been partially broken and destroyed through the vandalism and savagery of the wars of the fourteenth and fifteenth centuries, partly rebuilt, again overthrown by accidents and storm and again restored and extended—and so on and on, until finally it stood a veritable monument to the work of various centuries. In it were the remains of many heroes of the times, and Bishops and deans who in succeeding generations have had charge and care of the disciples in the neighborhood.

We thought it a very curious coincidence that as we walked about among the old tombstones we found one slab which bore the inscription: "Here lies the body of the Reverend Richard C. Evans." It pleased us to imagine that the reverend gentleman might indeed have been an ancestor of my genial traveling companion of like name and occupation.

Around the walls of this old Cathedral and in among its many pillars and arches, were numbers of statues in marble. Most of them were in recumbent posture, with battered faces, broken hands, feet, or arms, indicating the ravages that may have been inflicted wantonly by contending warriors as they fought each other back and forth across the country, alternating in their successes and venting their passion for destruction by defacing and marring the work of those who had preceded them in occupancy.

The dean who kindly showed us through the premises suggested that the evidences of ruin we had noticed had resulted from the falling of walls and towers, but while giving him credit for his charitable opinion we could not thus account for the spoilation, since various inscriptions upon those prostrate marble forms, the initials and names cut in, the chipping off of a nose or a toe, appeared all too much like the traces left by other vandals of modern times which we have seen.

On one side of the building, at the eaves were carved heads of the successive sovereigns of the British Empire, twenty in number. The last of these, that of King Edward VII, had been added just six weeks before our visit. These visible tokens of the rise and fall of power—"The King is dead; long live the King!—were pointed out to us by a man whose tottering form and bleary eyes proclaimed his great age. He informed us that for twenty years he had been organ-blower for the services held in that ancient building, but that his vocation had vanished with the installation of a modern organ, costing two thousand pounds. It was enclosed in a carven case of teak and olive wood which had cost eight hundred pounds, and the bellows were operated by hydraulic power.

Returning, we mounted to the very top of one of the typical buses of the locality, thus enjoying for the afternoon not only a pleasant walk and an interesting visit to an old church, but an exhilarating ride as well.

At Cardiff we had to say good-bye to Brother Lewis and family who were about to depart for their home in Saint Joseph, Missouri. Brother Lewis' health had failed to that extent that he could no longer remain to prosecute the work in his mission. He had made a splendid record while there and was leaving with the warmest regard and esteem of the Saints and the people among whom he had labored. It is always a pleasure to follow in ministry such faithful and intelligent men as Brother William Lewis.

Llanelly

On Friday, July 3, we went to Llanelly where we met a most interesting group of Saints under the charge of Brother Henry Ellis. We were lodged in the home of Brother and Sister Evan Davies —a very pleasant Welsh pair who ran a restaurant.

Here, as at Lydney, the Saints owned their church, and a number of good meetings were held, the two visitors from America occupying alternately. The sacrament service on the Sabbath was marked with a goodly portion of the Spirit, and the testimonies of these good people were evidence of their earnestness and confidence in the gospel. At this place we met the parents of Sister Davies, our hostess, and many other fine people, among them Brother Hughes, and a Sister Treharne with whom we had tea. She was a member of the early church, and a fine old soul, indeed.

Speaking of tea, whether or not I remember to mention it regularly, let me here assure my readers that we were "tea-ed" most religiously, each and every afternoon of our stay in the British Isles!

Part of the "glorious Fourth" we spent on the seashore, where Brother Rushton and I had a characteristic discussion of national problems and attitudes, and especially a lively, fencing chatter as to the merits of the American Revolutionary conflict and its outcome. Whether or not the controversy was profitable it was thoroughly enjoyable, and no ill feeling was engendered.

Southern Wales, as I have said, was a great coal mining region. I remember once as we crossed a long causeway leading from one side of a city to another we saw hundreds of pedestrians passing back and forth, among whom, I regret to say, were many in various stages of intoxication. The action of Parliament in levying an excise duty upon spirits, and its wholesale granting of licenses to sell them had, as I believed, contributed largely to the poverty of the working men. In my experiences among Welsh miners in America I had learned that one of their habits was to reserve a portion of their wages to be paid at the end of the month, when it would be expended in gratifying their great love for drink. In London, along one side of the street near the Saints' meeting house on Bow Street, about every third building displayed a sign showing it to be an authorized shop for the sale of intoxicants. The ease with which liquor could be procured there was strongly in evidence on our visit to the British Isles.

It was here at Llanelly that Brother Evans took his first successful lesson in pronouncing Welsh words. However clearly he may trace his genealogy back to the occupants of these Cambrian hills and dales his long acquaintance, as well as that of his immediate predecessors, with the hard, cut-and-dried phrases of the English language has quite unfitted him for any adept use of the musical, rhythmical cadences of his "mother" tongue!

It was there at Llanelly or near there that Mr. Davis lived—the Member of Parliament who gave us his card on the steamer and invited us to call on him. But our stay was too brief to admit of our seeing him again.

Dinas

From Llanelly we went to Dinas, where we held meetings Monday and Tuesday nights, being the guests while there of Sister Alma N. Bishop. She lived with two daughters and a son on a hillside overlooking the village, and I was very kindly treated in their home. The Saints there, though occupying in a hired church, were holding forth with zeal and courage under the Presidency of Brother Lot Bishop, brother of Brother Alma whose recent death the Saints in Britain and America had mourned as so untimely. Like myself, Brother Lot Bishop could really not be blamed for being a Latter Day Saint, for his parents were Saints before him and he was born and reared in the faith.

At this place we met Brethren John Davis of Stewartsville, Missouri, and John G. Jenkins, also of the missionary force, whom we were well pleased to greet in the field. Our services there included two sermons, a prayer and testimony meeting, and a social gathering. Brother Evans, I recall, gave a vigorous sermon on the subject, *"Beware of False Prophets."*

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Mr. Lamb, a nondescript minister, had made himself conspicuous in that region by his attacks upon the faith of the Saints, by interrupting them when they were holding street meetings, and by using the columns of the local paper, *The Rhondda Leader,* for vituperous attack. It was thought wise to make an affirmative presentation of our views upon the marriage question in order to offset some of his charges, and, should he be present, to rob him of the opportunity to say we had avoided, because of his antagonism, a discussion of the issue. It being my turn to speak, I treated the subject very thoroughly, explaining the well-established position we have always taken upon it. Just what was the effect upon outsiders or investigators by this effort I cannot say, but doubtless the Saints, at least, were strengthened.

I had supper one evening with the Edwards' family. Sister Edwards was a hearty young Irish woman. At the fellowship meeting their daughter Rebecca was blessed, as well as some children belonging to the Jenkins and Haldman families.

It seems quite useless to try to describe that pleasant valley as memory brings it to view. It was a veritable hive of industry, and along the banks of the Toff River the homes of the workers of mine and shop were spread out in picturesque confusion, in some places reaching to the top of the mountain from which by such hard labor were hewn those blocks of hidden heat and energy—black diamonds used at home and abroad to move the wheels of progress and to warm countless inhabitants of earth. We felt there was abundant reason to be grateful for this industry for it supplied many workers with the means of livelihood, even though steam engines were used in hoisting the coal from the depths of the mines.

Brother Rushton had been somewhat indisposed for two or three days, but here became quite himself again and with us enjoyed the association of the Saints. Our visits to Dinas, Perth, and Tonypandy, three villages in the valley scarce a stone's throw apart, were very interesting and have left an indelible impression upon my memory. Brother Alma Bishop had earned a high place in the affections of the people, and his fidelity and consecration to the work made it seem a difficult matter to supply his place, but all the members were pressing forward as best they could, and the Lord seemed to be blessing them in their earnestness.

Byrn Mawr and Nantyglo

We were traveling west, and our next point was Bryn Mawr, near Nantyglo. There we were met by Brethren John G. Jenkins and Thomas and Alfred Jones, and in a pony trap were conveyed to the home of Brother George Morris. There a number of Saints were gathered to greet us and to partake of a very excellent and refreshing meal. It was a repetition of past pleasures to make the acquaintance of Saints, feeling anew the "tie that binds" the children of the Master. Brother Thomas Jones was a Welsh missionary of fair promise and with excellent ability presided over the Branch.

I had been advertized for two evenings and tried to present that which would be helpful. At the close of one of my discourses the audience asked to hear "the boy preacher from Canada." To this request Brother Evans responded in his usual happy manner. One of his statements, however, concerning a certain noted preacher of London aroused some controversy after the meeting was over, some local brethren taking up a vigorous defense of the celebrity. But from what we heard the next day, I imagine we left the brethren with plenty of matter for serious reflection.

We visited Brother Isaac Jones, a veteran in the cause, one who had proved himself a worthy defender of the faith. There we met his venerable mother, then in her ninety-first year. She was among the first who had obeyed the Gospel in Wales, and her recollections of early days were clear and interesting. She spoke in high terms of the ministers of the Reorganization who had preceded us.

We stayed at the home of Brother Thomas Jones. Sister Jones was a large, motherly type of woman, who ruled her household firmly. Their house was one of a number built of stone along the edge of a deep ravine, on soil altogether rocky. It was a little more commodious than some of its neighbors, for it had an upper story.

The altitude was great, nearly a mile I was told. Notwithstanding the weather was mild. As I sat at table in the dining room I noticed something which seemed very singular to me. Hanging against an inner door of an adjourning room was the half of a hog. I can well say hog, for as it hung from a hook at the gambrel joint its snout just escaped the floor. Owing to the dryness and coolness of the atmosphere the meat could be used fresh for quite a while and then put in pickle for the winter—if they did such things there. I noticed no insects or flies about, for doubtless the elevation was too high for them. The house was small but very clean, and its side walls, as I presumed, were in reality just divisions between Brother Jones' quarters and those of other families.

It was a picturesque country. The valleys and hillsides were dotted with homes, pastures, and grainfields wherever the land was not occupied by coal and iron mines and blast furnaces. The soil was hard and rocky, and yet by persistent labor and careful husbandry was more or less productive, and the people apparently had enough of that which is good to eat. The little town was built on land belonging to some "lord of the manor," who owned the mining and smelting works in the vicinity. There was evidence that the condition of the laborers was that of utter dependence upon the will or whim of the landlord or his "factor," as such agents were called there.

Across the valley was an old residence built in the days of the Carlists, a castle with underground passages to other points in the neighborhood. It was evidently the stronghold of some lord who had a large following. In company with others we visited this castle and were permitted to go through a part of its interior. The conservatory was quite interesting to me, for there under glass were raised many sorts of vegetables and fruits, some of them of prodigious size. One brother in our group bought a cucumber of ordinary variety but mammoth size, being fully as large around as my wrist and at least twelve inches long. He paid for it, as I understood, four or six pence and carried it home with him where, I doubt not, it formed a toothsome and substantial part of the family meal.

While walking about this village laid in solid stone, I could glimpse the home and part of the spacious grounds where lived the owner of the land in the neighborhood. Everything about the place indicated luxury and ease, for it seemed surrounded and supplied with the very best that could be procured or produced by dependent laborers. In conversing with Brother Jones I learned that the factor was very urgent and exacting in collecting the rentals due from the tenants for the privilege of occupying their small dwellings. He also told me that none of them was allowed to put up any sort of building anywhere without a written permit from the factor.

I noticed hereabouts many great mounds of debris from the mines. Some of them, through erosion and the effect of rain, sun, and frost, and the growth and decay of vegetation, had become fairly fertile and made a splendid soil out of what was once but slag, thus converting into green hillocks the heaps of refuse adjacent to the gaping mouths of the mines.

Birmingham

From Nantyglo to Birmingham the road lies through a beautiful and fertile country—outfields, hopfields, meadows, pastures, all showing a high state of cultivation. On our arrival in the great industrial city, July 10, we were met at New Street Station by Brethren Thomas Taylor, Bishop of the Mission, C. H. Caton, C. Walton, and J. E. Meredith. From these brethren we received an excellent welcome. Birmingham was called the metropolis of the midlands and was a place of great activity.

We were installed as guests of Brother and Sister Meredith, who were very kind in their hospitality. There was a social gathering of the Saints of the Priestly Road Branch that first evening, held in

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their hall. These occasions proved very enjoyable always, giving us the opportunity of meeting our friends in a happy manner. Speeches of felicitation and welcome were exchanged, and a cordial feeling quickly established between visitors and local members, excellent promise of the success of our mission.

The next forenoon we met Brother Caton in the city. He kindly conducted us about, showing us some of its more attractive features and curiosities—the market, the arcade, the town hall, the principal business houses, and the municipal building in which is located the art gallery and museum. Here we were much interested in the statues and portraits of noted men and philanthropists and curious works of art from many nations, including some exquisite carved ivory from Japan and China.

Brother Caton was well informed on many things and kept up a running fire of comment which was most entertaining and instructive. We counted the hour or two spent thus as very profitable. His courtesy did not cease until we partook of a most palatable meal in his home at the noon hour, at which time we were joined by Brother Thomas Taylor. I recall that luncheon with pleasure even now, for tramping about the city had well whetted my appetite.

At five o'clock we went to the home of Brother Frank Swan, by appointment. There we made the acquaintance of a large number of fine people of both sexes who represented many religious views. While of varying church membership they were united in a fervent desire and practical efforts to ameliorate the woeful conditions obtaining by reason of prevalent sin. We sat down to a dainty repast which abundantly testified to the ability of Sister Swan as hostess. Afterwards, conversation became general, as the company broke up into chatting groups. I had the privilege of quite a talk with the Reverend F. Gould of the Congregational Church. This contact seemed to be mutually enjoyed.

After some little time thus spent, Brother Swan invited the attention of the company to the main feature of the occasion—short addresses illustrating our positions as religionists. He desired that they, his friends, might become acquainted with his church, its ideals, and its President. Brother Rushton and Brother Evans participated in this part of the program as well as myself, and our brief statements of faith seemed to be received with much interest and pleasure. Some discussion, characterized by a spirit of toleration and friendliness, followed, and I was quite impressed with the value of such a gathering for the purpose designed.

Among those we met at this time were Mr. Harborne, president of the Commercial Temperance Society, Mr. John Lawson, a well-known temperance lecturer, Mr. Terry of the City Mission, Mr. Dyer, Mr. Whiting, and several of our members. A few of these prominent men gave short speeches expressing their interest in human welfare and uplift, all of which was very commendatory. Afterwards we were regaled with cake and ginger beer, and soon the party separated, wending their ways to their several homes. Brother Swan we felt was to be highly complimented for the diplomatic and successful carriage of his plans and the enjoyment of the evening's entertainment.

Sunday Brother Evans and I held simultaneous meetings with the Priestly Road and the Icknield Port Road Branches. Both of us were greeted with good audiences and enjoyed a degree of liberty in presenting the Word. At both places, too, a profitable and spiritual time was spent in prayer, testimony, and praise. I was the guest of Brother Walton for the noon meal and ate with the Saints of the Icknield Port Road Branch at their church in the evening. Monday and Tuesday evenings were also occupied in these two Branches, alternating in the simultaneous services to the two groups.

One day Brother Taylor took us in an open carriage through Selby Oak Park and out to Bournville, a "model village" set apart and fitted up by Messrs. Cadbury Brothers of cocoa fame. It was a monument to their philanthropical efforts to solve one of the social problems of modern times. Cleanliness, comfort, and aesthetic environment there gave an impulse at least to answering affirmatively the question, Is life worth living? We had tea at the home of Mr. and Mrs. Roberts, son-in-law and daughter of Brother Taylor, who extended a cordial welcome.

An Early Morning Ride

One morning of the five well-filled days spent in Birmingham we arose early and with Brother Meredith in his neat little turnout—a high-wheeled conveyance drawn by a large, strong, and excellent-tempered horse—we took a ride of some fifteen miles before breakfast. It was a lovely summer morning, the air filled with perfume, the sun brilliant and warm, and many birds lilting out a sweet chorus of praise as we bowled along the fine hard roads. All English roads are beautiful—who that has seen them will deny that statement?—and the surroundings seemed full of interest for us, in spite of the fact that we were accompanied most persistently by swarms of flies whose rancor and annoying ways fully equal in our judgment the worst of their American cousins!

We went about Sutton Park, much of the way being lined on either side with the pretty residences of city people who prefer to live in the country. Very fancy names were given to most of these homes, such as Holly Dene, Daisy Dene, Fairview, etc. Many of the hedges were of holly and hawthorne, the odd shape and glossiness of the leaves of the first-named giving a very beautiful appearance to a well-kept boundary. It is an evergreen; therefore beautiful in winter and summer alike and very desirable for a hedge. The love for seclusion that appears to be a part of the nature of the average English citizen is doubtless the motive for building walls about premises and topping them with nicely-trimmed shrubbery. This arrangement keeps out evilly-disposed or curious persons, it is true, but it also provides no opportunity for appreciative passersby to see and enjoy the beauty of private gardens, usually glowing with flowers and shrubs.

All at once as we careened along Brother Meredith suddenly exclaimed, "Do you hear that lark?" But alas, my hearing—never too acute I fear—was too dull to catch the bird-notes, though Rushton and Evans did. The English lark is an early riser and sings its clarion notes as it soars straight up into the air. It is said the song is so clear and strong it can still be heard when the bird is quite out of sight. I was sorry, indeed, to have missed hearing the song of this noted bird.

It is possible that I may have been suffering from nervousness at the time. The load in the vehicle—four good-sized men—was balanced on a single axle hung between two wheels and only partially supported at the front by the shafts between which the horse traveled. He was, as I have said, a strong animal but as we sped along I may be pardoned for having indulged in a bit of anxious speculation over what chances to escape unhurt a clumsy fellow like myself would have should an accident occur and the rig drop forward!

Meredith and I sat on the driver's seat and engaged in some desultory conversation about the country and its points of interest, while Rushton and Evans, faces to the rear, were filled to the brim and running over with glee and nonsense! The road was level as a floor, and we encountered no obstacles or alarming features in the drive, in spite of my rather disturbing mental calculations.

We stopped only once, when we all got out and stretched our legs, while Meredith gave his horse a drink in which, I had reason to suspect, there was mixed a rather strong decoction of ale. It was a group of hungry men that returned to the house and surrounded Sister Meredith's table about nine o'clock for a rather long-delayed breakfast.

I did not notice much drinking at Birmingham, though we were twice on the streets at the hour when labor ceased in the factories and hosts of men, women, boys, and girls poured out of those teeming hives of labor and hurried away to their homes. They looked ill-fed and ill-clad, I thought, and reflected the generally poverty-stricken condition of that class of iron workers.

(To be continued.)

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The Readers Say---

Enjoy L. D. S. Radio Broadcasts » »

We hear and enjoy the church radio programs from the Stone Church and from the KMBC studio in Kansas City. Brother William Patterson and those who make the early morning devotional service possible, help us all through the day. The Sunday broadcasts also are a great source of inspiration to us.

We live fifty miles from a branch, and go to Chadron when it is possible to meet with the Saints there. Brother and Sister Talcott are doing a fine work in that place. Pray for us that we may each be faithful to our responsibilities and that Zion may be established.

MR. AND MRS. A. M. BIRKBY.

GORDON, NEBRASKA.

Assists in Community Church » » »

Since coming to Oregon from Wisconsin last October, I have longed for church privileges. There seem to be no members here nearer than Portland. Nevertheless, I am trying to "brighten the corner" where I am by taking interest in the community church here, and am doing my bit by teaching classes in the Sunday school, when invited to do so. I trust that some seed of the true gospel of Christ may be sowed.

The *Saints' Herald* is a comfort, and it keeps me in touch with the work and progress of the church. "The Readers Say" department is encouraging, and "Question Time," is instructive and helpful. It was delightful to listen to President Elbert A. Smith's radio sermon, *"The Church of the Future,"* on the Columbia Network last November 22. Two nonmembers were also listening, and pronounced it good.

My health seems to be slowly improving since we came here, and there is much to be thankful for. I am afflicted with pernicious anaemia, and need your prayers that I may be restored to health and be better qualified for the duties that devolve upon me both in spiritual and temporal life.

May the Lord bestow his blessings upon his servants everywhere, that the good work may progress as never before. We realize that nothing short of the Spirit of God can meet the world in its present troublous time.

ORENCO, OREGON. MRS. G. E. HEMSTOCK.

Prayer—a Comfort to the Soul » »

I cannot remember when I did not go to Sunday school and church. And when I was old enough to read, my mother subscribed for *Zion's Hope*. How Sister Maggie and I did enjoy the paper! Later we read *Autumn Leaves, Zion's Ensign,* and for a number of years now we have taken the *Saints' Herald.* Right now five Saints read the *Herald* after I have finished. Without the *Herald,* we here would be in the dark with regard to church affairs in Independence.

When I was eighteen years old I was baptized by Brother W. E. Hayden. I had had that in mind since I was a wee child, and have never regretted the step I took that day or the words Brother Hayden spoke to me: "Now you have someone to go to with all your heartaches."

What a wonderful source of comfort I have found in constant prayer to the Almighty God. Every day I see more clearly why we are commanded to pray morning, noon, and night. Our prayers must not be just for "me and mine," but for everyone, even those who use us spitefully and persecute us. In times of sickness what glorious relief one receives through prayer! My mother was sick for twelve or fourteen years with diabetes, and every time Sister Barbour prayed for her, she was relieved. But the heavenly Father saw fit, at last, to take her home, and I am sure that she is in a better world than this. The godly example mother set here on earth, will remain with all who came in contact with her.

BARTLETT, IOWA. MRS. BELVA P. EYLER.

God Answers Prayers » » » »

When I read The Readers Say, I feel that I have been to a prayer or sacrament service in which God has met with his Saints in power.

I was baptized in February, 1924, by A. S. Votaw, now of Sacramento, and as the years pass my faith increases. I have a greater desire to serve God more each day.

I too have trials, but I know that God hears and answers prayers, for he has answered mine many times.

For more than three months my companion has been sorely afflicted with stomach trouble. The doctors seem not to know exactly what is wrong, whether the trouble is cancer or not. Will those who read this fast and pray for his recovery, that he may be restored to health? He is a priest and loves the gospel and church more than anything else. About eight years ago he was restored to health after a severe sickness, through a *Herald* request for the Saints' prayers. We know that God can do this again.

It is my wish to be faithful and to work wherever the Master would have me serve.

MRS. ROBERT HURLEY.

DINUBA, CALIFORNIA, 209 Academy Way.

Not Without the "Herald" » » »

I cannot afford to be without the *Herald.* Although money is scarce with us, I am renewing my subscription to the church paper. We raised almost nothing last year, and yet everything we have to buy is high.

My son's wife died last spring leaving three children from six months to seven years old, and then the oldest child almost died with pneumonia. They have moved home with us now, and so we are endeavoring to adjust ourselves to more crowded conditions, and trust God to open up the way so that we can obtain the necessary things of life.

Much courage and spiritual strength come to me when I read the *Herald.* I wish that I could do more for the cause of Zion. I loan my *Heralds* to those who seem interested in them; loaned one to the pastor of one of our denominational churches here who promised to read it.

I still attend services at the Nazarene Church and enjoy worshiping with them.

HARMON, OKLAHOMA. G. L. SWEET.

Brother and Sister W. H. Thomas, of Branaugh, Missouri, live twenty miles from a church, but are eager to do all they can for the cause of latter days. They are regular *Herald* readers; own about five dollars worth of tracts and twenty-five dollars worth of church books; have paid tithes and offerings, and are seeking other ways in which they may qualify as members. They find it hard to sit idly by when the world is so greatly in need of the gospel, and yet few of their neighbors will give ear to the gospel story.

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Would Be a Shining Light » » »

I am a member of the Marysville Mission, and am fifteen years of age. I was baptized in 1935, and have learned many things since I became a Latter Day Saint, and have enjoyed many blessings. How much happier and more worth while our lives become when we take Christ as our guide and elder brother!

I greatly enjoy our mission meetings, and am serving as the Sunday school chorister. I hope that I may live so that I may lead others to understand and obey the gospel.

RUTH TAYLOR.

YUBA CITY, CALIFORNIA, Route 2.

Experiences That Build Faith » » »

The letters in the *Herald* give me strength to press forward. When my father and mother were married, they began taking the *Herald.* They taught us children about Christian lives by their own fine examples.

God has bestowed many blessings on our family. Here is one instance that strengthened my faith in his work. When I was about twelve years old, I was taken sick with scarlet fever. The doctor called and promised to return the next morning. About ten o'clock Elder Richards came to administer to me, traveling through the cold and rain.

When the physician called next day, my fever had disappeared, and my rash was gone. "Well!" he said in surprise, "she may go to church Sunday."

All my life I have been blessed with healing. There have been times when my mother thought I would not live another hour, but God was always near to hear and answer her prayers.

Last winter my little brother, two years old, fell sick with mastoid trouble. Some of the doctors to whom we took him said that it was not that. The specialist we took him to finally, said that we were fortunate to have the little boy with us still, and added that the pus had broken through the inner tissue. He told my parents that we could not wait another day, and advised an operation at once.

When they came home and told me what the doctor had said, it seemed as if I could not stand the thought. I walked outside and lifted up my heart in prayer, and blessing and strength came to me at that hour.

When the operation was performed, the surgeon said that the pus had made a hole in the bone and was coming out to the outer layer of skin. He said that it was a miracle; he had never seen anything like it before.

It was through the prayers of the Saints and the ordinance of administration, we believe, that he was spared to us. The doctor said it would be necessary for him to stay in the hospital a week or more, but he was out in four days.

I want to live demonstrating to my friends and neighbors the things that I have learned of the Master.

LAURA TEAL.

ROSEVILLE, MICHIGAN, 17351 Ivanhoe.

Blessing of Healing » » » »

I want to tell you of a blessing I received last August 23, at Portland, Oregon. My daughter, Mrs. G. E. Stokx, and I went to Portland, about thirty miles from Gervais, to have her two little girls blessed, Dolores Ruth, three years old, and Beverly June, fourteen months. Elder J. L. Verhei kindly met us at the station, and took us to the church.

I had been suffering from a constant pain in my back for twenty years, and on this occasion I was administered to. The pain became less troublesome for a week or two and then left entirely. How grateful and thankful I am, not just because the pain has gone, but because the heavenly Father cares for me. I always had great faith when my children or others were sick, but did not feel personally worthy the blessing of healing. Many times my children were healed by prayer.

The gospel is true, I know, and I ask the prayers of the Saints that I may be faithful to its teachings and provisions. Pray that in time I may live where I shall be associated with Saints, and be able to go to church. I have been a member of the church about thirty years, but have always been isolated. Nevertheless, I have tried to teach my two sons and my daughter this wonderful gospel. This is not an easy thing without the aid of Sunday school and church associations. However, while at Portland that day last summer, my daughter became so interested that she has read several church books.

I have never been alone. The One who cares for us all has been near when I needed him. I am thankful that my dear mother knew of the gospel, for I feel that I could not live without it.

I should be happy to have some of the elders of our church call at our home when they are passing this way. My prayers are for the Saints and for the building of Zion.

GERVAIS, OREGON. MRS. BERT KNOWLES.

The Divine Spirit » » » » »

The Holy Spirit when it is with us brings a touch of heaven, and we sit spellbound with the experience. Nothing of a worldly nature matters, and our souls long only for the time when that Spirit will be with us forever.

Of late I have been weighed down with many sorrows, and sometimes I almost lose that wonderful Spirit, thinking that I am left alone. But when from the lips of God's servants come messages to aid and comfort me again, assuring me of God's love and care, I feel ashamed of my weakness. I want that Christ-like love in my soul which will enable me to help my brother or sister, young or old, in time of sorrow and distress.

The gospel has been very dear to me. I have been in the church forty years and quite active most of the time. I need the prayers of the Saints that I may never tire in the gospel work, but may continue until death, shedding my light to guide and help others.

INDEPENDENCE, MISSOURI. A SISTER.

Grateful for the Gospel » » »

I greatly enjoyed the sermon by Doctor Charles F. Grabske printed in the *Herald* several weeks ago. Indeed I find the church paper a real inspiration to those who have the privilege of reading it.

My happiness and thankfulness are unbounded that the heavenly Father saw fit to cause me to receive the wonderful gospel. It has helped me through many trials and discouragement, and it is my desire that I may have faith and courage, and, more than all, that I may be of service to the Lord. How wonderfully good he has been to our family and me!

Many times has the Father in heaven answered my prayers almost instantly. I have learned to pray and then leave the matter with God to answer in his own way. I also receive much help from fasting.

I noticed in the *Herald* some time ago that the sisters in charge of the women's work had set a time for daily prayer, nine o'clock in the morning. Since reading this, I, too, have been praying at that time. I am sure it will help us all to do this.

We have witnessed marvelous blessings in our home through administration. One of our boys had infantile paralysis, and was paralyzed on one side. We called the elders to administer in the evening, and next morning the boy went outside and played.

My only regret is that I did not join the church sooner than I did because I feel that in delaying I missed many

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blessings. I was reared a Catholic and believe that there are many good people in that denomination. I had a wonderful mother, but she believed firmly that if I ever left the Catholic Church, there would be no redemption for me. How happy I am that the Lord led me to the true light of the gospel! Before I came into the church or knew about it, I often prayed at night when I went to bed that if it was not the Lord's will that I should be a Catholic, he would make known to me what I should do.

When I started going to the Latter Day Saint church I prayed and fasted one day to know if I should be baptized, and a voice woke me in the night saying: "Be baptized for the remission of sins." I was given this message three different times during that night, and knew that it was the Lord's answer to my prayer.

Our oldest boy is working in Kansas City and attends the Stone Church, at Independence. I am thankful that he has this privilege. I am also looking forward to the time when we may all go there; but if the Lord has a work for us to do here, I am willing to do whatever he wishes. Will the Saints remember our family in their prayers? Let me add also that the Lord has blessed me doubly for every bit of tithing I have paid. It comforts me to pay into the church.

PAGE, NEBRASKA. MRS. O. W. TUCK.

Be a Peacemaker » » » » »

I want to express my gratitude to the heavenly Father for the privilege of having the *Herald* to read each week; especially do I enjoy the "Readers Say." I am an isolated member, and reading these pages is just like attending a prayer service. Always I pause and ask God's blessing on each one who has asked to be remembered in prayer. It strengthens me when I petition help for a brother or sister.

Surely this is a time in which we must put our religion into practice in our everyday lives. I feel that there are probably many groups even in the church, that are not accomplishing the things they should through lack of unity among the members. If someone steps on your toe, figuratively speaking, just move over and let them have that place, and busy yourself by trying to see the good they are doing. Be a peacemaker. There is a wonderful promise in the Bible for the peacemakers.

If you have troubles, go to God in prayer. Pray over everything. God is interested in everything that concerns his people, and is always ready to help us when we come to him in faith. Let us take up and carry forward the program outlined by the church, working ever toward making Zion a reality so that God's people may be gathered. I believe that this is the hastening time, and my prayers are for the advancement of God's work.

AN ISOLATED MEMBER.

VALE, OREGON.

Re-consecrates Self to Master » »

When I was fourteen years old I joined the Latter Day Saint Church, and our home was a real Latter Day Saint home. But in 1916 our family moved from Louisville, Kentucky, to Cleveland, Ohio, and I did not go to my own church until two years ago. In my heart I knew that this church is the only church on earth having the true foundation of Christ's teachings, but for eighteen years I worked in other churches. All that time the Lord watched over me, carrying me through many problems and trials. Today I have many Christian friends in other churches, and my prayers are that God will seek them out and draw them into his own church.

My husband and I are now living on a little farm at Moores Hill, Indiana, and the nearest branch is eighty miles away. I believe that the Father has sent us here to fight out our doubts and uncertainties and to show us that we cannot always have our own way. I want with all my soul to be a true Latter Day Saint the rest of my life, and I pray that my home may be a link to join all members in Christian fellowship. I need your prayers. If the Lord wants me to help build a branch here, I am awaiting his command. I should like to hear from Saints living near us, and hope that we may get together and carry on our share of the work. I need your prayers that I may be faithful.

MRS. NATHAN RING (formerly Nora Berry.)

MOORES HILL, INDIANA, Rural Route 1.

Friends of Elder Hubert Case » » »

I enjoy *"The Memoirs of President Joseph Smith,"* other articles, and the news from different branches. I wish so much that I was located where I might have church privileges and help along in the good things the Saints are doing. Especially did I profit by Brother Hubert Case's missionary experiences in the *Herald.*

We lived near Seiling, Oklahoma, when he labored there, and met him and Sister Case. It will be thirty years this March since we left that community and came up into Kansas. Have been without church privileges most of that time, but try to live the gospel the best I can.

I know that this work is of God. The Lord gave me a testimony of its truthfulness before I came into the church, and this has helped me to try to do the best I know. Through trials and difficulties God has been good to me, has given me many blessings. For these I am thankful. Sometimes, however, I have been discouraged to see our children growing up without the association of church friends. All are married out of the church and living in various places. One daughter who lives at Wichita, Kansas, her husband and two daughters now belong to the church. She was baptized a year ago last December.

For the past year I have not been well, and would like the Saints to remember me in prayer so that if it be the heavenly Father's will, I may be entirely healed of nervous affliction.

I have never had my patriarchal blessing, and would like to get it. If any patriarch passing this way could arrange to stop and visit with us, I should be very glad, and would like at that time to receive my blessing. Missionaries also who are journeying through the country will be welcome.

DOWNS, KANSAS. MRS. JESSIE WALKER.

In Time of Trial » » » » »

Last spring my companion had a dream which admonished her to study and help me to prepare for the trials which we must face together. She was assured that if we were faithful, we would, in the end, be victorious.

On July 14, 1936, wife underwent a cæsarean operation, and the doctors had little hope of her recovering. But through the administration of Brother Marshall McGuire, the prayers of the Saints, and our faith in the Savior, she got along very well. And the baby is doing fine; at five weeks he weighed eighteen pounds.

On the second night after the operation, while she was lying there in bed and offering a prayer, wife was given a divine experience in which she saw the Savior's face smiling upon her. This gave her strength and faith that she would be able to go home and join her family.

We have family prayer night and morning in our home, and this gives us the proper spirit to go about our daily duties, helping us to do and say things pleasing to the Master.

We paid our tithing last year, and have been greatly blessed by it. We are trying to keep the commandments and to live a zionic life in our home. We know that if we do not live a righteous life here, there is no use for us to go to Zion.

It is our desire to serve the Master, and we ask the prayers of the Saints that we may be always faithful. We should be glad to receive letters from our brothers and sisters.

MIKADO, MICHIGAN, Route 1. DELMAR MCGUIRE.

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NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Will the living righteous be translated when Christ comes and become immortal?

The change that will take place in the living righteous at Christ's advent is not to be equal to that change which brings complete immortality, it appears. It is said of the three disciples of Jesus who were ordained to live until Christ's coming, as is mentioned in the *Book of Mormon* (679: 52), that the change wrought in them was not equal to that which should finally take place. So in the *Doctrine and Covenants* (63: 13) it is said that the living righteous at the coming of Christ shall "die at the age of man." This evidently means that they will be changed at his coming and thus "abide the day," but such shall not "sleep in the dust" when the great final change to immortality takes place, which is to be when they have reached the "age of man."

If the righteous are to be "caught up" when Christ comes, who are the living ones to remain on earth?

The fact that the righteous will be caught up to meet the Lord at his coming does not mean that they will be separated from him by remaining in the air. The promise of Scripture is that Jesus shall return to earth again at his second advent. While the righteous shall be caught up to meet him, it is quite evident that they will remain with him as he continues on his way to earth. It is much the same in this respect as when we go to the railway station to meet a guest who is coming to visit us. We do not stay at the station, but return with our guest. The Scriptures inform us:

> The Lord himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; so shall we ever be with the Lord.—2 Thessalonians 4: 16, 17.

The words: "so shall we ever be with the Lord" do not imply that they shall forever be in the air. The fact that he is coming to earth would prove that they will come to earth with him. Christ will "descend" to earth in the same manner that he ascended from the earth. This is promised by the angels when they said:

> This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1: 11.

What is meant by "unto the remission of their sins" in Doctrine and Covenants 17: 7?

The word *unto* has several very distinct meanings or shades of meaning. One of the meanings commonly to be found is employed in a religious sense or phraseology, as in this instance. It indicates toward, or tending in the direction that may be indicated in the phrase used. Hence in this instance it implies that they should receive the spirit of Christ tending to cause them to repent or leading them to the state of repentance. If they have not received sufficiently of the spirit that induces repentance for sins committed, then they are not fit subjects for baptism, which is for remission of sins, and such remission is promised only on condition of repentance.

May the sacrament be given to nonmembers and to children over 8 years old who are not members?

No member of the priesthood who understands his duty and who is faithful to perform it will give the sacrament to such. Even members are not to partake unless they are worthy, and the officer in charge has the right to refuse the sacrament to one who is in transgression, pending an adjustment of the matter in his case. The sacrament is for members of the body of Christ only, and only when they are in good standing. The obligations of the baptismal covenant require compliance with the divine law and will, and only such as have entered into that covenant and resolve to keep its terms can receive the benefits of the sacramental covenant. To partake otherwise is to bring condemnation upon themselves instead of blessing. Paul has given the solenm warning:

> Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.—1 Corinthians 11: 27.

Please explain Luke 21: 24 about the "times of the Gentiles."

This probably refers to the dominance of Jerusalem by the nations until its restoration under Jewish effort. When the "times" referred to will be fulfilled is not clear. Possibly the present Jewish activities there may presage the near approach of that day. Approximately a half million Jews are now in Palestine seeking its rehabilitation. This may indicate that the times of the Gentiles there are nearly over. This movement is rapidly gaining headway, and significant events there are doubtless now under way.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

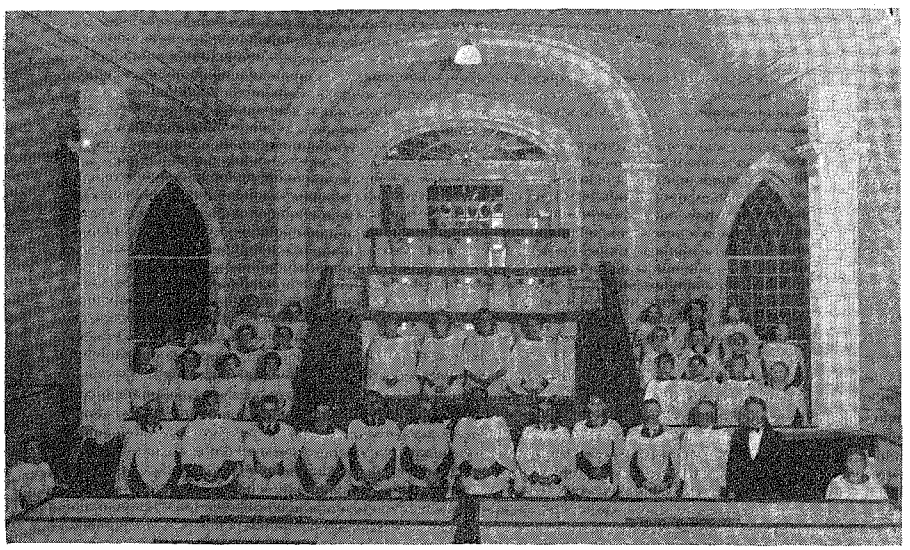
Kirtland Temple Choir

The Kirtland Temple Choir, conducted by Clyde O. Ebeling, is making progress both in musicianship and in consecration. They are now rehearsing for their Easter concert when they hope to present *"The Seven Last Words of Christ."*

The choir presented a Christmas concert of high quality, being assisted by Mrs. Agnes Martin, soprano; Mrs. Mamie Atchison, contralto; T. George Neville, tenor; William Davies, bass; and Miss Helen Leino, first violinist of the Western Reserve University Orchestra. Clyde Ebeling was the conductor; Irene Flack was pianist, and Addie Clough, organist.

The program opened with an organ prelude, then the choir sang three Christmas carols. Outstanding among the musical offering of the evening was the choir's singing of Anton Rubinstein's *"Rene Angelique—Seraphic Song."* The concert was concluded with a spirited rendition of *"The Hallelujah Chorus,"* from Handel's *"The Messiah."*

In addition to these activities the choir contributes regularly to the branch services.



KIRTLAND TEMPLE CHOIR

This photograph was taken following the choir's Christmas program. They are from left to right, front row: Fred Ebeling, William Davies, Howard Roberts, Tom Thomas, Jr., Harrison Davies, John Collins, David Davies, Paul Booher, Bamer Liston, Byron Neville, George Neville, and Clyde Ebeling, leader. Ladies at the left are, second row: Katherine Donaldson, Elizabeth Perry, Lois Davies, Katherine Moore; third row: May Barnhouse, Alma Curry, Viola Davies, Carrie Davies; fourth row: Ruth Evangeline Curry, Marie Ebeling, and Gladys Barnhouse. Center: Mamie Atchison, Vest Hall, Ruth Ebeling, Marjory Stiffler. Ladies at right of picture, second row: Agnes Martin, Mabel Thomas, Katherine Booher, Helen Graser; third row: Elizabeth Sparks, Jewel Shepherd, Mary Miller, Ella Manross; fourth row: Lillian Flack, Pauline Jones, and June Liston. Organist, Addie Clough, and pianist, Irene Flack.

Amherstburg, Ontario

Amherstburg Branch closed its church for a few weeks while the women's group did a fine piece of work redecorating the interior of the edifice. The building was ready to reopen for services December 6.

A beautiful autumn wedding was solemnized, December 5, when Miss Ruby Irene Jones, eldest daughter of Brother and Sister Irving Jones, was married to Mr. Arthur Elbert Blackmore, son of Mr. and Mrs. Joseph Blackmore, of Windsor, Ontario. The church was filled with guests. Elder Ezra Mifflin, of Essex, was the officiating minister. The bride was given in marriage by her father, and attended by her sister, Miss Hazel Jones. Little Norman Jones, brother of the bride, was the ring bearer, and Ruth Blackmore, niece of the bridegroom, was flower girl. Mr. Blackmore was attended by his brother, Mr. Morlie Blackmore, as best man, and Glen Trimble and Joseph Lacy were ushers. Mrs. Robert Duncan, aunt of the bride, sang two solos, *"Oh, Promise Me,"* and *"I Love You Truly,"* accompanied by Sister Jean Trimble who also played Lohengrin's *"Wedding March."* A reception followed the ceremony, at the home of the bride's parents, about fifty relatives and friends attending.

Brother and Sister Blackmore are active workers in the branch. Sister Ruby is teacher of the intermediate class of the church school, assists with music, sings in the choir. Brother Blackmore is teacher of the young people's class on Wednesday evening, is recreational leader, and also sings in the choir.

The bridal pair left next day on a wedding trip to the home of one of the bridegroom's sisters at Melbourne, Ontario.

On December 6, this congregation held anniversary services in spite of rainy weather, and had fairly good attendance. Prayer service was at ten-fifteen; preaching at eleven by Elder William Leaverton, of Bothwell, assisted by Brothers Jim Kelly and George Thorpe, of Chatham. There was a trio by Fern Wismer, Glen Trimble and Darwin Wismer. At 2:30 p. m. a song service was enjoyed, and at three o'clock there was a short talk by Jim Kelly, of Chatham, on *"What Does the Church Mean to Me?"* Virginia Trimble and Darwin Wismer contributed a duet, then George Thorpe, of Chatham, church school director for the district, discussed, *"How Well Do You Know Your Church?"* Sister Helen Kelley, of Chatham, sang *"Alone With God."* The last speaker was William Andrew, of Essex, a member of the district presidency, and his topic was *"The Duty of Each Member and the Duty of the Priesthood."*

Brother William Andrew was again the speaker at 7:30 p. m., assisted by Elder Roy Jones. Sister Howard Neuman, of Ecorse, Michigan, sang a solo. An infant, Arthur Wesley, son of Brother and Sister Elvin Jones, was blessed by William Andrew and Roy Jones.

On January 30, the women's group held a bake sale at the Windsor Market. Sisters Aleatha Wismer, Evelyn Jones,

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and Miss Beulah Vollans acted as saleswomen. The proceeds from this sale amounted to $14.40.

Sioux City Couple Celebrate Golden Wedding

Brother and Sister Phillip J. Zimmerman, of Sioux City, Iowa, recently celebrated their golden wedding anniversary. They were married January 16, 1887, at Scotland, South Dakota. Some years later they moved to Armour, South Dakota, where they lived for seven years; then they moved to Sioux City where



MR. AND MRS. PHILLIP J. ZIMMERMAN

they have made their home for thirty-eight years.

To this union eight children were born. Two died in infancy; a third, Gladys, died in 1914, two weeks before she was nineteen years old and about three months after her baptism into the church.

In the summer of 1914, the late Alma J. Booker pitched a gospel tent across the street from the home of Brother Zimmerman, and held a series of missionary meetings. This was the first time the Zimmerman family had heard the gospel message. It is most interesting and touching to hear Brother Zimmerman relate the way he was first persuaded to attend those meetings. In this series they were converted to the truth of the gospel as taught by the Reorganized Church, and soon Mr. and Mrs. Zimmerman and two children were baptized by Elder Booker. Three daughters, Sylvia and Helen, of Seattle, and Emma, of Sioux City, are members of the church; the two sons have not joined the church.

Brother Zimmerman was ordained a priest February 15, 1920, occupying efficiently in that office to date. His health has not been the best in late years, but he is still active as an engineer on the Milwaukee Railroad, making regular runs.

Brother and Sister Zimmerman have been members of Sioux City Branch for twenty-two years, and are willing and stanch supporters of Christ. Among other donations they have contributed to the church are the attractive, white electric light shades now in the Saints' chapel.

On January 16, a group of relatives, neighbors and friends gathered at their home to help them celebrate their wedding anniversary. Besides family members, there were about sixty friends who shared in the evening activities. The two daughters in Seattle and a son in Chicago, were unable to be present on this occasion, but on that evening each called by long distance to offer congratulations to the parents.

An impromptu program, in charge of Sister Fern Thompson, provided entertainment. There was a song fest, and some of the young people sang *"Silver Threads Among the Gold."* The children and grandchildren's surprise gift to Brother and Sister Zimmerman was two gold rings which were presented by Pastor C. J. Smith in a double-ring ceremony. A silver gold-lined sugar bowl and creamer, the gift of the church congregation, were presented by Elder George Vandell.

How happy were the faces of the beloved couple as this evening testified to them that their love has lived faithfully through the years, and now is in full bloom. Surrounded by children, grandchildren, great-grandchildren, and their many friends, they felt that their cup of happiness was full to the brim. Lunch was served, and at the close Raymond Smith, baritone, sang *"The End of a Perfect Day."*

Chicago, Illinois

First Church, 4416 Gladys Avenue.—The Saints enjoyed an inspirational sermon by Elder Roscoe Davey, of Aurora, Illinois, on January 10, and on the evenings of January 3 and 10, Elder C. A. Edstrom occupied. Brother Roy A. Healy, of Central Chicago Branch, gave an illustrated lecture on safety.

Apostle Clyde F. Ellis was in Chicago and occupied on January 17, at First Church. He also presented a most interesting illustrated lecture on the South Sea Islands, January 19, and preached again January 31. Elder Casimir Nikel visited the branch January 17 and preached at night. Local Saints welcome the visits of these ministers in their branch and homes.

F. A. Bone stimulated the Saints in their Christian warfare with a fine sermon, January 24, and at night J. A. Pettersson, in his sermon, gave one of his interesting and easily-remembered object lessons.

The men of First Chicago group gathered for a banquet in the lower auditorium January 30. Aaron Coonce was toastmaster, and speakers of the evening were Clyde F. Ellis, Frank Almond, Casimir Nikel, H. T. McCaig, F. A. Bone, C. A. Edstrom, J. A. Pettersson, and J. A. Jaques. The women of the West Side Group served a delicious dinner.

The next day was filled with profitable things. Elder Frank Almond spoke to the junior church, and Apostle Ellis preached to the adult congregation. At the conclusion of that service, Brother Almond baptized three, Charles Donald Van Niewenhuyze, Mr. Ammon Vasco Webb, and his little son, Robert Charles.

A beautiful candlelight service was enjoyed in the evening. The confirmation of those baptized earlier in the day was held, Brothers Almond and Burt Hayden officiating. An excellent sermon was delivered by Brother H. T. McCaig.

Hamilton, Ontario

Hamilton has been broadcasting now for three months, Elder James Pycock, of Toronto, the speaker each Sunday afternoon at three o'clock, over station CHML, Hamilton. Brother Pycock has presented a series of interesting doctrinal sermons and has also answered questions. Through his preaching at the Sunday evening services of Hamilton Branch and showing of lantern slides, much interest has been aroused. The junior choir, Sister M. Gould leader, provides music for the broadcasts. Several donations to assist in this service of the air have been sent in by other branches, also from individuals.

On January 31, the junior choir visited Guelph Saints and took charge of the evening service, rendering a cantata, *"From Manger to Cross."* This was done in response to the fine offering given by Guelph, Elora, and Fergus Saints to help the broadcast at Hamilton.

The choir and a few of the Hamilton Saints who journeyed with them were invited to the home of Brother and Sister Cadwell with Elder McLean and family, pastor of Guelph Branch. A pleasant hour was spent after which lunch was served by Sisters Cadwell and McLean.

During 1936 many rich experiences came to Hamilton members. Early in the fall Patriarch Richard Baldwin spent several days with them, and the Saints were much encouraged by his presence, and are looking forward to his return in the near future.

Apostle D. T. Williams visited this city several times during 1936, and the Saints are always glad to welcome him.

Early in November the Sunday school under the direction of U. E. Essery, superintendent, and the executive com-

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mittee, sponsored a banquet in the church basement. The women's department, Sister Osborne in charge, prepared a sumptuous fowl supper with dumplings, jellies, salads, cakes, cookies, and ice cream in abundance. At 7 p. m., about eighty members of the school sat down at the tables and were served by eight young women in pink and white aprons and caps. After the meal, balloons and candy were given to the children. Toasts were then given. The superintendent called on Brother Dawson who gave a toast to President Frederick M. Smith, and Brother Osborne responded with prayer. Austin Essery gave a toast to the King, and in response all sang, *"God Save the King."* A toast was then given to the branch and Sunday school by Frank Boyd, the response being by Pastor Charles Hannah. Howard Gilliam gave a toast to the young people, Orville Kelly responding. Elden Oliver gave a toast to the women's department, Sister Osborne replying.

Then the guests gathered in the church, Assistant Superintendent Frank Boyd acting as chairman, and prayer was offered by Brother Dawson. Allen Keyworth, musical director, led the community singing, then there were readings, musical selections, and songs by Canada's young Gold Medalist. The superintendent thanked all for their loyal support in making this event successful.

The Christmas entertainment was held December 23, the children taking part in the concert. An added attraction was a play by the young people, also a short skit by the dramatic club of the religio. Santa Claus gave the children presents, candies, and oranges.

The annual business meeting of the branch being over, workers look forward to a year of blessings. The newly-formed young women's club, the Busy Bees have been actively engaged. They meet at the different homes each Thursday afternoon.

The women's department is also busy quilting, having teas, and sponsoring other functions.

The Zion's Christian Legion meet each Tuesday evening for study, recreation and prayer. On January 21, they observed the birthday of President F. M. Smith by putting on a musical entitled *"The Torn Bible."*

The president of the religio and his assistant are planning to have class work, talks, programs and social functions. All departments hope to work together in the interests of the great cause of latter days.

Pleasant Valley Branch, Ohio

Some spiritual meetings were enjoyed by Pleasant Valley Branch last year, but the members hope to see their branch come up to a higher standard and to enjoy a greater degree of spirituality.

An old-fashioned Christmas program was given at the church December 25, the following numbers being enjoyed: *"Joy to the World,"* sung by the congregation; recitations by Joan Kline and Bobby Altman; *"Silent Night,"* by the choir; recitation and song by Elsie Ruth; a playlet, *"By the Christmas Shepherdess,"* the cast including Orpha Culp, Irene Rose, Mattie Crabtree, Vivian Crabtree, Orville Altman, and Herbert Graham; song, Patty Copas; guitar music and singing, Hoadly Copas; a second playlet, *"Martha Anne's Christmas,"* by Nellie, Edith, and Wilma Culp, Sophia and Mary Bond, Opal Altman, Warren Hilt, Edward Crabtree, and Eugene Farmer; recitation, Joseph Rose. Then Santa Claus distributed presents from the tree. This entertainment was sponsored by Sisters Rebecca Bond, Rosa Pollock, Hulda Culp, Ida Crabtree, and Margaret Kennard.

The annual business meeting was held February 6, twenty-one members being present. The following officers were elected: Pastor, William L. Altman; church school director, Norman Pollock; secretary, Ora Altman; treasurer and solicitor, Orville Altman; organist and chorister, Irene Rose.

The Sunday school was reorganized, February 7, the following officers being elected: Superintendent, Norman Pollock; assistant, Orville Altman; treasurer, Hulda Culp; secretary, Orpha Culp; assistant, Mattie Crabtree. Teachers are: Charles Altman, Ora Altman, Sophia Bond and Sinkey Kennard.

This branch requests the prayers of Saints everywhere, that it may progress spiritually. The priesthood are few in number, there being only four active members: Elder William L. Altman, Priest Orville Altman, and Teachers Charles Altman and Norman Pollock.

Dow City, Iowa

Four young people were added to the church following a series of missionary meetings conducted by the local priesthood last December. The new members are Ione and Leona Miller, twins, Jimmie Smith, and Richard Weiss. Both the baptismal and confirmation services were marked by beauty and simplicity. The infant son of Harvey Baughman and wife was blessed as a part of the latter service.

A special dedication service was held January 24, when inventories were handed in. The adult choir rendered music for the occasion.

Christmas was observed with a vesper service on Sunday, December 20. The two choirs in robes, took their places on the platform in the candlelight, and the service was very impressive. Its theme was *"The Birth of Our Savior."*

Dow City Branch entertained the district young people's convention November 13 to 15.

Missionary E. Y. Hunker paid a visit to the members at Dow City in December and preached one night. A school busload went to Denison when he preached there, the Saints lending their services in the music.

The adult class of the church school has taken up the textbook, *Men Nearest the Master,* by Christiana Salyards, and a class of older young people is studying F. Henry Edwards' *Fundamentals.*

Visiting speakers have been Cecil Burnett, of Sioux City; Warren E. Oliver, Deloit; Fred Fry, Jr., Woodbine; Brother Blackstock, of Chariton, and Guy R. Johnson, of Deloit.

A son was born on January 19 to Mr. and Mrs. Iven Clothier. He has been given the name, Richard Iven.

Mrs. Bessie Pearsall wishes to thank her many friends and relatives for their letters and prayers in her behalf when she was suffering from injuries received November 11, when she fell down the basement steps at the church. For nine weeks her hand was paralyzed, but now she has almost fully recovered.

Pittsburg, Kansas

"Live for Christ," was the theme of the day's activities at Pittsburg Branch Sunday, January 31. The services were planned and carried out by the young people. At the early morning prayer service numerous young members spoke sincerely about their convictions and desires. The thoughts presented showed that they are experiencing growth in their conception of God and his relation to his children.

The four major objectives of the church's youth were given consideration by four young speakers at the evening vesper service. The young people's choir which furnished appropriate music for the occasion, served as an inspiration to the speakers. *"Know Your Church,"* was discussed by Maurine Jones. Lorene Gaines issued the challenge, *"Win a Member."* Lynn Smith gave a fine talk on *"Keep the Law,"* and Bonita Bothwell spoke on the importance of *"Making Leisure Time Creative."*

Lynn Smith presented a sermon of special interest to teachers Sunday evening, February 7, stressing the importance of the church school teachers' teaching with a definite aim in mind and making intensive preparations for the task of guiding the youth to God.

The recreation and expression department, under the leadership of Maurine Jones, is presenting interesting programs. Some of the recent attractions have been: Demonstrated hobby talks; *"The Story of the Banana,"* by T. W. Bath, manager of the Thomas Fruit Company at Pittsburg. After this talk, bananas were served. A recital was presented by a female baritone, Sister Cook, of Pittsburg. Other outstanding fea-

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tures are being planned. The class work of the department has reached a high point of interest and achievement. The young people's class, taught by Sister Bath, is studying the *Book of Mormon* in a credit course. The class has held several social activities which have helped to promote interest. A birthday dinner was held recently, sufficient money being made to add needed furniture to the building.

Many Pittsburg Saints would like publicly to express their appreciation to Apostle F. Henry Edwards for the recent publication of his book, *Fundamentals.* It is being used as a text in the adult class, and is given intensive individual study by several of the young people. "Reading the book is next best to hearing some of Brother Edward's excellent sermons," some are saying.

Independence, Missouri

February 22.—One hundred and six young people from Spring River District made a goodwill tour to Independence over last week-end. Though a sleet and snowstorm on Saturday night delayed some of the cars, most of the young people arrived in time to attend the eleven o'clock service on Sunday, and all were on hand to take part in the young people's reception held at 2:30 p. m. in the Stone Church annex.

Most of this group of visitors attended services at the Stone Church where Pastor Arthur A. Oakman delivered an inspiring sermon, and music was furnished by the Wahdemna Choral Club, under the direction of Paul N. Craig.

These youthful members of Spring River District are accustomed to gathering for meeting with some branch or group once each month. In the tour to Independence ten towns were represented as follows: Columbus, Kansas, 5; Humboldt, Kansas, 6; Parsons, Kansas, 4; Pittsburg, Kansas, 28; Weir, Kansas, 2; Fairland, Oklahoma, 3; Miami, Oklahoma, 3; Joplin, Missouri, 30; Springfield, Missouri, 19, and Webb City, 6. Independence members were most happy to welcome this district delegation, and the young people were entertained in the homes of many friends and relatives.

Second Church

The Sunday morning prayer service was in charge of Elder B. C. Sarratt whose opening subject was *"Witnessing for Christ."* He was assisted by E. O. Mhore.

For the worship service of the church school Superintendent Odess Athey chose the topic, *"Loyalty."* There was Scripture reading from Nehemiah, and the morning program paid tribute to two great Americans, George Washington and Abraham Lincoln.

At the 11 a. m. junior service, in the lower auditorium, Pastor A. K. Dillee was the speaker. The Scripture reading was John 15: 13-15, and Brother Dillee's theme was, *"Being Friends to All."* Sister Nadine Inman told the story to the boys and girls, *"Modern Damon and Pythias,"* a selection taken from *Stepping Stones.* Three little girls gave a play on friendship.

The adult congregation listened to a forceful sermon by Bishop J. Stanley Kelley at 11 a. m.

In the afternoon Pastor A. K. Dillee called the district priesthood together for consideration of local work and plans of special benefit to Second Church.

Bishop A. B. Phillips continued his Sunday evening sermon series with a fine discourse. Sister Corrine H. French, guest soloist, sang a much-appreciated number.

Second Church workers have almost completed arrangements for a Boy Scout troop organization of twenty-eight members. Kenneth McBride has been chosen as leader.

Elder F. L. Freeman entertained a number of visitors from Spring River District over last week-end. Among the visiting young people were Herine and Dean Butler, from Weir, Kansas; A. J. Jones and family, from Columbus, Kansas, and Houston, Ruth, and Darwood Hobart, Paul Deaver, Erma Mottet, and Dorothy Harlow, from Webb City, Missouri. Brother Freeman formerly was pastor for a number of years at Webb City.

Stone Church

Stone Church Saints listened on Sunday to two stirring sermons by Pastor Arthur A. Oakman. In the morning he addressed, in addition to the regular congregation, a large group of young visitors from Spring River District.

In the evening Brother Oakman continued his Sunday night series, speaking on *"The Second Coming of Christ."* He was assisted in the stand by Elders J. A. Holsworth and Paul Elliott.

The Stone Church Choir sang *"Blessed Art Thou, O Lord of Our Fathers,"* by Franklin Glynn, and *"The Silent Sea,"* by Neidlinger, Paul N. Craig directing, Robert Miller and Jeannette Craig, accompanists. Mrs. Pauline Arnson sang the solo part of the second anthem. George Anway led the spirited song service.

Stone Church worshipers are enjoying Brother Oakman's Sunday night sermons, and are looking ahead to the special week of pre-Easter services when the pastor will be the speaker from March 21 to 26. Brother Oakman's services will culminate at Easter.

The marriage of Miss Mae Mangum, daughter of Mrs. Mary E. Mangum, of Independence, and Mr. Walter Lockhart, was solemnized at the home of the bride's mother at 6:30 p. m., February 14, President Floyd M. McDowell reading the service. Wedding music by George Anway, tenor soloist, and Mrs. Almer Sheehy, pianist, preceded the ceremony.

Englewood Church

The pastor, Elder C. Ed Miller, and Elder C. H. Rich were the speakers, Sunday, February 14. Last Sunday, Patriarch Ammon White spoke at eleven o'clock, and Elder C. H. Rich preached another of his Sunday evening series.

Last Sunday, at the eleven o'clock hour, Elder David Taylor, pastor of the Centerville, Iowa, church, was present, and was assisted by Elder Almer Sheehy in blessing Marjorie Evelyn Taylor, his granddaughter. Brother and Sister Taylor, the infant's parents, are from Kansas City.

Sister Mona Davis has organized a choir of children between the ages of nine and thirteen. Mrs. Davis has about twenty-four boys and girls in training at present.

The young people held a good fellowship meeting at the home of their leader, Elder Almer Sheehy. They enjoyed a candlelight service, and held a formal discussion on why they believe in the church.

Liberty Street Church

A spirit of peace and progressiveness seems to be over this congregation. With the break of the hindering winter weather have come renewed interest and activity. Attendance at services is increasing, and with the increase there is presented the problem of additional housing, especially for the church school.

This branch was fortunate in having Elder Almer Sheehy as the speaker on a recent Sunday evening. Brother Sheehy is a constructive thinker, and is able to convey to his listeners the spirit and power of his message.

Liberty Street members are happy to have Elder Ralph Smith and his wife, Vida, as active workers with them, now. Ralph is in charge of Group 26 East. He delivered the morning sermon on February 14. On the other hand, local workers are sorry to lose Bernard and Lurene Hurshman. They have purchased a home across the street from the Walnut Park Church. They are missed especially for their work in the junior department.

Members of this congregation were made happy to witness the beautiful wedding ceremony of another of their young couples. On Sunday evening, February 14, Miss Evelyn White, daughter of Sister Bertha White, was married to Mr. Richard A. Jones, son of Mr. and Mrs. E. E. Jones. The double-ring ceremony was read by Raymond Wrigley. The occasion was both sacred and impressive. The bride has been a member of the church since childhood. Brother Jones was baptized in 1935 by Brother Wrigley who holds the office of priest. Much is expected of this young couple in the way of consecrated service. Brother

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Jones is employed by the Mark White Candy Company. They are living at 504 South Liberty.

Lawrence David, ten-year-old son of Brother and Sister Jesse Adkins, passed away the morning of February 14. He was afflicted with diphtheria and scarlet fever. The private funeral was conducted at the grave-side by Pastor Herbert L. Barto. A memorial service will be held at the church the morning of February 28.

Enoch Hill Church

There are several new families on Enoch Hill. Pastor J. E. Cleveland and this congregation welcome them and invite them to worship with this branch.

Brother and Sister Victor McCullen announce the birth of a daughter, Marguerite Ann, February 2.

After the opening services Sunday morning, February 14, Peggy Lee, daughter of Brother and Sister Howard Martin, was blessed by her grandfathers, Elder J. T. Butler and J. E. Martin. Katherine Dorothea, daughter of Brother and Sister Joe Rogers, was also blessed by Brothers Martin and Butler. Margie Thomas sang *"Come Unto Me."*

Bishop G. L. DeLapp was the speaker that morning his theme being *"Neglect Not the Gift That Is in Thee."*

The young people met that afternoon to organize in harmony with the church-wide young people's movement. They chose Lawrence Martin as their leader, to be assisted by a council of four, George Griffin, Margie Thomas, Verla Waters, and Clarence Petre. They also selected Hubert Kendall and Hubert Whitehead to represent Enoch Hill on the Independence young people's council.

The women chosen to serve on the ways and means committee to furnish the new church kitchen are Sisters Iva Chrestensen, Neal Crandall, and John Jones. The young women's club also chose three members to serve on this committee, Pauline Whitehead, Alberta Cox, and Rilla Johnson.

The older young people's class, taught by O. W. Sarratt, enjoyed a Valentine party at the church the evening of February 19.

Enoch Hill congregation continues to enjoy the services of Elder Harvey Minton. On the evening of February 14 Brother Minton's class assembled in the choir loft during the song service. The class sang their class song, *"We Come With Joy the Truth to Teach You."* George Jenkinson, from the Stone Church, sang a baritone solo, *"Abide With Me,"* and a double quartet sang *"Rock of Ages."* One of the special things Brother Minton said that night was: "Christ taught more about the way of living and working together than of life after death."

Brothers J. C. Alexander and Dick Bullard were the speakers Sunday morning, February 21. The former discussed the financial condition of the church, and the latter talked about Zion. The girls' chorus under the direction of Sister Charles Warren, furnished music. Wilma Brewer and Jewell Allen sang *"My Faith Looks Up to Thee."*

That evening Brother Minton's theme was *"Baptism."* Pearl Chrestensen sang *"One Fleeting Hour."*

The Saints were saddened last Monday to hear of the death of Brother Chester Crowl early that morning at the Independence Sanitarium.

Spring Branch Church

The young people's prayer meeting last Sunday morning in the sub-basement was in charge of Pastor M. C. Jacobsen, assisted by Lawrence Jones. These young people's prayer services are held every third Sunday of the month, and are proving very beneficial.

The prayer service upstairs was in charge of J. S. Andes and Robert Fish.

A talk on the life of Washington was given at the close of the class work of the church school, by Francis Epperson. There was also a talk, *"Know Your Church,"* by Frank Robinson.

The Saints had the pleasure of listening to three newly-ordained men at 11 a. m. Their themes were *"Faith," "Hope,"* and *"Charity."* Lawrence Jones was the first speaker, Fred Epperson, the second, and Ellis McLees, the third. Gladys Robinson and Fern Gage sang, *"We Would See Jesus."*

At the 8 p. m. service the choir sang an anthem, *"Seek Ye the Lord."* Evangelist Ammon White used as the theme, *"The One Church."*

Priesthood meeting was held at the church at 2:30 p. m. Bishop J. Stanley Kelley talked to the ministry.

Play practice was held for the young people at 2:30 p. m.

The Chante Oriole circle is planning a bake sale to be held at Tuckers' Furniture Store Saturday. This is designed to raise means to decorate the Oriole room.

New Liskeard, Ontario

At the business meeting held, December 1, 1936, the following were elected to office for the ensuing year: Branch president, Albert Shepherdson; presiding priest, Brother MacGregor. Wesley Shepherdson was sustained as presiding teacher, and the presiding deacon is A. Wallace.

Other officers are: Branch clerk, Fred W. Shepherdson; treasurer, William C. Shepherdson; pianist, Sister Oliver Netherton; Sunday school superintendent, William C. Shepherdson; pianist, Sister Audrey Shepherdson; supervisor of children's department, Sister Earl Bartlett; publicity agent, Sister Muriel Copner; music director, Earl Bartlett; home and cradle roll superintendent, Sister MacGregor; financial secretary for branch and Sunday school, Brother Wallace; auditors, Sister Oliver Netherton, Sister J. Caswell, and Brother E. Ridley; president of young people's organization, Wellington Shepherdson; vice president, Earl Ridley, and secretary, Muriel Copner.

Kennebec Branch, Maine

Machias, Maine.—Saints at Kennebec feel that 1936 was a successful year, and are thankful for the many spiritual meetings and the blessings which were theirs. Great encouragement has come from the fact that they nearly tripled the financial quota assigned them. They are determined to reach the goal, a much higher mark, set for the year ahead.

The branch held its Christmas program, December 28. A pageant beautifully presented the Christmas spirit. The decorations were especially impressive.

Three members of the priesthood had the privilege of attending the priesthood conference held recently at Stonington. They report a spiritual and educational gathering, and are looking forward to the next conference scheduled to be held at Jonesport.

The church sponsored an ice cream social, January 30, to raise funds for the benefit of the Red Cross flood relief program.

A preaching service was held at the home of Brother Charles Davis, January 28, and a benefit gathering for the pastor, each member bringing him a gift. About forty were present, and the gifts were so plentiful, that it was necessary to use an automobile to carry them all to his home. Austin Marston opened the meeting with prayer, followed by a short sermon by Elder Willis Foss, talk on the major catastrophes of the world since 1920, by Philmore Wass, a testimony by Brother Thomas Foss, and the benediction by Brother Millard Gray, of Jonesport.

The annual business meeting was held at the church January 12, and all officers were sustained for the new year. Arrangements were made for a shooting match and supper the following Saturday. A sum of twenty-one dollars was made from the supper, and the Cheerful Workers received eleven dollars from their fancywork table.

The Cheerful Workers have elected their officers for the year, and plans are being made to work in the interests of the church building which needs new seats and repairs.

The order of local services for 1937 is as follows: Sunday, church school, 10 a. m., preaching, 7:30 p. m.; Tuesday, *Book of Mormon* class, 7:30 p. m.; Wednesday, prayer meeting, 7:30 p. m., and Thursday, a missionary service held in the homes of Machias Saints, Elder Newman Wilson, of Jonesport, usually the speaker.

It is the desire of local members to put forth every possible effort to promul-

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Graceland Briefs

Visitors to the Graceland campus over the week-end of Valentine's Day included President and Mrs. Floyd M. McDowell, Mr. and Mrs. H. B. Sprague, Mr. and Mrs. T. J. Watkins, Mrs. George Hall, and Ruth Taylor. President McDowell preached in the Coliseum Sunday morning. Miss Taylor was a student in Graceland during the years 1934-35 and 1935-36. She acted as President of Walker Hall her last year on the hill.

The chapel Friday morning, February 12, honored the memory of Abraham Lincoln. President Briggs read selected passages from Lincoln's great speeches, followed by the reading of "The Perfect Tribute" by Miss Cleo M. Hanthorne. Appropriate special music was furnished by a quartet composed of Henry Anderson, of Omaha, Bertha Midgorden and Annajean Brown, of Lamoni, and Edmund Allen of Independence, Missouri.

Graceland defeated Chillicothe 47 to 45 in the most thrilling basket ball game of the season Tuesday evening, February 16, in Zimmermann Hall. The two teams played three minutes overtime to decide the winner. Professor R. A. Cheville led the spectators in the singing of familiar songs during the intermission at the half.

A new basket ball scoreboard was used for the first time Tuesday evening. It is constructed of pine wood, painted white, with revolving discs to indicate the time, the score, and the quarter. Homer Reynolds, of Seattle, Washington, was largely responsible for the construction of the board, and the painting was done by Fern Tripp, of Fort Madison, Iowa.

Graceland acted as host to the Decatur County High School Basket Ball Tournament the latter part of the week. Members of the Graceland squad acted as officials, scorers, and hosts to the high school boys.

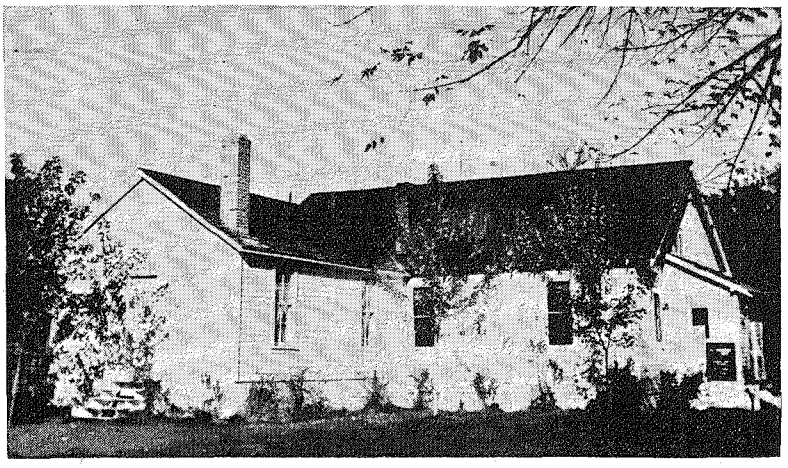
Miss Charlotte Condit left the Leon Hospital last Thursday morning and, accompanied by her father and sister, started for home in Hagerman, Idaho. The best wishes of her many friends go with her.

The Graceland Commissary has been changed from a dining room to a place of more informal social intercourse. Mrs. Carrell, dean of Walker Hall, acting as official hostess to the group, will give a signal at the end of each meal, when the students may mix and visit among themselves. A radio and some tables of games are expected to be added to the commissary to give additional recreation to the students.

gate the gospel of peace, to warn the world of oncoming dangers, and to build up Zion, a place of refuge for the faithful.

Yakima, Washington

Saints and friends gathered from all parts of the district Sunday, December 6, to participate in the dedication services which made Yakima's church more fully the Lord's house. The beauty, the peace and the unity which pervaded the meetings will long be remembered. The serving of the sacrament, in charge of Apostle E. J. Gleazer, assisted by District President L. R. White, of Mount Vernon, Bishop Monte E. Lasater, of Seattle, and the local priesthood, was followed by prayers and testimonies. The Spirit of the Master was evident as the members rededicated themselves to His service.



YAKIMA, WASHINGTON, CHURCH, 215 SOUTH EIGHTH AVENUE.

Apostle Gleazer gave the dedicatory sermon at eleven o'clock. He pointed out that if the Saints' lives truly demonstrate the gospel they believe, the Spirit of God will be present in such power that those who are honest in heart in this city will be drawn to them in such numbers that their church building will soon be inadequate.

The afternoon service was devoted to the dedication program. It was opened by *"Largo,"* sung by six girls of the junior choir. Apostle Gleazer read the call to worship from Habakkuk 2: 20: "The Lord is in his holy temple: let all the earth keep silence before him." *"Redeemer of Israel,"* sung by the congregation, was followed by prayer by Elder Willard Becker. Elder White gave a brief talk in which he spoke of the purpose of this gathering and the special significance of the occasion. A history which told of the struggles and successes of the little group from its beginning was read by Claire Van Eaton. In response to the challenge it gave, the young people's class sang *"Answer, Yes."* Recognition of charter members was given by roll call read by the branch clerk, Sister Vivian A. Malcolm. Large white chrysanthemums with bows of white ribbon were tied to chairs left vacant in memory of four charter members now deceased. They were Elder J. H. Van Eaton, first and well-loved pastor of the branch; Brother Norvil Clapshaw, a young teacher; Brother Lee Richmond and Sister Grace Savage. The congregation sang *"Faith of Our Fathers."* Elder B. H. Van Eaton read a portion of the Kirtland Temple dedicatory prayer. Brother B. E. Nutley, as chairman of the trustees, presented the deed and a golden key to Bishop Lasater who accepted them for the church and presented the key to Pastor Van Eaton. Sisters J. H. Van Eaton, Claire Van Eaton, Rose E. Clisby and Antoinette Van Eaton sang *"This Church We Dedicate to Thee,"* accompanied by Sister B. E. Nutley. The service was fittingly closed by Patriarch A. C. Martin pronouncing the dedicatory prayer.

Two fine Christmas programs were given by the group Sunday, December 20. At the morning service the story of the Nativity was shown in pictures accompanied by songs by the junior choir. A violin solo, *"Holy Night,"* by Douglas McPhail and a duet *"The Birthday of a King,"* by Sisters J. H. Van Eaton and Claire Van Eaton preceded a beautiful little play, *"When the Little Angel Sang,"* directed by Sister B. E. Nutley.

The evening program consisted of carols by the junior choir, a solo, *"Star of the East,"* by Mr. McPhail, and an effective presentation of the play, *"The Empty Room,"* under the direction of Sister William Belcher.

Buffalo, New York

Buffalo members feel that God has blessed them in many ways. They believe that in the past year they have

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been brought closer to each other, and that they have a better understanding of the gospel and what is required of them as Saints of latter days. They have enjoyed the fine instruction given them by those who have visited Buffalo in recent months.

President Frederick M. Smith visited this group, giving some inspiring thoughts. Elder Robley preached a fine sermon as did also Elder Clatworthy, of Fort Erie, Ontario. The congregation greatly enjoyed the talks by Apostle Paul M. Hanson and the lecture and pictures brought to them by Apostle Myron A. McConley.

The local priesthood also have given great help. The eldership have voiced sound advice, and from their sermons it was evident that much thought had been given to the subjects they desired to bring to the Saints and that their discourses were seasoned with the Spirit of God.

Buffalo celebrated the eighteenth birthday of the branch since the dedication of the building, last November 27, Elder Weegar, pastor, bringing to light many interesting happenings of those eighteen years. President Frederick M. Smith was the branch guest at that time and took a prominent part in the dedication services. It was encouraging to note that many who attended the dedication service of this branch, are still actively engaged in the work of the Lord.

The following verses composed by Pastor P. L. Weegar for the dedication eighteen years ago, were read again last November:

"THE BUILDING"

"Whoe'er thou art that entereth here,
Forget the outer world and all disturbing fear.
Cleanse from thy heart each evil thought,
And all the selfishness that meaneth naught,
For once within these walls thou'lt feel,
His Holy Spirit making strong appeal.

"Here all related to our heavenly King,
May at his feet your precious treasures bring;
Thus, gracious Master, we would crave
To dedicate Thy house, our home of praise;
Our prayers, Thy honor's anthems sing,
We consecrate our all to Thee, our King."

Buffalo Saints have enjoyed working with their pastor during the past year, and trust the months ahead will see the fulfillment of many of the pledges made so that when 1937 draws to a close, all will be able to say that they have, to the best of their ability, given their all to the Master. Buffalo Branch wishes to stand behind the program of the general church.

London, Ontario, Canada

Patriarch Richard Baldwin commenced a series of services, November 8, continuing until the branch anniversary November 20. His purpose was to waken the Saints to their responsibilities, and he fittingly called his effort the "Loyalty Crusade Campaign." At this time every home in the branch was visited. Evangelist Baldwin was much in demand to address the different departments, and these group contacts proved instrumental in adding new life and bringing a greater degree of spirituality to the branch.

At the service November 20, commemorating the twentieth anniversary of the dedication of the new church home, Patriarch Baldwin was guest speaker. The nine o'clock prayer service was one that will not soon be forgotten by London Saints. The Spirit of the Master was present, and one after another the Saints testified of their gratitude for past blessings and their desire to serve the Lord.

In the evening a capacity audience heard Brother Baldwin discuss *"The Church and the Community."* Special music was presented by the choir under the direction of Doctor D. A. Campbell and by the orchestra conducted by Raymond Neal.

On Monday evening the annual banquet, in charge of the women's department, was held in the lower auditorium of the church, and a fine concert was presented at eight-fifteen in the upper auditorium.

The young men's class of the church school held their annual banquet, December 8. Doctor J. L. Huffman, guest speaker and a prominent London physician, gave an illustrated talk on his trip to the South Sea Islands.

The branch business meeting was held December 9, reports from different departments and groups showing active interest and progress in church affairs. Elder J. E. MacGregor was again unanimously selected as branch president, and Elders W. A. Hardey and Frank Gray were appointed as his counselors. Elder Gray was again elected church school director, and Sister G. L. Perry, junior church school supervisor. Arlo Hodgson was elected branch secretary with Gertrude Timbrell as assistant; R. E. Bicknell, financial secretary; Harry Ward, treasurer. Doctor D. A. Campbell was supported by the body as the choir's choice for choir director, and Sisters Dorothy Abell and Marion Moore were selected as organists, Sister Mildred Weese, assistant. The finance committee consists of T. G. Timbrell, C. W. Alford, W. A. Hardey, William Risler, Doctor D. A. Campbell, with R. E. Bicknell and H. Ward.

The financial report showed the income from services for the upkeep of the local branch for twelve months to be $1,775.62.

Briefs

Port Elgin, Ontario, Branch lost a pioneer Saint and minister with the death of Nathaniel Edward Leeder, February 1, 1937. Brother Leeder was seventy-six years old. Of him Elder John Shields, who preached the funeral sermon, writes: "For many years he spared neither time, means nor energy to advance the latter-day work in this region. Not only did he do what he could for the home branch, the first church being largely built at his expense, but he was the first to secure a place for preaching at Southhampton Town, six miles from his home. Before the days of automobiles, he would drive a horse often twice or more a week to hold services there. Missionaries have enjoyed his hospitality weeks and even months at a time."

Other items concerning the life of Brother Leeder appear in the "Our Departed Ones" column of this issue.

Evangelist Ray Whiting, a stimulating and forceful speaker, has been appointed to serve as evangelist to the stakes. He began his work in Kansas City Stake with the assembly classes at the recent stake leadership school, and from there went to the Quindaro congregation where he preached to a good crowd of interested Saints and nonmembers, according to a news story in "The Journal of the Kansas City Stake." He closed services at Fourth Church, Saints from Central and Malvern Hill cooperating in attendance, February 12, and then moved on to Gladstone for a week's series. Bennington and Northeast members joined with these services. The close of this month and early March will find Evangelist Whiting at Central, and then he goes to Grandview for the final two weeks' series of this season.

Missionary J. Charles May arrived in Independence, his home, this week, after two years of successful labor as missionary to the Society Islands. He left Papeete, Tahiti, January 15, this year, on the steamship "Wairuna," and was seventeen days making the trip to America. Sixteen days they were out of sight of land. They reached San Francisco, February 1, and Elder May visited Saints and friends at San Francisco, Oakland, Los Angeles, and Long Beach, preaching several times. He also spent a day in Salt Lake City, and one at Denver. Brother May feels greatly encouraged as a result of his work.

Every man has his secret sorrows, which the world knows not; and often times we call a man cold when he is only sad.—Longfellow.

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The amount forwarded to the general church Presiding Bishopric in tithes, offerings, etc., was $3,441.08. The church school set as its Christmas offering goal $300, and this quota was reached with a few dollars' surplus.

The church school held its annual Christmas concert, December 22. The program in charge of Sisters D. A. Campbell and L. Rankin was most interesting, children from two years and up taking part. Prizes were presented by Elder F. Gray, church school director, and Sister Grace Perry, junior school supervisor. Bags of candy, oranges, and nuts were distributed to all pupils.

Special Christmas music was presented by choir and orchestra, and Christmas sermons were given by Bishop J. C. Dent, Elder J. E. MacGregor and Elder Frank Gray.

In January several organized classes of the church school held banquets. These included the Royal Oak Class, Brother F. Heddington, teacher; Brother Harry Simpson's class, and Brother Bert Richardson's class. These banquets tend to create a spirit of good fellowship among the members.

On the afternoon of January 19, the We-Ne-Ju Club, in charge of Sister Annie Sheridan, held a coronation tea at the church from 3 to 5 p. m., some seventy guests being entertained by the club members. At Christmas this club visited sick and shut-in members of the branch, presenting each with a small Christmas-cheer gift.

The women's department again selected Sister J. Winegarden as president for the year. This department was very active last year, and reports for the twelve months showed commendable progress in spiritual as well as financial undertakings. Sisters L. Judkins and Pearl Bicknell were elected as assistants to the president for 1937.

The young people's society in charge of Arlo Hodgson, with Fred Shearer and Albert MacGregor, assistants, is doing a fine work. The young people are given religious education by this department, social contacts, and an opportunity to prepare themselves for future contributions to the church.

If We Could Hear With God

If we could hear all prayer with God
At midnight when the hour is dim
And thanks go up for food and care,
Ah, then, what joy to hear with Him!

But other prayers go up the stars
From burdened hearts in every land.
In prison cells and golden rooms
We see the upturned, begging hand.

He shares the sadness of our prayer.
His palms are marked for each mistake.
If we could hear one night with God,
Our hearts would break.

—Roland Cooke, Illinois.

The Bulletin Board

Kalamazoo Branch Anniversary

Kalamazoo, Michigan, Branch will observe its twenty-second anniversary with an all-day service and home-coming, March 14. The following tentative program has been arranged for the day: 9 a. m., prayer service; 10 a. m., anniversary service; 11 a. m., preaching; 12, dinner. At 2 p. m., two short preaching services, one on priesthood and one on educational work, will constitute the afternoon's program. The following guest speakers are expected: Alva J. Dexter, district president; C. B. Woodstock, of the department of religious education of the general church, and Elmer Evans, district bishop. Dinner will be served free at noon by the local women's activity group. All former members and others are invited to worship with us that day. Our place of worship is at 450 Maple Street.—C. H. Wade, 1108 South Westnedge Avenue, Kalamazoo, Michigan, branch president.

Central Oklahoma Youth Conference

Central Oklahoma district youth conference and institute will be held March 12, 13 and 14, starting Friday night at 7:30 at the Saints' Church, 1324 South Cheyenne, Tulsa, Oklahoma. Classes all day Saturday and Sunday are arranged separately for young people, priesthood, women and children. Conference theme, *"Youth in Action."* President F. M. McDowell and Missionary Hubert Case will be with us. We expect a profitable conference, and all are urged to come. Send reservations for lodging to V. D. Ruch at above address.—E. F. Yerrington, district president; Alan Kelley, district young people's supervisor.

Far West Stake Conference

Regular semiannual conference of Far West Stake will convene at First Saint Joseph Church, 415 North Seventeenth Street, Saturday evening, 7:30. March 13. The business meeting Saturday evening will be preceded by a meeting of the high council of the stake, to be held at the stake offices at 2:30 o'clock Saturday afternoon.

At 9:30 Sunday morning Stake President Ward A. Hougas will be the speaker followed at 10:50 by Apostle J. F. Garver. Dinner will be served at a nominal charge at noon. The closing session of the conference will be a general prayer service at 2 o'clock. Saturday night visitors will be entertained by Saint Joseph Saints. Plan to attend if possible.—Helen R. Beadnall, secretary.

Attention, Southern Missouri Members

To all the Saints of Southern Missouri District: Since the district was not largely represented at the last conference held at Thayer, early in December, I am using this means of letting you know that I was chosen district treasurer. Should there be members of Southern Missouri District who wish to give toward a district fund, please send all of your remittance to me.—Charles W. Davis, Deering, Missouri.

Request Prayers

Prayers are asked for G. R. Crossan, of Divide, Wyoming, who is in a serious condition with kidney trouble and complications. Unless the sufferer is given a blessing of healing, he may have to enter the hospital for an operation. Mrs. G. R. Crossan, who sends in the request, writes: "I have faith that he will be healed if it is God's will." Three years ago she asked prayers for him through the *Herald,* and he was wonderfully blessed. Mr. Crossan would appreciate letters of cheer from the Saints.

Sister Jennie McBee, of Lynnville, Kentucky, asks the Saints to fast one meal and pray for her daughter, Lela Vincent, who is confined to her bed with tuberculosis. The sufferer has belonged to the church eighteen years.

Our Departed Ones

LEEDER.—Nathaniel Edward, b. October 23, 1860, at Saugeen, Bruce County, Ontario. Married Elizabeth Eidt, February 2, 1886, and on that date in 1936, they celebrated their golden wedding on the farm where they had always lived. His wife d. August 19, 1936, and Brother Leeder d. February 1, 1937. They leave 4 sons: John, Iden, Walter and Carl; a daughter, May (Mrs. W. J. Scott), and 8 grandchildren. N. E. Leeder leaves also 2 brothers and 2 sisters. Was baptized into the church January 22, 1899, and ordained a priest at the organization of Port Elgin Branch, July 28, 1901; ordained an elder in 1903. Continued to preside over Port Elgin Branch several years. Was prominent in educational, temperance and farm cooperative movements. Funeral services were held from Port Elgin Church in charge of D. B. Perkins, sermon by John Shields.

LOGAN.—Charles Hugh, son of C. U. and Helon Smith Logan, b. December 13, 1881, at Nevada, Missouri. D. January 23, 1937, at State Hospital, No. 3, Nevada, Missouri. He united with the Reorganized Church of Jesus Christ of Latter Day Saints, January 31, 1904, being baptized by Elder Earl D. Bailey. Those left to mourn are his aged mother, Sister Helon Smith Logan, Tulsa, Oklahoma, and several other relatives and friends. Interment was in Nevada Cemetery.

SMITH.—Jefferson Blake, son of C. D. and Elizabeth Smith, b. July 28, 1854, at Jefferson City, Missouri. D. at Tulsa, Oklahoma, July 11, 1936. He was baptized a member of the church by J. E. Lancaster, January 13, 1935. He left to mourn his passing, a sister, Helon Smith Logan, Tulsa, Oklahoma; a brother in Tulsa, Oklahoma, and other relatives and friends. The funeral was in charge of Elder O. A. McDowell. Interment in Rose Hill Cemetery, Tulsa, Oklahoma.

SPARLING.—William, son of James ond Martha Sparling, b. March 30, 1857, at Leeds, England. D. February 2, 1937. Was married to Miss Emma Blakeley, April 29, 1876, and to

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them 5 children were born: Harry Sparling, James Thomas Sparling, Mrs. Emily Couey, Martha Sparling, who died at the age of 22, and Mrs. Nora Gaffney. His wife d. in 1920, and later he was united in marriage to Miss Mary Johnson, of Minneapolis, Minnesota, who survives him together with 4 children, 6 grandchildren, 2 great-grandchildren; 1 brother, Henry Sparling, and many friends. United with the church in March, 1883, and soon after was ordained a minister. Served as priest 2 years, elder 27 years, and high priest 25 years, his full ministry being 54 years. Came to the United States in 1880, and lived for many years in South and North Dakota; served the church 38 years as a traveling minister. Six years ago his health failed. Was a man of honor and integrity, and a distinguished citizen.

JOHNSON.—Margaret E., b. February 27, 1861, at Comstock, Michigan. D. December 18, 1936, at Kalamazoo, Michigan. Was the daughter of Edward and Sarah Chidester. Leaves to mourn, her husband, 1 sister, nieces, nephews, and other relatives and friends. Married Charles Johnson, November 11, 1903. Joined the church by baptism, July 13, 1915, and was always faithful and true. For more than three years she was a patient sufferer from cancer, and death was a relief to her. The funeral sermon was by Elder E. J. Goodenough at the Saints' church at Kalamazoo. Burial was in River Side, Kalamazoo.

LACY.—James Daniel, of Bloomington, Illinois, b. in Jackson County, Ohio, June 13, 1860. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at Limrick, Ohio, by Elder Jerome L. Goodrich. D. January 27, 1937. Funeral services were conducted by Elder O. C. Johnson, of Decatur, Illinois.

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ISRAEL A. SMITH, Attorney at law, Battery Block, Independence, Mo.

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RESTHAVEN—Quiet, comfortable home for aged or convalescent. Personal care for those interested in a home in Zion. Reasonable rates. 603 East Lexington, Independence, Missouri, Lodema Cable, Manager. 8-2t

MIDDLE AGED LADY with a eleven-year-old girl wants work as housekeeper or care of aged people. Lydia M. Bosshardt, Le Center, Minn. Care H. Gibs. 9-1t

FOR SALE—House and 14 lots, $1,500, only $15 down, $15 monthly; 4-acre suburban, $3,750; 83-acre Jackson County farm, $60 per acre. Have others. Frank Hill, Independence, Missouri. 9-1t

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My Shadow

A careful man I want to be,
A little fellow follows me;
I do not dare to go astray,
For fear he'll go the selfsame way.
I cannot once escape his eyes;
Whate'er he sees me do, he tries.
Like me he says he's going to be
The little chap who follows me.
He thinks that I am good and fine,
Believes in every word of mine;
The base in me he must not see,
The little chap that follows me.
I must remember, as I go,
Thru summer's sun and winter's snow,
I'm building for the years to be
The little chap who follows me.

—*Christian Endeavor World.*

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The Saints' Herald

Dec 37
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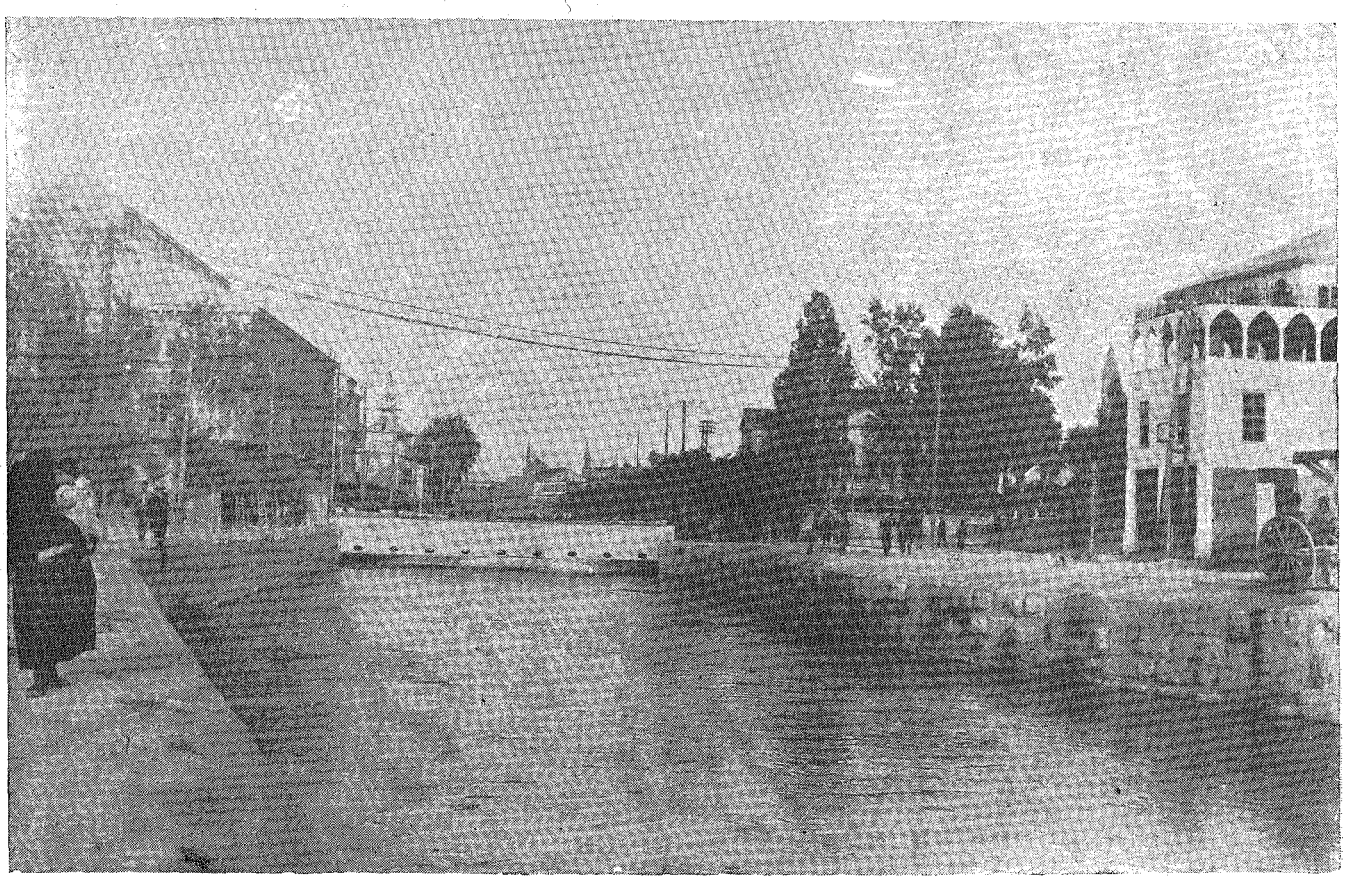

Photo by Paul M. Hanson.

THE RIVER ABANA IN DAMASCUS

This is one of the rivers referred to by the leper Naaman, when he said to the prophet Elisha, after he had been directed to wash seven times in the River Jordan: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" The water of the River Abana is clear as crystal, coming from the melted snow of the Lebanon Mountains; not like the River Jordan, filled with sediment. Naaman finally observed the command, and was healed of his leprosy.

Volume 84 March 6, 1937 Number 10

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THE SAINTS' HERALD

March 6, 1937

Volume 84 Number 10

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE
Independence, Missouri

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The Pigeonhole

Between Two Eternities

We are a part of all things past
And part of all that is to be.
Who, then, dare say, "It matter not
What I shall do"? Eternity
Is with us now, and future men
And women wait the heritage
We give to them, and if we fail,
We'll leave a blot upon our age.

We do not know how small a thing
May change all life for good or ill.
A coat of many hues, a bed
Among the reeds, gold plates within a hill,
Slaves sold upon the block, one Austrian slain—
Have made the world a different place.
We owe our thoughts, our peace, our lives
To men who have not failed their race.

So some small act of ours may give
All future life a higher tone.
The little boy whom we may cheer,
And speed along his way, alone
May bless the world abundantly.
And some young girl who looks in faith
To us for help, may mother be
To God-led men who conquer death.

ROBERTA D. LEWIS.

Climate

Independence has what would be naturally and without interference, a lovely winter climate. All the bad weather is blown in here somewhere from out of the north. Last fall it was mild as California until late in the season simply because there was no north wind. But the moment that wind started! . . . Let the wind cease blowing a few days, and things gradually warm up so you can play around in a light coat or with none at all if you are in earnest. All this suggests how handy it would be to have a good mountain range just to the north of us, on the other side of the river. There would be a grand project for the WPA. Or if we could only be sure that the wind would always blow from the south . . . we might have Congress meet in Joplin.

"God is at work. Great changes are coming. Only one religion will endure. All else is skepticism."—Quoted from a letter by Brother A. W. Gorbutt.

Business is not something separate and apart from religion, but one of the mediums through which we express our religion.—James F. Keir.

Pigeon Still Missing

Pigeon, the mascot of the column, is still missing. Since Pigeonette has refused to pay the ransom demanded, Pigeon's old friends have talked over the idea of raising the money themselves. "I know I'll be sorry for it," said one of them, "but I'm so soft hearted. I don't want him back, but I hate to think of him suffering." The ransom plan fell through, however, when it was discovered nobody in the crowd had any money.

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Editorial

Welcome the Church Officers

The Presiding Bishopric have only recently concluded a series of educational articles in the *Herald* dealing with church finances, past and future. Of their reports on what we have achieved in the last few months, we can be both proud and happy. Of their plans for the immediate future we can be very hopeful.

The articles published and the sermons preached on the subject are now over, but we cannot forget them. The real work must go on, and it will be done by financial agents of the church who go out to visit the homes, night after night, week after week, month after month. Success or failure are in the hands of these faithful workers and in the hands of the church home-keepers who receive them.

Receive these officers in a cooperative and helpful way. Their work is your work—the work of the church. You wish to fulfill your obligations under the financial law, but the chances are you do not know just what those obligations are. The church officers can help you. Working together you can contribute your part to our immediate task of paying the church debt, and to the longer purpose of rebuilding our missionary force.

A Satisfied Customer

Not long ago a salesman repeated what is a commonplace remark in the business world: "A satisfied customer is the best advertising we can have."

He knew that the satisfied customer would tell his friends, and that they would believe him because they could place the faith of friendship in his word.

It is not often excusable to introduce the language of commerce into the affairs of the church. But there are times when church people can learn much from the wisdom that has been tested again and again by men of business.

"A satisfied customer." How many of them are there in the church? How many of them gather every week to testify to each other of their happiness in the gospel service, of the blessings they have received, of their unshaken faith in the truth of the message?

But do they tell *others?* Do they testify to the people who really need that testimony? Have they borne witness of the good tidings that have come to them?

We are satisfied customers. We are happy in what we have found. The next thing expected of us is to tell others.

Politics

There is a Federal court in action in Kansas City. At last justice is being meted out to some of the smaller officials who contributed to making the last Presidential election in that city one of the worst exhibitions of corruption and terrorism in our history. "The Boss" of Kansas City was in the East having an operation, and his underlings, not having his shrewd political wisdom and restraint, got out of hand. Their dirty work was just obvious. Now some of them are being convicted and sent to prison. But the "Boss" was not where he could be questioned. He was too ill to be summoned.

Now, while the trials are going on, the "Boss" is having a vacation in the South. He didn't do anything, and he will not come into court. But he is morally responsible for what happened. He started the system, maintains it, and selects the men who manage it. It is his racket. But the courts won't get him. They will get his tools.

We wonder if these guilty people, in the long run, will really suffer for their crimes. They are convicted and sentenced, as they deserve. But where will they go from here? How do we know what devious and secret underground channels will be opened to lighten their punishment?

It is easy to be shocked and horrified, and tell ourselves that this is a condition never paralleled before. It is easy to be hysterical and think nothing can be done about it. But these are not the facts. There have been bad political machines before—as bad as any we have now. They have either been destroyed, or have destroyed themselves. With only one exception, every bad political organization has come to an end, often with its leaders in disgrace and sometimes in poverty. That exception has been Tammany; which, terrible as it is, has managed to live on in spite of everything. But it has suffered some severe reverses, and has had to be good now for a while to rebuild its strength. Its heart has not changed, but its manners have improved.

There can be no better government, we can have no Christian civilization, as long as these bad political organizations remain in control.

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"Secret Combinations"

A great deal has been said—and much of it badly mistaken and misdirected—about "secret combinations" by our people. It is a phrase borrowed from the *Book of Mormon,* and many are the warnings contained in that book against this type of thing. Truly they are things to fear and hate.

A notion has prevailed that the "secret combinations" of our time are the fraternal organizations. This can hardly be true. At the very worst the lodge organizations are time wasters, given to the vanity of plumed hats and costume parades, and the mumbo-jumbo of ritual. In their better aspects they are benevolent. The real "secret combinations" are the alliances between the criminal underworld and a corrupt officialdom of the government. The bad political organization, including the "Boss" and his henchmen, the crooks, the politicians, and the criminals, all linked in a big system to plunder public treasuries, to exploit exclusive commercial rights, and to fatten on vice. L. L.

The American Prophet

KMBC—Sunday, March 7, 1937, 6:00 P. M.

The beautiful romance of Oliver Cowdery and Elizabeth Whitmer ends happily in this Sunday's broadcast. Then for the first time in the early church, mob violence at Hiram, Ohio, takes its toll of death when the adopted infant son of Joseph and Emma is killed by exposure to the cold.

In the third scene, Joseph Smith, Jr., Bishop Edward Partridge, and Sidney Rigdon meet at the home of Oliver and Elizabeth Cowdery in Independence, Missouri. They discuss the problems of Zion, recent important enactments of the church and the revelation concerning the "glories" of the next world.

The closing brief scene shows Joseph Smith, Jr., arriving at home in Kirtland on the day of the birth of his son Joseph. The mutual devotion of Emma and Joseph and their joy over this sturdy baby (their fourth child but the first to live) and their prescience of his future work in the church make this a touchingly beautiful finale.

Nothing shall warp me from the belief that every man is a lover of truth. There is no pure lie, no pure malignity in nature. The entertainment of the proposition of depravity is the last profligacy and profanation. There is no skepticism, no atheism but that.—Ralph Waldo Emerson, in *"New England Reformers."*

"See You at the Youth Conference"

Lamoni, June 17 to 27

A. R. GILBERT

A. R. Gilbert, instructor at Graceland College, is scheduled to teach a course in "God and Personality" at the Youth Conference this coming summer. Brother Gilbert is well known, among other things, for his remarkable work as director of athletics and for the success of his teams in their meetings with representatives of other colleges. He is just as vital a personality in the classroom as on the football field.

Young people and their leaders will like Brother Gilbert and his instruction. A comparatively young man himself, he understands youth and its problems. His course is sure to be full of interest and meaning.

There are many fine personalities and many fine courses to be had at the coming Youth Conference. Since we are unable to deal with them all at once, we shall take them one at a time. Watch for further announcements in the *Herald.*

Across the Desk of the Editor in Chief

IN A RECENT LETTER from Brother G. J. Waller of Honolulu he says that as usual he is keeping busy and finds much to do. His labors include the Japanese and Chinese Branches as well as the main branch and recently he was able to make a visit to Hilo, where he built up the courage and spirituality of the Saints of that branch. He writes that he is trying to keep in close touch with all the branches visiting them at least weekly, except the Hilo Branch. He states that Brother Prescott Foo is now in charge of the Chinese Branch. He makes correction of an error which was made in a recent editorial written concerning his birthday celebration. He is seventy-seven instead of seventy-five as we erroneously stated.

AMONG OTHER BIRTHDAY GREETINGS received by me was one from Sister Lulu M. Koppenhaven, of Madison, Wisconsin, who sends me greetings from the individual members of her class. In making a wish for me she quotes a little poem which I pass on to the readers of the *Herald.* The poem is by W. J. Kuhn and is as follows:

PILOT ME

Just one thing, O Master, I ask today,
Now that the old year has passed away,
And a promising new year, through grace of Thine
With all the dreams of youth, is mine—
Just one thing I ask as I onward go,
That I'll walk with Thee—not too fast, nor slow;
Just one thing I ask and nothing more,
Not to linger behind nor run before.
O Master! this my only plea—
Take hold of my life and pilot me. F. M. S.

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Getting Results Among the Priesthood

Through Prayer and Brotherly Love

By President F. M. McDowell

The following extract from a letter written by a pastor of one of our smaller branches splendidly illustrates the proper attitude on the part of administrative officers in their endeavors to bring about a spiritual renewal among the priesthood under their care:

God has been and is good to me. He has heard my prayers in behalf of the priesthood of this branch for we are laboring together. This is an old established branch, the seed having been planted many years ago, and with the priesthood laboring as they are at the present writing will bring results. I have with me two elders, two priests (one being idle), one deacon, and one teacher, and they are all making house calls. Never have they enjoyed the Spirit of the Master in preaching and in teaching, never have they labored in behalf of the Master, as they are at the present time. This has been brought about not by dictatorship but brotherly love. When I came into this work and saw those of like faith violating the laws of God, there would come to me a desire to take hold of them and shake them up and wake them up. That desire has left me and has been replaced with the love of Christ.

We feel convinced that a personal spiritual ministry by administrative officers among the members of the priesthood is in the long run the only means of making sure that they in turn shall engage in an effectual spiritual ministry among the Saints.

Through Systematic Administrative Attention

During December of 1936 the First Presidency mailed to all administrative officers of the church a little pamphlet entitled *"Priesthood and the Financial Law."* This pamphlet outlined a definite plan of action for all administrative officers. Now it happens that in the Spring River District there is a district president who takes his responsibilities very seriously indeed. Launching at once a systematic endeavor to secure one hundred per cent compliance with the financial law on the part of his ordained men, Brother Higdon is now able to report the following very tangible results. The figure following the name of each branch or congregation indicates the percentage of priesthood who have either filed their financial statements or definitely signified their intention to file it in the near future. We quote from Brother Higdon's letter:

Arma 100%, Cardin 100%, Carthage 100%, Carl Junction 100%, Coffeyville 100%, Fairland 100% of the active men. Independence 100% of the active brethren, Lockwood 100%, Joplin 70% of the active ones, Miami 100%, Nowata 100%, Parsons 100% of the active men, Pittsburg 100%, Scammon 50%, Springfield 78% of the active brethren, Webb City 100% of the active ones, Weir 33%, Wimer 100%. I have no doubt but that before the year is out Joplin, Springfield, and Weir will have a better report than I can give at this time.

Through Cooperation With the Bishop

One of our good bishops, Clarence Skinner of Kansas City Stake, has for a number of years kept a carefully classified index of his priesthood on the basis of their compliance with the financial law. The following, based upon report received at this office during the latter part of 1936, indicates, first, the percentage of active priesthood of each rank who are paying tithing, second, the percentage of those inactive who are paying tithing, and, third, the percentage of the entire enrollment of priesthood paying tithing:

	Percent Active Paying	*Percent Inactive Paying*	*Percent Entire Enrollment Paying*
High Priests	86%	20%	80%
Elders	82%	25%	69%
Priests	85%	17%	57%
Teachers	79%	18%	52%
Deacons	91%	29%	60%

It is interesting to note not only the high percentage of priesthood paying tithing, which is the direct result, we believe, of the systematic and sustained effort on the part of administrative officers, both spiritual and financial, but also the close relationship between "activity" and "obedience to the financial law." *Do members of the priesthood fail to pay tithing because they are inactive, or are they inactive because they fail to keep the law?* Who will contribute an article on this subject?

Graceland Wins Championship

Competing in a Junior College basketball tournament at Marshalltown, Graceland College won the State Championship of Iowa last Saturday. Twenty-three teams played in the tournament and Graceland played five games in three days.

Graceland defeated Burlington, Albia (last year's champions), Eagle Grove, Muscatine, and Northwestern in the finals. Graceland's was the smallest team in size of the men competing, but fast floor work, quick breaking, and excellently timed play carried them through.

We will have no permanent recovery in this country, no matter what laws are passed, until we experience from coast to coast a sweeping religious revival.—James E. Freeman, in *Church Management.*

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THE INNER LIFE

How Does God Help You?

How does God help you to meet misfortune? When death invades your family, when fire takes your home and possessions, when illness incapacitates you and piles the doctor bills high, when unemployment brings you close to want, when crops fail, or financial reverses and disappointments come, what resources of faith and strength and courage do you have that others do not? What does your religion mean to you in the hour of trial?

The frequency with which people are called upon to meet one kind of disaster and another makes this a continuous and difficult problem. There are few homes and families that have not been forced to undergo some trial of their strength and endurance that has been almost too much for them. At such times they must not only rely greatly on their own spiritual resources, but they must call on others for the sympathy and understanding and help that will bring them through victoriously.

It is probably this spirit of testimony and helpfulness that makes our "Readers Say" department, year in and year out, one of the most popular and generally read in our publication. These testimonies and experiences are humble, but they are genuine. They come from people who have found a refuge in God when there was nowhere else to go. They come from those who have suffered and survived. Some come to us laboriously penciled on rough paper by hands that are more accustomed to toil than to literary effort; some come to us in the fair writing of those who have known culture and education, and the better things of life. But, one and all, they have met things in life that have sent them to God for help, and He has not failed them.

It is wonderful that so many have found the faith and courage to bear up under trials and sorrows. They find it difficult to tell how they have done it, but somehow it was done. These people have a testimony of great value for others. There are many people in the church today who need this help. There are others who, in coming weeks and months, will need it.

This is a subject that could well be taken up by our readers and contributors for discussion. They have had many experiences that will help others. While our "Readers Say" section has been crowded in recent weeks, and we have been forced to devote three pages an issue to it instead of the regular two, we believe that this problem could receive some helpful contributions.

"Keep My Commandments"

The commandments of God, whether positive or negative, are always based on something—as we will find if we pursue the matter far enough—that has to do with our own good. He does not pay us with bribes for obedience, nor does he punish us with his vengeance when we disobey. The good or ill that comes to us as a result of what we do is the natural result of the things themselves.

The old, old laws of the Scriptures—how foolish, how arbitrary and unreasonable some of them seem today. And yet, if you investigate the conditions of the times, you will probably find some problem of health or sanitation, some moral question, some grim necessity confronting an ignorant people, and this was God's way of trying to help them. But often they were stubborn (they were very like us, those ancient peoples) and they disobeyed. As a result they suffered, and they saw their suffering as a punishment inflicted directly upon them by the wrath of God. They didn't see the real causes.

Like them, we often cry, "Oh, why has God done this to me?" The answer most generally is, He didn't. Or we ask, "Why has God permitted this to happen?" Maybe He had nothing to do with it.

It isn't because he wants something more to punish us for and make us miserable. It is because he sees farther than we can—He sees everything that is, and is to come—and he knows what is best. If we do not obey him, if we follow the wrong path, we get in trouble, not because He put it there to punish our disobedience, but because he had already seen the trouble in that course, and has sought to warn us.

He speaks directly and imperatively; he can't argue with us because he knows how silly we can be in an argument. He can't explain the reasons for things because we are not ready or able to understand them. He must speak in commands, as we do to children, because he knows what is best.

We have the right to understand, sometime. He doesn't command blind obedience. He simply commands obedience. The blindness is our own. When we grow up to spiritual maturity we may understand his will concerning us, and give that complete submission which comes from the combination of trust and faith we have added to our slowly growing body of knowledge. But understanding is something we can develop only slowly, and generally later in life. It cannot be thrust upon us without capacity or preparation. However, we must live *now,* even before we can understand. So God gives us his law—directions, warnings, prohibitions, and commands. If we are wise we will obey. L. L.

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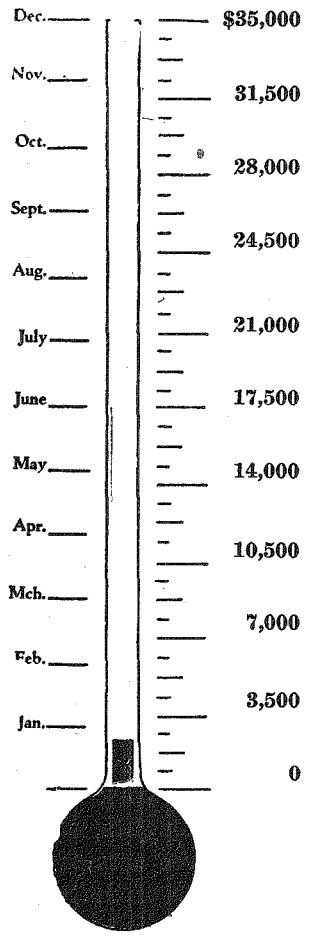
The Christmas Offering in 1937

Our Goal $35,000

Our Gift to Christ for His Work



Jesus gave his Life that we might live.

❖ ❖

We also give that others m a y have that Life.

❖ ❖

The total Christmas offering reported in January w a s $2,430.20.

❖ ❖

If up to quota for the month it should have been $2,916.-67.

❖ ❖

A continuous, united effort will reach the goal.

Our Self-denial Sanctifies the Gift

New Christmas Offering Posters

There has recently been mailed out from the office of the Presiding Bishop a new supply of posters for use in maintaining an interest in the Christmas offering throughout the year. While this offering is a project carried out by the church school in all the branches of the church, it is listed by the Presiding Bishopric as one of the major emphases in the financial program for the year. The posters have been sent to the solicitor in each branch with a request that he cooperate in every way possible with the pastor and the church school director in making the Christmas offering an effective spiritual experience as a self-denial offering.

The new goal is set at $35,000 for 1937, which will require an increase in the total offering of some $9,000 for the year, over the splendid offering in 1936. Under divine blessing our Christmas offering this year may contribute an even larger share of the total money available for the constructive purposes of the church. But valuable as the financial assistance is, the contribution to spiritual growth and development on the part of the fifty thousand and more who share in the sacrifice offering, is of vastly greater consequence to the church. Certainly it is within the power of God to provide needed funds in the church in some other way, but he gives to us the privilege of sharing with him in sacrificial effort, that the work of the church may move forward. It is evidently God's purpose that we should grow through the experience of service.

We join the Presiding Bishopric in urging that in every church school the Christmas offering be recognized as an educational opportunity of major importance. The pastor, the solicitor and the church school director are asked to serve as a committee to choose a Christmas offering secretary or superintendent who will give personal encouragement and direction to the Christmas offering project for the year. The branch Christmas offering goal should be set at an amount which will challenge the best effort of which the membership are capable, that there may come to those who share in the offering the maximum satisfaction and development. The Bishopric suggest a goal of one dollar per member for the branch.

Seven hundred and eighty Christmas offering posters have been placed in the mails. If any school has been missed, or if a school of two or more departments could use an additional poster, we shall be glad to mail them out on request.

The spirit which prompts the gathering of Christmas offering funds is well illustrated by the following letter received from Madison, Wisconsin, under date of January 28, 1937:

Dear Brother Woodstock:

I thought you would be interested in knowing that the church school of the Madison Branch has set their goal for Christmas offering for the coming year at one hundred dollars.

Last year we set our goal at seventy-five dollars and we are pleased that we were able to contribute more than that amount. This year I hope we may go "over the top" to a greater extent than last year.

We have a fine, active church school and we are trying to do the Lord's work to the best of our ability.

Sincerely yours,

MARGARET BENDER,

Secretary and Treasurer of the Church School.

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Perfecting Ourselves for Zion

By Eavalyn A. Webb

Much has been said about Zion. The word to many is beautiful, portraying a true love for one another, while to others it is meaningless, perhaps just a vision of land and buildings. What need is there for temples, dwellings and vineyards if we haven't anyone to inhabit them? After all, buildings are insignificant. It's the people who make a city what it is. None of us inherit perfection, but we work toward that goal which to some is near yet to many is far. We believe that we as Latter Day Saints shall inherit Zion but did not God say, "Ye who obey my commandments and endureth in faith until the end the same shall inherit Zion"? He did not say that those who merely purchase land and build thereon would obtain this promise, but those who live according to his commandments.

There are many who spend their all—strength, wisdom, time, and possessions—to build towers, perfect inventions, or become world known, but what have they done in perfecting that soul which lies within? Perhaps some day that building, invention, or fame will fail and be forgotten but the soul liveth forever—it shall never die, so why not use all we possess for its perfection?

We must be ever alert and watching to perfect ourselves. Remember the words of Confucius, "The perfecting of oneself is the fundamental basis of all progress and moral development," a maxim as profound and comprehensive as it is simple, practical, and uninvolved; for there is no surer way to knowledge or a better way to help the world than by perfecting oneself; nor is there any nobler work or higher science than that of self-perfection. He who studies now to become faultless, who strives to be pure-hearted, who aims at the possession of a calm, wise, seeing mind, engages in the most sublime task that a man can undertake, the results of which are perceptible in a well ordered, blessed and beautiful life.

The first step in perfecting our souls is to control our thoughts and this is a very difficult task. It is a task which cannot be accomplished within a few hours and is one which requires all our strength and wisdom. It necessitates reading an hour or more everyday from the Word of God. This supplies food for thought; food which will fill the very soul with peace and love. Thoughts will be changed from wicked, worldly thoughts into those of righteous, wholesome thoughts. The Word of God will so occupy the mind that there will be little space and time for dark and harmful imaginations.

Next in perfecting our souls, we should rise early each morning and meditate upon the day before us. We should begin the day with a conquered body and a mind filled with beautiful thoughts. You know an ill-regulated mind always reveals its thoughts by an evil tongue and the only way to remedy this is to change that inward state. Oh, how much wrong the tongue can do. Scripture tells us, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart this man's religion is vain." It would be impossible to change an evil tongue without first changing the mind.

Then the mind in its silent hours, must plan to be strong and defensive when the time of temptation arrives. It must be trained to perceive, to recognize, and to understand. Temptation and sin will disappear when correct understanding is developed.

Oh, it is a task to perfect this mind of ours, to make our thoughts always loving and kind toward all whom we meet. Often we are sublimely happy thinking we have reached our goal; that we have at last found and entered into that straight and narrow path. Then alas! We weaken, we fall once, twice, or several times and we are discouraged.

We need not be disheartened though, for after the path is once found we will desire to pursue on and on. Remember nothing worth gaining is gained easily. Our trying day will be one of strife, labor and weakness. Our very souls will be depressed, weeping because of the forces that are trying to hinder us from going on unto perfection. We can't turn back for just ahead are days of victory, rest and strength awaiting us. Awaiting us to take hold and go onward.

Let us resolve as Latter Day Saints to begin today, if we have not already begun, to work toward perfecting our souls, by beautiful thoughts, a kind tongue and helpful hands. These three acts of love will lead us unto Zion, the inheritance of the righteous.

The beautiful laws of time and space, once dislocated by our inaptitude, are holes and dens. If the hive be disturbed by rash and stupid hands, instead of honey it will yield us bees. Our words and actions to be fair must be timely.—Ralph Waldo Emerson, in *"Prudence."*

Hospitality must be for service and not for show, or it pulls down the host. The brave soul rates itself too high to value itself by the splendor of its table and draperies. It gives what it hath, and all it hath, but its own majesty can lend a better grace to bannocks and fair water than belong to city feasts.—Emerson.

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"The Gospel of Power"

A Radio Address by John W. Rushton

The outstanding quality of Christ's mission is "the *abundant life.*" "I am come that they might have life, and that they might have it more abundantly." Always man is being challenged by influences which injure, limit and destroy life. Christianity meets these forces victoriously and restores, enlarges and enriches life with power and Spirit which belongs to Him.

This power or dynamic which He said would identify Him and His followers was the Spirit of God. They were told not to commence their mission until this heavenly Power came upon them; which, when it was come, would make all things new. In other words, it was life conditioned in God. Wider horizons, defects repaired, physical and moral poisons neutralized, deformities of sight, hearing, speech and movement would be adjusted. Life would be given new powers of expression. Our interpretations of these ancient Scriptures have been too narrow and altogether mechanical. Christ's pledge is, that those who lived believing in Him should have spiritual freedom and spiritual life.

Life is correspondence between the internal relations and the outward environment. As stated by Herbert Spencer, "The continuous adjustment of internal relations to external relations." He further says: "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." To accept Christ and apply His teachings means to quicken, sensitize, and cultivate the qualities and potentialities which are agreeable to God and establish relationship with Him in fuller and higher degree. Simply stated, it means, in possessing Christ, we have the medium of establishing relationship with God and developing qualities which will enable us to adjust ourselves to Him in ever-increasing friendliness. This is of course to say, we thus deepen our consciousness of reality. For a thing is real to us in the measure of our inner response to its stimulation.

Test Jesus himself by this standard. The effectiveness and nobility of His life under all the circumstances with which we are familiar and is it not still true to say of Him, "He is the desire of all the nations"? As put by Guizot in his *"History of Civilization,"* "Who but will acknowledge that Christianity has been one of the greatest promoters of civilization? And wherefore? Because it has changed the interior condition of man, his opinions, his sentiments, because it has regenerated his moral and intellectual character." Not only the three short years of His personal ministry, but through the two thousand years of Christ's genius and Spirit, all history witnesses to the reality of His Power always at work for the uplift of men and women. To speak of such an influence as a "spent force" implies a tragic misunderstanding of the trends of history and suspends the work of civilization with tragic and unaccountable suddenness, when the promise of better things brightens our horizon. Begin with the life of Saint Paul and come down the ages. Every turn and twist of the pathway is illuminated and energized by that power of which the apostle spoke: "I can do all things through Christ which strengtheneth me." Even the sordid stories of human depravity make a background for such romances of faith and regeneration which are associated with the lives of Saints, the West End London Mission, the Salvation Army and the Jerry McAuley mission.

This "power" at work in the lives of men cannot be ignored nor dismissed with a sarcasm. It is as real as gravity, chemical affinity and electricity.

Christianity must be judged by the people who are Christian, in the Christ sense of the word. It is not just to take the word of those who may be expert in other departments of knowledge but admittedly have not known this experience. Further, it must be judged not by its poorest specimens but by its best. Besides the Calibans of society there are St. John, St. Francis of Assisi, Father Damien and the host of redeemed about whom and in whom there shines the light which never yet was "on land or sea." When we speak of this "power" we recognize the inability of human wisdom and words in defining it. But the fact that we cannot explain any of the powers with which we are familiar as those already referred to and even life itself, does not invalidate the fact that such powers exist and we enjoy their beneficence.

There are words which are inseparable from Christianity and make up the distinctive vocabulary which is its own. Each and all are symbols of the greatest powers which humanity knows: "Now abideth faith, hope and love; these three, and the greatest of these is love." Here we have the foundational powers, the very fountain and source of Christianity's persistent and increasing achievement. Are these decadent or obsolescent? Can we look forward to a new world in which faithlessness, hopelessness and lovelessness are characteristic? Who would want to live in such a world?

Has faith exhausted itself in its history or is there yet a shining highway along which it may

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march to realization? Hear Tennyson whose *"Ancient Sage"* speaks this cheering word:

"Cling to Faith beyond the forms of faith!
She reels not in the storm of warring words,
She brightens at the clash of 'Yes' and 'No,'
She sees the Best that glimmers through the Worst,
She feels the Sun is hid but for the Night,
She spies the Summer through the winter Bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the Fountain were they wailed Mirage."

This power still inspires men and women, in spite of disappointment and loss, to do and dare brave things for the sake of that "Better" which they believe is not far away.

Faith and hope still summon men to achievement in science, social and moral uplift and assure us that our world is very young and all that has been done is but the promise of bigger and nobler things. "Love's hope is not dead" but "springs forever in the human breast."

And, we believe with George Eliot who wrote to Miss Hennell in 1862, "I suppose no wisdom the world will ever find out will make Paul's words obsolete, 'Now abideth faith, hope, charity, these three, but the greatest of these is charity.' "

(This radio address was delivered by Brother Rushton over KMBC, March 8, 1936.—Editors.)

Projects

By Robert Hawley

Do you know your church?

Do you believe it's the same that existed with Christ when he was here on earth? Or do you take it for granted and just drift along, thinking that peace is on earth and nothing is wrong? Do you know what the church stands for and what it believes? Do you know its commission? Do you see as God sees?

Do you know your church?

Are you keeping the Law?

The law that God has laid down for his children to follow without any frown? Do you find a great joy in serving the Lord when you follow the paths contained in his word? Or do you know of the riches that would come to you if you would just make an effort, His will to do?

Are you keeping the Law?

Are you winning a member to this church we all love? Are you concerned about people, like the Lord up above? Do you pray for the redemption of mankind as a whole? Are you willing to try to bring in every soul?

Are you winning a member?

Is your leisure time creative?

Are you spending each hour well? Are you trying with your neighbors this blessed story to tell? Do you spend each day in service? Are you conscious of the task, of the building of the Kingdom, and is it God for strength you ask?

Is your leisure time creative?

New People to Build a New World

By C. J. Lant

When the World War came, we who were in the service of our country had to learn many new things, and give up older teachings we had learned. For example, there was the commandment, "Thou shalt not kill." We were taught it was necessary to "make the world safe for democracy."

One ancient writer foreshadowed the changing field of knowledge in the statement, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." He began with this statement, "Charity (sometimes translated *love*) never faileth."

Here in a shifting world with its changing values, is one thing that is dependable, one thing on which we can rely.

Change and decay, in all around I see;
O, Thou Who changest not, abide with me!

Unless there is something unchangeable, there can be no new worlds safe for anything. Only men and women with unchanging charity—unchanging love—as it was manifested in Jesus Christ, can build the new world. And they form a fellowship that shares a great happiness in the possession of an ideal and a vision that leads them on towards better things.

Winning Souls for Christ

A Call at Evening is an excellent book to lend to some friend who may become interested in the gospel. It has brought many into the Kingdom. Price, $1.25.

If mankind does not end war, war will end mankind.—G. Lowes Dickinson.

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The Standard of Perfection

By Sayde Butler Katschkowsky

This article is written at the request of my husband. He had just returned from church where he had heard an inspiring sermon, but felt hungry for more gospel truths. He sought them far into the night, as passage after passage was read from the pages of the Bible.

The speaker of the evening had said that Latter Day Saints should live up to "Latter Day Saint principles." My husband, who is a new member in the church, agreed, but wanted to know more specifically, "What are Latter Day Saint principles?" His question resulted in this article on *"The Standard of Perfection."*

At one time we were caught by a desire to raise chickens. We studied the different breeds and chose one that seemed best suited to our needs. Then we procured a book on the subject—a Standard of Perfection. The knowledge we obtained was of great importance at culling time, for we had to know which choice fowls to keep and which imperfect ones to send to market. Without this knowledge we would have failed to make the most of our business.

In this life-long work of being a Christian we need a Standard of Perfection. God has supplied our need. He sent His Son Jesus Christ to the world to teach us how to live. He is the Standard of Perfection after which we should pattern our lives.

He knew hunger, heartache, disappointment, perhaps even doubt and fear in His darkest moment as He cried, "My God, why hast thou forsaken me?"

God had not forsaken Him. Perhaps He desired that Christ have this experience so He might know our feelings as we too cry out in anguish one dark moment, "My God, why hast thou forsaken me?" and the next moment feel His blessed Holy Spirit rest upon us giving peace, light, strength and joy.

As Christ triumphed, we too shall be victorious if we live humbly and strive earnestly to do our Father's will.

Let us study our "Standard of Perfection"—the life and teachings of Jesus. Let us strive constantly to reach the height He would have us attain.

Jesus is our pattern. Let us try to form a picture of Him in our minds. He was a carpenter's son and His hands were calloused by honest toil. From His experience with the poor, He had compassion for the weak and erring, tender concern for the afflicted, and deep understanding of the weakness of the flesh, which encumbers the willing spirit.

This Christ who taught the parable of the prodigal son, would not condemn the sinful woman, but bade her "go and sin no more," thus lifting her from the dregs of sin to a beautiful, happy life, full of hope.

This Christ, who told the story of the good Samaritan, comforted those who mourned, and wept over the people of Jerusalem who refused His gift of eternal life.

This kind, generous, merciful Christ healed the sick, blessed little children and was mindful of the widows and orphans.

This Christ who, when in the agonies of death, prayed, "Father, forgive them. They know not what they do," is our "Standard of Perfection."

He is Christ our Savior, a perfect example of Holiness. He showed us by His life the attributes of God. If we would know God, we must know Christ, and yet we cannot truly know Christ except by revealment of the Holy Ghost.

It is indeed a blessed privilege to have received this knowledge, to be numbered among those who have taken "His name upon them."

Many blessings are in store for those who have accepted Christ. Great outpourings of His Holy Spirit are ours if we will have faith, keep humble and earnest, and strive in righteousness to do His will.

Let us desire the gifts of the gospel which God wishes to bestow upon us. Let us desire them so greatly that we will plead with God for them, that we will work hard to do His will so we may be worthy to receive them. Let us strive to put away petty, selfish things from our lives that God's Spirit may abide in us.

Let us study the Holy Scriptures—Bible, *Book of Mormon,* and *Doctrine and Covenants*—for in them we find not only the plan of eternal life, but a plan of living which will make life here and now, richer, sweeter and more abundant.

Latter Day Saints are admonished to study all good books. Let us do this for then we center our minds on those things which make us better men and women.

We who have taken Christ's name upon us—and oh, this is a holy thing—must set an example of righteous living before the world. We must have faith, hope, charity. We must be honest, sober, industrious. We must be kind, generous, long-suffering.

Paul tells us the fruit of the spirit is "love, joy, peace, long-suffering, gentleness, faith, meekness, temperance." Paul also exhorts "all who are sanctified in Christ Jesus, all called to be saints," that we "all speak the same thing, and that there be no divisions among you."

We call ourselves Christians, followers of Christ

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Jesus. This being so, we must strive to reach the Standard of Perfection He holds up before us. This should be our goal. This the star to which our wagon is hitched.

Somebody asked Webster for a definition of the word *Christian.* He answered, "I have an aunt living in Massachusetts who is the best definition of Christian that I can give."

If someone should ask for a definition of Latter Day Saint could our acquaintances point to us and say "this person is the best definition I can give. Look at his life." Or would they say as a nonmember said to me recently, "Mr. So-and-So isn't a Latter Day Saint. He is a Latter Day Ain't."

Oh, it is a stupendous order, but surely the reward is worth the effort. Is not "one sweet hour with Jesus" worth all the self-denial required of us. It is indeed a matter of no small moment, for we must choose a course of conduct that will stand the test of a death-bed reflection.

To be sure the "Standard of Perfection" is high above us, but we learn to do a thing by doing. We grow and develop by our striving.

God is willing, waiting, to reach down and help us up to this higher plane of living. He sent His only begotten Son to earth to show us how to live.

Let us be grateful to God for His gift, to Jesus for the life He lived, for the Standard of Perfection He set for us.



Brother Leo Riegle, of Flint, Michigan, has lately secured seventeen one-year subscriptions, and five six-month subscriptions to the "Herald." There are many ways of doing good and pushing forward the work of the church. This is Brother Riegle's way. What is your way?



If you meet a hostile partisan, never recognize the dividing lines, but meet on what common ground remains,—if only that the sun shines and the rain rains for both; the area will widen very fast, and ere you know it, the boundary mountains on which the eye has fastened have melted into air. If they set out to contend, Saint Paul will lie and Saint John will hate. What low, poor, paltry, hypocritical people an argument on religion will make of the pure and chosen souls! They will shuffle and crow, crook and hide, feign to confess here, only that they may brag and conquer there, and not a thought has enriched either party, and not an emotion of bravery, modesty, or hope.—Ralph Waldo Emerson, in *"Prudence."*

When Mothers Meet

(We do not know the author of this little drama which strangely tugs at our heartstrings. It may not be true to our generally accepted concept of the motive back of the betrayal of the Master, but deep in the heart of Judas there must have been much of strength and beauty that gave him place with the Twelve. Like many of us today, Judas erred in judgment, possibly in motive. The error brought its own recompense. The future service of Judas was ruined, the Master whom he loved was crucified and untold pain and sadness followed the betrayal kiss. While the perfidy of Judas cannot be justified, our sympathy goes out to all who must suffer because someone proves untrue to his trust.—C. B. W.)

SCENE: A roadside not far from Jerusalem.

TIME: Soon after the crucifixion.

CHARACTERS: Two peasant women. Salome is seated on a bench, her head in her hands or her arm resting on back of the bench. Mary enters.

MARY: Are you ill?

SALOME: Yes, at heart—I am burdened with sorrow.

MARY: Can I help you?

SALOME: Only by listening to my story. It is a sad one—so sad indeed that I have not felt I could tell it to anyone. You are a mother? And you have had a son? Then perhaps you would understand the travail of my soul. (Slight pause for emotion.) I lost my boy a few days ago. He hanged himself.

MARY: (Hands clasped in prayer.) May Jehovah comfort you and give you strength as he has me. I, too, have recently lost my boy in death, but he has begun life again in a bigger, a newer way—don't you think your boy may have done likewise?

SALOME: (Rising.) Would to God I could think so—but I am afraid his name will forever be one of reproach and shame.

MARY: Jehovah forbid! Jehovah forbid! (Raising hand.)

SALOME: Only a mother who has known great sorrow could talk as you do. You must tell me about your boy when you have shared my grief. He must have been good and kind—just as you are.

MARY: He was good and kind. He was always happy when he had the opportunities to help others—particularly the weak and unfortunate. But tell me about your boy.

SALOME: My boy! He was such a lovely baby—I called him Judas because all my hopes were centered upon him.

MARY: Your boy's name was Judas? (Asks slowly, unbelievingly.)

SALOME: A very beautiful name, is it not?

MARY: Yes, a very beautiful *name.* Tell me about him.

SALOME: (Sits.) He was a very promising boy, my Judas, there was nothing really bad in him. But he was impulsive, and intense in his likes and dislikes. One day he happened to hear Jesus in the public square. He loved him immediately. I thought it was just another of his passing infatuations—he was always getting new friends and companions, was my Judas. But he insisted that this was different. This humble carpenter had gripped his heart. He said he hoped a friendship like David's and Jonathan's might grow out of it. (Mary sits.) One night he came home and told me he was going on a trip with Jesus and a few of his chosen disciples. He was happier than I had ever seen him—just as an impulsive boy would be starting out on some great adventure. He was not always popular with the friends of Jesus—they couldn't understand him, but Jesus understood him. There are tears in your eyes—does my story make you sad too?

MARY: Your story touches my heart and helps me to understand. May Jehovah's blessing rest upon you—and upon the soul of your boy Judas. Tell me more.

SALOME: He went away with Jesus, and he was very happy.

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He was sure that Jesus was the Christ, and he was enthusiastic for the coming of the Messianic Kingdom. He wondered why Jesus waited to manifest his power. Once the people wanted to proclaim him King, but he said something about his kingdom not being of this world. My Judas could not quite understand that. He felt that Jesus was throwing his chances away—he was afraid that he would lose favor with the people. There was only one way—Jesus would have to be forced to a position from which he could not escape without manifesting his heavenly powers. Why do you sigh—did you ever see Jesus?

MARY: Yes, I saw him as few have.

SALOME: They went to Jerusalem for the passover. The people in the temple were angry at the Carpenter Teacher. Judas felt the time had come—Jesus must reveal himself as the Anointed One. (Rises.) One night while Jesus was in Gethsemane's Garden, Judas led his enemies to the place where they could lay their hands upon him. He was sure no real or permanent harm could come to Jesus—was he not God's own Son? Could he not command the very Angels of Heaven to protect him? My Judas felt that the great Kingdom was about to be ushered in—but they led Jesus away. Judas could not understand it. Why did not Jehovah destroy the soldiers of Cæsar? He stood and watched. He saw the best friend he had ever had led away like a lamb to the slaughter. His head dropped in bitterest anguish. There was something in his hand—now he saw it for the first time—in his enthusiasm he had not noticed it before—it was a bag of money—thirty pieces of silver. He remembered he had received it from the High Priest. It was the price of Jesus—he had sold his Lord.

MARY: His Lord!

SALOME: He ran back to the temple in an endeavor to undo the evil things he had done, but to no avail—they only mocked him. He gave them the money—he did not want that—he never really wanted to sell his Master—the paltry sum he received proves that. If you knew my Judas as I knew him, you would realize that he couldn't do such a thing. When he came home and told me what had happened, he looked years older—his face was haggard—not at all like my boy. He said he couldn't live without Jesus—could never stand the bitterness of all that had taken place. He heard them talk of killing Jesus, and it was all his fault. Just before he went out he kissed me strangely—but lovingly—he said he would try to atone. His life was all he had to call his own, and he—

MARY: I forgive him.

SALOME: You forgive him? Yes, and if they only knew, perhaps all the other women in the world would forgive him—but what about Jesus' mother? Do you think she could forgive him?

MARY: (Rising.) *I am the Mother of Jesus.*

(Salome starts back in astonishment, then kneels at Mary's feet. Mary puts her hand on her head as if in blessing, then lifts her up by one arm. They leave the stage together, Mary's arm around Salome.)

Spiritual Food » » » » »

Sister Agnes Veale of Route 4, Petrolia, Ontario, Canada, now 71 years old, says:

"I think a great deal of the *Herald.* It is part of our spiritual food. I am always trying to get the Saints to take the *Herald,* for I feel that they are half dead if they don't."

Jesus said: "I am the bread of life."

God, through his servants, is offering you the bread of life in many ways. The *Herald* with its spiritual food is one of them. Fifty-two times a year it will feed your hungry soul. Fifty-two times a year you can be an active missionary by sharing your spiritual meal with nonmembers.

Follow Sister Veale's example and talk to others about the joy that the *Herald* brings to you.

Gospel Symposium

By O. J. Tary

Paul says the gospel "is the power of God unto salvation," but that statement alone does not inform us how it brings salvation. No power is of spontaneous origin, but is generated by intelligent use of other elements. The power of the gospel is predicated on the application to human conduct of certain fundamental principles. Paul names those principles in the 6th chapter of Hebrews.

To understand and rightly apply those principles is the task of all who seek salvation. Faith is first in order, and unless faith is developed, the other principles cannot function. A common error is the conclusion that faith is simply belief. Belief is an important factor of faith, but unless there is a dynamic force that moves to action, it is dead and worthless.

James says, "The devils also believe and tremble," but that is not faith. They have not repented, and as repentance is the second gospel principle, he who has true faith will not stop and tremble in belief, but will be aroused to action. Does sorrow for sin constitute repentance?

Paul says in his second Corinthian epistle, "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." Perhaps those people whom John refused to baptize felt sorry, but they had not repented. True repentance will so far as possible rectify the wrongs done to others, and then seek forgiveness of God by ceasing to do wrong and learning to do right.

God requires proof of sincerity, and before he will pardon the repentant sinner he must comply with the third gospel principle, baptism in water by one called of God to officiate in that ordinance. Jesus made clear to Nicodemus the value of the new birth of water and the Spirit. Jesus had no sin to be forgiven, but he set the example for all to follow, and as he said to fulfill all righteousness. "There was a man sent of God, whose name was John." (John 1: 6.) By going to this man sent of God, Jesus enforced his teaching by example, and by this example teaches us to "Go and do likewise," in order to fulfill all righteousness and receive remission of sins.

Peter proclaimed the necessity of this at Pentecost, and stated the terms were applicable to all, "Even as many as the Lord our God shall call." When the sinner has properly complied with this ordinance and received remission of his sins is there anything more for him to do? Yes. Jesus told Nicodemus that he must be born "of the water and

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the Spirit" in order to enter the kingdom of God. The laying on of hands is next in order of the principles named by Paul in his Hebrew letter. That the laying on of hands was a sacred rite by which many blessings were conferred is amply set forth in the Scriptures.

That it was a necessary principle of the gospel by which the spiritual birth was completed is illustrated in the case of the converts at Samaria who had been baptized in the name of the Lord Jesus. To these converts Peter and John came, "Then laid they their hands on them, and they received the Holy Ghost." (Acts 8: 17.) The context shows that this was accompanied by prayer, which is always necessary to make the ordinance valid.

In Acts 19, reference is made to certain disciples whom Paul baptized after which the record as given in verse 6 says, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." It is claimed by some that only apostles laid on hands. But, this same Paul had an experience at Damascus that proves that apostles are not the only ministers called to do that work. Ananias was not one of the apostles, but the Lord sent him as a minister to Saul, of which we have this record: "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9: 17.)

We have considered very briefly the first four of the gospel principles. These become operative only by voluntary compliance with the requirements set forth, by those who seek salvation.

The acceptance of these principles completes the mechanism that connects the obedient one to the source of that power that brings salvation. Hearing the gospel preached will save no one unless the hearer becomes obedient unto the gospel principles. These principles having been obeyed, the gospel becomes "the power of God unto salvation." It is by this power, resident in the gospel through Jesus Christ, that the other two principles follow, the resurrection and eternal judgment. Man cannot directly apply these principles. "For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15: 22.) Christ was the first fruits of the resurrection, and through him the resurrection of the entire human race is assured. But the difference between those who obey the gospel and those who reject it is set forth in these words of Jesus: "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 29.) The application of the last gospel principle is entirely within the hand of him who shall sit in the judgment shown to John, as recorded in the closing verses of the 20th chapter of Revelation. All must appear there and be judged according to their works. Those who obey the gospel in this life and remain faithful, will then obtain the full fruition of the "power of God unto salvation."

Unity

By Geraldine Wyatt

I recall a story recorded in one of my readers of grade school days: There were two knights who, so the story goes, met at a crossroads. At their meeting they encountered a sign. One argued that it was white, the other contended that it was black. So bitter did their quarrel become that they resorted to swords. A third party appeared and inquired the cause of their fight. The argument started again. The post was white! The post was black! The stranger informed them that they were both right. It was black on one side. It was white on the other.

One of the proverbs says: "A fool's lips enter into contention." It is foolish to strive over differences of judgment, because words do not alter facts. No matter how great an argument can be put up in favor of an opinion, it does not have the power to make that sentiment true. Christ said: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

Strife is like a disease, it eats away the vision of truth. Whenever members of an organization try by bickering and quarreling to force upon each other their own desires then they become as weak as the narrowest one of their number. They become not a group concentrated into power, but—"desolation."

Christ's life was a great example of subordination to a greater will. When the chief priests and elders laid hold of Him, and one of His followers struck at them with his sword, He rebuked this would-be deliverer. Christ saw the wrong side, and the right side. He chose not His own will, but the will of God. He said: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" Yet He chose death, rather than to deviate from the right, or to bring desolation to God's work.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 37 Continued—

In our wanderings about the city we visited the hall erected to commemorate the completion of the sixty years of the reign of Queen Victoria. It was a beautiful building of modern architecture and, as far as my judgment under casual inspection could determine, was completely adapted for the uses intended.

In visiting one of the public buildings I noticed a peculiarly greasy appearance of the stone that formed the watertable between the foundation and the main building. With my thumbnail I rubbed a small groove right into its surface. This condition, I surmised, was caused by the atmosphere being heavily charged with the effluvia or whatever it was resulting from the use of great quantities of chemicals by the various industries, the ash and gaseous products having a deleterious effect on certain building material. I noticed also in different places that the iron railings or fences were very badly rust-eaten. It seems as if little holes would start wherever moisture would settle and would eat downward in grooves. Some of the upright parts appeared to have become almost like shells and in danger of crumbling.

While going about from place to place my young brethren were very solicitous that I should not fall. It was true that at my age I could not avoid some staggering, for my footing seemed not so secure as when I was younger. I tried to accept with considerable patience the rather officious offers of assistance. While coming down the steps of a beautiful hall in one of the buildings, one or the other of my comrades in his endeavor to assist me, took a firm hold of my elbow. In some way, probably because his pace and mine were not well correlated, this hold caused me to lose my balance and I stumbled down four or five of the wide steps, narrowly escaping a plunge to the bottom which might have injured me considerably.

Recovering myself, for the first time I expressed my impatience, telling them that while I appreciated their great desire to help me quite frequently their assistance was so ill-timed that I was more likely to lose my balance by not being able to respond to it than if I were left to manage alone. They were not offended at my remarks and afterwards were quite a bit more careful and judicious in offering me assistance.



"HORSE AND BUGGY DAYS"

Taken in Birmingham, 1903. President Joseph Smith and Elder J. E. Merideth in the front seat; Elders R. C. Evans and John W. Rushton in the rear seat. (Brother Rushton was in charge of the British Isles Mission.)

Stafford

It was July 15 when we bade adieu to the good friends in Birmingham and proceeded to Stafford, where we were met by the three brothers, George, Henry, and Joseph Greenwood, a trio of noble workers whose records stand high in the Mission. Henry was President of the Manchester District but happened to be in Stafford for the day, on business. We were made the house guests of Brother John Dysche, President of the Stafford Branch.

Brother Dysche lived at Hawthorne House, Stone Road. On our way thither we made a detour and visited an ancient castle, some stronghold of landed gentry in days of old. Little is remembered now of its essential history except that it is one of the many such places which suffered much at the hands of Oliver Cromwell and his Roundheads; their ruins lie scattered over the whole face of the land. This castle stood upon an eminence and was approached by a flight of very narrow steps. It was in fair enough repair to afford a home for the caretaker and his family, its only inhabitants. The main part of the building was decayed, walls broken and destroyed, and grounds sadly neglected. Doubtless it soon became just another of the many picturesque ruins of a long ago past which make England so charmingly interesting.

As we passed an ancient church we secured entrance thereto and enjoyed a brief examination of an interesting interior. It showed much unique and old-period grandeur. In Stafford were standing, we were told, several houses in good repair and still occupied which were erected in the reign of Charles I. One of these, in the main street, was being occupied as a place of business when I was there.

The Odd Fellows' Hall had been secured for our services, and on the night of July 15 I occupied, Brother Evans following the next night. Both services were in charge of Brother Rushton. The Saints came from quite a distance, Brother and Sister Henry Greenwood and Sister R. Smith from Manchester, Brother and Sister Tabbiner and family from Hanley, and many from other points. Notwithstanding the excellent attendance of our members, their efforts to widely advertize and secure the interest and attention of outsiders was not very successful.

We had excellent song services, I recall, under the direction of Brother John Dysche whose family, consisting of two sons and two daughters, was a very musical one. They had a number of instruments in the home. Among other contrivances there was a phonograph machine into which they liked to have their friends and visitors speak or sing and thus leave a reproduction of their voices as a souvenir of their visit.

Brother Rushton responded with *"A Calm and Gentle Quiet Reigns Tonight,"* to the new tune composed by Brother John Morgan of America. Brother Evans delivered *"My Mother's Sweet Face,"* and an original composition commemorating his visit to Wales which he entitled, *"Twilight Musings in Wales."* I attempted to sing the little old ballad, *"O Do You Remember the Game of Ball, When Over the Fence Was Out?"* As I sang I was suddenly caught by my old enemy, neuralgia or ague in the face—an onslaught so vicious that it caused a swelling of the gland below my jaw and the processes of my utterance were painfully interrupted. I was just able

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to finish by breaking down on the last word.

The chief industry at Stafford was the leather and shoe business, in which nearly all our brethren were engaged. My memories of my visit there seems to indicate that there was, if possible, a stronger feeling of cordiality than we had yet met in our travels. The Branch was small but the members seemed very zealous, with a splendid spirit of comradeship prevailing and a marked friendliness for the missionaries. I recall with gratitude the sympathy I received in my attack of neuralgia and the prayers that were so devotedly offered for me. Among those whose names I recall at this place were Brethren George and Joseph Ecclestone.

Leicester

On Friday afternoon, July 17, we went to Leicester where, really quite ill, I was cared for at the home of Brother William Ecclestone. I was unable to participate in the services until Sunday evening when I addressed a fair-sized audience in Temperance Hall, using Hebrews, eighth chapter, as a basis for my effort. The trend of my thoughts and arguments seemed easily and appreciatively grasped by my hearers—always a gratification to a speaker.

In the city of Leicester and environs we found a number of historical places of interest. There was Saint Mary's Church, the early foundations of which were laid in the tenth century by Ethelfreda, daughter of King Alfred the Great. Passing through various scenes of turmoil, strife, disruption, and warfare, it stood a venerable landmark of ecclesiastical and architectural development. There was the remnant of an old wall called the "Jewry Wall," said to have been built many centuries ago to separate the Jews from the citizens. There was the old church of Saint Nicholas whose history is lost in the twilight of antiquity. There was an old house built before the reign of Charles I, through whose gateway Prince Rupert passed many years ago, since when it has been called Prince Rupert's Gateway.

Under the tracks of the Great Central Railway there was an archway which protected a large section of Roman pavement laid eighteen hundred years ago and said to be the best specimen of ancient tessellation in the world. It appeared to have been a portion of a covered courtyard, usual to the Roman villa of that period. It was beautifully patterned with mosaic figures indicating the aesthetic tastes of the Roman civilization. It was pleasing to me to reflect that amidst the evidences of busy modern life and the overmastering influence of commercialism and materialism, there had still been preserved this evidence of the remote past, the almost barbaric splendor and luxury of early Roman rule in the Isle.

A bridge spanning the River Soar bore an inscription on each end, one announcing the place where the spur of King Richard III had scratched a stone against which he was dashed by the frantic plunges of the horse he rode as he was fleeing, dragged by the stirrups, wounded and defeated, from Bosworth Field. The other stone marks the spot where his body was supposed to lie, a fitting end to an ambitious, unscrupulous, and bloody reign.

On Sunday afternoon I rested while my comrades under the guidance of Brother Ecclestone visited the ruins of an old Abbey in the neighborhood where were enacted the closing scenes of the life of Cardinal Wolsey. His "many summers in a sea of glory" had at last reached the "killing frosts" of disgrace and death, as fast losing his hold on mundane affluence and power and shuddering in despair he wailed his last regret:

"Had I but served my God with half the zeal I have given my king, He would not have deserted me in my gray hairs!"

The next morning a trip was taken to Lutterworth, a little village nestling on the side of a hill above the gurgling and prattling stream called the Swift. Lutterworth was a veritable treasure-trove to the lover of antique lore. There was the old church whose first incumbent occupied from 1221, famous particularly because of the memorable scenes and episodes there enacted by John Wycliffe, the "morning star of the Reformation." He was in charge here from 1374 to 1384, and almost lived in the sacred edifice, spending his time in writing on religious subjects and making his famous translation of the Bible. There, in a glass case carefully preserved, was one of his gowns, very old and very faded. The pulpit from which the modern minister preached was the identical one from which was delivered many notable discourses by the zealous reformer. In the chancel was the very chair, oaken and black with age, in which he was carried out of the church when stricken with the paralysis from which he soon died. There was the heavy oaken table, elaborately carved, on which many of his translation manuscripts were penned and from which he often dispensed the sacrament. We were informed that in exchange for this single relic some American had offered to give either the sum of one hundred and fifty thousand dollars outright or to build a church, both of which offers were refused.

In the very center of the choir galleries, between the "decani" and the "cantori," is the spot where the body of the venerable preacher lay undisturbed for many years. Then it was exhumed, the bones burned on the banks of the river, and the ashes consigned to its bosom, there to be carried down to the sea.

Monday evening was our last service in Leicester. I occupied the pulpit and having a number of Utah people in my audience gave as exhaustive a treatise as time would permit upon the position our church takes upon the marriage question.

Clay Cross

The next morning we repaired to Clay Cross, which we reached about noon. This is the region known as "the potteries." On the way we were met, at Chesterfield, by Brethren W. H. Greenwood, Harry Holmes, and Simon Holmes, Sr., the latter of whom conveyed us in his chariot to his hospitable home. Brother Simon was an active member of the Branch there and with his quite large family formed the leading influences among the group of Saints.

He was a remarkable character. Some thirty-five years before, when in the prime of life, he met with a serious accident. He was a collier or miner by occupation, and one day the cage in which he and others were being lifted to the top of the shaft was suddenly precipitated to the bottom by the breaking of a rope. Some were killed and many maimed. Our brother had both legs broken and for all the years since had been unable to use the lower part of his body. Despite this serious and most deplorable affliction, Brother Holmes was a bright and cheerful man, steadfast and zealous in the Gospel which proved to be such a boon in his days and years of trouble. For twenty-five years he had been at the head and front of our work in Clay Cross, sustaining and strengthening the efforts of the ministers who have labored there, and building up a Branch of some eighty members—nearly one-half of whom it may be added are members in one way or another of the veteran's own family. His sons are excellent assistants in looking after the interests of the Saints, Simon, Jr., being President of the local group.

We had thought to get a little rest in this rural place, but the Brethren Holmes were eager to have us occupy the time in services. Resorting to an old-time and to us quite unique method, arrangements were made for the regular town crier, a Mr. Walford, to "cry" the announcement of our meetings. I led out on Tuesday night, Brother Evans occupied on Wednesday night, Brother Rushton on Thursday evening, and I again on Friday, and so on. Several names were given in for baptism, though they could not be said to be the result of our labors there. Rather, our coming was the occasion for the culmination of work which had been done by others.

Concerning these baptismal rites I may here record the following. I was a little surprised when Brother Evans came to me and, out of hearing of others, very earnestly requested that I should allow him to perform the ordinance. Pausing a moment before replying I asked him for what reason he made the request. He explained that he felt that so far he had not been able to do much

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on the mission for the usual call had been for me to preach, bless, or confirm, and that he would be much pleased if I would grant this request and permit him to do the baptizing, which he would consider as a "seal of his mission" to England.

The request seemed strange to me. I reflected that we had both come upon this mission, were both presiding officials of the church, and it did not seem that he needed to receive a "seal to his mission" more prominently than I. I could see his viewpoint, however, as I realized that I had been more frequently in demand as a speaker than he. All had been anxious to see and hear "Brother Joseph," as was natural, and the result was that Brother Evans had indeed been somewhat overshadowed in importance.

Knowing the man pretty well I recognized that a compliance with his request would bring him a great deal of pleasure and, I reflected, would be much more of a balm to his feelings that the privilege of baptizing could possibly mean to me. Therefore, I cheerfully gave him the promise, assuring him that unless some preference should be made of me as officiating minister I would turn such duties over to him.

Thus it happened that when these requests came, I at once requested Brother Evans to perform the ceremony if the candidates were willing. Three, who were younger people, were pleased with the idea, but one man objected. He had been sick with lead poisoning, was just convalescing, and still very weak. He thought Evans, being small in stature, might not be strong enough to perform the rite without difficulty. So I baptized him myself. His objection was not really tenable, for though not a large man Evans was quite strong and thoroughly self-possessed and could have immersed him without trouble.

However, the way it turned out each of us did indeed receive a "seal" for our missions. I was very much gratified to see the pleased animation which the event brought to my comrade, and as for me, I recalled that in Scripture we are encouraged with the thought that the laborer who returns with even one sheaf would be approved by the Lord of the harvest.

By patient and persistent effort and considerable sacrifice the Saints at Clay Cross had erected a nice brick chapel, sufficiently large to accommodate themselves and as many neighbors as might come out with them to hear the "preached word." It was conveniently located in a good neighborhood and was neatly finished and appropriately furnished. I recall it was ventilated by an arrangement of windows the sections of which were connected by hinges. Thus by opening the upper section the air was thrown upward toward the ceiling from where its descent was much more comfortable than if it had been a direct current from the window. These windows were well up in the gables at either end of the building and were operated by cords attached. Building this chapel had involved the expenditure of about three hundred pounds, a large portion of which had been advanced by Brother Holmes, to be replaced by the Branch at convenient intervals. This was an arrangement which showed the zeal of the group and their faith in each other.

One day the Holmes families took us to the picturesque town of Ashover, situated in one of the most beautiful valleys we had seen in England. To reach this village we passed the spot where tradition, as related by Brother Simon, Sr., states the devil on the 11th of a certain October put his foot upon the blackberry bushes. After this procedure the berries withered. The tradition still held currency, we were told, and after that date each year the inhabitants do not gather the berries but allow them to dry upon the bushes unused.

We were also shown the spot where a woman who owned some mines stole a "tuppence" from a boy who was working for her. When confronted with the wrong doing she denied her guilt and said:

"I hope the ground may open and swallow me up if the twopence in is my pocket!"

Whereupon the ground immediately opened and swallowed her up. Of these yarns Brother Evans characteristically remarked that they *"were undoubtedly true when they happened!"*

The approach to the town of Ashover presented one of the most entrancing views it is possible to conceive. The hills were high and rugged and covered almost to their summits by fertile fields divided by stone fences, hundreds of years old. Within these inclosures grass and grain were as green and luxuriant as any that can be seen anywhere. The village hung upon the hillside and spread out along the narrow valley by the side of "Derwentwater," a sparkling and lovely stream. This was a drive which we who took it will continue to enjoy "while the flowers of memory bud and bloom," its pleasure being greatly enhanced by the quick wit and genial mirth of our hosts, expressed in brilliant comment and clever descriptions.

Another day Simon, Jr., took our party to Matlock Bath, also on the Derwentwater. At this place the stream was deeper and wider, and the village is a fashionable watering place of the midlands. To reach it we passed through what was known as the "peak" of the Derbyshire district. The health resort is situated upon both banks of the River and combined its modern attractive features with some interesting relics of old Roman occupation. The springs had a "petrifying" quality, covering articles subjected to their spray with a hard incrustation of lime. It was claimed the waters had great medicinal properties, much sought after. On one side of the town were the "heights of Tor" and on the other the "plains of Abraham." There were caverns, called Roman, evidently relics of long ago mining experiments. We investigated one of these and were furnished with specimens of ore which we brought away with us.

Exposed for sale in the village shops were various articles thickly encrusted with the hard deposit of lime I have mentioned, for which the enterprising proprietors asked pounds, shillings, or pence as the case might be. Included in this assortment were such things as tin horns, birds' nests, umbrellas, and even old hats, all looking queer enough in their limy coating. We also observed many other articles of more intrinsic worth fashioned from the various stalactite, stalagmite, and other semi-precious formations such as amethyst and jade found in the hill. These were ornately set in gold and silver to catch the nimble shilling.

We ate lunch in one of the quaint refreshment houses by the roadside and returned leisurely to Clay Cross, impressed anew by the loveliness of the area traversed. While the views from the hills above Ashover are beautiful, those seen around Matlock and in the valley of the celebrated Derwentwater on which it is situated are not only beautiful but grand and majestic. Brother Simon Holmes, Jr., was well informed as to the nomenclature of the locality, which seemed legion, and we were able to remember less than a tithe of what he told us.

Near Clay Cross on a striking eminence stood Ryber Castle. We failed to learn its age but concluded it was of very early date. It was still inhabited, probably still in possession of the family of some original proprietor who may have received his grant from William the Norman or from someone of the succeeding rulers who were so quick to give to their favorites the lands of the people and to fasten upon the nation the deplorable feudal system.

It should be mentioned that at Chesterfield where we had made a short stop we were interested (aside from learning the village was named in honor of Lord Chesterfield, long quoted as authority on good manners) in seeing a church with a famous crooked spire. This was an ancient parish church and either by accident or design the steeple had the appearance of being broken, with a startling inclination which impressed one with a fear that some day it may pitch clear off. However, it is probable that like the leaning tower of Pisa it may stand until the church under it wastes away through the action of rain, wind, and storm. In some places extensive repairs had already been made upon the ancient structure. We were informed that the records of that church were intact for over eight hundred years, and that the building was probably eight hundred years older than that. The interior bore evidence of extreme age, the seats worn and blackened with the pass-

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ing of the years. On some slabs in the cemetery adjacent were dates as early as 1708.

Sheffield

It was with regret I left the good people at Clay Cross. They had so kindly and royally entertained us. But life is made up of both sunshine and shade, and partings follow happy meetings.

A short ride on July 25 brought us to Sheffield, the great center of manufacture for gold, silver, steel and iron. The contrast between conditions here and those of the group I had just left seemed striking. At Clay Cross, a country village, our people were known and in a degree noted, enjoying the respect of the citizenship generally and successfully building a neat little place of worship where the work was being steadily and sturdily maintained. At Sheffield, a-teem with all the activity of a large and celebrated center of industry, the Saints were but a small and comparatively unknown handful. Their church home was in a tiny building, tightly wedged between two others and entered by means of a circuitous alley and well-nigh hidden court. It was old and dilapidated, poorly ventilated and lighted, and at once reminded me of the secrecy and isolation with which the early Christians had to invest their meetings as they worshiped in the catacombs of Rome, Jerusalem, or Joppa.

At the station we had been met by Brethren W. H. Greenwood and John Austin and escorted to the home of Brother Greenwood, where Brother Evans and I were domiciled, Brother Rushton going home with Brother Austin. Like many other brethren there, Brother Greenwood was a shoemaker. He conducted his work not only in one room of his home where he made shoes but in a shop elsewhere, where he managed a cobbling and repair business.

In the evening of the first day, there being no service scheduled for the hall, we all went out to the "Monolith," a rendezvous for open air preachers and orators representing all sorts of creeds and beliefs. Here you could see the Salvation Army energetically carrying on their services—pounding the drum, blowing the trumpets, exhorting, singing, sometimes harmoniously and often discordantly. Here you could hear testimonies from soldiers of that Army, male and female, delivered with assurance and fervor, interspersed with songs in solo or chorus and with frequent appeals for money. Perhaps on another side would be a group surrounding a radical socialist who with fiery eloquence would challenge all Christianity and with cutting sarcasm ridicule its discrepancies and inconsistencies, real or imaginary—to the extravagant amusement of his listeners, young and old, loafers, devotees of the beer-pot, sucking fumes of nicotine from redolent clay pipes and looking like miniature factory chimneys. On another side of the Monolith the exponents of some common evangelical school might be holding forth or some fanatic with fantastic theories which needed airing.

Our brethren waited until the Salvation Army people closed their meeting and had made their final appeal to the generosity hearers. As the strains of their music and beat of their drums grew fainter in their march away, eagerly our energetic young Brother Rushton mounted the steps and opened fire upon the still assembled group, motley as it was, telling them the latter-day message he loved. He was followed by Brother Evans, who spoke with vigor and such lucidity that one man, apparently made uneasy, came forward to criticize. For quite a while a lively discussion was maintained, in which the critic did not appear to have the best of it, or to wholly please the crowd, which was large and orderly. The brethren took advantage of the occasion to distribute circulars announcing our special services on Sunday. It was half past ten when our little band of Gospel knights left this impromptu forensic arena.

Sunday services forenoon and evening were held in Temperance Hall, hired for the occasion. Some few strangers and a number of Utah Elders were present besides the band of believers, and our efforts were well received as far as we could judge. Some questioning was done at the close of the evening service but the spirit of the questioners seemed to be fair and they showed no disposition to interrupt, cavil, or hector.

At the afternoon prayer and testimony meeting held in the Saints' meeting house in Ada Street, Upperthorpe, and presided over by Brother Austin and myself, the Spirit was present to a marked degree. All felt encouraged and strengthened.

Late in the evening our brethren again occupied at the Monolith, an even greater crowd listening to what they had to say. One old man interfered to criticize a bit but was sorry afterwards no doubt, for Brother Evans came off with flying colors. An atheist present thought he could succeed better, so putting his lance in rest he attempted to ride down the brethren. He met with such utter defeat that the crowd loudly and delightedly expressed approval. Our local brethren felt that the efforts in this open air forum were so successful that they planned to keep them going after our departure. It was estimated that five or six hundred stood near enough to listen well, with many others who "stood afar off."

One day under the kind guidance of Mr. London, a friend of Brother Greenwood, we visited the plant of Messrs. Walker and Hall, silversmiths and platers. We found it very interesting and witnessed the transformation of some of the wares from the crude material to the polished article packed ready for sale. It was a very large establishment where all kinds of solid and plated goods are manufactured.

Then we visited the renowned firm of cutlery manufacturers, Rogers and Sons. Here we saw cutlery of all kinds and uses, and some for display which was most unique. One clasp knife had seventy-five blades some of which were very elegantly chased with landscapes, views of castles, or other attractive pictures. Another had one hundred and fifty blades; and last but not least there was one with nineteen hundred blades, to which additions were to be made every five years in order to keep the number to correspond to the number of years in the Christian era. We saw a lower section of the tooth of an elephant, said to be the largest ever obtained. It was some eight inches across. On a stairway we saw what was claimed to be the second largest tusk ever brought into England.

On our way home we visited the parish church which had an authentic history for eight hundred years back, if not further. It was an extremely large building, some parts of it being very well preserved while others showed signs of decay that could only be checked and the parts restored at considerable cost.

Another interesting manufacturing concern was that of Messrs. John Brown and Company. There almost everything in steel ware was made from rivets to armor plate weighing many tons. This firm employed about twenty thousand hands and its business included the mining of its own coal, the transportation of its own ore, the making of its own gas, and many other side industries connected with the main manufacture.

In taking a walk in Sheffield I remember feeling a heaviness of heart as again I saw evidences of the oppressive rule of landowners over their tenants. A little stream ran through the valley, on the farther side of which there was a gradual slope forming an outlying area or suburb almost cut off from the city itself. Within sight on that beautiful landscape were some eight or ten well-appointed buildings in a group which, upon inquiry, I learned were on the private property of the man who owned or at least held the government parchment that entitled him to the name of "lord" over almost all the land in sight and to whom practically the entire city paid tribute in rentals of one kind or another. Outside the city were many small farms occupied by renters who operated them at the will of the land-"lord," and so closely was this will exercised that every step and venture was supervised by a factor and by him presented to the lord whose consent in writing must be obtained before the project could go forward. Inside the city itself, however, the inhabitants were governed by municipal laws administered by a Mayor and other usual officials.

(To be continued.)

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The Readers Say---

Grateful for Manifold Blessings » »

I was privileged to hear the gospel message in April, 1924. When our second child was born, we passed through a great trial of anxiety. His eyes were afflicted. The physician in charge said that he had done all in his power, and that the child would always be blind.

Elder Mac Brown's wife was our nurse, and she endeavored to explain to us the gift of healing which their church practiced and enjoyed. This seemed very strange and new to us; we could scarcely believe that such blessings could be bestowed upon anyone.

Percy Farrow as the missionary for Owen Sound District, was then laboring in Little Current. And as a last resort we decided to give the administration of the Saints a trial. Elders Farrow and M. K. Brown were called. The baby was administered to several times without any help, it seemed. He was also blessed by the laying on of hands by the elders. The administrations were repeated, and the child opened his eyes. The gift of healing was witnessed by us for the first time.

When the doctor was told of this wonderful blessing, he was greatly surprised, and could scarcely believe our words.

As soon as I was able, husband and I attended all the meetings held by the Saints. Such joy and happiness were ours as the Scriptures were unfolded to us! Our understanding was illuminated as we listened to the message of this marvelous work and a wonder.

It is impossible for husband and me to forget these golden experiences and our baptism. Why should we not fairly bubble over with gratitude to God for his manifestations of love and blessing to us and to our children?

Since we came into the church, we have received countless blessings. Our prayers have been answered. As I meditate on God's protection, my desires and ambitions to serve him rise high. I pray that I may never be weighed in the balances and found wanting.

We have many duties to perform in bringing up a family of eight children pleasing to the sight of God. The four oldest children have been baptized by District President H. A. Dayton, and their hearts are in the work of latter days. We trust that this will always be so.

We have many trials and struggles, but in the year before us, we plan to pay one tenth of what we earn, that we may assist more in the Lord's work.

A sister in Independence wrote a letter to the *Herald* of August 28, 1934, which was a great help to me. I hope like her that I may realize "all that Thou sendest me in mercy given"; our trials do not always come as a punishment, but to make us pure.

We particularly enjoy "The Readers Say" columns. As I read the experiences of others, I rejoice with them. They encourage and bring us joy.

We have kept the Word of Wisdom to the best of our ability for ten years, and have received many blessings in complying with this instruction from God.

We have an eight-year-old daughter afflicted with kidney trouble. This has affected her eyes. She has not attended school since November, 1936, due to her physical condition. She has been administered to by District President H. A. Dayton, and has been blessed, but is unable to go to school. For one so young she has great faith in healing and prayer, and she wishes to be good so that she may go to Zion. Will all who read this pray for her, that she may be healed?

MRS. SAM ROBINSON.

LITTLE CURRENT, ONTARIO, MANITOULIN ISLAND.

Pray for These » » » » »

It brings us great joy to read the *Herald* and to listen each weekday morning to Elder William Patterson in his radio devotional service over KMBC. A few mornings ago he prayed for all the mothers that they may be blessed in caring for their children.

I wish to ask the prayers of the Saints for my sister who is not able to care for her children or to do her housework, although she does these things with the help of the Lord. Pray also for my sister-in-law's child at Kennett, Missouri, who is very sick.

It is my wish to go forward, never to turn back. I want to be ready always to serve the Lord. Please pray for the Saints here in Eros Branch, that the work may grow.

WEST MONROE, LOUISIANA. MRS. JEFF MALONE.

Receives Blessing of Light » » »

How glad I am that I am a Latter Day Saint! I was in a popular church twenty years and was a preacher for ten years of that time. August 20, 1936, I was in Detroit, Michigan, when the Spirit spoke to me telling me to come South, that there was a blessing here for me. I came to Mobile in September looking for this blessing; preached in several churches there but had little success. I was uncertain and dissatisfied, and then the Spirit spoke to me again, telling me to go South—"there you will find your blessing."

I came to Pensacola, September 11, and preached in several churches. Still I was deprived of the blessing I sought. One day I went into a home to visit the sick (not knowing that this was a Saint's home). There I found a sister who had suffered terrible injuries in an automobile accident. Nevertheless she talked about Jesus and the faith she had in him to heal her. I asked her if she believed in healing, and her answer was given quickly, "Yes." At once she began telling of many experiences she had had, and how glad she was that she was in a church which taught all the principles of the gospel. She told me that there was only one true church, the Reorganized Church of Jesus Christ of Latter Day Saints.

"Why, sister," I said, "I have traveled in thirty-eight States, and I never heard of that church before."

She smiled: "If you're seeking light, I am sure you will find it. I cannot talk much with you today, having stitches in my head, and my doctor's orders are for me to keep as quiet as possible. But I know the Lord will take care of me." She invited me to come back saying that perhaps she would be able to talk better. She also invited me to attend the Saints' services.

In her presence I felt a different spirit, and I longed for the next day to come so that I might talk with her again. This I did every day for a time. I felt impressed to attend the Thursday night prayer meeting, and did so. There I found the Spirit of the Lord in greater degree than I had ever experienced it elsewhere.

I became more and more interested in their teachings, and attended every meeting possible. Even in the church school

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the teacher became interested in me and we began having long talks about the gospel. He told me what the church meant to him and what it would mean to me if I obeyed.

I was privileged to hear Brother C. C. Rummel preach two sermons, and I prayed earnestly to the Lord to show me if this way was right, and to open my blinded eyes. These things he did. The Spirit spoke to me the third time saying: "This is your blessing."

On November 15, 1936, I was baptized by Brother Rummel and confirmed by the late Elder J. Simmons and Elder F. Baldwin. I can say, without any doubt, truly my blessing has come.

While at work in a sawmill, November 19, 1936, I overstrained my side, an injury that has since given me much pain and rendered me unable to work. But the Lord has cared for me, and the Saints have supplied me with food and other items at times. I take this method of thanking them for their kind help. May the Lord continue to bless them.

It is my testimony that the Master does care for his children. At times our way may seem dark and gloomy, but we must trust him. I believe that he will heal me, and feel that this is a test. I wish to stand this test and be strong; it is my desire to be of service to others. I trust that I may be able to teach my race (colored) the true way as I have found it.

At the present time I am at the home of Brother and Sister E. R. Booker, at Barth, Florida. Brother and Sister Booker have been in the church over fifty years. I cannot say how much joy and strength I have gained during the eight days I have been in their home. They are strong in the faith.

It was their daughter whom I visited after the automobile accident, and who was the first to tell me of the angel message. "'Tis a glorious thing to be in the light." How happy I am tonight in the light of God!

I ask an interest in the prayers of the Saints that I may be restored to health and that I may prove faithful to the end. I should enjoy receiving letters from any who wish to write to me.

JOHN HUNTER.

PENSACOLA, FLORIDA, 219 North Reus Street.

Ray of Sunshine » » » » »

I want to express my thanks for the many good things I read in the *Herald*. The paper has been a comfort to me; it gives me strength, and is a veritable ray of sunshine in our home.

The Lord has been very kind and good to me, and I have enjoyed his blessings. In time of sickness we have been especially blessed. Our oldest son, Harold, suffered a broken back, and was an invalid six and one-half years after he was hurt. He was administered to many times, and always found relief through this ordinance. Through his long time of suffering, he clung to the heavenly Father and was able to bear his burden of pain cheerfully. The Lord saw fit to call him home April 7, 1936. Sometimes these things are hard to bear, but I feel that the Lord has given me strength and courage. Though it has been very lonely for me since he went away, I feel that the heavenly Father will not allow a heavier burden to fall on his children than they can bear.

Our little girl was instantly healed of a rupture through the use of the consecrated oil.

I want to live worthy of the blessings that come to me each day and to let my light shine. I pray that I may be humble and faithful and that my life may be one of constant growth in the Lord's work. Our Father has admonished his children to exercise a living faith in him. If we do this, we shall enjoy blessings all our lives. I want to set an example of Christian living before my family and do all I can in the church work to help build Zion. I was baptized March 9, 1909. Will the Saints remember me in their prayers?

KNOBNOSTER, MISSOURI. MRS. WILLIAM PEERY.

We Should Be Thankful » » « »

I am glad that I am a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and I have many blessings for which to thank God. I am grateful that the gospel light was brought to me, and for the truthfulness of the latter-day cause. I am also thankful for my family. We have been blessed more than ever since we have been holding family prayers before we retire each night. I believe that each Latter Day Saint should form the habit of thanking the Father for the blessings he receives every day; always there is something to be thankful for.

I have been in this church only a few years, but hold the office of deacon, and it is my greatest desire that I may assist the church in reaching its goal of unity, love and peace. I greatly enjoy the *Herald*, especially The Readers Say, and feel that I need the prayers of all. May God bless his Saints who are trying to do their part in his church.

JAY, FLORIDA. M. L. WYATT.

"And So Fulfill the Law of Christ" » »

I am a Swedish-American Latter Day Saint. I was born in the southern part of Sweden sixty-one years ago. Some years ago, when I was visiting in Sweden, I went first to call on my sister who for a long time had been living in a little fishing village on the sea coast.

One day as I was walking along the shore just for pastime, I saw something moving about a half-mile ahead of me. It was bobbing up and down, and when I neared it, I saw that it was a woman, probably more than seventy years of age, picking up sticks and bits of wood, and pressing them into a sack. It was a large sack, and she had filled it to the top. I said to her in the Swedish tongue: "Mrs., where is your home?"

"Right over the hill about a half a mile," she answered.

"But you have a very heavy load, and you will not be able to carry it. I will carry it over the hill for you," I offered.

"You will soil your clothes," she protested.

I set the sack on my shoulder, and it was a heavy load. But I was glad to carry it for her.

Today there are millions of people carrying heavy burdens of sorrow, worry, ill health, and affliction. Many of the Lord's own people also carry burdens the extent of which we do not realize. How much happier we would be if we followed the advice of Paul to the Galatians: "Bear ye one another's burdens, and so fulfill the law of Christ." In these troublous times let us remember our brother and our sister and let us so live in righteousness and love that we may share the experiences of life, the joys and the sorrows. Let us seek to strengthen ourselves in the faith so that we will be strong enough to carry the burden of a weaker brother. How much we need to forget self in our effort to think of others and so to fulfill the law of Christ.

SPRINGVILLE, NEW YORK. CHARLES ANDERSON.

Hopes for Church Associations » »

I have read the *Herald* and especially enjoyed the letters from the young people. They make me want to number myself with them. I was baptized September 16, 1934, and have not had the privilege of associating with church people to a great extent. I shall be sixteen years of age May 2, and should like to hear from other young Latter Day Saints who are interested in serving Christ.

We are hoping soon to live where we may go to church and Sunday school and participate in prayer meetings. Mother often tells us about the good meetings she was privileged to take part in in her girlhood, and these stories make me doubly eager to enjoy that same privilege. Please pray for me that I may be faithful.

CASSVILLE, MISSOURI. IDOTHA TAYLOR.

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Add a Penny

I have been a reader of the *Herald* more than fifty years. Was baptized at Belleville, Illinois, in 1875. At present I am located at a considerable distance from the church, and in cold weather am unable to attend service, hence the *Herald* is doubly welcome.

I am glad that my companion and I did what we could to assist the church by keeping the law when we were young. So doing gives the doer a desire to assist in every way possible, and this desire still remains with me. I wish to help if it be only by giving my offerings.

Let me suggest that we each one add an extra penny for each year after baptism, to our birth offerings. I did so last year, and felt the glow of warmth Christ's disciples spoke of as they walked with him. Will the Lord's people remember me in prayer?

MARGARET ANGELL.

DES MOINES, IOWA, Care 4110 University Avenue.

Repaid a Thousandfold

We who are children of God should remember that doubt, fear, and discouragement are from the adversary, and should not allow them to remain in our lives if we truly desire to serve the Lord.

Sometimes Saints became discouraged and feel that the Master is not concerned about them. If we would at these times, stop for a moment to consider the love God has for us—a love so great that he permitted his only begotten Son to suffer all manner of affliction and even death for us—we would be reassured.

God has said that he will have a tried people. All of us will be called upon to suffer trials—these things make us pure, kindly, and sympathetic. And the Master wants a people who are willing to sacrifice all for him.

When we see our loved ones suffer and feel that God is calling them home, and say down deep in our hearts, "Thy will be done," and mean it; or when we are willing to sacrifice our business if it be God's will, trusting him to care for us; or when our bills are almost due and we have just enough money to pay them and someone in need asks for money, and we give it to them, putting our trust in the Lord; or when we see our prayer answered in a mysterious way that brings agony to our soul, and are willing to submit ourselves to the will of our Creator, then can God begin to pour out his Spirit upon us. Then can he use us as his instruments. When we are willing to do these things—oh the joy, peace and contentment we shall find in giving our lives to his service and to our fellow men!

I know whereof I speak, for I have gone through these and many other trials. But for every sacrifice I have made, I have been repaid a thousand times.

INDEPENDENCE, MISSOURI. A SERVANT IN ZION.

"This Is a Marvelous Work"

It is now forty-one years since Brother Gomer Griffiths led wife and me into the waters of baptism. That was an outstanding experience in our lives.

I have been in the ministry twenty-seven years, in the Melchisedec priesthood for twenty years, and many have been my experiences. I have witnessed the power of God to such a degree that some who were at death's door were raised up to health and strength. This is indeed a marvelous work and a wonder. Why some will say, "How do you *know* this work is of God?" is a surprise to me.

I wish every Saint would read the marvelous prophecy of Brother Joseph Luff given in 1907, and reprinted in the *Herald* of February 13, 1937. What a mighty warning to the Saints! And it is to go to the world as well.

As an elder in the great kingdom of God, I want to render more efficient service, so that my life will prove an asset and not a liability to the Master's work. Let us each one guard against everything of a sinful nature. If God cannot look upon sin with the least degree of allowance, can we tamper with sin and not suffer?

DOVER, OHIO. A. B. KLAR.

Testimony of Truth

I wish to acknowledge the wonderful blessings the heavenly Father has given me. Many times my prayers have been answered. Let me tell you about two instances of special blessing.

I have two small children, a little girl five years old, and a boy, two years of age. My little daughter took whooping cough and pneumonia when she was three months old, and was at the point of death many times. The minister was called, and she recovered from the whooping cough and fever, but the disease left her weak and helpless. When my baby boy was operated on four times at the tender age of four months, he was at the door of death. The doctors gave him up, but the baby was healed by the Lord through the prayers of the Saints and the faithful administrations of Brother T. J. Elliott.

I have been blessed at many times in other ways, and wish to write this so that it will bring assurance to some who read. I know that God lives and that he hears and answers prayers. I believe that he will heal my little girl so that she may walk and talk some day.

MRS. LINA NORVELL.

SAINT LOUIS, MISSOURI.

Young People, Please Write

I am fourteen years old and have a sister sixteen. I am in the eighth grade and my sister is a sophomore in high school. We were baptized about three years ago. There is no branch near enough for us to attend church services regularly. We are the only Latter Day Saint girls in our school, and so we are asking young people of the church to write to us.

RAVENWOOD, MISSOURI. PHYLLIS GATES.

Request Prayers

Prayers are sought for the small daughter of Brother and Sister Carl Wolfe, 6664 Agnes Avenue, Kansas City, Missouri, who is in danger of losing her eyesight. The child, now in a Kansas City hospital, suffered an accident not long ago in which a fork was thrust into one of her eyes.

Mrs. Lina Norvell, of Saint Louis, Missouri, asks the Saints to fast and pray on the first Sunday of March, for her five-year-old daughter, that she may be healed. A siege of whooping cough and pneumonia in babyhood, left the child weak and helpless.

Walter Monroe, of Olene, Oregon, has been sick for more than a month, and has received no relief from the doctors' treatment. He has also prayed over his condition. Now he asks the prayers of the Saints, that he may be healed. "I have not joined the true church of Christ," he writes, "but intend to do so if I recover. There are no members of this church in this part of the country. . . . I would be very thankful if you would pray for me in your churches."

Mrs. W. G. Smith, of Winthrop, Arkansas, writes that her daughter-in-law of Mineral Springs, Arkansas, is suffering with a tumor which causes severe hemorrhages. She desires the prayers of the Saints that if it is the Lord's will, she may be healed, or that she may be given strength to endure her affliction.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Please explain the relative authority of the Standing High Council of the church and the stake high councils.

Space forbids a complete discussion of this question, but the Standing High Council is declared by the church to be the highest court of appeal, and decisions made by a stake council may be appealed to it (see Code XIX: 81). However, it is possible that the Standing High Council might decline to hear the appeal matter when it appears that no error in law or fact is involved in the decision of the stake council. The appeal from a lower to a higher court should be accompanied or immediately followed by the reasons or grounds on which such appeal is based. Our code of court procedure specifies certain lawful grounds of appeal, as also reasons for which a rehearing is warranted. These should be set forth specifically and clearly in such cases.

The question has been raised by some as to the propriety of councils composed of all the stake councils, and whether such council would be equivalent to the decision of the Standing High Council of the church. The church has never specifically passed upon this question, hence no such procedure has as yet been followed. It might be suggested, however, that if such should be authorized it would be likely to involve stake questions of general church importance, and not the ordinary matters of a local or personal nature that are appealed from lower to higher courts.

Is it proper to lend a nonmember a copy of the Book of Mormon or Doctrine and Covenants?

It seems entirely reasonable to suppose that one who is investigating the doctrine of the church might desire to read all of the books which the church has declared to be standards of authority for its guidance in matters of faith and practice. He could hardly be condemned for refusing to unite with a church that declined to permit him access to the books of its teachings. Doubtless, however, one not at all informed as to the faith should be first instructed in the fundamentals of the church, so that the books might be more clearly understood. I do not think one would be warranted in refusing access to the books named if an investigator should make the request.

Did women anciently participate in the feast of the Passover?

The Mosaic law provided that the passover feast should be provided for the entire family. The eating of leavened bread during the seven days of the preparation was strictly forbidden to any one in their midst. The following texts indicate this:

> Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel.—Exodus 12: 19.
>
> Draw out and take you a lamb according to your families, and kill the passover.—Ibid. 12: 21.

Some have supposed that this rite was to be observed only by males, as the Scripture dealing with its perpetuity commands:

> And ye shall observe this thing for an ordinance to thee and to thy sons forever.—Exodus 12: 24.

But this text may be misunderstood. Quite commonly females were not mentioned in the instructions given in the law, except when it specifically applied to them only. The Hebrew word translated "sons" in the above text is *ben,* which is not only rendered "sons," as in this instance, but is also translated in a large number of places "children" and "daughters." It is a word having a wide range of meanings and therefore may be found translated into many English words of varied significance.

Was blackness the curse placed on Cain?

I do not recall any text that specifically informs us what the "mark" placed on Cain consisted of, but from the fact that the Inspired Version states that "the seed of Cain were black" (Genesis 7: 29), it appears quite probable that this may have been the mark referred to in the fifth chapter (Ibid. 5: 25).

Will the Jews at Jerusalem be looking for Christ's coming?

Doctrine and Covenants 45: 6, which refers to instruction given by Jesus to his own disciples at Jerusalem, informs us that he explained to his disciples concerning the generations of the Jews: "the remnant shall be gathered unto this place (Jerusalem); and then they shall look for me, and behold I will come"; which refers to his second advent.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Auburn, California

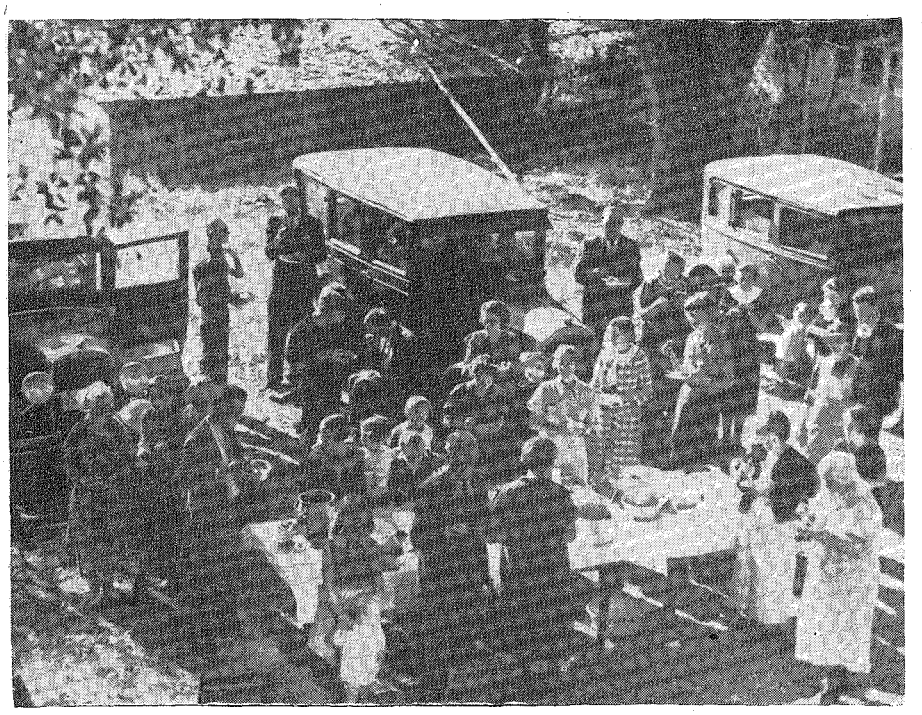
For several years Auburn Mission, of Sacramento Branch, has held services in a studio room of the home of Sister Maude Duncan Anderson, and they have enjoyed some wonderful meetings.

Last November 22, this group gathered around the radio to listen to the nation-wide "The Church of the Air" program, President Elbert A. Smith, the speaker. Of this Sister Anderson writes to Brother Smith: "Every word was as clear as if you had been right in the room with us, and even a nonmember could not but sense the power of the Spirit which continued throughout the broadcast."

Everyone brought lunch on that day. They often have picnic lunch on Sister Anderson's porch, but on that Sunday they thought the sunshine more comfortable than the shade, and the tables were set in the yard, where those who wished might sit in the sun.

Brother Beckett, recently ordained, moved with his family to California from Missouri, about two years ago, and these members have made a fine addition to the group at Auburn.

Brother Dawson, of Sacramento, spent the second Sunday in December with Auburn Saints, and a most enjoyable day was had. This group was happy to be counted among the first to receive patriarchal blessings under his hands. Local members always are glad to have elders from Sacramento and other ministers of the gospel preach to them.



AUBURN SAINTS LUNCHING IN THE SUNSHINE

Brother Roy Barmore, who has charge of Auburn Mission, stands at the back and right of this informal photograph.

Two Weddings at Tulsa, Oklahoma

Wedding bells have been ringing recently at Tulsa. A pretty marriage service was solemnized at Tulsa church the evening of January 10, when Doctor Everett Tweed Alexander, of Barnsdall, Oklahoma, and Miss Rebecca Catharine Stephens, of Independence, Missouri, were united in wedlock. Elder V. D. Ruch, Tulsa pastor, read the service in the presence of a few relatives and friends. The bride was attended by her sister, Mrs. Saburna Stephens, of Raymond, Kansas, and Doctor N. Stuart White, of Tulsa, was best man.

Mrs. Alexander is well known to many members of the church, and especially at Independence due to several years of nursing in the Sanitarium. She is a graduate nurse, and did several years of post-graduate work at the Sanitarium. Her parents have been living at Pawhuska, Oklahoma, but recently moved to Barnsdall. Doctor Alexander is one of the leading physicians of that city. The newly-weds will make their home at Barnsdall.

Mr. and Mrs. W. Leonard Conner, of Tulsa, announce the marriage of their daughter, Janie Lee, to Charles O. McCain, of Tulsa, son of Mrs. Grace McCain, of Fort Smith, Arkansas. The ceremony was performed February 6, at 7 p. m., in the home of the bride's parents, only members of the family and a few friends being present. Elder Frank M. Conner, grandfather of the bride, was the officiating minister. The bride and bridegroom had no attendants.

Mr. and Mrs. Conner entertained with a small reception in their home following the ceremony after which the bridal couple left for a short wedding trip. They are at home at 1308 South Carthage Avenue, Tulsa.

Shenandoah, Iowa

At the branch election last September, Brother J. R. Epperson, who had been pastor the past six years, owing to ill health, declined to accept the nomination for another year. One of his counselors, Elder A. M. Taylor, was elected to succeed him with Brother Epperson as counselor. Minor changes were made, and the work moved on without any slackening.

In June last year Elder J. A. Gillen came to hold a two-week series of meetings, but owing to ill health was unable to finish the services. However, his fine sermons and fatherly counsel were beneficial and uplifting, and the Saints were made grateful for his coming.

November was designated as young people's month, young men of the priesthood occupying the pulpit at the Sunday morning hours speaking on the topics of the young people's program as set forth by the officials of the general church. Paul Harding, leader of the young people in Council Bluffs, and Floy Patience, John Topham, and Roland Schneider, of Shenandoah, were the speakers, each handling his special topic in a creditable manner. These efforts were climaxed by a special day on December 6, to the services of which all the young people

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of the district were invited, with Elder Ward A. Hougas, of Saint Joseph, as guest speaker. Although it was a stormy day, a good number were present, a fine spirit prevailed, and all greatly enjoyed the timely remarks of Brother Hougas.

On the Sunday following, Shenandoah members were happily surprised in having Apostle Clyde F. Ellis "drop in" on them. He spoke both morning and eveing. It was his first time to visit Shenandoah.

This was followed by a pre-yuletide series during December by Elder R. E. Pratt, leading up to the great event of the birth of the Christ. Elder J. R. Epperson gave a post-yuletide series, during January, pointing to the great gift man received—the matured man, the crucified Christ, the risen Lord; the gift God gave, his Only Begotten who was with him from the beginning in the creation of all things; and the resulting heir-ship with the Christ made possible to all who believe in and receive him.

Shenandoah members are now planning on a series of meetings in the early spring by Apostle Ellis, and trust that they will not be disappointed because of his not being able to be with them.

Many blessings, both physical and spiritual, have come to these Saints during the past year, for all of which they are most grateful. With their eyes on the great goal of the church they will continue to press onward and upward.

Saint Louis, Missouri

The new officers of the church school were installed the first Sunday of the new year, and began their work.

The outstanding services of the month were held January 22, 23, and 24, when President F. M. McDowell was the central figure of the district priesthood institute held at Saint Louis church. Brother McDowell stressed the responsibility of the priesthood in directing and supervising in the best interests of the church. In the Sunday morning sermon he urged the members to yield themselves completely to the will of God and the way of God, that they might receive the rich blessings promised those who keep his commandments. Brother McDowell spoke to a large and appreciative audience.

On January 22, Norman Minshall was married to Miss Ann Smith. The next day Pastor T. J. Elliott joined Norman's sister, Yvonne and Ernest A. Ebsworth in wedlock. G. Arnold Davis was married December 23, 1936, to Mrs. Margaret Williams. It was recently learned that Sister Ruth Burch was married to Philip Duggan, September 2, 1936. Heartiest congratulations go to all the newly-wedded couples.

Sister Ruth Burch Duggan has returned home after spending some time in the hospital suffering with a severe case of pneumonia.

The pulpit was occupied in January by Elder J. E. Kelsey, formerly of Independence, Pastor T. J. Elliott, and William Knussman.

Des Moines Couple Celebrate Golden Wedding

Brother and Sister Fred Chandler, of Des Moines, Iowa, celebrated their fiftieth wedding anniversary December 19, 1936. They are the parents of a son, V. R. Chandler, of Birmingham, Alabama, and a daughter, Mrs. Lee Wilson, La Grange Park, Illinois; and they have three grandsons: Wilbur and Elbert, of Des Moines, and Richard, of La Grange Park.

Brother Chandler is seventy-five years of age, and Sister Chandler is seventy-four.



MR. AND MRS. FRED CHANDLER

A reception was held at their home, about fifty friends and relatives being present. Brother and Sister Chandler have lived in Des Moines forty-six years. Brother Chandler was baptized into the church in 1884, and Sister Chandler in 1895.

Beloit-Janesville Branch Wisconsin

Local Saints are glad that they have been able to hold services each Sunday during the past quarter in spite of inclement weather and bad roads.

Speakers have included Elders E. W. Dutton and Harry Wasson and Priests Cleo Heide and Noah Johnson, local men, and Elder J. A. Maas, of Watertown, who occupies the pulpit the third Sunday of each month. The effort Brother Maas makes to drive to this branch is much appreciated by the members.

Sister Minnie Martin, daughter of Brother and Sister A. E. Martin, and Melvin Owens, son of Mrs. D. C. McKinley, Rockford, were united in marriage, October 11, by the Reverend M. C. Smith, the ceremony being performed at Rockford. Attendants were Alta Martin, sister of the bride, and Ronald Johnson.

This branch recently suffered the loss of two aged and faithful members. Brother Norman E. Hield, Sr., of Janesville, died November 15, and Sister L. N. Joy, of Beloit, died January 28.

The last Friday night of each month is "social night." The committee in charge of this night for October planned a surprise party on Pastor E. W. Dutton and family, and about fifty guests were present. After the playing of games, Harry A. Wasson gave a short talk and presented Brother Dutton a gift from the branch.

The committee for the November social planned a scavenger hunt. The groups were divided into two teams of six each and given a list of twenty-five articles to get within an hour and a half. Everyone enjoyed a good time and humorous experiences.

"The best Christmas program we have ever had," was the way the audience spoke of the program this year. Credit goes to Sister Meda Dutton for the fine entertainment.

Sisters Betty Dobbins and Erma Sorenson have been doing a creditable piece of work with the junior church. They sponsored an attendance contest which lasted six weeks. Winners were Lane and Bertie Lou Barton, Gregg and Patsy Heide, Fern Johnson, and Mildred Gavney.

On December 15, the church school officers and teachers met with Brothers Maas, district church school director, and talked over church school problems and ways of solving them.

A young married people's club has been organized at Beloit-Janesville Branch, and is making progress. It was organized the first Sunday of January, and has an average attendance of twelve. They have extensive plans by which they hope to better themselves and to lead Christian lives.

The young people's club has also made progress. They have an average attendence of fourteen. For projects they have chosen: 1. Know your church, and 2. Win a member.

Delta, Colorado

February 22.—Pastor Arthur Rose and wife, Brother and Sister Albert Rose, Freeman Vest and Elder Elwin Vest were absent from the congregation at church Sunday. While local Saints missed them, they were glad that these workers could go down to Grand Junc-

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tion to be with the Saints in that city.

On the third Sunday of each month Delta and Grand Junction take turns sending one or more of the priesthood and members to visit the other group. Visiting priesthood members preach in the morning and afternoon. Brother Schmidt came up from Grand Junction in January and visited with Delta members. He was shepherd of the flock at Delta for many years.

Considering the cold weather and the scattered locations of the Saints, church attendance is holding up well. As spring comes, officers hope to see more of the Saints of the branch at the services. They hope, too, that the group may meet more frequently. It is a difficult matter to keep up the interest of all when the Saints meet only on Sunday.

The young people sponsored a party, February 13, everyone being invited. Each guest purchased his refreshments, and in this way the sponsors made a sum to help with expenses of the youth district conference, to be held in the summer just before the adult district conference.

A group of young people is planning to go down to Grand Junction February 28, to visit the young members of that area. They will also take part in the morning church school program.

Brother Seph Hubbard who has been ailing for several months, is improving in health. He appreciates the prayers of the Saints in his behalf, and the interest shown him during his illness.

Delta members receive and enjoy the morning devotional services conducted by Elder William Patterson over KMBC. This broadcast comes in at 5:45 a. m. It is hard, however, to tune in on the Sunday radio broadcasts, due to interference on the part of other stations.

Berkeley, California

A reception was held in the lower auditorium Sunday afternoon, January 17, to welcome Sister John F. Sheehy upon her arrival from Independence, Missouri. Local Saints are happy to have her at Berkeley.

The lectures given by Elder J. W. A. Bailey, of Salt Lake City, Utah, were greatly enjoyed both for their spiritual and historical values. The lectures on the *Book of Mormon* and the slides depicting early church history were exceptionally interesting.

Brother Carmichael who was struck by a car and injured, is home from the hospital. Friends are happy that he is recovering, and are looking forward to having him with them again.

Brother Mark Ralston has recovered from his recent illness, and was able to attend services on a recent Sunday morning.

The branch membership continues to grow. Several new members have been added to the roll.

Arvid Carlson and Henry Strang were baptized by Elder Arthur Oakman while he was at Berkeley. William Davis, Alice Davis and their two children, Arthur and Catherine, were baptized by Elder Bailey. Neil Slemmons was baptized on a recent Sunday morning by Elder John F. Sheehy.

The monthly gathering of the Gateway Club was held the evening of February 13. Dinner was served by Sister Bartholomew, and a surprise program, presented by Brother Sheehy, followed.

The choir directed by Sister Ethel Godfrey, is working on an Easter Cantata.

Bishop M. H. Siegfried, of Independence, was the speaker at Berkeley recently.

Cheyenne, Wyoming

The Saints at Cheyenne are out of debt on their little church. They finished their last street assessment December 1, 1936. The church building is nicely lighted and heated with gas.

The group has a wide awake Sunday school under the superintendency of Dorothea Buffear.

Brother Milton Clow, a priest, came to Cheyenne last September, and the Saints feel that he was sent there in direct answer to prayer. The local group had been praying for some time that a member of the priesthood would come to their city.

Preaching services are held every Sunday morning following Sunday school, and *Book of Mormon* class study is had in the evening.

On February 1, they enjoyed their first sacrament service in the little church with a good prayer and testimony meeting following. God's Spirit was with them.

The members are thankful for Brother Clow's assistance, and trust that he will be able to continue with them. They will do all they can to enable him to remain at Cheyenne. A few evenings ago they surprised him and Sister Clow with a grocery shower. The evening was enjoyed by all, and luncheon was served by the sisters.

They have a group of twenty-two members, and know of a few other Saints in the city who have not yet met with them. From eight to ten nonmembers are present with them almost every Sunday. One young brother, Bill Debarth, whose home is at Lamoni, Iowa, is stationed at a CCC camp five miles from Cheyenne. He comes to all services whenever he can leave camp, walking all the way if he has no other means of coming. The last month has seen him bringing two and three young men with him both morning and evening.

The department of women is an active group under the leadership of Sister Edith Niehaus. They meet every two weeks on Thursday afternoon, and have business meeting followed by lesson study on the *Doctrine and Covenants*. Then the hostess serves luncheon, and each member pays ten cents or more, the money going into the department treasury. As each member's birthday arrives, she is given a handkerchief shower.

The women do most of their sewing at home as the time is well occupied at their meetings. Their department paid for the church lot and the church, and now they are making a valiant effort to reach quota of the general church debt. By hard work the department has earned since last August 1, a sum of $153. They have bake sales usually two times a month; held a Christmas bazaar; make quilts, and make and sell tea towels and aprons whenever they can.

The women have rented a large hall for the evening of March 6, and will give a box supper social. Young people and adults will help, each one inviting his friends. The workers hope to round out their quota of church debt payment for this year.

The women's department has asked each member to leave her work at nine o'clock every morning, go into a quiet room, and pray that the church debt may soon be paid.

Cheyenne workers are trying to do their share in helping the church, carrying forward those things which will meet with the heavenly Father's approval. They feel that he has been guiding them all along the way.

Lincoln, Nebraska

Twenty-sixth and H Streets.—During the past year Lincoln Branch has made progress spiritually and financially. An impressive worship service was held to commemorate the Kirtland Temple dedication centennial Sunday, March 29, on the theme, *"My House Shall Be Called a House of Prayer,"* Elder Charles Fry, the speaker. Appropriate services were arranged for Easter, Children's Day, rally day, Thanksgiving, Christmas and patriotic occasions.

Births recorded in 1936 were: March 15, a son to Mr. and Mrs. J. T. Westwood, named Gerald Rodney; March 18, a daughter to Mr. and Mrs. Charles W. Campbell, named Hortense Ann; October 26, a son to Mr. and Mrs. George Rawlins, named Elmer Lee. Hortense Ann Campbell was blessed by Elder F. T. Schrunk, September 20. Elmer Lee Rawlins was also blessed by Elder Schrunk, December 6.

On Children's Day Colbert Madsen and Jack Reichenbach were baptized by Elder Schrunk. Elder B. M. Anderson, Omaha, confirmed Jack Reichenbach and Elder Schrunk confirmed Colbert Madsen.

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Ronald Lee Kirlin, son of Mr. and Mrs. Clare Kirlin was blessed by Elder Schrunk, August 9.

The annual business meeting was held September 23, and these officers were elected: Branch president and pastor, Charles Fry, who chose F. T. Schrunk as his associate pastor; secretary, Mrs. Dorothea Williams; treasurer, A. M. Pfanmiller; custodian, W. S. Farrar; librarian, Richard Stake; music supervisor, Mrs. Capitola W. Mechling; church school director, F. T. Schrunk; secretary, George Weller; adult supervisor, Mrs. Capitola W. Mechling; young people's leader, Mrs. Esther Schrunk; children's division supervisor, Mrs. Margie Weller; publicity director, Blanche R. Farrar.

Lincoln Branch entered the fall conference of Southern Nebraska District, October 17 and 18. President Elbert A. Smith was the guest speaker of the conference. His inspiring sermons and talks were greatly appreciated.

At the December sacrament service, Clarence Williams, deacon, was ordained to the office of priest by Elder Charles Fry and Elder Schrunk. His name with three others had been recommended for ordination to the Southern Nebraska district conference by District President Fry.

In December Mrs. Louise Hufferd was elected musical director because of the resignation of Mrs. Capitola Mechling. Mrs. Mechling also resigned as adult supervisor which office is as yet vacant.

Fundamentals, by F. Henry Edwards, is the textbook used by the university students during the study period of the church school. Elder Fry is sponsor and teacher of the group. The young married people's class is studying *Men Nearest the Master,* by Mrs. Christiana Salyards, with Mrs. Capitola Mechling, the teacher. Under the leadership of Brother Ezra Oehring, the adult class selected *"The Message of the Bible,"* by A. B. Phillips, for the year's study.

For a month each Wednesday several members of the women's department had a successful money-raising venture of preparing noodles and chickens and selling them at twenty-five cents a quart to members and friends. Another group is busy quilting. December 17, a cafeteria supper was held with Mrs. W. S. Farrar, Mrs. Capitola Mechling, and Mrs. Julia Reichenbach, the committee. The proceeds from these activities are presented to the branch fund.

Lincoln Saints appreciated "The Church of the Air" program which was presented over the Columbia Network, Sunday, November 22. Another radio broadcast of interest was Handel's *"Messiah"* given by The Messiah Choir and Orchestra, under the direction of Paul N. Craig, over the Columbia Network, 10:30 p. m., Sunday, December 20.

The La Da Sa group is studying the *Book of Mormon,* with Elder Schrunk, the teacher. During December the La Da Sa members held their annual Christmas party at the church.

On April 30, 1936, Lincoln Saints were saddened by the death of Mrs. Mary Schenck McCart. Beside her husband and two daughters, she leaves her mother, four sisters and two brothers. Funeral services were in charge of Elder Charles Fry and Elder Schrunk.

Death came to the branch twice before the close of the year. On October 22 occurred the death of Edward E. McWilliams, College View, Nebraska, a suburb of Lincoln. The funeral sermon was by Elder O. L. D'Arcy, assisted by Elder Schrunk. Brother McWilliams united with the church in 1902 and remained in the faith to the end. Two months later Sister Isabel L. Whalley died. She united with the church in 1899. Funeral services from the church were in charge of Elder Fry and Elder Schrunk.

The annual Christmas vesper service was held Sunday, December 20, at five o'clock. The church was adorned with white tapers in five-branch brass candelabra on the pulpit and the piano and in each window, and a Christmas tree was beautified with colored lights. A prelude of Christmas carols by Mrs. Ruth Pfanmiller, pianist, was the processional hymn for the candlelighting service. Virginia Weller, Dolores Tabler, and Alvin Pfanmiller lighted the candles. Following the invocation by Elder N. V. Anderson, Des Moines, Iowa, a musical number, *"O Come to My Heart,"* was sung by the quartet, Mrs. Dorothea Williams, Mrs. Katherine Westwood, Richard Stake and Charles Fry. The story of *"Christ in Prophecy"* was read by Sister Emily Fry, and *"The Story of Christ's Birth,"* was given by Inez Reichenbach. *"Jesu Bambino,"* by Pietro A. Yon, was sung by Mrs. Capitola Mechling, soprano. A cello number was played by Mrs. Katherine Westwood. *"The Spirit of Christmas,"* was the theme of Elder Fry's talk. Following a piano solo, *"Largo,"* by Mrs. Mechling, Elder Schrunk gave the Christmas sermonet on the subject, *"Christ's Birth in Us."* Before the close of the vesper service, the congregation brought their offerings to the altar to increase the Christmas offering fund, sending the total for the year beyond the goal which had been desired.

The children's division gave a Christmas party at the church, December 23. After various games, a treat was given to the boys and girls.

The local congregation have enjoyed helpful messages from Elder Fry, Elder Schrunk, Charles Brockway, priest, and Clarence Williams, priest.

Charles Brockway, Wichita, Kansas, Theola Collins, Meadow Grove, Nebraska, Vance Link, Eustis, Nebraska, and John Schrunk, Lincoln, are attending the University of Nebraska.

Independence, Missouri

Priesthood and Workers' Institute

March 1.—The priesthood and workers' institute, offering a great variety of subjects to Independence Saints will open Tuesday, March 2, and continue one evening each week until May 4. Classes will be held both at the Stone Church and at Walnut Park. The institute will open with a ten-minute worship period at 7:30 p. m., followed by two class periods. The following courses are being offered priesthood members and other workers at the Stone Church: 7:40 to 8:30 p. m., *"The Pastoral Function,"* William Patterson; *"Resources of Jackson County,"* Glaud L. Smith; *"Primary and Junior Methods,"* Ruby Williamson; *"Know Your Church,"* Leonard J. Lea. Classes from 8:35 to 9:25 p. m. will be: *"The Ordinances of the Gospel,"* William Patterson; *"Joseph Smith's Place in the Family of Prophets,"* J. A. Koehler; *"The Teachings of the Doctrine and Covenants,"* S. A. Burgess. At Walnut Park these classes are offered: first period, *"The Fundamentals of Worship,"* Arthur Oakman; *"The Book of Mormon,"* R. V. Hopkins; *"Intermediate and Senior Methods,"* C. B. Woodstock and O. L. Athey; second period, *"The Keys of the Ministry,"* Arthur Oakman; *"Know Your Church,"* Almer Sheehy, and *"Cradle Roll and Kindergarten Methods,"* Mrs. J. R. Lentell.

East Independence Church

Local Saints have lately enjoyed spiritually uplifting prayer services both on Wednesday evening and Sunday morning.

On Sunday morning, February 21, three members of the church school gave readings which dealt with the life of George Washington.

Elder William H. Sheffer spoke at 11 a. m. on the theme, *"The Still Small Voice."* The pastor was in charge of this hour, assisted by Harry Friend, and the choir sang, *"This Life Is a Garden."* This service proved a fitting introduction to the series of meetings which began Sunday evening with the pastor as speaker. The choir sang *"Come Unto Me."*

An impressive double wedding service was solemnized at the church the evening of February 19, when Violet Carlile and James B. Stowell were married, and Mildred Wagener became the bride of Earl Carlile, Elder Almer Sheehy reading the service. Vera and Viola Carlile, of Iowa, sang *"Believe Me If All Those Endearing Young Charms";* Lynden Wagener sang, *"Ah, Sweet Mystery of Life,"* and Viola Carlile played the wedding march. Elder Frank Minton offered the closing prayer. Earl and Violet Carlile are cousins and James Stowell and Mildred Wagener are also cousins.

On February 28, at the church school,

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Brother Martin, Thomas Thatcher, Jr., and Sister Fay Coffman gave talks on *"The Church and Its Heroes."*

The choir sang *"Break Thou the Bread of Life,"* at 11 a. m., and Patriarch Ammon White was the speaker.

In the evening Pastor J. E. Martin continued his series of sermons, and the choir sang *"I Will Praise Him."*

Local members are happy to have Clair Austin and family back with them.

Second Church

The 8 a. m. prayer meeting last Sunday morning was in charge of Elder B. C. Sarratt, assisted by Priest Everette West. Brother Sarratt's subject was *"The Spirit of Man."*

The young people were in charge of the church school worship period, presenting these themes, *"Know Your Church," "Win a Member,"* and *"Keep the Law."* Talks were made by Ralph Freeman.

The young people's church school class numbering thirty-five or forty members, is studying Parley P. Pratt's book, *The Voice of Warning,* with Elder R. D. Weaver as teacher. This class has taken on new life and interest recently, and invites all other young people who are seeking to do constructive class work, to join them.

Elder Odess Athey spoke to the junior church service in the basement at 10:30 a. m. on *"I Must Be Prayerful Every Passing Hour,"* and Miss Ruby Wilcox told a story on tithing.

Elder E. F. Robertson, missionary, preached to the congregation at 11 a. m. from *Doctrine and Covenants* 11.

Guinn Bronson spoke to the young people's 6 p. m. class Sunday.

Bishop A. B. Phillips continued his Sunday evening sermons, Miss Myrelle McClain, soprano, sang two selections, *"Master Let Me Walk With Thee,"* and *"My Task,"* Miss Alice Woodside accompanying on the piano.

Englewood Church

In his first sermon since his return after two years of service in the Society Islands Mission, Elder J. Charles May told the crowded church about the people of the Society Island and their language. Brother May spoke of the people as having what the Apostle Paul called a child-like faith. He said these people were out of debt through their observance of and obedience to the gospel law. He stated that out of two hundred and ninety members of two branches, there are two hundred and thirty-six tithe payers. Brother May related some of the blessings God had bestowed upon him during his service, and spoke of the spirit of sacrifice manifested by the natives. In closing Brother May sang, *"Take Time to Be Holy,"* in the Tahitian language. Music was furnished for this service by the young people's choir, and Mrs. Mona Davis, under the direction of Mrs. Juanita Roedell, accompanied by Mrs. Vivian Sheehy.

The officers met at the church at two-thirty Sunday afternoon to outline work for the future.

At the Y. P. A. service, Myron Hershey, Richard Closson, and Rudolph Richter gave talks.

Elder C. Ed Miller, the pastor, was the speaker at the evening hour, in the absence of Elder C. H. Rich. Special music was furnished by the junior choir, directed by Mrs. Mona Davis, and accompanied by Mrs. Stella Howery. This is the first time, since beginning practice, that this choir has sung publicly, and its efforts were much enjoyed. D. S. McNamara also sang a solo.

Kansas City Stake

Bennington Church

On December 27, a baptismal service was held at the Stone Church, in Independence, for three candidates from this group. They were: Mrs. Abbie Larken, Miss Ruby Chaney, and Mr. Glen Reese. These were confirmed, January 3, at Bennington by Elders W. E. Shakespeare, of Independence, J. O. Worden, of Fourth Branch Kansas City, O. G. Helm and Pastor Marion Sneed, of Bennington. Besides this confirmation service, which took place preceding the sacrament service, Brother Cecil Burton was ordained a priest by Elders William E. Shakespeare and O. G. Helm.

Services have not been so well attended since the new year; probably the icy streets hindered some from attending regularly. But church work has been going on and those taking part have done so with zeal and enthusiasm. Prayer meetings have been spiritual and more of the young people have taken part than in the past. Brother Charles Graham, stake O. B. K. leader, has been with the group a few weeks, and his work among the younger members was very profitable.

William E. Shakespeare preached a series of Sunday evening sermons beginning January 24, and ending February 14. These sermons were interesting and edifying. And on February 22 Brother C. A. Guinand began a series of discourses on the *Book of Mormon.* These also are interesting and educational.

Among guest speakers have been Elder Leonard Lea, managing editor of the *Saints' Herald,* and Bishop A. B. Phillips, editor of "Question Time" in the *Herald.*

Central Church

Central is mourning the loss of Mr. and Mrs. Earl L. Short and sons, Harold, Eugene, Kenneth, who are moving to Wichita, Kansas. The family has been associated with this group for almost sixteen years and during that time Mrs. Short has given cheerfully of her time and musical talent.

It is good to see many of the "old faithfuls" back in circulation, particularly Mrs. Oscar G. Hull who has been confined to her home for the past three months due to an injury and subsequent illness. The recent series of sermons on *"Prayer,"* delivered by Pastor C. George Mesley, was well attended. The messages were enlightening, and offered a new perspective to the meaning of prayer.

Mount Washington

Mount Washington Saints hope that the year 1937 will bring about more favorable conditions for the church, spiritually as well as financially. With each one striving to do his part, steady progress should be made.

Sunday, January 21, Pastor W. Bolinger occupied the pulpit. Brother Raymond Bleil sang, *"The Lost Chord."* He was accompanied by Frank Hunter. Apostle M. A. McConley was the evening speaker. January 24, Brother J. A. Harrington delivered the evening address.

The O. B. K.'s have remodeled their room. The floor has been refinished, the walls painted, and a decorative light fixture has replaced the old one. The O. B. K.'s are glad to have an inviting place in which to worship.

Sunday, February 14, the young people held their monthly fellowship meeting at the church. In addition to being an educational feature, this brings the young people together for an hour of fellowship. Don Chesworth talked on the subject, *"Development."*

Quite a number of the people have been ill with the flu. For those who are still unable to attend church, a speedy recovery is sincerely wished.

Corinth, Ontario

The annual branch business meeting was held at the beginning of the year, and the election of officers resulted as follows: President, Elder Henry Pearson; secretary, John Laur; treasurer, Cecil Beemer; librarian, Emerson Beemer; pianist, Edna Laur; assistants, Ruby McCurdy and Ruth Beemer; chorister, Ruby McCurdy; publicity, Ethel Duff; auditors, Ruby McCurdy and Ethel Duff.

Sisters Ella Borbridge and Ada Pearson are engaged in writing a history of this branch, which is one of the oldest in Ontario.

The women's department held its annual business meeting in January, at the home of Sister Alice Laur. The following officers were chosen for the year: President, Ruby McCurdy; vice president, Mrs. S. Moore; secretary-treasurer, Ada Pearson; pianist, Ruth Beemer; visiting

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Graceland Briefs

A massive solid oak dining room set, a part of the bequest to Mrs. Albert N. Hoxie from the estate of the late Bishop John Zimmermann of Philadelphia, was presented to Graceland College this week by Mr. and Mrs. Hoxie. The set includes an oval table, about twelve feet in length; a huge carved sideboard, approximately six feet long and six feet high; a china closet of curved plate glass, with a mirror covering the back and bottom; and six high backed chairs. The whole set is intricately carved. The sideboard contains partitioned cabinets for linen and drawers for silver. The cabinet doors are carved in a leafy design, with a great head in the middle of the center door. Above the mirror, the design is that of two winged beasts, with flying manes, on each side of an urn.

This furniture has been temporarily installed in a room in Briggs Hall which is to serve as the faculty dining room. Hand-painted china loaned by Miss Mabel Carlile and a large cut-glass punch bowl help to complete the furnishings of the room. Visitors to the Graceland campus will be shown the room with its new furnishings.

The Little Philharmonic Orchestra, Thursday evening, included in its program Schubert's "Unfinished Symphony in B Minor," Debussy's "Polliwog's Cake Walk," the Introduction to Act III of "Tristan and Isolde," and Mendelssohn's "Midsummer Night's Dream" music. Among the instruments represented were the violin, viola, cello, bass viol, flute, oboe, English horn, clarinet, bassoon, French horn, trumpet, trombone, timpani. George H. Shapiro conducts the orchestra and makes all musical arrangements especially for this group.

Roy Benson of Philadelphia, was presented in a graduate recital in piano Thursday evening in the chapel. His program included: "Fantasie in C Minor" (Bach); "Sonata in D Minor," First Movement (Beethoven); "Nocturne in F Major" (Choplin); "Nocturne" (Grieg); "Hungarian Rhapsody No. 6" (Liszt); "Concerto in A Minor," First Movement (Schumann). Mrs. Carrel played the second piano part in the concerto.

The Religion Club met February 19, to discuss plans for a series of missionary services in the local church. The services are to be held Sunday evening, March 7, and the two Sundays following. They will take as their theme, "I Join the Church Because—" and will be centered around three main reasons for church membership: Its Sanctions, Its Services, and Its Satisfactions.

committee, Grace Pearson and Alice Laur; auditors, Ruby McCurdy and Ethel Duff. This department had a successful year for 1936, its first year. The February meeting was held at the home of Mrs. S. Moore.

At the February sacrament service, the new tray and glasses, given by the women's department, were used.

Sister Jenny and family, formerly of Delhi, are now at Corinth.

Far West Stake

Cameron

Cameron Branch is in the midst of an unusually active program. Missionary spirit and endeavor are being strongly emphasized as one phase of the program. A number of members of the branch have signed a missionary pledge and many have already engaged in a definite campaign. Pastor Emery E. Jennings, aided by some of the young people, is holding cottage meetings in the homes of several families who have expressed a desire to learn more about the gospel. The talks given at these meetings are illustrated by stereopticon slides.

The past few weeks the women have been holding all-day meetings in the church basement, where they have been preparing bedding for the flood sufferers. In addition to this project, they have also found time to do some canning and other quilting. At noon they are joined by the husbands for a covered-dish dinner.

The creation of an O. T. Z.-sponsored branch library has been completed for some time, and the library is now in active operation. Many good books, including a nice collection of books written by Latter Day Saints, have been donated or loaned. For their next project, the young people plan to plant and cultivate a large garden. They also plan to make the playground at the back of the church large enough to include a tennis court. The O. T. Z.'s hold an early morning prayer meeting on the first Sunday of each month. They find these meetings inspirational.

Thursday, February 4, a large number of the Saints enjoyed a get-together in the church basement. On Tuesday evenings Elder Roscoe Peterson, of St. Joseph, has been giving some valuable instructions regarding methods of personal evangelism.

The dedication service, February 7, was an outstanding event of the month. The large number of inventories filed and the contributions made by young and old bore evidence of the increasing spirit of consecration in the hearts of the Saints. A short play vividly pictured the necessity of compliance with the whole law. David Gamet, counselor to the stake bishop, gave a talk after which the congregation put in a chest, which had been placed at the foot of the altar, their inventories, tithing and offerings. Following this, the sacrament was served.

In the evening the pastor, Elder Emery E. Jennings, gave a sermon which was a challenge to all to purify and shape their lives so that they might reflect the light and power of the gospel to the world. The pastor again occupied the pulpit Sunday morning, the 14th, and Elder S. J. Simmons was the evening speaker.

Sunday, February 21, found many roads badly drifted, but those members who made the effort to attend church were amply repaid by another fine sermon by the pastor. In the evening the stake president, Elder Ward A. Hougas, was the speaker and gave a sermon on *"Prayer."*

Stewartsville

The following members of the local priesthood have been speakers at recent preaching services, Pastor Gordon Hidy, Elders Z. J. Lewis, A. E. McCord and L. Warren Hill; E. J. Armstrong and J. L. Hidy. Visiting speakers included Stake President Ward A. Hougas, Bishop H. L. Livingston and Brother R. S. Farnham, all of Saint Joseph.

The young people are busy, under the leadership of Leonard Ehlers. They have recently organized an orchestra with sixteen members, and more are expected to join soon.

The adult department, under the direction of Sister Fern Ehlers, with the assistance of Sister John Ruoff, stake women's supervisor, has organized a study class which will meet once a month. A chicken dinner was served by the women's department, February 20, in the church basement. It was well patronized. The proceeds are to be used in the purchases of additional songbooks.

The children's division, under the leadership of Sister Bessie Sprague and her faithful coworkers, shows decided development in ability to participate in the prayer, public speaking and songs service of the different worship periods.

Sister Hattie Lewis, who has been ill for a number of weeks, is much improved and able to attend church again. Brother John Hidy, who has been afflicted for some time, asks to be remembered in the prayers of the Saints.

Kennett, Missouri

February 21.—Saints of this branch were happy to meet again February 14, at the church. There they held services for the first time in three weeks. Pastor H. H. Wiggins gave an uplifting sermon, and a fine meeting was enjoyed.

Kennett Saints were in the flooded area, but did not suffer as much loss as people in more stricken regions. Almost all of the members had to move out to

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the town of Kennett and elsewhere. Those who were on high places remained in their homes. There was no great loss among the Saints, as the flood waters were not high enough to be very destructive, only an average of two feet.

Due to the severe weather, however, some of the members lost hogs and cows. And many, due to exposure in caring for the livestock and moving out of the water, took the flu. Some of these cases developed into pneumonia. All sufferers were well cared for by the Red Cross. And no lives were lost among the branch members. For a time this area was in danger of much water had the Mississippi levee broken in or near New Madrid, Missouri. All are thankful to the heavenly Father that they were spared this experience.

Another fine day was enjoyed with good services February 21. The church school is doing well under the competent directions of Priest Earl Grigg. On this day Gomer L. Malone, a young priest, spoke at 11 a. m.

The weather is fine and the outlook for the future is good.

Pittsburgh, Pennsylvania

Pittsburgh members were pleased to have the counsel of Patriarch Gomer T. Griffiths once again, on the first sacrament of the year. His testimony of his experiences in God's work proved beneficial to the congregation. Brother T. A. Booker was present at this meeting and added to the counsel given the Saints. Both ministers are well up in years and are active in bearing their testimonies.

The first sermon of the year was by District President E. B. Hull the morning of January 10. His subject was *"Give the Reasons for the Hope That You have in Christ Jesus,"* and his text was 1 Peter 3: 15. Brother Hull spoke again January 24, using the dream of Nebuchadnezzar and the interpretation of Daniel as the basis for his excellent address.

On the morning of Sunday, January 17, due to unexpected conditions, the preaching service was dispensed with, and a short selected reading was rendered after the close of the church school hour. On the final Sunday of the month Branch President T. A. Dershimer delivered a sermon on *"The Life of Joseph of Egypt,"* supplemented by comments on *Doctrine and Covenants* 87. The young people's chorus rendered *"Give Me Thy Heart."* Priest John Tenos was in charge of the service.

The Y. P. C. gathered at the home of Brother and Sister Ray at Blaw Knox, Pennsylvania, the evening of Lincoln's birthday, to enjoy their annual Valentine party. Entertainment and games were followed by refreshments.

The highlight of the address given by Elder E. B. Hull, Sunday morning, February 14, was a comparison and contrast treating the two members of the Sanhedrin, Nicodemus and Joseph of Arimathea. His text was from John 3. The Saints look forward to another visit from Brother Hull to the branch.

The young people have begun preparation, and are working hard on an Easter program.

Sister Avice A. Fisher

Independence, Missouri.—Sister Avice A. Fisher celebrated her ninety-fourth birthday at her home, 1104 West Lexington, entertaining her many friends and relatives and receiving numerous gifts and cards. She has been a resident of this city more than twenty years.

Sister Fisher was born at Rossie, New Brunswick, Canada, February 10, 1843,



MRS. AVICE A. FISHER

and was married to Franklyn Fisher, a Civil War veteran, January 2, 1894. He died March 5, 1900. She was baptized December 5, 1880, at Boston, Massachusetts, by Elder George W. Davison, and has been a faithful member.

Since coming to Independence, Mrs. Fisher has lived alone in her apartment, doing all her own housework, and has enjoyed good health. She has one son, Frank E. Fisher, of Saint Louis, Missouri; a sister, Mrs. C. L. Munro, of Independence, a niece, Mrs. Grace Hutton, also of Saint Louis, and other relatives.

Sister Fisher is a daily reader of the newspapers and church publications, and enjoys discussing them with friends.

Conduct is the flesh and bone of our minds and reveals our secret thoughts. —James F. Keir.

Briefs

Joplin, Missouri. Elder James A. Gillen, of Independence, Missouri, recently conducted a series of evangelistic meetings at the Saints' church at Twenty-first and Annie Baxter Avenue, and his efforts were accompanied by the Spirit of the Master. His sermons were designed to waken the Saints to an understanding of their responsibility. From Joplin Brother Gillen went to Miami, Oklahoma, to conduct meetings.

Elder Gillen has been active in church work for more than forty years; has been on missions to several foreign countries and every province of Canada, as well as preaching in all parts of the United States.

Elder W. E. Haden, missionary to Southern Missouri District, writes under date of February 21, from Kennett, which was seriously affected by the late January and early February flood: "I am glad to inform you that the situation here is better than we had expected. . . . Everyone is back home and busily engaged with farm work in preparation for spring. The worst element in the whole situation has been the flu. Many, both young and old, were afflicted, but all have recovered.

"The Red Cross has handled the housing and clothing problem with its usual dexterity. All are well provided for. We appreciate the interest of our brothers and sisters in the gospel, and wish to make it known that in spite of all, we stand firmly for our church and what it means to us. Trying times like these only help to show us the sort of stuff our folks are made of.

All damage and loss will be met by government appropriation, and it will be but a short time until we have only a memory of the high water."

Evangelist Gomer T. Griffiths writes from Columbus, Ohio: "I am engaged in the work of the Lord, and am traveling here and there doing all within my power to forward His cause. And he blesses me with his Holy Spirit wherever I go among his people. The people also are good to me. Why should I allow myself to quit working for the Father and the Son simply because everything does not come my way? I have been constantly on the job for nearly sixty-one years, in the traveling ministry all those years. And I shall continue in this service as long as God gives me health of body and a strong mind."

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's own self and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

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The Bulletin Board

Alberta Youth Conventions

Two conventions are being arranged in the interests of the youth of Alberta District, one at Senlac, March 19, 20, and 21, the other at Edmonton, March 26, 27, and 28. District officers are putting forth every effort to make these conventions educational, spiritual, and interesting. Valuable lessons are being prepared by efficient teachers on the four major projects of the young people's program: *"Know Your Church," "Win a Member," "Keep the Law—Pay the Debt,"* and *"Youth Action in the Use of Leisure Time."* Young people, arrange your Easter holiday so as to attend one of these conventions. Let us make them really successful. Accommodations will be provided for all youthful visitors.—Elgin Clark, district president, 125 Eleventh Avenue, North East, Calgary, Alberta.

Special Southeastern Illinois Conference

A special conference for Southeastern Illinois District is being called to convene at Brush Creek Church, at 11 a. m. Sunday, March 7, to consider probable recommendations for ordination and a proposal to increase the cost of the auditorium to be erected for reunion and other purposes at Brush Creek. Apostle J. F. Garver will be with us.—Harry M. Henson, district president.

Rich Hill District Children's Workers' Conference

Mrs. Mildred Goodfellow, of the children's division of the general church, has been secured to conduct a one-day institute at Rich Hill, Missouri, Sunday, March 14. Classes will commence at 10 a. m. All workers with and teachers of the children's division are urged to attend.—C. C. Martin, district president.

Minnesota Conference

The semiannual conference of Minnesota District will be held at the church, Fifth Avenue North and Queen Street, Minneapolis, March 12, 13, and 14. We are expecting to have with us Apostle J. F. Curtis and G. Leslie DeLapp of the Presiding Bishopric. Those intending to be in attendance, please notify the pastor of Minneapolis Branch, H. W. Keairnes, 3949 South Fifteenth Avenue, Minneapolis, Minnesota. District officers and pastors of branches, kindly send reports for the past six months to Francis L. Whiting, district president, Battle Lake, Minnesota. Branch clerks, send statistical reports to W. C. Stauty, secretary, 3203 Chestnut Street, Duluth, Minnesota. The Minnesota district conferences have grown to be more like reunions. Shall we not all try to attend, that we may meet each other and the officers of the district with out visitors from headquarters, who are bringing us spiritual food? With "Keep the Law" as our slogan, Zion the beautiful beckons us on.—W. C. Stauty, secretary of Minnesota district.

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Church Radio Programs on KMBC

Each Week Day

6:45 a. m. Devotional services, William Patterson, speaker; Opal Goode, organist.

Sunday Schedule

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m. Music by the Stone Church Choir.

6:00 p. m. Radio Vespers — Church Radio Drama, *"An American Prophet."* See cast of characters following radio schedule.

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

CAST, "AN AMERICAN PROPHET," SUNDAY, FEBRUARY 28

Joseph Smith, Jr., Ralph Freeman; Emma Smith, Opal Page; Sidney Rigdon, Albert Brackenbury; Phebe Rigdon, Lois Larsen; Nancy Rigdon, Shirley Clow; William Smith, Norman Inman; Don Carlos Smith, Douglas Flanders; Mary Whitmer, Edith Swain; David Whitmer, Gomer Cool; Oliver Cowdery, Jason Woodside; Joseph Smith, Sr., Robert Moran; Little Lucy Smith, Helen Robertson; Joseph Knight, Harry G. Barto; Aunt Polly Knight, Mrs. Leonard Lea, and Mrs. Newell Knight, Margaret Heckel.

Our Departed Ones

TIBBELS.—Thomas Arthur, b. February, 1, 1885, at Lancaster, Schuyler County, Missouri. D. January 28, 1937, at Bartlesville, Oklahoma, when he was on his way to work. On June 10, 1910, he married Miss Vinnie Mae Cline. To this union 3 children were born, 2 having preceded him in death. He is survived by his wife and 1 son, Glen Vernon, of the home; 1 sister, Mrs. Margaret River, of Atchison, Kansas; 1 brother, Frank Tibbels, Sedgwick, Colorado; other relatives, and a host of friends. He united with the church February 22, 1915, and was a faithful member to the time of his death. Funeral services from the Burt Funeral Home, Bartlesville, in charge of Elder V. D. Ruch, assisted by Elder William Sherman, of Tulsa. Interment was in Bartlesville Cemetery.

SMITH.—Nellie C., b. at Council Bluffs, Iowa, July 4, 1857, daughter of Mr. and Mrs. Nels C. Peterson. D. November 18, 1936, at the home of her daughter, Mrs. Ida M. Jensen, Council Bluffs, Iowa. Was the widow of J. L. Smith who preceded her in death 12 years ago. Was baptized into the church at the age of 8 years, and remained true and faithful to her covenant. Her entire life was spent in Pottawottamie County, and for nearly 25 years in the city of Council Bluffs. Surviving besides the daughter, Mrs. Jensen, is 1 sister, Mrs. Emma Smith, of Weston Iowa; 1 granddaughter, 2 grandsons, and 3 great-grandchildren. Funeral services were held November 22, 1936, at the Council Bluffs church, Pastor Frank McDonald in charge. Interment was in Walnut Hill Cemetery.

FRANKS.—Esther, a member of the Saints' Home family at Lamoni, Iowa, d. February 3, 1937. B. in England, August 18, 1868, and with her parents came to this country in 1904. Joined the Reorganized Church, June 4, 1898, and remained a faithful humble member until her death. Her husband and 3 of her children preceded her in death several years ago. One son, Lawrence Franks, of North Battleford, Saskatchewan, Canada, survives her. Funeral from the Saints' Home, February 5, in charge of Elder C. E. Harpe; sermon by Elder F. L. Sawley.

HINDS.—Peter M., b. at Bellville, Ontario, October 5, 1861. D. at Waterloo, Iowa, January 27, 1937. In 1895 he was married to Mrs. Ida Hobson, at Lamoni, Iowa, and to this union 5 children were born: Mrs. Mack Sibert, Mrs. Harry Faust, Orral and Verne S., all of Waterloo, and Amos E., Winthrop, Iowa. Also surviving are 3 step-children: Mrs. E. C. Funk, Waterloo; Mrs. J. E. Swanger, Santa Ana, California, and I. L. Hobson, Manchester, Iowa. Joined the church when 15 years old, and at the time of his death held the office of deacon and was secretary-treasurer of Waterloo Branch. He served the church faithfully. Lamoni friends will remember him in connection with the Herald Office. Funeral services were held from the Peterson Funeral Home, Waterloo, by Elder Robert H. Allen.

RABE.—Olive Maude Moore, b. April 17, 1880, at Lemore, California. D. at her home at Gridley, California, January 22, 1937. In 1900 she was married to Ben Clapp, and to them 2 daughters were born, Vera M. Haven and Muriel G. Cliff. Muriel preceded her mother in death in October, 1936. Mrs. Clapp was married to John F. Rabe, July 7, 1926. Was baptized into the church at Santa Ana, in 1910, and at the time of her death was a member of Sacramento Branch. Served as secretary of Santa Ana Branch for years; was devoted to her church and children. Surviving are her husband, one daughter, a half-brother, 5 grandchildren, and many friends. Funeral services were held from the Smith and Tuthill Chapel, Elder Louis J. Ostertag officiating. Interment was in Fairhaven Cemetery, Santa Ana.

LITTLE.—Charles W., b. at Elgin, Illinois, November 29, 1860. D. at the home of his daughter, Mrs. Minnie Grant, of Airways, Alberta, January 27, 1937. Married Lucinda A. Butler in 1885, and to them were born 3 children: Jesse, Minnie, and Marion. Moved to Canada in 1911, living at Czar until 1920, when they returned to Clarkston, Washington; returned to Airways, Alberta in 1931. Joined the church in 1886, being baptized by A. W. Hawes, at Crawfordsville, Oregon. Was a faithful, diligent worker. Surviving are his wife; 2 children, Minnie and Marion; 5 grandchildren, and many friends. Funeral services were in charge of Elgin Clark, assisted by William J. Cornish, of Senlac. Interment was in the Lutheran Cemetery at Czar Alberta.

JOY.—Bertha A., seventy-four years old, a resident of Beloit, Wisconsin, for the past 25 years, d. January 28, 1937, at the home of her daughter, Mrs. Harry Luce. She was preceded in death by her husband, L. N. Joy, April 7, 1929. Surviving are 4 daughters: Mrs. Clare Moody, Shirland, Illinois; Mrs. William C. Drew, Janesville, Wisconsin; Mrs. R. A. Scott, Lamoni, Iowa, and Mrs. Luce, of Beloit; 3 sons: Elmer L., San Antonio, Texas; Irvin L., and Don C., Beloit; 14 grandchildren, 6 sisters and 1 brother. Mrs. Joy was a member of the Reorganized Church, and lived a true Christian life. Funeral services were held January 30, from Rosman-Uehling-Kinzer Chapel, Elder H. Wasson, of Janesville, officiating. Interment was in Shirland Cemetery.

HILLMAN.—Howard Benton b. November 12, 1900, at Canova, South Dakota. D. December 1, 1936, of pneumonia, at Canova Hospital. Went to Fairview, Montana, in 1925; was baptized, June 6, 1928. In 1930 he returned to Canova, attended General Conference that spring, and had since assisted his brother, Clarence in a farming project. Being isolated from his own church, he engaged in the religious activities of the Presbyterian church, from which the funeral was held; the Reverend John Rowland preached the sermon, and Elder W. R. Hillman also addressed the audience. Howard's life was a fine example of what Christian character should strive to be. He is survived by his father, C. L. Hillman; brothers, Clarence E., and Elder W. R. Hillman, of Fairview, Montana. Interment was beside his mother in Canova Cemetery.

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Request Prayers

Mrs. A. G. Miller, of Vancleave, Mississippi, asks all who will to fast and pray with her next Sunday. She has been ill for some time and has been administered to, receiving relief, but is not entirely well. She is unable to do much of her work, and if it is the Lord's will, wishes to be healed.

George E. Richardson, of Cantwell, Missouri, who has been afflicted for several years, and whose trouble has been diagnosed by several doctors as cancer, seeks the prayers of the Saints that if it be the heavenly Father's will, he may be healed. Brother Richardson has been administered to twice, but the relief which followed was not permanent. He has great faith in the divine Father.

Sister Nellie C. Hunt, Emmett, Idaho, Route 1, mother of a family of seven, has been suffering greatly of late. Recently she sought a physician's advice regarding her condition, and he tells her that a gall bladder operation is necessary. She asks the Saints to remember her in their prayers that she may be given physical and spiritual healing and strength. Her children range in age from eighteen years to eleven months.

Stewardship is out to save money; not as the banks tell us to do it, but as Christ tells us. We are out to save it from dwarfing life and distorting values; we are out to save it for the enrichment of personality and the extension of brotherhood.—John M. Versteeg.

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CAMERON: North Main St., Emery E. Jennings, Pastor. 9-37

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The
SAINTS' HERALD

THIS WEEK:

Why I Go to Church

By James N. Curtis

We introduce a new contributor to our readers. An experienced educator and devoted church worker. He is associate pastor of Central Church, Kansas City, Missouri.

God's Purpose for Man

By G. L. DeLapp

Bishop DeLapp is engaged principally in the important work of reducing the church debt. But he is also keenly conscious of the spiritual needs of the people. This is an inspirational contribution.

The Annual Tithing Statement

By T. A. Beck

Do you know how to comply with the Financial Law? You may think you do, but unless you have studied the matter with church officers you probably don't. Here's help for you.

Blue Pencil Notes

By E. A. S.

Brother Elbert's "blue pencil" has been on a vacation, since he himself was busy on other work. But now he is back again—whimsical, humorous, and thoughtful as always.

Volume 84 March 13, 1937 Number 11

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THE SAINTS' HERALD

March 13, 1937

Volume 84 Number 11

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
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James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE
Independence, Missouri

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The Pigeonhole

To One Who Slipped

I can't be gay again
Because the knowledge
That I stole from Life
Weighs heavily

I can't get back on the road
And march—
My feet are heavy with grime
And deeply rooted here.
And in my heart, where there was song
Only a lonely wail.
I'll stand beside the place
I slipped.
And as the gay ones come along
I'll let them look at me
And see the muck about
So they'll know the danger here.

For all of Life, If I can't laugh again
I'll stanchly do this one thing left
To me—
I can be strong, and maybe proud
To some day turn a clean one
Back.

KATHERINE KECK BEAR.

A policy without a religious motive is like a watch without a spring.—Babson.

The Good Earth

"We've always wanted a little piece of land of our own," said Tiny. "A place to dig and make garden and have a good time. I guess it's a back-to-the-soil instinct in us. But conditions being what they are with us, all we can have is a flower pot with a geranium in it, sitting in the kitchen window of our upstairs apartment!"

Nap

Joe's wife, Molly, has found that he can cook his breakfast while he is shaving. He puts the porridge on to cook, goes to the bathroom and lathers his face, dashes back to stir the porridge, runs in to shave, etc., etc., until both jobs are done. Then he can eat. This permits Molly to sleep.

This business got started recently when Molly had a touch of influenza. The flu has gone, but the idea remained. Joe is sorry he cooked breakfast that morning. He wishes he had gone hungry. But now he is afraid he can never break her of this new habit.

Joe thinks he understands now why the Lord is a little slow to answer prayers. We might just get so lazy we wouldn't do anything for ourselves.

Pigeon Feared Lost

Pigeon, mascot of this column, may be dead. A single wing, crushed and stained with blood, which his cronies identify positively as belonging to him, was found in the alley. Pigeonette, who has remained calm until now, was for a moment visibly shaken. But she recovered with this statement, "It will take more than a wing to convince me Pigeon is dead. He isn't easily put out of the way."

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Editorial

A New Morale for Business

New trends in business affairs are already in evidence. It is obvious that our world cannot go back to its old ways, that the "Age of Individualism" is on the wane, and that there is looming over the horizon an "Age of Collectivism" which will be geared in power and efficiency to the new scientific age.

This thought is suggested in an article by an eminent modern writer, James Truslow Adams (See *New York Times Magazine,* January 10, or *Readers Digest* for March.) We quote as follows:

> It appears to me that big business men, "captains of industry," have reached a definite crisis. Unless they recognize a greater social responsibility, unless they develop statesmanlike qualities, they stand to lose, in a wholly altered pattern of American life, such leadership as they formerly enjoyed. . . . Throughout the ages, the intellectual climate, as it has been called, has changed from time to time. For some decades it has been tending to make us realize, as never before in history, the close correlation of our private good with the public good. . . . The business man has incurred a grave responsibility because he has pursued his way without sufficient thought of social consequences. . . . Unless he can provide the masses with increasing means to buy the things he has taught them they should have, his production may prove most disastrous to the stability of society. . . . If the business men are to become leaders they must not only make some progress in solving the problem, but also must regain the confidence which they have largely lost. If they cannot do this, then they will have to meet the fate of every class which has been unable to adjust itself to changed conditions and thus has outlived its social usefulness.

This writer, like many others, points to the necessity of a larger, a Christian idealism in the philosophy and diplomacy of business. The age of simple exploitation of men and resources is now past. The age of service is here. Those who cannot fit into the new pattern of things must pass on. Never has there been a better opportunity for the establishment of our own ideals of Zion.

For Better Churches

For many years President Smith has been interested in the beautification of our houses of worship. For this year he has asked us to plan for a special issue of the *Herald* to be devoted to examples of architectural and landscaping improvements in church buildings. Some material for this issue is on hand; much more is needed.

We hope that a number of churches which have the advantage of good buildings and grounds, or either of them, may be represented in this issue. In past years we have received photographs of some of our buildings, but some of these were so small and unsuited to publication purposes that we could not use them. Pretty trees and shrubs outside, or fine woodwork and decoration within—all that will make good pictures can be used. And those congregations that have the plain but neatly arranged and ordered churches may be sure that their contributions, too, will be welcome.

A landscaping architect has already offered his services for this purpose and has sent some articles. More is expected in the near future.

We hope, with the cooperation of our branches, to make this a good and helpful issue of the *Herald,* one that will inspire congregations to make those improvements that cost little but add much to the appearance of a church home.

Send your material in as soon as possible. We ought to get the special issue out in the middle of spring.

Two Babies Were Blessed

At the Stone Church prayer meeting recently two babies were blessed. Their parents were young people who had been children and had grown up in the congregation and in the community. Grandparents—seeming not at all old, and very proud of the babies—were also present, and they were people who have been active in the church work for many years. It was a splendid thing to behold the three generations of church people there. Certainly the hearts of all present went out to these families. Such families are an asset to the community.

Every one sees the faults and the virtues of his own community; he is pretty close to them and he sees them every day. When he gets to thinking the home folk aren't doing so well, let him visit some other town. He will come back with a renewed appreciation of his home and his neighbors. But with all his love of home and friends, and with all his loyalty to his city, even the most optimistic will admit there are some things that could be improved.

Is the city a safe place in which to raise little children? Do the cars go speeding by faster than the law allows, endangering life and limb? Are there sinister temptations for pleasures that harm, and things that destroy character? Is the community as a whole giving the fullest cooperation to parents who want to make good citizens and church members out of their children? What is it doing particularly to help the young parents?

These are questions that will be asked in every generation, and they are questions that, when asked

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of the community leaders, will bring about the gradual and steady improvement that comes to every city through the efforts of good citizens.

It will be only a few years—for years go so rapidly—until these two babies will be grown up, ready to seek employment and establish homes of their own. They will probably be good citizens and good church members, with parents and grandparents doing all in their power to aid them. Let the community do its share to assist.

Music for Multitudes

Two prominent business men of Kansas City have gone to the trouble and expense of engaging a director, an orchestra, and arranging for the use of the splendid new Municipal Auditorium in that city to provide free music for the public. The five programs have offered both classical and popular compositions, and it is noted with satisfaction that the director, probably in response to public demand, has been improving the quality of programs by the inclusion of more music of classical quality and less of the cheap and popular.

At each of the five successive performances the attendance has increased to a marked degree. Children from the orphan homes, old people from the county homes, and other under-privileged persons, who might not otherwise have an opportunity to hear the better music at first hand, have been at each program. Besides the more substantial citizens, large numbers of householders who could not afford this form of entertainment attend and enjoy it.

A notion prevails that the masses of people do not appreciate better music. These programs have shown that they will go to hear it if they have the chance. Their comparatively greater appreciation for better pieces is an indication of their good taste.

The two citizens who have made these programs possible have done a service for the community in advancing its cultural opportunities and improving its moral tone. This is an example to be commended for imitation in other places.

The Parent-Teachers' Association

An important piece of work is being done without very much acclamation and certainly with no fanfare in Independence by the Parent-Teachers' Association. One mother who is a church member is president of the group for one of the city schools. In conversation a few days ago she said, "There is a great deal we ought to do, but we must keep within our means. Fortunately we have been able to raise funds to give milk to the children at noon, and extra food to undernourished children that come from poor homes. Our greatest problem is that of getting proper clothing—shoes, stockings, and necessary garments—for those whose parents cannot buy them. The used garments that are donated to us are so often in such terrible shape that they cannot be used, and we find it impossible to manage an organization to remake them into usable wearing apparel. In all our work we try to be sure that we are not overlapping on the activities of any other charitable organization. We help only those cases that cannot get help from any other source. It is surprising how many of these there are, and it is distressing that we cannot do more because of a lack of means."

However we may feel about the relief problem for older people, we cannot let little children sit in school hungry all day, with insufficient clothing to keep them warm. The Parent-Teachers' Association has, in the last few years, assumed a great and important work. It is gratifying that our church women have helped share the responsibilities of the community, and have worked valiantly to give the children the necessities of life without which public education is meaningless and futile. L. L.

Across the Desk of the Editor in Chief

IN A LETTER from a brother which reached the desk a few days ago there was a comment made upon Bishop DeLapp which I feel sure will be read with interest by the readers of the *Herald,* and perhaps many of them will from their own experience quite understand the perturbation of the brother who wrote the letter. He says:

> Had the pleasure of some personal contacts with Bishop DeLapp recently. The sincerity of this man's ministry gave my conscience a tremendous boost and put up an almost impassable barrier to many of my logical reasons for not paying long overdue tithing. I do not even now admit that logic is not on my side; but experience in unnumbered fights against conscience with the best kind of weapons that I could muster, bolstered with a prayer, have always found me on the losing side and in the red when I balanced the debits and credits, after the battle was over. No, Divine Law exacts a terrible price from those who battle conscience.

F. M. S.

Zion is all reforms in one. It is more than Plato's Republic; more than More's Utopia; more than Jefferson's Democracy; it is God dwelling in all hearts and controlling all deeds and laws and customs. It is the rule of heaven followed here on earth. It is the message of Christ who gave his life that all men might be made vividly aware of the love and purposes of God who wants society reconstructed and placed on a basis of love of righteousness.—B. O. Lungwitz, in *Central Church Bulletin.*

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Blue Pencil Notes

An Italian scientist is said to have conducted experiments by which he caused his wife to become invisible—but she could still be heard talking.

☼ ☼ ☼ ☼

Deacon Goodentart says, "So far as I can figure out, the so-called fortunes of war that we have heard so much are mostly misfortunes."

☼ ☼ ☼ ☼

Thomas Hart Benton was employed to paint murals in the state capitol at Jefferson City, Missouri. The paintings have been the subject of savage criticisms and the painter has struck back at his critics with a charming degree of frankness and wit. Recently he was questioned when he talked before the Community Church of Kansas City. His retorts were interesting, especially his thrust at the sort of entertainment sometimes provided for tired business men's parties. Here is a brief excerpt from the dialog:

"In the development of Missouri," said Mr. Benton, "General Pershing was not as important as an ordinary old bucksaw and my granduncle, Senator Benton, was of far less importance than a common Missouri mule."

"I was born in Missouri and you were, too," Mr. Huselton said. "Are you proud of your native state?"

"I don't know," Mr. Benton replied. "I only know I'm interested in it."

Mr. Huselton went on then to ask for explanations of many of the aspects of the murals which have puzzled those who have seen them. Why, for instance, was Jesse James given prominence?

Mr. Benton explained that James was a Missouri institution; that he had learned from reading letters of early settlers that James and his brothers were regarded with veneration.

"How about the scantily clad dancer?" Mr. Huselton asked.

"Well," said Mr. Benton, "I've been to many business men's parties here and in St. Louis and I want to tell you I put considerable clothes on her."

"Why are your cows so scrawny?"

"It's generally known that milk cows don't get fat. I've never found a dirt farmer yet who criticized my cows. The people who have complained are those who never milked a cow and have seen only the ones that are brought to the shows. They're good for nothing but to look at."

"Why did you make Missourians all of the hick type?" Mr. Huselton asked.

"There you have it," Mr. Benton replied. "You suggest there is something wrong with the hick. I found him more interesting and more intelligent."—Kansas City *Star*.

☼ ☼ ☼ ☼

Sister Alice Clark McLean of Toronto sends me an interesting little story clipped from a Canadian paper:

Father settled himself in his arm chair to enjoy his evening paper, but his small daughter had innumerable questions to be answered. His patience at last exhausted, father seized a map of the world, tore it into small pieces and set his daughter the task of putting the world in order. He thought the child was settled for the evening, but in a few moments she called:

"Daddy, I've got the world all together again."

Daddy replied: "You can't have done it so quickly. You don't know any geography."

Little daughter said: "Oh, Daddy, I didn't bother about the map; there was a man on the other side of it, I put him together and the world came right."

Some people dream to put the world together right. They think of mass formations. They would put the nations together and the social and industrial groups together in some way to produce a perfect world. The whole philosophy of Christ was to put the man right. "You must be born again." When the man is put together right the world will "come out right." Social reform is right in its place. But the Christian religion deals with fundamentals and goes to the root of human redemption.

Corrections

In the *Herald* of February 6 an article on *"The Inspired Version"* by J. W. A. Bailey contains a few errors, the author writes, in the list of references on page 174, third column. In the ninth line, Luke 12: 40 should be changed to read Luke 10: 23. In the next last line Amos 7: 36 should be changed to read Amos 7: 3-6, and the reference immediately following, 13: 5, should be struck out. Readers are requested to make these changes in their copies of the paper.

Patriarch George W. Robley Passes

News comes informing us that Patriarch George W. Robley died suddenly of a heart attack at one p. m., March 6, in Bloomsburg, Pennsylvania. He was about seventy-five years of age. The funeral was held at Providence, Rhode Island, on Sunday.

Time, which shows so vacant, indivisible and divine in its coming, is slit and peddled into trifles and tatters. A door is to be painted, a lock to be repaired. I want wood or oil, or meal or salt; the house smokes, or I have a headache; then the tax, and an affair to be transacted with a man without heart or brains, and the stinging recollection of an injurious or very awkward word,—these eat up the hours. Do what we can, summer will have its flies; if we walk in the woods we must feed mosquitos; if we go a-fishing we must expect a wet coat. . . . We are instructed by these petty experiences which usurp the hours and years.—Emerson.

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God's Purpose for Man

A Radio Address by Bishop G. L. DeLapp

And the Lord God spake unto Moses, saying, The heavens, they are many and they can not be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, . . . so shall another come; and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man.

The words I have just read are found in the twenty-second section, twenty-third paragraph of *Doctrine and Covenants*, one of the books of scriptural authority and accepted as such by our church. This Scripture reading is one I have heard many times from the lips of a venerable elder of our faith, as the basis of a testimony in a fellowship service; or the text for his sermon; or, again, as the subject for a fireside discussion: or, perhaps, as a comforting assurance to those in bereavement. Never did I hear the application of the material contained, but that somehow there came new thoughts and an ever-expanding vision of the purpose of the gospel of Jesus Christ and the completeness with which it embraces the whole life of man, physical or material, as well as spiritual.

For such men I am thankful, and as I pass from youth to middle-age and beyond, there is nothing I could wish more than to be able to pass on to someone else, as he has to many, an ever-increasing faith in God and in the promise of immortality and eternal life. To him, immortality and eternal life are fundamental.

After years of careful consideration, I, too, have come to realize that in that short paragraph of Scripture, we find a true revealment of God. It is true that the words of the promise given are general. We can interpret them only in the light of our own personal experience, but there are times in the experience of those who continually seek God when a spark of divinity within seems to kindle into flame and contact is made with God.

There is, however, a definite relationship between the life we live here and the one which comes hereafter. It is our right to expect that a God who willingly reveals His purpose to mankind will also reveal to him certain principles of conduct which will enable him to attain that more perfect condition. The philosophy of the gospel is builded on the foundation of the fatherhood of God and the brotherhood of Man. We therefore expect not only to find God revealed in and through our fellow men, but also that we may reveal God to others if we live in harmony with those principles. If we agree that the ultimate purpose of God is expressed in the text, we may give consideration to those principles of conduct which are vital to its accomplishment.

The thought expressed in what is termed "The Great Commandment"—given when the lawyer approached Jesus seeking to tempt Him: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself"—is that we may learn to worship God through service to our fellow men.

In our interpretation of gospel law, we believe that our love for our fellow men and through them our love for God, is reflected in our attitude toward material possessions. It is therefore necessary to develop the right attitudes, and right attitudes come only through individual regeneration. Regeneration is a process, rather than a sudden change of heart and mind. For every soul converted on the way to Damascus, as was Paul, there are thousands with whom regeneration is a matter of growth.

The challenge presented to those who profess a belief in the fatherhood of God and the brotherhood of man is that of evidencing that belief in a manner which begets confidence. This implies a recognition of the fact that we are stewards over those material possessions which have been placed in our care, for after all, stewardship is the outward expression of a partnership with God. We can give vocal expression to our belief in God; we can pray fine prayers; we can sing beautiful hymns; we can listen to or preach excellent sermons; but if we fail to share the material blessings God has bestowed upon us our prayers lack potency, our songs are less harmonious, our sermons fail to inspire. Sometime, somewhere, somehow, there must be a more proper balance developed between the material and spiritual things of life, if society is to continue progressively.

It is God's purpose to bring about the immortality and eternal life of man. He deemed it wise to place us in a physical environment that we might become possessed of those things necessary for physical welfare and growth; but most of all that through the use of those things which we could feel and see, we should be able to develop those attributes of character which are Godlike. Love for our fellow men may be best expressed through intelligent sharing of wealth.

The real task of the church is that of developing a new generation of people with new concepts of social responsibility—people who will sense that God is owner and assume stewardship responsibilities—men and women who will appreciate more fully the fact that life begins here and carries on into eternity. With such a concept, material possessions do not become the end, but the means to an end, the end being immortality and eternal life.

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The Annual Tithing Statement

By Bishop T. A. Beck

The Annual Tithing Statement discloses the result of the manner in which our material stewardship has been managed and is our accounting to God through His Church.

"Let no man deceive himself that he shall not account for his stewardship unto me." (*Doctrine and Covenants* 118: 4.) "Let no man deceive himself." It is certain that man cannot deceive God, for even if man fails to keep the law in its fullness during his life, he must give an account of his stewardship when he stands before the throne of God. This is unto all and "none are exempt."

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." (Deuteronomy 14: 22.) We give an accounting each year that we may be sure we have not robbed God of the tithes and offerings that belong to Him. In so doing we bring the first fruits of our increase year by year.

A few years ago a good brother stopped me on the street, handed me a one-dollar bill and said, "You can send me a tithing receipt. That pays my tithing for the year just closed." I thanked him for the contribution, then inquired if he had already filed his Annual Tithing Statement. He said, "No, I know that is all I owe, for ten dollars is all I had left in the bank at the close of the year. I paid the tithing due as shown by my Financial Statement a year ago."

Realizing he did not fully understand the law of tithing, I asked if I might come to his home some evening to talk it over with him and help make out his annual statement. So, in accordance with his willingness to do so, a few nights later I went to his home and to his surprise his statement revealed that he still owed over fifty dollars tithing besides the one dollar he had already given me.

This brother and his good wife had not realized what was happening to their income. They immediately started keeping a record of their income and expense. At the close of the following year, their record indicated they had paid up the tithing due on that previous annual statement, had paid considerable on the current year's tithing, had a good-sized savings account and had much more than a ten dollar balance in their checking account from which they paid the balance of their tithing due as shown by their Annual Tithing Statement at the close of that year.

To give an accurate account of their stewardship it was necessary for them to keep a record. This young couple found out it was to their advantage to keep the law.

God has a distinct purpose in requiring his people to give an annual accounting of their stewardship. He knows they will live a better balanced life and will be drawn closer to Him if they will guard zealously the one tenth that belongs to Him, for then they will be more capable of handling and protecting their own nine tenths.

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." (2 Corinthians 8: 12-14.) The happiness and salvation of mankind is a matter of responsibility which must be shared by all, and makes possible the working together of man and God in partnership. The quotation just given points out clearly another of God's reasons for an annual accounting, "that there may be equality." If *all* give an accounting and pay that which is due the Lord, then *all* will have their just needs supplied and the idler "shall not eat the bread nor wear the garments of the laborer" (*Doctrine and Covenants* 42: 12) for then there will be no idlers.

Jacob taught his people that they might have riches if they would "seek them for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jacob 2: 24.) When we pray God to bless the labor of our hands, that prayer must be with the intent to do good.

The Annual Tithing Statement is a system of equitable collection and distribution. No person or class are exempt. "Behold, this is what the Lord requires of *every* man in his stewardship. . . . And, behold, *none* are exempt from this law who belong to the church of the living God." (*Doctrine and Covenants* 70: 3.) This is to be in force from now "until the coming of the Son of Man."

The Annual Tithing Statement is for the benefit of God's people, because

a. It is an accounting of our stewardship.
b. It determines the amount of tithing due.
c. It reveals whether there is a surplus.
d. If there is no surplus, there may be sufficient to make an offering.
e. It teaches frugality.
f. It provides for the care of the needy.
g. It is the only means of establishing equality.
h. It provides funds for God's church to evangelize the world.

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i. And by it we acknowledge our love of God and our willingness to comply with His law.

This is God's promise to all and what more can we ask? "If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures." (Job 36: 11.) This law, as every other law of God is founded upon Justice, Equity, and Righteousness.

Will we be like the "rich young man" and turn away from Jesus and our responsibility?

Certificates of Commendation for Junior Stewardship

By C. B. Woodstock

It is always a pleasure to recognize worthy achievement. Junior Stewardship is a twelve month project which involves the learning and keeping of the financial law of the church on the part of boys and girls from eight years of age up. It is primarily an educational experience through which growing young people are given encouragement and leadership in complying fully with the principles of industry, thrift, frugality, cooperation and accountability, which must be true of all who would be stewards in Zion. As a means of encouragement and check-up at the end of the year, juniors who have faithfully kept a careful record of their income and expenses in a Junior Stewardship Record book, who have tried to apply the principles of stewardship in their lives, who have made consistent effort to pay a tithe of their increase, and who have filed their inventory and annual tithing report, receive a Certificate of Commendation signed by Bishop L. F. P. Curry.

Our records show that during the year, October, 1935, to October, 1936, 534 record books were sent out for project use. These went to 53 groups of junior stewards distributed as follows:

California	10	England	2
Iowa	9	Louisiana	1
Michigan	6	Oklahoma	1
Ontario	4	West Virginia	1
Kansas	4	Texas	1
Missouri	3	Wisconsin	1
Idaho	3	Oregon	1
Minnesota	3	Nebraska	1
Washington	2		

The recommendation of sponsors and bishop's solicitors in thirteen branches permits us to send Certificates of Commendation to 73 junior stewards. A complete list of these juniors will appear in *Stepping Stones*. Much credit is due to the sponsors in each case where the project has been carried through successfully.

The certificates are awarded as follows:

Harrison, Nebraska	2
London, England	5
Marysville, California	6
Fresno, California	13
San Jose, California	6
Topeka, Kansas	7
Kansas City, Kansas, Chelsea Branch	14
Glenwood, Iowa	2
Clitherall, Minnesota	7
Battle Lake, Minnesota	1
Spelter, West Virginia	6
Sarnia, Ontario	2
Dow City, Iowa	2

Under the encouragement of the Presiding Bishopric, who call attention to Junior Stewardship as one of the major projects of the financial program of the church, an unusually large number of record books has been sold in recent weeks. Since October 1, 1936, 547 record books have gone out for project use in 54 branches. Junior Stewardship may well become a regular training experience for boys and girls in practically every branch and isolated home of the church. Sponsor's reports invariably express deep appreciation of the project in the building of habits and loyalties necessary to the constructive purposes of the church. We quote from a letter written by Violet Worth, of the Enfield Branch (England) to Bishop A. T. Trapp:

Dear Brother Trapp:

As arranged sometime back in the summer, I have pleasure in sending you herewith the Junior Stewardship records which I have had pleasure in sponsoring during the past year, together with a form filled in with necessary details required by the Bishopric to enable the stewards to qualify for Certificates of Commendation. Each junior had filed an inventory with Brother J. A. Judd and paid over as much tithing as we had saved, which amounts to 18 shillings, 9½ pence.

I know you will be glad to see that this project is extending. As you know we started with three, and now at December 31 we actually had six keeping books. I am very, very happy to be able to work with them in this way. I find that I am able to know the younger members more intimately, and think the project of Stewardships is an excellent means of educating our juniors in the church programme, and of enabling them to grow up Zion minded and in step with the movements of the church today. With so many attractive things for children to spend their money on, I feel it is something far more than surface interest that must prompt them to part with their pennies consistently, and therefore I have endeavored to impress the need of every member sharing the responsibility of Zion-building, and our responsibility in keeping the law. The church needs these young people to feel and play their part wherever they are. By this means they are proud to think they can help in such a work, and are eager to understand and fulfil the law.

When occasion arises I have individual talks with different members, but have made it a practice to meet collectively the second Sunday in each month following the Sunday school. Here I receive their monies and check their records and answer any queries.

I am looking forward to interesting times with the juniors and hope to be able to keep the project going well.

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Why I Go to Church

By James N. Curtis

Text: "I was glad when they said unto me, Let us go into the house of the Lord."—Psalm 122: 1.

Why are you at church this morning? Why aren't you in your nice comfortable home, your feet resting luxuriously in those new warm house slippers and the Sunday paper scattered around you in delightful disarray; the radio tuned to your favorite Sabbath day program and your nostrils tantalized by a mixture of odors coming from a dinner, the contemplation of which makes your mouth water?

Henry C. Link, director of the New York Psychological Service Center, New York City, in his recent book, *The Return to Religion,* gives these reasons why he goes to church:

I go because I would rather lie in bed late on Sunday mornings, the only chance for a good sleep I have during the week. I go because I would rather read the Sunday papers. I go because I know it will please my old father, when he learns of it, and my parents-in-law whom I shall undoubtedly see there.

I go because I shall meet and have to shake hands with people, many of whom do not interest me in the least; because, if I don't go, my children consider that they have a good reason for not going to Sunday school; because I might be asked to do something I don't want to do; because I may disagree with what the minister has to say. I go because some of my best friends, who know the details of my life, consider me a hypocrite. I go because I do not believe in all the doctrines of this church, or any other church. I go, in short, because I hate to go and because I know that it will do me good.

After reading Dr. Link's confession, I decided to look myself squarely in the eye and ask myself the question: "Why do you go to church? Do you go to church because you don't like to go? Do you go to church because you are a hypocrite? Do you go to church to please your wife or your neighbor? Do you go to church because you are afraid to stay away; afraid that God will visit some dire calamity upon your stubborn head because of your unrighteousness? Do you go to church to see what your neighbor is wearing, and if 'every stitch is done by hand'? Why do you go to church?"

Looking myself back squarely in the eye I am going to try to answer that question this morning. In anwering it I shall include all phases of church service: church school, preaching, and prayer meeting.

In the first place, I go to church because of my early training. "Train up a child in the way he should go: and when he is old, he will not depart from it," is advice to parents that must not be lightly regarded. It was not lightly regarded by my own parents. Sunday was a day set apart for public worship. Nothing was permitted to interfere. My earliest recollections are centered around going to church; particularly around the excitement that attends getting a large family ready which includes washing behind the ears.

Sometimes we drove six or eight miles in a lumber wagon. What sport it was to sit in the back, with feet dangling out and view the ever-changing landscape through a cloud of dust! Do you remember the responsive reading and the secretary calling the roll in the Sunday school? Do you remember how we vied with each other in ability to recite lessons which we had prepared at home? Do you remember how the superintendent would ask review questions at the close of the class period, and how thrilling it was to be able to answer one occasionally? Do you remember the old *Winnowed Songs? "Sabbath Home"?* and *"Morning on the Mountain"*?

Yes, in childhood, "I was glad when they said unto me, Let us go into the house of the Lord."

Now that I have grown older why do I go to church?

It is a place I can meet people I like, under the most favorable circumstances. I can meet the youth of the church and relive some of my own pleasant experiences of youth. It was in church that I met my wife and much of our first conversations centered around the church. Some of our first dates were on the steps of the church at Warrensburg, because gentleman callers were unwelcome at her rooming house. When I see our own young people beginning to get interested in each other I can relive some of my own pleasant experiences.

It makes me happy to watch the growth of our young people physically. Little boys and girls, when I first came to Central, are grown men and women now. Mentally, they have developed, too. Some who were high school freshmen have graduated from college. How proud I am of these stalwart and intelligent young men and women. I also like to see them grow spiritually. Where else shall we recruit church school teachers, women to take the place of our present capable and loyal workers, and members of the priesthood?

Yes, "I was glad when they said unto me, Let us go into the house of the Lord," because there I can watch our young people grow physically, intellectually, and spiritually.

I also have a soft spot in my heart for the older people. I have always liked older people. "Honor thy father and mother that thy days may be long in the land" is a lesson that has perhaps taught me to honor the fathers and mothers of other people. I like to come to church where I can see men and

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women who have lived rich, full lives; men and women with the light of the gospel making their faces the most beautiful picture one could desire to see. It gives me courage and confidence to hear their prayers and testimonies. Surely they are "not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation."

I also like to come to church to meet my own clique. Yes, that is just it, if I am not careful, my own clique! Why, they're the finest people in the world! Of course some of them are a little careless in dress, some are a little rough in speech, some of them chew gum in church, some of them write notes and whisper during the sermon and sometimes even at sacrament. Don't tell anyone, but I've heard it whispered that some of them don't even stay for church. Yet I love them and look forward to meeting them on Sunday, to shaking their hands, exchanging a word of greeting or a slap on the back. Yes, sir, they're real people, the kind you can rely on when you're in trouble; the people who really do things and don't brag about it. So you see, "I was glad when they said unto me, Let us go into the house of the Lord," for there I can meet the people I love.

"But," I am asked, "can't you do all that at a lodge or some other organization?" Ah! There is the crux of the whole situation. I come to church to meet God, for I can find him in no other place as I can find him here.

How do I find God in the church? I find him in the hymns. I have a weakness for hymns; but for that matter, so do millions of church going people in the United States and all over the world. In fact the hymn is the most widely read literature of the present age. From three to six hymns are read by millions of people each week and the hymn book continues to be a best seller.

The hymn has been defined as a "lyrical composition expressive of religious aspiration, petition, confession, communion, or praise; a song devoted to the fellowship of souls and the worship of God."

Jeremiah Bascom Reeves says, in *The Hymn in History and Literature*:

> The good hymn combines in quite remarkable effect the straitest simplicity, clarity, dignity, and melody rich ideas about the basic matters of life and death, with strong emotion under control.
>
> One must leave to the imagination and to intimate recollection evaluation of the worth of the hymn as a force in strengthening ties of fellowship and of sanctity, in giving voice to the otherwise unuttered grief or desire, and bearing to those in need of it consolation and hope and courage.

It is impossible to estimate the value of Julia Ward Howe's *"Battle Hymn of the Republic"* to the Northern cause during the Civil War. It is said that when it was first sung publicly, Abraham Lincoln burst into tears. Lee obtained courage from *"How Firm a Foundation"* while many other great men have found strength or release in one hymn or another.

We have a number of hymns we call "Latter Day Saint Hymns." Among them are *"Glorious Things Are Sung of Zion"* and *"Redeemer of Israel."* There is something inspiring about those hymns. You can really feel the presence of God when you sing them. What an inspiration those people are missing who fail to enter into the spirit of the singing of hymns.

I like the old hymns the best. By old hymns, I mean the ones I have known the longest. I find, however, that I like the new ones too. Since I can learn to like the new hymns I see no need of being a musical pauper with so many rich inspiring songs that are mine for the learning.

Truly, "I was glad when they said unto me, Let us go into the house of the Lord" for there I can find God in the singing of hymns.

I like to come to church to hear the Scriptures read. Frequently the reading is not the best in the world but in spite of that fact I can find God in the reading of the Scripture.

Listen:

> I will lift up mine eyes unto the hills, whence cometh my help. My help cometh from the Lord which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep.

And the one from Ecclesiastes:

> Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then there is the Lord's Prayer:

> Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. . . .

"I was glad when they said unto me, Let us go into the house of the Lord," for there I can find God in the reading of the Scriptures.

I like to go to church to join others in vocal and silent prayer, for in prayer I find God.

Tennyson, in his *Idylls of the King,* has King Arthur say:

> More things are wrought by prayer
> Than this world dreams of. Wherefore, let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain
> If, knowing God, they lift not hands in prayer
> For both themselves and those who call them friend?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God.

Unfortunately few people have the ability to pour out their souls in public prayer. When we pray in public our language tends to follow stilted and trite

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phrases. I have thought sometime I would make a list of these overworked phrases and see how many of them I am guilty of using.

Then, again, our prayers often degenerate into a begging contest, perhaps because our needs are so many, and we feel our inadequacy to cope with the problems of life without divine guidance. Yet I am inclined to think that many of our problems would be solved if we could lift our voices more in adoration, praise, and thanksgiving.

One of our preachers who prays unusually well makes it a habit of studying the prayers of other preachers. I saw him pouring over a book of prayers one Sunday morning just before he was to pray for one of our services. I don't have a great deal of faith in "canned prayers," but I do feel that we could express ourselves much more adequately if we became acquainted with a wider range of prayer patterns.

Since our church was founded as the result of prayer, the principle of prayer is basic so far as our belief is concerned. Not only is the principle of prayer basic, but the answer to the prayer is also basic. In our communication with God we have no one way radio system. We believe that we cannot only send messages to God, but that he will also hear them and send a return message.

Prayers that come from a broken heart and a contrite spirit or as the result of a long felt need are always moving, no matter how haltingly expressed. A little girl stood in our prayer service last Thursday evening and prayed for the children of the flooded area. I am sure God heard that prayer. A group of high school boys stood in a circle last Monday evening and prayed sentence prayers at the close of a "High Y" meeting. One lad, a big fine senior, and popular football hero, prayed for the unfortunate flood sufferers. I was deeply moved by the prayer.

Now you can see why "I was glad when they said unto me, Let us go into the house of the Lord," for I can find God there in the prayers of God's children.

I like to go to church because I can meet God in the preaching service. We believe in a divinely called ministry. Surely a ministry with such a calling has some message that will bring us nearer to God. True, that ministry does not always live up to its calling. But when we consider the fact that a large majority of our preachers spend the greater part of the week earning a living; and much of their spare time in other ministerial labors we must not expect the polished sermons that fall from the lips of a professional ministry.

Like Dr. Link, I don't have to agree with everything a preacher says in order to enjoy his sermon. Sometimes I have said to Brother Wight at the close of one of his sermons, "You were getting too close to home for that sermon to meet with my approval." He would laugh and say, "I like to pour it on to you, Jim; perhaps I can make a man out of you yet." Of course it's lots of fun to sit and think how hard the preacher is hitting the other fellow; but, some way, I have never been able to find God unless I could feel that part of the sermon was meant for me.

I've often wondered at the sensitiveness we feel about being corrected when we make mistakes. Perhaps this is the result of our experience in school. There we were corrected so many times that we resolved when we left school not to permit it any more. At any rate, when the preacher calls attention to some of our shortcomings, we decide we are being persecuted and resent the correction.

After all, though, if we are to approach God we are going to find it necessary to make some improvement in our lives. Instead of saying, "I know I whisper in church," or, "I know I have a sharp tongue, but that's just a little pet fault I have; I intend to keep it and if people don't like it they can lump it"; to say instead, "I am called to be a Saint of God. That is unworthy of a Saint. With the help of God I'll conquer that fault."

"I was glad when they said unto me, Let us go into the house of the Lord," for there I can find God in the preaching of His word.

I have not attempted to enumerate all the ways in which I can find God in church, for I know there are other ways. The important fact is, however, that if I go to church seeking God, I can find him. Therefore, "I was glad when they said unto me, Let us go into the house of the Lord."

(The author is Associate Pastor of Central Church, Kansas City, Missouri, and a member of the Far West Stake High Council.—Editors.)

Friendship is to be valued for what there is in it, not for what can be gotten out of it. When two people appreciate each other because each has found the other convenient to have around, they are not friends, they are simply acquaintances with a business understanding. To seek friendship for its utility is as futile as to seek the end of a rainbow for its bag of gold. A true friend is always useful in the highest sense; but we should beware of thinking of our friends as brother members of a mutual benefit association, with its periodical demands and threats of suspension for nonpayment of dues.—H. Clay Trumbull.

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Some Nuts Cracked

By W. H. Deam

Is iced tea a hot drink? Sentimentally, yes. Literally, no.

Has the government done anything in harmony with the principles of the Word of Wisdom? Yes. If the national government and the various states had not enacted pure food laws by now everything we put in our mouths would be spurious and harmful, unless people prepared their own foodstuffs.

When were the principles of the Word of Wisdom violated most? They were violated most from the time they were given to the time the government made rigid laws in harmony with them.

Are the principles of the Word of Wisdom needed as much today as they were when first given? No. Times have changed very materially. Long after the Word of Wisdom was given I can remember when spittoons were placed in the churches for men to spit in. I remember when most Saints thought it necessary to have a bottle of liquor in their houses for colds, etc., to make hot toddies, and the like. The government has made laws that protect us from the "evils and designs of conspiring men."

How are we to understand the language "every herb in the season thereof and every fruit in the season thereof"? Herbs and fruit are combined with the conjunction "and." They must be considered conjointly. We have no right to say "the season thereof" means one thing for herbs and another thing for fruit. Herbs must be picked at the right time and cured for future use. Fruits must be picked at the proper time and thoroughly sterilized by boiling and put into airtight containers. In this way it is more wholesome than when picked, because the intensive boiling destroys many things that are deleterious and harmful. Extremists have done more to harm the Word of Wisdom by their fad notions than they have to help others to understand it.

Big food manufacturing concerns are striving to manufacture health foods of the most nutritious value. There is no nutrient value in bran, but it has a value as a laxative. I heard Joseph Smith make that statement at least fifty years ago. The big mills seem to be trying to excel one another in the production of the very best health foods possible.

All these things are helping to extend the life span. I remember when a man forty years old was considered an old man. It is quite different now. A man is not old till he is sixty-five or seventy, and it is not rare to hear of people ninety and older. We are living longer than the Israelites in the time of Samuel. King David was said to be a very old man at seventy. In the last few years the average life has been raised from 33 to over 50 years. What we eat has something to do with the length of life.

The Late Elder George Jenkins

By A. C. Barmore

Mention of the above brother's death in the columns of the *Herald* recalls my early contacts with him. I first met him when he came into my part of the Southern Indiana District to attend conference. This conference was held at Lilydale in Perry County. Brother Jenkins (who at that time was a teacher) came to my boyhood home with Elder M. R. Scott, Sr., uncle to C. Scott and S. W. L. Scott. The conference was held across country about twenty-five miles from our residence. The time was March, 1889. We traveled partly by wagon and party afoot. We had a wagon and we sometimes traveled that way and then took turns on foot, for we had too many passengers for the wagon. Just behind us there came Elder L. F. Daniel, who made his first public contact with the church at that time. In after years he became a missionary and was once my traveling companion, I remember this conference all the more distinctly because my brother Charles had just married and brought his new wife before the people in their first public adventure on that occasion.

I walked and talked with Brother Jenkins all the way both going and returning, and found him a very interesting associate. He was a convert from the United Brethren Church, and report said had been remarkably healed of a threatening illness immediately after his baptism. He entered the traveling ministry not long after this conference, while I was not ordained to the priesthood until 1892; and my work as a missionary did not begin until 1893. Little did I realize as I traveled those country roads with my entertaining brother that in a few years he would be my missionary coworker, but so it proved to be. My first work in association with another traveling companion was when I labored with George Jenkins in Harrison, Washington and Crawford Counties, Indiana, in the year of grace 1893. I had gone to a conference at Byrneville, and from there we started out together. I never met a more studious or devout minister, and in addition to his studies and devotions he was very strenuous in making contacts with the people both publicly and privately. We traveled by the use of a horse which we rode by turns, largely along the New Albany-Vincennes Turnpike. While I was riding and he was walking I could tell by his motions both of body and hands that he was in imagination preaching sermons. He was comparatively a new convert,

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What Must I Do?

We read of the experiences of the men who were responsible for the early Christian movement with a great deal of interest. In fact, most people think that they spoke with authority. These early protagonists of the "way of salvation" certainly did speak as men having authority. They had been in close touch with the Master or with those who had known Jesus. From Him they had received their commission to preach and, having seen the wonderful time of the resurrection and ascension of our Lord, they were emboldened to carry out their great work. Hence, their experiences as they are briefly recited for us in the New Testament serve as examples or precedents from which we may deduce many things. But we cannot believe that they were the only ones who were to receive such wonderful blessings and the rest of mankind, down through the centuries that followed, merely enjoy the experiences through the written word. The promise is to "them that are afar off" that they too might experience the joys of enlightenment and spiritual guidance and deliverance.

Paul and Silas knew what it was to be delivered by the power of God. It cannot be doubted that Paul spoke with authority. He made it plain that what he taught was the way of salvation. The experiences of jailing for the work's sake turned out to be one of the happiest times of Paul and Silas. Instead of succumbing to "blueness" and making themselves miserable, complaining to the Lord about it, they sang praises and prayed to God. Perhaps they were unthoughtful of their fellow prisoners and their feelings, for it was at midnight when they did these things, and we learn that the other prisoners heard them, but something great happened, and they found that God manifested Himself to them by having their bonds loosened and the jail ruined by an earthquake. We can learn from this experience of these men that to suffer for His sake is a joy. They never boasted about their sacrifices for the work's sake, rather they glorified in the fact that they were found worthy to suffer for the Master.

They were looking for missionary opportunities and they found one, even in jail. The jailor, when assured that all was well, feared the power that had released these men, and exclaimed, "Sirs, what must I do to be saved?" Paul explained in the preaching service which followed and we learn that this jailor and his household believed on Jesus Christ, and were baptized.

The point to notice here was that question—What must I do to be saved? Salvation, as implied here, is a personal thing. The jailor recognized three things which were required in salvation—first, the imperative need of being saved. *Must* means what is required with the added emphasis of urgency. It implies that there is no other alternative. It is imperative. The second point has a distinctly personal aspect—I, first personal pronoun. Not you, or he, but it means the person himself. Such a statement leaves no room for purely vicarious salvation, that is, by some other person alone. It leaves it up to the individual himself. It removes the erroneous idea that Jesus did it all. Truly, without Jesus and the great atonement which He made, salvation could not be achieved by mankind, but Jesus did not do it all. He merely opened the way for man to do his part in saving himself. Therefore to believe on the Lord Jesus Christ as was told to the jailor implies that one must believe him to be the Savior, and that His way is the way to salvation. It always implies that one must obey the commands of God. This leads to the third aspect of the question of the jailor—*do*. When one obeys God, he will *do* what the Lord requires of him. It means activity; it means observance; it means compliance with those things which Jesus taught. How well the statement of Paul fits in "Work out your own salvation with fear and trembling." If Jesus had done it all, and there was nothing else for us to do, this statement of Paul's would not have been made. But Paul realized the need of an active faith and belief in the Lord Jesus Christ.

"What must I do" is an important question for each one to think about. "Believe on the Lord Jesus Christ," says Paul, "and thou shalt be saved." This means so much to you. It means a full compliance with the doctrine of Christ. Let us learn of Him and follow in the way of salvation. It will bring joy and happiness, new-found friends and wonderful ways of improvement in the spiritual realm. It depends on yourself as to the degree of salvation or freedom from the effects and influences of sin that comes into your life. Make it a personal affair and it will bring added significance to your Christian life.—G. G. Lewis, in *The Standard,* September, 1936.

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hence his whole soul was fired with the new light he had so recently received, but this enthusiasm he maintained to the end, which is not always the case. My own ardor was intensified by my contact with Brother Jenkins. I had a visit with him not many months before his decease. Our conversation turned on his experiences in administrative work. When I last saw him he said: "Come around again sometime, Alma, for I have more to say on the subject we last discussed." He was certainly one good man. I can truly say: "He was my friend, faithful and true to me." Peace to his ashes!

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Marriage—Sport, or Business?

By A. Deane Gough

Last summer I happened to be driving southwestward from Wilmington, Delaware, and was startled by a unique bit of highway advertising. This conspicuous sign read, "Minister, Marriage, License." I stopped to make sure, and found that the sign really advertised a new business. I drove on and saw within about five miles no less than eighteen of these signs. Each was near a small shack which was the office and study of a minister who was earning a livelihood in the exalted profession of performing the marriage ceremony.

I inquired of one of the residents of the community as to the state of prosperity of this business. He advised that it was like teaching school and engineering, it was overcrowded. I learned that the charge was $2.00 for the license and $1.00 for performing the ceremony, that marriage laws were quite lax, that these ministers were retired priests, and that business was rather dull.

I can remember on several occasions when money was more plentiful, that in one evening I spent at least three dollars entertaining my best girl friend. This entertainment consisted of a dinner, a show, and an automobile drive of perhaps a half hour. I considered such an evening to be a glorious thrill. It was thrilling, it was part of a beautiful romance, it will always remain a happy memory.

Apparently the cost of a thrill today is about the same, the difference is in the method. I am sure that three dollars spent at a roadside "marriage station" would furnish the participants a thrill that they would long remember.

Christ did not speak idly when He said, "For as in the days that were before the flood they were eating, drinking, marrying, and giving in marriage, . . . so shall also the coming of the Son of Man be."

The Fig Tree

By Geraldine Wyatt

One day, on the road from Bethany to Jerusalem, Jesus seeing a fig tree and being very hungry stopped to pick some fruit. He found that the tree boasted of nothing but leaves, and because of this He set a curse upon it.

The leaf buds and the fruit appear simultaneously upon the fig tree. If it was not the time for this particular tree to bear fruit, it was not the season for it to be leafed out. Christ when he saw the tree leafed out, expected to find the fruit, that had the tree observed its natural laws of growth would have burdened it. Its appearance was false, deceptive, like the Pharisees. It flaunted the signs of its fruitfulness, yet was empty.

How like a great many lives is this fig tree. Outwardly people profess certain things, inwardly their hearts are cold. They proclaim their love of God, and yet their lives are barren of such results as a real love of Him would create. Christ said at one time: "I am the way, the truth, and the life," and at another: "If you love me keep my commandments." Always as a goal for Christians to attain, is the Christlike life. There is the choice of becoming like the fig tree, flaunting the signs of something which it was not, or else of becoming like Christ—true.

Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified.

Builders of Zion

Oh, ye who are called to the building of Zion,
Come now with a will to the work that is yours,
Lay aside every burden of weight that encumbers,
And come with a faith that through all things endures.
The Master himself laid the plan for this city,
His promise to those who are steadfast and true,
And now, in the day and the hour of fulfillment,
This dream of the ages depends upon you.

Oh, ye who are called to the building of Zion,
Bring gladly the talents He left as your own,
No gifts but the purest and best can be used, with
The Savior of men as the chief cornerstone.
Each heart filled with love, He smiles on it in blessing,
While hands, worn with service are fair in His sight,
And feet that are eager to carry His message
Shall find, in their weariness truest delight.

Oh, ye who are called to the building of Zion,
The strength of humility must be your stay
And all who in patience and kindness do labor.
Shall find their reward at the close of the day
In seeing the walls of the city grow lovely,
And strong to withstand all the forces of sin,
Her beautiful gates shall swing open to welcome
The tried and the true, saying, Enter ye in.

Oh, ye who are called to the building of Zion,
Shrink not from the task that is yours to perform,
This purpose divine shall through you be accomplished,
Though dreadful the conflict, and fierce be the storm.
The arm of the Lord shall forever uphold you,
His love, never ending, shall daily increase,
For those who, in joyful and tireless devotion,
Are toiling for Zion, the City of Peace.

VIDA BREEZE.

The selfish man suffers more from his selfishness than he from whom that selfishness withholds some important benefit.—Emerson.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 37 Continued—

The streets were graded and the whole area quite rough and hilly. Brother Greenwood's house was situated on a hillside from which a great part of the city below could be seen. There was a magnificent square or park established by the authorities as a health resort which on pleasant days and evenings was well crowded with people enjoying its attractions in the out-of-doors.

A part of the time it was rainy and I kept the house, for the reason that the neuralgia which had begun at Stafford still had a cruel way with me. This greatly incapacitated me for speaking as much as I had been doing, and that burden necessarily fell more heavily upon my companions. In connection with this fact I noticed a curious change in Brother Evans. Up to this point I had, quite naturally, been the one mostly in demand as a speaker, perhaps somewhat to the exclusion or overshadowing of Evans, and I had noticed that for some time he had seemed more or less depressed—not the bright and sparkling companion he usually was. He would not admit sickness and gave no explanation, but I had begun to think—and I believe I was fully justified in the opinion—that he had been in some way oppressed with a conviction that he was only second in importance.

This was not a pleasant thought for him to entertain. In his own locality he had always been considered first in everything, was usually placed at the front, and his opinions and wishes heeded. Thus he did not, apparently, enjoy occupying in the shadow of another. Now, when conditions changed our positions as my facial trouble prevented me from doing what I otherwise would have been called upon to do, he became first again, and took up the work with such animation and zest that I felt quite confirmed in the analysis I had privately made of his former depression. He became from then on the sparkling, energetic, master-companion of old, and to myself I smiled as I quoted:

"Aha! Richard is himself again!"

Chapter 38
British Isles (Continued)

Leeds

It was July 29 when we went to Leeds, also a large manufacturing town. A number of excellent meetings marked our four days' stay there, beginning with a reception held in the Saints' chapel in Hyde Park. There we were cordially greeted by many of our people, including Brethren Thomas Taylor, John Girdham, W. Aveyard, J. Mere, W. Sharp, and others. That evening Brother Evans preached at the Saints' chapel in Wortlry, while I remained at the comfortable home of Brother Girdham, to whose care I had been assigned. He was a young married man, zealous in the work, and very kind to me in my semi-invalid condition.

I met with local brethren in counsel over some difficulties and was made to feel that I was able to help make satisfactory disposal of them. Brother Rushton, missionary-in-charge, had appointed Conference to begin August 1, so until that date we had a short period for rest and preparation. I took my first meal at Brother William Rudd's, father of Sister Rushton. He was then living with his second wife, an excellent and hospitable lady. It was at this time and place I first met Sister Rushton, herself.

The Annual Conference of the British Isles Mission convened at six o'clock Saturday evening, in Saint James' Hall and was largely attended by members from different parts of England. In fact, we visiting officials were pleasurably surprised at the size of the assembly and the great interest taken in the business of the Mission. A fairly full account of this Conference was published in the *Herald* of the period and little needs recording here. Associated in memory are the names of Brethren W. R. Armstrong, S. F. Mather, Joseph Morgan, John Davis, Henry Greenwood, Thomas J. Sheldon, W. H. Greenwood, Rish, Matthews, Ecclestone, and George W. Thorburn, though many others contributed equally efficiently in various parts of the Conference program. With the wives and families of these and other brethren, with the pleasant courtesy which ever marks the English people, and the always-present feeling of comradeship and brotherhood when Saint meets Saint, the memory of this gathering is a happy one.

It may be said that I approached the meeting with some apprehension because of the neuralgia from which I was suffering. That these fears were at least partially needless may be seen from the following extract, taken from a letter to the *Herald* from Brother Rushton dealing with matters of that Conference:

> Brother Joseph spoke on the occasion with liberty, force, and power, tinged with a raciness that had not been equalled since his arrival in Great Britain. It was with feelings of trepidation that Brother Evans and I looked forward to the occasion, as our brother had been suffering very severely from indisposition but under God's blessing he was not troubled and preached to the satisfaction and pleasure of the large assembly.

It may not be amiss to include here some reflections and observations which attended my experiences at this Conference. At different places I had noticed that some of our men occupying in positions of authority as officers had, or appeared to have, a certain degree of shyness, amounting almost to timidity. Whether or not this was due to our presence I could not discover. At this meeting in Leeds, an incident occurred, however, that I believe greatly relieved this



PATRIARCH HENRY GREENWOOD

Brother Greenwood was ordained patriarch at a later date, but was among those associated with Brother Joseph during his visit to the British Isles Mission. Joseph says, "With the pleasant courtesy which ever marks the English people, and the always present feeling of comradeship and brotherhood when Saint meets Saint, the memory of this gathering was a happy one."

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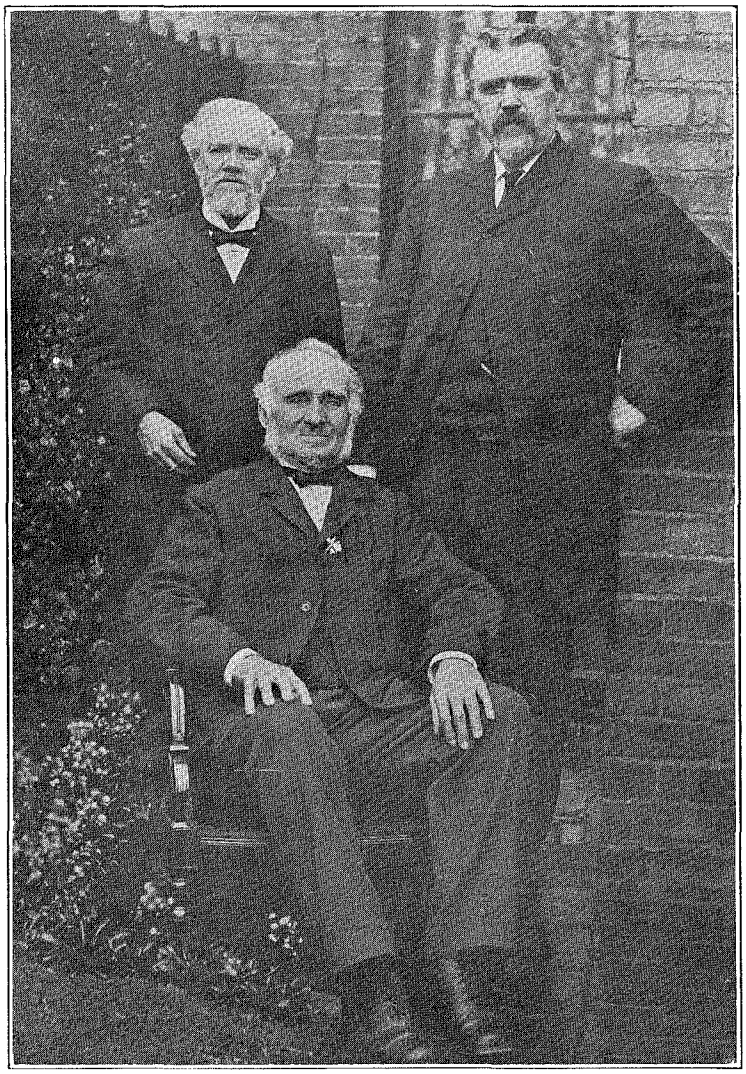
apparent feeling and which I will describe.

The Conference Assembles

When the Conference assembled and was organized by placing me and my associates in charge, I invited Brother Thomas Taylor, Bishop of the Mission, and his counselors, C. H. Caton and Joseph Dewsnup, Sr., to take places upon the platform with us and the secretaries. Brother Taylor was an aged man; Dewsnup and Caton were in middle life, the former of large and rather imposing proportions. He was serving the authorities of Manchester, his home town, as a sort of supervisor or overseer of the poor, and he had acquired quite a degree of celebrity. I had heard considerable about him and his successes, and I was anxious to get acquainted with him.

His son Ernest, educated at a noted school in England, had been called to Graceland College some years before where he served for about two years as president. Then yielding to an offer of greater emolument he had accepted a chair in the University of Illinois, as professor of railroad economics. Knowing the son quite well was another reason I wished to know the father.



FIRST BISHOPRIC BRITISH MISSION

These three men constituted the first bishopric of the British Isles Mission: Bishop Thomas Taylor, and his counselors, C. H. Caton and Joseph Dewsnup, Sr., Taylor seated; standing, left to right, Caton and Dewsnup. Joseph was much interested in these men, apparently particularly so in Brother Dewsnup. By a strange coincidence the three men died within a short time of each other. Bishop Taylor died March 18, 1907, and Brothren Caton and Dewsnup, respectively; April 23, and 27, 1908.

A third reason was that he had quite a reputation as a strict disciplinarian, very austere in manner though humane and upright in his dealings. Recalling the things I had heard about his ability and keenness, I confess now that I felt in some awe of him. I at once perceived that I would be placed on trial before the bar of his judgment. While other men, perhaps of weaker or gentler nature, might receive and accept me as the leading officer of the church without subjecting me to a very serious examination or putting me to very strenuous trial, I sensed that this man would withhold his favor until he had taken sufficient observation of me to decide that I was what I should be in that position and worthy of his trust and approval.

Those who read this and are accustomed to meeting men of wide and honorable reputation will understand the situation and will recognize the fact that Brother Joseph Dewsnup and I were each eager to weigh the other. One was no more curious to try the other out than that other was to take stock of him, as far as the circumstances would permit.

I presided at the first session. Among the business there was read the report of a committee appointed to consider the practicability of establishing a press for the publication of a paper, the cost of purchasing such a plant and materials being involved. The committee questioned the propriety or advisability of the movement. This report was received and by motion was laid on the table subject to further order of the assembly.

Then the claims of a Brother Henry Broadway came up for consideration. He had once been a member in England, had gone to Australia, there became involved in a business transaction which was made to appear to his discredit, and as a result, he had been silenced, or disfellowshiped as the case may be, but had been restored on certain conditions. He had come to the Leeds Conference claiming the rights of membership therein and recognition as an Elder, which claims were presented and read to the assembly.

At the following session Brother Evans presided. The matter of the report was called up and a re-reading requested and granted. I was sitting near Brother Evans, with Bishop Taylor and his counselors on my right. As is my habit, I gave close attention to the reading of the report and discovered that a certain addition had been made to it since its reading on the day before. I immediately said to Brother Evans, "Please permit me to interfere a little," and to the secretary said, "Will you please read the closing paragraph again?"

The secretary was Brother W. R. Armstrong. I noticed his face flush and grow very red, but he complied with my request. After he finished, I asked to see the report, and it was handed to me. Scanning it briefly, I handed it back, saying, "Who made the alteration in this report?"

There was a moment of embarrassing silence, and I added, "That closing paragraph was not in the report as first read. Who has made the addition?"

Then one of the secretaries admitted

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that he had done it. I inquired by what right, and the statement was made that the committee or a part of it had asked that it should be done.

At once deciding to act, I announced clearly:

"That clause must be stricken from the report. It has no business there; neither had those who made the report, nor any other person, the right to change, omit, or add a single word to it after it was once read to the assembly and put upon the table. The paragraph must be taken out, and if the committee desires to make any change in the report it will be necessary first to get permission by vote of this body."

This created quite a stir of surprise and some consternation, I perceived. Bishop Taylor and his two counselors bent toward each other in a close, whispered conversation, from which, as he raised his head to glance at me, I noticed Brother Dewsnup emerge with a new expression upon his countenance. Calculating appraisal seemed to have given place to unqualified approval.

The offending clause was stricken from the report which was then taken up for consideration, and in the discussion I discovered the reason why the alteration had been attempted. The secretary excused himself for permitting it by saying that changes had been made under similar circumstances before, and he had supposed it was permissible. But I assured him that no such thing was ever permissible, under any circumstances. In this case, the report met with strong disfavor, as I recall, and the effort, whatever it was, was voted down.

Then the case of Brother Broadway was taken up, heard, and discussed at some length. When I was asked to make a decision, I at once announced my opinion that the brother should not be recognized officially, that his reinstatement had rested upon a condition or conditions with which, as the papers in the case clearly showed, the brother had not complied. This point had been overlooked, for in the discussion the case had created a good deal of feeling, and opinions were strong on both sides. This statement of mine at once made it clear, the matter was settled accordingly, and things moved on more smoothly.

At the adjournment of the session Brother Dewsnup came to me and very cordially shook my hand with a strong, friendly, brotherly grasp, expressing, as he did so, his commendation of my decisions. As far as I knew, up to the day of his death I stood well in the judgment of that keen, poised, successful man of the business world. Evidently the alertness with which I had taken notice of what was going on and the promptness and decision with which I had acted were qualities with which he was familiar in other associations with men but which possibly he had not always found among his comrades of the church. I could not avoid overhearing his approving remarks to the Bishop and other counselor, "Brother Joseph is all right! He'll do!"

The effect upon the assembly was noticeable, too, and my popularity as presiding officer of the church seemed to be increased by the incidents. Mental reservations which some may have had seemed to disappear as well as that feeling of awe or timidity which had apparently burdened some others; they no doubt were reassured that I was not only competent to act in the office in which I was serving, but that I had an insight into the hearts and motives of men which was to be trusted. And as for me, I sensed that I had been placed under the judgment of the man acknowledged as the ablest among our members in the English Mission and winning approval from him, I had, in a measure, won my standing all through the Empire.

One other instance which I recall as having added to the cordiality of my reception by the English Saints, I may relate. The committee had arranged with a local restaurant for meals to be served in the hall, at so much per plate. When the hour for lunch arrived, due notice was given, and we all filed into the refreshment room, I in company with a Brother Fish and family—wife, son, and daughter. We sat down at a table together and were soon served with a portion of the meal. Then someone, I think it was Brother Evans, approached with a message that Brother and Sister Meredith wished me to come to a certain table with them, where a special service had been arranged for my enjoyment.

Here was, indeed, a case for embarrassment. Brother Fish was a most estimable, strong, hearty workingman, who was having a much-prized vacation during the Conference. To leave the table after having sat down with him and his family and go to another with the idea that choicer company or better food there awaited me would be to put me in the light of having felt dissatisfied with that with which I had begun. Not to go might offend good, well-meaning Saints, desirous of showing me respect and consideration. To go would perhaps offend many; to remain might offend a few.

I chose, of course, to remain with Brother Fish and the many and run the risk of offending Sister Meredith. It was fortunate for me, perhaps, that I had begun to eat and thus had a good excuse for refusing the invitation. It was also fortunate that I never found my midday meal very important, and I did not much care whether the food were especially fine or especially abundant or varied; so I was content to stay where I was.

I may add that the food was good, though looked at from an American standpoint the service may have been a bit odd. In England vegetables were invariably served with a meat order, but not bread—which most Americans would miss.

Some way I sensed that I had narrowly missed making a serious blunder. Had I gone at the bidding of Brother and Sister Meredith to a table and special repast ordered by them, I should undoubtedly have gotten a "black eye" in the opinion of the majority present, as was later very illuminatingly betrayed by the blunt but characteristic remark of Brother Fish, who exploded with "What business had Sister Meredith, anyway, to insult the committee and the whole company by trying to take a guest away from a table in that open and high-handed fashion?" Was this remark, I wonder, an out-cropping of the age-old prejudice of the laboring man against those who had more than a competency? Having been served with a part of the menu, I felt I had a legitimate excuse which would be acceptable with Sister Meredith, and so I felt quite satisfied to stay and let the consequences be as they would.

A Digression

In resuming my dictation of *Memoirs* today, September 5, 1914, I may be pardoned for digressing a bit. The death of Pope Pius X and the installation of his successor have been recently announced in the newspapers of the world. I recall that on one of those early days in August, in 1903, when we were holding that Conference in Leeds, Pope Pius X was ordained to his office, with much pomp and ceremony. Today with the selection of Benedict XV, I reflect that it is an event which permits me to have lived during the incumbency of four such potentates of the Roman Catholic Church —Pius IX, Leo XIII, and Pius X, who have passed away, and now Benedict XV just installed. With others I may join in expressing the hope that he may live to emulate the good that was in his predecessors and avoid any evil into which they may have fallen.

Manchester

On August 4, we went from Leeds to Manchester, thereby simply transferring from one great manufacturing city to another. The first was celebrated for its metals and the other for its textiles. Manchester was close enough to London to permit easy commerce exchange by means of a canal. Boats loaded and unloaded at Manchester warehouses, and merchandise was sent to practically all parts of the world. The city traced its origin to the time of the Romans. when its foundations were laid and it was encircled by substantial walls. It then received the name of Mancunium. This was in the year of our Lord 80. Since then it had passed through many changing scenes and had developed into a city of no mean order with an enviable reputation and influence in the industrial world giving occupation and the means of livelihood to more than six hundred thousand inhabitants.

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Located in the southern part of Lancashire, the city was built on both banks of the river Irwell. The master-canal connecting it with its open port was about forty miles long and deep enough for the navigation of ordinary sea-going vessels. Like many cities in this country, Manchester was composed of a group of smaller towns which had been gradually absorbed and amalgamated into the metropolis, as it met the influx of population and the commercial demands of the times and pushed its boundaries outward. Most of these small villages had lost their municipal identity in this expansion but had retained their nomenclature. Hence, we found many such localities as Ancoats, Trafford, Hulme, Charlton-on-Medlock, Ardwick, and others of interest. The only section which retained its distinct municipality, I understood, was Salford. Electric cars and railway trains are used in transit over the city for which strangers and busy persons who desired speedy change of location were duly thankful.

The Saints in Manchester used to meet in one hall in the center of the city; but as their numbers increased and their work prospered it became inconvenient to thus meet in a common center, and they divided up into smaller Branches—located in the four extremes of the area besides one in Salford. Manchester was the strongest place in England for the work of the Reorganization and besides the Branches named, there were associated in its proximity, Stockport, Warrington, Wigan, and Farnworth. This District was presided over for many years by Brother Joseph Dewsnup, Sr., whose influence and ability did much to place the work upon a solid basis. He had the capable assistance of a number of faithful, noble men and women, some of whom have now passed away. Others remain who have given their support to the men succeeding Brother Dewsnup in responsibility—Brother Henry Greenwood, Brother George Baty, Brother Thomas Brien, and others.

We were given to the charge of the family of Brother James Clark, living as I think at 127 Stockport London, Ardwick Green. The neuralgic disturbance in my face continued; hence, it was a comfort to be placed under the very capable care of Sister Clark who had quite a reputation as a nurse, and under her treatment to find some surcease from the suffering I endured. Brother Clark was in the employ of a large and celebrated hotel, acting under the characteristic appellation of "Boots," which implied duties equivalent to those of an inside porter or luggage man. I did not hear what was the amount of salary he received for his labors, but from the family conversation I gathered that his perquisites, or tips so-called, were quite important, sometimes averaging a considerable sum.

I have reason to remember this particular phase of his calling for among other things of more or less value which he had received from gentlemen patrons were several very good hats, little worn and scarcely soiled. He very generously brought the lot out to me, insisting that I select one for myself, as the soft felt I was wearing, though one of the best makes in America, was getting quite shabby with the dust and wear of travel. The stock was very pleasing, indeed, and there was one which I thought quite suitable in every way. Had it fitted me, I should have been glad to accept it, but it happened that while the good brother had a large collection of fine hats he had undertaken to fit an oversized head, and he disgustedly exclaimed:

"What! All those hats, and not one in the lot big enough for a prophet to wear!"

His family all thought it quite a joke. One happy result followed the "joke" however for at Stockport a few miles away (and where we went on the 18th to hold a meeting or two), there lived a Brother George Baty who worked in a hat factory. He and his wife had lived in America for a period but had returned to England. Hearing of the inability of Brother Clark to fit me with a hat, he offered to make one for me—and necessarily one for Brother Evans also. He took our measurements, but something interfered with his finishing the work for a while, and I continued to wear my American "sombrero" until we were about ready to return home. For some reason, I never could wear a hard hat with comfort; I usually wore a soft one, generally with a wide brim. But Brother Baty made a soft derby for me with the crown a little higher than usual—a very fair-appearing and good-feeling hat, which I wore with much comfort for several years and which can still be used in emergencies.

Brother Clark's family consisted of wife Sarah, and daughters Marian and Lucy, the former a miss of some twelve years and the latter married to John Green. Besides these, there were with the family two orphaned girls, Lottie and Sarah Davis, sisters employed as saleswomen somewhere in the city. I was hospitably treated in this friendly home, having for a part of the time Brethren Rushton and John Davis for company.

We labored in and about Manchester from August 4 to 26, holding services in various localities and meeting with the Saints of all the different Branches of the District. One evening early in our stay, we were the guests of the East Manchester Branch, presided over by Brother Nathan Weate. There was a special session of the Religio Society, arranged to welcome us. The exercises of music and oratory were very enjoyable and the American visitors were made "honorary members" of the organization with silver medals, speeches, and felicitations to mark the ceremony. It was a pleasure to meet here numbers whom we had met at the Leeds Conference and to continue the pleasant acquaintanceships. We felt pleased with the lively interest evidenced in this young people's organization and hoped that its influence and power for good might be increasingly felt in the district and neighborhood. In this visit to the East Branch we were hospitably entertained by Brother and Sister Weate, and Brother and Sister Mills.

On another occasion we joined with the members of the North Branch in a community dinner at the church where we partook of a bountiful and palatable repast and made the acquaintance of another fine group of Saints. We were properly welcomed by the president, Brother John Bailey, and properly responded, and enjoyed a miscellaneous program of music and readings. Brother John Davis sang, as did Brother Evans and Sister Ada Green while some good instrumental music was furnished by Brother John Foden.

On Sunday, the 9th, preaching services were held morning and evening and in the afternoon a social meeting. A representative of the Utah Church was present at the latter and, oddly enough, arose and testified of his happiness and pleasure in that church. Incidentally he sought to justify his belief in some of their positions. At the same meeting was a Brother Hassall of Farnworth who had joined the Mormon Church. Under the influence of the Spirit of God which was remarkably in evidence at this meeting he had seemed touched by his old-time love for the truth. In deep earnestness he thanked God for permitting him to be there and to hear the testimony borne by Brother Evans, which, he said, had come as light to his soul. When the Utah Elder spoke, he mentioned this testimony and complained because he thought it was darkness. This incident furnished me with a theme for my evening discourse, in which I used as basis, an *"Epitome of Faith"* borrowed for the occasion from Elder Saunders, the Utah representative referred to. I was given considerable liberty in explaining the operations of the Spirit of Light.

Owing to my indisposition the rest of the week, Brother Evans bore the brunt of our missionary efforts, speaking in the Northeast Branch, presided over by Brother Leggott, and at Salford where Brother J. W. Taylor was in charge. This latter Branch was the result of a Sunday school movement some years prior, we were told, and was formed of a band of most earnest and devoted people whose efforts have borne much good fruit. The Northeast Branch by individual and united exertions had purchased a neat chapel in which to hold services—one which had formerly been owned by the Plymouth Brethren.

(To be continued.)

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The Readers Say---

"Be Ye Doers"

"Be ye doers of the word and not hearers only." Saints, how many of us stop to think what this verse of Scripture means? Too many of us, I fear, sit back and let the others do all the work. Each one of us should be eager to serve the Lord.

In our little branch on Wednesday night when we have prayer service, only a few take part in prayer and testimony. We expect the Lord to bless us, but we don't give him any of our time. I am weak and do not serve the Lord as I should, but I am trying every day to overcome my weaknesses. When other members make wonderful prayers and voice their testimonies, it seems to me that I ought to be able at least to stand on my feet and say, "Praise the Lord." But I cannot pick up enough courage to do this; I am self-conscious—I imagine that everyone is watching for me to make a mistake. I want the prayers of all Christian people that I may grow strong enough to overcome this frailty. I know that when I do, I shall receive greater blessings.

Already the Lord has blessed me in many ways, and I seem to do nothing in return for these wonderful experiences. When members of the family are ill, I ask the Lord to bless them, and I can feel his nearness.

Ava Saints are striving now to dig a basement under the church, the new room to be used as a place for the ladies' aid to meet. There they will quilt and weave carpet for the benefit of the Master's cause. Some day we hope to be able to put a furnace in the church basement, making our little place of worship much more comfortable.

We have a Bible class which meets every other Sunday night with Brother Lee Wehrheim, teacher. We began our study with the church in the wilderness (or the Dark Ages), and are following this line of thought out to the church of today.

Let us stop to consider before we ask the Lord to do so much for us: What have we done for him? How are we preparing ourselves to serve him more efficiently? If the Lord were to bless us as we deserve, some of us, I am afraid, would not receive many blessings. So let us all strive to do more for Christ, consecrating our talents, our time, and our means to his cause. May the Lord bless his people.

AVA, MISSOURI. A MEMBER OF AVA BRANCH.

In the Care of the Lord

This is to let the many friends who so kindly remembered me when I was in the hospital, know that I am now at home, and seem to be on the road to recovery. Shortly after I reached the hospital at Ann Arbor, my brother, Elder Jesse Shelley, with Elder Luce, of Lansing, drove over to see me. We obtained permission from those in charge, to use an unoccupied room where we could be alone for a season of prayer and administration.

I shall not soon forget the experience we enjoyed on that occasion. The Spirit of the Master which I long ago learned to love, was there in unusual measure. As I glanced back over the forty years and more during which it has been my chief concern to do the Master's bidding, I was given the sweet assurance that now, in the time of my sore need, he would not leave me. I was also given to know that his will concerning me would prevail. Of course I did not know just what his will might be, but I remembered his words through the prophet of old: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (See Isaiah 55: 8, 9.)

Not only was I willing, but I actually preferred to trust myself to his superior judgment whatever that might be. And that spirit did not leave me, but continued with me through the trying ordeal. When I was taken to the operating room a few days later, knowing that a serious operation was about to take place, one that could easily prove fatal to me, my feelings were as calm as a May morning. When I took my place on the table, I felt no greater concern than if I were lying down for a nap.

Now that I am apparently on the way to recovery, I thank God for his loving kindness to me, an erring child. Thanks also to the skilled and faithful physicians in whose care I was placed. Thanks to the kind nurses who ministered to me during my convalescence, and thanks to all who remembered me while I was in the hospital, by their presence, their kindly messages, or by their prayers in my behalf. May each one be richly rewarded is my prayer.

FREESOIL, MICHIGAN. ELDER BUELL SHELLEY.

A Divine Partner

How wonderfully I have been blessed in seasons of trial and sorrow! When my first husband, Robert Booth, was taken from me ten years ago, I was left a widow with two babies, one four months old, the other two years. There was not much a woman could do with two little ones and no means to hire someone to care for them while she was away from home. Kind people advised me to give up my boys so that I could work, but I trusted the Lord; I believed that he intended me to have the care of my sons.

My prayers were always for the Lord to open a way so that I could care for my children and make a home for them. The church helped, and words cannot describe how I appreciated this wonderful help; I had little other means to live on. But I wanted to work, and a position was offered me. However, I could have only one child if I accepted this position. I decided to let my sister have my baby then past a year old. I was very sad and prayed continually for help, thinking that I must take this work. And I was preparing to do so in a week when a knock came to my door and a man stood there. He asked me if I would work for him a few days, and I started to say that I already had employment. Then something told me to accept this new offer, and I did.

I believe that the Lord led the man to me. After a few days my new employer told me that he liked my work and asked me if I cared to work steady, and I did. In a short time I learned to care dearly for my employer, and we were married by Brother Lawrence Holmes. Mr. Wilbur made a wonderful step-father, or may I say father? He truly was a father to my boys and a very good husband to me.

We lived happily together for eight short years, and then my husband was called home, November 29, 1936. I thought I could not bear his death, but the Lord knew best, and his Spirit was near me all the time, helping and guiding. The Saints and their prayers also strengthened me. How close we are when one of our brothers or sisters is sorrowing. My boys and I were blessed with the Spirit of the Savior, and his presence was felt by nonmembers. Mr. Wilbur's funeral was

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a large service, and nonmember friends told me that it was different from most funerals; it was sacred.

I am more than ever convinced that the gospel is true and that this is the church of Christ. Without it I could never carry my burdens and responsibilities.

We laid my husband to rest, December 2. Now I am alone again with my two sons, ten and twelve years old, and a business to look after. But the Lord is continuously at my side, and though the way be rough, he will help me; I also have the encouragement of brothers and sisters in the gospel who are praying that I will make good. I want to be faithful and to carry on the business which my beloved husband had.

Already I have had a blessing in this business. The operator of a grocery store to whom we deliver milk, telephoned me, and in his conversation said: "Mrs. Wilbur, we have had the biggest December milk run we ever had. I can't understand the sudden increase." I could not answer him, but I understood.

My boys were baptized last summer. I always thought the whole family would be one in the faith, but my husband never accepted the gospel. However, he believed the teachings of the church, and would tell people about them, and made efforts to attend services.

I need the support of the Saints' prayers in the big undertaking ahead of me, and I ask the Lord to make known what is best for me to do. I have faith and trust him in all my undertakings.

MRS. CLARA S. WILBUR.

COEUR D'ALENE, IDAHO, Rural Route 1.

The Lord Answers Prayers » » »

It strengthened my faith when I read *"Prayer—Its Wonderful Power,"* by George S. Lincoln, in the *Saints' Herald* of February 6. I have great faith in prayer and healing, and have been blessed many times. My testimony is that the Lord does hear and answer our prayers and that he does recognize the work of his servants who administer to those who are sick. I have had numerous experiences to confirm me in this knowledge.

We are isolated in the hills, and when weather is bad cannot get out to meetings. And so each week the *Herald* is a great treat. We have our Sunday school work in our home, and the children all enjoy it.

I pray always for the church and its leaders, for Zion and all that it is my duty to remember. And I ask an interest in your prayers, that I may be faithful.

TROY, KANSAS. MRS. F. T. IMLAY.

We Must Prepare » » » »

Thirty-seven years ago, February 20, I was baptized into the church of Christ. You know that the Word says: "Come out of her, oh my people." That I did; I came out of one of the popular churches of the day. I saw more light in the Saints' church, and accepted it.

My daughter, Mrs. Everett S. Boyd for whom I asked prayers last fall, was operated on February 12, at Lima, Ohio, at Memorial Hospital. Please remember her with your prayers. She was in the operating room two hours and ten minutes. Her health had become so poor that the operation had to be passed through sooner than we expected. Lima Saints are very kind to her. Her room number at the hospital is 326, and her husband and three small children can see her only once a week. We earnestly pray that God will care for her through this time and bless and sustain her husband and the children. We have the promise that "the angel of the Lord campeth around those who love and fear Him."

I sincerely believe that the floods in the Ohio and Mississippi valleys, the floods in California, the glaciers in the far north which sweep doom in their path, the terrible dust storms of the past two years and now in Kansas and other parts, the flu, and other destroying agents are signs of the end and warnings to us as God's people to make haste and prepare for His glorious coming. We must cleanse our lives, make God's house our abode during every church service, and see that our children, too, are ready for Christ's coming. Do not send your children to church but go with them. As the hymn says: "Lead them gently home."

God has so wonderfully blessed our beloved Brother Joseph Luff that his *"Admonition,"* and other songs, given through the Spirit, should waken us out of our sleep, help us to put on our garments of righteousness and work and pray. It is our work to fill this earth with the gospel of peace, joy and consolation, that soon He may behold Zion redeemed, a people waiting and ready for his coming.

In this connection I should like to quote two verses of Brother Luff's *"Admonition"*:

"Be ye not deceived! Remember,
I have sworn to execute
All my purpose—naught can hinder—
Vain what man may institute.
Take ye, then, my hand extended—
Let me lead you where I will;
Peace and safety, light and glory,
Crown the crest of Zion's hill.

"Get ye up, then, to your mountain!
Zion of this closing day!
For the glory of my coming
Waits to break upon your way!
Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God has residence below."

Please pray for us as a family, that our health may be better, and that each thing we undertake in Christ's name, may have his blessing.

ALEXANDER, KANSAS. MRS. JOHN TEETERS.

Trying to Do Their Part » » » »

It would be hard to get along without the *Herald.* We enjoy especially "The Readers Say" and "Question Time." So many good points are brought up in each. Now should we, as Saints, enjoy the *Herald* without trying to contribute to it? We never know how much good a few words from us may do.

Should we as members of this great church enjoy its privileges and blessings without giving all we can in return? We all have something that we can do which no one can do for us, so let each one of us do all in his power to help in the work of the church.

We are greatly encouraged by the success of the general church in cutting down its debt, and are trying to do our part.

Brother Johnston, formerly of Pueblo and now of Denver, met with us Sunday, January 31, and we had sacrament and prayer and testimony meeting from ten to eleven o'clock with one hundred per cent participation. Two little girls, ten and eleven years old, offered their prayer and testimonies. These girls also pay tithes and offerings out of money they themselves earn selling papers. Brother Johnston preached at eleven and again at 1:30 p. m. at our home, 838 South Fifth. Then on learning that his train was two hours late, we returned home, went over to a neighbor's house, Sister Rose Cooper, and held another service. Your writer was in charge of each meeting.

We have had so much sickness and our members are scattered so that attendance at services is small. We think that we can accomplish more by taking the meetings to the different homes and inviting in our neighbors.

Brother Johnston and I went over to Sister Cooper's at noon to administer to her little sick boy. How much the prayers of the Saints accomplish for those who are sick!

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We Canon City Saints think life would not be worth living if we could not be of some help to our friends and neighbors who are sick. We are trying to do all we can, realizing that we are never sure when we, too, may be in need of prayers and help. I had a hard siege of flu and pneumonia in October, and know that the prayers of the Saints brought me a blessing.

LOGAN SCOTT.

CANON CITY, COLORADO, 838 South Fifth.

Mrs. V. Norris, 320 Pennsylvania Street, Vallejo, California, writes that it has been some time since she had the privilege of attending church services at the Saints' church. There is no branch nearer her than the one at Berkeley. "As it is necessary for a change to be made, on account of ill health in my family," she writes, "I would like to have some Latter Day Saint write me from Phœnix, Arizona, or other points in that State. I am anxious to learn of conditions there in the very near future."

Virtue of a Hymn » » » » »

My mother and I were living on the corner of River Boulevard and Walnut Street, Independence, Missouri. The sidewalk on Walnut was quite close to the house.

I was busy getting supper, and looking out of the window, I noticed a couple, of early high school age, walking very slowly. The boy was talking earnestly, and the girl seemed very reluctant to listen. As they came opposite my window, the girl stopped. The boy seemingly was trying to persuade her to some course of which she did not approve. He tried to take her hand, but with an indignant expression, she drew it quickly away. Nevertheless, her companion did not cease his persuasions, and to my horror, she took a step or two on as he wished her to, but apparently her better judgment prevailed for she stopped again.

How I wanted to go to their aid without causing antagonism. Silently I was praying that she would not yield. Several times she started on then stopped, always her head down. And then her resistance seemed to give way, and they started on together. I sent up a hurried, silent pray for divine aid, and hardly realizing it, began to sing the hymn, *"Yield Not to Temptation."* In my heart I was earnestly pleading for these young people.

Then to my great joy, they stopped, seeming to listen. They turned, retraced their steps, and it was evident by their expressions and actions that they had conquered temptation.

My heart was filled with praise and thanksgiving to the kind Father for this help in saving these two young folks from what I believe would have been a hurtful step. That hymn has meant more to me since this, its real significance more poignant. I pray that it will continue to help us to overcome temptation.

MRS. ADDIE MATHEWS.

TAFT, CALIFORNIA, BIN D.

Tells of Many Blessings » » » »

Though I am only twelve years old, I have received many blessings from God. Just a few months ago I had an attack of bronchial pneumonia, and was sick for two days. On the second evening I asked for Elders Lee Landon and David Smith, and they came and administered to me. My fever went down, and I slept all night. In a few days I was up and going to school again. That is only one of many blessings I have received.

My mother takes the *Herald,* and likes to read "The Readers Say" columns. I have been a member of the church since I was eight years of age.

KATHRYN HARTNETT.

COUNCIL BLUFFS, IOWA, 643 Harrison Street.

God's Promises Are True » » »

Three days before the January communion service I went before the Lord with a request that he sustain me in my wish to fast, giving me strength to endure. I was at that time suffering great distress of mind and body. When I would go to bed I would be seized with great pain of body and head; so severe was it that I could not rest or sleep. I fasted and prayed to the Lord to remove this distress, and I was able to keep my fast until after the communion service. That night all pain left me, and I have suffered no recurrence of it.

My faith in the gospel is strong, and I want my testimony to be always that God's promises are true. He does hear and answer the prayers of his people. I am most thankful for all the blessings we enjoy.

OMAHA, NEBRASKA. W. A. PRUDEN.

Word From a Veteran Minister » »

Like many others I have been reading the *Herald* for a number of years. It has always been interesting to me, and has grown more so in the past several months. I especially profited from an article, *"Take No Offense,"* by Edwin Spargo, and have put this in the back of my Bible where I may read it frequently.

I am recovering from an illness. The flu developed into bronchial pneumonia, and it seems to be taking me a long time to get well again. But having had an excellent doctor (Doctor Gamet) and good care, I am now improving.

I am past seventy-three years of age, and am almost a shut-in because of bodily affliction. But the gospel, the church and the Holy Spirit afford me wonderful comfort. I am trying to obtain more of the Spirit of God and to entertain and retain it by living humbly, prayerfully, studiously, and altogether in keeping with the gospel and in harmony with the righteous requirements of the church. I pray for all and hope that the Saints will enjoy great spiritual growth and success.

ELDER F. L. SAWLEY.

LAMONI, IOWA, SAINTS' HOME.

Young People's Friend » » » »

My heart reaches out to the young people. I feel that it is a sin on the part of us who are parents not to fortify them so that when they go out into the world, they will be able to see the Lord in everything.

If we older members could live the kind of lives God has commanded us to live, the young folks would not go far wrong. Personally, I am trying to live closer to the Master, and I feel that my life has more poise, balance, and blessing. How my heart burns within me when I read of the blessings by brothers and sisters enjoy when they trust in the Lord. I pray for all of you.

I was sick for five years, being so weak part of the time that it was a task for me to walk across the floor. How discouraged I was over my condition—I thought I would never get well. And then I let God have full sway in my life and heart.

How mighty is our God! Let us open our hearts and minds to his truth so that he may work in and through us. He is the everlasting Friend, and we should let him shape our minds and spirits.

AVERY, IOWA. MRS. JOHANNA RENT.

Request Prayers » » » » »

Brother Elmer D. Harpham, of Bear Creek, Missouri, asks prayers for his wife who is ill, that she may be healed.

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NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

How could a book as big as the Book of Mormon be written from so few small plates?

How many plates there were in the collection from which the *Book of Mormon* is said to have been translated has never to my knowledge been authoritatively stated. Martin Harris (*Church History* I: 52) gave a description of their size, estimated to be about seven by eight inches, and the thickness of the plates was apparently about the same as common tin, the whole collection being variously estimated at from four to six inches in thickness. No actual measurement of them appears to have been made, but from the description it would appear probable that in number there were several hundred, and written on both sides.

The language in which the plates were inscribed is called reformed Egyptian, but altered by the Nephites according to their own speech (*Book of Mormon* 713: 98). This language was apparently more condensed than that of the ancient Hebrews, and was for this reason used in the record. This is evident from the statement:

> If our plates had been sufficiently large, we should have written in the Hebrew; . . . and if we could have written in the Hebrew, behold, ye would have had no imperfection in our record.—Ibid. 713: 99.

A condensed hieroglyphical or phonetic language often uses a single character to represent an idea that requires several words or a complete phrase to properly translate its meaning. It is impossible, therefore, to give any accurate estimate of the number of plates that would be necessary to record such a work as the *Book of Mormon*. Considering the description of the plates and of the language used, however, I see no insuperable difficulty involved in this respect. Incidentally, it may be noted that some of the more ancient Hebrew characters were more condensed than some of those used in later ages.

Please explain Mark 9: 38-40 and Luke 9: 49, 50.

These texts are sometimes used to show that no particular church was intended to be recognized by Jesus, and that no particular authority is required to represent him. Such notions, however, fail to give proper weight to the clear teachings of Scripture itself (see John 1: 6; 15: 16; Hebrews 5: 4; Romans 12: 5; Ephesians 1: 22; 3: 15; Colossians 1: 18), and also they fail to give consideration to the fact that the one referred to in the question must have been taught the message of Christ or he could not have been acting in his name. It is entirely probable that there were converts of Jesus whom the Apostle John and his associate at the time had never met. Mark's account is in greater detail than that of Luke. He declares that John said:

> Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.—Mark 9: 38-40.

Prior to this event Jesus had sent out the apostles by two's (see Mark 6: 7). But he had himself preached to many people in various places before they were thus sent out. Evidently John and his associate had come in contact with some disciple to whom the gospel message had been delivered, and we have no authority whatever to assume that this servant who performed miracles in the name of Jesus was an unauthorized minister.

Are we forbidden to call anyone on earth our father? If so, how about a parent?

Jesus probably refers to the ancient custom of applying the term "father" to certain revered religious leaders, and he assures us that such a term belongs to God only as our divine Leader and Head. The Inspired Version renders this as follows:

> Call no one your creator upon the earth, or your heavenly Father; for one is your creator and heavenly Father, even he who is in heaven.—Matthew 23: 6.

In the Greek the term for "call" is akin to another that means to urge or place upon, and the *Emphatic Diaglott* renders this term "style no man" etc. Clearly Jesus had no reference to blood relationship or physical parentage, but rather to the use of the term in a spiritual or religious sense, as an appellation or title of dignity or reverence which belongs only to God.

How could the scribes "shut up the kingdom of heaven against men" (Matthew 23: 13)?

Probably by misrepresenting the truth and influencing men against it. Coercion and fear of ostracism might also be employed, preventing men from free and frank approach to the teachings of Christ as means of entering the kingdom.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

The Flood in Louisville

Louisville, Kentucky.—The flood state here was over ten feet higher than ever known before. Among the Saints three families had water on the first floor. Several others were ordered to move, their basements being filled. Brother W. O. Robertson suffered the most, water entering the first floor of his home to a depth of about three and one-half feet; it destroyed all first floor furnishings. There were also three of our families at New Albany who suffered water on the first floor, but only one to a damaging depth. Several other families moved out for a few days. The lower parts of the cities suffered great damage and distress.

I was holding meetings at Highland Park when the waters started rising, and the flood caused so much excitement among the people that I had to stop.

I was sheltered and entertained in the hospitable home of Pastor and Sister H. W. Burwell, and have been here ever since; have been busy several days with work on the church basement which had about five feet of water. Since the flood we have put on a new roof, and now have the church in order and are holding meetings this week.

In front of Brother Robertson's home the water was more than ten feet deep. One farmer has twenty-three houses on his farm after the flood.

Beech Mount, where Brother Burwell lives, is high, also church members on Cliff Avenue and Highland Park were above the flood. When we see the trials some had to endure, we realize that we have much to be thankful for.

Before the flood I had been calling the attention of the congregation to the revelation of 1907 to Brother Luff, and also one given Brother John Smith, of Lamoni, Iowa, in 1909, and published in the *Herald* for December 22, 1909. Brother W. O. Robertson says that all these things make him stronger in the faith.

Next week we are to begin meetings in the hall at New Albany, Indiana.

Apostle M. A. McConley wrote to us to see if we needed help, and would have sent others to assist, but we did not need aid. We appreciate the thoughtfulness of Brother McConley and also of the Presiding Bishopric who wrote to Brother Robertson, bishop's agent of Southern Indiana District, to see if the general church should take a hand in the needs of the hour.

As Noah moved out after the flood, so we are trying to do, and we believe that some success is attending. We want to say to the Saints everywhere that we are not discouraged, but are ready to press on.

The good Lord never appointed a place located as these cities along the Ohio River, as a gathering place for his people. See the natural drainage of Kirtland, Nauvoo and Independence. All have plenty of high land, and the wisdom of God shines forth in their selection.

We sing the song:

"I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I onward bound,
Lord, plant my feet on higher ground."

May this be true in every sense, is the prayer of your servant and brother in Christ.

J. O. DUTTON.

Douglas, Arizona

A few Douglas Saints motored to Bisbee, February 1, to hear Apostle E. J. Gleazer speak there, and on the following day Bisbee members returned the visit, coming to Douglas to hear Brother Gleazer. The apostle's talks were of an encouraging, spiritual nature, and were much enjoyed by all. It is hoped that he will be able to spend more time with the local congregation on his next visit to Arizona.

Douglas members had the pleasure of meeting an old friend and missionary, January 31, Elder W. H. Mannering who came from Texas where he has been preaching for the past seventeen years. Brother Mannering was with this congregation until February 16, when he left for San Diego, California. A number of special meetings were held during his stay here, and the members greatly enjoyed his sermons and the opportunity to renew acquaintance with him. Best wishes for his success in the Master's cause go with him to the coast.

In addition to the church school which has been very well attended, this group has two services on Sunday and prayer meeting on Wednesday evening. Local people are glad to note an improvement recently in health conditions, there having been considerable sickness among the members during the winter.

The church grounds were improved recently by the planting of two Arizona cypress trees by Pastor J. W. Taylor. These were secured through the courtesy of the local forestry service.

Buffalo, New York

Buffalo members feel that 1936 was a year of progress and development for them. Many spiritual meetings were enjoyed, and the members are thankful for the blessings they received. Their aim for the year ahead is to press onward.

The local congregation was pleased to have Patriarch Gomer T. Griffiths with them about four weeks ago. He was at Buffalo three days, Friday, Saturday and Sunday. On Friday evening he gave a short talk at the church. On Saturday evening the congregation was invited to the home of Pastor P. L. Weegar, to visit with Brother Griffiths, talk over old times, and listen to some of his wonderful experiences. On Sunday the evangelist preached morning and evening. His presence at Buffalo was uplifting and satisfying to the Saints' spiritual needs. May God continue to bless and keep him.

Ten baptisms took place last year, the new members being: Sister Isabell Drabik, Louise Drabik, Walter Drabik, Joan L. Chambers, June Irene Van Buskirk, Irene Turton, Lawrence Turton, Franklin Voltman, Doris Reddick, and Fredrick Simpson.

Several children also were blessed: Marilyn E. Eidt, Shirley Ann Turton, and Frank Drabik.

Two marriages were solemnized. Helen L. Boesel was married to George Greenaker by Doctor P. L. Weegar, the ceremony taking place at the church. Sister M. Deal sang *"O Promise Me."*

The marriage of Gladys Oakes to John Moffatt took place at the home of the bride, Doctor P. L. Weegar officiating. Sister M. Whitehead sang *"I Love You Truly."*

The home of Sister and Brother George Lloyd was saddened, July 23, 1936, by the death of their fourteen-year-old daughter, Hazel June, killed in an automobile accident. On February 13, 1937, death again came to this home, claiming Sister Lloyd's mother, Sister Mary Brothers. The funeral took place February 16, from the home, and interment was in Forest Lawn Cemetery, services in charge of Pastor Weegar. Sister Lloyd needs the prayers of the Saints that she may be given strength and courage to carry on in her home.

The June conference was greatly enjoyed. Three men were ordained to the priesthood: Burrel H. Landes and Forrest G. Landes to the office of priest, and Douglas H. Brown, deacon. Dinner was

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prepared by branch women and served in the church basement. Several contests were held, one on church history for the older young people; another on the *Book of Mormon* for the boys and girls, and a third on the officers of the church, for the youth.

Buffalo Branch is progressing in its church school. There are six classes for the children, one for the young people, one women's class, and a men's class. The young people are studying the church history; the men's and women's classes are studying *Men Nearest the Master*. The Sunday worship hour is well attended, and the evening service is devoted to missionary activities.

The priesthood hold meetings in the church and devote time to calling on members and some nonmembers. They hold cottage meetings in the homes of some of the members, and in this way have added to the group. Sister Helen Porter was baptized about three weeks ago under the direction of Pastor P. L. Weegar.

Columbus, Ohio

First Church

The first sacrament service of the year was opened by C. W. Clark, in charge, assisted by District President A. E. Anderton. In the evening Brother Clark spoke on *"Looking Forward."*

On the night of January 4 a meeting of the music department was held. All musicians are trying to support this department to the utmost this year, and it is felt that through the cooperation of all ages, much will be accomplished.

The first meeting of the women's department was held January 5, and the theme was *"Spiritual Invoicing."* The women believe that through the subjects chosen by their leader, Sister Harriett Overly, they will gain much.

A. E. Anderton spoke on *"Babylon the Great,"* the evening of January 7. A week later R. M. Gray was the speaker. On January 28 Fred C. Welsh, pastor of Third Church, spoke on *"The Restored Gospel."* At this time District Missionary A. L. Loving and the young missionary recently appointed to work with him, Brother Dale Dixon, were with First Church congregation. Brother Loving talked on the Ohio Valley flood situation and how it had affected the Saints in various cities in southern Ohio. Columbus members were happy to learn that most of the Saints' homes were not damaged to a great extent.

The four-day meeting of the young people was opened with a chicken supper Friday, February 5. After the supper Roy Healy, of Chicago, young people's leader and lecturer, spoke on *"Christ or Crime."* Saturday at 3 p. m., he spoke on *"Temptation Takes No Holiday."* Saturday evening his subject was *"Are You a Criminal?"* On Sunday morning, February 7, the young men of the priesthood were in charge of the sacrament service. Associate Pastor Charles Ferguson and Associate Missionary Dale Dixon were assisted by Brother Healy. John Crosier and Theodore Dougherty, priests, passed the emblems. Deacons Merrill Weate and David Carter assisted in their office.

During this service many young men and women took part in testimony, consecrating their lives anew to the work of the Lord. A wonderful outpouring of the Spirit was present. District President A. E. Anderton was the instrument through which the message of encouragement was given to the young members. The Spirit also spoke to Brother Healy commending him for his work among the youth of the church not only in Columbus, but in other places and districts. Brother Dale Dixon, recently appointed as associate missionary of Southern Ohio with Brother Loving, was given a message of encouragement and many promises regarding the extent of his work in the church if faithful. First Columbus Branch wishes him all success in his new field of labor.

During the young people's rally a Hammond Electric Organ was furnished by the Otto Heaton Music Store, of Columbus. This organ added much to the music of the services. Sister Ruth Foster, wife of the young people's leader, Joseph Foster, played the organ. Her experience in playing an instrument of this type was appreciated by the young people's association.

The young people's choir met Sunday at 3 p. m., under the direction of Joseph Foster, and sang two numbers, *"Praise Ye the Lord,"* and *"Jesus Savior, Pilot Me."* This was the second appearance of the choir since its organization. Brother Healy remarked that the choir was a great help to him; it was the first robed choir to assist him in his services. This choir assisted him Sunday evening, singing *"My Task."* The Monday evening address, *"The Evils of the World,"* was the closing lecture of the series.

Elder A. E. Anderton baptized Sister Joseph Foster, Sunday, January 10.

Second Church

Rinehard and Twenty-second Streets. —The women's department met February 11, in the social room of the church. Nelle Swanson read a paper on *"The Prophet Jeremiah,"* and a miscellaneous program in which all took part proved most interesting.

Evangelist G. T. Griffiths preached on *"The Light of the Gospel"* February 14.

Mrs. Garnet Denny was baptized and and confirmed by Elder R. E. Madden the evening of February 24.

The young people's group entertained with a Valentine party planned by the entertainment committee, February 12. Lively interest was taken in the games, and refreshments were enjoyed.

A business meeting was held February 26, twenty members being present. They voted to attend Third Branch in a group.

A potluck supper has been planned for March 12.

The sermons for the month were instructive. In addition to Brothers Griffiths, Second Church Saints had the privilege of listening to Evangelist J. E. Matthews, Bishop H. E. French, Elders A. H. Nieman and G. H. Kirkendall, Priest Harry J. Hoffman, and Teacher Chester A. Carey.

Arkansas-Louisana Conference

The Arkansas and Louisiana district conference met at Bald Knob, Arkansas, February 27 and 28. A prayer meeting was held at 10 a. m., and Missionary L. G. Holloway talked at eleven o'clock, stressing the need for the young people to qualify for service in the church.

The conference reassembled for business meeting at 2:30 p. m., in charge of District President G. S. Trowbridge. Following the reading of minutes and district reports, the election of officers was taken up. Those chosen to serve in the district for the year are: President, G. S. Trowbridge; counselors, selected by Brother Trowbridge; F. O. White and A. E. Ziegenhorn; supervisor of religious education, Sister Laura Willis; district supervisor of young people, Sister Thomas W. Emde; district secretary, Seth P. Harbour; chorister, A. E. Ziegenhorn.

Following the business meeting, Elder Holloway talked concerning the young people's department.

The young men and women gave a short program at 7:30 p. m., after which Elder Holloway preached.

On Sunday, prayer meeting was enjoyed at 8:30 a. m. Sunday school, in connection with a priesthood meeting, was held at 10 a. m. Elder Holloway preached a fine discourse at eleven o'clock. Elder G. S. Trowbridge addressed the congregation at two-thirty, and in the evening Brother Holloway was again the speaker.

Incentives for Missionary Endeavor

Missionary work progresses only with growing men, workers alive to the needs of their fellow men, full of the spirit of the Restoration, and anxiously engaged in the building of the kingdom of God and establishing of his righteousness on the earth.

The men of the priesthood who are lying dormant and not growing are those who are not working at their calling. The sight of the ripening, golden grain should inspire them to service in the Lord's harvest time. Another great in-

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centive now is the call of God to the church which body is beginning to move forward to its objectives.

The reports of the Bishops should call every man to the colors in the army of the Lord.

I am at Bristow at a mission where Brother F. H. Cunningham has labored three years. Brother T. E. Fitzwater started the mission, and the two have done a noble work; have reaped a harvest of souls. Many more are coming into the kingdom soon.

I am swamped with calls for the preaching of the Lord's word. I am doing my best to make every point I can, and there is such power attending the preaching of our message and drawing souls into the church, that we find no place to rest.

May God bless his people with vision.

HUBERT CASE.

Eastern Colorado Conference

The semiannual Eastern Colorado district conference convened February 20 and 21 at Denver, the theme being, *"Know, Live, and Teach the Law."*

Conference opened with an early morning prayer service Saturday, presided over by District President A. E. Stoft, who is also pastor of Denver Branch. A business session followed in charge of the district presidency. Elder J. D. Curtis, Colorado Springs, spoke at the eleven o'clock hour on *"Keeping the Law."*

Another business session was held at 2 p. m., at which time the following names were approved for ordination: Owen H. Self, Genoa, Colorado, to the office of elder; Walter Lutz, Yuma, deacon; Stuart Mapes, Pueblo, priest; Stephen F. Bullard, Wray, priest, and William Roy Beatty, Wray, deacon.

A letter from President F. M. McDowell asking about a summer camp, was read, but no action was taken. A motion was made to build a caretaker's home on the Colorado Springs reunion grounds. R. E. Vincent, bishop's agent, spoke on *"Financial Law,"* reminding the Saints that all are stewards.

A musical program was given by candlelight at 7 p. m., and was impressive and beautiful. The invocation was by E. J. Williams, and Apostle Clyde F. Ellis preached on *"Opportunity."*

The young people held an early morning prayer meeting Sunday, and at the same hour a priesthood service was held in the lower auditorium, under the auspices of the district presidency. Apostle Ellis spoke to the men.

The 9:30 a. m. worship began with an organ prelude by Ethel Fishburn, the hymn, *"Jesus, My Shepherd,"* and invocation with response by a mixed quartet. Then there was a vocal offertory by Farr Kemp; an anthem, *"Jesus Shall Reign,"* was sung by the choir. Apostle Ellis again brought a message to the conference, his theme being, *"Vocations."* The congregation sang the hymn, *"The Lord Is My Shepherd,"* there was a benediction-doxology, and a postlude by the organ.

Sacrament service opened at 11 a. m., Elder A. E. Stoft reading the Scriptures. The oblation was in charge of Ralph E. Vincent, the offering amounting to over thirty-four dollars. Apostle Ellis gave the sacrament talk, and the emblems were passed by men of the priesthood. Elder J. D. Curtis dismissed this service with the benediction.

Church school was conducted at 2:30 p. m. by Floyd Engstrom. At the close of this meeting a short business session was held at which time $223 was raised in cash and pledges to build a caretaker's house on the reunion grounds; all work is to be donated.

The young people had a meeting at 3:30 p. m., at which a written test of twenty-eight questions on the doctrine and history of the church was given. This meeting was in charge of Ray Ebeling.

The official closing of the conference came at 7:45 p. m., and Apostle Ellis gave his farewell sermon, *"The Return of Religion."*

The Saints were pleasantly surprised when Elder J. Charles May appeared on the platform for the evening service. He had arrived in the city of Denver late in the afternoon; he sang a song in the Tahitian language. After the congregation sang *"God Be With You Till We Meet Again,"* the conference was dismissed by Elder A. E. Stoft.

Meals were served in the lower auditorium by Denver Branch both days, at noon and evening, at a very moderate sum.

There was good attendance at the conference, representatives of nearly every branch in the district being present.

From the opening service to the close, the meetings were blessed with the presence of the divine Spirit. The finest cooperation prevailed. The choir, under the direction of the district chorister, Farr Kemp, and the Denver Branch chorister, Ed. W. Fishburn, did fine work, and the music was inspiring. The quartet composed of Lefa, Farr, and Fred Kemp, and Mildred Sheehy, did remarkably well, especially in singing at the sacrament service. Sister Ada Shupe, with her helpers, deserves much credit for the way the guests were served meals.

Vinalhaven, Maine

Vinalhaven Saints were saddened, January 23, by the death of Mrs. Elizabeth Barton, of Boston, Massachusetts, at the Palmer Memorial Hospital. James L. Clark, of Rockland, was at Vinalhaven and preached an inspirational funeral sermon. He remained a week, preaching and visiting with the Saints.

The annual business session was held on the eve of January 1, along with a watch party. A fine time was enjoyed. Officers for the year are the same as in 1936 except for the following: Ralph Candage was elected as supervisor of the church school; Floyd Young was elected supervisor of the adult division; Ruth Barton, supervisor of the children's division and James W. Barton, treasurer.

A few of Vinalhaven's priesthood were privileged to go to Stonington to the priesthood conference in December. They greatly enjoyed the sessions.

Saints of this little city are looking forward to a year of progress in church affairs, and hope to reach the high goals set before them.

Central Texas Conference

Central Texas district midwinter conference convened at Houston, February 12, 13, and 14, and, according to many who attended, was one of the most successful meetings held in this district for many years. The church was filled to overflowing for nearly every service, and a wonderful spirit was present throughout the meeting to stir the members to a realization of the task that lies before them and to give them a determination to do their part by "keeping the law" and living the gospel, so that they may be able to carry it to all men and build Zion.

District members are thankful to have had President Elbert A. Smith with them for this occasion, as his presence and words of comfort, encouragement and counsel were benefical to all and were greatly responsible for the success of the meeting. Although Central Texas workers have read his wonderful works for many years, they feel that only since meeting him personally and hearing him preach, have they been able to appreciate him to the fullest extent. Since the conference some have expressed the opinion that he impressed them as being, today, one of the "men nearest the Master." People in this district are thankful to have such men as Elbert A. Smith, F. M. Smith and F. M. McDowell at the head of the church.

The conference opened Friday evening with a play given by Houston Branch and presenting the theme of the conference, *"The Power of the Gospel."* Saturday morning at nine o'clock a prayer service was held, Brother A. V. Arnold being in charge, assisted by Brother Elbert Smith. At 10 a. m. a business session was held with President Elbert A. Smith and district officers in charge. President Smith preached Saturday evening and Sunday morning and Sunday evening.

A young people's prayer service was

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Graceland Briefs

Graceland brought home the Iowa State Junior College basketball championship from the tournament at Marshalltown, February 25, 26, and 27. The team won over Burlington, Albia, Eagle Grove, Muscatine, and Northwestern Junior College, all big teams, and many of whom had been favored to win the tournament.

A half-holiday was declared Monday afternoon, March 1, in honor of the victory. Following a "pep assembly" at one o'clock in the chapel the students snake-danced down the main street of Lamoni. A moving picture with an admission charge of five cents was shown at the Coliseum. A preliminary reel which was taken at Graceland in 1925, was shown by the regular program.

The A Cappella International Concert Sunday evening climaxed the Lamoni stake conference in the Coliseum. The program included numbers by the male quartet, the girls' sextet, and the male chorus. Herbert Lively and Eugene Oliver sang "Divine Redeemer," by Gounod, as a duet. The chorus sang anthems representing the various nations: Italy, Poland, Germany, Russia, England, France, Norway, and America.

Forums were held Friday morning, February 18, during the chapel hour. The men, under the leadership of Dean A. R. Gilbert, adjourned to the library. Ione McBride took charge of the discussion among the girls, who remained in the chapel. The two groups discussed some of the problems of Graceland life.

Mr. E. W. McDiarmid, librarian of Baylor University, Texas, visited Graceland campus, February 18, to make a survey of the Graceland Library, as a representative of the Carnegie Advisory Group for Junior College Libraries. The girls of the home economics department served lunch to Mr. McDiarmid and the faculty Thursday noon, in the new faculty dining room.

Another student recital was held Saturday evening, February 27, in the chapel. The performers include: Dick Banta, Lois Cable, Irving Jordan, Dorothy Sneddeker, Vida Ecker, Opal Hall, David Allen, Maynard Redfield, Joe Baldwin, Max Truman, Bernice Stafford, Don Guinnee, Audrey Lyons, Kathlyn Cato, in addition of all contest numbers.

Do nothing secretly; for Time sees and hears all things, and discloses all.—Sophocles in "Hipponous."

Thoughts are mightier than strength of hand.—Sophocles.

held at eight o'clock Sunday morning and a general prayer service at nine o'clock. Regular church school services were held at ten, the local church school officers in charge. At 2 p. m., an ordination service was held in which Arnold A. Spiller was ordained to the office of teacher and Walter S. Loomis to the office of deacon. The conference adjourned prior to the Sunday evening preaching service.

All meals were served free of charge in the dining hall by the women's department of Houston Branch.

A reception was given by Houston young people for the visiting young people of the district, Saturday evening, after the preaching service, and was well attended and greatly enjoyed by all. The Saints were very glad to have Brother Vanderwood and a group of young people from San Antonio visit them. Brother Vanderwood contributed much to the success of the meeting.

Oelwein, Iowa

The local Saints met September 29, 1936, to elect officers. Brother George McFarlane was reelected as pastor; Russel Shippy, assistant; Sister Harvey Pratt, secretary. Russel Shippy is solicitor and treasurer; Sister George McFarlane, attendance recorder; Sister Joseph Hodges, librarian; Sister Russel Shippy, publicity agent. Sister Charles Sims is superintendent of Christmas offering; Sister Joseph Hodges, superintendent of harvest home festival and branch historian; Sister Fred Clark, *Herald* correspondent; Sister Harvey Pratt, chorister; Russel Shippy, church school director, and the auditors are Miss Ruth Smith and George McFarlane.

The branch has enjoyed visits from two isolated members, Sisters Mary Moser and Hulda Westendorf.

Oelwein members who attended the district conference late last October were the Misses Mary Sims and Verda Powers, Mrs. Harvey Pratt, George, Francis and Evert McFarlane. Brother McFarlane was elected church school director of the district.

Brother Harvey Pratt was ordained to the office of teacher November 8.

The W. C. T. U. held their county meeting at the home of Sister George McFarlane, December 3, and a fine program was enjoyed. The Latter Day Saint women's department, led by Sister Harvy Pratt, served dinner, and proceeds to the amount of $10.50 were added to the branch treasury.

Fred Clark was struck by an automobile the first week in January, while he was crossing the street, and suffered a fractured leg. He has recovered to the extent that he is now able to walk around some.

Sister George McFarlane was in the hospital at Oelwein for an appendicitis operation, and is gaining slowly. A speedy recovery for all who are sick is hoped by branch members.

Independence, Missouri

March 8.—Several hundred Independence priesthood members and other workers are now enrolled in the institute classes which met and organized the evening of March 2. These classes will meet each Tuesday evening at the Stone Church and at Walnut Park Church, until May 4.

Stone Church

President Elbert A. Smith gave the communion talk at the Sunday morning sacrament hour. A very large congregation shared in this quiet, worshipful service which was conducted by Pastor Arthur A. Oakman with the assistance of Bishop J. S. Kelley, Elders C. I. Carpenter, C. B. Woodstock, Shankland Arnson, and Doctor J. L. Benson. The Æolian Chorus, under the direction of Paul N. Craig, sang two numbers, and Robert Miller played the organ.

"Faith," was the theme of the powerful and convincing sermon preached Sunday evening by Pastor Arthur A. Oakman to a congregation which crowded the Stone Church auditorium. This discourse was one of a series of pre-Easter Sunday evening sermons.

Brother Oakman's sermon had as a musical background a fine program arranged and carried out under the direction of George Anway. The evening's guest artists were the quartet of Westport Presbyterian Church, Kansas City: Mrs. Marguerite Blaine, soprano; Mrs. Lucille Smith, contralto, Mr. George Anway, tenor, and Mr. W. Dean Stringer, bass; Mr. Edwin Schreiber, organist of the Westport Presbyterian Church, and Mr. Gomer Cool, of KMBC. Following an organ prelude by Mr. Schreiber, the Stone Church Choir, George Anway directing, rendered the anthem, *"Sing to the Lord on High,"* by Joseph Hayden; the congregation sang hymns; Mr. Cool played a violin solo, and the quartet sang, *"He Shall Come Down Like Rain."* Following the opening hymn and invocation the choir sang *"My Faith Looks Up to Thee,"* by P. A. Schnecker, assisted by the quartet and by Mr. Cool. As a solo Mrs. Blaine sang, *"These Are They,"* from *"The Holy City,"* by Gaul. Mr. Schreiber played the organ offertory and at the close of the service, the postlude.

Two fine sermons were heard by the Stone Church congregation February 28. Elder William Patterson, pastor of Walnut Park Church, was the morning speaker, and in the evening Pastor Oakman continued his series.

Miss Fern Van Trump, daughter of Elder and Mrs. David Van Trump, and Ollie J. Pinson, son of Mr. and Mrs. Sam

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Pinson, of the Stone Church congregation, were married at the home of the bride's parents the evening of March 5, Elder James F. Keir officiating. After a short wedding trip Mr. and Mrs. Pinson will be at home in Independence. Mrs. Pinson is an employee of the Herald Publishing House.

Miss Marian Alma Hale, daughter of Elder and Mrs. Thomas Hale, of Saint Joseph, and Mr. Herman Johnson, son of Mr. and Mrs. Albert T. Johnson, also of Saint Joseph, Missouri, were married the evening of March 4, at the home of the bride's parents. The bride's father, Elder T. Hale, read the wedding service. The bridal couple were attended by Miss Alice Carol Hale, sister of the bride, and by Mr. Royce Head, of Independence. Mr. and Mrs. Johnson are making their home at Independence, where Mr. Johnson is employed as shipping clerk by the Herald Publishing House.

The marriage of Miss Julia Lenore Brown, daughter of Mr. and Mrs. R. Dale Brown, of Independence, and Mr. Philip K. Weeks, son of Mr. and Mrs. Lyle W. Weeks, of the Stone Church District, was solemnized Sunday afternoon, February 28, at the Waldo Avenue Baptist Church, the pastor, Reverend Hallie Rice, reading the double-ring ceremony. The bride was given in marriage by her father, and was attended by Miss Joy Harder as maid of honor and the Misses Doris Longnecker and Frances Marie Hall, bridesmaids. Mr. Louis Butterworth acted as best man for Mr. Weeks, and groomsmen were Mr. Jack Burlington and Mr. William Weeks, brother of the bridegroom. Doctor William J. Lee and Mr. Wendell Gillen were the ushers. Mr. and Mrs. Weeks will be at home at West Mineral, Kansas.

Walnut Park Church

Elder Gomer R. Wells was the morning speaker, February 21, and the anthem by the choir was, *"When Shadows Darkly Gather."*

Five candidates were baptized at the 8 a. m. prayer service on that day, Bobby Dean Adkins, and Mr. and Mrs. Newton West and their two children. These candidates were confirmed at the prayer service February 28.

The orchestra, directed by Sanford Downs, gave several numbers following the religio, February 21, and there was a solo, *"Sweet Mystery of Life,"* by Melba Moorman, accompanied by the orchestra.

Pastor Patterson continued his Sunday evening sermon series. The anthem by the choir was *"Savior, Now the Day Is Ending."*

There were two speakers at 11 a. m., February 28. Lewis Mauzey, deacon of Group 29 A, spoke on *"The Duties of the Standing Ministry,"* and the congregation sang *"Ye Servants of the Lord."* Then Ammon Badder, group deacon in 29B, spoke on *"Church Decorum."* Both men were requested to speak by Pastor William Patterson. The choir sang, *"Let Not Your Heart Be Troubled,"* solo by Melba Moorman.

Preceding the evening service the orchestra again gave several numbers. Brother Patterson's sermon topic was *"The Unchangeability of God."* The choir sang, *"Seek Ye the Lord,"* solo and obligato by Erwin Moorman.

The sacrament service, March 7, was in charge of Pastor William Patterson, assisted by C. G. Closson and Howard Andersen. An unusually large crowd attended, and a fine spirit prevailed. Those baptized during the month received their first communion from the pastor. Frances Marian Harrington, daughter of Mr. and Mrs. Orville H. Harrington, was blessed by Elders William Patterson and W. T. Gard. The closing talk was by Elder Howard Andersen.

A new fellowship group for young men from sixteen to thirty years of age, has been organized, and meets each Friday evening at the home of the pastor who has been chosen as their president. Bennett Enfield is secretary-treasurer of the group. The objective of the class is to study the three books of the church and to prepare themselves for service. Approximately fifteen young men are enrolled in this movement.

Englewood Church

There were seventeen who attended the young people's early morning prayer meeting last Sunday. Glenn Closson, Jr., gave the opening remarks.

Elder C. Ed. Miller has been presenting chalk talks to the church school. These talks have been of interest to all, and especially to the children.

The sacrament service was well attended. Elder John Ely gave the talk on the oblation, and Elder Earl Moore spoke about the sacrament. After the emblems were shared, President F. M. McDowell spoke about the encouragement the Saints received at these services, to use in combating the discouragements and the temptations that beset them throughout the following weeks.

Elder C. Ed. Miller was the speaker in the evening. The music was furnished by the young people's choir, under the direction of Mrs. Juanita Roedell.

Second Church

The early morning prayer meeting Sunday was in charge of Elder Sam Inman who was assisted by Elder Archie Davis. Opening remarks were from St. John 14, on the topic *"Watch and Pray."*

"This Do in Remembrance of Me," was the theme of the church school worship period.

At eleven o'clock in the morning the junior church met with the adult congregation for sacrament. On the rostrum Pastor A. K. Dillee was assisted by Doctor Charles F. Grabske who gave the communion talk, Elder H. G. Barto who spoke on the oblation, and Elder William

Briefs

Missionary Hubert Case, writing from Bristow, Oklahoma, says regarding that mission thirty-five miles from Tulsa Branch: "Brother T. E. Fitzwater lived near here and preached as a local elder, baptizing a few. He induced Brother F. H. Cunningham, of Tulsa, to come on Sundays and assist in building the work. They have baptized twenty-seven and established the work. A branch may be organized here in time. I have been here a week, and interest is growing each night. The house is filled, and many are believing the message of Christ. I feel that local men should all be active in gospel work in these days when the Lord has broken down prejudices until we can preach anywhere. The people are hungry for our message, hunting for the kingdom of God."

Elder Leslie S. Wight, whose secular work takes him into many sections of the country, writes, February 22, from Cleveland, Ohio: "I manage to keep up church work on week-ends. In fact, I have more invitations than I can possibly fill. Yesterday I preached at Akron in the morning and Cleveland in the evening. A week ago I had a real thrill (I haven't entirely passed the thrill age), when I preached in Kirtland Temple."

Presiding Patriarch F. A. Smith, in a report addressed to President Frederick M. Smith, calls attention to the work and activities of the Evangelical Order for the year, 1936. The order has seventeen men on the active list and ten on the superannuated. During the year the evangelists preached 1,137 sermons; baptized forty-nine candidates; confirmed eighty; ordained thirteen; blessed thirty-three children; administered to 879 sick; officiated in twenty marriages; gave 1,005 patriarchal blessings; made 1,252 pastoral visits; taught 1,408 classes, and in many other ways assisted in the cause of Christ. The report by Brother Smith calls special attention to the particularly fine and consecrated work of Patriarchs G. J. Waller, of Honolulu; J. E. Matthews, of Columbus, Ohio, and F. G. Pitt, now in Florida.

Of his own endeavors Brother Smith writes: "I was active all the year, and was blessed in all my labors, and found need for more work than I could do. The spiritual condition in the branches which I have visited is better than it was a few years ago. . . . I will be laid up for a month or more under the doctor's orders with my ankle, but the injured member is improving, and I hope soon to be active again."

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Graceland Briefs

Mrs. Anna J. Carrel took the student body on an imaginary tour of Cuba in chapel February 26. She played a "Serenade" by a prominent Cuban composer, and described her trip to the island republic during the Christmas vacation.

The fellowship service Wednesday evening took as its theme, "Critic, Cynic, or?" The testimonies centered around the danger of developing a cynical, sarcastic outlook on life.

The junior college contest play, "Jean Marie," was presented Saturday evening, March 6, in the chapel. The leading roles in the production were taken by Henry Anderson, of Omaha, Nebraska; Carol Wildey, of Des Moines, Iowa, and Myron White, of Seattle, Washington. "Jean Marie" is a drama in one act by the French playright, Andre Theuriet.

The Religion Club opened a series of missionary meetings Sunday evening, March 7, with a short drama which brought out reasons for church membership. These meetings are centered around the theme, "I Join the Church Because." Those who participated in the first service included: Ione McBride, Arline Fowler, Everett Berndt, Donald Bogue, Luther Troyer, Paul Edwards, Lloyd Cleveland, Leslie Lynch, Reed Holmes, and Lyman Riley. Appropriate music was furnished by a string quartet and a small chorus selected from the A Cappellas.

Mrs. Linna T. Hunt took the College Male Quartet and solo performers to Saint Joseph, Missouri, Friday evening where a concert was presented in First Church of Saint Joseph. In addition to special vocal numbers, Roy Benson played the church organ, and Audrey Lyons gave a reading. This same group also gave a concert at Bethany on Friday afternoon, appearing in a half-hour program at the local high school.

The all-school kid party was held in Briggs Hall Saturday evening, January 30. The guests were divided into two groups, with Roy Cheville and J. C. Bergman in charge. Prizes were given for unusual costumes. Refreshments were served.

If it were possible to heal sorrow by weeping and to raise the dead with tears, gold were less prized than grief. —Sophocles.

Whoso neglects learning in his youth, loses the past and is dead for the future.—Euripides.

Inman. Those who passed the bread and wine were Elder Archie Davis, Priests Lane Bolt, Fred Immer, and Everett West. A fine audience attended this service.

The closing service of this beautiful Sunday brought another fine sermon from Bishop A. B. Phillips on *"The Social Meaning of the Gospel."*

Sister Mary Bush, of 1026 South McCoy Street, who died last Wednesday after a lingering illness, was buried Friday. Sister Bush had been a member of Second Church a number of years, was also a member of the choir. The funeral was conducted by Elder Ray Whiting from Cato-Speaks Funeral Home, and interment was in Mound Grove Cemetery. Sister Bush, who was seventy years of age, leaves many relatives and friends.

A correction should be made regarding the subject of study of the class of Elder R. D. Weaver which meets in Curtis Hall. They are studying Orson Pratt's book, *Divine Revelation,* instead of Parley P. Pratt's book.

Brother and Sister Gordon Cable returned last week from California whither they had accompanied Sister Totty two weeks ago. Sister Totty joined her husband who has work there now.

George Inman, aged member of this congregation, is recovering from the injury he received when he slipped and fell on the ice six weeks ago. He walked several steps last week.

Enoch Hill Church

Elder R. D. Weaver was the speaker for this congregation the morning of February 28, and music was furnished by a trio: Mrs. Modena Petre, Mrs. Zadie Young, and Robert Young, accompanied at the piano by Frederick Young.

The girls' chorus gave a fine program a few nights ago, and sold candy, pies, cakes, and potted flowers to help raise money for the purchase of new *Saints' Hymnals* for the church. At the close of the hour they served the guests punch and wafers. Sister Charles Warren is director of this chorus.

The theme of the church school last Sunday morning was, *"Love,"* and Modena Petre gave an exceptionally fine talk.

Before the sacrament service several babies were blessed by Elders Harold Hattey, O. W. Sarratt, E. E. Thomas and J. E. Cleveland. Before the ordinance of blessing Clarice Stevens and Dorothy Cogan sang, *"Let the Little Children Come Unto Me."* The infants blessed were Marguerite Ann, daughter of Brother and Sister Victor McCullum; Wilma Jean, daughter of Brother and Sister Lancelot Heath; Robert Leon, son of Brother and Sister Robin Brunson, and Nancy Fay, daughter of Brother and Sister Byron Hedeen. The singers also rendered, *"Suffer Little Children."*

Elder O. W. Sarratt made the oblation talk at the sacrament hour, and Elder E. F. Robertson gave the communion address. A good crowd participated.

Sunday evening Elder Harvey Minton continued his series of sermons. Mrs. Grace Nave, of Second Church, sang a solo.

Spring Branch Church

Speakers for Sunday, February 28, were Pastor M. C. Jacobsen at 11 a. m., and Evangelist Ammon White at 8 p. m. At the eleven o'clock hour also a junior service was held in the sub-basement, J. S. Andes in charge. The talk to the juniors was by Fred Moore.

The sacrament service, March 7, was in charge of Pastor Jacobsen, who gave the oblation talk; Scripture reading by Robert Fish; sacrament talk by Frank Jennings. A quartet, composed of Alma, Imogene, and Othelia Dixon and Gladys Robinson, sang.

Janice Crowder, infant daughter of Brother and Sister Crowder was blessed at the close of the church school by M. C. Jacobsen and J. E. Smith. Sister Crowder formerly was Miss Mamie Howe.

Evangelist Ammon White used as the topic of his sermon, *"One Faith, One Lord, One Baptism."* There was an anthem by the choir.

East Independence Church

"Mary, the Mother of Jesus," was the theme of the church school Sunday morning. Ethel Peer gave a talk, *"Mary, the Mother";* Doris Pyper gave a solo, *"Little Road Through Nazareth."*

The sacrament service was in charge of the pastor assisted by all the priesthood. Many of the Saints who have been sick were able to be there, and the church was full.

Pastor J. E. Martin continued his series Sunday evening, his theme being, *"The Far-reaching and Great Power of the Love of God."* The choir sang, *"More Love to Thee."*

All are glad to know that Sister Clair Austin who was operated on last Saturday is improving, and hope for her speedy recovery.

Limerick Branch, Ohio

Local Saints are thankful for the good spirit which prevailed with them during 1936. They hope to work more earnestly in the present year, that they may enjoy even greater blessings.

At the recent business meeting Elder T. R. Beatty was retained as pastor with Brother M. F. Weese assisting. Brother Beatty is also in charge of the Chillicothe Mission of fifty members. Chillicothe Saints are working together wonderfully, and are being blessed in their labors.

Several Limerick members attended

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the lantern slide lectures at Jackson church in February, conducted by District Missionary A. L. Loving. Much interest was aroused. Workers are hopefully looking for a visit from Elder Loving at Limerick in April. Two years have elapsed since they had a missionary with them, for nightly services. His visit will be greatly appreciated.

Kansas City Stake

Central Church

The series of meetings conducted by Evangelist Ray Whiting at Central last week met with good response. A fine spirit prevailed, and music was furnished by the various groups, adding greatly to the beauty of the services.

Mrs. Ida Hidy recently returned from Texas where she spent several weeks visiting her brother and family.

The first meeting of the Baptism Class was held at 6:30 p. m. Sunday, February 28. Pastor C. George Mesley is in charge, and urges everyone interested in this type of instruction to attend the sessions which will be held each Sunday evening for the next few weeks.

Quindaro Church

Quindaro was fortunate in having Evangelist Ray Whiting to conduct a series of lectures. During the week of January 17 to January 24, nightly meetings were held. The response from the congregation and their friends was so enthusiastic that Brother Whiting continued his meetings on Monday, Wednesday, and Friday of the following week. The Saints felt such an awakening and were so lifted up that all knew that the Spirit of God was with the speaker during the entire two weeks spent with them. Old and young were touched by the counsel and words they heard. During his second week at Quindaro, Brother Whiting spent considerable time in the giving of patriarchal blessings. Ten of the group, mostly young people, received their blessings. Partly as a result of the splendid work done, there were six young people baptized into the church on January 31. A wonderful feeling has been left with the group and as a result prayer meetings, young people's meetings, and on the whole, everything is progressing.

The O. B. K.'s have launched into a new program and, under the very capable leadership of Miss Louise Smith, are advancing rapidly. They have weekly meetings on Tuesday nights. Their meetings at present are divided into three parts: first their business, second their program, and third a period of games and social activity. They have been very fortunate in obtaining interesting speakers. Brother Frank Tuttle and his wife supplied an evening's entertainment; Joe Davis, Irvin Luke, and the pastor, H. A. Higgins, have been recent speakers. The O. B. K.'s are endeavoring to expand and are increasing in number and in quality of service. The young people have been revived by the return of a very dear and long absent friend, Brother Charles Graham, president of the young people of Kansas City Stake. He has resumed his office as young people's director, and with his help and guidance, they are making progress.

Recently three of the congregation have left to make their homes on the West coast. Brother Frank Murrah and wife left to establish themselves temporarily in Los Angeles, and Brother Harold Graham is now located in San Francisco.

Some of the young men from Quindaro have entered the Kansas City, Kansas, Church Volley Ball League. They are doing well considering the fact that they have no gymnasium of their own to use for practice. Those on the team are Don Graham, captain; Delmer Fronaberger, Dick Fowler, Johnny Gaunce, Irvin Luke, Al Rosell, and Len Graham.

The choir is doing nice work, and is working hard on Easter music. Brother Otis Swart has trained and developed the choir, and everyone was happy to have him resume his old responsibility as choir director once more.

Fall River, Massachusetts

The February sacrament service was worshipfully observed. Pastor James W. Heap was the speaker, and Alma M. Coombs, priest, served the emblems.

The pastor does most of the speaking for this congregation, but February 14, he was the speaker at Onset, Massachusetts, and William Baldwin, teacher, occupied the morning hour at Fall River. In the evening Alma M. Coombs addressed a fine delegation of young people from Providence, Rhode Island. They had come to visit at the home of Marian Rogerson, and to meet the Q Club of Fall River.

The Q Club has a new committee each month to arrange a social to raise money for the church. In February, George Brindley had a friend, Mr. Simmons, show motion pictures of his trip from Fall River to Florida, to Hawaii, California, Alaska, Canada, Niagara Falls, and home again. Then George showed a comedy and pictures of South America procured through the Y. M. C. A.

Moses Sheehy, priest, has returned from a seven-week visit with his daughter, Ruth Baker, of Boston.

The women's department held a supper at Margaret Chesworth's home February 27. This was well attended, then games were enjoyed at the home of Alice Henderson.

At the church school hour this group has had several good papers. Eunice Henderson's theme was *"Success."* Eunice is a junior in high school. Alice Baldwin's theme was, *"Love and Sacrifice."* Alice is the wife of the church school director. John Henderson, deacon, also prepared a fine talk. All felt the spirit that Sunday which encouraged Brother Henderson to present his subject.

Alma M. Coombs purchased junior stewardship books for John Henderson to give the young people. Some are taking real interest in them.

There was a conference at Boston, February 28, and I. E. Rogerson and wife and mother, Alice Rogerson, Sophia Brodie, and William Baldwin, Sr., attended. Alma M. Coombs was the morning speaker at Fall River, and Charles Pillsbury in the evening.

Sister Alice Rogerson distributes boxes of candy to all who are willing to sell them for the benefit of the church. Each box of twenty-four bars sells for $1.20 giving forty cents profit to the church. Sister Rogerson had a birthday recently, and her son, I. E. Rogerson, gave her the trip to Boston.

Margaret Chesworth, chorister, has been ill with grippe, also Sister Brindley, Alice Henderson and others, as well as many of the children. The pastor's wife, Jeannette, is still sick with a cold, and is also a sufferer from diabetes. Myra Cockcroft R. N., has been very ill in a Boston hospital for two months.

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Church Radio Programs on KMBC

Each Week Day

6:45 a. m. Devotional services, William Patterson, speaker; Opal Goode, organist.

Sunday Schedule

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m. Music by the Stone Church Choir.

6:00 p. m. Radio Vespers — Church Radio Drama, *"An American Prophet."* See cast of characters following radio schedule.

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

CAST, "AN AMERICAN PROPHET," SUNDAY, MARCH 7

Joseph Smith, Jr., Ralph Freeman; Emma Smith, Opal Page; Peter Whitmer, Sr., Fred Witte; Mary Whitmer, Edith Swain; David Whitmer, Gomer Cool; Elizabeth Whitmer, Lois Williams; Lucy Smith, Edith Driver; Phebe Rigdon, Lois Larsen, Oliver Cowdery, Jason Woodside.

CAST, "AN AMERICAN PROPHET," SUNDAY, MARCH 14

Oliver Cowdery, Jason Woodside; Elizabeth Cowdery, Lois Williams; Joseph Smith, Jr., Ralph Freeman; Sidney Rigdon, Albert Brackenbury; Edward Partridge, D. O. Cato; Parley Pratt, Burk Hill; David Whitmer, Gomer Cool; Mary Whitmer, Edith Swain; Peter Whitmer, Sr., Fred Witte; Thankful Pratt, Helen Brackenbury; Lyman Wight, Frank Turner.

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The Bulletin Board

Idaho-Utah Youth Convention

The joint Idaho-Utah young people's convention will convene at Boise, Idaho, commencing the evening of March 19, and continuing through March 20 and 21. The conference theme will be *"The Risen Lord."* Apostle E. J. Gleazer and other officers are expected. The convention will open with a program on Friday evening. Saturday will begin with prayer service at 7 a. m., followed by two classes in the morning and one class and a business meeting in the afternoon and close with a banquet at 6:30 p. m. Sunday's program will feature a prayer service at 7 a. m., with one class and preaching service in the morning, an ordination and dedication hour in the afternoon, and close with preaching service in the evening. We are expecting a profitable convention, and everyone is urged to attend.—Mary Olson.

Pittsburgh District Conference

Conference of the Pittsburgh, Pennsylvania, District will be held in the Beechview church, Pittsburgh, Saturday and Sunday, April 10 and 11. Business, Saturday night at 7:30. Send branch statistical reports to District Secretary B. L. Cooper, Road No. 1, Charleroi, Pennsylvania; priesthood reports to District President E. B. Hull, post office Box 88, New Eagle, Pennsylvania.—E. B. Hull.

Northwestern Ohio Conference

Northwestern Ohio semiannual conference will convene at Saint Marys, Ohio, Saturday and Sunday, March 13 and 14. Sessions will begin with a business meeting Saturday at 2:30 p. m. There will be an entertainment at 8 p. m. Sunday's services will open with prayer meeting at 8:30 a. m., followed by the model sacrament service at 9:45. Preaching will be at 11 a. m. and 2:30 p. m. Dinner will be served at noon. Apostle Paul M. Hanson and Earl Curry, representing the Bishopric, expect to be present.—Elder C. V. Holmes, president of Northwestern Ohio District.

Minnesota Conference

The Minnesota district conference will be held at Minneapolis, Friday, Saturday and Sunday, March 12, 13 and 14. Bishop G. L. DeLapp and Apostle J. F. Curtis will be the principal speakers. Address all requests for reservations and any questions to H. W. Keairnes, 3949 South Fifteenth Avenue, Minneapolis, Minnesota.—H. W. Keairnes, for the district presidency.

Request Prayers

Mrs. M. Moldrup, of Seiling, Oklahoma, has been confined to her bed three months with a serious ailment, and seeks the special prayers of the Saints, that she may be healed. She has been a member of the church thirty-seven years, and bears a fervent testimony to the truth of the gospel and to the fact that God does answer prayer.

Prayers are asked for Brother Ervin D. Swan, husband of Sister Lulu Swan, of 354 South Fulton Street, Waverly, New York, who has been suffering from a heart ailment and anemia for over a year. Two weeks ago the doctor told Sister Swan that her husband could not live through the night, and they sought Brother Fred Hawkins to come and administer, but he was not at home. Brother and Sister Frank Dippel, of Archbald, Pennsylvania, responded to the call, driving over one hundred miles to administer to Brother Swan. His life was prolonged, but he is very weak. He says that he knows the prayers of the Saints will cause him to be healed if it is the Savior's will. They also request special prayers of the Saints of Clinton, Iowa.

Our Departed Ones

LACY.—James D., b. in Jackson County, Ohio, June 13, 1860. At the age of 19 he was married to Mary Jane Craigg. They were baptized into the Reorganized Church by V. M. Goodrich, at Limerick, Ohio, March 17, 1885. He d. January 27, 1937, in the Saint Francis Hospital, Peoria, Illinois, after 3 years of illness. Leaves to mourn, his wife, Mary Jane Lacy; 2 sons, James, Jr., and Noah L.; 2 daughters, Maude G. Stringfellow and Sadie F. Peters, all of Bloomington, Illinois.

BAKER.—Belle, d. February 3, at Winnipeg, Manitoba, and her funeral was held at Denzil, Saskatchewan, by W. Cornish, of the Saints' church at Senlac. The fact that Mrs. Baker was held in high esteem in the district was shown by the large attendance at the funeral. Interment was in Denzil Cemetery. B. October 27, 1886, near Brandon, Manitoba, and moved with her parents, Mr. and Mrs. Frank Perrin, to Spy Hill, Saskatchewan, in 1889. Was baptized into the Saints' church in 1905, by R. C. Evans, and was a faithful member until death. Surviving are her husband, Frank Baker; three children: Leslie, Charlie, Jack, Luella, and Frankie; her aged father; 6 brothers, 4 sisters, and many friends.

LEEPER.—Albert S., b. October 21, 1855, in Illinois. Was baptized into the church May 24, 1893; was ordained a priest February 10, 1897. Served as president of the Walker Branch for more than 30 years. D. February 15, 1937. His wife preceded him in death February 17, 1933. Surviving are 2 sons, Lee and Floyd. Funeral at the Methodist church, Walker, Missouri, in charge of J. W. Noyes, sermon by A. C. Silvers.

MAUS.—Raymond Ammon, b. June 8, 1915, at La Junta, Colorado. Baptized into the church August 3, 1924. D. in a hospital at Nevada, Missouri, February 9, 1937. Surviving are his parents, Mr. and Mrs. F. P. Maus; 2 sisters, and 4 brothers. Funeral at the Methodist church at Schell City, Missouri, February 11, J. W. Noyes in charge, and sermon by A. C. Silvers.

ORDWAY.—Benjamin F., b. March 27, 1859, at Nashua, New Hampshire. He was baptized in September, 1870, by Elder E. C. Briggs, at Wilton Center, Illinois; was a member of Braidwood and Streater, Illinois, Branches. From 1884 to 1886, was a member of the branch at Independence, Missouri. Later helped to organize the Saints at Peoria, Illinois; held the office of teacher, and for a time was president of the branch. Had lived at Altadena, California, since 1903, holding membership in Central Los Angeles Branch. D. at Altadena, February 17, 1937, leaving 3 children: Mrs. J. G. Morris, Mrs. Lee Roy Wolfe, and Clifton W. Ordway; 11 grandchildren; 2 great-grandchildren, all members of the church. Funeral, February 19, conducted by Elder Glaude A. Smith, and interment was in Mountain View Cemetery, Altadena.

PREMO.—Abraham L., b. February 8, 1861, near Ironton, Wisconsin. D. January 1, 1937, at his home at Centralia, Washington. Married Lillian E. Plumb, August 16, 1885, and there were born to this union: Mrs. Agnes Armfield, Meridian, Idaho; Harold E., Centralia, and Mrs. Lillian Rhodes, Washougal, Washington. The surviving step-children are: Mrs. May L. Premo, Centralia; Otis B. Plumb, Tacoma; Freeman H. Plumb, Centralia; a brother, W. D. Premo, of Montana, and other relatives and friends. Was a faithful Christian, a member of the Aaronic priesthood, also a thoughtful, loving husband and father. Funeral services were conducted by Elder S. A. Dobson, of Camas, Washington, and interment was in Greenwood Cemetery, January 5.

HOLM.—Svend P., age 70 years, d. of flu and pneumonia, January 18, 1937, at Denver, Colorado, at the home of his son. B. in Denmark, but became a citizen of the United States in his young manhood. Joined the church when 40 years old, being baptized by J. D. Curtis. Was a devout Latter Day Saint. Surviving are his wife, Dina; 3 children: Agnes Davis, Peter Holm, and Dagmar Root; 5 grandchildren. Interment was in Colorado Springs, at the foot of Pike's Peak.

CLEM.—Elizabeth, b. August 9, 1846, in Iowa. Moved to California when a young girl, settling at Watsonville, where she had lived the past seventy-five years. Joined the church October 17, 1886, and was a stanch Latter Day Saint; was also responsible for the baptism of her 3 daughters. Believed implicitly in tithing and was always ready to stand and bear her testimony to the truth of the gospel. A treasured memory was her visit with President Joseph Smith on his first trip to California. Under the hands of one of the elders, on last Christmas Day, Sister Clem received the promise that she would dwell in celestial glory with Jesus and her heavenly Father, and the knowledge that her life would stand as a monument to her children and grandchildren. On New Year's Day she partook of the sacrament. D. January 19, 1937.

LANE.—Grace L., d. at Minneapolis, Minnesota, February 5, 1937. B. in Dodge County, Minnesota, August 20, 1878, and for the past few years had lived at Sheboygan, Wisconsin. Went to Pelican Rapids, Minnesota, to attend the funeral of her mother, Mrs. Florence E. Gibbons, and while there was stricken with apoplexy which resulted in her death. Leaves besides her husband, 4 daughters and 2 sons: Mrs. Adrain Austin, Mrs. Chris Kunstman, Mrs. Joe Maxie, Mrs. Roland Grosshuesch, Harry Lane and Frank Lane, all of Sheboygan; 2 sisters, Mrs. D. L. Ballard and Miss Ruth Gibbons; 3 brothers: Benjamin F., Fred J., and William Gibbons. Funeral services were held from the Saints' church, 431 Queen Avenue, North, Minneapolis, and interment was at Sheboygan.

BRECHIN.—Elizabeth Maude, b. June 15, 1884, at Cobden, Ontario. D. at her home in Sault Ste Marie, Ontario, January 26, 1937, death coming very suddenly as the result of a stroke. Funeral services were held from the home and from the Saints' church Sault Ste. Marie, on January 28, being conducted by Elder H. A. Dayton, district president, assisted by the Reverend A. D. Sutherland, of Westminster Presbyterian Church. Leaves to mourn, her husband; 1 son, William; 3 brothers: George, Henry, and William, all of Sault Ste. Marie; a niece, Elizabeth, who made her home with her aunt, and a host of friends. Was baptized into the church, February 22, 1930, by H. A. Dayton, and since that time, had been a tireless worker in the church, occupying as leader of the women's work group. Lived the life of a true Latter Day Saint, and will be sorely missed by the many who loved her.

BROTHERS.—Mary A. Haynes, b. in Canada, February 7, 1859, wife of the late William Brothers, mother of Anna M. Lloyd, of Buffalo, New York, and grandmother of Dorian and the late Hazel June Lloyd, d. at the home of her daughter, February 13, 1937. Stricken with pneumonia, she was ill but a few days, receiving every attention that loving hands and praying hearts could offer. She was a consistent Latter Day Saint, and will be remembered because of her open home to all interested in the gospel. With her husband the local branch at Buffalo had its beginning, the early meetings being held in the Brothers' home. Her funeral was in charge of Doctor P. L. Weegar, Elder E. V. Wagner preaching the sermon. Interment was in Forest Lawn Cemetery, Buffalo.

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BARTON.—Elizabeth Clark, daughter of Tobias and Etta (Thompson) Clark, b. at Saint George, Maine, February 11, 1888. D. at Boston, Massachusetts, January 23, 1937. Was married to Jesse A. Barton in 1916, who preceded her in death several years. She was baptized into the church September 4, 1916, and was a faithful and very active Saint. Was supervisor of the children's division of the church school, and was engaged in the dry goods business at Vinalhaven, Maine. Funeral services were held January 26, from the Saints' church, Elder James Clark, of Rockland, officiating, assisted by her pastor, High Priest A. Begg and the Reverend N. F. Atwood, pastor of Union Church. Interment was in Bay View Cemetery. Vinalhaven. She leaves her mother, Mrs. Etta Clark; 2 sisters: Mrs. Eugene Burton and Mrs. James A. Barton; 1 brother, Chester Clark, 8 half-sisters and many other relatives and friends.

ALLEN.—Rebecca A. daughter of Hester J. and J. Brown, b. April 5, 1847, at East Chester, New York State. She joined the church when a girl. Her parents moved West. She made her home in Laramie, Wyoming Territory, where she married Frank H. Bishop in 1872. To this union six children were born. Mr. Bishop d. in 1897, at Waterloo, Nebraska, July 19, 1906, she married Jesse Allen, who d. December 29, 1926. Mrs. Allen d. at the home of her son, Charles H. Bishop, at Missouri Valley, Iowa, January 31, 1937. She leaves 4 children by former marriage; Charles H. Bishop, Mrs. Hester J. York, Mrs. Elizabeth Purchase, and Guy Bishop; 3 brothers, Elijah, Dave, and Frank Brown; 10 grandchildren and 9 great-grandchildren. The funeral was at Missouri Valley, Iowa. Sermon by Elder Emmet Purcell; interment was in Waterloo, Nebraska, Cemetery.

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Missouri

INDEPENDENCE: Stone Church, River Blvd. at Lexington, Arthur Oakman, Pastor. Phone 5700. 11-36

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Michigan

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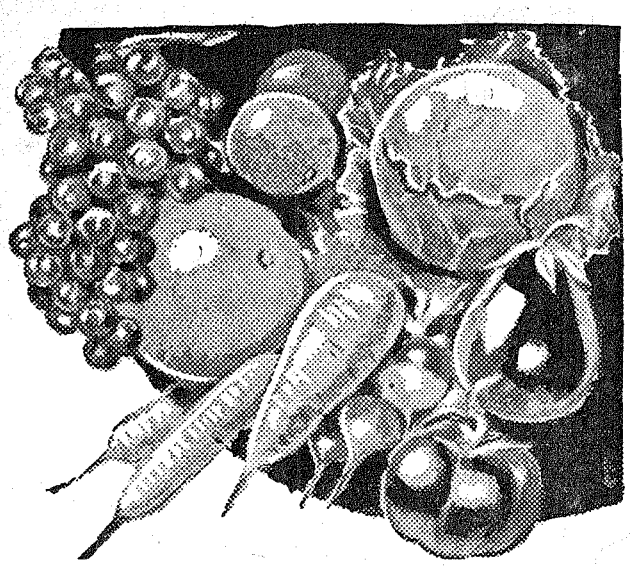
WHAT HAVE

CABBAGES, CARROTS

and TOMATOES

TO DO WITH



GOSPEL QUARTERLIES?

ONLY THIS! WRAPPED UP IN THE THINGS WE DAILY EAT ARE THE ELEMENTS WHICH KEEP OUR PHYSICAL BODIES ALIVE AND WELL.

INSIDE OF EVERY GOSPEL QUARTERLY WILL BE FOUND THOSE ELEMENTS WHICH PROMOTE THE GROWTH AND WELL-BEING OF OUR RELIGIOUS AND SPIRITUAL SELVES.

PARENTS and TEACHERS:

See to it that none of your school members are caused to lack any of these elements necessary to spiritual growth. Supply every member of every class with an official and approved textbook—a Gospel Quarterly.

The following quarterlies for the third quarter (April to June) are now completed and ready for mailing. Order early to assure your classes the use of them for the first Sunday in April.

No. 513B SENIOR: YOUTH AND LIFE, by Vida Ruth Watson and Doris Oakman.

No. 413B INTERMEDIATE: LESSONS FROM THE BOOK OF MORMON, by Roy A. Cheville.

No. 313B JUNIOR: DOERS OF GOD'S WORD AND NOT HEARERS ONLY, by Fern Weedmark.

No. 213B PRIMARY: HELPERS IN GOD'S WORLD, by Mildred Goodfellow.

No. 113C KINDERGARTEN: LEADING CHILDHOOD TO GOD, by Mildred Goodfellow.

Note: The ADULT and the OLDER YOUNG PEOPLE grades texts for the current year are bound volumes, namely, MEN NEAREST THE MASTER, by Christiana Salyards for ADULTS, and FUNDAMENTALS, by F. Henry Edwards, for OLDER YOUNG PEOPLE. Both of these books are priced at $1.25 each; or, $1.10 each on orders of five or more to one address, at one time.

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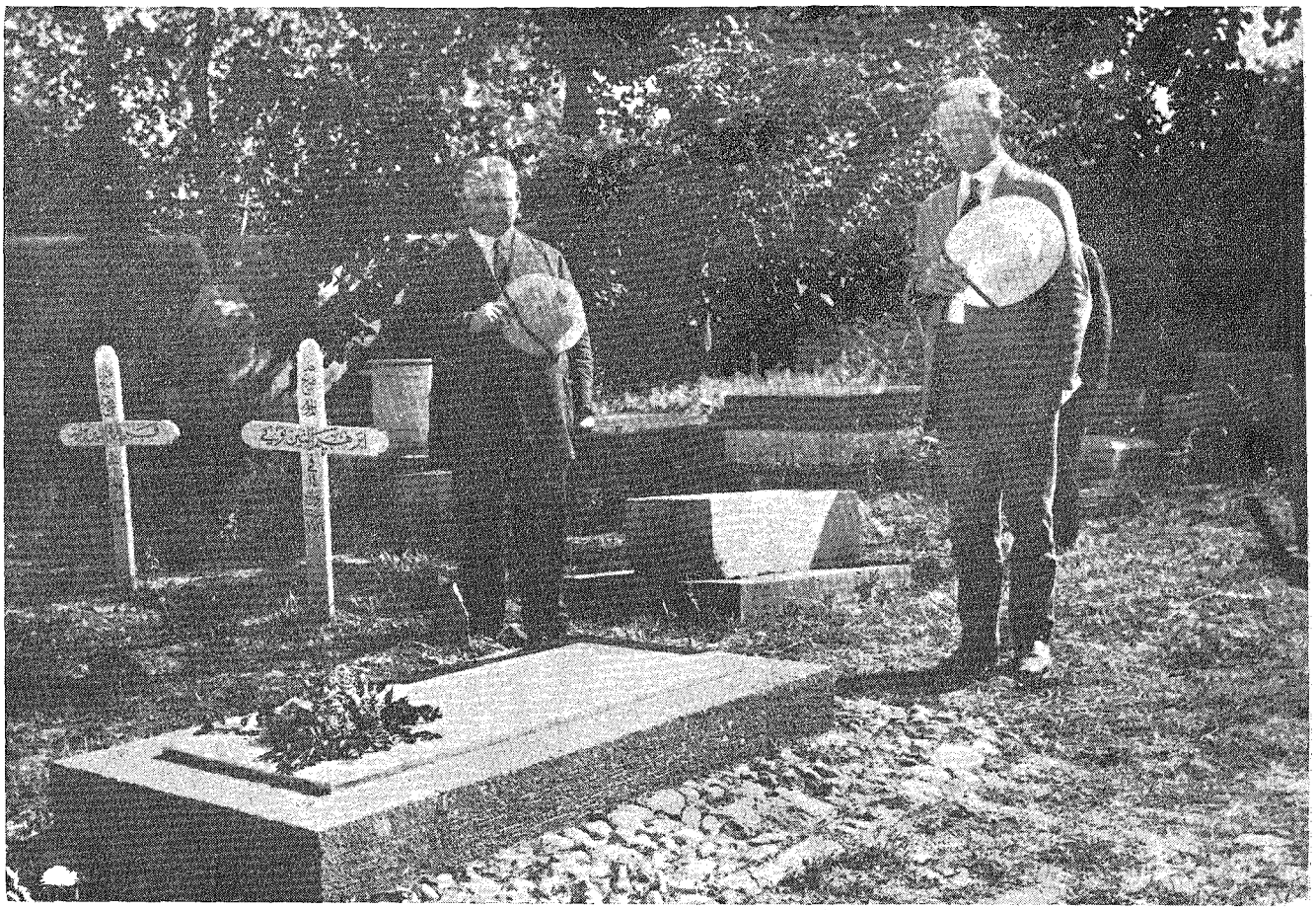

THE GRAVE OF REES JENKINS

Elders J. F. Curtis and Paul M. Hanson at the grave of Elder Rees Jenkins in the Protestant cemetery, in Damascus, Syria. Brother Jenkins, when serving as a missionary of the church in Palestine in the time of the World War, was taken by the Turks as a prisoner, and died in Damascus from fever, after being faithfully cared for by the man who unfortunately is but faintly seen standing to the rear of Elder Hanson at the right.

Volume 84 March 20, 1937 Number 12

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THE SAINTS' HERALD

March 20, 1937

Volume 84 Number 12

Frederick M. Smith, Editor in Chief
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE
Independence, Missouri

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The Pigeonhole

Good Friday

You drove the nails in His white, white feet;
I pierced each tender hand;
And we laughed as we lifted the cross on high—
Too wise to understand.

You gave Him the gall and vinegar;
I thrust the lance in His side;
Yet they say it was years and years ago
That the Savior was crucified.

—EDGAR DANIEL KRAMER.

What Will Your Church Look Like This Year?

Here we are with Spring, not just around the corner, but setting foot in the front yard. Presently things will be happening to trees, flowers, and shrubs.

How will your church yard look this year? The same old patch of beaten and trampled earth, bare and ugly, with just a fringe of weeds around the fence? Let us hope not. That hard earth, dug up and fertilized, can support a pretty lawn. You can protect it with a low fence, and educate your congregation to give it a chance. Try some good shrubs near the building. If you have a large lot, plant some trees so that future generations of churchgoers will have the benefit of their fine shade.

By starting this year you can beautify your church property so that, instead of being neglected and abused, it will be a place to which the people will gladly come and bring their friends.

Newlyweds

Two of our young couples are having the happiest time of their lives. The honeymoons are over, and they are back in town, going to work, getting the new homes ready for occupation, cooking, decorating, furnishing, and all the other things that are so much excitement and fun.

They are building their homes on solid foundations —honesty in business, saving habits, mutual trust, participation in church work and real spiritual life. When these foundations are secure, nothing else can be shaken.

Serving

If you don't want to serve, it will be easy enough to find excuses. They may deceive other people, but will they deceive *you?* Can you maintain your self-respect when you escape duty with a reason that looks good on the outside but is bad within?

False Report

Last week it was reported a blood-stained wing of the Pigeon had been found in an alley ash can, which made it seem certain he was dead. It was learned yesterday, however, that the wing didn't belong to Pigeon. It had been used for a duster in one of the older offices, and the stains on it were red ink, spattered on it during the depth of the depression. So, hope for Pigeon revives, though nobody knows where he is.

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Editorial

Blue Pencil Notes

Jesus was called "the Carpenter's son." He is also called the Carpenter. In his day a Hebrew boy was required to learn a trade at twelve years of age. Since Jesus apparently continued to live with Joseph and Mary it is altogether probable that he learned the trade carried on in that home. It is fair to assume that he had approximately eighteen years at work in a shop with hand tools.

✡ ✡ ✡ ✡

There is something fine about working with tools. Today, mass production has changed the status of the workman: he tends a machine—is driven by the machine. In the days when men worked in their own shops in their own homes with their own tools, when they designed a task, began it, and carried it to completion with their own hands, there was a certain joy in creation, not measured by a pay check. Moreover that sort of work gave time for thought, while the hands were busy; in fact it encouraged thought. Jesus had eighteen years in which to think as he worked, time to meditate as well as pray: time in which to think out the problems of life and formulate his philosophy of life to go along with the doctrines and sacraments of the church that were to be handed down from on high by revelation. He "increased in wisdom and stature and in favor with God and man." A wise, kind, thoughtful man working with his hands at a carpenter's bench, making tables, chairs, trundle beds for children—thinking—thinking—thinking.

✡ ✡ ✡ ✡

His work brought him into intimate contact with all sorts of common people; and he had opportunity to observe the rich and mighty. We have a complex civilization now; but the roots of all human problems were in the common soil of humanity in his day—as now. He thought over these problems again and again, year after year. And with this background of experience, plus the divine fire in him, when he finally laid down his carpenter tools and went out to his ministry he was able to put into a few terse words, that all could understand, truths profound and fundamental.

✡ ✡ ✡ ✡

Summer after summer he had watched the farmers and gardeners plant and sow. Autumn after autumn he had seen them reap. So when he came to teach such a group in later life, he said to them, to quote him liberally: "You men know that the thing you plant in the spring is the thing that you harvest in the fall. That which you sow you reap. You do not sow tares and reap wheat. Can you not also see that in your own lives you cannot sow mean, immoral, corrupt, rotten, cruel, selfish things and hope to reap any good thing—any joy or peace or benefit? That which a man soweth that also shall he reap."

✡ ✡ ✡ ✡

He had watched them at their work in the vineyard, harvesting the grapes, treading out the wine, putting it in goat skin bottles. So when he came to talk to such a group he said: "Men do not put new wine into old bottles, else the bottles break and the wine run out and the bottles perish, but they put new wine into new bottles. Likewise you can not pour this gospel of mine, powerful and full of life, into the old, rotten, corrupt forms of life that you have been used to. If you do it will be wasted and you will be more unhappy than you would have been had you never heard the gospel. You must pour this gospel into a new, strong, clean life. You must be born again!"

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In a few words Christ stated the very essence of redemption: "You must be born again." That is the message that our missionaries carry to the world. And we as Latter Day Saints must not forget that if we are to receive and retain this gospel of life and power and beauty we must pour it into lives that are strong, clean, and fine.

ELBERT A. SMITH.

Agree on Great Things

Two men who were of very different temperament, background, and opinion, were very good friends. They enjoyed each other's company, often discussing things with considerable animation. A third person asked one of them how they could get along so well. He replied, "We agree on all the great things. It is only about the little things that we differ."

Thus the church is able to afford room—a spiritual home, companionship and friendship—for a wide range of personality and intellect. It is because we agree on the great things that we can allow freedom in the little matters of opinion. When the great things are right, little things cannot hurt us.

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President F. M. Smith on National Radio Broadcast, Sunday, April 4

President Frederick M. Smith will be the speaker on a national radio broadcast over the Columbia chain on Sunday, April 4. The program will originate from station WCAU in Philadelphia, and will be under the auspices of the "Church of the Air," which is a regular feature. The music will be by the Philadelphia Branch Choir, soloists, and orchestra under the direction of Albert N. Hoxie.

The time of the broadcast will be as follows: Eastern Standard Time, 10:00 to 10:30 a. m.; Central, 9:00 to 9:30; Rocky Mountain, 8:00 to 8:30; Pacific, 7:00 to 7:30.

It will not be possible to name the stations participating until immediately before the broadcast. The list will therefore appear in the *Herald* for April 3. This chain program feature normally goes to nearly sixty stations that are served by the Columbia system all over the country.

It is suggested that our people check local papers for the "Church of the Air" program, and tune in a little in advance. Where possible have radio sets at church and make the broadcast a part of the day's program, inviting the friends and neighbors to join in the service. In the Eastern and Central time belts the program may well be part of the church school exercises. In the other two time belts it may be combined with a church breakfast or an early morning prayer meeting. Where this is not possible invite friends and neighbors into homes where radios are available.

Please send comments and suggestions to F. Henry Edwards at the Auditorium, Independence, Missouri. We are anxious to get reports from a wide area and a wide variety of listeners.

Death Takes Charlotte Condit

News has reached our office of the death of Sister Charlotte Condit of the faculty of Graceland College. Afflicted with a dangerous illness, she was taken in her last extremity to the home of her parents Brother and Sister Erwin Condit, at Hagerman, Idaho, where the end came. At the College she exerted the splendid influence of a fine Christian personality and a loved friend of the student body and faculty.

If everyone did an act of daily kindness to his neighbor, and refused to do any unkindness, half the sorrow of this world would be lifted and disappear.—Ian Maclaren.

Graceland Wins Honors in Music and Speech

In the Southwestern Iowa Junior College Conference Fine Arts Contest, Graceland young people won distinctive honors, gaining 41½ points against 16½ points and 14½ points for the nearest rivals. Graceland contestants placed high by taking first place with their one-act play, in music, and in artistic readings. Because of the number of entries it will be impossible to give individual rankings here; but we believe that both parents and young people will be interested in what the college is accomplishing.

Miss Mabel Carlile was elected president of the district for the coming year, and next year the contest will be held at Lamoni.

Hymn Writing Contest Closes May 1

The Independence Music Club desires to increase the number of original Latter Day Saint hymns. Realizing this need and also the great amount of latent talent among our church musicians, the Music Club instituted a hymn contest to run from September 1, 1936, to May 1, 1937.

Considerable interest has been manifest, but misunderstandings still persist. Thus far the *Saints' Herald* has published the contest publicity, for the club is not entering into correspondence with contestants. The contest rules are herewith being printed once more. Will the readers please call attention of local musicians to this article and urge them to help make this contest a success.

Poems without music cannot be used. Contestants who do not write poetry should collaborate with persons who do. The theme of the poems must concern the message of the Restored Gospel; something of its spirit, philosophy, doctrines, history—the hopes and joys of the Restoration.

Contestants are limited to one hymn each. No manuscript will be returned since the Music Club desires to keep all compositions on file.

Cash prizes will be awarded: First prize, $25; second prize, $15; third prize, $10. Each contestant will please sign his entry with a nom-de-plume, and inclose his real name together with the title of the composition in a sealed envelope.

Please send all entries to Mrs. Ruth Holman, 501 North Pleasant, Independence, Missouri, before May 1, 1937.

THE INDEPENDENCE MUSIC CLUB.

The reason why any one refuses his assent to your opinion, or his aid to your benevolent design, is in you: he refuses to accept you as a bringer of truth, because though you think you have it, he feels that you have not. You have not given him the authentic sign.—Emerson.

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The Young People's Movement

"Live for Christ"

Youth Conference - - Lamoni - - June 17 to 27

Flash

"Forty-three people have registered for the Youth Conference," says George Mesley. And it's still nearly four months before the conference starts!

It is not too early to start making your plans.

California Young People Coming

Northern California young people have pledged that each group will raise funds to send representatives to the June conference at Lamoni. They figure that if four go in a car the expense for each one, covering a trip of four thousand miles, will be something over twenty dollars apiece, and not over twenty-five, for primary expenses.

All right, Maine and Massachusetts, you don't have any farther to come. How well can you do? And there are plenty of young people in New York, Pennsylvania, Michigan, Wisconsin, Illinois, Colorado and many other states who can come too.

Conference Program

The copy for the Conference Program is in the Herald Office now, and ought soon to be in the hands of the committee for distribution. We hope to have it available so that we can print part of the program in the *Herald* next week. Watch for it.

Box Suppers

Young people of Dinuba, California, tried an old-fashioned box supper idea with a modern touch, when they raised twenty-three dollars in a single evening and devoted the money to advertising missionary meetings in their city. They also have special meetings to which they bring articles to be auctioned. "It's a lot of fun, besides helping the church," they say.

Utah Young People Active

Under Gerald S. Winholtz, the district young people's leader, Utah young people are going forward. A recent message to district young people urged participation in the four young people's projects in church work, the study of church literature, and preparation for service.

"See You at the Conference"

D. T. Williams

Among the many leaders who will be at the Youth Conference in June will be Apostle D. T. Williams. Brother Williams is a man who takes well with young people wherever he goes. In his own field he has achieved remarkable results in the organization of young people's activities. His hobby is the study of history, and his message to the conference will be, *"The Hand of God in Human Events."* Brother Williams is energetic, likable, and stimulating. A great many young folk are going to enjoy meeting him.

Leadership Emphasis

Leadership will receive great emphasis at this Youth Conference. But younger people must keep in mind that the church is interested in more than training the present leaders to improve in the performance of their tasks. There aren't enough good workers to go around. Those who are in responsible positions are overworked. New leadership material is needed for the expanding growth of this part of church work. At the conference it is hoped that much new material will be discovered.

So, even though you may not be a leader, come anyway. You may be one of the young leaders that the church will need in its service.

And even if you don't think you can be a leader, you will meet a lot of fine young people, general church officers, Graceland College instructors, and other people you will be glad to know.

The Best Youth Conference

This will probably be the biggest and best Youth Conference held by the church. These conferences come only once in two years, alternating with the General Conference of the church. Each successive conference sees the development of new ideas and viewpoints, the emergence of significant new personalities. If you came last time and enjoyed it, don't be afraid to come again for fear it will be the same thing. You will find that a great deal is happening and you will want to know about it.

—●—

The mind and the heart should be twin brothers of control, and aspiration their servant.—Selected.

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Across the Desk of the Editor in Chief

THERE RECENTLY CAME into my hands a letter written by a member of the family of one who had been treated at the Sanitarium during the latter part of last year. The patient was not a member of the church and neither is the family, but they seem to appreciate the fine quality of service which was received at the Sanitarium, and in a letter dated February 19, addressed to Miss Copeland, Superintendent of the Sanitarium, after making some inquiries concerning statistics relative to the deceased, his father, Rev. H. D. Thompson, of Henrietta, Missouri, the writer of the letter, Mr. Sam W. Thompson, of Chicago, says:

And now I want to tell you that I can never find the proper words to express truly my deep and abiding appreciation for the splendid treatment my father received at your hands. Money alone cannot adequately repay you for the tenderness and carefulness your nurses showed him. I only wish I could find some way to give concrete expression to my feelings. I shall never forget all that was done for him. Some day, I hope and pray that I shall be able to repay you in a small measure for the comfort and care you gave dad those last weeks of his life. Most hospitals are forced, through one reason or another, to become so professional and impersonal in the way they handle the patient. I realize that they are not to be blamed too severely, nor are they to be held entirely blameless. Your own splendidly organized corps of nurses and doctors is ample proof of the possibility of any hospital becoming a place of real and true comfort and release from pain. It isn't enough—just to be able to keep a patient clean, fed and covered up in bed. There was an esprit de corps there among your student nurses which I have never seen anywhere else in the country. You can be mighty proud of them. The three nurses which you assigned to my father could not have done better had they been his own daughters. It has been a source of comfort to us all to know that dad received such excellent care through his severe illness.

FROM THE STATISTICAL DEPARTMENT I have just received the figures for 1936 concerning baptisms, transfers, deaths, etc. They will, I am sure, be of interest to our readers, so I am quoting the report as Brother Olsen sent it:

March 10, 1937.

The First Presidency,
Office.

Dear Brethren:

At this time we are pleased to report to you the total baptisms for the year 1936 in the number of 2,887, which compares with recent years according to the following schedule:

1931	3,188
1932	3,072
1933	3,197
1934	3,358
1935	2,987
1936	2,887

During the year 1936 the following changes in the total net enrollment of the church occurred:

Total enrollment January 1, 1936	114,758
Baptisms	2,887
Reinstatements	7
Transferred from the unknown	99
Gains by corrections	59
Total Gain	3,051
Deaths	999
Withdrawals	74
Expulsions	16
Losses by correction	48
Total Loss	1,137
Net gain during the year 1936	1,914
Total enrollment January 1, 1937	116,672

The following miscellaneous items were also reported during the year 1936:

Transfers	5,408
Blessings	1,767
Marriages	1,071
Divorces	93
Ordinations	390
Silences	37
Licenses surrendered	9
Restorals of licenses	14
Branches organized	6
Branches disorganized	4

Respectfully yours,
THE DEPARTMENT OF STATISTICS,
By C. L. OLSON.

IN A RECENT LETTER from Newman Wilson, of Jonesport, Maine, he gives a brief account of some of his activities which indicates that he is keeping busy as usual. I feel sure the Saints will appreciate how busy he is as indicated by the following:

We are having the mildest winter, ever. Quite a bit of sickness around. I have been busy along church lines. A three weeks' missionary effort at Beals with four baptisms; a two weeks' effort at Addison Point, which was a new opening for me, meetings held in a hall with attendance beginning at forty-five and reaching the two hundred mark; a week of meetings at Castine, together with calls for administration that have required a trip of 324 miles in one day, followed by a preaching service at night, sort of tested the physical endurance of the preacher, especially when I had to do my own rowing across the "reach" to Beals and then row home alone after service, weary but happy. This week preached a funeral sermon in Westbrook, Maine. Went up one day and back the next, 420 miles in all. I am surely putting miles on the Chevrolet, but it is all in the service of the church. The occasion for going to Westbrook was the death of Mrs. Ella Hinkley McKeague, 74, a sister of Brother Lewis Hinkley, of Jonesport. She was a faithful church member and requested a minister of our church to be the speaker at her funeral.

I am planning to go to Vinalhaven for a two-weeks' effort very soon.

F. M. S.

Consider that trouble can be used to deepen our sympathy and intensify our usefulness.—Harry Emerson Fosdick, in *The Secret of Victorious Living.*

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Palm-waving or Cross-bearing Followers?

By Grace L. Krahl

Among the Easter sermons last year was one which brought out the thought or question contained in the above caption; and many times these words have recurred to my mind during the year: "Palm-waving or cross-bearing followers?"

Palm Sunday, as it is called and celebrated, bears record of one of the most spectacular and significant acts of Jesus regarding his claim to be the Messiah or King of Israel; the time and manner of this particular entrance into Jerusalem. It was unique as far as Jesus himself was concerned, for Jesus did not habitually ride—he walked. And it was significant because it was his formal though silent proclamation to the world of his kingly office, and further, a fulfillment of the Scriptures.

Frequently when he had been asked if he were king, he would not make answer, or would reply evasively. Pilate said to him, "Whence art thou? but Jesus made no answer." "Art thou the Christ?" asked those of the council, "Tell us." And he said, "If I tell you you will not believe." "Art thou the Son of God?" "And he said unto them, Ye say that I am." "Art thou a king then?" Pilate persisted. Jesus answered, "Thou sayest that I am a king."

In his early ministry Jesus had cautiously avoided a sudden declaration that he was the Deliverer who should come. He would do the works of the Messiah and they would bear witness of him. But these failed to produce the recognition that was due the Holy One of God, save from those who became his disciples. For the chief priests and the scribes began to question the authority by which he did these things, concluding that he was of Beelzebub.

If then they would but receive his words he would patiently wait for their comprehension of his divine mission. At times, therefore, after the performance of some miracle he would leave the scene immediately in order that attention should not be centered upon him, but upon the words he had spoken; and so that, if possible, some fruitage might be borne in the hearts of the people before the vengeful displeasure of the chief priests should bring his ministry to a close. But his words were treated as blasphemies because he forgave sins and stirred up the people.

Finally Jesus determined, because of his foreknowledge that his time was short, to enter Jerusalem with such circumstance that would proclaim to the world his right to the messiahship and kingship of Israel. That there should not be lacking any official aspect to his claims, if that were desired, or opportunity "for the representatives of the religious past" openly to accept him or definitely to reject him, he would enter as a king, but at the same time as the Prince of Peace, without political design or quest of spoils, but as the head of the spiritual Kingdom of God on earth.

It was the time of the Feast of Tabernacles. The roads to Jerusalem would be thronged with people, a fitting occasion for this dramatic climax to Jesus' closing three years of ministry. Accordingly, said he to his disciples, "Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither . . . And they . . . went their way, and found even as he had said unto them; . . . And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus upon him." (Luke 19: 30-35.)

The selection of the colt was especially a Jewish custom. Upon it nobles, such as David and the Judges of Israel, were borne; and, almost ironically, among the Jews it was a symbol of peace. No act or word could proclaim more plainly to his opponents that he claimed kingly rights.

They who had walked with Jesus in Galilee were proud of him as their prophet, and cutting fronds from the palm trees that lined the path, waved them in his honor, shouting, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." Some cut the sprouts of the trees and strewed them in front of him; others cast their *abbas* upon the ground before him, crying, "Blessed be the Kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest." As Jesus advanced over Olivet on the most frequented path "much people that were come to the feast, when they heard that Jesus was coming to Jerusalem . . . went forth to meet him and cried, Hosanna; Blessed is the King of Israel that cometh in the name of the Lord."

If there is any application to us in the account of this public acclaim of Jesus, we may well believe it is in the fact that what Jesus requires more than palm-waving followers is cross-bearing followers. We would not wish to see relaxed any tendency to extol publicly the name of Jesus, nor would we minimize the value of active and joyful worship of our Redeemer; and yet, how many of that palm-waving throng who cried "Hosanna! Hosanna!" walked with him to Calvary? "Surely those whom he had loved and healed and taught would be near by." But there was not any man to comfort Him. "They all forsook him and fled." Only the Marys and John stood by him at the Cross during his sufferings and expiration.

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The Cross of Jesus to us is something more than transverse beams of wood. It is that upon which we surrender our selfish desires and pleasures, our vain thoughts and unholy ambitions. It is the acceptance of that discipline that will make us Christ-like. "Palm-waving," said the author of the sermon referred to, "is the religion of the crowd." It is only when we personally come to grips with the self-denials of the Gospel and conquer, that we can truly claim to be followers of the meek and lowly Jesus.

The palm-waving loyalists had not counted the cost of Easter, if they understood at all the forthcoming sacrifice. Much less did those who mocked and scourged him, the Sinless One, and nailed him to the Cross.

If he could forgive so much, how readily ought we to forgive those petty trifles, which they really are, in comparison to deeds which he forgave.

O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, thine only crown;
O sacred Head, what glory,
What bliss, till now was thine?
Yet, though despised and gory,
I joy to call thee mine.

What language shall I borrow
To thank thee, dearest Friend,
For this thy dying sorrow,
Thy pity without end?
Oh, make me thine forever;
And should I fainting be,
Lord, let me never, never,
Outlive my love for thee.

We Wonder!

How many of the little "Dime Savings Banks" that the Herald Office has sent out during the past year have been filled and the contents spent for church books and church literature as originally intended?

Many of the church publications can be added to one's library by the systematic savings of dimes in one of these 15c "Registering Dime Savings Banks."

Learn to think swiftly, to grasp the core of a situation or difficulty surely. Train your mind to compass with vigor the difficulties that may attend your decision, and cast out quickly those who are strong enough to defy, for in the supreme moments of our existence an hour's hesitation may mean a lifetime of regret.—Winifred Gordon.

Comprehension

By Geraldine Wyatt

Two years ago this Easter, a pansy plant was given to each of my two girls. The youngsters were not old enough to know how to plant the flowers, so I helped them. Later, I discovered that both plants had been pulled up and replanted according to the ability of the children. The older one had her plant upright, but from the unnecessary abuse, it was somewhat wilted, and did not have its original freshness. The younger, evidently thinking the plant was tired, planted it lying down, the roots hardly covered.

Almost two thousand years ago, Christ presented the world with a code, which if followed, as He followed it, would develop us into perfect men and women. These rules were perfect to such a degree that philosophers have not been able to approach their level with a substitute. Rather, their efforts and thoughts are like the childish example related above.

The pitiful thing is that with the maze of proposals and Utopian ideals, the original plant, set out and nurtured by Christ, is uprooted.

Had the two little girls understood the necessity of keeping those roots in the cool, moist soil, hidden from the sun, they would never have pulled them up. I believe that our failure to keep the laws of Christ is our lack of intelligently understanding them. We may know them. We may be able to quote them word for word. Yet, that does not signify that we comprehend them well enough to apply them. Why did Christ choose to obey these laws? Consider the time He spent in preparation, in study. Consider how His unusual intellect astounded the learned men in the temple.

Thoughts in Church

If we could see our thoughts in church
I wonder what they'd be?
Of cars and books and trains and farms
And ships upon the sea;
Of hats and dresses; next week's work;
Of lovers, and of friendship's ways;
Of clubs and seeds and garden-nooks;
Of neighbors and of cleaning-days;
Of doctor's bills, of coal to buy,
Of silly rhymes, of hurting feet,
Of pattern's tracery on the wall,
And where does next week's circle meet?
And of the crowd, whose thoughts would be
Centered wholly, Lord, on thee?

—Bertie Cole Bays, in *Young People's Leader*.

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Literature and Languages at Graceland

The Courses and the People Who Direct Them

English—A Practical Study

By Cleo M. Hanthorne

Advertisements that command our attention in the current papers, offering short courses in business English, and short courses in development of conversational powers, and in personality development, bear witness to the need expressed or sensed for training in the use of correct and effective language. The alert young man or woman knows that language is a matter of habit, and that a year's course in college composition is not too long a time to spend in reawakening one's self to good usage and making effective speech habitual.



Miss Cleo M. Hanthorne

The freshman English course required of every student at Graceland is planned along practical lines, to give the student the poise he desires—a poise that comes from assurance through the mastery of the language he uses in writing and speaking situations. The course aims to meet normal needs, and to create as nearly as possible normal language and composition problems.

The literature courses are introductory courses in literary culture. In those classes, the student learns to interpret life by learning of the interpretations placed upon events and people and thoughts by authors and poets. He borrows of the thinking of literary men to mature his own mind.

The course in Children's Literature is a somewhat unique feature of the Graceland curriculum. Planned to form a part of the training of prospective teachers, the instructor and other faculty members see for it an even more far-reaching application in other cultural and tutorial use.

Recognizing that language and literature makes up so much of life, Graceland College builds strongly in setting up a practical curriculum in that department.

English Composition and Literature

Whether you plan to enter the professions, become a business executive, a traveling salesman, a musician, a diplomat, or just an ordinary conversationalist, the work in languages and literature at Graceland will contribute to a personality that will be forceful and arresting in all your business and social contacts.

In the foreign language division Professor J. C. Bergman strives to give his pupils a wide reading knowledge of French and German. Next year Spanish will be added to the curriculum. The classes progress through primers and simple stories to the reading of newspapers and classics. Grammar and pronunciation are liberally interspersed with translation. The reading vocabulary is emphasized.

It is a well-known fact that all freshmen are required to take composition and rhetoric. Here students not only gather up some of the loose ends of all their high school English courses but they acquire a new slant on the whole English language. They receive valuable training in all types of composition. They write short weekly themes: explanations, descriptions, letters, stories, essays. They make book reports once a month.



Mr. J. C. Bergman

In the Introduction to English Literature, through the study of the eighteenth and nineteenth century prose and poetry, and in the study of contemporary literature, emphasis is placed upon cultural values. These courses are of the type that mean more to the student as time goes on. Authors are discussed and criticized. Readings are assigned. With a wide range of subjects, the student reads the things he always wanted to read and the things he will wish he had read years later.

In a class apart, Shakespeare, the illustrious Eng-

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lish dramatist and poet, is thoroughly reviewed. His immortal dramas, comic and tragic, are taken up one by one. If Shakespeare always seemed a bit obtuse to you, why not take up a study of one of his plays in a discussion class. Get the background before you. See the man behind the work. That is the purpose of this course.

Then there is the study of American Literature: Henry Wadsworth Longfellow, the only American to have his bust in Westminster Abbey; Edgar Allen Poe, with his genius for making cold chills run up and down your spine; Mark Twain, with his inimitable, yet typically American, humor. The progress of our national life is traced through the lives and works of our great writers.



Miss Charlotte Condit

And finally, there are the fairy tales and Mother Goose Rhymes, and Norse myths, the child classics, and all the delightful, simple literature which appeals to children especially.



Miss Edith Yeargan

In all of this study, naturally, the library plays a very important part. In all the English classes magazine readings are required weekly. The students become familiar with the literary magazines: *Harper's, Scribner's,* the *Atlantic Monthly, American Mercury, The North American Review.* Current books that are "being talked about" are found on the rental shelf and in the stacks.

The instructors in English are Miss Charlotte Condit, Miss Cleo M. Hanthorne and Miss Edith Yeargan.

Miss Condit is the head of the department and received her training from the Idaho State Normal College and the University of Washington. She takes a vital interest in poetry and acts as the sponsor of the Authors and Critics Club, an organization composed of ambitious young writers on the campus.

Miss Hanthorne comes to Lamoni from the Oklahoma College for Women and Oklahoma University. She taught for several years in the Lamoni High School before taking her place on the Graceland faculty. Miss Hanthorne sponsors the student newspaper, *The Tower,* and the yearbook, the *Acacia.*

Miss Edith Yeargan teaches some freshman English classes. She is an honor graduate of Kansas States Teachers' College and is the leader of the girls' physical education and sports classes.

J. C. Bergman received his Master's Degree from the University of Iowa in 1923. He acts as registrar for the college and is a member of both the Curricular Adjustment Committee and the Catalogue Committee.

"When We Reach the Top"

By C. J. Lant

Life's trials and inequalities sometimes seem more than we can bear. We see some men and women at the top, and others at the bottom. The unfairness of it makes us feel rebellious.

While thinking over many things, this suddenly came to me: We must have been at the bottom, in order really to appreciate the top, when and if we ever arrive there.

There are men that I have known—and many of them—that started life in the very lowliest of jobs and occupy today in the very highest of positions. When we know this and watch their dealings with those who are struggling in the same positions where they began their climb, we can understand why they are the quality of persons they are.

To really know men, we must have had the same climb that they have, and be able to say, "I can see it all now!"

I do not know what theory of the atonement you may hold, and I might almost say I do not care whether you have any theory at all, but recognize this fact: behind all the explanations of atonement that have arisen and taken form and faded away in the history of Christian thought, this conviction has lain deep—the cross means that it was not easy even for God to forgive. It cost. And that is true to life.—Harry Emerson Fosdick, in *"Forgiveness of Sins."*

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Fasting

By A. C. Barmore

In writing on this subject we wish to be understood as to what constitutes a fast. Does it mean necessarily entire abstinence from both food and drink? That is, are we not fasting unless we refrain in the absolute sense? This reminds me that in former days when President Joseph Smith requested or proclaimed a fast, such as was usually had just before General Conference, he explained that people in delicate health or nursing mothers should not be expected to refrain wholly from nourishment. Yet some Saints think nothing less than this is a fast. My own practice has been to refrain absolutely from both solid and liquid nutriment, but I would not urge this method upon others. If I fast a day I refrain wholly from supper one day until supper of the next, using the word "supper" in its commonly accepted meaning. Moreover, in the past I felt my fast concluded if in any way I was constrained to partake of nourishment of any kind, no matter what the quantity. I do not think that now. As an illustration of this point: A one-time member of the Quorum of Twelve told me that once when fasting he took a walk through an orchard and while doing so accidentally, not thinking of his fast, plucked and ate an apple. When aroused to the consciousness of this unintentional act he at once abandoned his fast, thinking it already ruined. To my mind that was a false conclusion, and he thought so himself in after years. A fast to be effective does not need to be absolute or limited to an ironclad date or period. In my early days I not only always fasted as I have indicated, but sometimes prolonged my fast for as long as three days. I now believe, as the result of past experience, that better results are secured by a fast of only one meal frequently repeated, preferably the morning meal.

Ironclad views on fasting are due to regarding a fast as a kind of "penance," which it was never intended to be. Some people cannot fast, wholly or partially, without intense suffering. Such people should never fast. If, however, the fast is regarded as a "penance" or as a sacrifice, then the more suffering the more acceptable the fast. Of course where meals are foregone with a view to giving their price or cost to some worthy cause it is a sacrifice, but the cause served thereby is the primary purpose and not the fast itself. In other words, a fast should never be either a means or an end in itself. In fact, where fasting is mentioned in the sacred books or the church history it is associated with prayer, and usually, though not always, follows mention of prayer.

As outstanding instances of this kind we quote two Old Testament cases. First, Nineveh, concerning which we are told: "So the people of Nineveh believed God and proclaimed a fast." We are also informed the king issued a decree to this effect: "Let neither man nor beast, herd nor flock, taste anything: let them not feed nor drink water." He further commanded: "Let them cry mightily unto God." Note the addition of prayer, and this also: "Let them turn every one from his evil way, and from the violence that is in their hands." Hence repentance was also required. (Jonah 3: 5-8.) Second, the case of Daniel, whom we shall allow to speak for himself: "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession." (Daniel 9: 3, 4.) In this and many other instances it is evident fasting was for the purpose of emphasizing prayer. Consequently, fasting can have no value mathematically, that is, taking or demanding credit for so many meals, hours or days, as if we can merit something by the effort made in that direction by its magnitude. That was the Pharisee's idea when he said: "I fast twice in the week." He seems to have expected credit for the number of his fasts. In that sense a day's fast would be a day's credit, three days' fasting a three days' credit. Can we estimate fasting after that manner?

In the New Testament we have a case of combining prayer and fasting where Jesus mentions the failure of his disciples to cast out a certain evil spirit. When they asked him: "Why could not we cast him out?" he replied: "This kind goeth not out but by prayer and fasting." The mention of prayer first appears to indicate that the fasting was for the purpose of accentuating or reinforcing prayer.

In my own experience I have always used fasting in this way, hence when I fasted and failed to get the spirit of prayer I gave up my fast. Usually I have found the most profitable time or period for fasting to be refrainment from breakfast and from the noon meal until about 2 or 3 p. m. As a rule I have found no weakness or faintness until about that hour. If I suffered as a consequence of my fast I would break it. That is, I would persist in my fast only so far as it kept me in closer touch with God. If I lost the interest in prayer because of lagging attention to my purpose I should end my fasting, because I consider the latter an adjunct to prayer and not a means or an end in itself. Seemingly fasting gives the spiritual man the opportunity of triumph over the natural man in that it intensifies prayer. My own personal experience is that fasting increases the fervency of prayer.

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For Better Health

By Dr. A. W. Teel, Church Physician

Pneumonia

I have had quite a few urgent requests recently for information concerning pneumonia, which is one of the most dreaded diseases of the human family. Lobar pneumonia is the most dreaded variety. Broncho-pneumonia, while being quite serious, is not so dangerous as the lobar type.

There are four varieties of lobar pneumonia but from the layman's standpoint it is not necessary to classify them. Every type is serious enough to demand careful nursing and the care of a physician.

The germ known as the "pneumococcus" grows rapidly and is responsible for this disease. It is like the useless weed that destroys the farmer's crops. However the "pneumococcus" is not alone responsible for pneumonia as the disease may be caused by infection from any part of the body, especially from abscesses of the ear, colds, tonsilitis, etc.

Pneumonia is an inflammation of the lung, and is often acquired from the breath of a person suffering from the disease but it can easily be acquired from the breath of a healthy person who is a "carrier." On this account the "sneezers" and "coughers," being either ignorant or selfish, caring not that they are their "brother's keeper," may cause serious illness or cause death for another. The irresistible impulse to sneeze or cough may not be avoided but those who care will at least cover their mouth and nostrils with a handkerchief.

Fortunately the pneumococcus is killed in less than two hours by direct sunlight. In direct proportion as to the rapidity of the sputum, the virulency of the germ becomes lessened.

This "captain of the men of death" ignores neither age nor sex. It is more common amongst those whose occupation necessitates an irregular mode of life and great exposure, and among the poor and badly fed. Those who are constitutionally weak from insufficient food, anxiety, overstrain, etc., are more prone to this disease than the strong and vigorous. Alcohol addicts are especially susceptible, the disease with these people comes under the term of "alcoholic pneumonia" or the "lobar pneumonia of drunkards."

The most common and exciting cause of pneumonia is "catching cold." It is well known that climatic influences have a great deal to do with inflammatory diseases of the chest, especially the cold and damp variety. Changeable weather renders one especially susceptible and more so if the winds are from the north or northeast. Regions which are characterized by prolonged great heat or extreme cold have by far the lesser number of this disease.

The first symptom of beginning pneumonia is a chill which may come on at any time during the day or night. The chill is violent and the patient may give no history of previously feeling ill. After the chill, the fever rises rapidly to 103 or 105 degrees or even higher, accompanied by cough and pain in the chest, with difficult breathing which becomes more and more pronounced.

On the second day bloody or rusty brick-dust colored sputum is expectorated with difficulty, it being so tenacious and sticky that when a spit-cup is filled it can be held upside down without losing its contents. The amount of this material coughed up varies in different stages of the disease and is greatest toward the end of the course. This sputum contains various kinds of disease germs and great care should be taken that none of it be permitted to become dry and get into the air for other people to inhale.

The practice of permitting the patient to expectorate on cloth or paper should not be allowed unless burned immediately after being expectorated. A much more practical and safe method is to have a receptacle containing some antiseptic solution, of which there is quite a variety—a five percent carbolic acid solution is quite often used for this purpose.

The patient should be placed in bed at once. This will be found not difficult to comply with on account of the painfulness of the affliction. If it is impracticable for the patient to be in a hospital, the best room in the house should be provided, one that is airy and well ventilated, having an even temperature ranging from 65 to 70 degrees F.

If at all possible, a graduate and competent nurse is almost indispensable. Unnecessary stirring of the patient should be strictly avoided as this may cause dilatation of the heart with fatal results. Conservation of the patient's strength is highly important and unnecessary moving of the patient and excitement is extremely dangerous.

A cotton jacket is often prescribed by the physician to be made ready by the nurse. This is made by taking a pound size roll of cotton and spreading it evenly over the patient's chest and back, care being taken that the layers are uniform and reach from the neck to the lower ribs. Over this a layer of cotton flannel is placed, so arranged as to fit the neck and arms. This helps to maintain an even temperature about the chest and aids in resisting the bacterial invasion. The pain may often be relieved by applying an ice bag to the affected area.

(Continued on page 368.)

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Worship Suggestions for April

The Children's Division

Planned by Gladys R. Tischer, Lansing, Michigan

THEME FOR THE MONTH: "OUR CHURCH."

FIRST SUNDAY, APRIL 4

Theme: "How Our Church Came to Be."

Prelude; "In the Light," S. H., 410.

Call to Worship: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth."—Apostle John, in Revelation 14: 6.

Hymn: "When Earth in Bondage Long Had Lain," S. H., 413.

Prayer.

Offering.

Scripture: James 1: 5.

Hymn: "Rejoice, Ye Saints of Latter Days," S. H., 102.

Sermon Talk: After Jesus was crucified and ascended to heaven, his followers were presecuted. Many of the apostles and elders were put to death. Naturally we will think that the people who persecuted the followers of Jesus were very wicked. Some of them were and some of them believed they were doing the right thing. If we read about the persecutions of the Saints, we will learn that as time went on the church that Jesus set up when he was here had so changed that it didn't look the same. Wicked people had joined the church. Sometimes when leaders of armies would decide to become Christians they would require all the soldiers to join the church, too. In this way the church became very large and powerful, but it also became changed. Men who were supposed to preach the word of God preached things that were not pleasing to God. We know that such men were not worthy to hold the holy priesthood of God. Our heavenly Father took the authority of the priesthood back to heaven, to wait for a time when men would deserve it. There were only a few people who read the Bible, but those who did knew that wicked things were being taught, so they taught the people the things that were in the Bible; the things that Jesus taught when he was here. Some men who wished to live as Jesus would have them live, lived in groups in large buildings called "monasteries." These men were called "monks." They tried to teach others the word of God, but they dared not teach openly against that powerful organization called the church. At last a monk named Martin Luther began to oppose the teachings of that church. From that time on there were other men who dared to oppose the church, and that was the beginning of what is called the "reformation." Again people were taught from the Bible. In this way God prepared a people for the "restoration," the establishment of God's church, our church.

Story: "When God Spoke to a Boy." (Read James 1: 5, and tell the story of Joseph Smith, his prayer and the vision; tell of his experiences until he received the golden plates. Emphasize the fact that this was a revelation from God. A blackboard drawing of a church with "Revelation" as the foundation, is suggested.)

Special Music.

Story: Taken from chapters 3 and 4, "With the Church in an Early Day." Have your best storyteller tell this story, bringing out the fact that God revealed to Mr. Clark the man who would be instrumental in restoring the church, and Mr. Clark recognized Joseph as soon as he saw him.

Closing Hymn: "The Old, Old Path," S. H., 260.

Benediction.

(The Herald office has a set of Church History pictures, which sells for 50 cents. It is suggested that these pictures be used in the worship services this month.)

SECOND SUNDAY, APRIL 11

Theme: "What Our Church Believes In."

(The Doctrine of Our Church.)

Prelude: "The Angel Message," S. H., 408.

Call to Worship: "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 16, 17.

Hymn: "We Come With Joy the Truth to Teach You," S. H., 393.

Prayer.

Offering.

Scripture: Hebrews 6: 1, 2, Inspired Version.

Hymn: "The Angel Message," S. H., 408.

Sermon Talk: In our church we have three standard books. These books are: The Bible, the Book of Mormon and the Doctrine and Covenants. All three contain the doctrine of our church. (Explain the word "doctrine"; that it means what we believe in.) The Bible contains a record of the Jews; the laws God gave to them; tells about Jesus and his work on the earth; of the persecution of the Saints after Jesus ascended to heaven. The Book of Mormon tells about the people who long ago lived in the land that is now called America; how God spoke to them and Jesus visited them, and in it we find the same teachings as are in the Bible. The Doctrine and Covenants contains the law God has given us in this day, and it contains the same teachings as are found in the other two books. Let us compare them. *Faith* is the first principle of the gospel. (Have the juniors look up some of the references.)

BIBLE:	BOOK OF MORMON:	DOCTRINE AND COVENANTS:
Mark 11: 22	Page 766, verse 35	Section 28: 2
Hebrews 11: 6	Page 326, verse 41	Section 122: 17
	REPENTANCE	
Mark 6: 12	Page 766, verse 36	Section 43: 5
Acts 3: 19	Page 220, verse 16	Section 17: 6
	BAPTISM	
John 3: 5	Page 162, verse 24	Section 17: 7
Matthew 28: 19	Page 672, verse 13	Section 39: 3
	LAYING ON OF HANDS	
	FOR THE GIFT OF THE HOLY GHOST	
Acts 8: 17	Page 760, chapter 2	Section 32: 3
Acts 19: 5, 6	Page 655, verse 13	Section 34: 2
	FOR BLESSING CHILDREN	
Mark 10: 16	Page 649, verse 23	Section 17: 19
	FOR HEALING THE SICK	
James 5: 14, 15		Section 125: 15
	FOR ORDAINING THE MINISTRY	
Acts 6: 5, 6	Page 761, chapter 3	Section 55: 1, 2
	RESURRECTION	
Isaiah 26: 19	Page 447, verses 30, 33	Section 76: 4
	ETERNAL JUDGMENT	
Matthew 16: 27	Page 695, verse 87	Section 41: 3
Revelation 20: 12		

(Make a Gospel ladder on the blackboard, with a principle on each rung. Encourage the juniors to discuss the principles as you talk about each one. They have had lessons on the church doctrine, and should be able to bring out many thoughts in regard to them.)

Story: "Why I am a Latter Day Saint," page 25, junior quarterly Q-334, or "A Happy Day by the Waters of Mormon," Book of Mormon, pages 258, 259.

Piano solo or other special music.

Story: "The Boy Knight," Departments' Journal, August, 1929.

Closing Hymn: "A Parting Blessing," S. H., 95.

Benediction.

THIRD SUNDAY, APRIL 18

Theme: "The Officers of Our Church."

Prelude: "A Calm and Gentle Quiet," S. H., 53.

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Call to Worship: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7.
Hymn: "We Thank Thee, O God, for a Prophet," S. H., 415.
Prayer.
Offering.
Scripture: 1 Corinthians 12: 28, Luke 11: 49.
Hymn: "In the Light," S. H., 410.
Sermon Talk: Jesus is the head of our church, and he has organized a perfect church for his people. Any organization needs officers to see that the laws of that organization are executed or obeyed, just as we need the different officers and policemen in our cities. We have a prophet at the head of our church. We know him as the President of the church. His name is Frederick M. Smith, and he is the grandson of the Joseph Smith whom God chose to use to restore the church in the last days. He has two counselors, Elbert A. Smith and Floyd M. McDowell. These three men are known as "The First Presidency," and they direct all the work of the church. (Show pictures of these men.) Jesus' church had twelve apostles, and we have twelve apostles in our church today. These men work under the direction of the First Presidency and travel from place to place, directing the church work in districts and branches. (Show picture of Quorum of Twelve.) Then we have three men known as the "Presiding Bishopric." Their names are L. F. P. Curry, G. Leslie DeLapp and N. Ray Carmichael; the first named being the Presiding Bishop. These men direct the financial part of the church. Our tithing, Christmas offerings, and other offerings are sent to these men. They also direct, outline and administer the stewardship program. (Show picture of these men.)
Hymn: Fifth verse of S. H., 18.

If there is time, the sermon talk may be continued to tell about the district officers, showing pictures, if available; branch officers, asking each one (branch president, priest, teacher and deacon) to tell something about his work. (This will help the boys and girls to respect the calling of the men of the priesthood. Sometimes they take these men too much for granted and their offices in the church are not regarded with the respect that is due the holy priesthood.)

Hymn: Second verse of S. H., 56.
Story: An experience of some man in the priesthood, perhaps an apostle or one of the First Presidency.
Closing Hymn: "Precious Name," S. H., 2.
Benediction.

(The pictures suggested may be purchased from The Graphic Arts Bureau, post card size for 10 cents each, 5 x 7 inches, 60 cents each.)

FOURTH SUNDAY, APRIL 25

Theme: "The Aims and Objectives of Our Church."

Prelude: "Onward to Zion," S. H., 436.
Call to Worship: ". . . The righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy."—Doctrine and Covenants 45: 14.
Hymn: "Glorious Things Are Sung of Zion," S. H., 173.
Prayer.
Offering.
Scripture: Ephesians 5: 1, Matthew 22: 34-40, Doctrine and Covenants 106: 2.
Hymn: "Onward to Zion," S. H., 436.
Sermon Talk: If you should ask a member of our church, "What are the aims and objectives of our church?" they would probably answer, "Zion." But there are many objectives we must attain before Zion can be a reality. In our first Scripture we read, "Be ye therefore followers of God. . . ." If we are going to be followers of God we must learn the things that our heavenly Father wants us to do. Junior boys and girls may think they are too young to do anything, but here are a few things they can do: (1) Remember to pray. (2) Attend prayer service. (3) Do your part in the prayer service. (4) Study the books of the church, for in them you read the law and commands of God. (5) Study other good books, that you may prepare yourself for the work which God has for you to do. Then we should understand the law of tithing. Juniors can keep this law and should begin paying their tithing as soon as they are baptized. In the Doctrine and Covenants, section 106, verse 2, we read that we must obey the law of tithing if we want to live in Zion. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matthew 22: 37.) If we love God in this way, we will keep his commandments, because he will be first in our lives. If we love God with all our mind, our thoughts will be of God and the things he would have us do. The important objective, then, of our church is to know the belief or doctrine of our church and apply the same to our lives, and if we do this, we are sure to have a part in making Zion a reality.
Story: "The City Called Beautiful," intermediate quarterly, page 19, October, November, December, 1929, or "Where Can I Do the Most Good?" Intermediate quarterly, Q-424, page 15.
Hymn: Selected verses of S. H., 353.
Story: "The Road to the Castle," page 123, Junior Worship Guide, by Jones.
Closing Hymn: "I'll Go Where You Want Me to Go," S. H., 292.
Benediction.

The Adult Division

A Few Suggestions for Carrying Out the Worship Programs, as Planned

The theme announcements are placed first, lest the prelude be taken too much for granted and not appreciated as an important part of the service. Too frequently the music is used merely as a notice to the congregation to begin assuming more quiet attitudes, and this is rarely accomplished before the music comes to an end. The service will be much more effective if quiet is secured by the person in charge arising to announce the themes in a worshipful voice and manner; and, in this way, making the congregation feel that the music which follows is a distinct part of the program.

The worship program may be continued by the call to worship being read by the same person who is to give the Scripture Reading; and the prayer offered by the one who announces the themes for the month and the day.

The theme talk should be made by the pastor, the church school director, or any member who is qualified to do it in such a way as to preserve the worshipful atmosphere already created and to contribute further to this necessary factor.

The songs participated in by the congregation should be familiar ones, songs that have already become a part of the people themselves; therefore, the frequent suggestion for songs to be used as solos, quartets, or sung by small groups who can practice more frequently and make themselves more familiar with the words. It is usually best to have the congregation remain seated throughout the whole program; in this way quiet is maintained, and the prayers are more effective because they are more easily heard and made our own.

The worship program, to be most effective, should be thoroughly planned and a program placed in the hands of each participant some time before the service begins. Each participant should be familiar with the program as a whole, not just his individual part. If this is done, the successive steps of the program will be accomplished with that grace and power that should accompany the presence of the Holy Spirit, which we most earnestly seek for our Sabbath worship periods.

How much time and effort would we give to this service if we knew that Christ, Himself, were to be present? Is not

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His Holy Spirit, which we *do* expect to be there, as much aware of our efforts as Christ, Himself, would be?

MRS. RAY LLOYD.
MALVERN HILL GROUP, KANSAS CITY, KANSAS.

THEME FOR THE MONTH:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3: 13, 14.

FIRST PROGRAM

Theme: "This One Thing I Do."

Theme Announcement: For the month and for the day.
Prelude: "'Till He Come! Oh, Let the Words," S. H., 383.
Call to Worship: Doctrine and Covenants 85: 17, 18.
Hymn: "The bread that giveth strength I want to give," S. H., 225.
Prayer: For the desire to put "first things first"; to "seek first the kingdom of God, and his righteousness"; to serve, in all that we do, with an "eye single to the glory of God."
Scripture Reading: Matthew 6: 22, 23.
Theme Talk: Based upon Matthew 6: 24, "Ye cannot serve God and mammon." (This *one thing* I do"—this *one being* I serve.)
Quartet: (Or solo), "Glory be to God on high," (tune S. H., 114).

THIS ONE THING, DEAR LORD, WE DO

This one thing, dear Lord, we do,
Pray for guidance day by day;
Though our talents be but few,
May they serve thy will alway.

This one thing, dear Lord, we do,
Seek to serve but Thee, alone;
Mammon's offerings prove untrue;
Thee, our Master, we would own.

This one thing, dear Lord, we do,
Share thy love with friend or foe.
Day by day that love renew,
'Till thy presence all may know.

SECOND PROGRAM

Theme: "Forgetting Those Things Which Are Behind."

Theme Announcement: For the month and for the day.
Prelude: "Come ye apart! It is the Lord who calls us," S. H., 108.
Call to Worship: Colossians 3: 1, 2, 3.
Hymn: "'Come ye apart,' It is the Lord who calls us," S. H., 108.
Prayer: For strength of purpose; for power to forget the wrongs that men have done us; to forget what manner of persons we have been (after we have made restitution for our mistakes) and leave the past with God.
Scripture Reading: Colossians 3: 4-10.
Theme Talk: Based upon 2 Corinthians 5: 17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." In other words, we forget "those things which are behind"; we do not turn to look back, as did Lot's wife; neither do we cry out to return to the "flesh pots of Egypt"; but we set our faces toward the goal.
Hymn: "Let the Lower Lights Be Burning," tune, S. H., 211. (Chorus, congregation or solo.)

THINGS WHICH ARE BEHIND FORGETTING

May our sins be all forgiven,
That they may forgotten be;
May our hurts and sore afflictions
Leave our hearts, to rest with thee.

CHORUS:
Things which are behind forgetting;
Reaching t'ward those things before;
Pressing t'ward that higher calling,
'Till we reach the other shore.

May the wrongs that men have done us,
Pass forever from the mind;
All the harsh words they have spoken,
Be forever left behind.

CHORUS:
Things which are behind forgetting;
Reaching t'ward those things before;
Pressing t'ward that higher calling,
'Till we reach the other shore.

May our old selves be forgotten;
May we rise to life anew;
New in faith, in hope, in vision,
And with purpose steadfast, true.

CHORUS:
Things which are behind forgetting;
Reaching t'ward those things before;
Pressing t'ward that higher calling,
'Till we reach the other shore.

Closing Thought: Luke 9: 62, "And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

THIRD PROGRAM

Theme: "Reaching forth unto those things which are before."

Theme Announcement: For the month and for the day.
Prelude: "I'm pressing on the upward way," S. H., 241.
Call to Worship: Matthew 7: 21.
Hymn: "Send me forth, O blessed Master," S. H., 214.
Prayer: That we may reach forth to do those things which contribute to the building of the kingdom; that we may reach forth with diligence "unto those things which are before."
Scripture: Hebrews 6: 10-12.
Theme Talk: Ecclesiastes 9: 10. "Whatsoever thy hand findeth to do, do it with thy might."
Solo, Quartet, or Congregation: "O little town in Bethlehem," tune, S. H., 144.

Unto those things which are before,
We're reaching forth today—
Those things which make us more like thee—
O help us, Lord, we pray.
Grant that we may not falter,
But work with diligence,
To reach for treasures coined by thee,
Not worldly recompense.

Unto those things which are before,
We're reaching forth today,
To wrest from earth, and sea, and sky,
Thy love, and ne'er dismay.
O take our hands and use them
Thy work on earth to do;
To reach those things we cannot reach,
Nor find within our view.

Unto those things which are before,
We're reaching forth today;
Increase our sight, increase our love,
And show us, Lord, the way
To make of common potters' clay

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Fit vessels for thy hand;
Increase our faith, our vision, Lord,
Thy mind to understand.

FOURTH PROGRAM

Theme: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Theme Announcement: For the month and for the day.
Prelude: "Lead On, O King Eternal," S. H., 181.
Call to Worship: Ephesians 6: 10, 11.
Hymn: "I'm pressing on the upward way," S. H., 241.
Prayer: For realization that we must go forward day by day; that we will need to put on "the whole armor of God" to reach "the mark for the prize of the high calling of God in Christ Jesus."
Scripture: 2 Timothy 3: 1-5.
Response: First Psalm.
Theme Talk: We must know, when we say, with the Apostle Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus," that to do this we must be able to turn away from even that *form* of godliness which denies the *power* thereof. It is not enough to know that in the last days perilous times shall come, when men shall be lovers of their own selves, covetous, boasters, blasphemers, trucebreakers, and despisers of those that are good. It is not enough to know that in the last days men shall be lovers of pleasures more than lovers of God. But we must know that we, ourselves, are right before God. Therefore, if we dare to say, with that great apostle, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," we must do so with strong purpose; and we must also say, with Christ Jesus, that "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."
Hymn: "Lead on, O King Eternal," S. H., 181.

PNEUMONIA

(Continued from page 364.)

The diet is very important. It should be light and nourishing, consisting of broths, fruit juices, milk preparations, etc. The unusual case should be fed every two or three hours. The free drinking of water is helpful when it can be taken without burdening the heart. Every effort will be made by the doctor and nurse to prevent the complications which frequently occur.

It is necessary that a day and night nurse be in constant attendance as there is no disease in which good nursing is of more importance.

He that despiseth small things will perish by little and little.—Emerson.

"A sound mind is necessary to a sound body. If we hope to be healthy we must develop our minds with the best of our ability. Taken in practically every way, health is the most important thing we can own, for even life itself is not to be valued very highly if we are not healthy."

READERS SAY--

(Continued from page 373.)

selves to take the glorious truth of latter days to the world. What a delight it is to tell our neighbors and friends what we know about God and the blessings he bestows upon us if only we keep his laws.

It is our duty to obey the Master, live according to his commandments, and in this way we are the missionaries which God intended us to be. How many there today who are seeking light and truth!

I always feel neglectful and sorry when I do not do my part at all times. It is my earnest prayer that we may all come up higher.

OWENDALE, MICHIGAN. MRS. MAY SHEUFELT.

Would Worship in Right Way » »

I am a boy thirteen years old, and have been a member of the church five years; I was baptized just after my father passed away. Many times I have been blessed. I remember quite distinctly when I suffered from rheumatism in my right leg. Elders James A. Gillen and Roy C. Remington administered to me, and I felt better right away; in a few days I was entirely well. Will the Saints remember me in prayer that I may worship God in the right way?

HERMAN B. GILLESPIE, JR.
WEBSTER GROVES, MISSOURI, 137 North Addison Avenue.

Neighborly Advice » » » »

By Frank W. Mills

The Comforter that Jesus sends
Does not distribute gloom:
If you would join its noble work,
Just give the sunshine room;
Don't harbor doubt or fear or hate,
But fill your heart with love:
A benediction from the Lord
Will whisper from above.

Speak kindly of your neighbors' ways;
Don't spread their faulty traits;
But humbly go with friendly smiles
To all your neighbors' gates:
Don't go to get, but go to give,
And give your very best:
Beyond belief your joys will grow;
Your heart will know sweet rest.

If any speak with angry voice,
Just make a soft reply:
The icy tension soon will melt,
And darkness out will fly:
With sunshine driving out the night,
And peace dispelling gloom,
A fellowship of strange delight
Will fill the whole blest room.

Would Help Build Zion » » » »

I am seventy-three years old and am unable to attend church at present, but I greatly enjoy reading the church books and the *Herald*. I am improving in health, and am praying in faith, believing that God will stretch forth his hand in complete healing.

I want to do all in my power to help the cause of Christ, and to have part in building Zion.

MRS. C. KENNEDY.
DETROIT, MICHIGAN, 9505 Knodell Street.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 38 Continued—

At the time of my visit, negotiations were on foot to purchase the grounds to convert the wooden building into one of brick, and otherwise enhance the value of the property.

Saturday of that week our friends planned to take us to the Bellevue Zoological Gardens to enjoy what was planned to be the finest exhibition of fireworks in the kingdom, in representation of the capture of Gibraltar by Sir George Rooke in 1704. But alas, rain, for which Manchester is said to be notorious, prevented carrying out these plans. Indeed, during most of our stay in that city the weather was dull, damp, or rainy, the frequent and torrential downpours often keeping us virtual prisoners indoors—especially myself, who was suffering most of the time from neuralgia.

Sunday, August 16, was to be a veritable "red letter day," for all the outlying Branches were to close their several halls and meet *en masse* at the Cooperative Hall in Ardwick to witness the ceremonies of unveiling a Sunday school banner. There was to be a procession headed by a band to parade and display the banner through many streets in the immediate vicinity of the Hall. With apprehension and anxiety the skies were scrutinized that morning, and it soon became apparent that any hopes of good weather were to be dashed. In spite of the gloom and rain, quite a large company braved the elements, and we were again able to greet many friends from near and far—Brother and Sister Rudd, Sister Daeley and Sister Howden, from Leeds; Brother Bennett, a veteran of the work, from Birkenhead, Liverpool; Brother and Sister George Baty from Stockport; Brethren Spargo and Hankin from Wigan; Brother Hassall from Farnworth, and many others.

From the speeches of presiding Superintendent of the District Sunday School, Brother S. F. Mather, I gleaned that a fund had originated about six years before, largely supplied by pence and halfpence from the children of the different schools in the District, until a sum of twenty pounds had been collected—about one hundred dollars—when the banner was purchased. It was about seven and a half feet by five and of pure silk, an orange colored border enclosing a ground of royal blue. On one side, the center bore a picture, very finely executed in oils, of Christ blessing little children, with the words "Suffer little children to come unto me," and in a scroll of silver the names of the church and school. On the other side there was a picture of an Angel—without wings—flying with a scroll in his hand, representing Revelation 14: 6. The banner was a work of art, and its conception and possession was a testimony to the zeal, patience, and vision of the Sunday school workers of the Manchester District. It was a pleasure for me to dedicate this emblem to the glory of God as it would be used by the schools.

On leaving the Hall we were very agreeably surprised to find the rain had ceased, the pavements and streets were dry, and the sun was shedding its golden radiance as if in approval, to the joy and encouragement of the children. There was little time, but everyone hurried to the homes to partake of the noonday meal, and then reassembled and the procession formed. First came the fine band, neatly dressed in a quiet but effective uniform, and then the banner, resplendent and gay in the shimmering light of the sun. It was borne aloft on poles carried by two stalwart brothers, with steadying cords held by fair young sisters who looked very pretty in white dresses garlanded with flowers and other silk ribbons carried by four little tots, also dressed in white, with baskets of flowers in their hands. Then came the representative ministers headed by Brother Evans and myself, Brethren Rushton, Dewsnup, and Greenwood, followed by the Elders and Priests. These were followed by four little folks carrying a pulpit, all trimmed with flowers, upon which lay a large and open Bible—a very significant emblem in that land where once the comfort of Holy Writ was denied to the common people.

Following these and perhaps other special features came the main body of our members, a creditable procession indeed. Thousands of people lined the streets we traversed, and the parade as staged was not only a testimony to the energy and efficiency of the Sunday school workers, but it served a splendid purpose in attracting attention to our people and incidentally to the fact they were a group of enthusiastic members, with a distinct message. I mention this in some detail, because it impressed me as being a laudable undertaking.

One day Brother Ernest R. Dewsnup whom I have mentioned elsewhere took us through the library of Owens College where he had graduated. It is a notable pile of buildings, an ornament to the city, and a splendid memorial to the educational tendency of modern times. We took dinner with the family of Brother Dewsnup in Fallowfield, a residential suburb of Manchester, and spent a pleasant afternoon, being joined at tea by Ernest's father, returning from business, and his brother Joseph, Jr., and wife.

That evening, after one of Brother Evans' characteristic sermons on baptism, the congregation adjourned to the baths, where eight were immersed by Brother Evans to take upon themselves the name of Christ and walk in newness of life. Among the number was the Brother Hassall whom I have mentioned. He had made up his mind to leave the Mormon Church and return to the fold he had erstwhile forsaken. Several of us recalled that when he had been baptized into the Utah Church, a considerable spread was made in their publication, *Millennial Star,* over the fact. No doubt they experienced some humiliation over the fact that they were unable to keep their convert.

Side Trips

It was August 18 when we went to Stockport where we occupied for several evenings. The town was hilly, like Sheffield, and was a noted "hat emporium" with some textile industries as well. The ride over the electric line from Manchester was a picturesque one and in fine weather very pleasing. In dull weather, with a strong wind blowing, it proved to be not quite so pleasant, especially as we rode on top of the "double decker" tram car.

The Branch at Stockport was in charge of Brother George Baty, at one time a British soldier who saw service in Africa during the Zulu War and in Egypt. He had also spent, as I have mentioned, some years in America. Though quiet and unassuming in manner he was evidently a very efficient and industrious laborer for our cause, and the Branch though small was in good working order.

While there Brother Baty took us on a tour of observation through the town, using the tram car line running out into the country—a trip we found interesting. Brother Baty and his pleasant life-partner, Sister Jane, made very genial hosts, and we enjoyed our stay with them. The nights of our services there our congregation was augmented by a detachment of Saints from Manchester.

At Warrington on the 21st, we stayed with Brother John Schofield the president of the Branch, Brother Rushton being domiciled with Brother J. Grundy—apparently no relation to "Mother Grundy" of American fame. In the evening we were officially received by the Saints in their meeting-room and listened to kindly welcomes and felicitations from these good members. After these speeches, and singing, conversational chat and informal social repast helped us to feel at home.

The next day, under the care and guidance of Brother Schofield, we visited Liverpool, that great shipping metropolis of the Empire. We saw but little of the city at first for the morning was misty, but it cleared up by afternoon. Lunch was eaten at a little restaurant where we called for a certain menu, priced at

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eleven pence. It contained, we discovered, no bread, and since our American appetites desired that staple adjunct to a meal we made a request for some—apparently much to the disgust of the restaurant keeper. We paid a penny a slice for it, I recall.

Taking the ferryboat we went to New Brighton, one of the chief watering-places and seaside resorts of the western coast. This pleasure ground was like others in most respects, especially in the attractions offered to catch the pennies of the public, which coin is the unit value of the realm. Among these attractions I found considerable amusement in watching my counselor enjoy a donkey ride, and an attempt made by the missionary in charge of the British Mission to do the same! Of these "donkey-shines" some snapshots were obtained more or less accurate in delineation but doubtless failing to do the subjects full justice. On the hypothesis that "a little nonsense now and then, is relished by the wisest men," these grave and reverend gentlemen unbent for the time being from the dignities their positions placed upon them and acted like boys again!

A Negro from Kentucky "back home" sang the songs of the South, accompanying himself on the banjo. He used the pronoun "we" freely in accosting us and collecting pennies as a reward for his efforts. He told his listeners that he was four thousand miles from home, and it almost made us feel lonesome, too, to reflect that we were that far from our native land.

The relaxation of this day was very restful, and all of us returned to Warrington refreshed and ready to enter into the graver duties before us with vigor renewed from having visited this busy city of nearly half a million inhabitants and one of its favorite playgrounds.

Brother Evans bore the burden of service on the Sabbath, occupying morning and evening, while I spoke in the afternoon. The Branch, with Brother Schofield as Elder and Brother Grundy as Priest, was not large, but was composed of good, faithful members. Both these brethren were young and very zealous, which bade fair for future usefulness and the success of the group under their ministry.

It was at Warrington I was first impressed with a feature of the locality about which I had heard and read: that was the long twilights at dawn and evening. After the adjournment of our evening meetings we went about the streets, the light of day still over all the land at 10:30 o'clock. Up early in the morning on purpose to enjoy as much of the pleasing spectacle as I could during my stay, I felt almost a bit of envy at this special display of favor from Mother Nature. Warrington was a hilly town, which with its surrounding country could be seen to good advantage from the home of Brother Schofield. The place was noted for its manufacture of pipes, iron tubing, and columns, and "wire-pulling" was a principal industry. Brother Schofield was a "wire-puller"—at least when at his daily labors.

Wooden Shoes

We next went to Wigan. There we found a Branch in charge of Brother James Spargo, at whose home we were made welcome. We spent but one evening there, holding service in their hall, both Brother Evans and I occupying for a space of time. We had a fair congregation of listeners and, which was much to the point, a reporter from the Wigan *Examiner* who gave us a very fair and comprehensive write-up. At this place I recall that we enjoyed the music of an orchestra composed of the young people of the branch. They were under the direction of the young brother, George Spargo, who was striving with fair prospects of success to make himself an accomplished violinist.

Several other memories of Wigan come to mind. One is that upon arrival through some mistaken idea of the way we had considerable difficulty in reaching Brother Spargo's home. We started out to walk; the day was warm, the satchels heavy, and the way seemed interminable. For one of the party, I was "tuckered out" when we finally reached the hospitable shelter, but such a royal welcome there awaited us that such trifles as sore feet and aching legs were soon forgotten. I really had become quite willing to concede that England was surely a "rocky road to travel," for even the pavements were cobbly and certainly not comfortable to the foot-weary pedestrians.

After a rather long evening, meeting and chatting with many brethren, we finally went to bed, but for a long time thereafter I lay awake not only because I was thoroughly tired but also because for a long time there was an almost constant rumble and click of wooden shoes passing along the pavement in front of the house. After I did drop to sleep, it seemed but a very short time until I was awakened by a vigorous rapping upon the front door of the house and someone within answering, "Aye, Aye!" This performance indicated that the man whose duty it is to rouse the village workers to the labors of another day was making his rounds. Before I could get to sleep after that disturbance, the rattle of wooden shoes on the pavement began again and soon a roar of busy activity pervaded the entire town.

Commenting about these sounds at breakfast, I learned that one of the local interests was the manufacture of wooden shoes. We visited the home of one brother who was engaged in making them, and I was strongly tempted to buy a pair to take home. I had once owned a pair at Nauvoo and found them very convenient as chore shoes. Indeed for many years even after reaching Lamoni I used them in working about, especially when standing in snow or dampness to saw wood in winter. I remember once wearing them on a trip from Plano to Will Center, Illinois. With a two-gallon jug of hot water below them, I made the forty-seven mile journey in comparative comfort, even though the weather was bitterly cold. I gave the shoes at last to Brother John Hougas, a carpenter of Lamoni, who may have them yet for all I know.

Recalling these facts while at Wigan and reflecting on the great usefulness of those wooden shoes, I felt a desire for another pair, but the weight of my satchel, as I had wandered the long way from the station a few hours before, came to mind with sufficient clarity to hinder me from adding to it in the form of basswood shoes! However, Brother Evans purchased a pair of very small ones with leather quarters which I think I saw at his house the last time I visited him.

From Wigan we went to Farnworth. On the platform at the station we took "pennyweights" of ourselves and found that while I had lost four pounds my lively young Canadian brother had gathered from the fleshpots of Britain an extra two and had fine prospects that in time he would be a typical Welshman—round, rosy, and jolly.

Farnworth

Farnworth and Wigan were both in the coal-mining district and employed many thousands of workers. Even women acted as "pit brow lassies." There were in Farnworth also a number of cottonmills which gave employment to a large number of people. Brother Harper was the president of the Farnworth Branch and made a pleasant host. We both addressed the Saints in their meeting-hall at which service we again met a number of members coming from other places. Among these were two brethren Laycock and Hawkins; they were blind but nevertheless were able to find their way about with ease. They were as jolly and good-natured as one would wish and bore their great infirmity with patience and cheerfulness.

Attending our meeting were four Utah Elders, one of whom was a Kimball, grandson of Heber C. Kimball, whilom counselor to Brigham Young. This young man seemed to think his only desire was to learn the truth and that he would be willing to exchange error for it any time he found it. We had quite a little conversation with him.

We returned to Manchester that night in company with Brethren Henry Greenwood, James Clark, John W. Green and wife, Robert Smith, and Sister Lottis Davis, all of whom had been present at the meeting. Although the hour was late, we found there was splendid train service. The time made on English railways was always very good, and they seemed to run at all hours, day and night. (To be continued.)

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The Readers Say---

We Need Humility » » » »

I read with much interest the article in the *Herald* of January 23, *"That Awful Temper and How to Control It."* It was of special interest to me, and I do not doubt to many others also.

I first heard of the gospel message in 1916 through the late Elder Dan Macgregor. At that time I possessed a seemingly uncontrollable temper which oftentimes placed me in awkward positions.

After joining the church in 1917, I became involved in a business deal with Elder Macgregor which put me to the expense of a few hundred dollars. When, for some unaccountable reason, he canceled our deal, my temper took possession of me, and I said a few things which would have been better left unsaid, and for which I was sorry afterward.

When my feelings calmed down, I called on Brother Dan and apologized. I also asked for administration to relieve me of this evil spirit. On the following Sunday, after the morning service, he laid his hands on my head and prayed that the evil influence might be removed from me. I felt the power of the Holy Spirit working strongly, and rising up I felt as if a great load had been lifted from my mind. Since that time I have not been troubled by my temper.

I am sure, if only Saints who are troubled this way, will humble themselves before God, they also will receive a blessing. In this way we may become assets not only to our home community, but to the church of God. I trust that I may always walk hand in hand with him, doing his will at all times and allowing myself to be guided by him.

W. H. CHANDLER.

CALGARY, ALBERTA, CANADA, 2429 Twentieth Avenue, West.

A High Standard » » » »

After more than forty-six years in the church, wife and I are happy in the gospel, and we hope to continue faithful to the end. I am now over seventy-five years old, and my companion is five years younger. March 2, 1937, we shall have been married fifty years. All our children and grandchildren are members of the church.

There was a time when our branch had about one hundred members on the roll, but so many have moved away that our number is now down to seventeen who are able to attend branch services. We do all we can to keep alive the missionary spirit, giving out copies of the *Herald* and church tracts and talking to people. We believe some are beginning to be interested in our work.

We enjoy reading the *Herald,* and think there are far too many Latter Day Saint homes without it. If we could afford only one paper, it would be the *Herald,* and after that if we could afford it, our city daily.

In a late *Herald* President Joseph Smith's *"Memoirs"* mention the speckled trout dinner he had at our place nearly forty years ago. In those early days we used to be favored with more visits from church officials, than we have had lately. Among those who called upon us were John H. Lake, R. C. Evans, George Hilliard, U. W. Greene, J. F. Curtis, and others.

I do not remember the fish dinner part of President Smith's visit, but recall the beautiful summer day. On that day Brother Smith, accompanied by Alexander Clark, came to visit us. How honored we felt to have the President of the church call on us, and thankful too that we were able to entertain him. We should be glad to accord the same reception to any church official who comes this way.

The Psalmist said: "I will take heed to my ways." (Psalm 39: 1.) And again we read in Proverbs 14: 12: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." With these plain warnings from God's word in our minds, we want to be sure that our manner of living is in every way acceptable to our heavenly Father. To insure this, we cannot do better than to heed the admonition of Paul to the Colossians (3: 17): "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." We should always follow that which is good, both among ourselves and in our relationships with all men.

The advice to "prove all things, hold fast that which is good," is still sound, and he who gives earnest heed to it is wise. The advice of Alma to his son is also fitting for our youth today in a world of so many allurements. And the quotation: "O remember my son, and learn wisdom in thy youth, yea, learn in thy youth to keep the commandments of God, yea, and cry unto God for all thy support," brings us excellent admonition.

May we as a people measure up to the standard, "a peculiar people, zealous of good works."

R. W. TARZWELL.

HILLSBURG, ONTARIO, Rural Route 1.

Is Learning About Her Church » »

For two months I have been a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and I hope that I shall always live up to the high standards of the church.

After hearing a wonderful sermon preached on a recent Sunday evening by Brother Henry Castings, of Des Moines, I felt so happy that I decided to write to the *Herald* to tell its readers how glad I am that I am a member of the church.

I am twenty-two years old, and have a friend, Twyla Kent, who lives next door. She is twenty years of age, and was brought up in the church. Twyla is a help to me in learning about the church. We spend several evenings a week reading and studying our church books. I greatly enjoy reading the *Saints' Herald,* and want soon to save enough money to buy several of the church books.

I should like to hear from new members of the church, those who are beginners just as I am in the work of latter days.

GLADYS EVANS.

DES MOINES, IOWA, 903 Thirty-fifth Street.

Progress in Missionary Program » »

Since the reunion season closed last summer, an attempt has been made to carry out a more definitely organized missionary program. The apostles in charge of the Central States Mission, Brothers Garver and Ellis, gathering what information they could of the missionary needs and possibilities, proceeded to organize for the work so as to utilize the missionary strength at their disposal to the greatest advantage. With but few exceptions the plans made worked out to fine advantage. The results of this effort have evidenced the advantages to be gained by attempting to plan definitely the missionary activities of a field.

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As I have attempted to carry out my part of the missionary campaign thus planned, I have had some very satisfying and profitable experiences in my work. In all the series of missionary services that I held, I attempted to present to the people, to the best of my ability, the wonders of the restored gospel of Christ and the possibilities and necessity of the ideal of the kingdom of God on earth.

During September I held a series of services at Gary, Indiana. A few Saints living at Gary are carrying on a mission under the supervision of Hammond, Indiana, Branch. They have been making fine progress under the leadership of Brother D. H. Smith. At the time of the meetings last September, only a few families of Saints had been located, and were responding, but these few were very loyal in their support. This, together with the support given by Hammond Branch, made possible a reasonably successful series of meetings. Since then there has been a steady growth, and the Saints are happy in the prospects for the future. Brother Darter is entitled to special mention, for, though he is not a member, he loyally supported the services, and several nights drove his car long distances to bring people to the meetings.

In October we held a series at DeKalb, Illinois. Here the work has met with adversity, and has been handicapped in its efforts to advance. Due to a long period of illness Doctor Carter, who had been the pastor of the branch for a number of years, was not able to carry on his work. The only other member of the priesthood in the branch was so tied up by his secular work that there was not much that he could do to help; naturally, the work languished. Sometime after the passing of Brother Carter, Brother John L. Cooper returned to De Kalb, and has since then ministered to the Saints to the extent of his physical strength. He has been slowly recovering his strength after nearly passing away from a stroke he suffered while in charge of the Temple at Kirtland.

We were able in this series to bring to the Saints a spiritual uplift, strengthen their faith, and give them new courage. Most of the members responded loyally, and several nonmembers became more concerned about the message and ideals of the church.

One of the most successful meetings I have held for some time was a three-week series at Sioux City, Iowa. The series opened the first of November and closed the twenty-second, and God abundantly blessed us in our endeavors. It was evident from the beginning that the local forces, under the leadership of their pastor, C. J. Smith, one of the seventy, had been busy in their work of preparation, for the series opened with a fine response, inspite of the fact that the weather-man hit us hard the opening Sunday and Monday, unlashing a blizzard which drove the thermometer down close to the zero mark. After this outburst, we had fine weather for the rest of the series.

I enjoyed a fine degree of the Spirit of God in preaching the gospel story from night to night. This always makes preaching one of the greatest joys to be found on earth. The church was well filled every night, several nights to capacity. Many of the Saints did not miss a sermon out of the three weeks; a goodly number of nonmembers attended consistently. Taking all in all, it was a fine experience, another evidence of the fact that God will always bless when we really attempt to cooperate with him, and take our church activities seriously. The work of preparation that had been done, plus the loyal support given the meetings while they were under way, created a situation in which God could bless, and he did bless us abundantly. I enjoyed my visit to Sioux City, and value the new friends I was able to make there.

The year, 1936, was concluded, so far as my missionary work is concerned, with a visit to Deselm, Illinois, Branch during the forepart of December. The membership of this branch is greatly scattered, so instead of holding a nightly series in the central meeting place at Deselm, services were planned for Wilmington, Bradley, close to Kankakee, and Manteno. Two all-day services were held at Deselm on the first and second Sundays of the month, and on both days there was a fine attendance. We had some fine spiritual services, in which God was with us by the presence of his Spirit.

There seems to be unquestionable evidences that there is a spiritual awakening taking place in the church, for in every place, with but few exceptions, we have found a greater degree of concern upon the part of the Saints, more of a tendency to put the work of the church first, and to make sacrifice of time, effort, and money for its advancement. But this is not to say that the devil has retired from the business of doing all that he can to thwart the purposes of God in the lives of his people.

We cannot help but feel that as the church is increasingly quickened with the missionary task of the church, and seeks to raise the warning voice to friend and neighbor, there will come a corresponding increase in the degree of the Spirit of God we shall enjoy.

AURORA, ILLINOIS, 461 Walnut. R. E. DAVEY.

"One Acre for the Lord" » » »

I have had the opportunity of going to church nearly all of my life, a privilege I do not now enjoy. But as I sit by my fireside tonight I have been reading an article from a Southern paper which strongly appeals to me. Its title is, *"One Acre for the Lord in 1937."* I believe that if every Latter Day Saint family could and would plant one acre of something, care for it, sell it and give the proceeds to the church, the debt would soon be paid. How the Lord would bless his people in such an effort!

I desire to see the church debt paid off and more missionaries sent out for the harvest of souls is great and the laborers are few. Will you remember me that I may strive hard to keep the faith, that I may bear my trials and resist all temptation?

JAY, FLORIDA, Route 1. D. W. CLARK.

We Shall Know Each Other » » »

As I read in the *Herald* of January 23, in "Question Time," concerning the question: Shall we know our loved ones in the next life? the words of my dying girl came back to me. I received much good from the answer which Brother A. B. Phillips gave. Always I find the questions and answers enlightening to those of troubled hearts and minds.

Here let me send my testimony to the one who asked the question, hoping that he or she may be strengthened by my experience, as I have been strengthened many time.

In 1918 I lost my eight-year-old daughter with the flu. Her uncle, in his thirties, was sick just three days with the disease and died a few days before my girl. He had led a careless life up to a few months before he fell sick, then a change came over him, and I heard him say: "I hate to work for this man because he uses profane language. It goes through me anymore to hear men swear."

My child lay unconscious on her bed as death's angel drew near, but a few hours before her spirit left her body, she looked upward, smiled sweetly (her only smile for days and her last one on earth), and said: "Hello, Uncle Ray!"

I know that she saw him in the life over there. May the prayers of the faithful ascend to God in behalf of my family. We wish to conduct ourselves on earth so that when we depart this life, we may say: "Hello, Sister," for that is what we called her here.

Brother Phillips says that presumably we shall know our loved ones in the next life, provided we go to the same place.

When I was seeking the light of this latter-day work, I called an elder to my home so that I might question him on the Bible. And I asked him about our knowing each other over there. This was after our little girl had passed away. He said: "Of course we don't know all regarding that life,

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for there are different glories, and we receive according to our works here on the earth. Some will receive higher places than others. But this is my own view of the hereafter: As a child going to school, passes through the grades, and is rewarded by being allowed to go higher, so shall we be in the life to come. The child in school goes as high as he exerts his efforts and is able to achieve. That is the way I look at the rewards or glories in the hereafter. In school we have a series of grades, while the Bible tells us that there are different glories in the life to come. The more we study to learn God's laws and obey them, the brighter the glory we shall enjoy.

"One well learned in books is able to use words that those, not so well informed, do not understand, and those who are unlearned cannot go up higher and use words of the scholars. So in the glories I believe that the ones who receive the higher glories, may go down to the lower glories to see people there. But those of the lower glories will be unable to go up higher."

I thought the elder's idea a beautiful one, and have pondered much over it. For instance, in the hereafter, if parents receive a higher glory than their child, they may go to see that child, or if the child earns the higher glory, it may come down to see the parents.

We receive according to our works. Should not each one of us put forth his best effort to win a high glory? As Saints of God it is our business to learn the heavenly Father's laws and to obey them. This would make possible peace on earth and good will toward men while we pass through our earthly school and earn our place in heaven.

The more we study to learn good things, the better able are we to help others climb. The higher we climb, the more we see. In that way God's ways seem just according to our faithfulness.

Not far from where I once lived a woman was sick, very low and near death. She knew nothing that went on around her. A few days of this stupor, and she revived. When she recognized people about her again, she cried: "Oh! why did you bring me back? I was with mother!" Her mother had passed over some time previous.

Are these testimonies clear enough to encourage us to keep faith? Indeed I believe that we shall know each other after we pass from this life.

MRS. ANNA CLURE HART.

LA VETA, COLORADO.

Birthday Shower for Lonely Sufferer » »

My sister is forced by ill health to be separated from her husband and four small children for at least six months. Being separated from her family is very hard for her, but through the prayers of her relatives and the Saints that know of her condition, she is much improved. Her birthday is March 24. If the Saints would send her a card or letter shower on her birthday, it would shorten many long hours for her and make her happy to know that she is remembered. Address Mrs. George W. Shoemaker, Missouri State Sanatorium, Mount Vernon, Missouri.

MRS. J. CHARLES MAGARGEE.

SIBLEY, MISSOURI, Rural Route 1.

Spiritual Sunlight » » » » »

Sister Lottie LaGrange, Bethel, Kansas, says: "When I receive the *Herald,* fold back the creases, and start reading, it is like getting a shaft of spiritual sunlight from heaven. Long live the *Herald.*"

This reminds us of a text of Scripture which reads: "And God said, Let there be light, and there was light."

God has many ways by which the light of His truth may reach into human hearts and minds. The printed word is one of them.

How often after hearing a good, inspirational sermon have you wished that you could remember all the splendid things that were said and the points that were made.

If it were printed you could refresh your soul over and over again.

Encourage others to subscribe for the *Herald* that this "Shaft of Spiritual Sunlight" may shine into their homes and the homes of their neighbors, as it does into the home of Sister LaGrange.

In His Presence » » » » »

Oh, there is joy and untold gladness
In the presence of the Lord!
There is hope that blooms forever
In his dear and precious word.

There are moments that encircled
In the shelter of his love,
He lifts our souls up higher,
To those joyous realms above.

Oh, the wondrous benediction
Of that voice which whispers, "Peace,"
How it quietens all our doubtings,
Bids the troubled waters cease.

And one day in that great silence,
He will call us to his home,
Where forever in his presence
We shall hear his sweet, "Well done."

FRANK FOSTER.

NUNEATON, WARWICKSHIRE, ENGLAND.

Letters Encourage » » » »

Cameron is a very old branch of the church. Much preaching of the gospel has been done here, and a number were baptized many years ago; but other factions came and many grew indifferent, their families drifting back to other churches. We now have fifteen active families who are trying to carry on the cause of Christ.

We like the *Herald.* I always turn to Question Time, and The Readers Say. The letters are the source of much encouragement. I hope always to be a subscriber to the church paper, have been in my teen years and also in married life. I have been a member of the church forty years.

We have *Book of Mormon* study every third Sunday.

MRS. NOBLE PERRIN.

CAMERON, ONTARIO, COUNTY VICTORIA.

Request Prayers » » » »

Annie M. Fitch, of Springfield, Tennessee, requests the Saints to fast and pray for her husband, Elwood Fitch, who is in the hospital. His trouble is blood clot near the heart; he is in a serious condition. Mr. Fitch, though not a member of the church, believes strongly in the power of the Lord to heal and bless.

Take the Truth to the World » » »

What a wonderful help it is to me to read of the experiences of others brought to me in the *Herald!* I know that if we constantly fast and pray, we do not need to worry. God will bless us as we have need. Always when I feel the most downcast, a ray of divine light comes into my soul, and, behold, my trials are only imaginary, and I fall to thinking about the wonderful gospel.

How much we, as followers of Christ, should exert our-

(Continued on page 368.)

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

May the Doctrine and Covenants be taught by anyone except the priesthood?

So far as the matter of teaching in religion is concerned, there would be no basic difference between the Bible, *Book of Mormon,* and *Doctrine and Covenants* with respect to the right to teach. Those holding teaching offices in the priesthood are of course understood to be divinely set apart for that work, the manner of teaching differing according to the specific function and occasion at any given time. Public preaching, teaching, expounding and explaining are but some of the ways in which that work is done. But aside from this there are many consecrated members who have been trained under the fostering guidance of the church through its executives to act as teachers in religion. The nature of their teaching would naturally correspond to the appointed field, usually in the church schools where classes are assigned in specific subjects.

There is wisdom in this method, though at times some mistakes may occur. It is clear to those qualified to judge that some may make excellent teachers in certain subjects and to those of certain ages who might not be as successful in some other subjects or with those of certain other ages. Hence it would seem consistent that each should apply his teaching talents along those lines suggested by those who are appointed to regulate such matters. This does not necessarily mean that a person has no abilities in other fields of teaching, but unless given specific appointment to teach no one could teach with authority. The priesthood and the trained teachers are the ones who may exercise this function according to the nature of their appointment.

Can one who was cut off and who joined another church re-enter the church without rebaptism?

If the cause of expulsion or other severance of membership was no act which church law provides shall otherwise be dealt with, then one ceasing to be a member of the church is privileged to apply to the proper church officials for restoration of his membership without rebaptism. Such restoration is to be by court recommendation. The General Conference has authorized this procedure in the following enactment:

> Whenever the law of the church permits and a court so recommends, persons expelled from the church and desiring to return should be permitted to apply to the proper church officers for re-admission to the church, and should be permitted to re-enter the church without rebaptism.—*Conference Daily,* April 12, 1932, page 111.

One reason for this is the fact that a member who sins may repent and be forgiven, and his original baptism still records his act by which he covenanted to serve God, even if he should negligently or disregardfully violate the covenant which had been confirmed by baptism and later confirmation of hands. Though he may later be suspended from membership (known as excommunication) or expelled, his baptism has once for all indicated his covenant relationship. On his repentance and reformation of life he is assured of forgiveness (see 1 John 1: 9; 2: 1, 2), unless his sin is "unto death" or not to be pardoned. The Scriptures instruct us in this regard:

> If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.—1 John 5: 16.

May a pastor prevent a church school class from giving a party and advertising card playing of any kind desired by those attending?

He would have the right to prevent such card playing in any building of the church in his jurisdiction, but of course could not forcibly prevent playing elsewhere. He would have the right, however, to use disciplinary measures so far as the church is concerned, as the church has condemned the practice of card playing. Until the church reverses or modifies the action it has taken in such matters, its rules are in force. Hence those persisting in violating them might be disciplined. However, the wisdom of attempting such discipline would depend upon the nature of the violation and perhaps upon the general attitude of those involved. So many kinds of card games have been invented since the church action referred to, that most members feel that the rule was designed to condemn vicious practices in which gambling and negligent habits are involved, though of course the resolution does not amplify on these points. It is well known, however, that some amusements tend to evil, while others may be beneficial. It is well to observe the spirit of Christ in all such matters and to avoid that which he would disapprove.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

West Branch, Michigan

Early this winter the new church at West Branch was the scene of a pretty wedding when Miss Matilda Norton, daughter of Brother and Sister Dwight Norton, became the bride of Mr. Frederick Goff, grandson of Elder James Duncan. The bride was given in marriage by her father, and attended by her sister, Mrs. Myrtle Goulder, as matron of honor, and by Miss Georgena Webster, bridesmaid. Grace Norton and Betty Goulder were the flower girls. The bridegroom was attended by his brother, Mr. Russell Goff. Priest Frederick West was the officiating minister. Preceding the ceremony Mr. Lyle Banks, of Bentley, Michigan, sang *"I Love You Truly."* The Misses Eloise and Elaine Hulbert, also of Bentley, played the wedding march.

Following the ceremony there was a reception at the bride's home, and a buffet supper was served to thirty guests. Mr. and Mrs. Goff are a popular couple at West Branch, and have the good wishes of their many friends. Theirs was the first wedding solemnized in West Branch Church.



NORTON-GOFF WEDDING PARTY

From left to right they are, back row: Russell Goff, best man; Frederick Goff, bridegroom; Matilda Norton Goff, the bride; Mrs. Myrtle Goulder, matron or honor, and Georgena Webster, bridesmaid. Front row: Betty Goulder, Mary Goulder, and Grace Norton.

A colorful Christmas program was given by the church school, the Zion's Christian Legion, and the department of women, bringing a record crowd to the church. Many enjoyed the drama depicting events surrounding the birth of the Savior. The women's department also presented a one-act comedy.

Sacrament service for January 3 was an impressive meeting. The prayers and testimonies which followed the passing of the emblems, were most spiritual.

Pastor Joseph Priddy has been ill, and it is hoped that he will soon be able to meet with the congregation again.

Guest speakers in the recent past have been Marshall McGuire, district president; Elder B. H. Doty, of Traverse City, and William Ash, district director of religious education. The ministry of these brothers is greatly appreciated.

Brother Henry Gussman has returned from Iowa where he was employed, and has resumed his duties as branch deacon.

The department of women spent a busy winter in various activities. A chicken supper early in the winter netted a good profit. Recent activities have been mending, sewing, and quilt making. Forty-five minutes of each meeting is devoted to the study of the lesson material being furnished by the district leader of women, Sister Leora Gussman. Through the study of these lessons the sisters hope to be able to build into their lives and homes the qualities needed for true Zion making. Two new members were added recently, Sister Martha Rusher and Mrs. Evelyn Dunbar.

Another marriage was solemnized when Miss Lois Dunbar, daughter of Brother and Sister Alfred Dunbar, became the bride of Mr. Henry Robinson. Mr. and Mrs. Robinson will make their home here where he is employed.

Sister Laura Wiltse and daughter, Minnie, were injured in an auto accident when their car overturned on an icy highway. Both are improving.

Sister Fanny Hyslop is spending the winter with her daughter, Mrs. Susie Perlstein, of Detroit.

The branch is looking forward to a series of missionary services in the early spring. Plans are going forward for the Easter program.

Auckland, New Zealand

Brother and Sister Davies landed at Auckland, January 18, after a rather rough trip across the Tasman Sea. A good number of Saints were on the wharf to meet them, and after getting some of their baggage through the customs, Sister Davies, the children, and some of the Auckland sisters traveled home to the mission cottage in a taxi that Brother J. LeBherz hired for the occasion. Brother Davies with the assistance of Brother Blaikie and his truck and some of the other men, managed to get the remainder of their things through the customs and safely home in time to sit down to the dinner that Sister J. LeBherz had provided for them.

For some time the Saints had been looking forward to welcoming this brother and sister, and on the evening following their arrival, a general welcome was extended to them. The evening was spent in short speeches of welcome, program numbers, and then supper was served.

Although he has been in Auckland only a short time, Brother Davies, by his kindness and ready smiles, has won his way into the hearts of all. Sister Davies also has found a place in their hearts due to her love and sympathy. And so kindness and love is re-awaken-

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ing among all the Saints, and they are expressing the desire to do more for the Master; they wish to help bring the gospel to others and to assume their full responsibilities in the local branch. Officers are therefore looking forward to a year of consecration and devotion to the Master, his church, and to one another.

Southern California Institute and Conference

Southern California District closed a very successful two-day priesthood institute and conference Sunday, February 28. All branches and missions were well represented, and the spirit of brotherhood tempered with the Spirit of the Master prevailed. The teachers were inspired, and much good was derived from the lessons.

Saturday morning found forty men gathered at nine-thirty, eagerly waiting for the half-hour prayer service to begin. At ten o'clock Apostle E. J. Gleazer addressed the group on *"All Are Called."* At eleven o'clock Bishop David B. Carmichael, of Santa Ana, spoke on *"The Ministry of Physical Necessities,"* dealing with the office of deacon. As in all classes, a half hour was given to lecture and a half hour to discussion.

At 2 p. m., Elder L. L. Sutherland, of East Los Angeles, took as his theme, *"Under-shepherding the Flock."* This was for the benefit of the teachers. The lecture at 3 p. m., conducted by Elder J. L. Milner, of Long Beach, was on *"The Teaching Ministry,"* for the priests. District President Glaude A. Smith talked on *"The Keys of Spiritual Ministry,"* dealing with the elders' work, at 6:30 p. m. All lectures were attended by a united priesthood, and new light was shed on each division of the Aaronic and Melchisedec priesthoods; average class attendance for the day was sixty.

The women of the district held their meeting under the leadership of Sister Myrtle Smith at 2:15 p. m., and were addressed by Sister Dora Glines, of Santa Ana.

Saturday closed with the district business meeting at 8 p. m. Among other items, the date of the Southern California district reunion was set for July 9 to 18. The following men were approved for ordination: From Los Angeles Central: Howard Liggett, priest; Blaine Bender, teacher, and Frank Stots, teacher; from San Bernardino: Arden Logeman, elder, and George Dexter, teacher; from Santa Barbara: Charles Burdick, priest. Except for Brother Arden Logeman, provision was made for the men to be ordained in their respective branches.

If Saturday had been a busy and enjoyable day, Sunday proved to be even more busy and enjoyable. At 8 a. m. the general prayer meeting was well attended. The theme was, *"A Challenged Ministry."* At 9:30 a. m. church school convened, all adults and young people being addressed by Apostle E. J. Gleazer on *"Missionary-mindedness."*

Preaching service came at eleven o'clock when the Northern California district president, Elder John F. Sheehy, addressed a congregation of six hundred and ninety on this text: "Fellow minister, keep that which is committed to thy trust." (1 Timothy 6: 20.) It was an inspiring sermon. The conclusion was as beautiful as the text, "A minister never quits; a minister never quits ministering for Christ."

At 2:30 p. m., a combined ordination and preaching service was held. At that time, Elder Lawrence Brockway, who had been approved by the high council for ordination to the office of high priest, was ordained under the hands of High Priests John F. Sheehy and Glaude A. Smith, and Brother Arden Logeman was ordained to the office of elder under the hands of Apostle E. J. Gleazer and Elder Hunter C. Ferguson.

As a fitting close for the institute and conference, Elder John F. Sheehy, after a period of music, spoke at 8 p. m. on, *"The Gospel to the Poor."* Jesus said: "Go tell John that the gospel is preached to the poor."

Thanks must be given to the many men and women whose names cannot appear on this report, for lack of space, who made the conference a physical as well as a spiritual success.

It was fitting that the church physician, Doctor A. W. Teel, should be the chairman of the administration committee, and it was a pleasure to have present at the institute and conference Patriarchs Frank B. Van Fleet and Albert Carmichael.

Columbia Falls, Montana

This area has had much snow this winter, and roads have been almost impassable. It has been difficult for the Saints to hold many meetings, nevertheless, they did not miss a Sunday in holding church school, and always had fine attendance. The women's meetings also were kept up with fair attendance.

Brother Paul Hovey makes a fine church school leader, and is always present. He takes a great interest in his work.

There has been some sickness in the branch this winter, but all have been blessed, and are now recovering.

Sister Evelyn Nunn and Brother Richard Anderson were united in marriage, November 8. Evelyn is the daughter of Elder Omor Nunn, and Richard is the son of Elder Guy Anderson.

Local Saints were happy to have with them last fall Elders Curtis and Wildermuth who held some fine meetings. The ministers had good attendance, and left a very helpful feeling in the branch.

Two babies have been born to Saints at Columbia Falls, a son to Sister Leona Minthorn, and a son to Sister Frank Levitt.

Individual members feel that they have not done all the church work they should have during the winter, but all look to the coming of spring as a time of renewed zest, effort and cooperation.

Columbia Falls congregation was sorry to lose Brother and Sister Kendall, but the Saints are eager to hear of their progress in the Lord's work elsewhere.

Sister Jennie Anderson thanks those who wrote to her while she was ill; she is still not as well as she hopes to be.

Des Moines District Young People's Conference

Des Moines district young people's conference opened Friday evening, February 12, with a banquet. The theme, *"An Empowered Youth,"* in purple and gold cellophane letters was centered above the speakers' table. These colors were repeated in programs, nut-cups, and room decorations.

Miss Cleta Finley, toastmistress, is supervisor of the district youth.

Lucy Orr played a group of piano numbers before the invocation by Elder Harold Cackler, and welcome was extended to the group of ninety-six representative young people. The response was made by Joy Davis, of Northwood, Iowa. The prayer of blessing on the food was offered by Seibert Chesnutt, of Newton. District Choir Leader Clara Mayer led community songs.

Boone, Chariton, Waukee, Valley Junction, Marshalltown, Lamoni, Northwood, Marengo, Independence, Newton and Des Moines were represented by the guests.

A quartet composed of Clara Mayer, Myrtle Cook, Marion Pease, and Howard Anderson sang the theme song, *"O Lord of Light and Love and Power,"* preceding the toast program.

Dorothy Lentz, of Marshalltown, responded to the toast, *"What a Community Expects of Young People";* Doris Kirlin, of Newton, *"What Young People Expect of Young People";* Ernest Owens, of Boone, *"What Christ Expects of Young People."* Elder Roy Cheville, of Graceland College, spoke on the conference theme.

Brother Cheville conducted the devotional period Saturday morning on *"We Seek Thy Power,"* introducing the panel discussion, *"Our Needs of Power."*

Mrs. Cora Wildey talked on the church's need of cultivating its people; Lily Hupton on *"Developing Stewardship";* Ed Spencer on *"Missionary Work,"* and Ed Lewis on *"Planning Zion."*

Elder Cheville spoke at the next two periods on *"Sources of Power"* and *"Cultivating Power."*

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Bob Morgan, Naomi Cook, Donald Burke, Ray Ashenhurst, directed by Naomi Cook, presented the play, *"Tarry Thou Till I Come,"* in the evening. Lois Wildey gave a musical reading, and then all the guests enjoyed a reception in the lower auditorium.

District Church School Superintendent E. H. Kirlin, of Newton, had charge of the church school Sunday morning. The essay, *"Every Day,"* was given by Reese Wolf, of Knoxville, and was the central theme.

At 11 a. m. Elder Roy Cheville talked on *"Our Heritage of Empowerment."* Opening this hour the district choir sang an anthem, and Wilbur Chandler a solo. Brother Cheville also led a dedication service at 2:30 p. m. which was very spiritual and impressive. This meeting brought the conference to a close.

The entire conference program was arranged by Cleta Finley and Helen Castings, and was carried out in a fine way, everyone responding with his best offerings. The Des Moines women served an excellent meal.

Brother Cheville's sermon was spiritual and full of human interest. It dealt with everyday problems and experiences. His class work was of interest to all.

Branch Is Organized at Missoula, Montana

From Spokane, Washington, Apostle J. F. Curtis writes: "On February 17, Elder N. P. Coleman and I organized about twenty-five Saints into a branch at Missoula, Montana. Elder C. E. Schmid and wife recently moved to Missoula, also Priest Fred Kendall. These men will have charge of the work there. The following officers were elected: Branch president, Elder C. E. Schmid; branch priest, Fred Kendall; secretary, Elbert Kendall; chorister, Sister C. E. Schmid; pianist, Sister Fred Kendall; branch solicitor, treasurer, and church school director, Fred Kendall; secretary of church school, Sister Golden.

The branch is called the Missoula, Montana Branch. Provison was made for the renting of a hall for services. The local starts out under good conditions with prospects for some new members being added in the near future.

"Brother C. E. Schmid was once in the missionary field, and recently was president of the branch at Centralia, Washington. The address of Elder C. E. Schmid is 730 Toole Avenue, Missoula. He is assistant manager of the Montgomery Ward and Company there. Elder George Thorburn, of Race Track, Montana, and other missionaries have held services at Missoula in previous years. We are pleased to see this branch of Saints start under such favorable circumstances.

"Brother Fred Kendall and family moved from Anaconda, Montana. Brother and Sister Johnson are from Great Falls, Montana, also Brother and Sister Graybeal.

Birmingham, England

The sacrament service, January 3, was most sacred and impressive, the Saints desiring to reconsecrate their lives to the service of Christ.

The church school is functioning well both spiritually and temporally. Brother Archie Edwards is religious head and finds that a love and fervor for the work on the part of all assures progress.

Sister A. Meredith gave each member of the branch as a Christmas gift a new *Saints' Hymnal.*

Birmingham members were cheered and enlightened by the visit of Apostle John W. Rushton, February 7 to 24. During that time he brought to his hearers the eloquent and inspiring words of life. On Sunday, February 14, he addressed the brotherhood at the Baptist Church, Stratford Road, his discourse being well attended and appreciated.

For all blessings and healings and answers to prayer the Saints are truly thankful.

The Women's Guild meets week by week, receiving much help and stimulus from the study of *Jesus and His Message* by Christiana Salyards.

On January 20, 22, and 24, the young people presented a pantomime, *"The Babes in the Woods,"* and *"Robin Hood and His Merry Men."* Sister G. Allen was the director and was responsible for their training. This was a wonderful success and was appreciated by young and old. The church room was crowded at each performance.

Birmingham Saints are praying that their brothers and sisters throughout the world, individually and collectively, may strive for unity, and that the love of God may dominate all their desires and activities.

Orlando, Florida

Since there is no branch in this section of Florida, Evangelist and Sister F. G. Pitt kindly offer their home for services each first Sunday of the month during their winter's stay in the Sunny South.

The month of February brought two outstanding meetings. One was the sacrament attended by thirty members from several States: Brother and Sister Locke, of Michigan; Brother and Sister B. M. Anderson, of Omaha, Nebraska; Brother and Sister Oscar Anderson and nephew, of Lamoni, Iowa; Sister Backus and daughter, of Colorado; Edna George Morley and son, Charles, of Mentor, Ohio; eight members from Mount Dora, one from Eustis, and others who are making their home at Orlando.

Patriarch Pitt was in charge, assisted by Elder Andersen, of Nebraska.

On Sunday, February 14, at beautiful Lake Ola, of Mount Dora, the Saints witnessed a touching sight when Elder B. M. Anderson baptized three candidates, one his little granddaughter, Janet Fredrick, Mrs. Robert Wise, and Edith Cookingham. After the ordinance, they motored to the home of Sister Wise where the confirmation service took place.

The following Monday, Brother and Sister Wise who have the boatworks at Mount Dora, took the group for a delightful boat trip. It was a beautiful day, and the excursionists stopped at Palm Gardens for picnic lunch. To show their appreciation for the trip, the guests took up a collection and presented the host and hostess with one of the church books.

New Philadelphia, Ohio

Local young people acted as hosts to the Kirtland district convention held at New Philadelphia, February 27 and 28. A large number of visitors was present including Apostle F. Henry Edwards. The meetings began at seven-thirty Saturday evening at which time a program was presented; this included two plays and talks by visiting delegates.

A prayer service at eight-thirty Sunday morning opened the day's activities, and was largely attended. Church school was in charge of District President James Bishop, and interesting discussions were led by Apostle Edwards and others.

Patriarch George Neville was the speaker at 11 a. m. after which meetings were adjourned until 2 p. m. when two more plays were presented, one by the local branch.

Dinner was served in the church basement by members of the women's department.

Sister Margaret McMillen, seventy-three and the second oldest member of the branch, passed away March 2, at Union Hospital, after a week's illness with pneumonia. Sister McMillen had been an active member of the church for forty-five years, and was faithful to the Master to the end. Elder William L. Goudy officiated at funeral services from her late residence, March 5, assisted by Elder John D. Carlisle. Interment was in East Avenue Cemetery. She is survived by her husband, A. J. McMillen; two daughters, Mrs. Sheridan Bigler and Mrs. Archie Rees; two sons, Donald and Albert; one sister, one brother, fifteen grandchildren, three great-grandchildren. To them the sympathy of the branch is extended.

Thirty-six members of the women's department were guests of the Ohio Power Company, February 10, at an electric cooking demonstration. The so-

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Graceland Briefs

Graceland won first place in the Iowa Junior College Fine Arts Contest at Creston, Tuesday, March 9. Her representatives took first in almost every division. Audrey Lyons and Faye Booker represented the college in the artistic reading contest, Miss Lyons placing first in both prose and poetry, and Miss Booker third in prose and fourth in poetry. The college male quartet consisting of Henry Anderson, Herbert Lively, Drexel Heistand and Edmund Allen, placed first in its division. The competing soloists (all of whom placed first) were: Henry Anderson, of Omaha, Nebraska, tenor; Maxcine Harshman, of Cory, Colorado, soprano; Annajean Brown, of Lamoni, alto; Herbert Lively, of Detroit, Michigan, baritone, and Edmund Allen, of Independence, bass. Alice McConley played the violin, Pauline Bathe the piano, and Wallace Fike the bassoon solo at the contest. All these instrumental numbers also placed first. The girls' sextet and the octet both placed second.

Mr. Faunce, director of the contest play, "Jean Marie," was highly complimented by the judge upon the fine performance given by the cast: Henry Anderson, Carol Wildey, of Des Moines, Iowa, and Myron White, of Mount Vernon, Washington. The play was awarded first place.

The contest numbers were presented in the Coliseum Sunday afternoon, March 7, to an appreciative audience of Lamoni townspeople.

The student recital, March 11, included the presentation of a one-act play by the Dramatic Production Class of the college. Maxine Budd, of Independence, directed the play. The cast included: Cleda Garrett, of Bay Minette, Alabama; Maynard Redfield, of Independence, and Lulu Odom, of McKenzie, Alabama.

The musical portion of the recital was furnished by Ruth Kerns, Donald Bogue, Vida Ecker, Elbert McConnell, Alberta Shepherd, Mabel Hyde, Fred Brown, Alma Williams, Don Guinnee, Ruth Williams, Lyle Davis, Max Truman, Bert Essex, Vere Cady, Frances Stewart, Vernon Goodfellow, Dick Carter, and LaVella Fifield.

The Board of Trustees of Graceland College held their regular quarterly meeting on the hill March 4. Dinner was served to the board members by the home economics students at noon.

Another community picture, "The Plainsman," was presented to the students Friday evening, March 12.

ciety was paid ten cents for each member attending, and prizes were given.

The Excelsior Club of which Charlene Hensel is adviser, sponsored its first social and entertainment in February.

A fine program was given Sunday morning, January 31, James Watkins singing, *"Sweet Galilee,"* and Hazel Thomas reading, *"Songs My Mother Used to Sing,"* assisted by a group who sang familiar hymns. A mixed quartet, Dorothy Briggs, Hazel Thomas, Charles Cramer, and John Cramer sang, *"Will There Be Any Stars in My Crown?"* Sister Anna Cramer gave an inspirational reading, *"The Starless Crown,"* and another reading was by Sister Anna Hensel, *"The World and the Church."* A duet, *"Take Up Thy Cross,"* by Richard Watkins and Anna Rennels, concluded the program.

In accordance with the youth movement of the church to "Win a Member," a contest is being staged by Elder William Goudy's class and that of Dorothy Briggs, to see which class will be the larger. The contest to date is in favor of the first group. Attendance has been going over the one hundred mark, and it is hoped that this will continue.

Selden, Kansas

Mr. and Mrs. Arthur J. Miller announce the marriage of their daughter, Verna Mae, to Mr. Beauford E. Barnett, son of Mr. and Mrs. Ray Barnett, all of Rexford, Kansas. The wedding was solemnized at 11 a. m. Sunday, January 31, at the home of the bride's parents, Elder J. R. Sutton, Sr., officiating. Preceding the ceremony Anna Lea and Sally, sisters of the bride, sang *"I Love You Truly."* The wedding march was played by Jimmie and Wanda Sutton. The bride was attended by Miss Bertha Laura Gilchrist, and Mr. Francis Childs acted as best man. A wedding dinner followed the ceremony.

After a short wedding trip, Mr. and Mrs. Barnett are at home in the Bolan residence. Anna Lea substituted for her sister at the Hawkeye School, but Mrs. Barnett will finish her school term. Mr. Barnett is employed by the Co-op Oil Company at Rexford. Both Mr. and Mrs. Barnett are graduates of the 1933 class at Rexford.

The Saints held a business meeting in December, electing the following officers: Branch president, James Teeter; secretary, Anna Lea Miller; assistant, Cecil Hase; publicity agent and historian, Verna Mae Barnett; pianist, Verna Mae Barnett; chorister, Maude Teeter; librarian, Mildred Hase; superintendent of church school, James Sutton, Sr.; assistant, Clifford Miller; secretary-treasurer, Anna Lea Miller; assistant, Sally Miller.

This group of Saints numbering only sixteen members, took in more than forty-two dollars as Christmas offering, tithes and birthday offering last year.

Independence, Missouri

Stone Church

March 15.—Pastor Arthur A. Oakman's week of pre-Easter sermons, beginning next Sunday night, will be centered about the life of Christ from the time he entered Jerusalem until his Resurrection. Themes of the nightly discourses will be closely associated with and related to Passion Week. Each night the speaker will be assisted by musicians of the Stone Church and neighboring districts.

One of the great needs of the church is to recapture a sense of the redemptive work of Christ. He is still the "Head of the Church and Savior of the body." Easter week offers a splendid opportunity for us to rethink our lives with Him. It is hoped that all Saints who live in the Stone Church area will take advantage of these special services.

The Stone Church Choir will present the sacred cantata, *"The Seven Last Words of Christ,"* by Theodore DuBois, the evening of Good Friday, March 26, in conjunction with a week of pre-Easter sermons by Pastor Arthur A. Oakman. The composition will be given under the direction of Paul N. Craig, and the following soloists will assist the choir: Mrs. I. A. Smith, soprano; Mr. Garland Tickemyer, of Wichita, Kansas, tenor; and Mr. Albert Brackenbury, baritone; Robert Miller, organist, and George Miller, pianist.

It has been fifteen years since the choir sang this cantata under the direction of Brother Harold C. Burgess, now of Chicago, Illinois. At this performance, Sunday evening, April 16, 1922, the soloists were: Mrs. Harold C. Burgess, soprano; Evan A. Fry, tenor, and Clarence A. Resch, baritone. Accompanists were Miss Pauline Becker, pianist, and Robert Miller, organist.

A heavy blanket of snow covered this region Friday night and Saturday, and though the cold was not severe, the weather affected Sunday morning church attendance to a degree. Speakers at the Stone Church last Sunday were Bishop J. A. Koehler in the morning, and Pastor Arthur A. Oakman in the evening. Their fine discourses instructed and inspired many in this congregation.

The Sunday afternoon prayer services conducted in the lower auditorium continue to be well attended, and are the source of comfort and help to the worshipers.

Stone Church Saints mourn the death of Robert W. Lewis, of Kansas City, whose funeral was held from the Stone Church Sunday afternoon. Burial was in Mound Grove Cemetery. Brother

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Lewis is survived by his parents, Brother and Sister Robert Lewis; his wife, Mrs. Pauline Lewis; a daughter Donnalee Lewis; one brother, Don L. Lewis, and a sister, Mrs. Violette Ann Jones.

Second Church

The eight o'clock prayer meeting Sunday morning was in charge of R. D. Weaver whose opening remarks were on *"An Observance of the Things Worth While."* He was assisted by Sam Inman.

Gordon Cable was in charge of and speaker at the junior service in the basement at eleven o'clock. His theme was, *"Friendship,"* and there were two readings.

Pastor A. K. Dillee was the eleven o'clock speaker Sunday morning, his theme being, *"Watch, Pray and Obey."* This was a sermon particularly addressed to the membership. Elder B. C. Sarratt was in charge of the service, assister by Ben Bassett, teacher. The choir sang *"Great and Marvelous Are Thy Works."*

At 2:30 p. m. a special priesthood prayer service was in charge of the pastor. About fifteen priesthood members were present. The prayers and testimonies of this service were directed toward the benefit and improvement of Second Branch.

Raymond Wrigley, of Liberty Street Church, spoke to the young people's class at 6 p. m. Sunday.

Bishop A. B. Phillips preached Sunday night on *"The Power to Become"* (John 1: 12), continuing his series and giving a wonderful sermon. The service was in charge of Sam Inman, assisted by L. R. Snow. The song service conducted by Sister Roy Settles was much enjoyed by the congregation. Sister William Inman sang *"Cast Thy Bread Upon the Waters,"* and *"Break Thou the Bread of Life."*

The death of Donald Masterson, two-year-old son of Mr. and Mrs. Charles Masterson, occurred last Thursday morning. The funeral was held from the George Carson Funeral Home, the sermon being by William Inman.

Sister Andrews who was called to El Reno, Oklahoma, at the death of her son-in-law, Roy Lund, February 22, has returned home, bringing her daughter with her. A child was born to Mr. and Mrs. Lund on the day of the father's death, and Sister Andrews now has the mother and young baby with her.

Spring Branch Church

The 8:15 a. m. prayer service Sunday was in charge of Robert Fish, and opening remarks were by Lawrence Jones.

Elder Leonard Lea was the speaker at the eleven o'clock hour, basing his sermon on Matthew 17: 1-13. A duet was sung by Frances Epperson and James Tankard.

A program in charge of Sister Nord's class was given at the close of the church school study hour in the evening. Each Sunday evening at this time a program is furnished by the different classes.

Evangelist Ammon White continued his missionary service Sunday evening, speaking on *"A Marvelous Work and a Wonder."* A solo was sung by Sister C. J. McConnell, of Englewood, accompanied by Sister Howry.

The two Wednesday night prayer services have been quite well attended in recent weeks. One is held at the church, and the south group holds cottage services.

At the church school Sunday morning the superintendent announced that Mary Belle Edwards has attended this Sunday school for ten years without missing a Sunday. She started as a junior at that time and was not a member of the church. Within a year she was baptized, although none of her family belonged. Since then, one of her sisters and a brother have joined. Mary Belle is pianist of the school and teaches a class in the primary department. This is an exceptional record and Spring Branch is proud of it.

The young people's council met at the church Sunday at 4:30 p. m.

Liberty Street Church

The church was filled to overflowing at the eleven o'clock service February 28, when the relatives and friends of Lawrence David Adkins gathered to pay last tribute in a fitting and beautiful memorial service. Pastor Herbert L. Barto was in charge and delivered a comforting sermon. He was assisted in the stand by Raymond Wrigley, director of the church school, who offered the invocation and benediction, and Cornelius Bridges spoke in behalf of the junior-intermediate department of which he is superintendant and of which the departed youth was a member. A double quartet sang, *"Safe in the Arms of Jesus," "Christian's Goodnight,"* and *"Asleep in Jesus."*

Elder R. E. Jones has been the speaker on two recent Sunday evenings. His messages were presented in conjunction with the missionary program of the church.

The March sacrament service was well attended. The service has been raised to a higher spiritual plane and has been beautified for the glory of God. Preceding the service Alberta Landon, who had been baptized in the early morning by Pastor Barto, was confirmed a member of the church by Elders Ralph Smith and Harry Blake. She is the wife of Brother Lee Landon. Following the confirmation, their little boy, Wayne West Landon, was blessed by Brothers Blake and Smith.

Sunday evening, March 7, President F. M. McDowell brought a message of promise to the young people. Brother

Briefs

Evangelist George W. Robley, seventy-five years of age, was stricken with a heart attack on Market Square, Bloomsburg, Pennsylvania, March 6, dying almost instantly.

For half a century Brother Robley served as a missionary of the church; had held the office of patriarch since his ordination April 20, 1930. He was greatly beloved and respected by Saints in the East among whom he served long and faithfully. Though he was superannuated by the General Conference of 1934, he continued to labor among the branches and isolated members.

Brother Robley was born in Providence, Rhode Island, September 23, 1861, and was baptized into the church there October 13, 1878. During his active career as missionary he held various priesthood offices. Following the funeral at Bloomsburg, Pastor Walter H. Lewis in charge, his body was taken to Cranston, Rhode Island, for burial. He is survived by seven children, and a wide circle of fellow ministers and friends.

Pueblo, Colorado. District President Arthur E. Stoft, of Denver, recently drove to this city with Brother Floyd Engstrom and held an ordination service. J. E. Ebeling, president of Colorado Springs Branch, was also present. A fine meeting was enjoyed, and Brother Stewart Mapes was ordained to the office of priest. In the crowd present were a number of nonmembers.

Doctor Richard J. Shute, a member of the medical staff of the Ford Motor Company plant at River Rouge, Michigan, for more than a quarter of a century, died suddenly, February 23, his death being a great shock to branches of the church in Ontario and Michigan. Doctor Shute joined the church in 1903, being ordained an elder the same year, and was one of the leaders of the Saints at Windsor, Ontario. He delighted in his Sunday school work as a teacher of the adult division, was a man who cheerfully gave his services, and was a great student of human needs. He was sixty-four years of age, and is survived by his wife, three sons, his aged mother, 3 brothers, 2 sisters, and many friends. See the obituary column of this issue for further items concerning Doctor Shute.

Keep the telephone of your mind forever transmitting thoughts of love, purity and joy; then when selfishness, lust and hate try to call up, they get the busy signal. After a while they will forget your number.—Selected.

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Briefs

Topeka, Kansas. A musical program of marimba numbers was given at the church in Topeka, February 7, by Beverly Weedmark, thirteen-year-old daughter of Brother and Sister O. E. Weedmark. Beverly was presented and assisted at the piano by Miss Alene McKinney, WIBW radio staff member and teacher of xylophone.

The marimba numbers played by Beverly were "Memories"; "Toymaker's Dream"; "Vilia"; "Merry Widow Waltz"; "Harmonica Wizard," Sousa; "Under the Double Eagle"; "Back to Erin"; "When Irish Eyes Are Smiling"; "Break Thou the Bread of Life." The closing number was "Consecration," played with four mallets.

Beverly has made rapid advancement in xylophone playing since beginning the study in July, 1936, on a small instrument, and displays unusual skill and technique. She is now the proud owner of a Deagan Marimba. Recently she has been playing many request solos for P. T. A. meetings and concerts.

Beverly is a member of the Highland Park High School Orchestra, also the Junior High Orchestra. She also is a student of piano, and serves her church as assistant pianist. When asked which instrument, piano or marimba, she likes the better, the girl always answers: "I love them both," and she spends an equal amount of time daily at each instrument.

As soon as honeyed words of praise are spoken for me I feel as one that lies unprotected before his enemies.—Emerson.

A religion which can be fully and completely explained and comprehended, of which the breadth and length and depth and height can be fitted into the compass of the finite and limited mind of man, is not a religion worth having. —David Yellowlees, in "Psychology's Defence of the Faith."

The souls of emperors and cobblers are cast in the same mould. . . . The same reason that makes us wrangle with a neighbor causes a war betwixt princes. —Michael de Montaigne.

Nature forms us for ourselves, not for others; to be, not to seem.—Michael de Montaigne.

Men suffer all their life long under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by anyone but himself, as for a thing to be and not to be at the same time.—Emerson.

McDowell is a favorite with the youth of the church, and many attended to receive his words of commendation and encouragement. Brother C. E. Beal was in charge of this service, assisted by Elder E. A. Thomas. The choir sang *"Great Is the Lord, and Marvelous."*

Tiona Reunion, Australia

The fourteenth annual reunion of the Australasian Mission was held during the Christmas and New Year season, December 25 to January 3, at Tiona Park, New South Wales.

Saints were present from all the eastern Australian States and from New Zealand, and although the severe drought prevented many from attending, those present constituted a record. It is estimated that there were 350 campers, including a fair percentage of nonmembers.

The weather was ideal. Most days were fine and bright, and at night a number of storms watered the drought-stricken country and provided a fresh supply for the camp.

The consensus of opinion at the close of the reunion, was that it had been worth while. A well-balanced program catered for all ages and provided for their spiritual, educational and recreational needs.

The theme of the reunion was *"Know Your Church."* The presidency comprised Apostle G. G. Lewis and Elders W. J. Haworth, G. H. Parker, W. J. Vaughan, W. J. Swain and G. Gillard. Of the missionary forces, Apostle G. G. Lewis, Seventies W. J. Vaughan and H. Peisker and High Priest W. J. Haworth, A. J. Corbett and A. W. Craig, of Victoria, were present.

The daily prayer services, adult and young people's were well attended, and provided spiritual feasts for those attending and taking part. The two experience meetings were exceptionally inspiring. Testimonies by members of the priesthood, also several sisters, evidenced that the God of Israel is at work in the present day, guiding the destiny of the church and caring for the spiritual and physical needs of his people.

The preaching services were of a high order. Some of the themes were: *"The Objective of the Church," "The Beatitudes and the New Birth," "Time and Place of the Redemption of Man," "The Evidence of Discipleship," "Vital New Year Considerations,"* and *"Our Responsibility to Christ and the Church."*

The junior church activities were under the care of Sister F. Davies, who was assisted in the kindergarten department by Sister Edna Seaberg. Many fine and complimentary reports were heard of the fine work done by the children under Sister Davies. The children were so interested that they demanded extra sessions to complete unfinished work.



THE GROUP THAT ATTENDED A YOUNG PEOPLE'S PRAYER SERVICE AT TIONA.

The young people were well cared for, both spiritually and recreationally. Hikes, beach games, lawn games, indoor games, cricket matches, sand castle building, contests, etc., kept them well occupied.

It is estimated that there were about ninety young people at the reunion. Seventy of these enrolled and were divided into two teams. Those whose initials were from A to K were called "Reds" and were captained by Brother Paul Henricks. The others, from L. to Z. were called "Blues" and had Brother Alvin Peisker as their leader.

Competition was keen between the "Reds" and "Blues," as the losers were to provide an ice cream supper for the winners. Points were allotted for attendance at certain services, all sports, games, matches and public speaking and debating contests. The outcome was a victory for the "Reds" and an ice cream supper provided by the "Blues."

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Keen interest was manifested in the young people's debate and extemporaneous speaking contest. The "Red" team won the debate, and Brother D. Johnson was awarded highest points as an individual debater. In the oratorical contest Brother A. Peisker, who spoke on *"The Rearmament of Nations,"* headed the young men, and Sister L. Peisker, who spoke on *"Zion, a Place of Refuge,"* the girls.

The educational "institute work" sessions were well attended and were enjoyed by all. Lectures were delivered by Apostle Lewis and Elders Corbett, Gillard, Parker, Haworth and Peisker, also Sister G. G. Lewis. The theme of the Reunion, *"Know Your Church,"* formed the background of the series. Some of the subjects were: *"Zion," "The Five-Year Plan," "Divine and Mental Healing," "Spiritual Gifts," "Using the Standard Books of the Church,"* and Sister Lewis delivered two timely addresses on *"Preparation for Marriage"* and *"Marriage and the Home."*

On New Year's Eve the Saints gathered around a bonfire on a sheltered section of Tiona Beach, where they saw the old year out with song and story. As the old year passed, the refrain of *"Come, Let Us Anew,"* and *"God of the Changing Year,"* rolled across the sands and blended with the gentle roar of the breakers of the mighty Pacific. The singing of *"Auld Lang Syne,"* terminated a happy time.

The reporters must record the wonderful work done by the women again this year, both in preparation and in the dining hall, under the direction of Sister Parker. The young people called upon to assist in the dining hall, and the voluntary workers in the store, seem to enjoy their service, and contributed to the success of the reunion.

While the writers endeavor to convey to the readers some idea of the work done and the fine spirit and time enjoyed at Tiona, only a personal attendance can ever give the realization of what Tiona has come to mean to so many.

Attention should be called to the fine organization of supplies at Tiona. Camping is made practicable by a well-selected supply of first-class groceries at city prices, and a regular bread, milk and meat supply. The board of directors are to be complimented on their able work.

Dinuba, California

Local Saints recently enjoyed missionary services conducted by Elder Harold I. Velt. A large hall was rented in which the meetings were held.

For the first week, Elder Velt showed pictures and gave lectures on the ruins of South America confirming the testimony of the *Book of Mormon.* During the second week, he gave autobiographical talks, telling of his life in Australia and how he became a Latter Day Saint. He also showed pictures of animals, birds, plants, and beautiful scenes of Australia.

The average attendance was thirty-eight nonmembers with twenty-seven members for the first week, and eighteen nonmembers with twenty-four Saints for the second week.

The third week was spent in preparing candidates for baptism. Seven persons were baptized into the kingdom, and many others have become interested as a result of these meetings. Those baptized were Norman Lute, Bruce Kanawyer, Edward McGoon, Ruth McGoon, Mary Cline, Donna Ferguson, and Albert Brown.

Dinuba Saints are striving to win more members hoping in the future to become a branch. They are very thankful for Elder Velt's visit and assistance.

Deservings

This is the height of our deserts:
A little pity for life's hurts;
A little rain, a little sun,
A little sleep when work is done.

A little righteous punishment,
Less for our deeds than their intent;
A little pardon now and then,
Because we are but struggling men.

A little light to show the way,
A little guidance where we stray;
A little love before we pass
To rest beneath the kirkyard grass.

A little faith in days of change,
When life is stark and bare and strange;
A solace when our eyes are wet
With tears of longing and regret.

True, it is that we cannot claim
Unmeasured recompense or blame,
Because our way of life is small;
A little is the sum of all.

950 Kilo. KMBC 315.6 Meters

Church Radio Programs on KMBC

Each Week Day

6:45 a. m. Devotional services, William Patterson, speaker; Opal Goode, organist.

Sunday Schedule

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m. Music by the Stone Church Choir.

6:00 p. m. Radio Vespers — Church Radio Drama, *"An American Prophet."*

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

The Bulletin Board

Southern Youth Convention at Mobile

The young people of Florida, Alabama, and Mississippi are invited to attend the convention which will convene at the Mobile church, corner Ross and Baltimore Street, on Friday evening, March 26. Apostles M. A. McConley and D. T. Williams will be guest speakers. The convention will be in session from March 26 to 28. Organize your groups and come.—M. A. McConley.

New Addresses

Elgin Clark, president of Alberta District, 314 Fifth Avenue, North East, Calgary, Alberta, Canada.

Our Departed Ones

SHUTE.—Richard J. Shute, 64 years old, of Windsor, Ontario, b. in Grey County, near Owen Sound, to James and Ann Shute. Following his graduation from Owen Sound Collegiate, he taught school in Grey County for four years. He was baptized into the church in 1903, and the same year was called to the eldership. Was graduated in medicine from the University of Western Ontario, in 1912, then took post-graduate work at Saint Catherine's and in New York. For more than a quarter of a century was a member of the medical staff of the Ford Motor Company, River Rouge, Michigan. D. at Grace Hospital, February 23, 1937, leaving his widow, Elizabeth; 3 sons: Dr. Evan V. Shute, of the department of Obstetrics and Gynæcology of the University of Western Ontario; Dr. Wilfrid E. Shute, a senior in surgery at St. Michael's Hospital, Toronto, and Dr. Wallace Shute, an interne at Harper Hospital, Detroit; his aged mother, Mrs. James Shute; 3 brothers: Anthony G., chief of police of Edmonton, Alberta; Arthur, chief of police at Wiarton; John C., Detroit, and 2 sisters, Mrs. Robert Humphries and Ada Shute, Wiarton.

TARTER.—Eliza Isabell Manley, b. June 1, 1856, at Dalton, Georgia. Was married to Samuel P. Tarter, March 7, 1879, and to them 3 children were born, one dying at 3 years old. The two surviving are Grace Oliver and Farris R. Tarter, of Louisville. She moved to Louisville in March, 1911, and joined the church, November 16, 1913. Was a true, faithful member to the end. D. at the home of her daughter, Mrs. Oliver, leaving besides her children, 7 grandchildren, other relatives and friends. Pastor H. W. Burwell was in charge of the funeral, and the sermon was by J. O. Dutton. Interment in Evergreen Cemetery, Louisville.

GRAY.—Sarah Jane Tripp b. at Nauvoo, Illinois, February 20, 1865. D. February 4, 1937, at Fort Madison, Iowa. In February, 1884, she was married to Charles P. Gunn, who d. February 18, 1901. The youngest of Mrs. Gunn's seven children was just six days old when her husband d. She worked and cared for her family until they reached maturity. She instilled in the minds of her children a respect for and belief in the ideals of the church, and today her three sons are ordained ministers. All her children, grandchildren, and great-grandchildren have been either blessed or baptized. In 1918, she was married to R. Gray who d. January 15, 1935. In her youth she was baptized into the church, and remained a consistent member all her life. Her 7 children survive her: W. H. Gunn, pastor of Fort Madison Branch; C. R. Gunn, Mrs. J. E. McKiernan, and Mrs. C. J. Barr, of Fort Madison; C. L. Gunn, Mrs. J. E. Pittman, and Mrs. A. S. Knight, of Hoisington, Kansas. The funeral was held from Fort Madison church, E. Y. Hunker in charge; interment in Elmwood Cemetery, Fort Madison.

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GRACIE.—William James, son of Bryce and Elizabeth Carter Gracie, b. March 24, 1871, at Maxwellton, Scotland. Came to the United States 17 years ago. Was baptized into the Reorganized Church, October 19, 1930, by Apostle J. F. Curtis. D. February 13, 1937, at Salt Lake City, Utah. The funeral sermon was by Elder R. R. Robertson. Surviving are his wife, Mrs. Louise Birchell Gracie, and these sons and daughters: Bryce and John, of San Francisco; Mrs. H. C. Johnson and Mrs. S. C. Baker, Salt Lake City. Interment was in Salt Lake Memorial Mausoleum; the crypt was dedicated by Elder John Hall.

HARDER.—Martha Jane b. June 3, 1851, at Eagleton, Indiana. D. February 27, 1937, at the home of her daugher, Mrs. H. H. Snow, Sands Springs, Oklahoma. Her husband, H. R. Harder, to whom she was married June 21, 1868, preceded her in death April 9, 1932. To this union 10 children were born, 7 boys and 3 girls. Five sons and 2 daughters are left to mourn the passing of their mother. They are H. R. Harder, Jr., D. O. Harder, A. A. Harder, Mrs. H. H. Snow, M. O. Harder, L. T. Harder, and Mrs. A. W. Cates. Sister Harder united with the church about 1875, being baptized at Columbus, Kansas, by M. T. Short, and was a faithful member. Her husband was a missionary and pastor in the church for over 55 years, his fields of labor being in West Virginia, Ohio, Texas, Arkansas, Oklahoma, and other states. A funeral service was conducted from Tulsa church, March 1, after which the body was taken to Wilburton, Oklahoma, where another service was held from the church. Both services were conducted by V. D. Ruch. Interment was in the Wilburton Cemetery.

EDWARDS.—Tolbert Andrew, b. October 12, 1900. D. January 25, at his home, on Third Street Road, Louisville, Kentucky, after a short illness ending in pneumonia. Married Miss Alma McGrew, May 22, 1922, and always made his home in Louisville. United with the church, December 7, 1924, and was a faithful member. Leaves his devoted wife, Alma; his mother; 3 brothers, and a host of other relatives and friends. Interment was at Munfordville, Kentucky, in Timberlake Cemetery, the funeral sermon being by Elder J. O. Dutton, of Galva, Illinois.

STAHLLE.—Henry, eldest son of David and Julia Mall Stahlle, b. at Plano, Illinois, April 5, 1861. Was baptized into the church April 11, 1875. Married Ann Crick, April 1, 1884. To them two children were born, Russell who preceded his father in death in 1933 and Mrs. Hazel Vermilye, of Plano. Besides his daughter he leaves to mourn, 1 brother, John, of Santa Barbara, California; 1 sister, Mrs. Carrie Faxon, Plano, and 1 granddaughter. D. February 12, 1937. The funeral was held at the Plano church, Elder R. E. Davey in charge.

BOWLIN.—Present Brown Bowlin, b. in Lynnville, Kentucky, September 3, 1880. D. January 22, 1937. Was baptized a member of the church August 28, 1920. He was ordained an elder, August 4, 1929, and had served as president of High Hill Branch since that time. Leaves to mourn, his wife, 2 sons, 4 daughters, and numerous other relatives and friends. Interment was in High Hill Cemetery, Tennessee.

BRUCH.—Oscar William, son of John and Sarah Bruch, b. April 13, 1869, in Pawnee County, Nebraska. Married Miss Kate Collins at Pawnee City, and they moved to Summerfield, Kansas. In 1913 they moved to a farm 7 miles north of Cherryvale, Kansas. He met death February 11, 1937. As he and his son were returning from town, a gasoline truck struck their car in the rear. Both car and truck struck a cement bridge, the gasoline exploded, and Mr. Bruch was burned to death. He joined the Reorganized Church in 1912. Is survived by his wife, 3 sons, 6 daughters, 2 brothers, 3 sisters, 22 grandchildren, 3 great-grandchildren, and many friends. Funeral services were conducted from the Christian Church at Cherryvale, by Elder Lee Quick, and interment was in Cherryvale Cemetery.

GARDNER.—Katherine Louise, b. July 4, 1936. D. February 24, 1937, leaving to mourn, father, mother, grandparents, and a number of other relatives. The funeral sermon was by Lee Quick from the Saints' church at Mapleton, Kansas, and interment was in Mapleton Cemetery.

SHOEMAKER.—Samuel Frederick, b. January 16, 1879, at Greenville, Pennsylvania, eldest son of William Wesley and Mary E. Shoemaker. When 5 years old he moved with his parents to central Texas, where he grew to manhood. In his early twenties he was married to Frances Agnes Nixon, and to them 6 children were born. Leaves to mourn, his wife; 4 children: Jackson Lee, William Arnold, Florence Irene, and Mary Agnes; his mother, Mary E. Shoemaker; 1 brother, and 2 sisters. United with the church in 1891, being baptized by A. I. Moore. D. February 19, 1937. The funeral was by Lee Quick at the Methodist church at Osawatomie, Kansas.

PAYNE.—John A., d. at his home at Nelson, Missouri, February 15, 1937, after an illness of four days from a paralytic stroke. He was a member of the Baptist Church, and a respected citizen. He is survived by his wife, 3 brothers, and many other relatives.

DELLER.—August S., son of John H. and Carolyn Deller, b. in Germany, December 25, 1848. D. February 24, 1937, at Eldorado Springs, Missouri. Came with his parents to America when 4 years old. Married Sarah Simmons, May 7, 1871, and to them 10 children were born, all living but one. He was baptized into the Reorganized Church in 1874, and was faithful to the end of mortal life. Funeral services were conducted by Lee Quick from the Saints' church at Rich Hill, Missouri. Interment was in Rich Hill Cemetery.

EVANS.—Betty Jeane, b. December 2, 1924. D. December 22, 1936, at the Lutheran Hospital, Des Moines, Iowa. Was a student in the sixth grade of Windsor School and took keen interest in her work. United with the Reorganized Church at Chariton, Iowa, in August, 1934, and was faithful to its teachings. Leaves to mourn, her father and step-mother, Mr. and Mrs. Evan B. Evans; 3 brothers, Charles, Wendall, and Edward; a stepbrother, Earl Ferguson; grandparents, other relatives and a host of friends. Funeral services were conducted by Elder J. W. Blackstock, of Chariton, assisted by Albert Lane.

ACKLEY.— Helen A. Nobles b. July 10, 1850, near Chicago. D. at the home of her son, Phil, near Allendale, Missouri, February 19, 1937. December 10, 1866, she was married to Martin A. Ackley who d. in 1917. They were the parents of 8 children, four of whom are living: Mrs. Una McClure, Ray, Phil, and Virgil. Was baptized into the church by H. A. Stebbins, January 24, 1887, and was one of the oldest members of Allendale Branch; was a faithful Saint, devoted mother, and thoughtful neighbor and friend. Served as officer and teacher in the church school, and was a regular contributor to church funds. Funeral services held from Allendale Church, February 21, Elder John Lane preaching the sermon.

ACKERLY.—Alice Mae, daughter of Nancy Jane and Ezra Keene, b. November 6, 1868, in northern Michigan. D. February 11, 1937, after a short illness. Was baptized into the Reorganized Church, November 3, 1878, by Elder Jesse Adams, in Jackson County, Iowa, and to the last, bore a strong testimony to the promises of the gospel. Married Ether W. Ackerly, January 27, 1889, at Lamoni, Iowa, and to them were born 7 children, Alma and Alva (twins), and Zelta Ruth Dielman preceded her in death. Surviving are the husband, Ether W., and these children: Cora Blanch Wheaton, Lloyd Ether, Roy Ernest, and Coy Vernon; 19 grandchildren; 7 great-grandchildren, 3 sisters, and many friends.

DAWSON.—Christopher Columbus Dawson, b. August 25, 1846, in Vincent County, Ohio. At the age of 8 he moved with his parents to Knox County, Illinois, living there the greater part of his life. Married Filetta Corbin, July 8, 1869, and to them 8 children were born: Leon Lewis, James Albert, Nellie Alvilda Whittenberger, Charles Wilbur, Etta Mae Witheral, Jasper Winfield. One child, Harley, d. in infancy. Mr. Dawson was the last of a family of 12 children. He joined the church in 1911, and was a faithful member. Moved to Missouri, in 1914, and made his home until his death, March 3, 1937. Leaves to mourn, his faithful wife, children, grandchildren, and many friends.

The hour has struck for the Church to make new ventures of faith that call for investments of life and money adequate to the needs and commensurate with the conditions of the unredeemed sectors of human society.—J. Earl Crawford, in *"The New Stewardship Imperative."*

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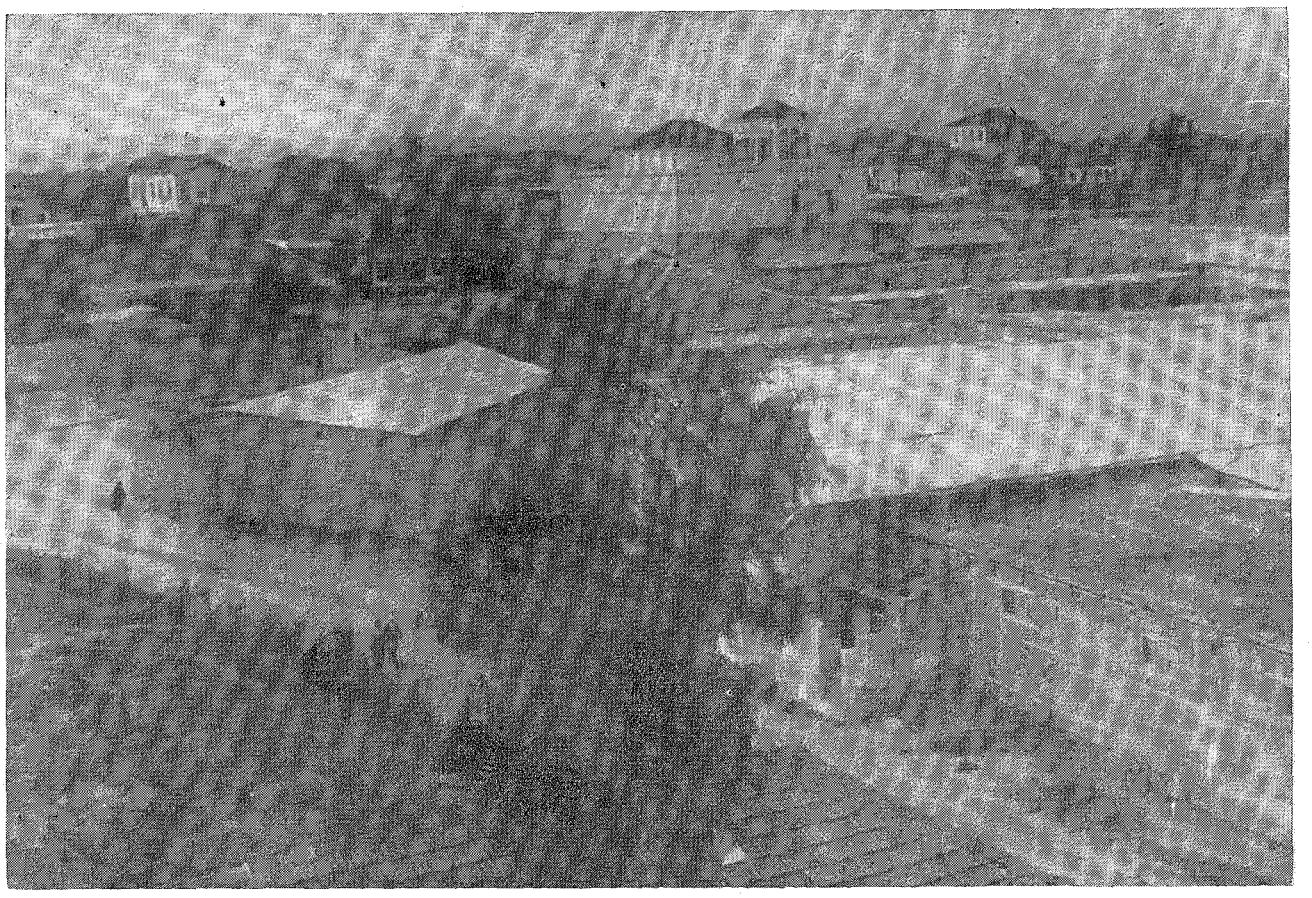

Photo by Paul M. Hanson.

TARSUS, IN CILICIA

This is where Saul, who became the illustrious apostle of Jesus Christ to the gentiles, was born.

Volume 84 March 27, 1937 Number 13

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THE SAINTS' HERALD

March 27, 1937

Volume 84 Number 13

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
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Leta B. Moriarty, Assistant Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE
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The Pigeonhole

Visitors

Sister Ben Hewett of Toronto called to look over the Herald Office, and is spending a few days of vacation with friends met in other fields of the church work and now living here. . . . George Mesley, in charge of publicity for the Youth Conference, came to chide us gently for not giving the young folk more space. And bribed us no little with a nice article—which, Dear Readers, we are fixing to give to you pretty soon. (Nothing moves an editor to greater generosity than a good article for his paper!) . . . E. Y. Hunker, missionary who covers on behalf of the church almost every place from the Rocky Mountains to the Alleghenies, was in for one of his periodical visits, and left us feeling much better, as he usually does.

Miscellany

Those who try to live by their wits sometimes find out they are not witty enough, and run afoul of the law.

Observe that the man who thinks he is smart enough to fool the common people, ends up by fooling nobody but himself.

Pride is a hardy perennial. It takes root early, lives long, asks a lot, and dies hard.

"It is never too late to mend," but the longer you wait, the more mending there is to do. Start soon.

A good man does not have to announce his honesty. His neighbors all know about it. Beware of the fellow who has to call himself "Honest John" to get anybody to believe him.

A man was telling us marvelous things about himself. He was the hero of all his stories. When he had gone, one of our number asked another, "Do you know anything about him, besides what he has told you?" . . . This was an excellent thought.

Rich Man, Poor Man

The Proletarian tells a true story of two neighbors. Both had been reared in poor circumstances. X worked hard and became a millionaire; Y worked little and never saved a dime. X lost his mind, and spent his last years haunted by the fear his family would come to want, while banks bulged with his money. Y never had much of a mind, but frequently lost it in fondling a bottle. Full of fool's tonic, he had illusions of vast wealth, and talked of buying farms, erecting buildings, and making a new railroad. He always awoke with a headache, shamed by his poverty, ridiculed by his friends.

There are many kinds of tonics to mislead us and make us unhappy. Wealth and liquor are only two of them.

Literacy

"To millions of Americans a book is something for somebody else to read."—*News Week.*

Pigeon, Come Home!

Suitors have been knocking at Pigeonette's door. They say Pigeon is surely dead, and she ought to take another mate. She is a plump and attractive body; but she realizes her neat little home has not escaped the attentions of those who seek her affections. "I'm married to one loafer," she says. "What makes them think I would want another?" . . . Pigeon, it's time for you to come home!

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Editorial

Church Unity

The divided state of the Christian world, its warring sects and conflicting programs, its inability to effect more than the most timid kind of cooperation in facing the pagan evils of the modern society, have been a source of sorrow to those who see in the Christian message the only hope of peace and security. Now and again leaders have arisen to try to cut across the barriers of denominational lines; but while their efforts have been received with fair words, they made little progress.

E. Stanley Jones, the great Methodist missionary to India, has once again stirred the country with this theme. Sectarianism halts the progress of Christianity among the native peoples of other lands, and they cling to their old faiths. Lately John D. Rockefeller, Jr., pled for "a united Christian world" to "stem the rising tide of materialism, of selfishness, of shaken traditions, of crumbling moral standards." (*News Week,* March 20.)

United churches—like the community churches—are an excellent thing in some places, indispensable in others. Yet everything depends on the spirit and manner in which they are conducted. Have the gentlemen who advocate church unity considered what will become of the freedom of thought if all churches unite. Would all congregations have to listen to Episcopal, Baptist, Presbyterian, or Congregational sermons? What would become of the ideal of Zion—the Kingdom of God among men—with religious leadership that preaches only a doctrine of personal salvation? Before they can unite, men must know what the basis of unity is to be.

Ritualism

When churches lose power, they turn to pageantry. There is a slowly developing sentiment among some leaders of Protestant churches for a return to ritual and liturgy in public worship. What churches will need to watch is that the outward form does not become a screen to cover an emptiness within.

In earlier years our own people contested with some spirit as to whether musical instruments should be employed in church services. The sermon was the central feature of the service, and worship consisted of a "song and a prayer and a song" simply to get it started. Gradually, organs were introduced, choirs organized, and vocal and instrumental soloists brought to assist with the worship. Nowadays, worship is an important part of the church service, with programs including vocal and instrumental music, Scripture reading, responses, and prayers.

We are still a long way from ritual and liturgy. There are no required elements in any but our sacrament service. The program is varied each week, and may be radically changed at will. Liturgy is nothing if there is not back of it a deep foundation of spiritual life for each member.

An Electric Organ

At the General Conference a Hammond electric organ was made available for use, and was greatly appreciated. Church organists, skilled artists who know their work, were called on to use the new instrument without needed special training or opportunity to familiarize themselves with the instrument and its possibilities. It seemed stiff, too loud in the lower registers, and generally less satisfactory than the pipe organ.

Recently an internationally known organist, Porter Heaps, gave a recital at Music Hall in Kansas City's new Auditorium. In the hands of this artist, the electric organ revealed its wonders. It could do all that the pipe organ could do, and much more. Its flexibility, its tone combinations, its responsiveness seemed unlimited. It could reproduce, without any special equipment, the beat of drums, the tone of a clarinet, the soft strains of a cello, the hollow sound of an oboe. To an untrained ear, it seemed to combine all instruments in one. When churches are selecting organs, they would do well to discuss this instrument with our church musicians.

The Trailer Car

Hundreds of thousands of families are using the trailer car, either as permanent homes, or as vacation equipment. They hitch the trailer to the automobile and start out. The trailer contains beds, cook stove, table, seats, lights, heating stove, and all the equipment for home life—even to a bathroom in the larger models. Wherever the family stops it has clean beds, freshly cooked food, a good cabin, everything they need.

Is it too ambitious to imagine that someday our missionaries will visit different cities with these vehicles? Imagine the missionary with a well selected reference library, his typewriter, plentiful supplies of tracts, books for sale, a headquarters on wheels with privacy for study and everything that he needs. He can park on the lots in back of the

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church. Maybe it is too ambitious, but no one can tell what the future might bring.

Our gospel boats have floated down great rivers, gospel wagons have penetrated the wilderness, gospel cars have covered many miles of highway—all these provided for by missionaries themselves. We shall not be surprised to see the latest kind of traveling home adapted to church uses.

"Rejoice in the Lord"

How full are the Scriptures of such wondrous and reassuring passages as: "Rejoice in the Lord, ye righteous," "O praise the Lord, all ye nations," "Give thanks unto the Lord, call upon his name, make known his deeds among the people," and "Glory ye in his holy name: let the heart of them rejoice that seek the Lord." We read them over and over again; and yet, sometimes, how suggestive of melancholy we allow our religious attitudes and expressions to become! Life becomes a "vale of tears" to some of us, and little more than that, if our neighbor is to judge by our complaints. Burdens, trials, afflictions crowd our minds leaving little room for gratitudes, appreciations, and songs of praise. We forget that Paul rejoiced even in his sufferings (see Colossians 1: 24). We mourn for our own hard lot, and for that of our brother or sister. Existence becomes a wrack of torture, and we pray chiefly that we may be "given strength to endure to the end."

Thinking on these things, I turned in my Bible concordance the other day to the "rejoices." Ah, how many there are, almost a whole column of references: "My heart rejoiceth in the Lord," "The Lord had made them to rejoice," "Let all those that put their trust in thee rejoice," "Rejoice, O young man, in thy youth," and many, many others. In contrast, my concordance gives only a good two inches' worth of "mourns." Should we not then seek to express ourselves in our daily lives, in terms of true rejoicing?

To me Jesus is more than a "Man of sorrows, and acquainted with grief," he is the Light of the world, the Savior of mankind, Christ the Master, the Son of our all-loving Father in heaven. And to each of us as individuals he is, if we accept him, our Elder Brother, our Friend. Surely as we center our thoughts on him, striving to follow him, we shall forget self and afflictions and burdens, and lifting our hearts and hands in his service, will praise the name of Him who said to his followers long ago: "If ye loved me, ye would rejoice, because I said, I go unto the Father." L. B. M.

Giving

By Geraldine Wyatt

The story is told of a woman who visiting New York, found a little girl, ragged, shivering from the cold, and gazing hungrily at a cake displayed in a shop window. She took the small child by the hand and led her into the store, and purchased the cake for her. The woman then took the shivering girl to another place and procured warmer clothes for her. All of this kindness puzzled the child. The little creature looked the woman in the face and with artless simplicity asked, "Are you God's wife?"

There comes a time in every one's life when he is the recipient of gifts from another—understanding, love, sympathy, money, or help of one sort or another. There are different kinds of needs, and there are diversities of hungers. When we give of our money, or our possessions, we give of something that we own. When we give of our love, our understanding, we give of ourselves.

Had the woman been disgusted with the sight of the ragged, hungry, cold child, and done like a great many, surreptitiously handed her some small coins, quickly darting away, would the child have been any better off? As it was, in her gift was also proffered love, and sympathy. The child, immature as her thoughts were, recognized a likeness to God.

Christ was more interested in the spiritual well-being than He was in the physical. Of course one condition naturally influences the other. But how much better it is to have a feeling of hunger and a full heart, than it is to be vise versa, and to feel that life is hardly worth the struggle.

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"Live for Christ"

The Youth Conference - - Lamoni, Iowa - - June 17 to 27

Daily Program

Inspirational Lectures 8:00-8:45 A. M.
Self-management as a Stewardship—Earl T. Higdon
God and Personality—A. R. Gilbert
The Hand of God in Human Events—D. T. Williams
Religion Confronts Life's Opportunities—F. M. McDowell
Beliefs That Matter—F. H. Edwards

Prayer Service 8:55-10:10 A. M.
Under the direction of John F. Garver

Leadership Classes 10:20-11:05 A. M.
Mission Projects—E. J. Gleazer
Music—Mabel Carlile
Girls—Vida Ruth Watson
Juniors—Fern Weedmark
Worship—Roy Cheville
Young People's Organization—C. G. Mesley

Leadership Classes in 11:15-12:00 M.
Financial Law—G. Leslie DeLapp
Recreation—Vida Ruth Watson
Church Drama—Roscoe Faunce
Boys—Harry Lorance
Primaries and Beginners—Mildred Goodfellow
Church Organization and Procedure—J. F. Garver

Luncheon—Rest—Recreation—Free Time—Individual Conferences 12:15-4:45 P. M.

Laboratory Classes or Activities in 4:45-6:00 P. M.
Music — Girls
Juniors—Intermediates — Worship
Church Drama — Boys
Primaries and Beginners

Dinner 6:15 P. M.

Preaching Service—E. J. Gleazer 7:30 P. M.

Evensong—Devotional—R. A. Cheville 9:00 P. M.

Taps 10:00 P. M.

Special Events and Features

Thursday, June 17
Registration—All day.
Reception—8 P. M. Roy Cheville will arrange the program.

Sunday, June 20
Prayer Service—8:30 A. M. J. F. Garver in charge.
President F. M. Smith preaches at 11 A. M. and 7 P. M.
Afternoon Vesper—3 P. M. G. Leslie DeLapp.

Sunday—June 27
Prayer Service—8:30 A. M.
President F. M. McDowell delivers the closing address at 11 o'clock.

Daily Worship Chapel—Featuring the finest art and and literature centered in the life of Jesus.

Evangelist Ray Whiting has been appointed to be in attendance at the entire conference.

Daily Luncheon Meetings—Young people's representative council.

Credits for department of religious education certification plan.

Things to Remember

Registration fee for conference—$1.00.

Room and board $1.00 per day for every day you spend on the campus.

Week-end rates Friday evening, through to Sunday noon, $2.25 per person.

Make reservations early—dormitory accommodations are limited.

Address all reservations to Youth Conference, Lamoni, Iowa.

There are no age limits at the conference but the nature of the program makes the work less interesting for those in their early teens.

Cooperate with your district officers in arranging transportation.

Camp and trailer accommodations for hundreds right on the campus—close to water, showers, and gymnasium. $1.00 per person for use of facilities.

Campers may take their meals at the conference dining room in Walker Hall.

Plan to bring necessary clothing and shoes for afternoon recreation. Nearest good pool sixteen miles distant.

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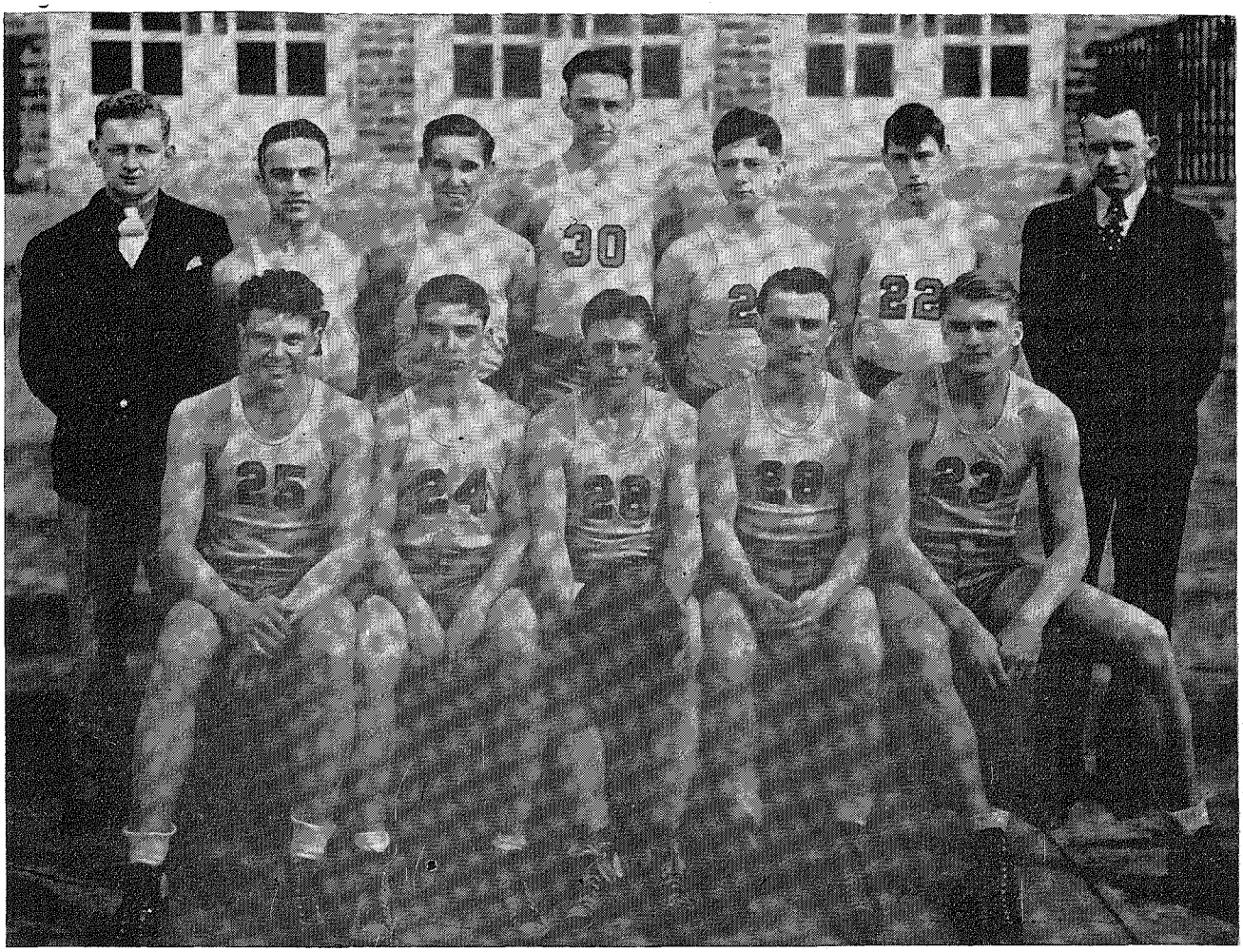

Graceland's Basketball Champions

This squad of ten men met five of Iowa's best junior college fives and eliminated them all to lift the tournament trophy at Marshalltown, Iowa, February 25, 26, and 27. In those five games the Graceland hoopsters averaged 41 points to their opponents' 34 points. Harder and Colbert, who left the tournament in a second round game due to injuries, were selected for the all-state first team and Nelson and Brackenbury were given berths on the all-state second teams.

Standing, from left to right, are: Manager Lyle Hansen, of Council Bluffs, Iowa; Richard Cox, of Kansas City, Missouri; Richard Carter, of Columbus, Ohio; Richard Bandy, of Dolores, Colorado; Anton Ausich, of Woodward, Iowa; Lyle Davis, of Soldier, Iowa, and Coach A. R. Gilbert. Seated, are: Byron Harder, of Independence, Missouri; Dale Pearson, of Logan, Iowa; Glen Nelson, of Hatfield, Missouri; Allen Colbert, of Menlo, Iowa, and Robert Brackenbury, of Des Moines, Iowa.

Constant practice often excels even talent.—Cicero.

Athletics and the College Student

What is the rightful place of athletics in the career of the college student? Parents and friends ask that question often, and, searching their own minds, they arrive at various answers.

What does the playing student get out of it? The young man or woman on the team learns self-control, team work, submission to authority, sacrifice for the good of his fellows. Sport is a great thing for character development.

What do the non-playing students get out of it? The College furnishes milder forms of athletics and exercise suited to their physical powers and needs. As for the major sports, they are something in which students find common fellowship. They cease to be simply individual students, and become welded into what is known as the student body. They all join hands and interests in sporting events.

What does the College get out of it? A reputation for building men of the character and strength that can stand up in the severe tests of competition. One kind of advertising that is effective in attracting to the College students that need the College for other reasons than athletics.

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The Land of the Central Region

By Earl T. Higdon

Introduction

The early Latter Day Saints made the Gathering one of their most interesting and unique beliefs. To one unacquainted with the doctrine and philosophy of Zion as held by the early Saints, the idea of any kind of a gathering would call forth many questions, such as: Why gather? Who should participate in the Gathering? And, where should the Gathering take place?

These questions will not be answered in this treatment as completely as they should be answered for those who are seriously interested in the subject of the Gathering. But for our present purpose it is enough for us to make some general statements to be used as a basis for our thinking in making an analysis of our subject.

The Objective—Zion.

The Gathering is a means to an end; the building of a new social order, Zion. In building the new social order, man will build new institutions, and they in turn will become the molds in which the continued life of Zion will be cast. While institutions usually arise out of the need of man in gaining control of his natural environment, they also arise and are spun from the human heart.[1] Zionic institutions will be called forth from the hearts of those obsessed with righteous living, only when their personal relations are such that their social, economic, and religious problems are of common interest and points of united attack. A physical moving, gathering of the people to some geographical point is a necessary setting for the building of zionic institutions.

The Purchase of Land Is Necessary.

However, it seems to be quite evident that a mere bringing together of good people will not, of itself, give rise to the new social order. Economic tenants lack the security necessary for such a bold venture. People who build Zion must and will have the force of economic self direction because of their security in the ownership of the natural resources of Zion and the regions round about.

It was the spirit of divine revelation that directed the Saints in the early years of the Restoration to buy the land; to gain possession of the natural resources of Zion.

> It must needs be necessary, that ye *save* all the *money* that ye can and that ye obtain all that ye can in righteousness, that in time ye may be enabled to *purchase lands* for an inheritance, even a city. . . .[2]

The philosophy of the Gathering and the building of a new society has as one of its requisites, the purchase of land.

But where is the land of Zion? What is the nature of the land that is to be purchased? Is there an economic advantage in the location chosen as the gathering place? In answering these questions let us turn our attention to an examination of the land of Zion and the regions round about.

Location of the Land of Zion

The place for the city of Zion is to be in the "land of promise," the land of Missouri.[3] Independence, located in Jackson County, is to be the center place. The inference from the various revelations given concerning the Gathering place, seems to be that the Gathering is not to be confined to the political boundaries of the State of Missouri, nor is Independence necessarily the geographical center.

From a practical standpoint Independence is the meeting place of the various soil types in the great middle western region.[4] To the north of Independence lies the glacial and loessial soil region; to the south and west lies the prairie soil region; and to the south and east a hundred miles or so lies the Ozark soil region. The agricultural productivity of the soils of these regions are roughly in the order named.

Characteristics of the Land of Zion

The Glacial and Loessial Soils of Northern Missouri.

From a few miles south of the Missouri River and lying to the north covering all of Northern Missouri is a region covered by a deep soil mantle which is relatively very productive. In this region there are eight general soil types.

Following the hills bordering the Missouri River is a peculiar soil formation. This type of soil is known as the Knox silt loam in the western part of the state and as the Memphis silt loam in the eastern part; the western soil being considerably more productive than the eastern soil. This soil is believed to have been deposited by the wind. It is very deep and porous and of all the upland soils in the middle western region it is the most fertile. However, because it is hilly and rough its uses in agriculture are rather limited. This land usually

1. Todd, A. J., *Theories of Social Progress,* page 329.

2. *Doctrine and Covenants* 48: 2.

3. *Doctrine and Covenants* 57: 1.

4. M. F. Miller and H. H. Krusekopf, of the College of Agriculture of the University of Missouri, have issued a bulletin (No. 264) on the *Soils of Missouri,* from which we have taken most of our information on soil types and formations.

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borders both sides of the river valley and extends back for a distance of one-half to about five miles. The topography of the land varies from hilly to rolling, that part which is closer to the river being rather hilly. While this soil is subject to rapid and very destructive erosion because of its silty texture, maintenance of its fertility is relatively easy. In terms of crop production, where the land is not too rolling, average corn production runs from forty to sixty bushels per acre and wheat from eighteen to twenty-five. Clover and alfalfa grow well on this type of soil. In large areas close to St. Joseph and Kansas City, this type of soil is used for trucking. As a fruit soil the Knox silt loam is superior to any other type in the state. Probably, because of the topography of the land and its texture and relative fertility, it is more adaptable for fruit growing than any other type of agriculture.

Lying farther away from the river, next to the Knox soil is the Marshall silt loam. The Marshall silt loam is also of loessial origin or wind deposited. The soil lies generally on gentle slopes and in all its physical properties is an excellent soil. "The favorable texture and structure, and the great depth of the soil, with a high content of organic matter, tend to make this type one of the most productive and valuable soils in the state." [5] It is the dominant corn soil of the corn belt, with yields ranging from thirty-five to ninety bushels per acre. Oats, clover, alfalfa, timothy, and fruit grow very well on this soil and give high average yields. It is also like the Knox soil in that it is well suited to the growing of fruit and vegetables. The deep porous soil, together with its high fertility permits excellent root development and insures vigorous growth. The most extensive area of this type of soil is a strip approximately twenty-five to fifty miles in width in northwestern Missouri.

To the north and east of the Marshall soil are those soils which are of a mixed glacial and loessial origin. In that area of northern Missouri which lies between the Chariton and Grand Rivers and lying next to the Marshall soil is found the Shelby and Grundy soils. Of these two soils the Shelby soil is the most extensive and occupies practically all the rolling land of that region, while the Grundy soil is scattered throughout this region in numerous areas of small size and extent, being confined mostly to the broad interstream divides. In the Shelby soil the content of organic matter in the surface soil varies considerably. On the steeper slopes it is quite low, while on the areas which are gently rolling and at the base of slopes it is much higher. The Shelby soil is one of the most easily eroded soils of the state, and because of this, large areas of this type of soil are kept in grass. The Shelby soil is a good grass and clover soil, the luxuriance of the bluegrass growth being equal to that of the Marshall silt loam. Corn and grass are the predominant crops, the acreage of wheat and oats being relatively small.

In every respect, the better phase of the Grundy soil is an excellent soil for general farming. "It is easily tilled, fairly well drained and contains a large amount of organic matter. Corn is the most extensively grown cereal and yields of thirty-five to seventy bushels per acre are obtained." [6] Wheat, oats, alfalfa, clover and bluegrass grow well on this type of soil, some of the best farms in the state being found located on this type of soil.

Farther to the east and located in the northeastern part of the state is found the Putnam and Lindley soils. It is enough to say that these types are in general less productive than the western soils.

In the broad valleys of the north Missouri streams a rich alluvial soil has been deposited by the streams, known as the Wabash silt loams. There are of course several kinds of Wabash alluvial soils, ranging all the way from the light porous sandy soil to the heavy black gumbo. On the whole the Wabash silt loam is characterized by its dark color and high content of organic matter. In some isolated areas where drainage is poor the soil is very hard to work.

Corn is the universal crop on the heavier phases of the soil with relatively higher yields than that on upland soils. On the well drained areas wheat and oats are grown with excellent results. Grasses and hay crops grow very well on the drained areas and on the lighter phases of this soil potato growing promises great possibilities. Soil management on the Wabash silt loam is largely a matter of establishing good drainage and a satisfactory crop rotation.

The Residual Soils of Western Missouri.

Lying northwest of an irregular line running from Cooper County, in the center of the state, to Jasper County on the southern Kansas boundary is the Western Missouri Plains Region. The soils of this region are of a residual nature, the soils being derived from the rock formations of the region. On the north the soils blend rather imperceptibly into the soils of the glacial and loessial region, while on the southeast the boundary is rather clearly defined by the presence of the cherty and hilly soils of the Ozark region.

The residual soils rank second in agricultural importance in the state, not being quite as productive as the soils found in northern Missouri. However,

5. Ibid., page 32.

6. Ibid., page 41.

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those soil types found adjoining the glacial and loessial soils to the north, compare favorably with the better northern soils. These are the Summit and Oswego silt loams.

The Summit silt loam, sometimes called the "black limestone land" is a heavy silt loam with a rather heavy plastic silty clay subsoil. The topography of the Summit soils is level to gently rolling, which makes it well adapted to an extensive type of farming. It is one of the best soils of the state, with corn yields averaging from thirty-five to seventy-five bushels, wheat from twelve to twenty-five bushels, oats from twenty to fifty bushels, and hay from one to two tons per acre. Clover and alfalfa do well on most of this soil. In those areas not too far from Kansas City, dairying has become a rather important industry on this type of soil.

The Oswego silt loam is similar to the Summit soils, being a good general farming soil, with yields however considerably lower. This type of soil is found on practically level surfaces and blends into the poorer soils of the Cherokee and Bates silt loams to the south and east.

The alluvial soils in the valleys of the Southwestern Missouri Plains Region are known as the Osage silt loams. Texturally they range from sandy to heavy clay. The Osage soils are generally easy to cultivate and where they are well drained are rather productive. It is used mostly for the growing of corn with yields running from forty to seventy-five bushels per acre. The management of this soil consists mostly in the selection of proper crops and providing proper drainage.

The Ozark Soils of Southern Missouri.

While there are portions of the Ozark region which could be used to an advantage in agriculture, on the whole this region is rather unproductive. The region is badly dissected, the stream valleys being deep and narrow. The country is generally rough, the topography ranging from rolling to nearly mountainous. The soils are generally stony, lending to the rough appearance and making cultivation difficult. However, of the total area, only a small part is too rough to be used for some kind of agricultural production.

In this brief presentation of the soils of the center place and the regions round about, we have attempted only to outline the general soil types to be found in the various regions and to indicate their general use and productivity. It is not to be inferred that there are no poor farms in the best regions of Missouri, nor good farms in the poorer regions. But, it does point the areas where the various types of soil may be found.

It is interesting to note that Independence, the center place, is located on the Knox silt loam and with the Holden and Far West Stakes, located on the richest soil types of the middlewest. The Missouri counties which have the most productive soils are the western counties from Jackson north, and the counties lying directly east of Jackson and Clay, following the Missouri River to Howard County.

Economic Advantages of the Land of Zion

Not only did the spirit of revelation reveal the place of the Gathering, but also indicated there were advantages to be gained from the purchase of the lands indicated.[7] Our examination of the characteristics of the soils of the gathering place would seem to indicate that there are some economic advantages to be gained by the purchase of these lands because of their greater physical productivity. This should not lead one to conclude, however, that these lands are consequently more productive economically. If all the other factors involved remained the same, the greater the physical productivity of the soil, the greater would be the economic productivity. But all the other factors do not remain the same. This means that any policy leading to the Gathering of the Saints must be supported by a thorough study of such factors as: property taxes, marketing costs, commodity prices, and the affect of concentration of population and increased demand in the real estate market on the price of land.

It is well to keep in mind that the economic value of property is dependent upon the net income derived from it. In the case of land it is important that the value imputed to it be based upon a reasonable average net income expectancy over a long period of time.

It is probably safe to venture the conclusion that a careful execution of the doctrine of the Gathering would make it possible for the owners of the land of Zion to cope successfully with the other factors suggested above. Efficiency in government would result in a relative advantage in connection with property taxes; cooperative devises could be developed in meeting the problem of marketing costs; and commodity prices could be advantageously influenced through increased efficiencies in marketing and coordinated production through the functioning of the storehouse principle. The remaining factor mentioned, that of concentration of population, is a social and economic problem to be solved by the cooperation of the Saints and the bishopric during the process of the gathering. It could also be looked upon as a missionary problem to be solved by the cooperation of the Saints and the missionary arm

7. *Doctrine and Covenants* 63: 8.

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"He Is Risen"

By Sayde Butler Katschkowsky

"Very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun."

Let us picture in our minds the varied emotions of the people of Jerusalem after the crucifixion of Jesus. No doubt many of them had only troubled snatches of sleep throughout these two nights following their act. We can imagine that most of the inhabitants were worried and alarmed at that which they had done.

We hear the expression, "Revenge is sweet," but it is far from being so. These words must have been coined by one seeking revenge, but who had not yet realized it. The truth is, after revenge comes a sense of remorse, a "let down" feeling, which is anything but sweet.

This being true, we can imagine that even Christ's worst enemies had this feeling to a certain degree. They also must have quaked with fear as they began to realize what a terrible thing had been done.

Perhaps there were others of the mob, who had nothing especially against Jesus, but having been caught in the mob spirit, were rushed along with it. These must have soon repented their participating in such a rash and sinful act.

We can sense how overwhelming was the sorrow of Peter for having denied his Lord. We read also of the great remorse and shame of Judas Iscariot for having betrayed him. This man was so penitent, he took his own life.

Perhaps there were others who had followed Jesus, but "afar off." These would certainly have wished they had followed nearer. We may question if there were any who did not feel that they could have helped him more.

We do know, the hearts of many were sad. Regardless of all Christ had told them, his apostles could not yet sense that his kingdom was not of this world. This being the case, they must have felt that all was lost. They were yet to know that the saving of mankind, the ushering in of the more abundant life, was just beginning.

When we think of the lives made beautiful, and of the burdens lifted, these nineteen hundred years, we can begin to realize the power of Jesus to give "abundant life."

A sad group of women met on the evening of the crucifixion to prepare spices and oils for the anointment of His body. This sorrowful though loving task had to be postponed until after the Sabbath, because of their law which forbade work on this day of rest.

The Sabbath being over, we find Mary Magdalene, Mary the mother of James, and Salome on their way to the sepulcher just as the sun was coming up. As they walked along they wondered among themselves as to how the huge stone which sealed it could be removed, in order that they might perform this rite.

When they arrived, they found the stone had already been removed. Entering into the sepulcher they saw a young man clothed in a long white garment. Of course they were frightened, but he said unto them, "Be not afraid; ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here."

This messenger also told them to go quickly and tell his disciples, "that he is risen from the dead; and behold he goeth before you into Galilee, there ye shall see him."

As these women hurried to do as commanded, they met Jesus on the way. He told them to not be afraid but to go tell the disciples to go into Galilee and there they, too, should see him.

As the eleven were gathered together Jesus appeared in their midst. He asked them why they were troubled, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Still these men wondered. Then we are told he ate a piece of fish and some honey.

Thomas had said that he would not believe it was Christ unless he could put his finger into the print of the nails, and thrust his hand into His side. This he was later commanded by Christ to do. We can sense His shame at having doubted, when after he had felt the wounds of Jesus, he cried, "My Lord and My God."

The kind and loving Jesus said to him, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

During the forty days between his resurrection and ascension, Christ appeared unto many. On one occasion he appeared to a group of five hundred of the brethren.

At the time of his ascension he gave his apostles more instructions and, "while they beheld, he was taken up; and a cloud received him out of their sight." As they stood gazing into the heavens, we are told, two men stood by them in white apparel. They said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go. . . ."

We are thrilled and filled with awe by the story of the resurrection of our Lord Jesus. We think

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The Resurrection of the Dead

By Roswell F. Goodale

The doctrine of the resurrection of the dead is sometimes understood as the resurrection of the future life; or rather, as we shall see, a future state of existence: whether with, or without a body. Matthew seems to have had the latter thought in view, when he records the following:

> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.—Matthew 22: 31, 32.

These words were spoken to Moses (Exodus 3: 6), and take precedence over all others concerning a future state of existence; for thus were they given as a proof of life after death. Now, our Lord argues that since God is not a God of the dead but of the living, it is implied that Moses' fathers were likewise still living: that is, with or without a body. This argument from those words was in accordance with the received modes of Jewish thought; for Matthew, Mark and also Luke testify that it silenced the Sadducees. If we could fully appreciate the foundation and force that these words had in the Hebrew language, we would not wonder why the Master chose this text above all others to confound the Jews in their unbelief. God spoke this to Moses at the bush, long after Abraham, Isaac and Jacob were dead and buried; and God did not say, "I *was*," or "*have been*," but I *am* the God of Abraham, Isaac, and Jacob. Now God is not the God of the dead, but of the living. He is a living God, and gives vital influence to those to whom he is a God. If, when these fathers died, they had ceased to have a conscious existence, there would naturally be an end to God's relation to them as their God: but at that time, when God spoke to Moses, He was a God of them, and therefore they must have been alive; which all must acknowledge as a proof of immortality of the soul in a state of bliss; and that, consequently infers the resurrection of the body; for the soul is so created as to desire a perfect body, without which it would be impossible to receive a fullness of joy. The Sadducees' idea was, that the union between body and soul is so close, that, when the body dies, the soul dies with it. Now with the same manner of reasoning, if the soul lives, as we all well know, the body must, sometime after the resurrection of Christ, live with it; for he was "the first fruits of them that slept."

It must also be admitted, however, that with all the distinct knowledge that the saints of old had concerning a future life and a final resurrection, they were often given to doubt and despondency in regard to it; so that it is indeed true, for all the human race, that life and immortality are brought to light through the gospel which was also preached to Abraham. (Galatians 3: 8.)

> Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of all men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.—*Book of Mormon* 107: 28-30.

Saint John also says:

> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.—Revelation 20: 13.

> For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect;—*Book of Mormon* 107: 31-33.

And thus they come before the "great white throne" and are judged, every man according to his works, and "he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Revelation 22: 11.)

If there is to be any proper sense in the term "resurrection," that which has fallen must be that which is risen. The resurrection, therefore, must be a resurrection of the body. It must also be understood, that sometime before the judgment of the "great white throne," all mankind will have partaken of the blessings of the infinite atonement and become immortal; that is, they will have received an immortal body with which they must appear before the judgment seat of Christ, and be judged according to their works.

The doctrine as taught by the Apostle Paul, exposed him to the mockery of the Stoics and others who taught a resurrection of the soul and not the body, which goes to show that the latter also was meant when he said: "[He] shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Philippians 3: 21.) For Nephi says, "For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more." (2 Nephi 6: 20.) So we see it is the resurrection of this identical body, of which the apostle speaks. The resurrection of Christ, which is the type and first fruits of ours, was manifestly

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the resurrection of his body, of that very body which had been placed in Joseph's new tomb. Otherwise, why is it said of his body that it saw no corruption? What had become of that body which was placed in the sepulcher? Why, it had risen from the dead. Paul says, "It is sown in corruption, and it is raised in incorruption." The question might be asked, What is raised? And reason answers, What is sown? "This corruptible (body) must put on incorruption, and this mortal (body) must put on immortality." This immortal soul does not put on immortality, neither does this incorruptible soul put on incorruption. It was because his body saw no corruption that he exhibited to Thomas his hands and his side as a means of identification; for when his disciples went to the sepulcher they found not the body of the Lord Jesus: it had risen from the dead, and become the first fruits of them that slept; after which "many bodies of saints which slept arose and came out of their graves." (Matthew 27: 53.) And it is because that the bodies of these saints saw corruption, it must be supposed that whatever scars or other blemishes they had before death, did not show when they came forth at that time.

While it is true that this identical body shall be changed, and raised from the dead, it yet remains true that "flesh and blood," as such and unchanged, "cannot inherit the kingdom of God, neither doth corruption inherit incorruption." Or in other words, "It is sown a natural body, it is raised a spiritual body." A spiritual body is a body fitted to be the eternal habitation of the spirit; that is, to be inseparably connected, in order to receive a fullness of joy; for "the resurrection of the dead is the redemption of the soul." (*Doctrine and Covenants* 85: 4.) The term "spiritual" is here used by Paul to indicate, not how the resurrected body is constituted, but that it is so designed as to be a fit abode for the spirit in an eternal and spiritual existence.

This change might be better understood when we realize that the word which is translated "natural" is directly derived from that translated soul, and thus the connection, making plain the argument; as if it had been written, "There is a soul-body, and there is a spirit-body; and so it is written. The first man Adam was made a living soul, the last Adam was made a quickening spirit." In speaking of these things, Alma says:

> Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and arranged before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. Now behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you, that this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal that they can no more see corruption. —*Book of Mormon,* Alma 8: 97-107.

This spirit-body as described here by Alma would be a resurrection of the soul-body if it should be raised in the vigor and beauty of youth or early manhood; the aged restored thus, without all the deformities and defects that go to make up a dying state, and whatever characteristics would mar that glory or beauty that is promised to those who inherit the celestial glory, a terrestrial, or a telestial, as the case might be; for all do not come forth with the same body: "There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory, so also is the resurrection of the dead." (1 Corinthians 15: 40-44.) These bodies will doubtless have "flesh and bones," but not corruptible as "flesh and blood"; they will have the hair, beard, nails, etc., just as we have learned from the sacred books; but an accurate description of the peculiar difference in glory and beauty and majesty connected with this resurrected state is not for mortal man yet to understand; for Joseph Smith, after giving a marvelous description of the state of the resurrection said:

> But great and marvelous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter, neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; (*Doctrine and Covenants* 76: 8.)

All will agree that exactly the same particles do not constitute our bodies, for two hours together, in any part of our lives; yet we are the same per-

(Continued on page 405.)

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A Case of Healing

Testimony of Sister Minnie B. Faulds of Toronto

An Introductory Letter

September 14, 1936.

President F. M. Smith,
The Auditorium,
Independence, Mo.,

Dear Brother Smith:

The enclosed testimony was being forwarded to the *Herald* direct but Sister Minnie B. Faulds informed me that you desired to take care of it personally and so here it is.



Sister Minnie B. Faulds as she appears today, healed of her affliction, and holding in her hands the shoe she wore and the crutches on which she walked before her healing.

I had her tell the story before the Branch and taken down by a stenographer unknown to her. She afterwards read it over and confirmed it.

The club shoe and crutches that Sister Faulds used over forty years ago are kept in the church office. There was a difference of about two inches in length between her limbs before and after the healing which is well known by the Saints throughout Ontario.

She has been an active worker as choir leader and still sings in the choir and also is vice president of the Department of Women. I am sending her pictures as well and trust that you may be able to use them.

Sincerely yours,

J. L. PRENTICE.

[Pastor of the Toronto Branch of the Reorganized Church.]

A Note of Recommendation From President Elbert A. Smith to Apostle F. Henry Edwards

Elder F. Henry Edwards
Office.

Dear Brother:

I am returning herewith the letter from J. L. Prentice dated September 14 and the testimony by Sister Minnie B. Faulds. I have read the testimony and think that it would be fine to publish in the *Herald* together with cuts from the pictures enclosed.

Sincerely yours,

E. A. S.

Testimony of Healing Borne by Mrs. Minnie B. Faulds in the Toronto Branch Easter Sunday Morning, April 12, 1936

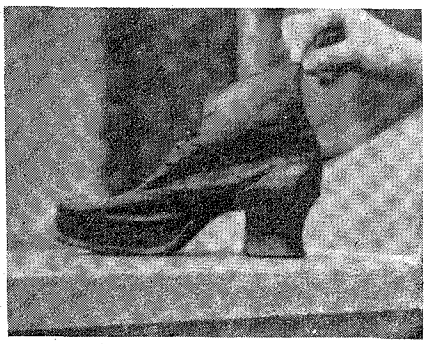
Brother President, Brothers and Sisters, I find myself in rather an embarrassing position, but nevertheless I feel that I have a certain duty to perform and I have always felt that I never wanted to shirk a duty.

This season of the year bears in upon me very forcibly as it was at an Easter season and during the General Conference that I received this wonderful blessing, forty years ago last Thursday at a quarter to three in the afternoon. It is also a strange coincidence that the accident occurred on an Easter Sunday morning, and so this morning has brought many things back to my mind.

In bearing testimony of healing I have been approached at the close and asked how I became afflicted and you might also be interested in knowing. The accident which caused many years of suffering happened on an Easter Sunday in the year 1875 through disobedience. Through disobedience we suffer for the mistakes we make.

My parents always made it a point that we have something new to wear on Easter and on this fatal morning I had on a new pair of shoes. Father, who was a contractor, had built a new set of stairs in our home and he forbade me to go up these stairs as my shoes were slippery and he feared I might fall, but I felt I could go up and come down without being hurt. I climbed the stairs, turned around to come back, my feet went from under me, and I slid the full length of them on my back—sixteen stairs if I remember rightly. I was picked up at the bottom in rather a bruised condition, but after a few days I seemed to be all right and to have suffered no ill effects. I was then nine years of age, but a small delicate child.

Three years elapsed and I became seriously ill. Doctors were called and they treated me for six long months, without knowing what was the matter. There stood on the table at the side of my bed seventy-two different kinds of salves, ointments and medicines, but nothing did a particle of good. Finally a doctor from England, a friend of father's, heard of my affliction and called to see me. He said I was in a more serious condition than was thought and a specialist must be called. A specialist was summoned who claimed I had either rheumatism of the stomach or spinal disease and would have to be put under very severe treatment. The treatment was so severe that you could hear my screams for blocks. After two weeks treatment my mother discovered two lumps on my back the size of a goose egg, one at the neck and one at the waist. The doctor was called and he said I had a spinal disease and would be a cripple for life. I was already paralyzed from the hip down.



The specially built shoe worn by Sister Faulds, a type she used for many years prior to her healing.

I remained in this paralyzed condition for eight months. At the end of that time I was lifted out of bed and put into an invalid's chair and then taken from the chair and placed on crutches, which were a foot higher than these I have here this morning. The doctor ordered that I be lifted upon these crutches and swung every day, thinking the weight of my body would help straighten my spine. A harness was fitted up in the doorway and I was later swung in this. The crutches were then cut to my size and I walked with the aid of these for three years, when I was able to discard one and use a cane. As I walked my body bent over on one side until the spine was the shape of a letter S and I was never able to wear a fitted garment of any kind. I was ashamed of being a cripple and ashamed to look people in the face as I felt they were pitying me, but as the years went on and I grew some of this left me. Gradually I

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learned to walk with the aid of a cane alone, having had a shoe made that lifted me off the ground. In walking the heel of my boot never touched the ground for sixteen years as I walked on my toe and the toe of the shoe was the only part that was worn. This shoe I am holding is not the only shoe that I wore as I had several of this type.

The years went by and I was married. Of course some people thought it very foolish for a cripple to get married, but if I had not married I would probably not have heard this gospel, as we moved west to St. Thomas where I came in contact with this work. After my marriage the limb grew worse and I was forced to go to bed for six months of every year.

In 1894 the gospel reached us. Brother Faulds obeyed it and I opposed it very bitterly, but as time went on I found that that which I had been opposing was true and I was finally persuaded to attend the services. The first sermon I heard was preached by R. C. Evans. It was *"Jesus From Cradle to the Grave."* I heard his whole discourse of sermons which we have heard here in Toronto, and of course I believed them and knew that that which I had been taught in the Church of England was not that which Christ had taught.

One evening in attending a meeting I slipped into the back seat where I felt I would not be seen. Brother Evans saw me and came and asked me to play the organ. I told him I could not as I had only the use of one foot and could not operate the pedals. I was approached again and asked if I would play. I consented to do so and continued to play from that time on, a blower having been installed to aid me. I also assumed the responsibility of the choir and taught the infant class in the Sunday school for two years prior to joining the church. During this two-year period I took a very bad turn at a time when I was scheduled to take part in an entertainment at Delhi. I was so badly afflicted that I feared I would have to cancel my engagement, but Brother Evans asked if I would be administered to, and through administration received a blessing.

During a series of special services I rose to my feet for baptism, under the influence of the Spirit. On the evening of February 28, 1896, I was baptized by Elder R. C. Evans, going into the baptismal font as I stood—boot and everything because I had always worn a very heavy steel brace at my back to keep it straight—and I returned home in wet clothing. Some thought I manifested very little faith in entering the water with my boot on.

Nine weeks later when the Saints were leaving for the General Conference at Kirtland, Ohio, Elder Evans suggested that I ask for special prayers at the conference. I replied that if worthy in the sight of the Lord I should be glad of special prayers. He asked if I could choose what would I ask for most. I answered that if I might throw off the boot I would be satisfied, that I would be willing to bear any other suffering if I could walk, but I had very little faith when the request went forth that I would be healed.

On the morning of April 9th (1896) while performing my household duties a strange feeling came over me. I felt I wanted to be alone. In the afternoon I had some ironing to do, and my sister-in-law, who was staying with us at the time, said that she would help me with it if I would do the more particular part. Whenever possible I rested my afflicted foot on the rung of a chair, and while standing ironing in this position a very peculiar feeling struck me at the end of the fingers of both hands and permeated my whole body. I can now describe the vibration that went through me as nothing but an electric shock. I went into my bedroom and threw myself on the bed on my left side and slipped the boot off my foot. This was at a quarter to three. I had just laid down when I realized there was a personage in my room. I did not see the personage but I felt a hand laid upon my hip and heard a clicking sound, and the hip which for sixteen years had been drawn was made whole. From the time the boot was purchased for me I had never left my bed without first placing my foot into it, but now I arose without thought of the boot, walked to the door on the flat of my foot, and raised my hands to the sides of the door and stood there in a dazed condition. My sister-in-law heard me and came to see what was the matter. When she inquired of me I replied that I did not know. She said, "Your whole face is changed. What is the matter?" I told her I did not know. She looked down at my foot and gasped, "Why, you have not your boot on! Walk." I walked into the room before I realized I was walking on my foot and cried, "My God, I have been healed!"

I did not believe that I would be healed. I believed God would answer prayers but I did not feel the prayers offered on my behalf would be answered. However, the faith that I lacked then increased as I grew in knowledge of the gospel and came in contact with the power of God because of my great need which made me dependent upon Him.

In the evening I walked a mile and a quarter to testify of my healing to the Saints who were gathered for a social evening at a home on Alma Street. Upon hearing my testimony a sister hastened to the telegraph office and wired the conference body that I had been healed.

The accident that crippled me happened on an Easter Sunday and I was healed on a Thursday during the Easter season. I was crippled through disobedience and through obedience was healed.

I was asked at the time if I had seen the personage who visited me but could only answer that I had not. I still suffered greatly when I walked because of the straightening of my back after having walked in a deformed condition so long, and one day while suffering excruciating pain I heard a voice—"I have done my part, what have you done?" What had I done? I had done nothing; I had forgotten. I raised my heart to God and said that if I were allowed to see the messenger who had been sent to heal me I would make my covenant. I went into my room and knelt before God and asked that I might be permitted to see the messenger, and almost immediately there entered a personage with arms outstretched before him. I said to him, "What will I do?" He answered, "Be true to the trust imposed in thee." I knew what that trust was because at my baptism I covenanted that my whole life would be devoted in the service of God. I have tried since to keep my covenant but in weakness have failed many times. God has been very merciful and I would not be here this morning if it had not been for His wonderful goodness.

When being administered to by Brother Foss a short time after my healing a prophecy was uttered that in God's own due time I would stand healed from the crown of my head to the sole of my foot. I have often wondered what that meant. It has not yet been fulfilled; my back still pains me severely, but I am satisfied. I have gone forty years like this and God has never failed, but has given me strength to carry on when I have asked for it. I am now entering my seventy-second year; have been forty years in the church and have never regretted coming into it, and I hope that God will continue to give the strength needed to carry on.

The small courtesies and compliments which one person pays another become a powerful chain to bind them together.—Selected.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue, and on God is most unfaltering.—William E. Channing.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 38 Continued—

They were light trains and moved rapidly, serving the public most efficiently.

When we arrived at our temporary home in Manchester, in spite of the lateness of the hour the inevitable "fourth meal" awaited us, in the partaking of which we were joined by a number of genial Saints. Among them was Brother W. R. Armstrong who had been made bearer of some handsome gifts intended to express the good will and affection of the Saints about Manchester for their American visitors. These gifts were in the shape of magnificent steamer rugs, one for each of us, and they did indeed prove serviceable and comfortable on our return trip across the ocean as was intended. We accepted them with pleasure and authorized Brother Armstrong to express our great appreciation and gratitude to the donors whose names he knew though we did not.

Carnarvon

In order to take an early train we arose "betimes" next morning, partook of a hearty breakfast, and then parted with our genial hosts, Brother Clark and wife. The daughter and her husband accompanied us to the station, others of the family group joining us en route to bid us farewell as we took train to Carnarvon, in the north of Wales. We had intended to stay over night there with Sister Lloyd and her son Captain Robert; but discovered that the latter was absent on a voyage and that a letter which awaited us informed us that Brother Frank Swan of Birmingham had made appointments for us in Dublin. So after a pleasant meal with the Lloyds, we made a few calls, one being to administer the laying on of hands to an aged Sister Williams, a relic of the oldtime faith patiently awaiting the call of the "pale reaper."

Prior to lunch, however, we visited Carnarvon Castle, an interesting type of castle which succeeded those of the Roman occupation period. The outer walls were almost intact, but only one or two portions of the building itself were fit for occupancy. In one of these suites lived the family of the caretaker, and the other, notwithstanding the castle was a possession of the Crown, was used by a Masonic fraternity. The old structure was built in 1282 and in it Edward II, the first Prince of Wales, was born in 1284. Within these ancient walls the unfortunate King, after an inglorious reign and a crushing defeat by Robert the Bruce at Bannockburn, was incarcerated by his wife and subsequently at her command done to death. Even in its decay it was an imposing structure, having once had wonderful facilities for defensive warfare. We could but imagine its grander aspect in the heyday of its glory, when it would be aglow with the glitter and pomp of military and regal occupation.

The Irish Channel and Dublin

About two in the afternoon we left Carnarvon for Holyhead going in the rain and the storm via Menai Tubular Bridge. At Holyhead we embarked on the *Cambria,* a very fast and finely-appointed steamer of the London and Northwestern Railway Company's steamship line. It was a ride of sixty-four miles across a stormy water to Dublin, and how can I describe that journey? One of the sailors told Brother Evans it was one of the roughest voyages across the Irish Sea they had known that season. The vessel was a small one, running in the interests of the company as arrayed against the competition of a line established by some venturesome financiers, the fare having been radically reduced to a very nominal sum.

The Captain waited a bit after the heavy rain came up in hopes it would clear, but finally, despairing of that, out we went into the heaving seas. The boat, like a thing of life, would rush at the wind and waves, rolling and pitching into and over the high and still higher rolling billows, many of which would strike the bows with sufficient force to throw the spray over every portion of the deck.

Brother Rushton kept up a brave front, keeping on deck most of the time, occasionally going down to commiserate with our kind-hearted, tender-stomached Canadian brother who from the moment we passed from the shelter of the harbor into the open sea, had to remain below. There he lay prostrate on one of the bunks in the cabin striving to shut out all sight and sound of a sea-faring life, arising only to pay full and overflowing tribute to that marine majesty who bears the trident. Needless to say, the sufferer cared little for human sympathy just then and a good deal less for spoken commiseration, and kind Brother Rushton concluded to leave him to his devotions. Coming up from the cabin, that good man, walking a bit unsteadily himself, slipped on the wet and slimy deck and fell forward, rolling into the scuppers, where the sights and sounds of others who were frankly sick proved his final undoing and suddenly acceding to the demands made upon him, he cheerfully scudded to the rail and paid his tribute direct to the fishes!

All this turbulent time while my young brothers were finding life so uncomfortable, I was enjoying to the full the sight of majestic storm and the roll and pitch of the vessel to whose vagaries I found little trouble in adjusting myself. Holding on to a stanchion to avoid being thrown into the scuppers or against the rail, I thoroughly enjoyed a unique sensation of riding the storm. I was glad when Brother Rushton, soon rallying, could join me and become an appreciative and jolly observer of all that was going on aloft and below.

Before reaching harbor the storm abated and upon entering the smooth waters of the estuary of the Liffey, Brother Evans came on deck, pale and wan, but determined gamely to renew the conflict if necessary. And I confess to a feeling of exulting happiness in realizing that I had triumphantly crossed the Irish Channel in a storm without being seasick.

We made our way to the Aitkens Hotel in Dublin where Brother Swan had arranged for our entertainment. Needless to say, we were all ready for a good rest in a place where things would *stay put* and the walls, floors, and ceiling remain stationary!

The next day—it was August 27—we spent from early morning until late afternoon in "taking in the sights" of Dublin. We visited the celebrated Phœnix Park and stood upon the spot where Lords Cavendish and Burke were assassinated, May 16, 1882. This park, a magnificent one, was used as a public playground and was well used. During our visit we were painfully reminded that Ireland was but one of the dependencies of England and that notwithstanding all the boasts of liberty it was still only a military Province governed by a Lord lieutenant and an armed constabulary force, whose presence was constantly in evidence in the bands of armed men who passed to and fro.

We made a visit to the locality of Donneybrook Fair, celebrated in nursery lore. A horse show was in progress, but we passed by, content with hearing the shouts of spectators and the strains of martial music from the band.

A Disagreeable Trip

At five in the afternoon after the purchase of a few bog oak souvenirs, inexpensive but interesting, we left for Belfast by train, having a pleasant run and arriving in due time at Robinson's Hotel where we took quarters for the night. We wanted to "do" Belfast the next morning, but rain came pelting down early and kept it up at intervals all day. When we boarded the steamship *Adder* in mid-afternoon, we felt we had been deprived of seeing much of interest.

That trip from Belfast to Glasgow was one of the most miserable it has been my misfortune to endure. The boat was owned and run by G. & J. Burns Company, and it would seem it was used more for the purpose of gathering in the shekels than to furnish decent and com-

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fortable accommodations for travelers. Imagine between six and seven hundred men, women, and children crowded upon an open deck with cabin accommodations and shelter for barely one-third that number and all exposed to a pelting rain, with scarcely a dry spot available on deck or in cabin! Add to this imagination the further picture of the majority of these people being seasick with all the unfortunate and disagreeable consequences and incidents, and you may have a faint notion of the situation!

Brother Evans and Brother Rushton wore waterproof coats, and I found shelter, more or less, under an umbrella, facing the stiff breeze created by the motion of the vessel as it was driven forward by powerful engines at a rapid rate. I went below only when the rain came down in too great quantities to be withstood. I recall yet, with indignation and disgust, the spectacle of human greed and selfishness that boat and its inadequate accommodations presented!

There was a bar and a refreshment stand in a conspicuous location and at the first of these there was a constant line of patrons. This resulted in an exhibition of a motley lot of intoxicated men and women before the voyage was ended. I may add, to the credit of the strange company thrown together under such unpleasant circumstances, there seemed, ever-predominant, the best of good humor. With the exception of one little episode when a jolly Scotchman, resenting the alleged interference of another, wanted to show fight, I heard nothing to indicate irritation or ill-humor over the situation; neither was there swearing nor loud and boisterous language. A little amusement was created by a coterie of musicians with an organ, a violin, and a cornet, to whose lively airs some half-intoxicated picknickers tried to dance.

Glasgow

It was fortunate under these circumstances that the sea was smooth so that none of our little party was affected by *mal de mer,* even Brother Evans sticking it out on deck. We reached Ardrossan at 9:30 in the evening and taking train were soon landed at the station in Glasgow. There we were met by Brethren Joseph Arber and George Thorburn, our active young missionaries. Brother Rushton went on to Hamilton, his home, which was but a few miles away, while Brother Evans and I were taken to the house of Brother Thorburn.

The next day, Saturday, we had a pleasant gathering and bountiful dinner at the home of Brother Henry McPherson where we were joined by Brethren Rushton and wife, Thorburn and wife, Arber and wife, Munro and wife, Hepburn, and Wilson. Brother McPherson was the son of Brother Colin McPherson, perhaps the principal laborer in the building up of the Brooklyn Branch—the brother who was so unfortunately killed in a railway accident when traveling to a Conference in Fall River, Massachusetts, some years before. The son Henry had been baptized when young and was still in the faith—a cordial, genial man. His wife was a Baptist but lacked nothing in the way of genuine hospitality and welcome and attended our meetings in the hall. After the meal numbers of other Saints came in, and a social time was enjoyed with the usual speeches of welcome and response, songs, music, and recitations.

Sunday's early prayer service at Brother Thorburn's was followed in the afternoon by a preaching service in Baronial Hall which was occupied by the Saints for meetings. Brother Evans was the speaker at that time, I following in the evening. At one of these meetings we met Brother Pratt of Kelty. He was once for many years a citizen in Boone, Iowa, and I had last seen him at a reunion in Logan. I was pleased to see him again.

The next evening, services were held in Saint James' Hall and were attended by quite a large number of nonmembers in response to some judicious advertizing. Among these were Elder Eccles of Utah, and three of his ministerial corps. Before the services began he came and introduced himself to me, and we engaged in conversation. He seemed to be quite friendly and expressed regret that there was cause for difference between the Reorganized Church and the one in Utah. Brother Evans followed his brilliant sermon (on the text, "And it shall come to pass that at eventime it shall be light"), with a brief but very clear exposition of the matters on which those differences rested. This presentation was so efficient and profitable that it won from Elder Eccles the statement that he had never heard the case reviewed in that light before and felt it to be a very strong position.

September 1, we visited some of the prominent places of the city, including the art gallery and the chief business houses. Another day, too, was spent in sight-seeing, but this time we went into the Scottish Highlands, going by train to Balloch pier and thence by boat to Ardlui, passing Luss, Inversnaid, and Tarbet—different landings on the lakes. The early morning was misty but by ten o'clock it had cleared some, which gave us a chance to more fully appreciate the beauties of the upper portion of Loch Lomond. Shortly after noon, however, it began to rain, and we were glad to seek the shelter of the cabins in the boat which soon started on its return trip. We had gathered buttercups, asters, thistle, and heather, sprigs of which we sent home in letters to our own "lassies" as visible evidences of this trip to the "bonnie, bonnie banks" of the celebrated lake.

I cannot forbear to mention in closing the relation of this excursion that notwithstanding we paid our fare from Glasgow to Ardlui by rail and boat we had to pay extra for passing over the approach to the boat, two pence (four cents) being charged just for the privilege of going ashore over the platform. This tribute to greed was politely termed "pier duty" and seemed to us a rather unfortunate exhibition of Scotch "canniness" on the part of either the company or the persons who owned the land at the head of the loch. Brother Evans "kicked" rather strenuously but as the dock-keeper was only an employee and had probably heard the like before it made little or no impression.

My memories of Glasgow are very pleasant, and though our stay was short and mainly for missionary purposes to supplement the labors of Brethren Arber and Thorburn we managed to see quite a bit of the historical city. Even now, after eleven years, I recall with pleasure several incidents of the visit. One was a casual inspecting hour of the ship-building yards, either on the Clyde River or one of its estuaries, where a monster iron vessel was in process of construction. I noted a large number of men at work on the great steel keel, with its one end sharp and pointed for the prow and the other arranged to hold the steering apparatus. The men were welding these plates together with hot rivets thrown to them by assistants. They stood on a platform built along the sides of the vessel, and I watched them, fascinated, for quite a while as they worked with clocklike precision of movement, the red-hot rivets being put rapidly in place, their smooth heads on the outside.

Bothwell Castle

From Glasgow to Hamilton was but a matter of seven and one-half pence and a very pleasant ride through green valleys and busy villages, marts of trade and industry. Hamilton is a mining town of sixty-five thousand inhabitants. The mines pay a royalty of a shilling (twenty-four cents) per ton (twenty-two hundred and forty pounds) to the estate of the Duke of Hamilton who has a residence not far from Bothwell. We did not visit the seat of this English lord for being "in residence," (that is, at home on the estate) no visitors were allowed. When the family is absent, on certain days visitors may be escorted through the mansion by the caretaker.

One day a party consisting of Brethren Thorburn, Arber, and Rushton, and their wives, Brethren Anderson, Munro, Evans, and myself, visited Bothwell Castle. This edifice was made famous by Miss Jane Porter in her popular book *Scottish Chiefs* in which the patriotism and heroic deeds of Sir William Wallace, Robert the Bruce, and others are so well portrayed. It is notable for its connection with the infamous Earl of Bothwell who became the husband of the unfortunate Mary, Queen of Scots, after the death of Darnley, her second consort.

The castle was in ruins, though the

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towers still standing gave mute but striking evidence of the strength and magnificence of this stronghold in its palmy days, the days of feudal occupancy and internecine strife. It stood on a high hill facing the Clyde River which here made a straight run past the castle and with a turn to the right gave a beautiful view from the hill. The scene must have been especially grand from the heights of the towers. Visitors were warned not to climb upon the crumbling wall about the place, for it might have proved dangerous. From the lodge gates to the castle was a quarter of a mile drive, a thick wood hiding the building from sight until a turn in the path brought it suddenly to view. Between the ruins and the road there was a modern mansion, the garish simplicity and frailty of which afforded to emphasize the vivid contrast between the days when castles were kept by sword and brawn and those when "peace hath its victories as well as war." Since those early days of strife the influence of law keeps safe the Englishman's simple doors, nestling fearlessly by the side of the strongly-guarded habitation of the feudal lord.

On the bank of the Clyde near the castle was a stone seat said to have been frequently occupied by the unhappy Queen, pensively meditating upon her griefs and their causes. Married in youth to the Dauphin of France, a widow at nineteen, married to Darnley (the father of her son James I), again widowed by a death which was partly charged against Bothwell to whom later either by force or intimidation she was compelled to be married—the lady did, indeed, have much cause to be sad and weary of life. Bothwell shared her rule of the kingdom, grossly mistreated her, and finally in the hour of her adversity when Scottish nobles gathered to depose her, abandoned her. Seeking refuge at the court of Elizabeth of England, she was imprisoned for many years and then beheaded at Fotheringay.

Curiously, by some irony of fate or through the grim humor of her son James I, a splendid monument in her honor stands in Westminster Abbey near one of similar magnificence erected by the same king in honor of that Elizabeth whose hand signed the warrant order for the death of this most unfortunate Mary. It was said that the rooms occupied by that beautiful and gifted woman contain many reminders of the saddest epoch in Scottish history. Raised in luxury, gracious in mind and lovely in person, educated in France, wife at sixteen and widow at nineteen, sovereign for nine years, widow again through the violent death of a man whom she may have loved but could not esteem, enforced mate of an unscrupulous and licentious man, deposed and banished and the bauble of rule taken from her, eighteen years a prisoner, and beheaded at forty-five—who cannot see in this story the truth of the saying, "Uneasy lies the head that wears the crown"?

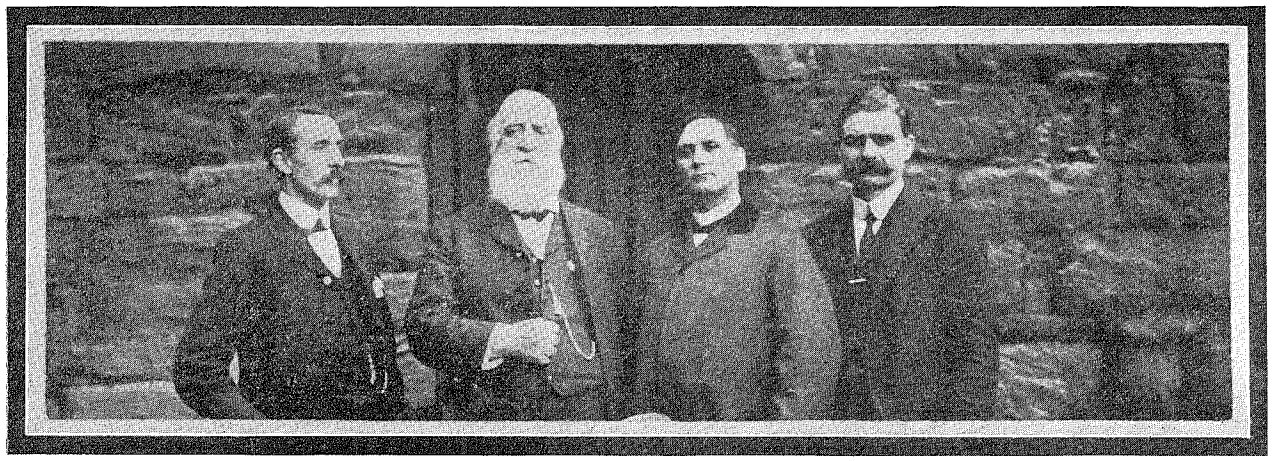

Photo by John W. Rushton.

IN BONNIE SCOTLAND

Taken at the door of Bothwell Castle, September 1903. Joseph Arber, Joseph Smith, R. C. Evans, George Thorburn.

Side Trip to Edinburgh

On Saturday under the guidance of Brother Rushton, Brother Evans and I visited the capital city of Scotland, a "capital" whose Parliament and center of rule are located in that great city of many cities—London, of England. Edinburgh, usually called "Edinboro," was by far the most beautiful city we saw in the old world. The view from Edinburgh Castle, a huge fortress of stone built on a rocky crag overlooking the city on all sides, was one of great beauty and grandeur. The city itself was small in comparison with some others I have known, being not so large even as Toronto or Pittsburgh. It lay compactly in the historic vale which once had known the rude altars of Rome. Besides its great castle, it had the interesting relic, Holyrood Palace.

Our first objective was the Castle, nor will the impressions made by what we saw there soon fade from memory. There was the banqueting hall, also used for the assemblies of the chiefs of the clans as they met to decide questions affecting the State. There were relics of the warlike Scots through many ages, from the primitive arrow to the gun caisson on which the body of Queen Victoria made a sad pilgrimage through the city. There was the huge fireplace with its evidences of ancient hospitality and good cheer while, hung thickly on the walls about were swords, pikes, lances, pistols, guns, wall-pieces, and other accessories to the trade of hand-to-hand strife, speaking loudly of the bloody scenes which characterized the reigns of earlier Scottish kings.

We looked through the window from which the Duke of Argyle escaped; we saw the little room in which Mary's son was born and the window through which, while yet a child, he was lowered and taken to a place of safety to become afterward James I of England, and successor to several Jameses of Scotland. We climbed to the ramparts, whence a marvelous view of the city was obtained. Nearby were the military barracks, and we saw some of the soldiers in the characteristic dress of the Highland regiments—skirts, kilties, bonnets, plaids, even naked knees. We saw the regalia of the Scottish sovereigns, the crown and jewels, the scepter of office, and the sword of state with its jeweled hilt. Reflecting as we gazed, it seemed a rather melancholy fact that these were about all that is left of the royalty and pomp of Scotland, some of whose kings made such vigorous and blood-stirring history.

From the Castle we went to the Uni-

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versity, a path downhill all the way *by land,* but in moral and intellectual progress decidedly uphill! It was located but a short step past the landscaped gardens planted in the one-time moat, or lake, fronting the Castle on the hill. As I gazed on the magnificent buildings comprising this palace of learning, justly celebrated throughout the world, I could but think of our own modest little Graceland College and felt gratified to reflect that the latter, though small and obscure, might still be privileged to turn out many men of honor and true integrity—truly the noblest monuments to learning possible to conceive.

We passed Saint Giles Church, in which Jeannie Geddes once hurled her stool at the Bishop presiding over a council which was taking measures to introduce the liturgy into the kirk—a vigorous if not righteous protest against heretical blasphemy. When we came to the home of that sturdy Presbyterian, John Knox, it must needs be that my companions should cross the street and enter, in order to say afterwards that they had stood in the house of that protester. I contented myself with standing in the street below and looking at its exterior, which I thought partially showed the cranky side of the nature of that irate religious bigot who in his day was a standing menace and source of irritation to Queen Mary. If the inside was like the outside, it surely formed a gloomy relic of a gloomy theology which ought to have died when John Knox himself was buried.

From these places we went to Holyrood Palace and the ruins of the Abbey. The history of the latter includes a succession of building and destroying, restoration and destruction. The walls which remained plainly showed that the hands of warlike fiends or wandering marauders had been busy with fagot and hammer. A portion of the palace was being renovated for use as an occasional residence for present royalty. Here we saw much of grave interest to a visitor from the Western Republic. In the portrait gallery hung pictures of a long line of Scottish kings, from David I to the last one, James VI, who, by hereditary claim, became also King of England as James I. I did not have time to look at and examine as closely as I should have liked these painted faces, for I should have enjoyed trying to form an estimate of the moral worth of each one, according to the impressions received as I gazed. I lingered longest before the splendid portrait of the beautiful and ill-fated Queen Mary, whose tragic history had always excited my pity and commiseration.

I saw the room of Lord Darnley and various rooms occupied by the unfortunate Queen — sitting-room, dressing-room, bed-chamber, and even the "supping-room" in which she used to have her meals. It was in this room she was sitting at table with a companion or two, one of whom was the Italian musician, (Rizzio of the history but whose name is given in the records of the Palace as Riccio) when the conspirators, headed by Lord Ruthven, rushed up the private stairway and, assisted by Lord Darnley who held Mary, accomplished the death of the secretary Rizzio by striking a dagger into his throat, the knife of the ruffian reaching its victim over the shoulder of the Queen herself. The murderous crew then dragged the bleeding man through the Queen's apartments, finishing their dastardly deed at an angle of the wall near the head of the main stairway. Recalling these facts, it was with a feeling of awe that I stood in that room where the little supper table had been so suddenly overturned by the treacherous assault, paused for a moment on the spot where the victim fell, or where he died after receiving those fifty-six cruel wounds. My familiarity with the details of this historical murder and the operation of my rather lively imagination combined to make the scenes there enacted seem almost real and present, as I gazed at the mute walls, floors, and furnishings which had actually witnessed them!

The Abbey, with its broken and battered walls, its roofless corridors and gravestone floor from which rain and snow, heat and cold, and the wear of many feet through many years had almost obliterated inscriptions and ornamentation, told a sad tale of departed glory—a fitting place to sit on a gloomy November day for instance and re-read Gray's Elegy!

A refreshing meal in a tidy eating-room, a ride up the Estuary to the celebrated bridge over the "Frith of Forth," and a ride back to Hamilton filled up the remainder of the day. We tried to visit a Brother Black who resided in Edinburgh, but failed, being informed he was absent from home.

Services at Hamilton

At Hamilton we held preaching meetings twice on Sunday in the Victoria Hall, usually occupied by our people, and some prayer sessions. Not many came to hear us, but those who did were very thoughtful and attentive. A steady rain and the fact that there was a festal gathering of some sort in another hall in the same building made our services a secondary consideration so far as non-members were concerned.

The Hamilton Branch was in charge of Brother Walter Browning, ably assisted by Brother Robert Munro and a band of members which while not numerous seemed very faithful and devoted. Most of them were workers in the mining industries, of which coal and salt seemed chief, if I remember correctly. At the time of our visit the salt mines were deserted for there had been a strike of the workers, and the duke in control, refusing to grant the request of the union, had simply ordered the keys turned in the gate-locks and paid no further attention to the workmen or their demands.

My readers may be interested in a report of my visit to Hamilton which appeared in the Hamilton *Herald* of September 12, and is here presented:

Hamilton was this week honored with a visit from the President of the Reorganized Church of Jesus Christ of Latter Day Saints, Mr. Joseph Smith, the famous son of a still more famous father. On the evenings of Sunday and Monday last, Mr. Smith addressed largely-attended meetings in the Victoria Hall, and the presence of the head of the Church was naturally regarded as an event of considerable importance by the Latter Day Saints in Hamilton and district.

Believing that an interview with the son of the famous prophet of Mormonism would not be devoid of interest to our readers, a representative of the Hamilton *Herald* waited upon Mr. Smith at the close of the meeting on Sunday evening and found a white-haired, pleasant-faced, quiet-mannered old gentleman of venerable aspect, who welcomed him with the utmost cordiality.

"I shall be very glad to tell you anything you want to know," said Mr. Smith, when the *Herald* man made his errand known, "for we court the fullest investigation. I sometimes think there is not enough investigation in these days, otherwise the claims of our Church would be more widely known."

In the course of a pleasant chat, Mr. Smith informed our reporter that this was his first visit to Great Britain—indeed, it was the first occasion on which he had left the continent of North America, his responsible duties as head of the Church having prevented him from traveling further afield. He reached London on 25th June last, and he has spent the interval in visiting the various congregations of Latter Day Saints through England and Wales. Glasgow and Hamilton were the only places that he has visited in Scotland, but he expected to take a run through to Edinburgh before he started for home on Tuesday.

"Are you satisfied with the condition of the congregations which you have visited, Mr Smith?"

"Yes, I find our work in pretty good condition everywhere I have been with a possible exception or two. While the congregations are mostly small, they are quite active and doing well. I am quite satisfied on the whole with the state of the Church in this country. Our Church now contains upwards of four hundred congregations, numbering altogether about fifty thousand members in actual communion. Besides this country and America, we have congregations in Norway, Sweden, Denmark, the Sandwich Islands, and the Society Islands."

"I understand, Mr. Smith, that the Church was originally founded by your father."

"The Church was organized by my father and others on the 6th day of April, 1830, in the State of New York. In 1844 my father was killed at Carthage, Hancock County, Illinois, whereupon the Church became divided, and a considerable number of the members went to Utah. There, under President Brigham Young, they formed what is now known as the Mormon Church. A great many others, however, including my mother's family, refused to accept the doctrine which he taught of plural marriage, or polygamy; and those who remained as members of the Church, believing that they had right on their side, met together and reorganized the Church, calling it the Reorganized Church of Jesus Christ of Latter Day Saints. I became connected with the movement in 1860, was chosen to preside over it, and have acted as President ever since. We are not affiliated or connected in any way with the Utah Mormons. It may interest your readers to know, however, that the Mormon president, Joseph Fielding Smith, is a cousin of mine. As distinguishing us from other believers in the Scriptures, we believe in what is called 'present revelation,' viz., that wherever the gospel is taught there is the Spirit of revelation with the believers. This, of course, involves the proposition that there are Prophets, Seers, and those who receive manifestations or Spirit power. On the other hand, the ordinary believer accepts the idea that these things do not now exist, but that they ceased with the Apostles."

(To be continued.)

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The Readers Say---

Long a "Herald" Reader » » »

I have been a reader of the *Herald* since it was edited by Isaac Sheen, back in the 1860's. I enjoy reading *"The Memoirs of President Joseph Smith,"* as my home in 1861 was only ten miles from Nauvoo. My parents were members of the old church, but did not follow Brigham Young. They came into the Reorganization under the ministration of Elder John Shippy, one of the first missionaries sent out after young Joseph was made President of the church.

When the Civil War broke out, we were living in Missouri, and had to take sides with the rebellion, or get out. We moved across into Iowa just west of Nauvoo, on what is still known as String Prairie in Lee County. Quite a branch of the church was built there and became a part of Nauvoo and String Prairie District. This was my home until I was married in 1877. Brother Joseph and his brothers used to walk out from Montrose quite often to our neighborhood and preach sometimes in the schoolhouse, sometimes in a large barn.

After my marriage we lived in Hancock County, Illinois, ten miles east of Nauvoo, which was our principal marketing town. From there we moved to western Iowa then to Nebraska, and forty-nine years ago to Colorado. In all this time we have never been isolated from church services as long as we have this winter. We live ten miles from the Denver church, and have not been well all the time this winter. And too the weather has been cold and the roads too bad for an old man to drive a flivver of 1922 vintage. We still drive it, however, when conditions are favorable. We have not been to church for about three months.

I read Brother Abel Hall's article in the *Herald* about the location of the Garden of Eden, and as he advised, I have been thinking quite a lot about it.

Wife and I are both past the four-score mark, and while we are shut in on account of age and bad weather, we have much to interest us in reading the *Herald.* We also listen to KMBC in the early morning when we waken in time for the 5.45 (Mountain Time) broadcast.

LITTLETOWN, COLORADO. E. F. SHUPE.

The Abiding Comforter » » »

The Holy Spirit is the gift of God to the believer and doer of his word. A believer obeys the commandments of his Lord.

When I was a young man, my mind was constantly considering such questions as: Is there a hereafter? and shall we live again? One night in the spring of 1901, God sent a ministering spirit to me, and this personage taught me that there is a life beyond the grave. This knowledge gave me great faith. And from that night to this moment, I have hungered and thirsted for righteousness.

The Lord promised me that if I would obey the gospel of my Master, as Jesus obeyed it, through baptism, I would receive the Holy Spirit as an abiding Comforter. Here let me bear my testimony that the Savior has fulfilled his promise. The Comforter has led me daily into ways of truth. It prepares one for a better life; it takes the things of God and shows you that it will do for you as it did for our Master. How great is the gift of the abiding Comforter! It causes you, in time, to master your flesh, makes a new creature of you. It plants in your heart a love of your neighbor, a desire to do good to all men, a wish to return good for evil; makes you slow to anger, powerful in speech, and gives you much assurance.

Jesus tells us that his gospel comes not in word only, but in power and with much assurance. Men of God, speaking for the Lord, should be endowed with this power in order that others may see the difference between themselves and those who serve the Lord. Blessed with this Spirit, our ministers are able to show what God can do for those who obey his precious gospel.

Let us all strive to keep the love of God and of our fellow men in our hearts.

G. B. MOORE.

OMAHA, NEBRASKA, 220 North Seventeenth Street.

An Appreciation of George W. Robley »

Saturday evening, March 6, I was studying and preparing for the sacrament service when I received word that Evangelist George W. Robley had died. I was very sad on hearing of his death. The church has lost a good, spiritual man and an eloquent preacher. The power of God's Spirit reached out to all under the hearing of his voice.

Many, many times when visiting Scranton, Brother Robley stayed at our home. I am mindful at this time of his welcome visits and of the times wife and I knelt in prayer with him, and how the Spirit of the Lord rested upon us, filling the room with its power. For days after he had left us, when we sat in the chair that he usually sat in, we could feel the peaceful influence as though he were still with us.

Sunday afternoon I was privileged to drive down to Bloomsburg with Brothers Frank and Edison Dippel, to attend the funeral services. I never heard Sister Alice Clugston sing as beautifully as she did at that service. Many tears were shed, men, women, and children alike realizing that a good man has gone from us.

As we hear of these warriors of old passing on, I wonder are we younger men preparing to fill their places, to carry on, and are we able to represent God and the church as these men have done.

I want to thank the Master for his many blessings to me and my companion. In discharging my duties as an elder, I have always tried to do my part in the church. I enjoy reading the *Herald* and the *Priesthood Journal.* My greatest desire is to continue faithful to the gospel.

I take this way of offering my sympathy to the family of Brother Robley. May God bless and keep them, is my prayer.

ERNEST G. DAVIES.

SCRANTON, PENNSYLVANIA.

Is Given a Simple Remedy » » »

I want to give as well as to receive, and for that reason write to the *Herald.* I was baptized by Elder O. P. Sutherland at Webb City, Missouri, April 18, 1890. During my life I have received some wonderful blessings, far more than I have deserved.

I am keeping the financial law, paying one-tenth of every dollar I receive, as tithing. I have been paying in this way for thirty years. I find that this makes my bookkeeping

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easy, and makes sure that the Lord's work benefits from my tithing.

About four years ago I was afflicted with aches and pains, was nervous, could not sleep, tired all the time, physically run down, and underweight. I lived at Colville, Washington, seventy miles from an elder. The Lord took pity on me, and I was instructed by a pleasant voice, to get some barley, being assured that it would help me out of my misery. I thanked the heavenly Father for his kindness, purchased the barley from the mill, put about half a pint to soak, and added barley and water every evening. I drank a quart of this each day, and by the third day all pains were gone. Ten days later I felt twenty years younger. In two months I gained twenty pounds. Now I drink a glass of barley water at my meals and feel fine all the time—I am past sixty-five years old.

EVAN RICHARDS.

EUGENE, OREGON, in care W. W. Bond, 389 West Sixth Street.

Prayer Restores » » » » »

I accepted the gospel and was baptized into the church by Brother W. E. Winegar in 1925, and I have never regretted the step I took then.

I am a strong believer in prayer and know that the Lord has blessed me many times. Seven years ago I was seriously ill, and my parents sent for Brother J. J. Jackson to come and administer to me. When he came, he told my father that he could not use the oil, but that he would pray for me. This he did, and I know that the Lord heard that prayer. In about ten minutes I was able to sit up and talk to those present. Will the Saints remember me in prayer that I may ever stand true to the Savior in his great work?

FANSHAWE, OKLAHOMA. MARY GOSS.

Prays That God Will Lead » » »

We find the *Herald* full of the things we need to help us to go forward. After enjoying the many letters of others, we want to tell of some of our experiences.

I have been satisfied that the gospel is true since I was eight years old, but did not obey, as I ought to, until I was nineteen. In my patriarchal blessing I was told that I would be called upon to pass through many trials.

When I was a child, my parents thought on many occasions that I would not live to grow up. As far back as I can remember, my first thought has been to call for the elders when I was sick, and many times I was healed, even before I came into the church.

At the time I was baptized I was teaching school. I was in the first stages of tuberculosis, and grew worse until I was so weak that it was apparent I would soon have to go to bed. I had no desire to eat, and at night I was troubled with sweats. I went to a doctor and found out what was wrong; I purchased medicine which I did not take. I called for S. T. Pendleton then preaching at Tawas City, and he administered to me. I was healed and enjoyed good health for a time.

God is true to his word. Why should we not follow the instruction he gives in James 5: 14?

About four years ago my health again began to fail. This time my heart was affected and my nerves. I had to go to bed. The elders were called, but I received no help, it seemed, though I sought it many times through administration and the prayers of the Saints.

I grew worse and was taken to a doctor who decided that I was suffering with internal goiter. An operation was necessary. There was no other way for me, and I went to Bay City and passed through the operation. In about eleven days, I returned home and went to bed. I thought my troubles would soon be over, as I expected to regain my strength. But the doctor explained that my throat was in a bad condition. It was a major operation and the results I expected did not appear. I grew worse, suffering greatly with my heart. My nerves would not let me sleep, and my stomach also began to trouble me. For nearly eighteen months I was in a critical condition. I had nothing to help myself with, as all I had was soon gone. I looked to God for help.

And help did come from him at a time when I felt that I had only a few days to live. I had called many times for prayer and for the elders to administer. In his own time the Lord heard my cry. The next day after the elders had been to see me, I felt the tide turn. My heart gradually became more normal, and strength returned.

Soon I left my bed and went to a reunion for a week. I want to thank the many elders who responded to my call. Elder Hubert Case, who came often, did not realize how much cheer and comfort his visits brought, and especially on the night that the Father spoke to us through him, giving a sweet message.

During my sickness my wife contracted tuberculosis brought on by overwork, for she tried to take care of our stock in addition to all her other duties. This combined with the care of our four small children, the strain connected with my sickness, and not eating as she otherwise would have, because of worry, caused her to become infected.

After she had suffered for a time and the doctor had taken an X-ray of her lungs, showing us the spots, we called for the elders in her behalf, and she was healed under their hands.

To God be the praise for our blessings! It will be four years next August 30, since my operation, and how God has been with and blessed us during that period! I am not completely well yet, but am much better. I do not know what we would have done without the Father and his gospel. I feel that many times he has spared my life and given me new opportunity to go on.

In my blessing I am told that the Lord would mark out my path through life by his Spirit, also that he desired to use me as an instrument for good.

We feel that we would like to move near a good branch of the church; we are four miles from town and I am not able to walk far. We have no other way to go to town. It, therefore, seems advisable to move to some town. Will the Saints pray that God will lead us in this matter, also that if it is his will, I may be completely restored to health? I pray that I may do the work for which I was spared and that I may be forgiven for my many mistakes.

WHITTEMORE, MICHIGAN. JOHN BARR.

"Herald" Her Companion » » »

The *Herald* is my companion and comfort, and "The Readers Say" columns are a blessing to me. My hearing is so poor that I do not hear what my brothers and sisters testify in prayer meetings, and so I am most happy that I may read of wonderful blessings. I pray for all, that we may be more faithful in our prayers for each other, and that we may pray with the Spirit. I know that God is faithful in answering prayer and that if we ask aright, with faith, and pray for the Spirit to guide us in the path Christ trod, we shall receive guidance.

NEWBERG, OREGON. NELLIE I. MCCULLEY.

Time To Do God's Will » » » »

The word has gone forth that in the last days, men will hunger and thirst for the word of truth, will run after it and not be able to find it. The truth of these words is manifested all around us, and makes us determined that, with God's help, it shall not be true of us.

We are the only family holding membership in the Reorganized Church that we know of in this community. We

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have loaned *The Call at Evening* to some of our neighbors, giving them from six months to a year or more to become familiar with its contents and teachings. We have also been able to place in the hands of Chief Black Hawk the *Book of Mormon* with the understanding that when he has read it, he shall pass it on to Chief Pine Tree, who is the medicine man of the Narragansett Tribe, and whose daughter is historian of the tribe.

We feel that the time for those who have the ways and means to do God's will is now; tomorrow will be too late. And since faith without works is dead, we are filing our inventory and sending our tithing to the Bishop.

SAMUEL J. AND CHARLOTTE R. MOORE.

HARRISVILLE, RHODE ISLAND, P. O. Box 252.

Life's Sunset » » » » »

When we come to the end of the journey of life,
To the close of the last ebbing day;
We shall then scan the hours that so quickly have flown,
Some of which we have idled away.

In that hour all the world with its pleasures of sin
Can no longer appeal to the heart.
They will be as a dream that is empty and void
To regret at the time we depart.

Yet the hand of the reaper if place on the brow,
As the threshold of death lies between
All the deeds of our life that on record have gone,
And a realm which so soon shall be seen.

Then on what can the soul, in its last fleeting hour,
Safely lean, that it may find repose!
Will it be anchored safe? or be left all alone,
When the eyes of this mortal shall close?

JOSEPHINE WATERS.

Never Without the "Herald" » » »

Inclosed find check for *Saints' Herald.* Nothing comes to my office that is of greater importance. It is now forty years that we have enjoyed the *Herald,* and I feel that not one member of this great latter-day movement can afford to be without it.

Few realize what an asset the *Herald* is in enlightening the soul. It broadens our vision and keeps us in touch with God's work. Who can't afford to spend four pennies a copy for so helpful a magazine? So often Saints will say: "I love to read the *Herald,* but, you see, I just can't afford it." Perhaps in less than an hour the speaker will squander a nickel or dime on injurious soft drinks or adulterated candy or ice cream.

My advice is never to be without the official church paper. Another thing, I think no Saint should partake of the holy sacrament without first making some little sacrifice. Think of what Christ sacrificed for us—his *all!* Let us do a little better than we have in the past, abstaining from foolish things, and giving our means to God who is so good to us every moment of our lives.

DOVER, OHIO. A. B. KLAR.

Request Prayers » » » »

Mrs. Eva Vanmeer, of Stamford Center, Ontario, requests the Saints to pray for her father who, for the past seven weeks, has been seriously ill. Brother Lindley went to the hospital, March 15, to undergo an operation, and he seeks the prayers and faith of his brothers and sisters, that God in his infinite goodness, will send the blessing of healing. Brother Lindley has been a member of the church more than thirty years.

THE LAND OF THE CENTRAL REGION

(Continued from page 393.)

of the church. However, the main fact to be pointed out in this connection, is that these other factors are social factors which may be solved satisfactorily if we are alert and consecrated to the task, making it possible for the Saints to reap the economic advantages of the land of Zion as God purposed they should.

"HE IS RISEN"

(Continued from page 394.)

how wonderful it must have been to have worked with and followed him. We today have a similar opportunity. We may love him for his beautiful life and teachings. We may feel his power surging through us.

When Jesus was about to ascend into heaven he promised his followers that he would send an abiding Comforter, God's Holy Spirit, which should teach them all things. Christ's teachings will make our lives beautiful and by obeying His Gospel, we, too, may be heirs of that heavenly kingdom.

He rose!
And with Him hope arose, and life and light.
Men said, "Not Christ, but death died yesternight."
And joy and truth and all things virtuous
Rose when He rose.

THE RESURRECTION OF THE DEAD

(Continued from page 396.)

sons, both in body and soul, from childhood to old age. There is, then, no necessity to clog the doctrine with difficulty, which furnishes infidels with their most detestable objections against it. W have the Word of God from the three standard books of his church: thus we accept in faith and assurance that He will perform this all-important part of his doctrine as he has the rest, which also are established upon the everlasting rock of Christ.

Wisdom will never let us stand with any man or men on an unfriendly footing. We refuse sympathy and intimacy with people, as if we waited for some better sympathy and intimacy to come. But whence and when? Tomorrow will be like today. Life wastes itself whilst we are preparing to live. Our friends and fellow workers die off from us. Scarcely can we say we see new men, new women, approaching us. We are too old to regard fashion, too old to expect patronage of any greater or more powerful. —Emerson.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

In what language did Jesus teach in Galilee, and what versions of the Bible did he use?

Galilee was the home of Jesus until he was thirty years of age, and here he spent most of his life. While the population was mostly Jewish, it was more or less mixed with remnants of Canaanites, with the addition of Aramæans and Greeks. The country used a dialectal form of the Aramaic language, which was used in the Aramaic portions of the Palestinian Talmud of the early Christian centuries. The terms *Aramæan* and *Aramaic* are derived from *Aram,* which is commonly translated "Syrian" and "Syria" in the English versions. Damascus was an important Aramæan city. The center of population was the district of Haran for a long time, in the Christian era.

It is believed that Jesus and his disciples used the Aramaic dialect of Galilee as their common language. His familiarity with this dialect is strongly implied by the fact that he used it in that crucial moment upon the cross when he uttered the words: *"Eloi, Eloi, lama sabachthani?"* (Mark 15: 34.) Except for the Aramaic portions of the Old Testament (see Ezra 4: 8 to 6: 18; 7: 12-26; Jeremiah 10: 11; Daniel 2: 4 to 7: 28), the Jewish Scriptures were written in Hebrew similar to that of the Moabite Stone or the Siloam Inscription of the 8th and 7th centuries B. C. But in the 3rd century B. C. a modified or square Hebrew largely took its place, from which the Septuagint version (Greek) of the Old Testament was probably made. The texts to which Jesus had access no doubt included those we have mentioned, and quite possibly some others.

Explain Jude 6, about the sin of the angels reserved for judgment, and the source of Jude's information.

In his epistle Jude plainly refers to Enoch, and some of the language he uses is found in substance, if not verbatim, in the book of Enoch, as in the case of verse 6. The text cited informs us:

> The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

The occurrence to which Jude here alludes is referred to by the writer of the book of Enoch, who emphasizes the sin of the angels in leaving their heavenly estate to consort with earthly women. In this book their former habitation is called: "the high, holy, eternal heaven" (see Enoch 15: 3, 7-10). The "everlasting chains" referred to may intend to represent the inescapable confines of hell where the wicked remain during the period before the last resurrection, described by the Revelator as "the lake of fire and brimstone, where the beast and the false prophet are" (Revelation 20: 10). Jude's remarks are quite like those of Peter when he refers to the fact that:

> God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.—2 Peter 2: 5.

Does Doctrine and Covenants 42: 6 harmonize with Matthew 12: 31?

The first place cited in the question states that "he that kills shall not have forgiveness in this world, nor in the world to come." The language of Matthew states:

> All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

It is true that one of these quotations was addressed to the church, and the other was spoken to certain corrupt scribes (see Mark 3: 22, 30) or Pharisees, but the state of heart existing in the one who willfully murders another is essentially the same as that of the willful blasphemer against the Holy Spirit. I assume that the questioner refers to the seeming discrepancy implied in the words that: "all manner of sin and blasphemy shall be forgiven," but the Greek word *pas,* which is here translated "all," has a variety of modifications in meaning. It is a general term and does not necessarily mean without any exception. If so, the statement would not harmonize, for Jesus himself states an exception in the text itself.

It is the state of heart, and not an act in and of itself, that determines how wicked the person may be. No other interpretation would be logical or just, for one might kill another accidentally, yet have the deepest love for the victim. The term "he that kills" must be construed with other texts, which show that it is murder which shall not be forgiven. The willful murderer has blasphemed against the Spirit of light, the Spirit that enables all rational beings to choose good and reject evil.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Sacramento, California

March 12.—There has been much activity in this branch in the past few months. A dinner was given in conjunction with a bazaar and cake and candy sale. This project was sponsored by the women's group of which Birdie Clark is leader. Her committee was as follows: Inez and Rose Ida Honeychurch, in charge of fancywork, Ida Dungan and Hazel Blohm, cake and candy booth, and Ella Dawson supervised the dinner. A social and profitable evening was enjoyed.

The young people have had fine monthly social gatherings, and are planning a progressive dinner and skating party.

Three young men from Marysville Mission were ordained to priesthood offices. They are Samuel Chesnut, priest; Everett Hargrave, teacher, and Ralph Moon, deacon. The ordination service was held at Sacramento, March 7. Three men of Sacramento Branch are to be ordained March 14, as follows: Robert Nephew, priest; Alva Gadberry, teacher, and Robert Plumb, deacon.

A year ago the adult department under the supervision of Ida Dungan, started a project called the "holiday plate." A plate was given to each member desiring one. Each plate had seventeen circles and each circle represented a holiday on which a dime was deposited, making a total of one dollar and seventy cents. The plates were called in February 28, 1937. A dedication dinner was given. The proceeds were turned over to the building fund.

The branch is looking forward to a series of meetings by Missionary Harold I. Velt.

Mr. and Mrs. Thomas Gainey

Moline, Illinois.—Mr. and Mrs. Thomas Gainey, beloved members of Moline Branch, observed their seventy-second wedding anniversary, February 28. Plans were made by their children to honor the venerable couple on that day. The home of the Gainey's son-in-law and daughter, Mr. and Mrs. William Cowley, was the scene of the gathering, and dinner was served at noon.

Seventy-two years ago, February 28, a wedding ceremony was solemnized at a farm home near Moline, uniting Miss Mary Mitchell and Thomas Gainey. Since that time the Gaineys have made their home in the Moline vicinity. Seven children were born to them, and those now living are: Mrs. Grant Moore, Mrs. Daniel Jones, Mrs. William Cowley, all of Moline; William Gainey, of Carbon Cliff; C. E. Gainey, of Warner, and Lionel Gainey, of Davenport. There are thirty-six grandchildren and sixty-two great-grandchildren.

Many years ago Mr. and Mrs. Gainey were interested in the gospel by Elders O. H. Bailey and F. A. Russell, and they have faithfully attended services, are much interested in the progress of the



MR. AND MRS. THOMAS GAINEY

church and valiant in testimony, both in word and deed. Their happy married life is an example of what the marriage vows mean to a couple when each tries to do his part in making that marriage what it was intended to be. Brother and Sister Gainey enjoy good health and attend church and G. A. R. and Relief Corps meetings regularly. Sister Gainey is chaplain for the corps, and has served two terms as president.

On Monday, March 1, Mr. and Mrs. Gainey and John Holt, who observed his ninety-third birthday anniversary February 21, shared honors at an open house in the Y. W. C. A. rooms, Moline. The affair was planned and executed by the patriotic orders of which the Gaineys and Mr. Holt are active members.

Ohio was the birthplace of Mrs. Gainey, who will be eighty-eight years old in July, and her husband will mark his ninety-sixth birthday in December. He was born in Indiana. Mr. Gainey is a Civil War veteran.

Houghton Lake, Michigan

This branch has had many ups and downs, but the members feel that in the recent past they can discern definite steps toward a higher trend of spirituality on the part of both old and young. Some of the young men have been admonished to prepare themselves for the priesthood, and others for a higher calling.

The young people last year purchased a piano for the church, and have it all paid for. They are doing their part, and while the legion commander is away for the winter at least, they are keeping up their meetings and with Brother Howard Jordan as teacher, are studying the book, *Men Nearest the Master*.

Several socials have been held with a measure of financial success as well as an increase in good feeling among Saints and friends.

About seventy people including Latter Day Saints and their neighbors, gathered the evening of February 2, at the home of Sister Bell Knapp, to help her celebrate her eightieth birthday. An impromptu program of readings and songs was enjoyed, then refreshments furnished by the women, were served.

The women's department sponsored a Saint Patrick's supper at the home of Brother William Jordan, March 16. Serving started at 7 p. m., and entertainment followed the meal.

April will be young people's month, when it will be their turn to sponsor a special activity. They alternate months with the women's group.

The choir is to be reorganized under the leadership of Sister Letha Leib, and will meet to practice at 3 p. m. on Sunday.

Apostle D. T. Williams favored this congregation with one of his lecture-sermons, February 15. The crowd filled the church building.

District President Marshall McGuire was also present, and after the lecture, he and Brother Williams blessed the infant son of Brother and Sister Howard Tuttle.

By remaining at Houghton Lake, Brother McGuire filled an appointment

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the evening of February 16. A wonderful admonition was given the Saints to go forth with clean hands and pure hearts, that they may be found prepared for the Lord's coming.

Northern California Conference and Institute

The Northern California district conference and priesthood institute convened at Stockton, February 20 and 21, with good attendance, the opening session being a prayer service at 9:30 a. m. The theme was *"I'll Be What You Want Me to Be."*

The presiding officers were Apostle Gleazer, District President John F. Sheehy, his two counselors, Elder William Collins and Elder Myron Schall, and Bishop Edwin Burdick.

Priesthood lectures were given on *"The Deacon,"* by Elder J. Dameron; *"The Teacher,"* by Elder M. Schall; *"The Priest,"* by David Elliott; *"The Elder,"* by Elder John F. Sheehy. A lecture on, *"Missionary Responsibility and Possibility of local Priesthood,"* was given by Elder W. Collins. Bishop Burdick led a discussion on *"Financing Our Ministry."*

An intelligent interest and participation were had in all of the discussions. The men were anxious to know what their office required of them. The presiding officers disliked to close the discussions because of the interest taken by the priesthood. One of the points stressed was that a man called to the office of deacon, teacher or priest is called to be a minister. A question by many of the men, at the close of the institute, was, "Why can't we hold such institutes at least once every three months?"

A business meeting was held on Saturday afternoon. Elder Joseph Bussell, counselor to Bishop Burdick, resigned because of the responsibilities in the Sacramento Branch. This resignation was accepted, and Elder Gerald Hawley, Berkeley, was elected to fill this vacancy. He was set apart to this office Sunday, February 21.

A recommendation was made to and accepted by the conference to clear the Irvington reunion grounds of present indebtedness. The month of May was set aside for that undertaking.

The high point of the conference was reached in the acceptance of the recommendation of nineteen men to offices in the priesthood. They are as follows: To the office of elder: Ned Jacobsen, Fred Browning and Charles Mottashed, Berkeley; Harold Parks, San Francisco. To the office of priest: Ernest Miller, Edward Gann, Walter Weldon, Walter Davis, and Charles Connolly, Berkeley; George Sam Chesnut, Marysville; Robert Nephew, Sacramento and Jack Renaud Dameron, Tulare. Teacher: Roy Day and Roy Elliott, Berkeley; Everett Hargrave, Marysville, and Alva Gadberry, Sacramento. Deacon: Clyde Kettner, Berkeley; Ralph Moon, Marysville, and Robert Plumb, Sacramento.

Sister J. Christensen presided over interesting roundtable discussions on the women's work. Interest and enthusiasm were had in this group.

Sister Hazel Blohm, director of religious education gave her able assistance to the institute. Sister Birdie Clark, director of music, did her share in making the conference pleasant, by beautifying the services with music and song.

Elder and Sister Mark H. Siegfried, of Independence, Missouri, attended this conference.

Bishop Burdick, the speaker Saturday evening, caused the Saints to realize that their covenant in the waters of baptism made them responsible with regard to all the ordinances in the church, and to the financial law.

Elder Harold I. Velt, who is holding missionary services in the branches of the district brought the challenge of complete consecration to the Master's cause, in his inspiring sermon on Sunday afternoon.

Apostle Gleazer, in his talk on Sunday afternoon, summed up the purpose of such gatherings and the goals to be attained.

The weather smiled upon the conference, and everyone had an enjoyable time. The spirit of consecration permeated all services. True fellowship characterized this conference, and the members extended thanks to Stockton Saints for their hospitality and kindness.

Legion Institute for Chatham District

The Zion's Christian Legion of Chatham District met with Chatham Branch, March 6 and 7, in a legion institute. Saturday evening a "kid" party was held in the basement of the church under the convenership of the district director of socialization, Sister Helen Kelly. A good number of young people represented different branches in the district. Games and contests were enjoyed, a kiddy car race being the sensation of the evening.

The young people's prayer meeting convened Sunday at 8:30 a. m. The Spirit of the Master was in evidence bringing understanding and hope to the worshipers.

At ten o'clock a well-ordered sacrament service was held, and at eleven, Bishop J. C. Dent, of London, spoke on the financial relations of the district to the church in the past, at present, and expectations for the future. Dinner was served in the basement of the church.

A business meeting was held at 2 p. m., ideas for the forthcoming reunion being disclosed and explained. There was a discussion as to whom should be sent to represent this district at the Lamoni Youth Conference, but a final decision was not reached. The matter was left in the hands of the district presidency and legion executive.

At 3 p. m., Elder Percy Farrow, of Sarnia, delivered a fine discourse bringing the institute to a close.

Chicago, Illinois

First Church, 4416 West Gladys Avenue.—This congregation enjoyed an uplifting sacrament service, February 7. On that evening Mr. William Fogarty, of Riverside, Illinois, gave a fine talk on correct English and effective expression.

Elder Roscoe Davey, of Aurora, Illinois, spoke morning and evening February 14 and 21. His sermons for the two Sunday evenings were: *"Interpretation of the Dream of Daniel,"* and *"The Four Horsemen of the Apocalypse,"* for which he used charts.

President Floyd M. McDowell met with the young people in a rally February 27 and 28. On the first day the young men and women gathered at the Garfield Park Refectory for a community sing and discussions with Brother McDowell. On Sunday, Brother McDowell preached at 11 a. m. and at 7 p. m. The youth were served a chicken dinner in the lower auditorium at 2 p. m., and afterward took part in a roundtable discussion.

Russell Rodger, leader of the young people at Deselm, Illinois, brought a carload to the rally; Mr. Canady, leader of youth at Hammond, brought three full carloads, and Marion Cooper, leader of youth at Central Chicago Branch, and several others from Central, attended the meetings with Brother McDowell. Miss Sylvia Dennis, of Glen Ellen, Illinois; Miss Nona Walker and Herbert Dutton, of Madison, Wisconsin, were also here. Miss Walker and Mr. Dutton are students at the University of Wisconsin.

On February 15, First Chicago members gathered at the James Barrie Shelter House for a Valentine party.

The young people presented a one-act play, February 19. The plays of all branches in the district will be given in a contest later in the season.

On January 1, Mr. Palmer B. Anderson and Miss Mary Kate Whitemore were married at Birmingham, Alabama, at the Methodist parsonage, by the Reverend Corley. Brother Anderson is a salesman for the E. W. A. Rowles Company.

Sister Helen Nelson, of Central Chicago Branch, and John Leabo, formerly of Ashland, Oregon, who has attended the Coyne Electrical School in Chicago, and worked in the city the past two years, were married recently. They attended the Wednesday evening service on the West Side, March 3. They are now living at Whiting, Indiana, where the

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bridegroom is employed. The Saints wish these two couples much happiness.

Mr. Wilson Ritchie, from Breckenridge, Texas, who is employed at the Northwestern Railroad Offices on the North Side, Miss Vada Edwards, of Wisconsin, who is at the Nurses Home of the Cook County Hospital, Mrs. Maude Holliday, lately of Washington, D. C., and now of Chicago, and Mrs. George Johnson and daughter, Elizabeth, from Kansas City, Missouri, are new members at First Chicago Church.

Willapa, Washington

A group of Willapa Saints and friends met the morning of March 7, at the home of Elder J. P. Wolfenbarger, at Menlo, to witness the baptism of two candidates in the Willapa River. The rite was performed by Elder Wolfenbarger ably assisted in the services by Priest Oliver Ralston. The morning was ideal and the scene one of peace and beauty. After the baptism all gathered in the large living room and enjoyed an hour of spiritual communion and the confirmation service.

One of the new members, Glenn O'Brien, is a fine young man who has been attending the Saints' meetings and investigating the latter-day message for some time. The other candidate is David, young son of Brother and Sister Wolfenbarger, who has long looked to the time when he would be old enough to be baptized. May the blessings of God be with these two, that they may be faithful to the covenant they have made.

Since the Wolfenbarger family has moved to Menlo, the church school and prayer meetings are being held at the Ralston home at Willapa. The young people have taken up the "Know your church" project, under the leadership of Sister Irene Ralston, and find it very interesting.

Sister Blanche Eyer, president of the women's club, is visiting her son and daughter at Pasadena, California, this winter. She is greatly missed, but friends expect her back by the first of April.

Willapa members were cheered a few Sundays ago by the presence of Elder Simpson, of Portland, Oregon, who visited them unexpectedly and preached to the group after church school. These visits from those coming from other places, are encouraging and very welcome.

Boone, Iowa

Elder J. A. Gillen was with this branch from December 8 to 16, preaching nine inspiring sermons, visiting in the homes of the Saints, and in other ways making his stay one not soon to be forgotten.

Elder Henry Castings, president of Des Moines District, was at Boone the evenings of December 20 and 27, and Brother Earl Hall, also of Des Moines, has been at Boone each Sunday evening this year that the roads were passable. The Saints enjoy having these men come to see them and feel that they have a great interest in the spiritual welfare of this group.

Local priesthood members have taken turns occupying the morning worship hour. They are Pastor O. M. Tesdahl; Ward Johnson, the church school director; William McBirnie who has spent the greater part of his seventy-seven years in the latter-day work, and Frank Walters, who plans to leave Boone soon to live in the southern part of the State where his work is located. Fellow members hope that he may find work there of a spiritual nature, too.

November 20, 1936, was family night at the church. Each family took lunch to the church basement. Games were played for a time. Tom Biel, a teacher in the grade school at Pilot Mound, a town near Boone, assisted the local musical director, La Vonne Bruns, with community singing. He also sang two solos, accompanying himself. He is a talented young man, and the Saints enjoy having him with them whenever he can come.

Several people from Des Moines attended the Boone Christmas program, December 20. Among these was Edward Lewis, who as a boy, attended church and Sunday school at Boone. He and Brother Castings assisted with the program. The junior department of the church school held a Christmas party in the church basement the afternoon of December 21, under the direction of Sister Ethel Rose and her teachers: Sister William Hardie, Mildred Phipps, Viola McBirnie and Dorothy Turpen.

The women's department known as the Marietta Circle, was able to obtain a good supply of clothing as well as food for a family of Saints who are not faring well in this world. They have a baby as well as several older children.

On Valentine Day, Alice McCambridge and Lester Yeager were united in marriage at the home of Pastor Tesdahl. The Saints wish for them a long and happy life together with God as the director in all their affairs.

Brother Joseph La France died February 18, at the home of his daughter, Mrs. George Turpen. Had he lived until March 14, he would have been eighty years of age. Interment was beside his wife at Lamoni, Iowa. She died August 26, 1933. His son, Orlo, lives at Des Moines.

Plans to paint the upper auditorium of the church in the early spring, are going forward. Later workers hope to paint the basement, rendering the entire building neat and clean as a place of worship.

Solicitors have been named to collect money for the flood area victims. The proceeds will be turned over to the local Red Cross chapter.

The Utah Church recently purchased property near the church building of the Reorganized Church of Jesus Christ of Latter Day Saints, and this is causing some conjecture among nonmembers at Boone. Reorganized members hope that enough interest will be aroused among the townspeople to cause them to investigate which is the true church of Christ.

The young people of this local with Kathryn Berg as director, are organized under the name, The Progressive Zion Builders. The meetings are held at 6.15 on Sunday evening. The first Sunday evening of each month is in charge of the class president, Ernest Owens, at which time a short business meeting is held; the remainder of the time is spent in debate, lecture, class study, and other activities. There is also a fifteen-minute program on this Sunday evening given for the entertainment of the entire evening's attendance.

The remaining Sunday evenings of the month are spent in class study of the church-wide youth objective, *"Know Your Church."* In addition to this study, a party or some other social affair is held during the month. One of the objects of the organization is to develop leaders among the young.

The Marietta Circle, Sister J. F. Johnson, leader, meets every two weeks when weather permits. Lessons of spiritual value are conducted by the leader who plans the assignments and gives each a topic for discussion. Silver offering, food sales, passing aprons among the women and shirts among the men, to be patched with coins, etc., help to keep money in their treasury. They were able to raise a sum for the fund to paint the building. The object of these meetings is to develop better women leaders in branch work.

Berkeley, California

Church services the morning of February 21, were led by Elder Joseph Wilson, assisted by Glen Jacobsen and Mark Ralston. In the evening many local members arrived home from the conference at Stockton, to attend church conducted by Clarence Moran assisted by Mark Ralston and Ernest Miller. The number by the choir was *"Tenderly, Tenderly, Lead Thou Me On."* The solo was, *"The Sinner and the Song,"* by Elder John F. Sheehy.

The women's department gave a luncheon, February 25, the president, Maybelle Colville, presiding. Various committees gave reports: Sister Bartholomew reported on visiting; Sister Fonda, ways and means; Sister Elizabeth Day, social service, and Sister Thomp-

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Graceland Briefs

Graceland College learned with sadness of the passing of Miss Charlotte Condit, Friday, March 12, at Twin Falls, Idaho. Miss Condit came to the English Department of the college in 1927. For ten years she has been a directing influence in campus life, and she will be sadly missed by the many people who knew and loved her for her Christian courage and unfailing cheerfulness.

A memorial service for Miss Condit was held in the Graceland chapel Wednesday afternoon, March 17. Following the reading of Psalm 126 by Mr. Cheville, two of Miss Condit's favorite poems were read by Mr. Faunce. Reed Holmes, as a member of the student body, and President Briggs, representing the faculty, read appreciations of her life and work. Music was furnished by Henry Anderson, Balmer Liston, Herbert Lively, Edmund Allen, Kathlyn Cato, and Bertha Midgorden.

The Religion Club, in session Saturday, March 13, discussed the essential differences between the Reorganization and the other churches in existence today. Theda Jones, of Malad, Idaho, outlined a few of the discrepancies between our doctrine and practice and that of the Utah church. Other topics were presented by Vida Hughes, of Aruba, Richard Dillee, of Independence, Missouri, and Harriet Carpenter, of McKenzie, Alabama. Herbert Lively led the open forum discussion.

The Easter program this year will represent a marked departure from the usual formula for such services. Sunday evening, March 28, in the Coliseum, the Easter story will be told in tableau and in music. Miss Mabel Carlile will direct the Oratorio Society in some of the most beautiful Easter hymns and anthems, while on the platform, under the direction of Mr. Roscoe Faunce, there will be presented a tableau representation of famous pictures dealing with the climaxing and final scenes of Christ's ministry. The spirit of the service promises to be one of beauty and of reverence.

The College Players initiated new regular and apprentice members Saturday afternoon, March 6. Vere Cady, Bill Engle, Forrest Landes, Lulu Odom, and Annajean Brown become associate members of the organization. Geraldine Highbarger, LuEllen Scott, Luther Troyer, Marion McDowell, Marge Watkins, Grace Edwards, Paul Edwards, Ione McBride, Dick Cox, Roy Thrutchley, Reed Holmes, Ruth Kerns, Frances Stewart, and Millard Hogan were elected to regular membership.

kins presented several ways in which to make money to help pay the church debt. Ethel Godfrey sang solos, *"The Sanctuary,"* and *"The Voice in the Wilderness."* Sisters Kay Meyers, Ethel Godfrey, Elizabeth Day and Zelma McKee gave short talks on what the injunction, "Go ye and prepare the way," means to them.

Pastor John F. Sheehy talked concerning the women of the past and present who have helped to prepare the way of the Lord. The women were glad to have Elizabeth Day and Elizabeth Sheehy with them again, as they had been ill.

A recent Friday evening brought a musical which was well attended. Roy Elliott played several organ selections. Marian Vrang sang two solos, and Leon Minear added to the enjoyment of the occasion with two violin solos.

The speaker was Bishop Burdick, of Sacramento, the morning of February 28, assisted by Stephen Jacobsen and Gerald Hawley. There was a solo by Marian Vrang.

Sunday evening's services were conducted by the Z. B. A.'s, Roy Elliot, Ernest Miller, and Bernice Bonham being the speakers, assisted by Elder William Collins.

The Edward Gans are happy over the arrival of a baby daughter, February 28.

Gerald Hawley has been ordained a counselor to the district bishop.

On Washington's Birthday, the Z. B. A.'s met with the young people of San Francisco for a day's outing. The day was spent visiting places of interest and seeing a ball game. In the evening they went to the Danvers Street Church.

Springfield, Missouri

Services on Sunday, February 7, were preceded by a half hour of prayer and meditation at the church, from 9 to 9:30 a. m. A spirit of reverence and devotion was present which was carried into, and continued to influence the other services of the day.

Recent speakers among the local priesthood have been Pastor F. M. Bishop, A. E. Starks, C. E. Wilson, and J. B. Ansley. Their sermons have been helpful and encouraging to the Saints.

Sunday evening, March 7, Springfield members were privileged to listen to an inspiring sermon by Apostle Clyde F. Ellis on *"The Angel Message."* Brother Ellis paid Springfield a short visit, coming from Joplin where he had been in attendance at the Spring River district youth convention. He was accompanied by the district president, Amos T. Higdon.

A group of nineteen young people from this branch joined the Spring River District goodwill tour to Independence, February 21. They greatly enjoyed the activities of the day and felt well repaid for the effort put forth. About the same number attended the youth convention at Joplin, March 5 to 7.

Springfield is fortunate in having a fine group of young people interested in branch activities, among whom, workers hope, are some potential leaders of the future.

The young people meet each Thursday evening under the leadership of Sister Evelyn Boyd. They first have class study on *"Know Your Church,"* taught by Pastor F. M. Bishop. This is followed by a recreational hour in the church basement.

Among the recent social events sponsored by the branch were a box social and Valentine party, February 12, and a chili supper March 1. The proceeds of each was turned into the new church fund.

After several months of negotiations, Springfield Branch has acquired a new church home. Final papers have been signed, and the keys were turned over to the deacon, Brother J. M. Palmer, Sunday, February 28. The new building is centrally located in a nice residential section of town, is large and roomy, with a seating capacity of approximately four hundred, so the branch has a goal for the future, that of filling the new church. The plan is to move to the new location by May 1, and the new address is 1342 Robberson Avenue.

Sister Isabel Bootman underwent a major operation February 10. Her recovery has been remarkable for which her friends thank the heavenly Father. The integrity of soul of Sister Bootman is known to all the Saints, and they feel that she is worthy of the blessing she has received. Her rapid recovery has astonished doctors and nurses connected with the case.

Brother A. W. Duemlar is seriously afflicted and still needs the prayers of the faithful.

Sister Lella Palmer, of Washington, District of Columbia, spent the month-end with her parents, Brother and Sister G. P. Palmer, at Springfield. Sister Lella has been transferred from Washington to the post office department in Saint Louis, and will make her home there. Lella was formerly one of the faithful workers of Springfield Branch and we unreservedly commend her to Saint Louis Saints.

Dayton, Ohio

The success of Brother Dale Dickson as a young missionary, has caused the Dayton Saints much rejoicing, and has given many of the younger boys an inspiration to prepare themselves so that someday they may follow in his footsteps. Dale was recently given an appointment as an assistant to Elder A. L. Loving who is working in Southern Ohio District. A farewell meeting was held at the church the evening before his departure and a representative from the

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different age groups and some of his closest friends were called upon for testimonies. Although Dayton Branch was proud to send out such a fine young man, his departing brought sorrow to all with whom he had been associated.

The B. O. O. B. (Boosters of Our Branch) Class has made a pledge of twenty-five dollars' support to the branch monthly for the remainder of this year. Their project last month was a pancake and sausage supper which was successful. They are now working on a new project, but as yet developments have not been completed.

Dayton Branch is facing a serious problem, the securing of a meeting place. Formerly they were meeting in a church owned by the Nazarenes, but as the Nazarenes were forced to return to this building, the Latter Day Saints were left without a church home. They are now meeting in a hall in one of the business buildings in downtown Dayton. Plans are being made, however, either to buy or to build a church. In spite of this difficulty the branch is not suffering from lack of attendance.

Each member is being approached for a pledge which will be used for the securing of a church building. The Saints are enthusiastic and are supporting the committee appointed in every way possible. They hope that it will not be long until they will be meeting in a church of their own. Meetings are now being held each Sunday at 208 Industries Building, Dayton, Ohio.

Independence, Missouri

March 22.—At the Stone Church and East Independence churches special preaching services are being held this week. At the former church, Pastor Arthur A. Oakman is the speaker, at the latter, Elder J. E. Martin. Independence Saints are invited to take advantage of these services and make this week a spiritual prelude to the celebration of the triumphal Easter season.

A large crowd is expected to attend the Easter Sunday pageant dramatizing the incidents of the resurrection of our Lord, at Floral Hills Cemetery on Easter Sunday morning, at seven-fifteen. The drama and music will be furnished by the White Masque Players, and the Wahdemna and Cantanina choruses.

There will be a general priesthood service on Easter Sunday afternoon, at two-thirty, in the lower auditorium of the Stone Church. All Independence members of the priesthood are requested to make special spiritual preparation for this service.

Stone Church

The special Passion Week services opened Sunday night with Pastor Arthur A. Oakman speaking on *"Palm Sunday."* A very large crowd attended this service, receiving inspiration from the sermon and from the fine program of music. Under the direction of George Anway the Stone Church Choir sang two anthems, *"O Jesus, Thou Art Standing,"* by Protheroe, Miss Elizabeth Okerlind, the contralto soloist, and *"O Come to My Heart, Lord Jesus,"* by Ambrose, Albert Brackenbury singing the baritone solo. There was also a violin offertory by Miss Eloise Higgins.

Pastor Oakman is scheduled to speak each night this week excepting Saturday, and will be assisted by priesthood members and musicians of this area. On Friday night, in conjunction with this series, the Stone Church Choir will give the sacred cantata, *"The Seven Last Words of Christ,"* by Dubois, Paul N. Craig directing. Soloists will be: Mrs. I. A. Smith, soprano; Garland Tickemyer, of Wichita, Kansas, tenor; Albert Brackenbury, baritone. Robert and George Miller will play the organ and piano accompaniment.

Due to the series of sermons all midweek prayer services in the Stone Church area will be postponed for the week. The Tuesday night priesthood and workers' classes will also be postponed at the Stone Church, but will be carried on as usual at Walnut Park.

"The Transfiguration," was the theme of Elder Leonard Lea, speaker last Sunday at 11 a. m., to the Stone Church congregation. The choir, Paul N. Craig directing, sang the *"Cherubim Song,"* by Bortnyansky, Robert and George Miller playing the organ and piano. The organ-piano offertory was *"Meditation,"* from *"Thais."* Pastor Oakman was in charge of the service.

The young people of this congregation will hold a prayer meeting at the church Easter morning at six o'clock, to be followed by a breakfast at the Campus if the weather permits.

The death of Dorothy Lucille, nineteen-year-old daughter of Elder and Sister J. B. Barrett, March 15, at her home, came as a shock to her many friends. She had been ill for the past six weeks, part of the time at the Independence Sanitarium. Funeral services were from the Stone Church Thursday, President Elbert A. Smith delivering the sermon. Elder Arthur A. Oakman was in charge, with Elder C. I. Carpenter assisting. Interment was in Mound Grove Cemetery. Dorothy is survived by her parents, two brothers, other relatives and many friends.

The body of Mrs. Myree Robinson Vaughn arrived in Independence March 20. Mrs. Vaughn, thirty-one years of age, and formerly of Independence, died Friday at her home in Chicago, leaving her husband, Marion W. Vaughn; a son, Marion W. Vaughn, Jr.; her parents, Mr. and Mrs. James M. Robinson, of Independence, three brothers, and two sisters.

Briefs

Elder C. R. Buller, in charge of the group of Saints at Sioux Falls, South Dakota, slipped on the icy road February 27, breaking the femur of his left thigh. He was taken by the local doctor to the Sioux Valley Hospital, where the bone was set and the leg put in a cast. "I am told," Brother Buller writes from his hospital bed, "that it will be ten weeks before the cast is removed and about four months before I can walk again. Fortunately my son, Percy, is able to take up my work to earn the daily bread."

It is the living Christ who leads us into the presence of life's highest ideals, not to discourage and dismay us, but to reveal to us what life may mean, to encourage us to choose the best, and to assure us that with his help we shall attain. He desires to make possible for us the glow and the glory of service.—"Young People's Leader."

Bristow, Oklahoma. This congregation enjoyed a series of meetings the latter part of February by Elder Hubert Case. Four baptisms were the result.

Bristow group sustained a sad shock in the passing of Sister Flora Fitzwater March 2. Funeral services were held from the Baptist Church here, Elder V. D. Ruch, Tulsa pastor, in charge, and Elder Hubert Case preaching the sermon.

The sacrament service March 7 was well attended, Elder Falice Cunningham in charge. At 3 p. m., Sister Mildred Johnson was baptized by Brother Cunningham.

The church school is progressing under the leadership of Leonard Herod.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.—Psalm 116: 12-14.

Wray, Colorado. District President Arthur E. Stoft attended church services held here on a recent Sunday. Church school and sacrament were enjoyed in the morning, and in the afternoon Brother H. A. Tabor baptized three little children. At two o'clock there was a combined ordination and confirmation service. Three men were ordained to the priesthood, and the three baptismal candidates were confirmed members of the church, six elders officiating in the ceremonies.

Brother H. A. Tabor is the branch president as well as a representative to the State Legislature. He is an able minister and a citizen greatly respected in his community.

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Second Church

The early morning prayer meeting last Sunday was an inspiring service. Elder Sam Inman was in charge, and his subject was *"Signs of Life."* He was assisted by Elder Moroni Stewart.

Elder Odess Athey was in charge of the 9:30 a. m. church school, and the theme of the worship period was *"The Call to Calvary."* There was large attendance at this hour.

The eleven o'clock preaching service was in charge of William Inman, assisted by Elder Grubb. The speaker was Bishop's Agent Sam Inman, and he discussed the finances of this congregation for the year past and looked into the year ahead.

The junior service in the lower auditorium at 11 a. m. was in charge of Gordon Cable. The talk was by Bernard Hurshman, of Walnut Park, whose subject was *"Love Thy Enemies."* Nadine Inman told a story, *"The End of the Feud."*

At their meeting at 6 p. m. the young people had as their speaker Richard May who was in the South Sea Islands with his father, Missionary J. Charles May, for some time.

The closing service of this beautiful Palm Sunday brought another fine sermon by Bishop A. B. Phillips. Preceding the sermon, Sister Gladys Inman and Grace Nave sang a duet selection, *"Alone,"* and Sister Nave sang a solo, *"An Evening Prayer."* Harold Buseth, violinist, rendered *"Beautiful Isle of Somewhere."*

The class of Elder R. D. Weaver which meets in the Curtis Hall, enjoyed a social last Friday evening in the church basement with talks, games, songs, and refreshments.

Enoch Hill Church

The girls' chorus gave a farewell party, March 10, for Aileen and Virginia Kennon, who have moved into the Liberty Street District. Though these two girls are not members of the church, they have been dependable members of the chorus and also of Sister Warren's Sunday school class for some time. Enoch Hill members hope that they will attend and find a welcome at Liberty Street Church.

Brother and Sister Henry L. Brooks announce the birth of a son, Henry Albert, March 12.

Sister Lula Whitsett is recovering from an operation and is now at home.

Brother George Whitehead was in charge of the early morning prayer service, March 14, and also gave the talk at the church school on that day.

Enoch Hill is well represented in the priesthood and institute classes conducted on Tuesday night at the Stone Church and Walnut Park.

The women's department has met at the home of Sister Maggie Merchant the last two weeks, helping her with quilting. These workers have a study class each Thursday at 2 p. m., following up subjects presented in Elder Arthur A. Oakman's first - Monday - of - the-month class for the city-wide women's department.

Patriarch Ammon White was the speaker the morning of March 14, and Sister Margie Thomas sang, *"My Faith in Thee."*

"Forgiveness," was the theme of the church school last Sunday morning and Brother J. H. Miller was the speaker. The girls' chorus furnished appropriate Palm Sunday music.

Elder Harvey Minton will bring his Sunday evening sermon series to a close next Sunday night. His efforts have been much appreciated in this district. On Sunday morning the Enoch Hill choir will give an Easter cantata.

Music used in connection with the evening sermon was supplied, March 14, by Jewell Allen and Mary Bullard who sang a duet, and on last Sunday night by a duet, *"Seek Ye Him,"* by Mrs. Ruby Griffin and Richard Maloney.

Walnut Park Church

Elder John Blackmore was the eleven o'clock speaker, March 14, and the choir, directed by Ada Fallon and accompanied at the piano by Mary Mosier, sang, *"Lead Me, Lord,"* the solo by Marian Campbell. In the evening Pastor William Patterson went on with his series. The choir sang, *"My Faith Looks Up to Thee,"* and *"More Love to Thee, O Christ."*

A fine selection was rendered at the church school, March 21, by the orchestra under the direction of Fred Mollison. The goal of attendance for the school is six hundred.

Bishop C. J. Hunt gave an experience talk at 11 a. m., and this was very helpful. The choir sang the hymn, *"I Heard the Voice of Jesus Say,"* the solo by Pearl Brown.

The Galilean Class enjoyed a St. Patrick party, March 12, at the home of Brother and Sister Forest Ziegenhorn. Ammon Logeman was in charge of games, and refreshments were served. Sister Myrtle Taylor is president of the class.

The golden wedding anniversary of Brother and Sister D. S. Condit, 723 South Hocker, was celebrated March 21 with open house in the afternoon. This was also the seventeenth anniversary of their daughter, Mrs. Gladys Reynolds and her husband, John Reynolds. Brother and Sister Condit were born at River Sioux, Iowa, and married at Plenco, Iowa. They moved to Independence seventeen years ago from Omaha. They have four grandchildren.

Englewood Church

Elder Almer Sheehy was the speaker Sunday morning, March 14. He was assisted by Brother Dean Ferris, of Osawatomie, Kansas. In the evening Elder Calvin Rich preached.

The speakers Sunday, March 21, were Elders Ralph G. Smith, and C. Ed. Miller. The young people's choir furnished special music in the morning, with Glenn Closson, Jr., singing the solo part. Mrs. Hazel McConnell sang a solo at the evening worship service.

Elder C. Ed. Miller showed the Y. P. A. slides on Hawaii last Sunday evening.

The young people's good-fellowship meeting was held Saturday night at the home of their leader, Elder Almer Sheehy.

The En-Woo-Oo Oriole Circle gave a banquet for their mothers Saturday night, March 13. All of the food was cooked and all preparations were made by the Oriole Girls.

The adult Bible Class, with Frank Hershey as teacher, elected officers last Sunday. Mr. Corliss McConnell is president; Mrs. Gladys Welch, vice president, and Mrs. Flossie Waite is secretary and treasurer.

Spring Branch Church

The young people's prayer service last Sunday morning was quite well attended, and was in charge of Pastor M. C. Jacobsen. Opening remarks were by Fred Epperson. Ralph Freeman, young people's leader of Zion, met with the youth in prayer service, remaining for church school and the eleven o'clock meeting. He gave a talk at the close of the church school.

The Saints had the pleasure of listening to Elder J. Charles May at 11 a. m. An anthem, *"Let the Heavens Rejoice,"* was sung by the choir. Preceding his sermon Brother May played a number on his ocarina. He read as the basis of his discourse Mark 16. At the close of his sermon he sang *"Take Time to Be Holy"* in the Tahitian tongue.

At the close of the Sunday evening church school the young people presented one of their series of plays, *"Upon This Rock."*

Evangelist Ammon White was again the speaker at 7:45 p. m. Brother White will close his series of missionary services next Sunday morning instead of in the evening. An Easter play will be given at night followed by a baptism.

The local priesthood met at the church Sunday at 2:30 p. m. to discuss their program of work.

The Chante Oriole Circle entertained their mothers and general leaders, Sister Lenoir Woodstock and Sister Pearl Crick at a Saint Patrick's party in the Oriole rooms last Thursday at 4 p. m. A short program was given. Tables were decorated with green candles, napkins and small green shamrock nut-cups decorated with the Oriole symbol. Twenty-seven enjoyed the lunch served.

The Saints are glad to welcome back Brother George Martin, wife and baby. Brother Martin, known to many as

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"Colorado Pete," sang on radio programs before he left for Minnesota nine months ago.

Kansas City Stake

Central Church

The first Sunday in March was the beginning of many fine things for this group. The deep spiritual reverence which prevailed was felt by all during the fine sacrament service. The sacrament message was by Pastor C. G. Mesley, and the testimonial responses bore evidence of a people who are happy and blessed.

One of the most beautiful testimonies of the morning was made by a sister who told of the joy she has found in her sixty-some years of service in the church.

At 3 p. m. the sacrament of baptism was observed. Those receiving this ordinance were Harry Lowd, Franklin Sawyer, and Gregor Helland.

At the evening service the Central Junior High School Boys' Chorus, under the direction of Richard S. Dabney, presented a concert which was thoroughly enjoyed by all.

Plans are being made for the organization of a dramatic club. Those in charge are Roy A. Thrutchley, Fred Craven, Delmar Blankenship and Mrs. Ross Moore. There is no age limit, and anyone who is sincerely interested may lend his talents.

On Sunday, March 14, at 8 o'clock, Paul N. Craig brought the Wahdemna Choral Club to Central to present one of the most delightful musical programs of the year.

Increased interest is being shown in the Sunday evening Baptism Class which is being conducted by Pastor C. G. Mesley. Church beliefs are there being discussed in an intelligent and enlightening manner, and this information will be of great value to new members of the church.

On March 9, the Bible Study Class met at the home of Mr. and Mrs. John Blackmore, of Independence, for a social evening. Games followed a short talk by the host and at the close of the evening refreshments were served.

Far West Stake

Conference

The semiannual conference of Far West Stake was held in St. Joseph, March 13 and 14, with a good representation from the stake. Although the weather and road conditions were only fair, and many were prevented from attending, a capacity crowd filled First Church on Sunday. The joint council of the stake met in an afternoon session preceding the business meeting Saturday night. Apostle J. F. Garver represented the general church and was guest speaker Sunday morning.

At the business meeting a number of recommendations for ordination were approved as follows: J. F. Marsh, of Fanning Branch, and R. S. Farnham, of First St. Joseph Church, to the office of elder; Kenneth Tousley, Far West, Ross Gamet, Trenton, W. E. Wakeman, First Church, Arthur Caselman, Second Church and Charles Powell, Third Church, to the office of priest; Samuel Twombly, Fanning, Guy C. Edgar, Third Church, and Vernon J. Ruoff, Junior Edwards and Allen Breckenridge, all of First Church, to the office of deacon.

Reports and other routine business were cared for. From the statistical report it was noted that there was almost a one hundred per cent increase in the number of baptisms for 1936 over the previous year. An increase in finances was also noted from the bishop's reports. The stake now is comprised of twenty-four congregations. All old stake resolutions were rescinded and all that had served their purpose were eliminated. A short set of resolutions dealing entirely with purely local matters was adopted to supplement the general church enactments as applied to stake governments.

Sunday's program commenced at nine-thirty with a musical prelude presented by the Dulciana Chorus and a soloist from Stewartsville. Stake President Ward A. Hougas then occupied the first hour followed by music by the First St. Joseph Choir. Apostle J. F. Garver was the eleven o'clock speaker. Dinner was served at noon by the women, and a prayer service was held at 2:30 with Elder Garland C. Snapp of the stake presidency in charge, assisted by Apostle Garver, Elder Hougas, Bishop Livingston, Evangelist Burnett and Elder O. W. Okerlind who was holding a missionary series in St. Joseph. This proved an appropriate closing service for the conference. The next regular conference will be held during the annual reunion at Stewartsville, August 12 to 22.

Baptisms at Third St. Joseph Church

Four were baptized at the close of the first week of missionary endeavor at Third St. Joseph Church with a number more to be baptized on the closing day, Sunday, March 21. Elder O. W. Okerlind has been the speaker for three weeks of encouraging missionary activities. He was assisted the first week by Brother Charles Marsh, of Fanning. Quite a number are deeply interested in the work and close to baptism; a number will, no doubt, be baptized at the closing service. Several have already given their names. Attendance has been good throughout the entire three weeks.

Brothers Okerlind and Marsh held meetings at Atchison for two weeks where considerable interest was shown although no baptisms resulted. Brother Okerlind opened a one-week series at Stewartsville Sunday night, March 21, after which he expects to return to his Canadian Mission. Brother Okerlind has been laboring in Far West Stake since the middle of January, holding his opening series at Richmond where several were baptized. His services have been much in demand, and the results of his labors are highly gratifying. Brother Okerlind carries the best wishes of the Saints of Far West Stake as he returns to his northern field for the summer.

Kingston

Much interest has been shown among the Kingston Saints in the beautification program which has been carried out recently. A new, higher rostrum with posts and draperies adds much to the appearance of the church. *Hymnals* have been repaired, and earlier in the season some outside repair work was done including a new roof. A splendid spirit of cooperation has been manifested throughout all of this work.

The O. T. Z.'s have been holding regular bi-monthly meetings at various homes. Recent meetings have been held in the homes of Marion Nikirk, Archie Deal, Charles Wood and Oscar Ford. The evenings are spent in study, music and recreation.

Visiting speakers have been Bishop H. L. Livingston and Brother R. S. Farnham, of St. Joseph.

The branch has lost two members recently by death. Sister Ether Ackerly passed away recently and the funeral service was conducted by Elder Warren E. Peak, assisted by Earl Craven. Brother C. C. Dawson, ninety years of age, passed away on March 3, after a short illness of pneumonia. He would have celebrated his sixty-eighth wedding anniversary had he lived until July 8. His wife survives him. Elder R. V. Hopkins, of Independence, preached the funeral sermon.

Maryville Mission

Stake President Ward A. Hougas met with Maryville Mission, March 18. Maryville Mission is composed primarily of students at the Missouri State Teachers' College, under the direction of Brother Henry Robinson, a student at the college and a member of the priesthood. The group, though small, maintains their regular meetings each Thursday night in the home of a resident member, Sister Goldie Powers. About twenty assembled for the meeting of Brother Hougas. Refreshments were served following the service and much enthusiasm was created for the work of the future. It is hoped that eventually a regular local organization may be established in this fine college town of over five thousand. Brother Hougas used a set of radiopticon

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pictures on the story of the ancient Americans as related to the *Book of Mormon*. These inexpensive outfits are being used with considerable success in the missionary work of Far West Stake, and because of the economy both in purchase price and operation are proving more effectual than have the stereopticons of the past.

Richmond

Elder O. W. Okerlind recently spent three weeks in the Richmond Branch, holding meetings each night. Attendance was good. At the close of the series four people were baptized, Mr. and Mrs. Elick Minick, Mrs. Kenneth Steva, and Mr. Paul Thompson. In connection with these meetings, a contest was held to see who could bring the most nonmembers to church. Mrs. Paul Thompson won first place by bringing twelve people.

The Oriole Girls, under the leadership of Mrs. Orville Hulmes, gave a pie supper February 15. The money obtained will go into their reunion fund. Recently each Oriole girl filed her financial statement and signed a dedication-forecast card.

The church school is progressing under its new system of classes and the year's program is well under way.

Mrs. Elbert Curtis, leader of the children's department, recently organized an intermediate boys' club which is called "The Defenders."

Richmond Saints are glad to welcome Mr. and Mrs. G. W. Blair, of Lamoni, to their services. Brother and Sister Blair are spending the winter in Excelsior Springs.

Second St. Joseph

During the last two months Second Church has been visited by several stake officials. Stake President Ward A. Hougas was the speaker the evening of the last Sunday in January. On Sunday morning, February 14, Elder Garland C. Snapp, of the stake presidency, delivered a good sermon. The following Sunday morning Bishop H. L. Livingston was the speaker.

The evening services for the most part have been a continuation of a series of missionary sermons by the pastor, Elder O. Salisbury. He has taken up all of the various phases of the gospel story, and on February 28 he explained the law of tithes which was very instructive. The services have been fairly well attended despite the disagreeable weather which marked most of the winter. There have been two baptismal services held, three being baptized on one Sunday and one more at the other service.

It is of the nature of faith that it should be tried. If there were not appearances against it, it would not be faith, it would be sight.—A great Scottish theologian.

The Bulletin Board

Western Oklahoma Conference

Annual conference and week-end meeting of Western Oklahoma District will be held April 16, 17 and 18, starting Friday at 7:30 p. m., at the Saints' church, Davidson, Oklahoma. Meetings all day Saturday and Sunday. President F. M. McDowell or Apostle F. Henry Edwards and Elder Hubert Case will be with us. Conference business. Election of district officers, regular business and reunion. We look forward to a profitable conference, and all are urged to come. An invitation is extended to the Saints not in our district to meet with us, we bid you welcome.—R. L. Diamond, district secretary.

Des Moines District Priesthood Banquet

The priesthood of Des Moines District will hold a banquet at the Des Moines church, 717 East Twelfth Street, Saturday, April 3, at 6:30 p. m. We shall have as special speaker President Elbert A. Smith, and also expect to have as a toast speaker, Apostle C. F. Ellis. District President Henry Castings will also give a toast, that we shall have special music. *"Let Nothing Separate You From Each Other and the Work Whereunto You Have Been Called,"* is the banquet theme.

On Saturday, April 4, district Saints are invited to take part in another district day. The services will include Sunday school at 9:30 a. m.; sacrament, 10:30; preaching, 2:30 p. m.; program, 6:30, and preaching at 7:30. The sermon at 2:30 p. m. will be by Apostle Ellis, that at 7:30 by President Elbert A. Smith.

The charge for the banquet is 50c a plate, and the minister's wife or lady friend is also invited. Send in your reservations at once to Henry Castings, 1311 East Ninth Street, or to Stephen Robinson, 711 Crocker Building, Des Moines, Iowa.—Stephen Robinson.

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Church Radio Programs on KMBC

Each Week Day

6:45 a. m. Devotional services, William Patterson, speaker; Opal Goode, organist.

Sunday Schedule

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m. Music by the Stone Church Choir.

6:00 p. m. Radio Vespers — Church Radio Drama, *"An American Prophet."*

See cast of characters below (following "Radio Vespers" announcement in program).

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

CAST, "AN AMERICAN PROPHET," MARCH 21

Thankful Pratt, Helen Brackenbury; Peter Whitmer, Sr., Fred Witte; David Whitmer, Gomer Cool; Mrs. David Whitmer, Florence Burgess; Small boy, Robert Brackenbury; Baby girl, Shirley Clow; Mary Whitmer, Edith Swain; Edward Partridge, D. O. Cato; Parley Pratt, Burhl Hill; Joseph Smith, Jr., Ralph Freeman; Hyrum Smith, Cecil Cox, and Peter Whitmer, Jr., Charles Siegfried.

Request Prayers

Mrs. Eunice Cauthon Faddis, of Henryetta, Oklahoma, 514 West Broadway, asks the Saints to pray for her sister-in-law of Okmulgee, Oklahoma. She had pneumonia and recovered from it; on March 15, she was stricken with a drawing of her head, and her tongue drew until she could not talk. A doctor was summoned, and she grew some better. Pray that she may be entirely healed. There are no elders at Okmulgee to administer to her. Sister Faddis also desires prayers for herself, that she may be healed of the flu the effects of which are still troubling her. She has been healed through administration in times past.

Prayers are asked by Edna M. McLean, of Freeland, Michigan, in behalf of her mother, Mrs. Helen McLean, who is afflicted. She is a member of the church and a firm believer in prayer and that God will heal her through the prayers of the Saints so that she may not be compelled to undergo an operation.

Our Departed Ones

MEAD.—Ada Fay, daughter of William H. and Mary E. Mead, of Detroit, Michigan. B. at Lambton, Ontario, October 14, 1902, baptized August 14, 1912, by R. C. Russell. D. July 12, 1936. She leaves to mourn her father, mother, and two brothers, John H. and Willard Mead, all of Detroit. The kind, pleasant life of this departed sister will continue to live in the hearts of her friends and relatives.

THAYER.—Clara Steele, known as "Carrie" to her friends, b. November 20, 1861, at Vinalhaven, Maine. D. March 2, 1937, at her home at Haverhill, Massachusetts. For 42 years was a member of the church, and gave to it and to her family untiring devotion. Her husband, Harvelin Thayer, d. six years ago. Leaves 3 daughters, 2 sons-in-law and 5 grandchildren to carry on the work she dearly loved. Funeral services at the home, M. C. Fisher officiating.

FITZWATER.—Flora Gertrude Linkhart b. November 7, 1880, at Charleston, Illinois. D. March 2, 1937, at Bristow, Oklahoma. Her parents, Mr. and Mrs. J. S. Linkhart, preceded her in death. She was married to T. E. Fitzwater, March 5, 1927, soon after her baptism into the Saints' church. Leaves to mourn, her husband, 4 brothers and 3 sisters: O. C. Linkhart, D. B. Linkhart, Silas Linkhart, Ray Linkhart, Mrs. George Pickett, Mrs. Jessie Herod, and Mrs. Bert Stevens; several stepchildren, other relatives, and many friends. Was a faithful member of the church, a kind and friendly woman. Her plans were for years of happy service in the church. Funeral service was from the Baptist Church at Bristow, the sermon by Hubert Case, V. D. Ruch in charge.

WILKES.—Sarah J., b. in 1853 in Plymouth, Davenport, England. D. February 5, 1937, at Westerly, Rhode Island, leaving 4 sons, 1 daughter, 6 sisters, and many friends. Their home has been the meeting place of the Westerly Branch for all of its services as well as for visiting ministry. Two sons have occupied as branch presidents since its organization. Funeral services conducted by M. C. Fisher.

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A POSITION IS OPEN for a person trained and experienced in laboratory and X-ray work. If interested write Application X-ray, care Herald Publishing House, Independence, Missouri. 13

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In order to settle an estate, I offer for sale one of the best homes in Lamoni, if not the very best, suitably arranged for either boarders and roomers, or for a hospital; but it was built for a private residence. It has fifteen rooms and bath, nine of which are bedrooms, with a large floored attic which could be made into bedrooms. Is two stories high. Has a large sleeping porch, 8x24 feet, inclosed with windows and screens on three sides.

A large garage, hen house with glass front and a fuel and tool house. All in splendid condition. Lot is 150x 222 feet.

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Executor.

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CAMERON: North Main St., Emery E. Jennings, Pastor. 9-37

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Spring, with all of its beauty and surging energy, is just ahead of us.

It is the time of planting.

We must plant the seed.

God gives the increase.

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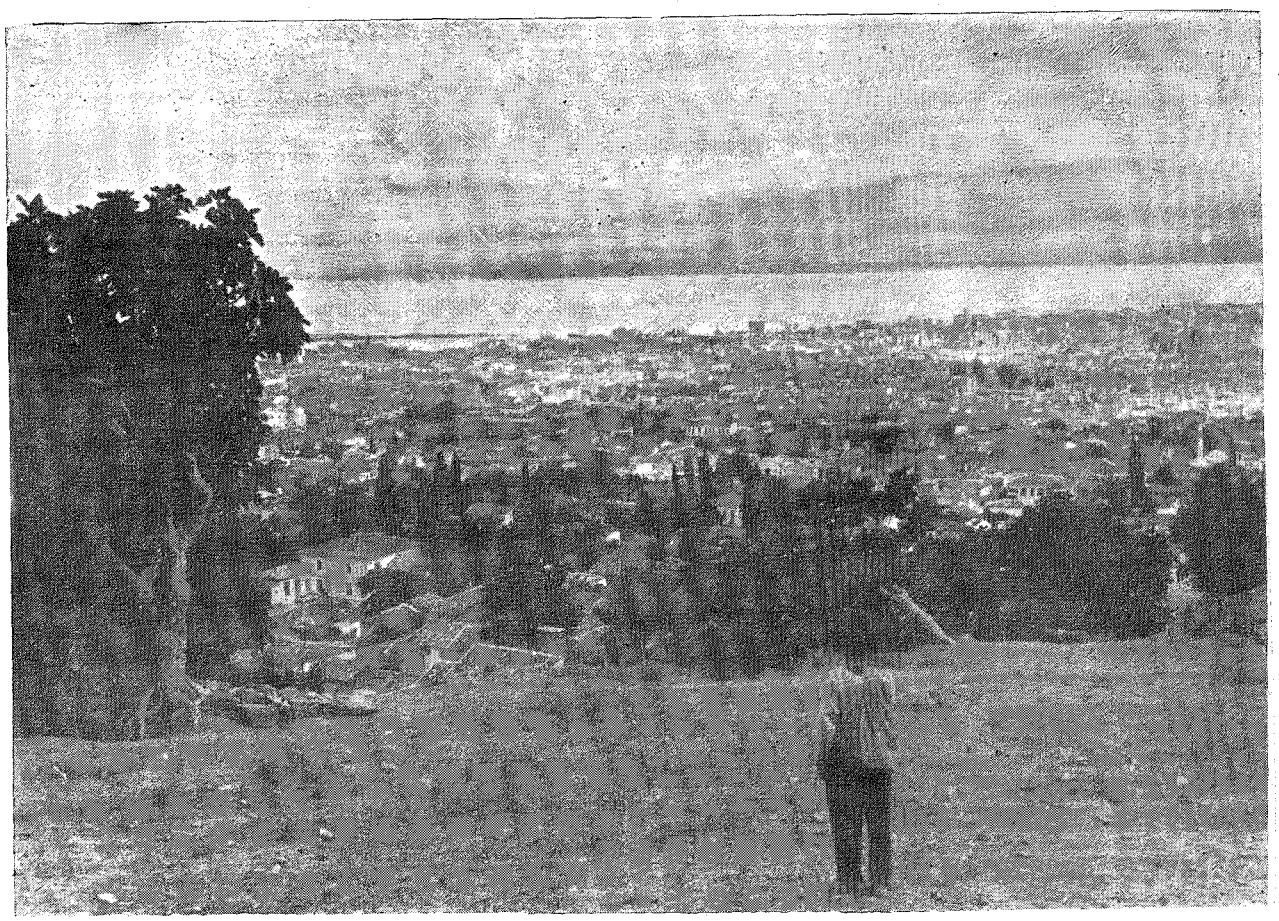

Photo by Par M. Hanson.

SMYRNA

Smyrna was in ancient times and is now one of the most important cities of Asia Minor. It has preserved from the dawn of history to the present an unbroken continuity of record and of name. In the first century a branch of the church existed there, and to it was addressed one of the messages given to Saint John in the book of Revelation.

Volume 84 April 3, 1937 Number 14

www.LatterDayTruth.org

THE SAINTS' HERALD

April 3, 1937

Volume 84 Number 14

Frederick M. Smith, Editor in Chief
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Floyd M. McDowell, Associate Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE
Independence, Missouri

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The Pigeonhole

Inventory

I took my thoughts out, one by one,
And spread them carefully in the sun.
Oh, how surprised and shocked was I
To note their growth. I wondered why
Some were small and thin and mean,
Had faded so, and lost their sheen.
Then I recalled the times that I
Had almost let those poor thoughts die,
Had been so careful just to see
Attention given to thoughts of *me;*
And, oh, how those few thoughts had thrived.
And to what state they had arrived!
So now that I have put them back,
I know just what and where I lack,
And why, as guardian of my soul,
I've failed, so far, to reach my goal.

—Myrtle Carr.

"Hicks"

"Hick" is a word of mild derision used by the city man to describe the country cousin who has missed the refinements and culture of life. The country cousin retaliates with the word "dude" which means a person who is all dressed up and doesn't know much. The honors of the battle are about equally divided.

Now comes the renowned artist, Thomas Hart Benton, grand-nephew of the famous Missouri senator, who has lately put the sons of the soil and toil into his murals in the capitol at Jefferson City, to defend the "hick." *"You* imply there is something wrong with the hick," he exclaimed. *"I* find him more interesting and intelligent!"

And that, dear people, is something for us to ponder.

We Apologize

Sister Geraldine Bacon, recovering in the Philadelphia General Hospital from a second attack of TB, writes: "So you have been in bed four days with the flu, and you are tired of it. How would you like to be in bed seventy-seven days, to say nothing of two months in bed at home before I came here?"

We are sorry. Really our little affliction was nothing. We didn't mean to complain. We had never once thought of comparing it with the trouble of others. We find so much suffering among others, we should have little time to think of our own.

A few days ago we assisted in administering to a friend who just a few years ago was well and happy. She has now been in bed a year and a half, and if she rises from it in this life a Power not of this earth will have to lift her. The victim of an incurable ailment, suffering continuous and terrible pain, she knows she is near the end. She faces it with calm patience and strong faith. We could not pray for her recovery—we knew Divine Providence does not hold recovery for her. We could only pray that she might have a peaceful night's rest, the comfort of the Spirit, and the courage to bear her cross to the end. When no human agency can give help, we must turn to God.

Even those who must bear a "thorn in the flesh" continuously must be thankful when they consider others. We must not complain.

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Editorial

Young People Go Forward

It is not so much what the young people are doing, as it is what is happening to them and within them that counts. Let them experience a genuine taste of the spiritual life, and we shall not need to worry about what they do. They will take care to do right things.

In the darkness of a rather cold Easter morning, the lower auditorium of the Stone Church in Independence was open for a young people's prayer meeting. At ten minutes to six, there was one solitary person there, waiting for the service. It did not seem that there would be many. But when six o'clock came a large crowd had arrived and more were coming, until about five hundred were present before opening exercises were completed. It was inspiring to see so many there.

Much more inspiring was the way in which they participated in the service. For an hour and a half an active service of prayer and earnest testimony went forward with hardly a pause to break it. Doubtless there were many more who would have spoken if there had been time available. There was a good Spirit present, and a message came through the gift of tongues which was interpreted later. This was a source of great encouragement to many who testified.

From that meeting and others like it, young people go out with changed desires, changed hearts, changed lives. The old ways appeal to them no more. They leave forever the ways of children, and take up the joys and responsibilities of mature life and participation in the church work.

In five years these young people will have established homes of their own, and will be a part of the adult membership. Other hundreds of young people, by that time, will have come along, and the church must be ready to do for them, the work that it is doing for our present young people. More than that, the church must be at work building the Kingdom of God as the spiritual inheritance of all.

Abolishing War Profits

Small space in the news was given to something that happened recently in France. That was the nationalization of the arms manufacturing industry. Premier Blum and his government found it so difficult to bring this industry to terms, so difficult to prevent the practice of profiteering by the making of war on the part of the great munition makers, that it was necessary either to let the industry rule France, or make France rule that industry.

We may hope that this is the beginning of the end for war profits, and the promotion of war by companies that make millions in the business of death. In our own United States we have the same problem. We wonder if our government will have the courage and strength to do what the French Government has done. Other countries, too, have the same problem. It will be a great step towards international peace when governments thus take the profits out of war, and make it impossible for arms manufacturers to stir up strife in order to make money by the death of the world's young men.

Gandhi Conquers in India

The great barrier to the unity of the people of India has been the caste system so deeply intrenched among the Hindus, who compose a numerically dominant part of the population. The great advocate of unity, and the foe of the caste system, has been Gandhi. He has never employed violence in his campaign. He has confined his efforts to fasting, prayer, and to the teaching of the people. A member of one of the highest castes himself, he has freely consorted with the "untouchables" who are the most unfortunate of all the poor and downtrodden of India's millions. For a time it seemed Gandhi would fail in his campaign, and that he would die attempting to break down the vicious system.

Lately, however, a victory has come his way. A threat on the part of the "untouchables" to embrace another form of religion that would give them equal rights with others, brought the higher caste people to terms. They could not bear the thought of losing their numerical dominance to some other religious group. In the state of Travancore the temples have been freely opened so that "untouchables" could worship as well as others. It is said that other states must soon yield their resistance and grant similar privileges to the lower classes.

Gandhi has demonstrated the tremendous power of typically Christian weapons for social reform: the power of personal righteousness, the power of prayer, the power of passive resistance. It seems that he will accomplish among the people of India a work that could not be accomplished by any other man or group of men. L. L.

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An American Prophet

Radio Station KMBC, Sunday, 6 P. M.

The nineteenth broadcast of the *Church History* drama will treat briefly the events at Far West. A scene in Kirtland presents Joseph Smith, Emma, Oliver Cowdery and Elizabeth, and Sidney Rigdon and his wife, Phebe, discussing the move to Caldwell County and the establishment of the town of Far West there. They plan to move there in the near future. The second scene pictures Joseph Smith's arrival at Far West in March, 1838, and the spectacular welcome he receives there. The third scene presents the tragic atmosphere of Far West in October, 1838, beleaguered by a mob of 2,000 men and darkened by the shadow of the tragedy of Haun's Mill. The soldiers take Joseph Smith prisoner, brutally forcing him from his home and family. In the last scene Emma brings little Joseph to visit his father at the Liberty jail. Little Joseph, who is present also in the two preceding scenes, receives a blessing at his father's hands.

This radio narrative tries to emphasize the triumphant faith of this driven people. Even as they suffer death, loss of property and repeated exile from their homes, with undefeated courage they are looking forward to the further progress of the work and the establishment of a new community where they can live their religion.

President Smith to Broadcast

Columbia Chain, Church of the Air, Sunday, April 4

President Frederick M. Smith will deliver an address Sunday, April 4, over the Columbia Chain "Church of the Air" at the following time: Eastern, 10 a. m.; Central, 9 a. m.; Rocky Mountain, 8 a. m.; Pacific, 7 a. m.

Following are the stations over which this program will be given:

WABC—New York City; WOKO—Albany, N. Y.; WCAO—Baltimore, Md.; WEEI—Boston, Mass.; WGR—Buffalo, N. Y.; WBBM—Chicago, Ill.; WKRC—Cincinnati, Ohio; WHK—Cleveland, Ohio; KRNT—Des Moines, Iowa; WDRC—Hartford, Conn.; KMBC—Kansas City, Mo.; WHAS—Louisville, Ky.; WCAU—Philadelphia, Pa.; WJAS—Pittsburgh, Pa.; WPRO—Providence, R. I.; KMOX—St. Louis, Mo.; WFBL—Syracuse, N. Y.; WJSV—Washington, D. C.; WHIO—Dayton, Ohio; WHEC—Rochester, N. Y.; WSPD—Toledo, Ohio; WORC—Worcester, Mass.; WPG—Atlantic City, N. J.; WLBZ—Bangor, Maine; WIBW—Topeka, Kansas; WIBX—Utica, N. Y.; KFH—Wichita, Kansas; WKBN—Youngstown, Ohio; WBT—Charlotte, N. C.; WDNC—Durham, N. C.; WBIG—Greensboro, N. C.; WDBJ—Roanoke, Va.; WTOC—Savannah, Ga.; WDOD—Chattanooga, Tenn.; WREC—Memphis, Tenn.; WSFA—Montgomery, Ala.; WCOA—Pensacola, Fla.; KNOW—Austin, Texas; KTRH—Houston, Texas; KOMA—Oklahoma City, Okla.; KTSA—San Antonio, Texas; KWKH—Shreveport, La.; WACO—Waco, Texas; KGKO—Wichita Falls, Texas; WMBR—Jacksonville, Fla.; WQAM—Miami, Fla.; WDBO—Orlando, Fla.; WDAE—Tampa, Fla.; WOC—Davenport, Iowa; WCCO—Minneapolis-St. Paul, Minn.; KSCJ—Sioux City, Iowa; KLZ—Salt Lake City, Utah; WJNO—W. Palm Beach, Fla.; KLRA—Little Rock, Ark.; WBNS—Columbus, Ohio; KFAB—Lincoln, Nebr.; WNBF—Binghamton, N. Y.; KNOX—Austin, Texas; WISN—Milwaukee, Wis.; WOWO—Fort Wayne, Ind.; WESG—Elma-Ithaca, N. Y.; WMMN—Fairmont, W. Va.; WHP—Harrisburg, Pa.; WMBD—Peoria, Ill.; WMAS—Springfield, Mass.

Across the Desk of the Editor in Chief

IN A RECENT report to the Presidency, Brother John F. Garver speaks of the bad road conditions prevailing during the winter mitigating against progress of the work so far as public meetings are concerned. However, he adds:

> A good impetus is given the Cause in the announcement of success attending our efforts along financial lines during 1936. I speak of more here than the satisfaction the Saints and ministry have in contributing toward a better financial set-up for there accompanies this elation a definite and expressed deepening of conviction and confidence in our final achievement of the purposes of the latter day work.
>
> Our people are well into the new year with renewed diligence and I think may be relied upon to do even a better piece of work than during 1936.

F. M. S.

Scripture Readings for April

Selected by F. H. Edwards

1. Matthew 24: 1-14. The sign of His coming.
2. Mark 16: 16-20. Go ye into all the world.
3. Romans 1: 14-18. I am not ashamed of the gospel.
4. Galatians 1: 1-12. The revelation of Jesus Christ.
5. Doctrine and Covenants 11. A great and marvelous work.
6. Doctrine and Covenants 17: 1-3. The restoration.
7. Doctrine and Covenants 17: 45. He is Infinite and Eternal.
8. Mosiah 11: 166-176. This is my church.
9. Ephesians 2: 18-22. No more strangers.
10. Hebrews 12: 22-29. A kingdom which cannot be moved.
11. Hebrews 11: 8-16. A better country.
12. Isaiah 60: 1-5. Shine, for thy light is come.
13. Isaiah 62: 1-3, 10-12. For Zion's sake.
14. Psalm 90. Thou hast been our dwelling place.
15. Nephi 3: 183-189. Blessed are they.
16. Doctrine and Covenants 36: 11, 12. I will gather mine elect.
17. Psalm 24. Who shall ascend?
18. Romans 6: 1-7, 11-13. Buried with Christ.
19. Romans 8: 14-18. Sons of God.
20. Ephesians 2: 5-11. Let this mind be in you.
21. Psalm 15. A citizen of Zion.
22. Colossians 3: 12-17. Let the peace of God rule.
23. Ephesians 6: 10-18. The whole armor of God.
24. Galatians 6: 1-9. Be not deceived.
25. Matthew 18: 21-35. The unmerciful servant.
26. Matthew 25: 14-30. The talents.
27. Luke 10: 25-37. The good Samaritan.
28. Luke 12: 15-34. The foolish rich man.
29. John 10: 1-18. The sheepfold.
30. John 15: 1-8, 16. The true vine.

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The Young People's Movement

"Live for Christ"

The Youth Conference - - Lamoni, Iowa - - June 17 to 27

Leaders at the Conference

PERSONAL CONTACTS with over twenty of the best leaders in the church together with experts in the various fields of church centered activities for young people and their leaders. No other occasion in the year will offer you such a splendid opportunity for training and fellowship.

FREDERICK M. SMITH, President of the church, outstanding student of world affairs, will preach the first Sunday.

FLOYD M. MCDOWELL, Counselor to the president, Leader of Youth, Teacher and Educator.

JOHN F. GARVER, Apostle to the Central States Mission, a spiritual leader of the great conference prayer meetings.

E. J. GLEAZER, Apostle to the Western Slope Mission, a stirring evangelistic preacher.

F. H. EDWARDS, Apostle at headquarters, able student and writer in church history, *Doctrine and Covenants,* and basic beliefs.

D. T. WILLIAMS, Apostle to Michigan and Canada, youth leader and student of social problems and history.

G. LESLIE DELAPP, member of the Presiding Bishopric, keen business leader of church finances.

A. R. GILBERT, dean of Graceland College, athletic coach and student of human nature.

VIDA RUTH WATSON, leader of the girl movement for the general church, clinical psychologist.

MABEL CARLILE, Director of choral music at Graceland, general church music committee.

C. B. WOODSTOCK, associate director of religious education for the general church.

EARL T. HIGDON, Professor of Business at Graceland, stewardship enthusiast and practical teacher.

FERN WEEDMARK, General church director of junior division of religious education.

ROY CHEVILLE, of Graceland College and Lamoni Stake Presidency, leader of worship and youth.

MILDRED GOODFELLOW, General church director of primaries and beginners with a wealth of new material to demonstrate.

ROSCOE FAUNCE, of speech and drama department at Graceland College.

HARRY LORANCE, Boy scout leader and church worker of Lamoni Stake.

HENRY LIVINGSTON, Bishop of Far West Stake, treasurer of convention.

DAN SORDEN, President of Lamoni Stake, chairman of managing committee for convention.

NEAL DEAVER, Business manager of Graceland, secretary of convention committee.

GEORGE MESLEY, President Kansas City Stake, chairman general church advisory committee on youth.

Amateur Photographers, Attention!

For a number of years displays of the work of amateur photographers have been shown at the annual Harvest Festival, held in the auditorium in Independence, Missouri, but these have been prints made by local enthusiasts only.

Our objective: To encourage amateurs throughout the church to make better pictures both landscape and portrait, and to submit their very best work for possible exhibition at the Harvest Festival next October. To contribute to this end any amateur photographer needing instruction, or who desires criticism of their prints may obtain the help needed by addressing their questions to H. L. Shippy, Blue Springs, Missouri, and enclosing a self-addressed, stamped envelope for reply. Brother Shippy is an expert photographer of long and varied experience and well qualified to make constructive criticisms.

Prints, whether contact or enlargements, submitted for hanging at the next Harvest Festival will be judged by a competent committee.

The Graphic Arts Bureau urges all interested to lose no time but to begin right now and help make our display next October the finest exhibition of good photographs ever shown at the auditorium. Prints of special merit will, with the consent of the exhibitors, be hung in the permanent gallery in the auditorium.

THE GRAPHIC ARTS BUREAU.

Independence, Missouri.

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Spiritual Rebirth

By F. G. Pitt

"EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD."—JOHN 3: 3.

The above statement verified by a personal experience.

At one time I was associated in business with a gentleman by the name of Peter Muldrup. One day I handed him some papers among which was an epitome of our faith. He immediately became interested in this paper and nearly every day he would come to me with some question concerning it. My answers always seemed to please him and he would go away seemingly satisfied. If my memory is correct, this continued for several weeks, when I finally concluded it was time I brought matters to a crisis. So the next time he came to me with a question, I said to him, "Peter, do you know what is the matter with you?" He replied, "There is nothing the matter with me that I am aware of." "Yes, there is," I replied, "you are dead and you ought to be buried." He looked at me as though somewhat bewildered, but made no reply and walked away. He soon returned, however, as I expected he would, and said, "Mr. Pitt, I cannot understand what you meant by saying I am dead. I believe all that you have told me about the gospel, I feel as though I was beginning to live." "No," I replied, "Peter, you are dead and it is time you were buried with Christ 'by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so you should walk in newness of life,' as stated by the Apostle Paul in Romans 6: 4."

The result was, he and his family attended our services and became interested in the gospel, and I was invited to his home to arrange for the baptism of his wife and his children who were old enough for baptism. I said to him, "You are coming, too, are you not, Peter?" He replied, "No, I am not ready yet." His wife said, "If you are not going to be baptized, neither am I." I said, "Why, Peter, you would not ask your wife to do what you would not do yourself, would you?" Well, after some little hesitation he decided to yield. In fact he was so anxious to have his family baptized that he decided to go with them. I was satisfied he was ready, so I baptized him with the other members of his family.

The next day I met him all smiles, his face fairly radiant with happiness, as I said to him, "How are you feeling, Peter?" He replied, "Splendid. Funny, too, isn't it?" In fact, he was so happy that it surprised him and he knew of no other way to express himself.

A little later he came to me with this question: "Brother Pitt, is anyone ever baptized the second time in your church?" "Yes," I replied, "sometimes. When a member goes into sin and will not repent but continues doing wrong and they have to be severed from the body, if they come in the church again it must be by baptism." "Oh," he replied, "that is not what I meant; it is this way. Before I was baptized I could not see how baptism could be necessary. I knew it was commanded in the Bible, but I could not see how baptism could wash away sin. But now, I can see it as plainly as my hand before my eyes. And I think now, I would like to be baptized over again." I replied, "No, Peter. Did not the Lord say that unless a man was born again he could not see the kingdom of God. The fact that you can see now is proof that your baptism has been accepted and you have been born again into a 'newness of life' or into a new light, which enables you to see that which you could not see before." He replied, "That is so; I could not see it before."

Peter and his family were faithful members. He and his wife have gone home to their reward, and are now enjoying the blessings of that life that they entered into, when they were born again by water and the Spirit, even eternal life.

(For most Saints no introduction will be necessary, but some newer in the faith may wish to know something about the author. He is one of that strong older generation who saw years of service for the church under the late President Joseph Smith. Missionary, patriarch, and servant of God —he is greatly loved wherever he has gone.—Editors.)

Becalmed

Becalmed, upon an ocean vast,
The sailors pray, "Dear God we know
That on Thy mercy we are cast.
Let now the winds of heaven blow;

"Rise with the crimson flush of morn;
Follow the chariot of the sun.
So shall success our cruise adorn,
Our western haven thus be won."

Becalmed, upon life's vaster Sea,
When heavenly breezes all seem lost,
Like Saints of old, we cry to Thee,
"Send rushing winds of Pentecost.

"Sweep from our souls the fogs of sin,
Which, cloud-like, veil us from Thy face,
Then waft Thy Holy Spirit in
On zephyrs of Thy matchless grace."

PLINY A. WILEY.

WICHITA, KANSAS, May 26, 1936.

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He Shall Give You Another Comforter

By Sayde Butler Katschkowsky

Jesus knew, as he sat at the last supper with His disciples, that he was soon to depart from their midst. He knew, too, something of the trials and persecutions they would be called upon to endure for his sake.

Christ's heart was no doubt pained at the parting, for these were his friends, which the Father had given him. Christ told them then, as he had so often told them: "If ye shall ask anything in my name I will do it." One can almost hear the Christ, who endured so much for humanity's sake, pleading then as today, "If ye love me, keep my commandments."

One can sense somewhat of the deep love which filled his being as He continued: "And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him."

Followers of Christ, today as then, need this Comforter, this Spirit of truth. It is the one attribute which differentiates His followers from the world.

When the Apostles Peter and John came to Samaria, they found those who had received the word of God, had even been baptized, but had not as yet received the Holy Ghost. We are told that, "Peter and John prayed for them and laid their hands upon them and they received the Holy Ghost."

These gifts of the Holy Ghost which Jesus prayed the Father to send, are to be enjoyed by his followers today. This same Holy Spirit still bears witness that Jesus is the Christ.

Great power and blessings are in store for those today who have taken "His name upon them." Many have felt a portion of his Spirit and their minds have been enlightened by this Spirit of truth. These know of a surety that the Father has much in store for those who diligently serve Him.

Jesus said if any man will do the Father's will, he shall know of the doctrine whether it be of God. The boy Joseph Smith believed this and went to God asking for wisdom.

A friend recently said to me: "I wish that I knew what to do. The decision was easy for my little daughter. I wish I could be as sure as she is."

Such is the faith of a little child! And yet we hear of some who do not believe that a child of eight years should be baptized. I believe it would be displeasing to God to deny a child who has been properly taught this privilege.

I shall never forget my own induction into the kingdom of God. When I came up out of the water a wondrous happy feeling came over me. In my childish mind I asked myself, "If it makes one so happy to be baptized, why can't one be baptized often?"

I have since learned that one *may* be baptized often, by this same Holy Spirit which rested upon me that day. It may come at Communion, in prayer meeting, in a quiet hour of meditation, in the silent hours of night. God is so near! It seems that he is ever waiting our call at his Throne of Grace.

I asked this friend if she had prayed to God for light. Her answer of "ye-s" came in a hesitating, uncertain way.

"Have you prayed when your face was wet with tears?" I asked. "It seems that God is so often found through tears." Perhaps the reason for this is because we are then more humble and earnest.

God does not want us to be lukewarm in his service. The great danger of modern times is the world's indifference to religion.

Men used to fight and die for their religious convictions. One writer suggests that men are not more tolerant, they are just indifferent. Followers of Christ cannot be lukewarm or indifferent when fired by the Spirit of God.

Moroni exhorts us that we deny not the gifts of God, which are given unto men to profit them. He says, to one is given that he may teach the word of wisdom; to another, that he may teach the word of knowledge; while to another is given exceeding great faith; and to another the gifts of healing by the same Spirit. One may work mighty miracles, another may prophesy, while to another is given the beholding of angels and ministering spirits. To one may be given the gift of tongues, and again to another the interpretation.

Moroni warns us that these gifts are spiritual and will never be done away so long as the world shall stand, only according to the unbelief of the children of men.

The men of the ministry need the Spirit of God and we should pray God to sustain them, that they may be bold to speak the truth though they bring down the wrath of sinful men upon their heads.

When Paul wrote to the saints of Corinth, he says he came preaching "in weakness, and in fear, and in much trembling," that his speech and preaching were not with enticing words of man's wisdom but in demonstration of the Spirit and of power. He warned those saints that their faith should not stand in the wisdom of men, but in the power of God.

My husband went to hear one young man preach his first sermon. He had recently been ordained to

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the office of teacher. Some Saints didn't go to church that morning because they thought this young man's talk would be uninteresting.

Those present, even some nonmembers, were humbled and awed by the power of God which was manifested in that little church that morning, as this young man's mind was enlightened by the Spirit of truth, the Comforter which Jesus said his Father would send.

As followers of Christ we have taken his name upon us. The Holy Spirit bears witness to our souls that this is a great honor. Oh, what a privilege to go to him for strength, courage, wisdom.

My sister, during her Gethsemane, sent me this strengthening little poem by an unknown author.

> God has not promised, skies ever blue,
> Flower strewn pathways ever for you.
> God has not promised sun without rain,
> Joy without sorrow, peace without pain.
> But God has promised strength from above,
> Unfailing sympathy, undying love.

And Jesus said, "I will pray the Father, and he shall give you another Comforter."

"Strength from above! Unfailing sympathy! Undying love!"

The Last Commission

Jesus gave definite instructions to his disciples as to the work that they were to do. Prior to his final departure to be with His Father in heaven Jesus drew His disciples aside and instructed them concerning their future work. "Go ye into all the world and preach the gospel to every creature," was the injunction given to them. Previously the message was given to the house of Israel with whom Jesus lived. He could not go far afield in his short ministry although there are evidences of the universal nature of his ministry even in His own activities. But now the universal nature of the gospel of Christ was revealed in this instruction. The whole world was the field. The ministers of Christ were to preach the gospel; they were to teach men to observe all things. This commission has always been that of the church of Jesus Christ. It is to the whole world. And those who follow Christ must necessarily assume the responsibility of warning the whole world. It cannot be done individually. It is a joint responsibility.

This is the work of the church today, as always—to warn our neighbor. We need to recognize this in our Australasian Mission. The work is not insular in its outlook but universal. When the work prospers abroad it should give us joy. When the need arises for promulgation of the gospel in other lands we should be ready to do our utmost for other nations as well as caring for the needs of our own immediate people. This is one way in which we can all be missionaries, by making it possible for the church to fulfill its great mission.

Let us develop this viewpoint. We are a part of the great universal church. We have our obligations as members of that church to support it by our prayers, our faith, our active participation in the affairs of the church, our talents and our means. We cannot close our eyes and say that what happens in other parts of the universal church does not affect or interest us.

The church is awakening to its great calling. It must warn the world of what is coming to it, and give it the great opportunity of obedience to the gospel message. The leading quorums are alive to the needs; many Saints are, but the great body of the church has not fully realized what is required.

Handicapped by indebtedness the church has had to withdraw from its rightful position of leadership in spiritual things. Liken it to a snail. Its progress is slow but sure. A snail stretches itself and draws its whole body along when it is progressing. It carries a heavy load on its back, its own house which is a protection to it. When it reaches a certain point it draws in its body. The snail has horns which are sensitive to the touch of foreign bodies. It withdraws when threatened and seeks to save itself, but when the time comes for it to move forward again it cautiously throws its feelers and moves along. So it is with the church. It has carried a heavy load upon its back for many years. Many members have not responded to their obligations as members of this great body, thus causing the burden to be heavier for others. Many have not aided the church in its progress—and the church has surely progressed in many ways—but the progress has been slower than it should have been.

But the time for "stretching and moving forward" has come. The call is made for all members of the church to work as one united body and keep the laws of God. That large body of people might yet be regarded as a means of protection for the church instead of a burden—if they will respond to the call of the church. There is every indication that the Saints are awakening to their responsibilities, but let them do the work not individually but collectively and under direction of the proper officers.

Will you respond to the Five Year Plan that is being suggested to the church. It is a slogan—free the church within the next five years or less, so that the church might go ahead in its great work of "preaching the gospel to every creature." The church means you personally.—G. G. Lewis, in *The Standard,* September, 1936.

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The Relative Importance of Different Church Activities

By E. Guy Hammond

A characteristic of us Americans is our ability to get excited over dramatic isolated incidents while we remain callous to larger related problems.—Editorial, Akron *Beacon Journal.*

During the more recent years of our existence as an organization our energies have been split up into so many varieties of attack upon the problem of salvation, that it now becomes necessary to determine the relative importance of the many activities provided for, in order properly to budget our time and interest.

We are limited as to time, and also as to our power of being interested. As a very brilliant writer has recently said:

Every human being is endowed with a limited and infinitely precious stock of attention power; . . . This power of the mind may be easily dissipated by adverse competitive demands. . . . By a thousand appeals and admonitions the mind is assailed and distracted . . . the dust storms of daily excitement and continual trivialities can easily blow away the sensitive top soil of the spirit.—Christopher Morley, in *Readers' Digest,* February, 1937, page 105.

With this law of limited "attention power" in full force as to religious activities, the church presents two main lines of program: the one calls for the work of the ordained ministry, and the other employs those who are not ordained in the work of so-called "religious education," and allied activities.

We know that the program of religious education as now carried on gets the decided bulk of our "attention power," and we think that this may be a main reason why nothing more has been accomplished in the last hundred years; for, as Jesus himself said:

What doth it profit a man if he gain the whole world, and yet *he receive him not whom God hath ordained,* and he lose his own soul.—Luke 9: 25.

This Scripture is but one of a great many that might be cited to the same effect—many which we have never heard presented—nor sought to be applied; and while this line of authorities proclaim the very supreme importance of the work of the ministry, the vastly greater interest manifested towards the non-priesthood activities is such as to cause one to marvel.

I can think of nothing whereunto "to resemble it" so fit as the old country orchestra. It was a fife and drum orchestra, made up of one fife and about fourteen drums, including a large bass drum which was enthusiastically engaged at both ends throughout the course of every recital.

But for all their eminence of number and volume, it was noticed that the drums could contribute but one note, just "Boom!" and the program of religious education affords a striking parallel in that, for all its volume and tax upon our time and interest, it can contribute but one value, the value of information; for whether applied to secular or to religious matters, "to educate is to cause to know." That is all.

But the work of the ordained ministry confers more than one value. It not only causes men to know, but *to do* and *to become.* And the fund of knowledge administered by those ordained to that work is both so much greater in scope and more vital in significance, that one might almost wonder why the methods of education ever came to be employed in the religious field.

We are certainly not the enemies of education, or of educational methods when employed in the field for which they are designed; but when considering the functions of the church, it ought to be recognized that the methods employed in the field of education can administer only that which "the natural man" can receive; but the methods employed by the priesthood are not limited to put forth merely what men may "know naturally, as brute beasts," they have the power to transmit that which "the natural man receiveth not, the things of the Spirit of God." (1 Corinthians 2: 14)

Again, religious education instructs merely, that is all it can do. But priesthood power, while it instructs, as was observed, on a larger and more vital scale, goes further than mere instruction and *rules.* And "there's the rub!"

The pursuit of religious knowledge that stops with the acquisition thereof, and imposes no binding obligation of any sort, is apt to produce a very pleasurable mental "tickle," tending to a variety of apparent culture; and it is easy to understand how that mortals might be induced to prefer this course above one which imposes obligations so definite that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." When the return of the priesthood to the earth was foretold by the figure of the "man child" it was manifested that he was "to *rule* all nations with a rod of iron," or in other words with the word of God. That is the same medium or instrumentality referred to in the account of Moses saying:

He straightened them with his rod in the wilderness.

Now mortals generally are willing not to be "straightened" too definitely, they incline not to be ruled; but notwithstanding the function of ruling

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by the "man child" was emphasized more than the function of teaching, with us the reverse is true; and we see the function of teaching quite eclipsing the function of ruling and every function. The power of the priesthood is swallowed up among us, as in all ages, by the attitude of mortals not to "have this man (child) to *rule* over us or reign among us."

We cannot escape the conviction that if that "man child" had come merely to teach and not to rule or to govern, there would have been no red dragon prepared to devour him as soon as he was born; for from the beginning men "despise dominion," and they "walk after the flesh and despise government," and rule.

Again, the work of the authorized ministry comes, not "in word only," as imparting information, merely, but "in *power*." And if one clothed with "the Spirit that searcheth all things, yea the deep things of God," should inquire into the matter, one wonders if it might be found that some of those who are not ordained have in any measure been moved by the Spirit of Simon, saying, "Give me also this power."

If it is true that the bulk of our time and "attention power" is absorbed by the less important features of the program because of the enthusiasm of some who "have neither part nor lot in this matter" of the rule of God, our ignoring of this fact will by no means advance the cause of Christ.

We seek knowledge, even secular knowledge, with avidity; and religious knowledge with eagerness; but we must do so realizing that knowledge is not the only thing, nor the most essential. We shall be judged less by what we know, in all probability, than by what we are; and while information is desirable, *transformation* is indispensible.

Wherefore we must receive the gospel by the means that works a change of character, a change of disposition, a change of heart; and this is achieved by the work of the priesthood as it administers knowledge attended with miraculous power and rule.

A loved patriarch once was heard to declare that he could believe in miracles that open blind eyes, and raise the dead, and that move mountains into the sea; but "miracle of miracles," he exclaimed, "that *can change* a human soul!"

It is because we do not like to change the heart or the character from what we ingrainedly are when the gospel finds us, that we tend to occupy the time so entirely gaining religious knowledge, and to evade the service of him "whom God hath ordained" and given power to change the soul.

And then again, as the work of the priesthood cannot be received by the "natural man," so can it not be administered by educational methods. There must be something divine in the method as well as in the matter, as we may illustrate by the fact that one knowing the words and the music, may sing; but to sing by the Spirit gives a divinely greater thrill. One may read, as he knows the language and can pronounce the words; but to read the same text by the *power* and authority of Christ gives it vastly greater significance. And if our reading, and singing, and teaching is to have any different effect than that which is done by the organizations which God hath rejected, it will be because we employ the method of God. As he said concerning the words of the sealed book, "They shall be read by the *power* of Christ." (Isaiah 29)

For example:

> Behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, . . . that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture; shall be the will of the Lord; shall be the word of the Lord; shall be the mind of the Lord; shall be the voice of the Lord, and the *power* of God unto salvation.—*Doctrine and Covenants* 68: 1.

The voice of the priesthood when speaking in the true function of office imparts a meaning to words they cannot otherwise contain; for they speak as they are "moved upon by the Holy Ghost," and not as they "remember their lines" as recently enjoined upon the teachers of church school.

They Kept Back Part

That this church was not set up as an institution to disseminate religious knowledge merely, or mostly, is suggested by the words saying:

> All scripture given by inspiration of God is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction*. . . .—2 Timothy 3: 16.

Instruction, even though it be sacred religious instruction, is only one of four important ingredients; but we consume our "attention power" in instruction, we are strong for "instruction" and "doctrine," but we side-step the "reproof" and the "correction." We have preached and promoted the instructional and the doctrinal features of the program, and have "kept back part!" And in the doom of Ananias and Sapphira that kept back the purchase price of the farm may we read the fate of the institution that forever keeps back the correctional and that which pertains to character and to rule, and fills up its time with religious education and kindred diversions.

"To You It Is Spoken"

It would be better to judge ourselves by "every word that proceedeth forth from the mouth of God,"

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and not merely by what is suitable and pleasant. We develop great enthusiasm over "doctrine" and "instruction," but the principle of "reproof" and "correction" does not enthuse us.

For example, the apostle once predicted that,

> The time will come when they will not endure sound doctrine . . . but heap to themselves teachers . . . and turn away their ears from the truth and be turned unto fables.—2 Timothy 4: 2, 4.

But we have interpreted that Scripture as being applicable entirely to other churches, and as having no value whatsoever for ourselves. But if it is allowed that in all probability the Apostle of Jesus was more burdened with the concern for the church of Christ in the latter days than for any other institution, we might find in his words some correction for ourselves. There can be no better fulfillment of the description of those who "heap to themselves teachers" than is afforded by our own church. If there is an organization in the wide world that employs as many teachers in proportion to the number of members served, it has entirely escaped attention.

As for the prediction that "they shall be turned unto fables" we may challenge the world for our right to be recognized as fulfilling the requirements. We hold junior church where the man of God, if heard at all, must compete with some storyteller; and the adults, under one plausible pretext or another, turn from the services of "him that is ordained of God," and push the children from their seats to hear a story.

Before consoling ourselves that we do receive those "ordained" and sent, we must inquire at what rate, or to what extent they are received as compared with those who are not ordained, remembering the while that:

> . . . He that is ordained and sent forth . . . is appointed to be the greatest.—*Doctrine and Covenants* 50: 6.

He is the "greatest" however while occupying in the function of his office only. If he puts off the peculiar gift attaching to his office and occupies as a professional teacher of religion after the manner of the world, he cannot hope to excel other professionals.

If we are to qualify as the church of Christ, we must have, and also manifest something "the world cannot receive." And that something is *the Lord's Method* of presenting the word.

He has said:

> I will pray the Father, and he shall give you another Comforter . . . even the Spirit of Truth whom the world cannot receive.—John 14: 16, 17.

Now that "Comforter," that "Spirit of Truth" is quite definitely referred to as God's Method; for it is written:

> He that is ordained of me and sent forth to preach . . . by the Comforter in the Spirit of Truth, doth he preach it by the Spirit of Truth, or some other way? and if it be some other way, it be not of God.—*Doctrine and Covenants* 50: 5.

That is God's method which the world cannot receive; and if we too fail to receive it, we are no better than the world. And if we receive it and keep it "laid up in a napkin" we are worse.

Let it not be supposed, either, that the evil is cured by allowing him that is ordained occasionally to appear on the program of those not ordained and to teach a class under the direction of those having "neither part nor lot" in the ordering of the priesthood. If the man of God is not permitted to function as such he can never administer the power of his office. The widow that baked a cake from her last handful of meal was commanded to serve the prophet, first!

We indulge the hope that the time may speedily come when, for the sake of those who truly believe in Him and seek Him,

> The Son of Man shall send forth his angels and messengers of heaven, and gather out of *his kingdom* all things that offend.—Matthew 13: 42, 43.

Shadows of Tomorrow

By Percy Yerks

When the old year had spent its day
  And bade adieu to all mankind,
The nations lingered in dismay
  With sore perplexities of mind.

Dark clouds were forming overhead
  With danger brewing everywhere;
The dove of peace had all but fled
  When 'Thirty-seven took the air.

Suspicion dwells 'neath armoured breast
  With conflict nearing every day.
The lords of war will have no rest
  Until they get into the fray.

They lately sang that old sweet song,
  "Peace on earth, good will to men."
Yet mockingly they linger on
  Till peace on earth will have an end.

And then the folly and the dread
  When innocence shall pay the price,
The arms of Moloch shall be spread
  To receive the sacrifice.

The compensation of injustice is that in that dark ordeal we gather the worthiest around us.—George Meredith.

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For Better Health

Breast Pang

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

Breast Pang is an old-fashioned name for Angina Pectoris. I presume the old-fashioned name accorded to this disease is due to the fact that it is under the breast and is a heart affection. Occasionally, it occurs in women and young persons but it is much more frequent in the middle aged or elderly men and an attack comes on suddenly and the pain may pass into the arms and elsewhere. The first attack may be fatal but more often it passes off after a short time. Unfortunately, these attacks occur at short intervals and increase in severity.

The pain is frequently described as though one was being powerfully compressed, or a sense of squeezing, gripping or burning sensation, and the unfortunate victim feels as though he is about to die. This malady has also been called the doctor's disease, because many eminent physicians and surgeons have died from it. The location of the pain varies somewhat in locality due to being higher in the chest and reaching to the back of the neck, producing a suffocating or strangling feeling.

When one is attacked with this disease, it is necessary for him to be absolutely quiet and avoid all physical strain. It is best to stand still for a minute, which will help to prevent an immediate recurrence. If the individual happens to move about shortly after the first pain, it may cause another one, which may extend to the jaw or neck, and even to one arm or the other. Not all cases are as easy as described. The unfortunate may become stiffened and an opiate may be necessary to control the trouble.

There is a great difference of opinion as to the cause of this most serious affliction. Some attribute it to a morbid change in the heart muscle. One who has had an attack, should constantly have about his person, small glass capsules, containing amyl nitrite. A capsule is usually broken into a handkerchief and the contents inhaled. This medicine acts very quickly and if not too severe, will relieve the patient immediately.

Let me advise that anyone that has had such an attack, must absolutely avoid mental and emotional strains of all kinds; avoid climbing hills, rushing to catch a train or trying to walk against a strong wind. A fit of anger has been known to kill the individual or bring on an attack, of which John Hunter is a notable example, who dropped dead in his hospital, after an insult. Alcohol and tobacco must not be used by these individuals and the diet should be plain, eliminating most starchy foods. Tea and coffee, also, should be interdicted.

There is another form of Angina Pectoris, commonly known as false or pseudo Angina. Therefore, heavy pains in the region of the heart is not necessarily a true Angina. This form, of course, is more frequent in women or in persons of a nervous temperament, especially tobacco users. Intestinal intoxication is another frequent cause for this affliction; also, infections following influenza or some form of focal infection, such as teeth, sinuses, etc. In hysterical women, the patients thrust themselves about promiscuously, not like that of a true form.

These attacks are never fatal but are often alarming to friends of the patient, as some of the attacks are characterized by cardiac disturbances, the patient appearing cold and clammy. The pain radiates down the arm and is usually very mild compared to the other form of the disease. For immediate relief of such cases, ammonium carbonate (sal volatile) in a wine glass of water or sips of very hot water, should be given. A mustard plaster applied or (which would be more convenient) a hot water bag over the heart, is beneficial. However, some do better by having an ice bag placed in that region. All alcoholics, tea, coffee and tobacco should be at once discontinued.

In all cases, a doctor should be consulted and his rules rigidly enforced. It is a very strange thing that many people secretly think they have heart trouble, yet hesitate to obtain medical advice. This is certainly deplorable for should you have any form of heart disease, an early diagnosis and attention may prolong or save your life. Should you be so unfortunate as to let your imagination lead you to believe that you have it, and yet you haven't, how happy you will be if the doctor informs you that you are free from such a dreadful malady.

Book of Commandments—Doctrine and Covenants

Nearly every member of the church has, or sooner or later will have occasion to know something of the Book of Commandments and its relationship to the book of Doctrine and Covenants. The late President Joseph Smith reviewed these matters, and his review is published in tract form under the title of "Book of Commandments and Book of Doctrine and Covenants." These tracts are available at the Herald Publishing House, 103 S. Osage St., Independence, Mo., at 10c each for single copies; or 5 or more in one package at 5c each.

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Capital and Labor Problems

By James F. Keir

Considerable unrest exists in the ranks of labor at the present time. To what extent should the church interest itself in the problems of labor? Economic determinism postulates this theory: "That the manner in which a man makes his living, determines his mental, moral, and spiritual development." This being true, then the church should be vitally concerned with the problems of labor. It should at least seek to develop correct thinking. All men desire to better their condition and thus increase their happiness, yet the present unrest in labor circles springs chiefly from the agitation of labor leaders. With this background to our industrial unrest, might it not be well for labor to analyze the results of the thing that organized labor is seeking to accomplish.

It seems to me that it matters little whether the mass of laborers is getting twenty dollars per week or is increased to forty dollars. The question is, how much satisfaction can they buy with this twenty dollars or with this forty dollars? If at present they can buy more with their twenty dollars than they can later with their forty dollars, when the prices of everything have soared, then they are better off if the pay envelope remains where it is.

Any increase in the pay envelope which is universal does not materially benefit the producer. It is more apt to work to his disadvantage. It may be argued that increased wages bring increased buying power. But does it? True, temporarily, on the part of those who participate in the wage increase, there is increased buying power; but simultaneous with this increase, the cost of articles which labor is producing is increased, and this added cost is passed on to the consumers and their buying power is reduced proportionately as is the buying power of the people of fixed incomes and those who have not participated in the wage increase.

While collective bargaining has many advantages and is desirable under certain conditions, yet when we have a universal application of this group action we have a diminishing return of benefits.

It occurs to me that under our present economic system, the labor problem is as much if not more an individual problem than it is a group problem. I mean by that, that the man who, by his initiative or by the improvement of his skill or by a shift in his location, can lift himself from the twenty dollar a week class into the thirty dollar a week class has very definitely improved his status. True, this has its limitations but it is a phase of the problem of which we should not lose sight, for it is a weakness of human nature to follow the line of least resistance and to look to some other individual or group to solve our problems for us.

No matter which side of the fence we are on, whether it be employer or employee, it is well to remember that *selfishness* is at the root of most of our economic ills. If, then, we would find a satisfactory solution to some of our knotty problems we must approach them unselfishly. This is not an easy thing to do. It is hard to submerge personal interests in the discussion of any question in which the interests of others are involved. Jesus stood always for social justice. We cannot do less and rightfully claim to be his followers. We get a glimpse of the views of the Apostle Paul on the relationship that should be sustained between capital and labor in Ephesians 6: 5-9:

> Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Here we have expressed loyalty, fidelity, consideration, diligence, assurance, forbearance, and impartiality.

Jesus recognized that the relations of Lord and Master offered to men a chance through which they could express their religion. The efforts of Jesus were always social. His aim was constantly to unify and solidify society. "Be ye therefore one even as my Father in heaven and I are one," were the instructions of the Man of Galilee. As Christians we should avoid lending support to any effort which arrays class against class. This is anti-social, it is unchristian.

Every problem has its solution and the nearer we approach the standards of justice and fair play established by Christ the more certain and permanent will be the solution.

Since its inception, the Reorganized Church of Jesus Christ of Latter Day Saints has stood for and advocated social justice. They believe that "the earth is the Lord's and the fullness thereof" and that it is his good pleasure that men should enjoy the good things of life. How this more equitable distribution shall be brought about is a question which has challenged the best thought of the ages. We have some well defined ideas as to how it might be accomplished and of one thing we feel sure, nothing but the Love of God dwelling in the hearts of

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men will ever bring us to a solution of the problem. It will be solved when our present competitive system which is motivated chiefly by self interests is supplanted by the Christian stewardship system in which our love of God; which can only be expressed by the love of our neighbor; becomes the dominating motive of all our activities.

Every political and governmental effort to establish equality will fail. For the solution of the problem must be built around the frame-work of justice, consideration, tolerance, fair-play, sympathy, honor, unselfishness and love, and these things thrive best in, if not exclusively in, a religious atmosphere.

Individual regeneration is basic and for that reason the call of Christ rings clear:

> Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matthew 11: 28-30.

(This article was given as a radio talk over Station KMBC, March 21, 1937, by James F. Keir, manager of the Herald Publishing House.)

Lucifer the Fallen

By Charles Fry

"No devil!" did you say?
Why! I glimpsed him only yesterday
In garments rich and fair, and decked
With glittering ornaments and gems.
But as I drew near I looked,
And there beneath his shining garb
I saw a dark corrupting soul
From whom I turned away.

"No devil!" did you say?
Why! just this week I saw his footprints
In the busy walks and haunts of men;
Tracking this way, and that,
Everywhere—
For there is no place
To which his feet do not come,
E'en to holy church—
Leaving trace of dead'ning sin,
And wrecks of human lives.

"No devil!" did you say?
I was invited to walk
The avenue of delights, where
He gaily led the way:
But, looking with discerning eye,
I saw adown the route
Souls falling
Into the pit of abandon:
While he laughed most gleefully,
And sought the more
To draw into the giddy throng
The buoyant undiscerning youth
Of home, and school, and church.

"No devil!" did you say?
Wherefore did my brother lose his honor?
And my sister her virtue?
—Their most precious possessions,
More precious than life itself.
He took them by treacherous deceit,
Though they added nought of good to himself,
And left their souls bereft.

"No devil!" did you say?
Have I not many times been tripped
By the snares which he set for my feet?
Did he not destroy
The friendship of my friend
And make him my enemy?
And what of the happy groom and bride
Of yesteryear
Whom he has made mutual haters today?
And of the man of God who thrilled
The hearts of men with living truth
Whom he ensnared
And caused to fall?

Nay! Tell me not there is no devil.
In holy vision have I seen his form:
His voice has spoken loudly to my ears,
And more softly to my inner consciousness:
His power have I felt about me,
Seeking my yielding:
His touch has been upon my body:
Before my very eyes
Has he wrought marvelous things
In sickly imitation of God.

Aye! There is a devil.
But not always unrestrainedly
Will he chill men's faith,
And work the works of death.
The shining of his light
Is like that of a dying ember:
The time of his end draws near
Like that of the yellowing leaf:
But while the season lingers
He gathers strength for the final conflict,
When he shall be subdued
By the Almighty God;
And his work shall cease
For evermore.

The Way to the City

"The way to the city of God is marked by a certain type of faith, a living, dynamic, constructive, fearless, courageous, and adventuring faith. A faith that ventures forth on the road that leads to the city. A faith that allows nothing to turn it aside. A faith such as was possessed by that dauntless, fearless leader, the Apostle Paul." So says President F. M. McDowell in his tract, "The Way to the City." Tract No. 1268, price 10 for 10c; at the Herald Publishing House.

To produce a mighty book, you must choose a mighty theme. No great and enduring volume can ever be written on the flea, though many there be who have tried it.—Herman Melville, in *Moby Dick.*

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 38 Continued—

"How do you like this country, Mr. Smith?"

"Well, I have not yet formed what you might call specific conclusions. I like the country very much—I don't see how anyone could help that. It has the advantage of age. Your roads are splendid, and I have been very much struck with the solidity of your buildings, which is bound to impress a visitor from a new world like America where everything is just temporary and where buildings are mostly composed of wood. With the manners of the people in this country," continued Mr. Smith, "I have been very well pleased. True, I saw a little roughness in Glasgow and here but not so much as I had been led to expect. I have not heard any swearing or loud talking, and, personally, I have been treated politely on the street and everywhere else."

"Please tell me something about yourself, now, Mr. Smith," ventured the *Herald* man.

"There is very little in my career that would interest you," replied the venerable President, with a quiet smile, "for my life has been an extremely uneventful one. I was seventy years of age in November last and have been President of the Latter Day Saints for forty-three years. I have witnessed all the important events in the advancement of art and industry since the opening of the Nineteenth Century. I remember when steam was applied as a motive power in railways and steamboats, and many other momentous inventions have been brought out in my day. I have baptized in both the great oceans—the Atlantic and Pacific—as well as in all the principal rivers of America. I never resided in Utah, but I have preached up and down the Mormon territory at different periods since 1876. Our Church has its headquarters at Lamoni, Decatur County, Iowa, where, in a town containing a population of sixteen hundred, we have a congregation of thirteen hundred and sixty. I must repeat how pleased I am with the spirit of fairness which I have met both in Scotland and in England."

Mr. Smith left Hamilton on Tuesday and sails for New York on the 19th of this month.

And so our stay in Hamilton closed. While loath to part from Brother Rushton, his family, and the Saints there, Time, whose foretop we had been striving to catch, kept busy with the hours, and we had to move on. It was in the morning of Tuesday, September 8, that we left for London, which we reached in the evening, Brother Thomas J. Sheldon meeting us at the station and by means of the underground railway conducting us to his home.

Closing Days

The evening of our return to London we attended a Religio session presided over by the able young brother, H. Fletcher. There was one well-written paper, I remember, prepared and read by Brother F. Furness on the subject of the laying on of hands. Solos and speeches followed by Brethren Gerrard, Bradshaw, and others, including the visitors from America.

We had some interesting sight-seeing trips during the week. These included a walk along the river Thames, a bus ride across the famous London Bridge to the "Elephant and Castle" and thence by another bus across Westminster Bridge to the Abbey. There we spent a profitable hour or two wandering about under the chaperonage of a cleric in the robe of the Church of England. He named to us along with other things, the tombs of some fifteen members of the royalty of Britain whose monuments crowd the various chapels. Among these I was particularly interested in the two I have mentioned—Mary, Queen of Scots, and Elizabeth, who had the former beheaded. In proximity they rest, the costly and elaborate memorials a seeming travesty upon the venality and superpiety of the times and reigns of those sovereigns.

Our ministry among the good Saints of London and environs brought us pleasant experiences. Services were held in various places, including Enfield, where Brethren Judd, Kemp, and others made our stay very pleasant. There was a young man of some promise there, named Joseph Smith, and two or three others from whom we felt sure good reports would be heard in the future.

One day we visited that stanch old "soldier of the cross," Brother Thomas Bradshaw. We found him well and cheerful and ready to tell of the faithful labors of our predecessors in the mission—Briggs, Forscutt, Patterson, Gillen, Griffiths, Pitt, Smith, and others, with all of whom he had had acquaintance. If all would speak of the missionaries in such kindly terms as did this veteran, many an anxious hour might be saved and much scandal and heartbreak.

Visits made to the British Museum and the South Kensington Museum under the care of Brother J. D. Howell brought much of interest and profit. We thought the smaller one surpassed in attractiveness its lordly competitor, the "British" one. My notations indicate that we lunched that day at a restaurant called "Peace and Plenty." The odd names of London were quite amusing to me. We supped with Brother Howell and there spent the night. He had an interesting family—wife, daughters, and two boys.

Among the places visited in these last busy days on English soil were the Old Curiosity Shop, said and said not to be connected with Charles Dickens' romances, the grave of Oliver Goldsmith, and a most entertaining trip to Stratford—the home of Shakespeare and his sweetheart, Ann Hathaway. There was the church in which his body is buried, where the registry bears entries of his birth and death.

Active preparations for our return voyage marked the closing days of our stay in London. Brother Sheldon and his good wife Ella did all they could possibly do to make our visit a happy and comfortable one, and many pleasant experiences resulted from their solicitous hospitality and guidance about the city.

It was Saturday when we left for Southampton where our steamer was docked. Brethren Sheldon, Howell, and others came to the station to see us off. Brother Howell presented me with a copy of the book, *Sixty Years a Queen,* which was a thoughtful and much-appreciated gift. We were also given bags of fruit and other kindly attention from the pleasant friends we were leaving.

The boat train to Southampton is one without stops between and makes quick transit over the intervening miles. At noon, safely aboard, we sat down to the first meal of our return voyage.

Return Voyage

The passage from Southampton to New York was made on the steamer *Saint Louis,* a companion boat to the *New York* on which we had traveled to England. We sailed at noon and at six p. m. called at Cherbourg, France, where a lot of passengers were taken on.

The westward passage was a smooth one for the most part, though two nights and one day were stormy. The vessel rolled considerably though it was much steadier than the *New York.* Brother Evans was at table for lunch and dinner that first day, and then, soon after we left Cherbourg, his sickness began and continued until the voyage was ended. He kept his room most of the time, either lying in his berth or sitting in the cabin chair, his refreshment being brought to him by a cabin boy. As on the outward trip, I was well throughout and always among the first at table for meals. Indeed, I was almost ashamed of my uniformly good appetite and the fact that I could not even temporarily qualify to be counted in the fashionable throng so "conspicuous by its absence." Nearly everybody on board was afflicted to some degree.

Our stateroom was quite near the waterline. By rising to a sitting position in my berth I could see the water tossing against the window light, a round, thick pane of glass so fitted and secured as to keep out the seas, even when they were most turbulent. It was quite delightful to me as always to lie in my berth and listen to the swash of the waters, feel the motion of the boat rushing through the waves, and hear the pulsing beat of the engine driving the propellers with such power that our day's run frequently reached nearly five hundred miles.

There was a cousin of President McKinley on board. With his wife and her sister he was seated opposite me at table. My left-hand neighbor was, as I judged from her appearance, either a prim old spinster or a precise little widow, but she was one of the heartiest eaters of any of our table companions.

There was on board a man from Iowa whose acquaintance I made since with Brother Evans' indisposition, I found it necessary to seek companionship else-

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where. This gentleman was a member of the State Legislature, a boisterous sort of fellow who though ailing a day or two kept up a good front. He was of an inquiring turn of mind and visited the ship from its keelson to its masts I should judge. One day he took me with him to visit the office of the wireless operator, a man named M. J. Smith who described interestingly the manner of communication. Even then sparks were active about the instrument, indicating that messages were being transmitted.

As I have stated, we had some stormy weather, and it was quite windy. When I met my Iowa friend on deck early that morning, I was quite amused to see that he had a handkerchief tied about his head. He explained that the wind had whisked his cap off into the waters of the Atlantic—where I'll guarantee it found no head like his on which to rest! I still had the use of mine for which I was thankful—though I need not have worried much had I lost it, for it had cost, originally, perhaps one fifth of his. Poverty indeed has its compensations!

I had made a few small purchases in the Isles. As we reached the dock at New York and were all awaiting inspection by the customs officers, Evans, with sparkling countenance, let me into a secret: *his* baggage would not be interfered with since he was a British subject! Mine had to undergo all the inquiry required, but as I had nothing contraband and the cheap jewelry I had bought, characteristic of eastern Scotland and Ireland, amounted to not more than six or seven dollars all together, the officers were pleased to let me go without duty, for which I thanked them. I had thought that, should I be subjected to a tariff, I would appeal to the Secretary, Honorable Leslie M. Shaw, once Governor of Iowa, feeling that with him I would fare justly.

It may be added here that my wife has had the misfortune to lose one of the souvenirs which I prized the most highly —a cairngorm, purchased at Edinburgh.

On American Soil Again

It was 8:30 on Saturday, September 26, when we arrived at New York. I found that Brother Evans was in such a condition of homesickness and despair as a result of his *mal de mer* and inability to take sufficient sustenance that I told him he would better go directly home. So we lunched at Brother and Sister Joseph Squire's in Brooklyn, visited a while until time for his departure, then said our good-byes, and he started for home.

As for me, it was not to be my lot to proceed homeward at once, for I found I was booked for a few appointments in the East. Staying in New York several days, I preached twice on Sunday and on Monday evening, to fair congregations. A number of pleasant visits with old friends, Captain Potts, Brother Squires, Brother Truman, and others, were enjoyed.

In company with Brother Francis M. Sheehy, I made a call on some distant relatives, a Mrs. Annie Mack Walker and her daughter "John," named Johneta, for her father. We had a most delightful visit. Mrs. Walker and her daughter were bright, intellectual women, the daughter a reporter on a New York newspaper. As is indicated in her name, they were descendants of the Macks, my grandmother Lucy's people. Mrs. Walker had been a widow for some years as I understood.

In the afternoon of October 1, Brother Sheehy and I started to Fall River, Massachusetts, taking passage on the steamer *Puritan,* one of the finest crafts in the business. The salon and cabins were finished and furnished like the appointments of a grand hotel. We made the trip by night. Orchestral music and the swish of rippling waters lulled us to sleep in our berths along the side of the vessel. They were like ordinary bunks, reached by stepladder.

We attended the Massachusetts Conference at Fall River where I was the guest of Doctor Gilbert. I attended the different meetings and did my share of the preaching since I was about recovered from my rather prolonged facial neuralgia. I went about with Doctor Gilbert some as he made his rounds of professional calls, met some prominent Congressmen, and other interesting people. Quite a number of Saints from New Bedford, Providence, Boston, and other nearby points attended this Conference.

From Fall River to Boston was the next move, which was made on October 5. I reached the "Hub City" in time to catch the evening train west. Washouts delayed our train, however, and Chicago was reached too late for my train to Lamoni. Obtaining accommodations at a hotel, I had a fair rest. Upon leaving next morning, I tendered the landlord an English crown from which to subtract the amount due him for bed and breakfast. He would not accept it, and so I gave him thirty cents—all the American money I had. A few days after reaching home my daughter Audie gave me five dollars in exchange for my English piece, which she still keeps as a souvenir of my visit to a foreign land. I may add that upon arriving home I forwarded to the landlord of the hotel the balance due on my accommodations.

It was October 8 when I reached Lamoni feeling myself practically none the "worse for wear" for having visited the realm of King Edward, and with my mind enriched by many pleasant memories. I was glad to be again under the hospitable and comfortable roof of Liberty Hall, my home in the middle section of our own "land of the free"—so new and young in comparison to what I had seen in the preceding three months.

Chapter 39

Resuming Familiar Duties

Brother Forscutt's Funeral

For some years I had had an understanding with the family of Brother Mark H. Forscutt that should I survive him I would preach his funeral sermon. He was stricken with illness this fall of 1903 and passed away soon after my return from England. In response to the message desiring me to come, I went to Nebraska City where on October 20 services were conducted over the remains of our departed brother. They were in charge of the Grand Army of the Republic, for Brother Forscutt had been a soldier in Utah. A number of old veterans gathered for this sad occasion.

If it would ever be proper for a man to say he was pleased to officiate in such a service, I may be permitted to state that my duty that day was a pleasurable one. I had been closely associated with this brother and comrade in the office of the *Herald,* in ministerial labor, in Conference and administrative work, and in frequent counsel as he selected and prepared for publication the *Saints' Harmony,* during which time he was an inmate of my home. There had been no break in our friendship from the time we met in the early days of my church work until that hour when I looked upon his face in death. I felt it an honor and a privilege to perform what service remained within my power for this stanch, loyal brother and colaborer. I was glad and grateful that I had known him and had been accounted a friend.

Brother Forscutt's children had joined the church though his wife had not. Knowing this woman as I had, however, and noting her development of character under adverse conditions, I have no hesitation in voicing the opinion that she was resting her claims for salvation beyond upon that baptism she had received when righteousness had accompanied the early preaching of the word in England. A more faithful wife and more devoted mother could not have been had for such a family as hers. Her daughters—Amy Parr, wife of a druggist in Nebraska City, and Ruby Faunce, born in Ruby Valley, Utah, whose husband was a miller in the same city—are excellent workers in the church. A son, Zenas, has been an employee of the Union Pacific Railroad, at Omaha. I remember him as an excellent young man, very prompt in business affairs, and honest.

The branch of Saints in Nebraska City was presided over by Brother Jacob W. Waldsmith—one of the old knights who still lives but is too infirm for extended ministerial labor. The Saints as well as many friends not of our faith gathered to pay a last tribute to Brother Forscutt, and the services as well as our de-

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parted brother received an excellent notice in the local papers.

Other Labors

Leaving Nebraska City, I proceeded to Saint Joseph and preached for our people there. I stayed at Brother Best's who with his family was just getting settled in a new home. Had lunch with Brother Kinnamon one day and with Brother Elmer McCormack the next, leaving for Independence in the afternoon where I reached Emma's home just before the evening meal. The next day I had a good visit with some old friends whom I had known in childhood days—Mr. William Lachman and wife, the latter a Witzell by birth.



DAUGHTERS AND GRANDDAUGHTERS OF PRESIDENT JOSEPH SMITH

Left to right: 1. Miss Zaide Salyards, Joseph's granddaughter, daughter of R. S. Salyards and Zaide Smith Salyards. 2. Mrs. Emma McCallum, Joseph's oldest living daughter. 3. Mrs. Carrie Weld, Emma's sister. 4. Mrs. Rebecca Weld Noland, Joseph's granddaughter, daughter of Frank and Carrie Smith Weld.

In company with Brethren May, Short, and Hilliard I rode out to the new cemetery grounds, selected and designed for the interment of our people. It is called Mound Grove Cemetery and has by this time received the bodies of many Saints awaiting the call to a new life.

Sunday forenoon I spoke to the members in Independence. Upon the occasion of this brief visit I was a "table guest" of different old friends—Mills, Robinson, Criley, Luff—whose hospitality was also extended to my son Israel then in the city on business. In the evening of October 26th I once more reached Liberty Hall.

My diary notes that on my seventy-first birthday "some of the children" came out to the home in the afternoon and evening to offer felicitations and that two days later, with wife and three little boys, I made a trip by carriage to Pawnee, Missouri, to preach to the Saints there.

On the 14th of November I left for Lucas where Brother D. E. Daniels met me at the train and took me to his home for entertainment. On the following day, Sunday, we went to Norwood where I preached at eleven and again at two-thirty when a church building was formally dedicated. Brother John Smith was in charge and offered the dedicatory prayer, the invocation being offered by Brother W. H. Kephart, with Brother T. Hopkins, chorister—these Welsh are great singers—and Brother Jones, organist. The church, a neat and adequate little building, was erected at a cost of $1,122.96, according to my diary notes. Brother William Curtis was my host for the midday meal, and we returned to Lucas in time for evening services with the Saints there when I was again the speaker.

Thus briefly may be summarized the special, though not unusual, activities which marked the close of a year which had held for me so many unique experiences.

Conference of 1904

As usual there seems very little of striking importance to record as having occurred at home for some weeks. As I have stated, I had a habit of not recording routine events or filling my diary pages very regularly while at home. I realize that I have in this manner failed to mention numbers of events which would have been of interest, such as visits from notable persons, communications, incidents, and association which had, directly or indirectly, a bearing and influence upon the daily currents of life. These are familiar to all, often little noted in the passing but may be reckoned in the final analysis of events.

I may begin the record of the year 1904 with the trip made late in March when in company with my son Frederick M. and son-in-law Brother Salyards I started for Kirtland where Conference was to be held in the Temple. We were met at the station in Chicago en route by another son-in-law Brother McCallum, who took us to the home of Brother Myron H. Bond. There I found Brother Francis M. Cooper and wife, and Brother William H. Deam and wife. In the Saints' hall that evening I preached on the question of Mormonism, much pleasant visiting accompanying.

The next forenoon we entrained for Willoughby, Ohio, which was reach late at night, passengers tired and sleepy seeking rest at the Kingsley House. From there we proceeded to Kirtland by wagon next day, the last one in March. There I was lodged at the hotel, then under the administration of Brother William H. Kelley and headquarters for the Conference forces.

At Willoughby I was somewhat surprised to find Davis H. Bays, once an Elder with us. He rode over to Kirtland with a group of us, all of whom took especial pains—at least I did—to treat him as courteously, if not as warmly, as he could have been treated had he remained steadfast in his first confession of faith and profession as a minister for Christ. I had been well acquainted with him; had known more of him, perhaps, than some others. I met him in Saint Louis when he returned from a mission to Texas which he was very foolishly abandoning. I told him at the time that, in leaving that mission, he was assuredly missing a golden opportunity of his life. It had been a very dry season, and the drouth and the fear of a lack of sustenance was his excuse for leaving, although he had been promised, not only by the Bishop by letter but by the Presidency as well, that he would be cared for, the assurance being accompanied by material means needed to care for himself and family while he stayed in the mission. Notwithstanding all this, he had chosen to deliberately abandon the effort.

In this respect his conduct was in marked contrast to that of Brother Charles A. Wickes, who was also laboring in Texas as a Priest. He had been ordered to leave a certain locality on penalty of receiving the condemnatory visit "from grandfather and his boys," if he did not obey. Wickes took the precaution to notify the sheriff and the judge just who he was, where his home, how he could be identified, and what his purpose was in being there. He then went on about his business and suffered no violence whatever, the proper officers taking notice of him and assuring him

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of legal protection while on his missionary duties.

I felt quite sorry for Bays when I saw him at Kirtland. His health had failed, and he was suffering from carbuncles on



RICHARD S. SALYARDS, SR.

Brother Salyards accompanied President Joseph Smith on his trip to the General Conference at Kirtland, 1904. For many years he was secretary of the church; and for many years was associated with President Smith in editorial work. In later years he occupied in the Lamoni Stake Presidency and subsequently as President of the Far West Stake.

his neck and different places which were not only painful but disfiguring. By an instinct I forecasted the object of his visit to Kirtland and Painesville at that time, under the prescience of which I volunteered the statement that if he were contemplating getting material for another book on our church—he had already published one—I would gladly afford him any assistance within my power.

He evidently was in search of E. D. Howe, and the Mr. Deming whom I had once met in the office of Mr. Hagan, Curator of the Illinois Historical Society Library, in Chicago, and who, as I have mentioned, was engaged at the time in collecting what he could discover, in order to write a book "exposing" Mormonism. Whether I was right or wrong in my surmises as to Bays' intention, at least I fancied that this was his mission to Kirtland. He stayed for a day or two and then he left without explanation. He had declined attending Conference. One thing was sure: if he gathered any data on that brief visit he did not disclose the fact, nor did he write the book—at least, to my knowledge. So far as I know, neither did Deming.

The interval between this date and the sitting of Conference on the 6th was occupied by necessary preparational work and greeting the incoming arrivals from the field. We had a very fair representation of the ministry at this meeting, and I enjoyed visiting with many old and many new acquaintances. Among these I recall Captain Harry Culp who lived not far away, on a hill across the river. He was in charge of one of the large steamers engaged in carrying iron ore from Superior mines to the smelting works. He was an interesting person, had traveled much, was observant and intelligent, and very entertaining. I spent some time with him and his family which included his father and his brother Frank.

Captain Culp was well experienced as a sailor on the Great Lakes and gave me an invitation to take a trip with him in his vessel. Had I been in a better condition physically, I should have greatly enjoyed accepting this kind offer. I postponed doing so for a while. As it happened, duty called him away before Conference was over, and the same kind of call took me away to the West; and so I was deprived of the anticipated pleasure.

Among the Saints who extended hospitality to me at this time were J. H. Lake, A. H. Parsons, John Gillespie, Gomer T. Griffiths, Brethren Hulmes, McFarland, Allen, Steffe, and others. I had met the Steffes in Boston several years before. It was at their home in Kirtland that Brother Blair was cared for in 1895, when taken with his fatal illness.

On the last Sabbath of the Conference my brother Alexander was taken ill and started for home on Tuesday the 19th. By invitation I visited Cleveland where I was the guest of Brother Eben Miller, son-in-law of Brother William Gillespie. They had a new church building here which I assisted in opening on the 24th. The joy of the occasion was marred by the painful duty of having to go to Collinwood in the afternoon to preach a funeral sermon over the remains of Sister Webbe. The day was rainy and sleety, as I recall, but, with Brother Miller accompanying we reached the place in time for the service at the home. It seemed a sad cortege indeed that had to go, in the mists and the cold and the rain, to lay a loved one away in the grave. We returned to Cleveland for the evening service in the new chapel where I delivered another sermon to the pleasantly responsive group of listeners.

Leaving next morning, I was joined in Chicago by Brother Columbus Scott who was good company on the way home. At Burlington my nephew Elbert A. Smith, wife, and mother, met us, and we were privileged to enjoy a brief visit at the station. I got home early on Tuesday, just in time to build the morning fires in the kitchen range and fireplace for the good wife and her trio of lively children.

Tent Meetings

From my diary nothing further of importance is gathered until the first week in August, when I visited Independence to assist in a tent meeting held near the public square—where the post office now is. There was, at first, some doubt as to the nature of our reception by the citizens in this effort, but the officers of the town, including the mayor, were favorable, and we were assured of protection in case of disturbance. I occupied on two evenings with good audiences.

I still recall some hesitancy felt about those sermons. It arose from the fact that I have never considered myself an attractive pulpiteer. In order to give moral sanction and support to the effort being made I had consented to do my share. Whatever may be the habit of others in beginning a service in a new place or in standing before what might be termed an alien audience, it has been my custom to examine the faces of the waiting hearers while the preliminary exercises are going on, with a view of discovering if there were some one or more present between whom and myself I might recognize or establish that peculiar operation of cerebration which presages the probability of my being heard effectively.



ELDER MYRON H. BOND

Brother Joseph records that he stopped in Chicago at the home of Brother Bond while en route to the Conference of 1904. Brother Bond in later life occupied in the Independence Stake Presidency. He was one of the most handsome and cultured members of the missionary force of his day.

Accordingly, on my first effort I made this survey of the audience, and my attention was soon fixed upon a person whom I had met on some of my former visits here—a one-armed man named Joseph Mercer.

(To be continued.)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Confirming Experiences » » » »

Here let me write of some of the things which have happened in the past year to make me know more than ever that God is watching over his people and loves and cares for us.

In the first part of 1936 my brother was in trouble and distress. We received a telegram which seemed to crush us to the earth. Apparently there was no way out of our trouble. But I went out alone into a grove, and poured out my heart to the heavenly Father. A bright light shone around me where I knelt, and I was given great assurance that all would be well. I was blessed with a wonderful degree of the Spirit in comforting my aged father and mother; God did send us help.

At our last reunion twelve or thirteen people were baptized. After the opening prayer, I heard sweet singing and wondered if some of our young people had been stationed up and down the creek; soon, however, I discerned that this music was by a heavenly choir. They sang all during the baptizing, were silent for the benediction, and then sang as the crowd left the water's edge. What a wonderful experience this was for me! There were several who heard the singing. Brother C. F. Davis did the baptizing, and said that he knew angels were present, but did not hear them sing. I have thought much on one of the songs they sang *"Faith of Our Fathers."*

Though there were a few cases of infantile paralysis in the State, and health authorities sought to close our reunion, we were permitted to hold meetings until noon of the last Sunday.

I am thankful for all the experiences I have had that cause me to know God is in this work. I feel that his people are one big family in the faith, that we should love each other as God the Father in heaven wishes us to, and that we should cease to find fault one with another. If we do these things, Zion will be redeemed, and Christ will come to claim his own.

Will the Saints pray for my brother, Jewel Johnston who is in the hospital at Cleveland, Ohio, that he may be restored to health, and be able to work for the heavenly Father who has done so much for him? Please fast one meal and pray for him.

MRS. J. L. MCARTHUR.

JAY, FLORIDA, Route 1, Box 169.

Rejoices Over Her Blessings

This is to thank all who remember me with prayers, letters and cards during the three weeks and fours days I spent in the hospital. How much enjoyment your messages and remembrances brought me! Since I am at home most of my time, I would appreciate hearing from more of the Saints.

I attended Sunday school and sacrament meeting, March 7, this being my first church attendance in over two months. No one knows how much the effort to go cost me, but I was blessed in so doing. I enjoyed a wonderful spirit. I cannot understand those who when they are able to go, invent some excuse for not going to church. If I am able and have a way to go, I am more than thankful for the privilege.

I have been a member of the church thirty-six years, and rejoice in the blessings which have been mine. I want to do my part in the Lord's work. How much prayer has meant to me! It has increased my faith and courage. Many times my petitions have been answered, some of them instantly.

"The Readers Say" pages bring me new courage, and help to solve some of my problems. At present I am much in need of your prayers, that my family may soon accept the gospel. I long for the day when our family circle may be united in the faith of latter days.

Though I am handicapped by a nervous condition, I feel that there remains much for me to do, and I pray that I may have strength to do all required of me.

Let us pray for one another and especially for those who need the true light of Christ.

Not long ago I was administered to by Elder Garland Tickemyer and Brother McDowell, and while Brother McDowell confirmed the administration, I felt that God was with him; I witnessed a wonderful spirit and blessing.

MRS. LILLIE M. SOWELL.

WICHITA, KANSAS, 731 South Market.

Last Testimony of Veteran Saint

Sister Roderick May wrote this letter December 6, 1936, two days before she passed away. It was her next last letter, the last one being to her son, Charles, who was then in the Society Islands as a missionary for the church. This is her last testimony of faith to the Saints.—Editors.

Dear Herald: I have been reading your pages since 1875. In that year I was baptized in the river Thames, London, Canada, by J. J. Cornish in the month of December, about sixty-one years ago. I am now past eighty-two and growing stronger in the faith of the restored gospel as the days go by. At the time of my baptism I can truly say that I was baptized with fire and the Holy Ghost.

My father, Joseph Lively, employed by the Great Western Railroad, had charge of a section east of London, Canada, at a place called Engersoll. He was moved west to Chatham to grade a narrow gauge track. I was then about eight years old. This was a very lonely place called Prairie Siding. There were no school or church advantages, as we were several miles from both. I was one of a family of twelve of whom nine were then living. I am thankful that I had a religious mother who taught us to pray in our childhood days. This we never failed to observe, and I, being physically frail as I grew up, was often led to wonder and ponder about the future life and what my state would be if I should be called to pass over.

The few people with whom we associated were French Catholics, and they had no great religious inclinations. Nevertheless, our early religious impressions remained with us, and I loved to read good books such as *Pilgrim's Progress,* and especially the precious Bible.

I was about fifteen years old when I first heard of the Latter Day Saints. There came to our door a stranger asking for a drink. After drinking, he told mother that the Lord had shown him that he had a message to bear to her and her family, and asked the privilege of coming in. He said that he was called to be a minister of the gospel. Mother was pleased to have him come in, and at once he began to teach us the gospel of the kingdom, telling us of the organization of the Church of Jesus Christ as it was in the days

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of our Savior and his apostles, with its gifts and blessings. He unfolded to us many of the prophecies in the Scriptures, interpreting and explaining them to us.

For hours we sat wrapped in wonder at the knowledge he possessed. I had often wished that I lived in those days when God manifested his power among his people and confirmed his word with signs following.

After this visitor had taken dinner with us and talked for some length, he arose to take his departure, saying: "You have received me, and listened to the message I brought you. I will now tell you of a great war that will take place in Europe. A king will lose his kingdom because of pride. This will take place in the year 1870. You will then think of what I have told you, and have confidence in the gospel message."

This prediction came true when the French and Prussian War took place, and Napoleon III lost the French throne.

He also told mother for her comfort, that she and all her family living would obey the gospel. This also has been fulfilled, and most of her children's children have entered the church. One of them, J. Charles May, is now on a mission to the South Sea Islands.

We followed this stranger to the door to have a last look at him, but he disappeared and we did not see him again. On inquiring we found no one who had seen him. Then we thought of the good book's admonition: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

I am a happy mother. I was told by dear old Brother Robert Davis that I would never leave the church, it mattered not what came. I could tell of many blessed experiences which have been mine since coming into the church, but my letter already has grown too lengthy.

I was glad to see Brother G. W. Leggott's picture in the *Herald,* and to remember my many kind brothers and sisters across the sea. I trust that Apostle John W. Rushton may accomplish much good, and that all Saints may read the *Herald* which is becoming more interesting every week. With a Christmas greeting to all, I remain faithfully, a sister in Christ.

MRS. RODERICK MAY.

INDEPENDENCE, MISSOURI, 620 North Delaware.

Wants To Be a Latter Day Saint » »

I am fifteen years old and am not a Latter Day Saint, but I hope and trust that I may become one in the near future. Although I am far away from a branch, and no church is near, I long to be with Saints. I have two sisters and one brother, and since I am the oldest, I feel that it is my duty to try to help my brother and sisters to believe in the church as I do. My father is a Latter Day Saint, having belonged to the church several years. None of the rest of us was baptized and my brother, my sisters, and I were not blessed. I pray, however, that someday we all may join our father in church membership and belong to a branch.

One of the missionaries from Alberta called on us not long ago, and it was he who caused the gospel to become more real to me. I never thought that I could learn so much as I did that evening.

Sometimes I feel that I am taking a few steps down the broad way, but with my secret prayers to Jesus every night, I am reassured and blessed; I feel that I am growing nearer to him every hour.

I read the letters in the *Saints' Herald* and enjoy them greatly, and I always remember the Saints, especially the missionaries who are out trying to plant the gospel in the hearts of men and women, in my prayers. I hope, Saints, that you will remember me in yours. Pray that I may become stronger and be a Latter Day Saint soon.

PRIMATE, SASKATCHEWAN. ELSIE SWAIN.

Awake to Opportunity » » » »

I seldom see letters in the *Herald* from Saints in Louisiana. I was ordained to the office of priest, March 18, 1934, and since that time have had many trials to endure, but seeking God's help, am able to move on.

A statement by Brother E. B. Johnson, of Denver Colorado, gives me more courage with regard to greater cooperation of the priesthood. He says that he believes if more of the men of the priesthood would include God's business with their own secular work, the church would move forward faster. When opportunities for service are so plentiful, it is a sad thing to see a priesthood member sleeping and inactive.

Each Sunday when I cannot be with our church people who meet sixty miles from here, I am with the Baptist people, and am always invited to teach the adult class in Sunday school. What a privilege to get the law of God before the people!

The few Saints in this area are trying to teach the financial law by example, and desire to do their part in the dedication-forecast campaign. A sum of $52.50 has been pledged, and we are sure that this amount will be paid. We are looking for greater local progress in the future, and ask an interest in your prayers in our behalf.

DUNN, LOUISIANA. D. A. BYRD.

Let Us Seek Divine Companionship » »

I look forward to the day when the *Herald* arrives as I would to the coming of a welcome guest. I especially enjoy "The Readers Say." Reading it causes me to feel as if I were attending a prayer and testimony meeting. Also I gain much strength and courage from other articles. I am thankful to our heavenly Father for this great work and for such contributors to the *Herald* and workers as we have in the church.

My heart is in this work. Without it life would seem useless to me. As Easter dawn draws near, I am reminded of the great sacrifice for and the love manifested toward us over nineteen hundred years ago by our Savior. I wonder if we are as worthy and appreciative of and thankful for this great gift of salvation, as we should be. Are we willing to lay aside the evils of the world and to shape our lives by his blessed example and the plan he has laid down for us?

May each of us be doers of the word and not hearers only. We should remember that our thoughts and ways are not those of the Lord's, for as the heaven is higher than the earth, so are his ways and thoughts higher than ours. Many times we fail to please our Father by doing as we wish and as we think right, not as he desires and has said that we should do. Let us be submissive to the leading and directing of his Spirit. We need to be directed in all truth and righteousness if we are to be victorious in accomplishing what we should in the latter-day cause, in making Zion a reality, not something to be talked about.

I know that this is the true church of God, and that it brings to us the only plan of salvation. Many times the members of our family have been healed through administration. One time my sister, younger than I, was suffering from the measles. She seemed to be at the point of death, but did not want a doctor called; she asked for the elders to administer. Immediately we sent for Brothers E. N. McCall and Earl Higdon. They came, administered, and sister was instantly relieved of her suffering, got along nicely during the remainder of the time she was sick.

My prayers are for the people of the Lord and for the accomplishment of his purposes. I am especially interested in seeing the youth go forward, rendering great and true service to the Master. Let us better prepare and qualify ourselves for this service so that in the church of the future we may take our places. True as it is that we are ignored and laughed to scorn by people not of our faith, because we do not partake of their habits and ways, let us keep our standards high, trying harder each day to follow after the Master.

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Once we have learned to love and enjoy his service, we shall have many happy hours in his companionship; we shall be able to resist the temptations of the world so numerous and great.

Christ the Lord is our pattern; he invites us to follow him. There is a work for each one to do. The Lord has given us talents and gifts to assist in building his kingdom on earth. Let us forget our past mistakes, and arise in the strength of the Lord to go forward in his work.

I am secretary and treasurer of our Sunday school, also chorister of our group. I shall be glad to hear from young members of the church who wish to write to me.

JAY, FLORIDA, Route 1, Box 143. VELMA ALLEN.

Former Webb City, Missouri, Pastor Writes

My birthplace was Goss, Missouri, near Paris, Monroe County, and I lived on a farm until I was about twelve years old. Then my parents moved about six miles to a little town, Stoutsville, where I remained until I went to Webb City, Missouri, in the southwestern part of the State, February 24, 1897.



F. L. FREEMAN

My grandparents on my father's side belonged to the Southern Methodist Church. My father never united with a church, but when I was about ten years old my mother joined the Methodists.

When I was about twenty years of age I had grown disgusted with the theories of the churches about spending eternity in a burning, flaming fire ("hell's fire") just because I was not a member of the church. I had formed the acquaintance of a number of friends, and we agreed never to go inside another church. Some of these young people kept their agreement, some of us did not.

About that time I was walking around town one Sunday night, and when I passed a little building on West First Street, I asked my friend what it was. The reply came, "That's the Mormon Church." Now all of my life I had heard of Brigham Young and his church, so I asked my friend to wait on me a moment; I wanted to see what "the Mormons" looked like. In my attempts to peer inside, the door flew open, and I fell in on the floor. Later I learned that the speaker on that occasion was Elder O. P. Sutherland. With him, after I joined the Reorganized Church, I labored for twenty years, assuming his responsibilities as pastor of the congregation in 1912. While Brother Sutherland lived I had a real counselor in the problems of the church. When he passed on to his reward, I felt that I had lost my best friend. He was a friend to all.

As time passed, I learned to love the people with whom I was associated for thirty years, and as I look back to my abrupt and unconventional entrance into the church building that Sunday night in 1898, I am caused to rejoice that I found the truth of latter days and that I accepted it.

I was called first to the office of priest, and in 1910, was called to the office of elder through this good brother who baptized me, and read the marriage service in 1901 uniting me to Mary J. Jones. We have seven children, three sons, and four daughters, and all are in the church.

Serious affliction has rested upon me, but I have improved some in the last three years. I cannot expect fully to recover my health, but rejoice in the work of the Lord, doing what I can for the advancement of his cause.

F. L. FREEMAN.

INDEPENDENCE, MISSOURI, 621 West South Avenue.

For the Glorious Cause » » » »

The last of February completed for me thirty-four years in the ministry. While I have not been able to do all that I should have liked to do for the church and for the work of the ministry, I can say that these years have been fraught with a wonderful measure of peace, joy, and satisfaction. They have been rich in experience and in the demonstration of the Spirit in many ways and at numerous times. I feel that I owe a great debt of gratitude to the Lord and his church for the small measure of success I have had, and I trust that the years that lie before me may be filled with better accomplishments than anything I have heretofore known, for I feel that the best I can do is little enough for the church that means so much to me.

Throughout the years I have been blessed with excellent health and with an untiring zeal for the achievements necessary to qualify me for the work intrusted to me. I am thankful for these blessings, and am determined to keep the pledge and covenant I made with the Lord to give the best in me to the church, when he answered my humble, faltering prayer and healed me instantly of an affliction that, over a period of years, had been giving me inconvenience and distress. I was desirous at that time of knowing the truth about the church and the gospel, and being unable to reach my decision went into a solitary place and asked God to give me that one testimony of his Spirit as an evidence, for all time, that the gospel is true and that this church is of his divine appointing. Since that time I have tried to hold resolutely to my covenant and to put my all into the work of the church. I trust the Lord will spare me many years to render service in the cause which is so outstanding in my life.

During the week ending February 21 I walked long distances in order to minister to the people here at San Antonio, trying to awaken in them a desire for the beauties of the gospel. I have prayed and studied with them and taken part in their exercises and activities. And as for the young people, I should like to be able in simplicity and sincerity to reveal Christ to them so that they may be better fitted for life in the church. I have been trying to do my work here in such a way that it will live with these people long after I as a minister, am forgotten. Our great task is to introduce Christ and his teachings to our friends and neighbors, making him a part of their lives, and to give to our youth a clear vision of what the church really is, helping them to see Christ as their Leader and Savior. Such a work demands everything of us, but who can afford to give less than that?

SAN ANTONIO, TEXAS. J. E. VANDERWOOD.

Seek Blessing of Health and Strength »

The Lord has been good to us these many years. My husband and I are over seventy years old and greatly enjoy the visits of the Saints. It is almost fifty years since I came into the church.

Throughout the winter my husband has been sick and unable to walk to the church; indeed most of the time he has been confined to his bed, and could not be left alone. We have a nice branch at Muscatine, and are sorry to miss the services. I pray that God will give me the strength to care for my companion in his sickness. Please remember us in your prayers, that we may be given the blessings of health, so that we may share in the services of the Saints here.

We enjoyed the letter from Elder Amos Berve in the *Herald* some weeks ago, but missed their visit at Muscatine last summer; hope that they will be able to visit us this summer.

We greatly enjoy the *Herald* which a sister sent to us as a Christmas present. How thankful we were to get it! I hope that when our subscription runs out, we may be able to take it ourselves.

May we, as God's people, live so that the Father in heaven will continue to bless us. MRS. LIZZIE HARTER.

MUSCATINE, IOWA, 706 Lombard Street.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Is the "fire" of Matthew 13: 40-42, 49, 50 a literal fire to burn the bodies of the wicked?

According to the Inspired Version this refers to the wicked at the end of the world, who will be cast out "into the world to be burned" (verse 51). In the period before Christ's coming, it is stated, angels will gather out those who offend. This will prepare for the rule of his kingdom, which will be marked by purity and righteousness, that which is offensive having been consumed. Of this day the Inspired Version states:

> For the world shall be burned with fire. Then shall the righteous shine forth as the sun, in the kingdom of their Father.—Matthew 13: 44, 45.

From the statements there recorded it appears that it will be a literal fire which shall destroy the wicked. This destruction of course pertains to the physical world and the evil things that are of the world. This will precede the coming of the Lord, as is quite clearly explained by Peter (2 Peter 3: 7-10), who admonishes the saints to live righteous lives and look forward to his coming.

Was it as difficult for Christ to overcome as it is for us? What of his divinity?

The reference to Christ's temptation in the book of Hebrews may easily be given an erroneous interpretation, largely due to our common use of the word "tempted." The text informs us:

> We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Hebrews 4: 15.

The Greek term here rendered "tempted" is also translated "try" or "prove" in some of the texts, as in Revelation 3: 10 and John 6: 6, respectively. It does not always mean temptation to yield to sin, but may mean the trial or proving of a person. So in the Emphatic Diaglott the Hebrew text reads:

> We have not a high priest unable to sympathize with our weaknesses; but one having been tried in all respects like ourselves, apart from sin.

It should be borne in mind that the degree of temptation to commit sin one may experience will depend somewhat upon the character of the individual. The more righteous one is the less hold or allurement sin will have, so far as he is concerned. If one permits himself to long for sinful things and his desires are exercised toward them, greater temptation to sin will be experienced by him, until he becomes so steeped in sin that the sense of temptation disappears. Jesus lived for holy and righteous ends, hence temptation could not have produced in him the same degree of allurement that it will produce in one whose devotion to God and righteousness is but faintly developed.

The divinity of Christ was in his nature, and not something extraneous or apart from his character. The Scriptures declare that he "loved righteousness, and hated iniquity" (Hebrews 1: 9), the significant result being:

> Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.—Hebrews 1: 9.

The nearer we become like him, the less dominion will sin have over us. This is well explained by Paul when he admonishes:

> Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, . . . For sin shall not have dominion over you.—Romans 6: 13, 14.

This is that glorious freedom referred to in Romans 8: 2 which it is the privilege of the children of God to attain and enjoy.

To what extent, if any, does the flourishing of a church indicate its favor with God?

So far as numerical strength is concerned, it may mean but little. Heathen cults are very strong in some instances, and it is largely a matter of environment and teaching. However, let us not forget that some so-called heathen religions hold truths in some respects quite similar to that of Christianity. Confucius many centuries before Christ taught, "Whatsoever ye would not that men should do to you, do not ye so to them." Jesus taught the positive of this truth, while Confucius taught it in negative form. It is well to realize also that in a highly civilized society any sect is likely to hold higher ideals than would be held in civilizations less fortunate, and doubtless the higher the average of moral and spiritual values in a social body, the greater would be the membership in sects most fully representing them. A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Priesthood Banquet at Tulsa, Oklahoma

Perhaps the first banquet in Tulsa for the priesthood and their wives was held in the basement of the church March 16. President F. M. McDowell and wife who had been in Tulsa over the week-end in attendance at the youth convention, were prevailed upon to remain until Tuesday night, and he was guest speaker of the evening.

The banquet was served by the women's department who had the tables beautifully decorated and who served excellent food. The menu cards and programs were most artistic. It being the day before St. Patrick's Day, the decorations and color scheme appropriate to that day were carried out. Young girls of the branch waited on the tables.

After the physical desires for temporal food had been supplied, the toastmaster, Elder V. D. Ruch, announced the first number on the program, a piano solo by Velma Ruch. She was followed by Elder Hubert Case in a brief appeal to the priesthood, to support him in a series of meetings he is holding at Tulsa from March 17 to 28. Three young sisters: Cleo Skinner, Iris Cunningham, and Anabel McComb, sang a trio selection entitled, *"June Rhapsody."* They were accompanied at the piano by Loretta Johnson.

Elder O. A. McDowell, for the past few weeks, has been teaching a class on Sunday evenings for the priesthood and their wives. At this juncture in the program he was requested to make a brief talk explaining the ideals, hopes, and aspirations of the leaders of the branch in regard to an active priesthood and what they were doing to train the men to become more efficient in their work. Sister Cleo Skinner followed with the humorous reading, *"The Mustard Plaster."* Mrs. Charles Blessing favored those present with several accordion selections.

The high point in the evening's program came in the stirring lecture by President F. M. McDowell. Fired by his love and enthusiasm for the work of God and filled with the Holy Spirit, he made a moving appeal to the priesthood to magnify their office and calling and to perform the work of ministry for the Saints. He called attention to the necessity of local priesthood performing missionary work because of their passion for the souls of men and because of their desire to be workers together with God, rather than considering this work as a drudge and doing it merely as a matter of duty. At the close of his lecture, Sister McDowell read two poems very fitting for the occasion.

The banquet and program were interspersed with community singing led by Brother O. A. McDowell, Mrs. Charles Blessing at the piano. A fine attendance was had, and several of the priesthood and their wives from Sperry, a neighboring branch, were present. Elder Ward Rumsey, pastor at Sperry, offered the benediction.

Mount Vernon Couple Celebrate Anniversary

Mount Vernon, Illinois.—Brother and Sister Columbus Lowery celebrated their fiftieth wedding anniversary January 21, 1937. Dinner was served at six-thirty to about fifty friends and relatives. The



MR. AND MRS. COLUMBUS LOWERY

centerpiece of the table was a mammoth wedding cake. Flowers were used for decorations. Brother and Sister Lowery received many lovely gifts.

This worthy pair are the parents of three sons and three daughters: Emsley, Leslie and Martin. Leslie died three years ago. The daughters are: Mrs. Elzena Johnson, Mrs. Fannie Lowery, and Miss Leona Lowery, all of Mount Vernon. There are also nine grandchildren and three great-grandchildren.

Brother Lowery is eighty years old, and Sister Lowery is sixty-eight. They have lived at Mount Vernon thirty-one years. Were baptized into the church in the spring of 1894, by F. M. Slover. Many of the older missionaries will remember this family.

Central Oklahoma Youth Convention

One of the finest church events in recent years in Central Oklahoma District was the young people's convention and institute for all departments held at Tulsa, March 12 to 14, in charge of President F. M. McDowell and District President E. F. Yerrington.

The first session was held on Friday evening, and was a social mixer arranged by Sister Anabel McComb, of Tulsa, who had the entertainment well planned, and provided a pleasant evening for the large number of people present. This entertainment took the form of an Indian camp fire around which everyone sat on the floor. Community singing and games were engaged in. Several Indian "tribes" were selected, and each tribe put on a stunt. Refreshments were served. Saturday opened with a prayer service for young and old, which provided a spiritual setting for the day's activities. All day there were classes for the men, women, young people, and children. In his work of teaching classes President McDowell was assisted by O. A. McDowell, E. F. Yerrington, Lawrence Webb, V. D. Ruch, Julia Martin, and others. Sister Ruch was scheduled to teach four class periods for the women but because of her illness, substitutes had to be obtained. Kirby Hogue did a fine piece of work in looking after the interests of the children Saturday and part of Sunday.

Saturday evening a young people's banquet was held in the basement of the church while Brother Hubert Case preached to a large congregation of adults in the main auditorium. Sister Cleo Skinner had charge of the program at the banquet at which about ninety young people were served. Allen Kelly, district young people's supervisor, was toastmaster. President McDowell presented the address of the evening, a strong spiritual appeal to the young people to lift their standards and ideals and follow Jesus Christ.

On Sunday morning convention members were greeted by a snowstorm, but that did not dampen the ardor of those who gathered for prayer at eight-thirty. Two prayer services were held at this hour; one was in charge of President McDowell, Brothers Yerrington, Webb and Kelly, for the young people, and the other was in charge of Brothers Case and Ruch for the adults. A spiritual

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feast was reported at both services. President McDowell stated that the high point of his spiritual experience for the entire convention came in the closing moments of that young people's prayer service.

From ten o'clock to eleven, there were classes for the various groups, then a stirring sermon by President McDowell. Tulsa church is large, and it was filled to capacity at this hour, extra chairs being placed in the aisles.

In the afternoon at two o'clock there were classes again for everyone. A large attendance was had at all of the classes throughout the convention, and workers believe much spiritual good was accomplished. The problem was to find class rooms large enough to accommodate the attendance.

At three o'clock papers were read by four young people on the four projects that have been set up for the youth of the general church. Sister Mattie Scott, of Oklahoma City, read the first paper, "Know Your Church." She was followed by Fred Hubble, of Hartshorne, on "Keep the Law," Velma Ruch of Tulsa, on "Win a Member," and Allen Kelly, of Shawnee, on "Make Leisure Time Creative." These papers brought forth many words of approval and praise, and were a credit to the young members.

When the last of these papers was read, the dedication service was opened by Brother McDowell who made it a real worship service. The Spirit of God was present, moving many to tears. This was a fitting close to a wonderful convention.

The music for the services was in charge of Sister Alma Adams, of Tulsa, who was assisted at the organ and piano by Sisters Irene Wolfe, Beulah Liggett, and others. The Tulsa Choir, a girls' chorus from Sperry, a girls' chorus from Tulsa, and several soloists added to the convention by their inspirational singing. Sister Liggett played a piano solo at the Sunday morning preaching service. A special class for the musicians of the district was held by Sister Alma Adams, Sunday afternoon at one o'clock.

The Tulsa Women's Department, led by Sister Edward I. Johnson, served meals at the church throughout the convention and also the banquet on Saturday evening. They are to be congratulated on the efficient manner in which they served that large crowd. The district presidency is grateful to them for their fine cooperation and to all others who contributed in any way to making this convention the success it was.

Especially do the officers and members thank President McDowell for his consecrated work. He gave of his time and strength every minute of the two days. He was accompanied to Tulsa by Sister McDowell, who is an ever welcome guest.

The register shows visitors present from thirty different towns in four States, Missouri, Kansas, Texas, and Oklahoma. The experiment of starting such a convention on Friday evening and holding classes all day Saturday was a success, and will, no doubt, be repeated in this district.

Although Brother McDowell was very tired, he was prevailed upon to preach at the Sunday evening service in Tulsa. Many visitors stayed over and again a large attendance heard his splendid sermon.

To Serve in Priesthood



WAYNE R. AND JACK E. HEWES

These young men, sons of Brother Roy F. Hewes, of Boise, Idaho, are to be ordained to the office of priest as a result of a call from Apostle E. J. Gleazer.

Sioux City, Iowa

Outstanding among the many activities of this branch for the first quarter of 1937 are the cottage prayer meetings which have been instituted since January 1. Pastor C. J. Smith has had two groups organized, one on the west side under the leadership of Priests Lloyd McIntyre and Raymond Smith, the other in Morningside, led by Elders C. E. Burnett and George Vandell. They meet every Thursday night, and the interest and enthusiasm evinced in these meetings as well as the spirit of peace which characterizes them, have greatly encouraged the leaders. The spiritual growth of the branch is manifested in a feeling of unity, good will and general uplift. Marvelous blessings have been given to some of the members, and God's people have enjoyed the gifts of the Spirit.

This winter C. S. Dickens, teacher, and wife Ruth, formerly of Saint Louis, joined the Sioux City group, and have found their place in the service of the Master. Brother Dickens is the superintendent of the church school, and has brought new interest to the pupils by his form of service. Sister Dickens was ill in the hospital for a time, but is now well enough to be out working again.

One of the oldest members of the branch, Sister Streeter, is quite ill and suffers much pain. The prayers of the Saints are asked in her behalf. She is a devoted member and has great faith in God's power to heal.

Several members of this congregation have suffered from flu this winter, among them the pastor's wife, Sister Blanche Smith, Sister Myrtle Bates, Priest Walbeck, Sister Mona Freeberger, and daughter, Bernadene, Brother Walter Calahan, Lilly McIntyre, and Genevieve Sands. All are well again and back in their places at church.

A group of men and women gathered at the church every night during the first week in March and papered the chapel and waxed the floors. All deserve credit for this contribution since they performed this labor after doing their daily work, sometimes working as late as 11 p. m. One night the choir served luncheon to the workers, and on Friday the women gathered for an all-day "cleaning bee," and had pot-luck dinner at noon. Now the chapel is fresh and clean inside, and the workers hope to be able to paint the outside of the building before the year is gone.

The women's department, in charge of Blanche Bruggeman, has been busy. They started with a project called "heart-sisters." The women's names were written on slips, sealed, and passed about. Each one took the woman whose name she had drawn as her heart-sister for the period of Lent. Striving to keep her identity secret, each one does all the kind deeds she can for her heart-sister. The purpose of this project is to promote a more friendly feeling among the feminine workers of the branch. And the plan works very well. Much rustling of paper, sly hiding of packages, smiles and suppressed excitement are enjoyed every time a group meets, and the women are looking forward to April 1, when they plan to have a pot-luck dinner and to reveal the identity of their heart-sisters.

The junior young people's class, under the supervision of the teacher, C. E. Burnett, gave a candlelight program one Sunday night in February.

Late winter social events include a party for the E. O. W. Class, February 23, in the church basement, a get-together for the young people on Washington's birthday, a coasting party, and a golden jubilee celebration at the home of Mr. and Mrs. P. J. Zimmerman.

On March 12, the women's department gave a program and supper in the chapel to help in defraying local expenses.

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Three musical numbers were rendered by a trio, Olin Rook, violinist; Maxcean Rook, celloist and Genevieve Sands, pianist. A musical reading was given by Gertrude Calahan, and a playlet, "Meet the First Ladies," was presented by Sisters Emmerson, Lola Johnston, Genevieve Sands, Ramona Burnett, Fern Thompson, Edith Evans, Emma Eppstein, Blanche Bruggeman, and Agnes Smith Gunlock. After the program, the guests retired to the basement for pie and cocoa. A drawing contest was an added interest.

The young people are interested in the youth movement of the church, and have organized under the leadership of Frank Smith. The number of tithe payers among them is increasing.

Raymond Smith, a young member, recently ordained, preached his first sermon, February 28, being assisted in the pupit by his father.

Minnesota District Conference

The semiannual conference of Minnesota District was held March 12, 13, and 14, and for those who attended was another milestone in their experiences within the church. From the time of the opening session until the closing service, the Saints experienced a spiritual uplift. During the time allotted to prayer service many earnest prayers were offered to God for his guidance in the affairs of his church. The testimonies suggested the love of the Saints for the church and their desire for its onward movement, and the sincere wish of all to help accomplish the task before God's people.

The crowning feature of the conference came on Sunday morning when the young people marched from the basement singing, "I'm Pressing on the Upward Way," to meet with the adults in their prayer meeting in the upper auditorium.

Apostle J. F. Curtis and G. Leslie DeLapp of the Presiding Bishopric, were there to bring to the group rich blessings from God's storehouse.

During the sacrament hour the Spirit of the Master was felt in power to the edification of each one. Much credit is due to Harold W. Keairnes, pastor of Minneapolis Branch, for the beautiful service and to all who willingly gave their help.

The silver cup was again left in the hands of Minneapolis Branch youth, who won the biggest score. These contests have helped wonderfully in the development of the talents of the young in the church.

A letter of greeting was received from Ada Carlson, who was leader of the young of the district, and is responsible for much of the activities in the different branches. Last year she moved to Lee's Summit, Missouri. There was a letter also from L. S. Wight saying that his thoughts were with those who had gathered at the conference.

Minneapolis church school children gave a program at 11 a. m. Sunday with songs and readings concerning the life of Christ. This was of a nature to inspire those of more mature years to do their part in the great work of the church.

The meals furnished by women of Minneapolis Branch showed what can be done when the Lord's people work together.

The business meeting was held at 2 p. m. Saturday, and routine matters were cared for. The recommendation of Frazee Branch that Archie D. Felker, of Audubon, Minnesota, be ordained to the office of teacher, was approved, and his ordination was provided for. The reunion committee was given full power to provide a reunion in Minnesota District; they met after the noon meal and selected Minneapolis as the place for the holding of the 1937 reunion, the dates to be announced later. They are to try to locate a permanent place, but funds are not available for this purpose this year, and so they chose Minneapolis as the most convenient place for the 1937 reunion. Reunion members are sure to be well cared for; Minneapolis Saints are noted for their hospitality to visitors at all gatherings.

The vesper service was given by the young men and women at five o'clock Saturday afternoon with a great degree of appreciation.

Every branch of the district was represented at the conference, as also was the non-resident group. Officers feel that all received spiritual strength to help them in furthering the work of the Master. The conference adjourned to meet again the third Saturday and Sunday of September at the local church, Sixtieth Avenue West, and Bristol Street, Duluth, Minnesota.

Battle Creek, Michigan

Elder Edward R. Carter, of Lansing, has been elected pastor of Battle Creek Branch, and the Saints feel fortunate in having him and his wife with them. They are fine people and God has blessed their efforts.

Since Elder and Mrs. Carter have been coming to Battle Creek, the branch has been forging ahead. Considerable interest has been shown by the Saints, and their enthusiasm has been aroused for active service in Christ's cause. Through the visiting of the homes of the members, many are attending services who have not been in contact with the church for some time.

A harmonious business meeting was held for the election of branch officers.

The Sunday school is having a contest under the supervision of the superintendent, Brother Harley Harper. The contest is for attendance and promptness. The losing side is to provide an entertainment with refreshments for the winners. The captains are Sister Katherine Cole and Brother Clyde Lybarber.

Sister Susie Young was elected president of the women's department. She hopes to get this group organized soon, and the women are looking forward to a year of active work.

The chorister, Sister Leona Harper, is providing special music every Sunday, and many are trying to develop along musical lines.

The Saints have enjoyed the Spirit in abundance in the Sunday morning fellowship services. Elder Carter preaches each Sunday evening at seven o'clock.

If there are Saints passing through Battle Creek, they will be welcomed at the branch's meeting place, 7 North Kendall Street.

Pueblo, Colorado

The Saints at Pueblo are going forward, each department doing its utmost for the cause of the Master. The local group exceeded its quota of one hundred dollars on the church debt.

The women of the Alma Class, led by Sister Mary F. Davis, set their goal at twenty-five dollars and in addition sponsored several projects to help support the local group. They also bought and made curtains for the new building on the reunion grounds at Colorado Springs. For the past few weeks they have held all-day meetings at the home of Sister Jessie Barger where they have worked on a name quilt. At present some are rehearsing a play to be given in the near future. The members of this class enjoy doing things together.

Dora, the little daughter of Brother and Sister Eberts, was baptized sacrament Sunday in February by James E. Clark. Since that time Brother Clark has moved his family to Summersville, Missouri, where he has purchased a farm. Brother Clark had charge of Pueblo group, and Sister Clark was in charge of the music. Both are tireless workers, and are greatly missed. The prayers of Pueblo Saints are that they may be happy and prosperous in their new home.

Brother Stewart Mapes was ordained a priest, March 3, and now has charge of Pueblo group. Elders Stoft, Ebeling, and Engstrom officiated at the ordination service.

Elder Ebeling, of Colorado Springs, visited this group several days, giving some fine talks.

Pueblo Saints were saddened by the death of Sister Bodem early in January. She was greatly loved by a wide circle of friends.

The young people have recently organized their class in religious education and planned several activities. The

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first was a box supper for Saint Patrick's Day. Other events are scheduled for the class as spring comes on.

On March 4, the Saints surprised Brother James Walker on his sixty-third birthday. On March 8, they surprised Mr. and Mrs. Bill Sullivan with a miscellaneous shower. Mrs. Sullivan was Miss Regena Stephenson. People who have lived in this city will remember Regena's mother, Sister Myrtle Stephenson.

Several local members attended conference in Denver, Sisters Nancy Chapman, Mayme Durkin, Jessie Barger, Mildred Davis, Larue Durkin, Cynthia Mapes, and Mabel Morgan.

The adult class has as its new text book, *Men Nearest the Master,* by Christiana Salyards, and is greatly enjoying it.

Eastern Michigan Youth and Church School Institute

Sandusky, Michigan.—An institute for the young people and church school workers of Eastern Michigan District was held, March 20 and 21, at the local church. Elder Earl Diem, of Carsonville, district church school director, was in charge, assisted by the district presidency.

Meetings Saturday were as follows: 9:30 a. m., prayer service with District President William M. Grice, of Crosswell, in charge; 10:30, song service led by Lewis Bender, of Port Huron; 10:45, lecture on "Quarterlies," by Elder Charles B. Woodstock, of Independence; 1:30 p. m., song service; 1:45, lecture, "Effective Organization, Administration and Qualifications of Church School Officers and Workers," by Elder Woodstock; 3 o'clock, lecture on "Privileges of Youth," by Elder John R. Grice, Port Huron pastor; 7:30 music; 8, sermon by Elder Woodstock.

Sunday's schedule of services was: 9 a. m., prayer meeting in charge of the district presidency; 10:30, song service, led by Brother Bender; 10:45, sermon by Elder John R. Grice; 1:30 p. m., singing led by Miss Thelma Booth, of Sandusky, and music by the Port Huron Branch Orchestra, directed by Brother Bender. At this time the district reunion committee held a session in another room. At 2 p. m., Elder Woodstock lectured on "The Young People's Movement and Teacher Training"; 3:15 p. m., roundtable discussion.

The final session of the institute opened with singing led by Miss Provost, of Sandusky, Sunday evening, and at 7:45 District President W. M. Grice spoke on the topic, "Have Faith in God."

Two hundred and fifty people attended the institute, representing sixteen branches of the church in the district. Sandusky members provided meals.

Biloxi, Mississippi

Local Saints are planning to give a "white elephant," party after the first of April, to help raise money to build their church.

Elder J. G. Halb was there the last of November and the first of December. He held a series of meetings and baptized seven. The congregation enjoyed the Spirit of the Lord at those services. At one of the baptisms two nonmembers who had been attending, told of hearing beautiful singing as one of the candidates was led into the water and baptized. Biloxi members eagerly look forward to having Elder Halb with them again in April, and are planning another series of meetings.

Apostle M. A. McConley also visited Biloxi while Brother Halb was there. He was only present at one service, but the Saints enjoyed his talk, and hope to have him visit them again.

Three visitors have preached in the local pulpit since Brother Halb's departure. Brother Oscar Goss, of Vancleave, preached on Sunday; Brother Noll Barnes, of Escatawpa, Mississippi, visited this branch, February 1, and preached at 11 a. m. and at 2 p. m.; Brother Dan Sherman, also of Escatawpa, was with this group, February 14, preaching morning and afternoon. Local Saints enjoyed their sermons, and always are glad to welcome visitors.

Mr. and Mrs. George Evans, of Leon, Iowa, were recent visitors. Sister Evans gave an interesting talk on the work she was doing. She presented Albert Goff, young son of Brother and Sister S. L. Goff, a book entitled *In His Steps* or *What Would Jesus Do?* She gave the book to Albert with the request that after reading it, he will loan it to each family of the group.

Brother and Sister Dave Andrews are rejoicing over the arrival of a little daughter. Sister Andrews will be remembered as Juliet Townley, daughter of Mr. and Mrs. Jim Townley.

This group is planning an Easter program and outing including an egg hunt.

Santa Barbara, California

Santa Barbara Branch opened a period of activity with an all-day service and instruction in financial law by the district bishop, David Carmichael, of Santa Ana, Sunday, January 17.

A social evening was enjoyed by membership and friends, at the church, January 22.

Pastor James Burdick gave the branch a fine sermon, January 24, on "The Awakening Brings Religious Experience."

District President Glaude A. Smith visited this branch and preached the morning sermon, January 31, on "The Need of Christian Fellowship in Our Church Association." In the afternoon he held a class session in which the first principles of the gospel were defined. During the remainder of the day and evening, the members visited in many homes where some were sick.

The branch held an old-fashioned box social and get-together February 19.

Two days later Santa Barbara congregation was favored with an all-day visit and services by District Missionary Jack Milner, of Long Beach.

The women's department is active as usual. They have taken up the task of furnishing the branch with new pews. In order to assist in this endeavor, they are quilting and taking part in other enterprises that will add to their treasury.

Evangelist Albert Carmichael opened a week's series of preaching services, March 1, closing Sunday, the seventh. His visit and help were greatly enjoyed.

Longview-Kelso Mission, Washington

Brothers Verhei and Larsen, of Portland, met with this mission February 14, for annual business session. Officers elected for the coming year are: Pastor, Elder Milton Becker; church school director, Miles Whiting; secretary, Katherine Becker; treasurer, Roy Rasmussen; leader of women's department, Clara Whiting; librarian and publicity agent, Joe Rasmussen; solicitor, Milton Becker; music director, Pearl Rasmussen; auditor, Myrtle Geer; junior leader, Dorothy DeHart.

Brother Verhei, who was in charge, gave a short talk before the business meeting. In the afternoon he talked to the priesthood and later to the officers. In the evening the congregation listened to a talk by Brother Larsen, pastor of Portland Branch, followed by Brother Verhei.

Local Saints enjoy Brother Willard Becker's visits from time to time.

District President L. R. White and Elder Verhei were with the mission for the evening service of December 17. And Patriarch Barker and Brother Woods, of Portland, were present for the December sacrament hour. Brother Woods preached a fine sermon in the afternoon.

Last October the mission profited by a visit from Elder and Sister C. B. Woodstock and Elder and Sister Stanley Fout.

In the past year three of the young men have been ordained to offices in the priesthood. Two are serving as priest, and one as a teacher.

Five new members were gained during the last twelve months: Emily Mae and Naomi Yager, Bertha Hart, Ralph Whiting, and Lois Rasmussen. Five babies were blessed.

The priesthood attended the priesthood institute at Seattle, March 13 and 14, and returned with new hope for and

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greatly encouraged in the task before them. Local workers are hoping this year to go forward.

Rock Island, Illionois

Apostle Clyde F. Ellis was welcomed at Rock Island, February 13, and members from surrounding branches were attracted to the illustrated lecture on the South Sea Island Mission. Brother Ellis was assisted in handling the slides by Brother Russell Volpel, of Clinton, Iowa. Special music for the service was provided by the choir, under the direction of Sister Frances Norris. There was also a vocal solo, "The Stranger of Galilee," by Edwin Gunlock, and a violin solo by Marion White. At the morning service Brother Ellis presented the theme, "Zion," to an interested congregation, and a quartet of women sang, "Come Sweet Comforter."

The February sacrament service was well attended, and the good Spirit was present to a marked degree. Two children were presented for blessing, Duane Peterson, son of Sister Esther Peterson who recently united with the church, and the infant daughter of Brother and Sister John C. Stiegel, Carole Anne, who was born November 29, Elders F. C. Bevan, L. W. Stiegel, E. R. Williams, and John C. Stiegel officiated.

Six adults were added to the church at Rock Island the last Sunday in November when Katherine Howard, Lottie Nolin, Frances Freeman, Esther Peterson, Richard Kirby, and Harold Haroon were led into the waters of baptism by Elder L. W. Stiegel, with Elders L. A. White and E. R. Williams assisting. The confirmations followed at the morning preaching hour, and the spirit of inspiration was manifested in the peace and joy which came to those who began their walk in newness of life and to those who witnessed their consecration. Brother Haroon resides at Millersburg, and will become a member of that branch.

A pleasant surprise was given Pastor L. W. Stiegel when the women's department sponsored a birthday party in his honor February 1. About one hundred guests gathered at the church for an announced potluck supper, to discover a beautiful setting for a real celebration. After supper an immense birthday cake and ice cream were served by the women. A cake baked in the shape of a lamb by Sister Zazelle Gray provided inspiration for the theme, "Peace and Fellowship," with which Brother Stiegel acknowledged his appreciation of the honor accorded him in this gathering. The Inspired Translation of the Scriptures was presented to Brother Stiegel by Elder L. A. White as a token of appreciaition from the branch for his untiring devotion and service. Games and contests provided by Conrad Holtman and Orville Little, were enjoyed the remainder of the evening.

The department of religious education is expanding its program to include an institute lecture each Tuesday evening. The first two sessions have attracted good attendance, and the theme, "Stewardship," as presented by Elder John C. Stiegel, has been enlightening. The women's department has also begun a special class at 2 p. m. on Thursdays, following their regular activities of quilting, etc. Sister Laura Sackfield is proving a fine teacher. Socials have been provided each month by the women, and they have realized neat sums from the sale of refreshments. This money is applied on the balance still due on the newly-installed heating system.

The devotion of the young members continues to be a stimulating influence in all branch endeavor. The young people's prayer services on alternate Sunday mornings are well attended, also the Noblemen meetings. At a recent Court of Honor, Jack Norris and Agnes and Charles Gunlock were graduated with the Student Nobleman degree; William Williams, Robert Gray and Doddie Mercer with the Branch Nobleman degree, and Louise Gunlock and Dewain Hess with the Branch High Nobleman degree. These graduates have completed definite courses of study and have participated in a variety of cultural activities in order to merit this distinction. Several new members were welcomed into the project at a previous Court of Honor.

Sister Helen Stiegel and Brother Orville Little are in charge of the young people's division, supervising the older group while Sisters Jennie Cady and Ella Gunlock have charge of the younger, "Junior Noblemen," who also meet regularly for study and social activities. New Year's Eve and Saint Valentine's Day were celebrated with parties. Myra and Mark Holmes, of Joy, and Thomas Beil, of Pilot Mound, were guests at the New Year's Eve party.

The Christmas season was a busy one. The women's department, the choir, and the younger children all presented programs on special evenings, and each was well attended. The adult division also celebrated New Year's Eve with a watch party at the church. The branch enjoyed a pleasant evening at the home of Brother and Sister Earl Bryner in honor of the recent marriage of their niece, Uvonne Hudson, to Donald Campie. The happy couple were the recipients of many gifts, and the guests were royally entertained.

Two new families have been welcomed into the branch, the Cunninghams, formerly of Kewanee, and the Barrs, of Keokuk. Already they have made their presence appreciated in many ways. Brother and Sister Barr presented a short comedy at one of the monthly entertainments sponsored by the women's department. Beverly Cunningham is very active in young people's work; she has secured employment at Moline.

Three of the younger men have made their services of interest to some of the neighboring branches as well as to their own. Kenneth Cady, teacher, Bud Mercer and Orville Short, recently ordained deacon and priest, respectively, have given sermonets at Rock Island, Moline, Clinton, and Muscatine, dividing the hour among them and using a common theme. Their talks have been inspirational, and their devotion to all services has made their work doubly appreciated. Kenneth Cady is also directing a quartet of which he, Charles Gunlock, David Williams, and Edwin Gunlock are members. Their numbers have been appreciated on several recent programs.

It is with keen anticipation that local Saints approach the time for the series of missionary meetings scheduled to begin March 21. Elder E. Y. Hunker, one of the seven presidents of seventies, will be the speaker, and Elder Meredith Mader will assist him.

Port Huron, Michigan

Elder Wilfred Phillips was in charge of the young people's prayer service the first Sunday of the year, and the Spirit of the Master prevailed in this meeting, making fine preparation for the sacrament hour which followed later in the morning.

The men of this local held their annual pancake supper in the church parlor January 12. This was the largest event of its kind known to the branch, and as a result, the men were able to turn over to the branch a good sum of earnings.

The local company of Zion's Christian Legion, the young people's society, under the leadership of the commander, Virgil Billings, is showing more interest in church work. They meet every second Friday evening at the church for class study followed by a period of recreation. On January 22, the local company held a birthday party in honor of President F. M. Smith's natal day. The entertainment took the form of an amateur program, each class of the church school doing its part. Lunch was served to more than one hundred by the girls of the legion. A sum of seventeen dollars was cleared to help carry on the expenses of the general organization.

Port Huron members were happy to welcome back Elder J. J. Ledsworth and wife who have been in the mission field for a number of years.

David S., son of Norman Ling and wife, was blessed at the February sacrament service.

Sister Thelma Innis and Brother Frank Green were united in marriage by Elder J. Elmer Davis, February 5.

About forty of the young people took advantage of the first snow of this year,

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Graceland Briefs

The chapel Friday morning, March 19, opened with a forum discussion of current events and problems. Following this, Mr. Winterstein spoke briefly, outlining the major objectives of the Character Education Program being promoted by Miss Agnes Samuelson, state superintendent of schools of Iowa.

Another student recital, March 25, featured on the musical portion of the program: vocal solos by Elbert McConnell, Edmund Allen, Maxcine Harshman, Melba Moorman, Robert Brackenbury, Bertha Midgorden, and Eveline Burgess.

Varsity teams and classes are being organized in tennis, golf, and baseball. Ambitious athletes may be seen "warming up" around the campus these spring days. Mr. A. R. Gilbert is in charge of this activity in connection with the men's physical education department.

The time of banquets has arrived. Social clubs on the hill began this annual spring activity with the Valentine Day banquet of the K Club and a formal dinner presented by the new boys' social club, the Phileons. This was followed almost immediately by the formal dinner of the F. N. P.'s. Then there were the banquets of the Royal Thirteens and the E. T. A.'s the weekend of March 21, and the O. O. H. and C. M. C. banquets Easter weekend. Other club banquets or formal dinners are scheduled for later dates.

Mrs. Sarah A. Timmerman, mother of Mrs. Linna T. Hunt, voice instructor at Graceland, passed away at her home in St. Joseph, Missouri, March 16. Mrs. Hunt's devotion to her mother is well-known on the Graceland campus and the faculty's and students' heartfelt sympathy is extended to her.

The girls' sports classes have just completed their intra-mural basketball tournament. The team captained by Lulu Odom, of McKenzie, Alabama, took first place, winning three games and losing one; Betty White, of Mount Vernon, Washington, brought her team in second, wining two games and losing two; and the team headed by Hazel Carr, of Garden Grove, Iowa, took third place, winning one game and losing three.

The Religion Club closed its series of young people's missionary meetings Sunday evening, March 21, with the presentation of an appreciation of the satisfactions to be gained from church membership by the following local church men: E. E. Closson, J. A. Gunsolley, Earl T. Higdon, Verne Deskin.

holding a toboggan party at the farm home of Arthur Atkins.

The congregation has noticed how much more comfortable the church is since the installation of the stoker.

The Oriole Girls held their formal initiation at the church February 23. At this candle ceremony twenty-four girls pledged themselves to the purposes of the circle and to service in the church. Miss Geraldine Billings was appointed assistant monitor, and is leader of the junior circle, recently organized.

Apostle D. T. Williams's topic at the evening service, February 28, was, "The Fruitage of War and the Hope of Peace." The orchestra furnished music for the evening.

Independence, Missouri

March 29.—Easter services in all the congregations brought new hope and inspiration to Independence Saints. The story of the resurrection was effectively told in story, drama, song, and sermon. Practically all plans for Easter Sunday were carried out in spite of an early morning snowstorm and unseasonably low temperatures.

A large number of Saints attended the Easter pageant dramatizing incidents of Christ's resurrection, at Floral Hills Cemetery at 7:15 a. m. The drama and music were furnished by the White Masque Players and the Wahdemna and Cantanina choruses. Elder R. D. Weaver made the opening remarks, speaking to a large congregation.

Stone Church

Easter Sunday opened with a young people's prayer service at 6 a. m. This service in charge of Apostle F. Henry Edwards, assisted by Elders R. V. Hopkins, Leonard Lea and Brothers Ralph Freeman and Sanford Downs, was well attended, and the worshipers were blessed with the gifts of the gospel in good measure.

An Easter breakfast, sponsored by the Young People's Council of Independence, followed at 8 a. m., in the Laurel Club room at the Auditorium, about 150 guests being served. Those attending represented nearly all the Latter Day Saint congregations in the center place.

Early on Easter morning also Pastor Arthur A. Oakman baptized three candidates, Lois Tordoff, Edna Easter, and Mrs. Alice Fender, as a result of his sermon series conducted each Sunday night of February and March and during Passion Week. These new members of the church will be welcomed at the sacrament table of the Lord on next Sunday when they will partake of their first communion.

All church school departments appropriately observed Easter. In the beginners' department, superintended by Sister Tessie Smith, the service was centered about the beautiful ordinance of the blessing of little children. The infant son of Sister Roy Lund was blessed by President Elbert A. Smith and Elder R. V. Hopkins.

President Elbert A. Smith preached the Easter sermon, an impelling discourse, at the 11 a. m. hour, Pastor Arthur A. Oakman being in charge of the service, assisted by Elder C. C. Koehler. An unusually large congregation shared in this program, uniting in the singing of Easter hymns, and musical numbers were furnished by the Stone Church Choir, under the direction of Paul N. Craig. The choir sang, "As It Began to Dawn," by Foster, the soprano and baritone solos being sung by Lena Wells Jones and Fields Jones, and "By Early Morning Light," arranged by Reimann-Dickinson, Pauline James Arnson singing the soprano solo. Robert and George Miller accompanied at organ and piano and rendered the offertory.

"Hitherto Hath the Lord Helped Us," was the theme of the city-wide priesthood prayer service held Sunday afternoon, in the main auditorium of the Stone Church. A fine spirit prevailed at this service which was attended by about 250 members of the ministry. President Elbert A. Smith was in charge of the meeting, and with him were associated Elders Israel A. Smith, F. Henry Edwards, William Patterson, and Arthur A. Oakman.

Pastor Arthur A. Oakman speaking from the text: "If ye then be risen with Christ, seek those things which are above," (see Colossians 3:1) brought his sermon series of February and March to a close Sunday night, delivering a forceful address. He was assisted in the stand by Elders William Cowan and J. A. Robinson. Music for this closing service of Easter was furnished by the Æolian Chorus under the direction of Paul N. Craig, by Mrs. Josephine Mader, soprano soloist of Kansas City, by Mrs. Dorothy Hamilton, organist and by a quartet, Mrs. Nell Kelley, Mrs. Blanche Gault, Mrs. Josephine Ebeling, and Mrs. Ruth Holman. George Anway directed congregational singing.

An impressive worship service was enjoyed by a large congregation on Good Friday night when the Stone Church Choir presented the sacred cantata, "The Seven Last Words of Christ," by Theodore Dubois, soloists being Mrs. I. A. Smith, soprano; Garland E. Tickemyer, tenor, and Albert Brackenbury, baritone; Robert Miller, at the organ, and George Miller, at the piano. The performance was directed by Paul N. Craig, and Apostle F. Henry Edwards conducted a brief period of meditation and prayer near the end of the hour. A ladies' quartet assisted in this program with two selections. Pastor Oakman offered the invocation and read the Scriptures. Appreciation and thanks are extended to all musicians who assisted during Brother Oakman's meeting series.

Elder and Sister John Davis, of Independence, celebrated their golden wed-

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ding anniversary, March 27, with an open house during the afternoon and evening. They were married March 27, 1887, at Stewartsville, Missouri. For many years Brother Davis, now seventy-nine years old, served the church as a missionary. Sister Davis is seventy-five years of age.

Englewood Church

At the church school hour Sunday a short Easter program was given. The cradle roll department, under the supervision of Sister Lenora Closson, gave readings. The beginner and primary department sang, "Christ Is Risen," directed by Sister Stella Howery. The story of Christ was presented by readings and songs. The junior choir, directed by Mrs. Mona Davis, furnished the music. Thomas McNamara and Shirley Clow gave the readings.

The eleven o'clock service opened with a solo, "I Think When I Read That Sweet Story of Old," sung by Ralph Dunlap. After this song, John William Luff, infant son of Mr. and Mrs. Wendell Luff, was blessed by Elders Almer Sheehy and Ralph G. Smith. A special Easter number, "Christ Is Risen," was sung by the young people's choir, augmented by a number of adults, directed by Juanita Roedell, accompanied by Vivian Sheehy. The pastor, Elder C. Ed. Miller, was the speaker of the hour, his sermon being based upon additional proof that Christ really lives. At the end of the service Sister Verna Tate sang, "Jesus I My Cross Have Taken."

Elder Swen Swenson favored the Y. P. A. with a talk relative to his personal experiences in the church.

Elder C. Ed. Miller was the speaker in the evening. Glen Closson was the soloist at this service.

Second Church

Appropriately the theme, "The Resurrection," was followed throughout Easter Sunday by Second Church. The early morning prayer meeting was in charge of Elder Sam Inman, assisted by Priest Fred Immer, and the Scripture reading was Luke 24.

Preceding the church school lesson session, in charge of Superintendent Odess Athey, the worship period was conducted by Frederick Burrows, on the topic, "He Is Risen."

A program of readings, stories and songs was enjoyed at the junior service downstairs, Gordon Cable in charge, assisted by Keith Davis. Agnes Edmunds told the story, and four small girls rendered a quartet selection.

Elder John R. Lentell, 11 a. m. speaker, based his sermon on Doctrine and Covenants 85: 1, 2, and 3. For this service the choir rendered pleasing music.

Bishop A. B. Phillips preached on "Jesus, the Great Master Teacher," in the evening, concluding his ten-week Sunday evening series. Four young women of this congregation, Geraldine Fields, Laura Whiting, Juanita Page, and Nadine Inman contributed a quartet number.

Sam Edmunds, a teacher in St. Joseph, Missouri, schools, attended the eleven o'clock Easter service. He was visiting his family of this congregation during the Easter vacation. Other visitors were High Priest Carl T. Self, of Omaha, and wife. Brother Self is a brother of Sister B. C. Sarratt, of Independence.

The young people on a recent evening gave a line party for Willard Cable who was home on a visit. He has returned to San Diego, California, where he is stationed with the United States Marines.

Little Carol Collins, who has been seriously ill for some days, is much improved. Sister Bonnie Barnhardt continues to suffer greatly, and desires the prayers of the Saints.

Spring Branch Church

Over thirty young people from Spring Branch attended the sunrise prayer service and Easter breakfast held by the young people of Zion. A spiritual feast was reported by those who attended.

Evangelist Ammon White was the speaker at 11 a. m. He read as a Scripture lesson the account of Christ's appearance on the American continent, found in the Book of Mormon. This service closed the series of missionary meetings held each Sunday evening for a number of weeks. The Saints greatly enjoyed having Brother White with them and hearing his fine sermons. The choir sang an Easter anthem, "Easter Bells."

At 7:45 p. m., a play, "He Lives," was given by the young people under the direction of Velma Jones, young people's leader. Following the play, a beautiful baptismal service was witnessed when three were buried beneath the waters, and came forth in newness of life. Gloria McLees was baptized by Jesse E. Smith; Mrs. Giles Andes, by J. S. Andes, and Mary Calvart by M. C. Jacobsen. Following the ordinance, the play cast sang, "Hallelujah." The confirmation service will be next Sunday morning preceding the sacrament hour.

Brother Loy Andes, who ran a nail into his foot some time ago, had the foot operated on Sunday morning, the doctor finding that the bone had been affected by the injury.

East Independence Church

Last week this congregation enjoyed a fine series of meetings with Pastor J. E. Martin as the speaker. He presented many precious truths which are of immeasurable help to members and nonmembers. Special musical numbers given during the series included a duet by Charles Warren and Richard Bullard; a solo by Gladys Overby; duets by Donald Pyper and Paul Clements, and by

Briefs

The Saints in England will celebrate in July the one hundredth anniversary of the coming of the first missionaries of latter days to Great Britain, according to the "Mission Courier" (paper of the British Isles Mission). The missionaries left New York, July 1, 1837, in the ship, "Garrick," and the crossing of the Atlantic took seventeen days and two hours. Heber C. Kimball was in charge of the first mission. They landed at Liverpool and having no means, wandered in the streets of that great city, strangers in a strange land; but the power God gave them strengthened them in their determination to go forward, and before many months had passed, they had made a large number of friends, had baptized converts, and organized the groups of new members.

The July issue of the "Mission Courier," will be dedicated as the centenary number, specializing on the history and work of those first missionaries to Great Britain.

Sister Catherine Grow, of Jackson, Ohio, celebrated her one hundredth birthday, March 25, receiving the congratulations and good wishes of many friends. Mrs. Grow was born at Jackson, March 25, 1837. She was baptized into the church April 13, 1931, by Elder John R. Grice.

Intelligent Christianity is fighting no sham battle. This is a real conflict, with tremendous issues at stake. Heaven have mercy on a nation whose most privileged youth, with everything that culture and education can give them, stand upon the threshold of their lives wondering whether life has any meaning!—Harry Emerson Fosdick, in "The Revolt Against Irreligion."

South Prairie Church, four miles southwest of West Liberty, Iowa, has a small Sunday school which closes regularly the third Sunday of December and reopens Easter Sunday. Members of that community are happy to be meeting again in Sunday school sessions, and pray that their efforts may take on new life and vigor. The church is also fifteen miles east and a little south of Iowa City, and twenty-two miles northwest of Muscatine.

From a moral callousness, from a spiritual mediocrity, from an unheroic manner of life, out into a life of risk and danger, leading men into a realm of pure idealism and unmixed heroism, the church must go if it is to claim kinship with Jesus of Nazareth.—W. T. Watkins.

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Mildred Friend and Doris Pyper, and on Friday night Dorothy Freeman and Jennie Butler sang, "'Tis an Honor To Be a Christian."

A wonderful prayer meeting was had Sunday at 8 a. m., a large number being present. After a short Sunday school class a good program was given by the children, Sister Frank Minton directing.

Guy Emerson, infant son of Ray and Iva Conwell, was blessed by Elders Harvey Minton and Frank Minton at the eleven o'clock service. The choir sang, "Yes, He Arose," and Elder Martin concluded his series with the story of the resurrection according to Luke.

A large group went to Spring Branch church at 2 p. m. to witness the baptism of Laura Wood and Jewell Roland. Brother William H. Sheffer gave a fine talk on "Baptism."

A special service was held at 7:15 p. m., Brother Martin talking on "The Gift of the Holy Ghost." The two baptismal candidates were confirmed by Elders C. S. Warren, Frank Minton, William H. Sheffer, and Harry Friend.

At 8 p. m. the choir of thirty voices, under the direction of Charles Warren, presented the cantata, "The Thorn-crowned King," soloists being Donald Pyper, Virgil Coffman, Edith Meaders, J. M. Wagener, Jennie Butler and Lilla Warren. The "Prelude" was by Dorothy Freeman; Elder W. H. Sheffer read the Scriptures, and Pastor J. E. Martin offered prayer.

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Church Radio Programs on KMBC

Each Week Day

6:45 a. m. Devotional services, William Patterson, speaker; Opal Goode, organist.

Sunday Schedule

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m. Music by the Stone Church Choir.

6:00 p. m. Radio Vespers — Church Radio Drama, "An American Prophet."

See cast of characters below (following "Radio Vespers" announcement in program).

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

CAST, "AN AMERICAN PROPHET,"

MARCH 28

Sidney Rigdon, Albert Brackenbury; Phebe Rigdon, Lois Larsen; Watchman at the Temple, Robert Moran; Emma Smith, Opal Page; Little Lucy Smith, aged 13, Helen Robertson; Lucy Smith, Edith Driver; Nancy Rigdon, aged 12, Eugenia Hulmes; Elizabeth Cowdery, Lois Williams; Phebe Ann Patten, Jo Zelma Taylor; Julia Smith, aged 4, Shirley Clow; Little Joseph, aged 3, Robert Brackenbury; Joseph Smith, Jr., Ralph M. Freeman; Hyrum Smith, Cecil Cox, and Samuel Smith, Wayne Thompson.

The Bulletin Board

Appointment of Bishop's Agent

Notice is hereby given that Brother Francis T. Schrunk has been appointed to serve as bishop's agent for Southern Nebraska District, taking over the work formerly handled by Brother E. N. Byergo. Brother Byergo is being transferred from the district and therefore has had to give up this work.

Brother Schrunk has been highly recommended to serve in this capacity, and we solicit for him the whole-hearted support of the Saints in this phase of church work.

We request the solicitors of the Southern Nebraska District to send their March reports to Francis T. Schrunk, 3244 C Street, Lincoln, Nebraska.

THE PRESIDING BISHOP,
By N. RAY CARMICHAEL.

Approved
THE FIRST PRESIDENCY,
By F. M. SMITH.

Our Departed Ones

MANLOVE.—Truman M., b. November 6, 1875, in De Kalb County, Illinois. D. July 11, 1936, at his home at Hunter, Missouri. His parents were Devillo Manlove and Emma Brown. He was married to Lucy Cutler, December 7, 1918. Leaves to mourn, 3 children: Rose Estelle, Truman Mark, and Betty Lou; 1 brother, Clarence O. Manlove, of Kansas City; 3 sisters: Mrs. Ethel Beebe, Independence, Missouri; Mrs. Edith Flanders, Cameron, Missouri; Mrs. Verna Neff, Hunter, Missouri. Was baptized into the church September 1, 1900, and continued in the faith until death claimed him. The funeral was conducted by the Reverend J. H. Mills, Methodist minister, and interment was in Highland Cemetery, at Hunter.

L'HOMMEDIEU.—Ira L., b. at Colo, Iowa, November 6, 1898. Was baptized into the church, January 3, 1909. Married Miss Esther Willoughby September 21, 1921, and to them was born a son, Elmo Ira. D. February 27, 1937, at El Paso, Texas. Surviving are his wife, son; 1 brother, Merle L. L'Hommedieu, of Kansas City, Missouri, and Viola L. L'Hommedieu, of Lawrence, Kansas. Funeral services at Independence, Missouri, conducted by Elder Ammon White, and interment was in Mound Grove Cemetery.

CARLSEN.—Wilhelm Alfred, b. April 28, 1869, at Stathelle, Norway; d. February 28, 1937, at his home in Porsgrund, Norway. Married Miss Marie Kittelsen in 1890. To them were born 4 children: Karl, Solveig, Erny and Ivar. These with the wife, brothers, sisters, and many friends are left to mourn. Mr. Carlsen and his wife were baptized by Peter Muceus in 1904. For over thirty years, while caring for his family, he was a vigilant defender of the gospel. The last 7 years of his life he was confined to his bed, a constant sufferer. Death came as a welcome release. A wealth of flowers was fragrant evidence of the esteem in which the family is held. While bells tolled from the century-old church in the valley the deceased was laid to rest in Tormo Cemetery, March 6, Elder Peter Muceus officiating.

ROBLEY.—George Wellington, b. September 23, 1861. D. suddenly at Bloomsburg, Pennsylvania, March 6, 1937. The body was taken to Providence, Rhode Island, for many years his home, for burial beside his wife who passed on 4 years ago. Brother Robley entered the ministry as a young man, serving as a seventy many years, preaching the gospel chiefly in New England, Pennsylvania, and New York State. He was made a patriarch a few years ago; was superannuated at the General Conference of 1932. Made his home at Bloomsburg, actively assisting the branch there and answering calls elsewhere. He leaves 2 sons, and 5 daughters. His son, George F., is pastor of Providence Branch. Funeral service in charge of E. M. Brown, M. C. Fisher, speaker.

BATH.—John, b. at Bevier, Missouri, March 15, 1870. D. at the home near Scammon, Kansas, March 13, 1937. Was married to Myrtle Dibble, September 13, 1905. United with the Reorganized Church in 1900; was ordained an elder, February 17, 1917. Served the church at Scammon for many years; preached numerous funeral sermons in this community. Was respected by all. Surviving are his wife; 2 sons, T. W. Bath, of Pittsburg, Kansas, and Carl Bath, Clinton, Missouri; 1 daughter, Mrs. Clara French, Scammon; 1 step-son, Cecil Dibble, of Scammon; 2 brothers, George Bath, Girard, Kansas, and William Bath, Independence, Missouri; one sister, Matilda Bath, Scammon; 14 grandchildren. Funeral services were conducted from the Saints' church at Scammon, by Lee Quick assisted by J. Charles May.

JONES.—Elizabeth P., b. June 6, 1856, daughter of Morgan and Gwendolyn Williams Davis. Came from Wales to America 65 years ago, and lived at Sharon, Pennsylvania. For 15 years she had lived with her daughter, Mrs. John Ryhal. Surviving are these sons: David J., Conneauth Lake; Morgan L., Linesville; Fred M., Sharon; Jacob P., Hickory Township, and John H., Hartford; 2 daughters: Mrs. Samuel Winger, Oil City, and Mrs. John Ryhal, Hickory Township; 17 grandchildren, 5 great-grandchildren. She was baptized, May 6, 1888, and was a faithful member of the church. D. February 5, 1937. Elder Richard Baldwin preached the funeral sermon, and interment was in Oakwood Cemetery, Sharon.

SHUMATE.—Efnie L., b. July 27, 1874, daughter of Mosiah and Katherine Winegar. Was baptized September 16, 1894. Married Fred B. Shumate, March 19, 1902. D. at her home at Loveland, Colorado, December 11, 1936, after a lingering illness. Surviving are her husband, 3 children, grandchildren, a brother, A. W. Winegar, and a sister, Mrs. Anna Stephenson, of Loveland. Funeral sermon was by Elder K. G. Brollier, of Fort Collins.

WILLIAMS.—William N., b. July 30, 1917, at Ottawa, Illinois. D. March 20, 1937, near St. Cloud, Florida, the victim of an automobile accident, sacrificing his life to save others. Was the son of William Williams, of Sanford, Florida, recently of Orlando, who with 3 sisters, is left to mourn. The mother and one sister passed away recently, one other sister in infancy. William was a worthy son, making a splendid record and assisting his father in the produce business. The funeral was held, March 21, at Orlando, Florida, from the Carey Hand Chapel, Evangelist F. G. Pitt officiating. Interment was in Orlando.

VAUGHN.—Myree Robinson, daughter of J. M. and Emma Jane Robinson, b. March 28, 1905, at Weir, Kansas. July 19, 1914, she was baptized into the Reorganized Church by her father. Was a faithful member of the church. Was married to Marion Vaughn at Lexington, Missouri, July 16, 1931. Besides her husband, she is survived by a stepson, Marion Vaughn, Jr.; her parents; 3 brothers: Joseph H. and Ernest L. Robinson, of Independence, Missouri; William C., Robinson, Seattle, Washington; 2 sisters, Mrs. Lottie Leigh and Miss Iva Robinson, of Independence, and many other relatives and friends. D. at her home in Chicago, Illinois, March 19, 1937. Funeral services in charge of Elder R. S. Salyards, sermon by President Elbert A. Smith. Interment was in Mound Grove Cemetery, Independence.

We shall sooner or later have to agree that some men will never see Christianity in its social bearing until the Church strides forth to the market place to buy and sell honestly, until the Church employs laborers and treats them according to the Christ standards, and until the Church uses its funds to lift on high the doctrine of the stewardship of wealth. —Bishop Francis J. McConnell.

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FOR SALE—Business in Lamoni, good place, well located. An excellent opportunity for the right party. An answer to this ad will bring full particulars. No. 15, care of Herald Publishing House, Independence, Mo. 14-1t

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Ontario

SAULT STE. MARIE: 239 Gloucester, G. A. Edwards, Pastor. 7-37

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DALLAS: Third at Dallas St. Phone 9-3644. 12-36

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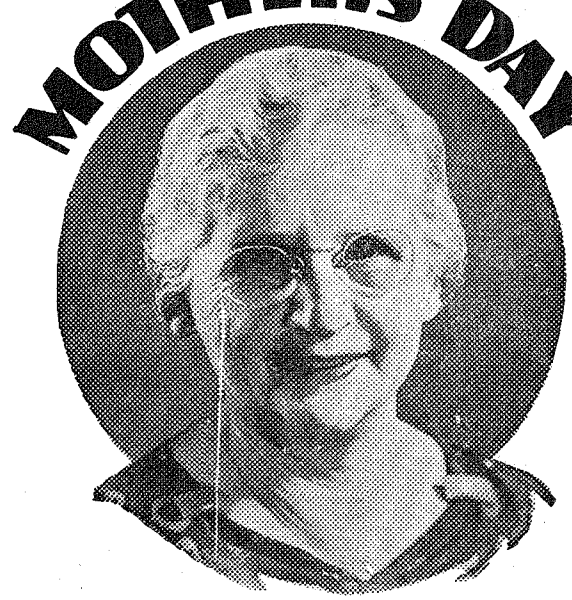
FOR MOTHER

ON

WHAT WILL YOU DO ?



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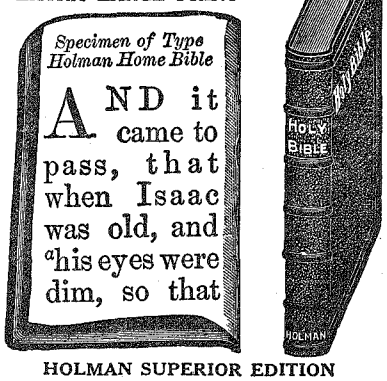

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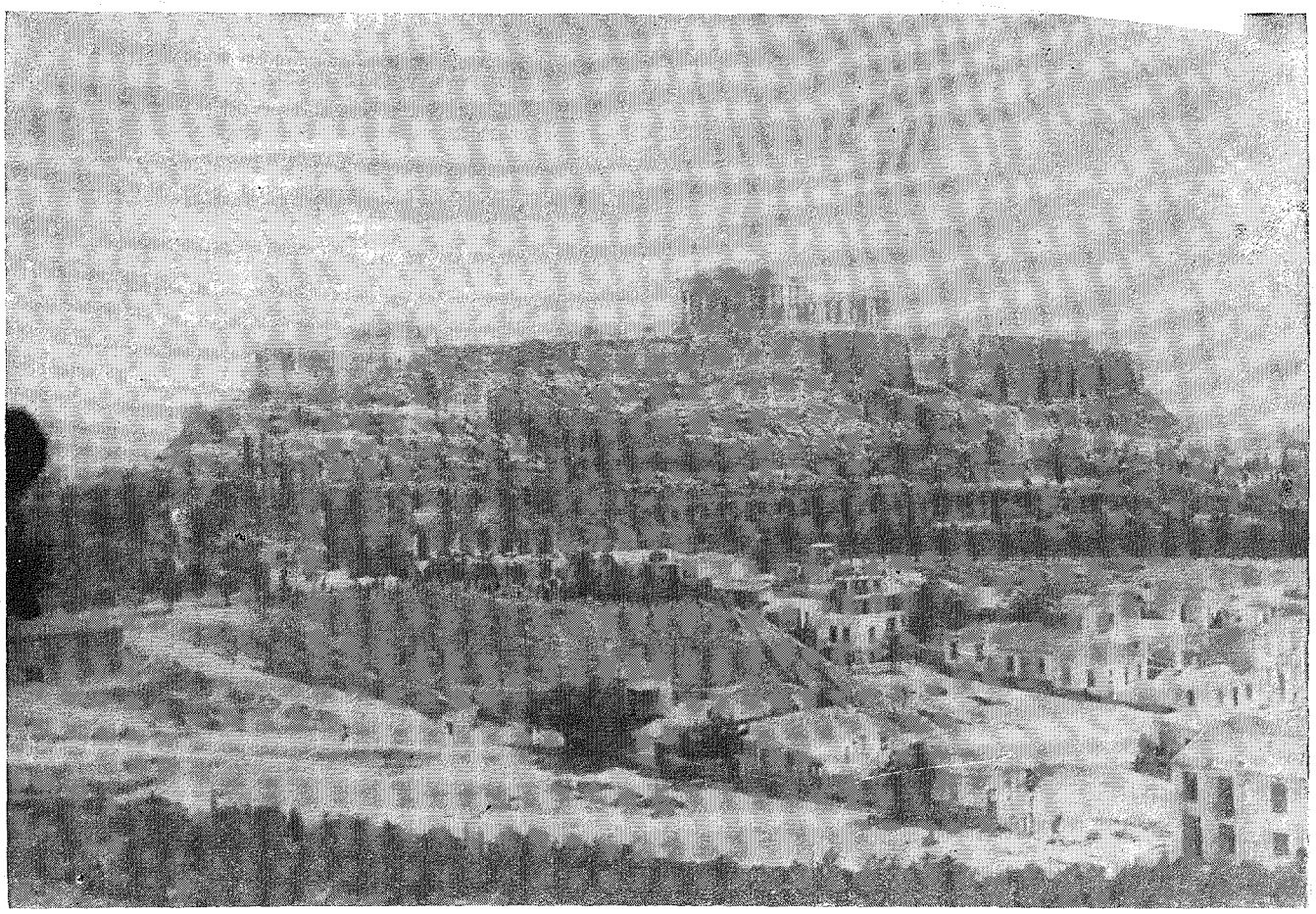

Photo by Paul M. Hanson.

THE ACROPOLIS, ATHENS

It was upon this temple-crowned eminence that the gaze of the Apostle Paul was directed when, preaching near by on Mars Hill, as related in the seventeenth chapter of Acts, he courageously declared: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands," and that nations "should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being."

Remains of the Parthenon, a temple of white marble, said to have been the world's most perfect building, are seen on the summit to the right. The sermon delivered by this itinerant minister, though it might have seemed at the time almost wasted, has been translated into all the languages of the civilized world.

Volume 84 April 10, 1937 Number 15

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THE SAINTS' HERALD

April 10, 1937

Volume 84 Number 15

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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE
Independence, Missouri

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The Pigeonhole

A note from Pigeon's diary: "We can suffer under a hardship for five years, and never once become reconciled to it. But let us have any little luxury for two days, and it becomes such a habit we never want to be without it again."

"We often talk about the strenuous life, keeping physically fit, and enjoying the out-of-doors sports. But most of us are such softies that when we have to choose between a chair by the fire and a long walk in the snow, we take the chair every time.

Shop Notes

The Pressroom Proletarian is blue again: "Thomas Jefferson said that the earth is the insane asylum for the rest of the planets, and—with all that's happening in this country and Europe—I'm beginning to think he was right." We are afraid that the Proletarian is losing faith in the "poor downtrodden" masses. A few more remarks like that, and Stalin will put him on the list for promotion to the ranks of "our illustrious dead."

Skip caught the baseball fever this spring morning. "I'm going to have to find a pass to the games somewhere," he says. "And get your grandmother in training for a series of funerals," we told him.

Before the wedding Marybelle made lots of things with pretty little ribbons and bowknots on them. But now that she is married she has found out what is required for a home. She is studying menus and recipes. "The basic fact of a happy home is good cooking," somebody told her.

What the Child Thought

Recently Brother Elbert Smith was preaching, and had open on the pulpit before him the large Bible that usually occupies that space. From time to time, as the sermon proceeded, he looked down at the Scripture before him, but he did not turn any leaves.

Little Dorothy, seated with her parents and giving the best attention she could to the sermon, observed this fact. About half way through, she leaned over toward her mother and whispered, "Mamma, is he still on the same page?"

Alibi

Another child story, rather good we think, may be related here.

At the dinner table Kempel neglected his food while he listened to the conversation. Suddenly one of the adults shot a question at him that he found too embarrassing to answer. With great alacrity he seized his fork and went to work.

"I've got to eat my potatoes now!" he said.

This genius for evasion should not be lost. He could be an excellent lawyer when he grows up.

Further Mystery

Pigeon, the mascot of this column, has been gone for some time. Whether dead or alive, nobody knows. The Colony received a further shock the other day to discover that Pigeonette, without a word of warning, had also disappeared. Local gossips who went to her house found a large sign on the door. In big letters it announced: "FOR RENT," and then in much smaller type, "Cash in advance. References required."

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Editorial

Reunion Plans Begin Now

We publish on another page in this issue of the *Herald* a tentative list of the reunions for the coming summer, prepared under the direction of the First Presidency.

All church officers, especially district and general officers, should examine this list carefully. Unforeseen circumstances will probably make changes necessary. The earlier such changes are requested, the easier it will be to make accommodations. Please consult the list and write immediately of any difficulties that may occur.

Plan Now for a Reunion Vacation

For members of the church a reunion vacation is a happy vacation. It is a period of rebuilding and spiritual refreshment. It is an opportunity to meet old friends and make new ones. It is a chance to meet church leaders and hear the gospel message. . . . Are you tired in body and discouraged at heart? Is it a struggle to keep the work going in your branch? Do you work against great odds? Do you wonder if it is worth the trouble? . . . Then try to think what the Physician of Souls would prescribe for you: "Attend reunion this summer." You will find there what you need.

They Came Back

It was a group prayer meeting, and it had gathered in the home of a sister who had been away for some six years. During her testimony the hostess said, "This is the first time I have had a meeting of the Saints in my home for six years, and I tell you it seems good!" Another brother, with his wife had been away in another state for some years. The only elder for many miles around, he was badly needed to minister to the isolated church members there. But business, which had taken him away, brought him back home. "It's good to be here," he said.

Looking for the Best Things

"When I came to Independence," one sister stated, "a friend told me that I would find whatever I looked for in Independence. So I have always tried to look for the best things. And I have found plenty of them, which has made me very happy."

This reminds us of a story of a man who was moving into a Quaker community. Meeting one of the neighbors he asked, "What kind of people live here?"

The old Quaker looked at him closely and replied with another question, "What kind of people did you find where you came from?"

"Well," said the newcomer, "they're the meanest, most cantankerous lot of people on the whole earth."

"Then that is just the kind of people *you* will find here," the Quaker told him, and drove on.

All kinds of things are here, or in Kansas City. You will get occasional glimpses of things you don't like, as you would anywhere else. But you can choose the best for yourself, if you wish to.

Returning to Zion

One who lives in Independence for a time is impressed by the changing membership of our group of people here. In a very few years dozens who have lived here for a time move away, and others take their places. Large companies transfer employees to other states, and their families must go with them. Employment sometimes closes for some persons here, and opportunities open elsewhere. Many are the causes that take them away. But there are always others coming in.

It is heart warming to see the joy and gratitude with which the many who have lived here before return to take up old friendships and make new ones, to take their place in the community and in the church work, to become one of us again. And surely they are welcome back.

There are neither mountains nor seashore to attract pleasure seekers to this part of the country; it may never be featured in the guidebooks for anything marvelous to behold. But these rolling prairies and wooded hills, the rich soil and the luxuriant shade trees have a beauty of their own. Once you get used to them you can never forget them. And then there is the life of the church and the community which has distinctive qualities of its own. There is a feeling of "home" about Independence one cannot shake off. The wanderers always come back.

Science and Religion

In the nineteen-twenties the people who were young then thought they saw an irreconcilable conflict between science and religion. Some chose to cling to their faith, and some chose to follow the way of science. Personal tragedies of divided lives

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and friendships, disappointed hopes and misdirected careers followed. Unfortunately, the age of prevailing materialism affected many in the church.

Today we see all that conflict was unnecessary. With the passing of time, the limitations of what were then conceived to be the fields of science have been made manifest. The statement, "Our creed—all truth," which seemed impossible to some then, is still with us, and we find it easier to accept than ever.

So, the church returns to an age of faith. It is not a return to ignorant and unquestioning faith. Rather, it is a faith that sees and understands all that comes within the range of human observation. It is a faith that can accept not only all that has so far been revealed, but that is also ready to accept all truth that may come. L. L.

BLUE PENCIL NOTES

The Prophets Speak

When the Prophet Joseph Smith was incarcerated in Carthage Jail, shortly before the mob came to destroy his life, and knowing almost certainly that he was to die, he cried out that he wished he might visit his home once more—that he might preach to the Saints in Nauvoo just *once* more. What would a man talk about if he had but one more testimony to bear?

☼ ☼ ☼ ☼

To my mind the most impressive and powerful testimony and prophetic pronouncement ever given to the world by the Prophet Joseph was that in which Sidney Rigdon joined, as given in section 76 of the Doctrine and Covenants:

> We, Joseph Smith, Jr., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things . . . which were ordained of the Father, through his only begotten Son . . . of whom we bear record . . . whom we saw and with whom we conversed in the heavenly vision. . . . And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give, . . . that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only begotten of the Father.

☼ ☼ ☼ ☼

In the closing pages of the last chapter of the Memoirs of our late President Joseph Smith is an account written by his daughter Audentia concerning his last testimony. When it became evident that he was soon to die, he expressed to his son Israel the conviction that his work was finished, and to Dr. Luff he expressed a desire to leave on record a last testimony. When Dr. Luff advised him to not delay, Israel was called into the room to record the testimony, and while other witnesses gathered around the couch, the aged prophet in a clear and distinct voice, ringing with conviction, delivered his last testimony: "I know that Jesus is the Christ, the Son of the living God!"

☼ ☼ ☼ ☼

After fifty-three years of ministry in the prophetic office, and knowing that this was to be his last testimony to the world, President Joseph Smith gathered up everything in the pronouncement that we have quoted, by him left on record.

☼ ☼ ☼ ☼

In the essence of their message these modern prophets strike a prophetic note that rings down the ages. When the Prophet Job had one testimony outstanding above all others, one that he wished might be chiseled "in the rock with the iron pen" and the letters filled with lead, that they might endure through all ages, this was the testimony: "I know that my Redeemer liveth!"

ELBERT A. SMITH.

Across the Desk of the Editor in Chief

IN A LETTER of Easter greetings, Sister Lucie Sears wrote:

> In spite of chilling winds and cloudy skies, there is a certain crispness to the air that speaks of something better to come; and crocuses and daffodils are bravely showing their blossoms—a bit of living faith—overcoming adverse conditions to accomplish a given task. That is a good object lesson for us who observe it. Each year the Easter message has a richer, deeper meaning to me; especially since Mother and Father are gone has the hope of continued life become more personal and vital.
>
> We are such a small group we will be unable to have those things one associates with a triumphant occasion—flowers, music and audience. We will have a few plants and bouquets, a few hymns sung from the hearts of a small devout group. Maybe the incense of those will be acceptable to Him whose triumph we celebrate.

I doubt not the small group were blessed while they sang hymns from the heart amid a few plants and bouquets. After all it is the spirit of the occasion which warms the heart and fortifies the courage, though beauty of environment may enhance the emotional content of the devotions.

BROTHER L. R. WHITE, of Mt. Vernon, Washington, President of the Columbia District, recently made report on the District Priesthood Institute held in Seattle. He speaks of the contributions made by Brethren Wright, Fout, Verhei, Lasater, Johnson, Gleazer and others, as being exceptionally

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fine, and feels sure that the work of the priesthood will have received a forward impetus. He says that in taking over the work of the district president it was his belief that the most important problem was to foster and develop greater unity and fellowship among the leaders in the district, and that there could be distinct impetus given the work by developing among the men a greater priesthood consciousness and a closer fraternity. And he feels that the Institute has made a distinct contribution in this direction. As a result he feels encouraged, and is looking forward to greater development. He commends the contribution made by Brother Gleazer in giving direction and by lectures and reviews.

Columbia District seems to be moving forward.

IN A RECENTLY WRITTEN REPORT on the Southern Ohio Conference, Brother M. A. McConley writes among other things of the material for flood relief. He says:

> A canvass was made of what our people lost in the recent flood. An appeal was sent out to the Saints of Southern Ohio to contribute toward supplying goods lost. I was informed that more than a truck load of clothing, furniture, etc., had been collected in Columbus and would be transported to the flood area for distribution among our people.

He says the conference on the whole was a success and the work in Southern Ohio is onward.

F. M. S.

Local Activities for Young People

The following paragraphs are taken from a letter from Arlo G. Hodgson, young people's supervisor, from London, Ontario.

In starting up a young people's organization (we call it the Young People's Society) we have tried to follow the ideals and objectives, and organization as outlined in the Young People's Movement. The important thing to work for is what happens in the lives of the youth. With the slogan "Live for Christ," and the four general church objectives we have tried to work to that end. We have given the group special lessons on "Making Leisure Creative," using the pamphlet advertised by the general Church. We have given special lessons on "Keep the Law," and the manner in filling out an inventory. This has been given by competent instructors. We are now planning to give a course on "Know Your Church."

Besides the educational phase, we have tried to develop the youth in spirituality. We have a regular young people's prayer service the last Sunday of every month as well as one occasionally at our regular meetings which are held every Monday night.

We have also had some outside speakers in, who have talked on topics suitable for the young. These speakers talked during the regular lesson period, to eliminate too heavy or tiring services. We then have a good program, with all kinds being presented for variety. We have a good program committee which is a great asset.

We have had a fireside meeting after the Sunday evening service, which proved very successful. We are holding another this Sunday evening. We obtain a guest speaker, who gives a short talk, then we serve a light lunch. Also some music. Of course, we try to make it like a fireside by giving the desired effect in surroundings.

At the opening of the regular meetings we have a different member each night give a short talk, not more than five minutes, and also give the Scripture lesson. We have found it better to leave it to them to choose their own subject, and we have had some very fine talks. It is really surprising what they can give in a brief talk. This is giving those who have never talked before an audience a chance to receive some experience. In regards to the committees, before I forget to mention it, we have one of the younger members in their teen age on these committees to get experience along with the older ones who are in their twenties. We find this is working out very good, too.

The articles on Church Centered Activities for Young People in the *Heralds* for 1935 have been of great help to me, both as leader and in our objectives and activities. Too bad these couldn't be printed in booklet form for all leaders in this work. I think they are the finest I've ever seen. I use these for my guide.

I have given a general idea of what we are trying to do. I am trying to keep the real objectives before me and hope with the help of God, we may be able to do some good. There is a great need for trained young men to take their place in this church, now and for the future. If we can give them an opportunity for service and training in our Young People's Society I feel it will be worth while.

Last fall at the district conference along with a young sister from Stratford Branch by the name of Isabelle Withrow, daughter of the pastor there, I was elected to attend the Youth Conference at Lamoni in June. I would like to attend this very much and have been looking forward to it, as it is an opportunity of a lifetime, I believe.

There are drugs for the hurt of lead and steel, but the wounds of the tongue may never heal.—Jerome.

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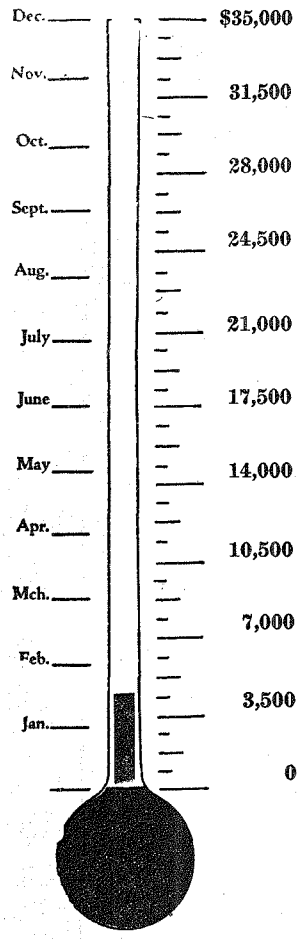
THE CHRISTMAS OFFERING

For January and February—$4,153.40

Our Goal for 1937 Is $35,000



If up to quota the offering for January and February should have been $5,833.

■ ■

Any victory is the result of continuous, concerted, earnest effort. This is the time to give with all diligence. Is your offering being counted?

■ ■

The Christmas Offering is distinctively a sacrifice offering made possible through consistent self-denial. The Master denied all for us. We share in his life and death as we, too, deny self that we may give to his Cause. So may we be his disciples and share in his work and his glory.

Early in the year, 780 Christmas Offering posters were mailed out to church schools in United States and Canada. With each poster was a self-addressed return post card designed to bring back important information to those in general charge of the Christmas Offering project. To date (March 30) 166 returns have been received and several cards are reaching the office daily. These are invariably encouraging. In almost every instance the goal for 1937 is set well above the offering for 1936. The six cards received in this morning's mail will serve to illustrate:

Alva Group, W. Okla.	Offering 1936,	$23.21	Goal 1937,	$ 40.00
Decatur, N. E. Nebraska	Offering 1936,	25.47	Goal 1937,	35.00
Coalville, N. W. Iowa	Offering 1936,	25.00	Goal 1937,	50.00
Mt. Vernon, Central Ill.	Offering 1936,	87.07	Goal 1937,	100.00
Bay City, Central Mich.	Offering 1936,		Goal 1937,	25.00
Fisher, Arkansas & Louisiana	Offering 1936,	30.00	Goal 1937,	30.00

Some of the large goals reported are the following:

$400.00—Jonesport, Maine.
$300.00—Detroit, Michigan, East Side Branch; London, Ontario; First Chicago, Illinois.
$225.00—Tulare, California.
$200.00—Providence, Rhode Island.
$150.00—Denver, Colorado.
$140.00—Fresno, California.
$125.00—River Rouge, Michigan; Alton, Illinois; Lincoln, Nebraska; Stratford, Ontario; Taylorville, Illinois.
$100.00—Seattle, Washington; East Jordan, Michigan; Youngstown, Ohio; Pontiac, Michigan; Dallas, Texas; Rock Island, Illinois; Sandusky, Michigan; East St. Louis, Illinois; Hazel Dell, Iowa; Mt. Vernon, Illinois.

While we rejoice with these who have set a reasonably high goal, it may easily be possible that more effort and consecration is represented in the small goal of a struggling branch. The Presiding Bishopric are suggesting one dollar per member as a possible goal. Some small groups are doing this and more. We do not doubt divine recognition.

1937 Reunions - - Tentative Dates

The attention of reunion chairmen and other interested persons is called to the following list of reunions which have been planned in collaboration with us. We shall be pleased to be advised of any inaccuracies which are noted so that adjustments can be made at the earliest possible moment.

District	Place	Time
Eastern Montana	Fairview	June 18-20
Manitoba	Winnipeg	June 22-27
Northern Wisconsin	Chetek	June 28-July 4
Minnesota	Clitherall	June 29-July 4
Owen Sound	Port Elgin	July 4-11
North Dakota	Valley City	July 5-11
Wyoming	Devil's Tower	July 7-11
So. California	Laguna Beach	July 9-18
Central Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Saskatchewan	Weyburn Plains	July 14-18
No. California	Irvington	July 21-Aug. 1
No. Saskatchewan	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 2
Kentucky & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New England	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
W. & Cent. Oklahoma		July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich & Detroit		Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
Southeast Illinois	Brush Creek	Aug. 13-22
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
Northwest Iowa	Woodbine	Aug. 14-22
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 15-25
Eastern Michigan	Cash	Aug. 20-29
Western Montana	Race Track	Aug. 20-29
Southwest Texas		
Rock Island	Aledo, Illinois	
Des Moines	Des Moines	Aug. 6-15
Eastern Colorado	Colorado Springs	Aug. 20-29
Holden	Holden	
Idaho	Hagerman	
Southwest Iowa		

Nothing is more deceitful than the appearance of humility. It is often only carelessness of opinion, and sometimes an indirect boast.—Jane Austin, in *Pride and Prejudice.*

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The Nature and Quality of the Power

By John W. Rushton

In the first letter which the Apostle Paul wrote to the churches, so far as we know, 1 Thessalonians 1: 5, it is written: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

The New Testament impressively emphasizes the ministry of the Holy Spirit, as the dynamic power of witnessing for Christ. In the foregoing quotation, the apostle accepts this challenge with courage. The manner of life I have lived witnesses to the reality of the power of the Holy Ghost in which the assurance of our message stands. It fulfills the promise of his Lord, that by this Spirit, they should bear witness of Him. (John 15: 27.) After the resurrection of Christ from the dead, He commissioned the apostles to go into all the world and make disciples of all nations, teaching them to observe all things which He had commanded. (Matthew 28: 19, 20.) But, they were to "Tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24: 49.)

Not only a new message, but a new and superhuman power was to characterize the mission of these men. In accord with these instructions they waited in Jerusalem. On the day of Pentecost while they were in prayer and worship in the "upper room," the promised Holy Spirit came upon them, as a rushing mighty wind, and rested upon them as cloven tongues of fire. (The Acts of the Apostles 2: 1-4.)

Wind and fire are the symbols of the Divine presence. Wind or breath typifies the spiritual essence of God, and fire symbolizes His activity in the "evolution of light and heat," the demonstration of Divine Power in terms of truth and passion for the reviving and energizing of humanity.

The message and mission of Jesus Christ is not philosophy, theory, morals or ideals only, it is the manifestation of the energy of God in spiritual refreshing and the consuming fires of purification, in human experience.

The special mission or activity of the Holy Spirit is described by Jesus himself in the Gospel of Saint John. (16: 7-11.) Of the Holy Spirit or the Comforter it is very significant that our Lord does not refer to this as an influence, but uses the *personal pronoun—he.* It is the *divine personality of whom he speaks.* Always Jesus stresses the fact of Divine Personality. It is this which distinguishes Christianity from all other forms of religion. With Christ, religion is the communion of Soul with soul. "And He, when He (the Advocate, the Helper, the Paraclete) is come, He will convict the world of sin; of righteousness; and of judgment." Bishop Gore says the *"World"* is humanity organized apart from God.

Convicting is a process in which the reason and conscience of man are brought to acknowledge the wrongness of man as he is in the light of the Rightness revealed in Christ. In Saint John 15: 26, 27, Jesus said: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of Me." In the third Person of the Trinity—the Holy Spirit, God is at work in the human consciousness witnessing to the "Truth" of which Christ was the incarnation—the manifestation of God in flesh. He would convict the world of "sin" by witnessing to the reality of that Standard of Righteousness ("Our Righteousness," said Saint Paul) revealed in Christ. Thus would be brought to judgment the ruling power of the world—"Godless society," which would be "cast out."

We may paraphrase this in the following: The active ministry of the Holy Spirit is to bear convincing witness to the Truth revealed in Christ Jesus, and demonstrate the disparity between what God desires us to be and what we know we are. This is the measure of sin in each one of us. This illumination by the Holy Spirit brings us to judgment.

The word of St. Paul in the light of this background is very significant—"All have sinned, and come short of the glory of God." (Romans 3: 23.) The glory of God is the perfectness of His character. The difference between us and Christ is at once the quantity and the quality of my sin.

As thus interpreted "sin" is antagonism to the Divine. It is the inevitable cause of friction between man and God. As Dr. Campbell Morgan has said so well; "Sin distances man from God." The saying of the apostle carries tremendous implications in the light of this: "The wages of sin *is* death." (Romans 6: 23.) So long as this state or condition exists the "abounding life" which Christ comes to give, cannot be enjoyed. For, the gift of God—Eternal Life—can come only through Righteousness. But this conviction of us because of our sin is not the only ministry of the Holy Spirit. He cancels, or in the language of the Scriptures "He casts out" the ruling power of the "world"; and, by His grace and efficacy brings the divine order into this life, and conditions it in God. Through His ministry we are made one with Him and become members of the Family of God on earth; so, realiz-

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ing the end of mystical religion, which through negation of self, and purification we attain to unification with God. Here is the secret of St. Paul's exulting testimony—"I can do all things through Jesus Christ who strengtheneth me." And again the testimony of St. John—"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (1 John 4: 4.)

The results of this fusing of the Divine with the human are made beautifully clear in the letter to the Romans. (Chapter 8: 17.) "The Spirit Himself beareth witness with our spirit that we are children of God; and if children, then heirs; heirs of God and joint heirs with Jesus Christ."

In his attempt to describe the experience of the soul conditioned in God, St. Paul strains language to its uttermost: "The Spirit helpeth our infirmities, and teaches us to pray (to stretch up to God), and puts us in the way of spiritual evolution culminating in being glorified," or "Transformed into the same image." "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?"—"Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creation shall be able to separate me from the love of God which is mine in Christ Jesus our Lord."

"I Am a Pacifist"

On my thirty-fifth birthday I sat down at my typewriter and wrote what I entitled, *"Credo at Thirty-five."* I endeavored to search my mind and put down on paper what I really believe about Religion, Death, War, Politics, Success and Health. No doubt at forty-five my viewpoints on many of these subjects will have changed; perhaps on some of these subjects my opinions may be changed tomorrow. What I have written about War, however, I think shall ever remain the same.

This, then, is one man's opinion about war:

"When I think of the horror, suffering, terror and hell of modern warfare and then consider that so-called sane, thinking men and women even contemplate the possibility of repeating such utter folly, my faith in mankind experiences its darkest and most hopeless moment.

"Men who plot wars seem to me to be wild animals with cunning brains; animals which possess in addition to claws and fangs—shrapnel, machine guns, tanks, airplanes, poison gas. The jungle would be a tame place compared to a modern battlefield.

"If war isn't insanity, what is it? What good can come of destroying a cathedral? What desired end is achieved by wholesale murder? What goal is reached by turning gold into cannon? Death, debt, destruction? what is glorious about this?

"Personally, I am a thorough pacifist. I am unalterably opposed to war!

"The supreme tragedy of human life, to me, is that man, with the inspiring qualities that enable him to paint, sing, carve, compose symphonies, write masterpieces, construct bridges, fly among the clouds, create a radio and build a Utopia, will descend to the insanity of war.

"At seventeen, war seemed to me to be color, heroism, adventure, flying flags, bands, cheers. I wanted to go. At thirty-five my opinion has reversed itself. I do not want to go to war. I do not want anyone to go to war.

"The old men plot the wars. The young men fight them. The old men want power. The young men want glory. It is this combination that creates wars."

(Written by an unknown contributor to "The Friendly Adventurer," a publication of Birmingham and Prosser Company, Kansas City.)

There are two kinds of fundamentalism, direct and inverted. Here is a man who thinks that prayer means persuading God to change his mind and alter his will, and, so conceiving prayer, he goes on praying for everything he wants from business success to good weather. That is an altogether-too-familiar form of direct fundamentalism. But here is another man, who also pictures prayer as an endeavor to persuade God to change his mind and alter his will, and, so conceiving prayer, he throws prayer scornfully away. That attitude is fundamentalism too, inverted fundamentalism, based upon exactly the same ideas of prayer that extreme fundamentalists hold. I beg of you, do not be either kind. True prayer is not an endeavor to change God's will; it is an endeavor to release God's will into our lives. True prayer is not an endeavor to persuade God to do what we wish; it is an endeavor so to relate ourselves to God that he can do in and for and through us what he wishes. True prayer never says, Thy will be changed; it says tremendously, Thy will be done.—Harry Emerson Fosdick, in *"On Escaping From This World."*

God is the giver, life a partnership, humanity a brotherhood.

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Graceland Department of Music

Courses and Instruction for Professional Work

Does Music Offer a Career?

By Mabel A. Carlile

Many young musicians are asking whether music offers an attractive career for them in the United States. When they ask this question, one wonders what they mean by a career. It is not unlikely that they mean money, as well as personal satisfaction. And why shouldn't they consider this practical side of the question? They admit that "Music hath charms," but they want to know whether a musician can earn a living comparable to that of a doctor, a lawyer, or a chemist.



MABEL CARLILE

Before one can answer this question, he must know what kind of a musician his young friend wants to be. Does he want to be a virtuoso performer like Liszt or Caruso, or would he be satisfied to be a Bach? The former musicians dazzled the world with their brilliant display, while the latter remained virtually unknown, earning his living by teaching, and directing music in his local church. Of course, one implies no parallel in talent between these three great musicians and the average college student, but they serve as types of musical careers.

Bach for most of his life was what many of our young musicians would consider very commonplace —a church organist and choir master. His immortal compositions he furnished gratis for the pleasure of his family, the needs of his pupils, and the glory of God. In all the history of art there is no saner career, and it can be followed by anyone in the United States who has competent training, providing he is willing to serve some local community, and forget New York and Hollywood. If his ideal is "service" and not "display," there is probably no time in the history of the world when music has offered a greater career than the present. There was a time when music furnished leisure for the rich, but now our democratic ideals have demanded "music for every child and every child for music." During the next few years there will probably be a greater demand than ever for energetic and capable musicians who are willing to serve society according to its needs.

Courses and Instructors

Who is there who is not moved by music? What program does not include a little melody? We all like music. We all would like to know more about it.

Graceland now offers in addition to the regular Public School Music course, a class of a type which is growing in popularity in educational institutions all over the United States. It is designed for the musical layman, the student who knows very little about music, who is not especially talented along that line, but who wants to appreciate classical music better when he hears it. The study leads, through the discussion of various musical forms and the lives of the great composers, to a greater listening enjoyment, at the opera, at the concert, or at the radio.

For the student who is taking up music as a profession, a very comprehensive and attractive course is offered. In the first year of Public School Music the student gets elementary harmony, sight singing, the history of music, and a start in conducting. He studies major and minor scales, triads, harmonization, modulation. He learns to sing at sight, independent of any instrument. He discusses the development of music through the various periods of history.



LINNA TIMMERMAN HUNT

As the student goes into his second year, he takes up advanced harmony (which includes work in original composition), advanced conducting (which, like the elementary course, gives actual practice in leading musical selections of advanced difficulty), and music appreciation. This last course includes

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an acquaintance with standard vocal and instrumental forms and an intensive study of the actual music, with the help of a fine library of records and scores.

In addition to classroom activities, the students are provided with a listening room, equipped with an electric victrola. The records are available so that the student can take them into the listening room and get acquainted with them.



ANNA J. CARREL

Graceland's music library is superior in quantity and quality to that of many schools with a larger enrollment. Music students are given an unusual opportunity to perform before a public assembly, through the bimonthly student recitals in the chapel, and the choral activities of the college. The Oratorio Society, Graceland's large chorus, sings every Sunday morning in the local church worship service and presents varied concerts during the year. The A Cappella Chorus, the College Male Quartet, and the Girls' Sextet contribute to local programs and make several tours each year. The Lamoni-Graceland orchestra, under the direction of J. H. Anthony, furnishes the music for the church school hour each Sunday and participates in civic and church activities. Through private lessons in piano, voice, or on other musical instruments, ambitious and talented students develop individually their potential abilities along definite lines.

Graceland's musical activities are well known in the community and throughout the state. Public School Music is not a "snap" course. A great deal of nervous energy and mental exertion goes into the process of becoming a musician. But it is a fascinating course, with tangible results in recitals and concerts all over the country.

Graceland Public School Music students have found positions in Iowa, Missouri, Ohio, Wisconsin, Michigan, and California.

Miss Mabel Carlile, the head of the Music Conservatory, has received academic training from Graceland, Iowa State Teachers' College, Des Moines University, and Northwestern University. She leads classes in the history of music, music appreciation, harmonic analysis, sight singing, conducting, and public school music methods, and directs the Oratorio Society and the A Cappella Chorus.

Mrs. Linna Timmerman Hunt, instructor in voice and ear training, brings to her classes training from the Nebraska University School of Music, the American Conservatory of Music, Chicago Musical College, and De-Paul University. She is, herself, a soloist of the first order.



JOSEPH H. ANTHONY

Mrs. Anna J. Carrel, who teaches piano and harmony, comes to Graceland from the East. She studied in the Oberlin Conservatory of Music, Allegheny College, was a pupil of Sisigmun Stojowski and Ernest Hutcheson, Oberlin College. She plays with style and precision.

Mr. Joseph H. Anthony gives lessons in orchestration and the teaching of instruments, and offers private lessons on all musical instruments to those whose talents lie in the orchestral field. Mr. Anthony received his academic training at Graceland, Iowa State Teachers College, and studied under W. A. Fritschy, of Kansas City, Missouri.

EVELINE BURGESS.

The emphasis on sex has distracted attention from the more important meaning of marriage. In the larger sense, marriage is a step by which two imperfect individuals unite their forces in the struggle for happiness. They establish their own small social unit in order that they may better cope with society at large. Marriage is a step in the normal development of the individual, psychologically as well as biologically. It is an opportunity for happiness, not a gift. We cannot demand success in marriage any more than in any phase of life; we must achieve it. The finality of marriage and its vows, as expressed by the rituals of the churches, rightly emphasizes the fact that marriage is an obligation to create a better life, not an experiment in compatibility.—Henry C. Link, in "The Return to Religion."

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THE DEPARTMENT OF WOMEN

Introduction

We believe that the heart or essence of our Women's Work is to seek to obtain the true spirit of Christ in our lives and to strive diligently to transmit it to others, especially to our children that they may be nurtured in the truths of the gospel, which will in turn strengthen their desire to carry our marvelous work on to its fulfillment.

This fine article by Sister Audentia Anderson, who is a member of the General Council, is worthy of sincere attention.—Pauline J. Arnson.

Traditions in the Home

By Audentia Anderson

Once a man, learned and trained in the customs of the Catholic church, said to the mother of a boy in whose veins runs the blood of the latter day Prophet and Martyr: "This lad should have the story of the Restoration and the part his ancestors took in it read to him *every year* until he reaches man's estate. It should be so impressed upon his consciousness that its importance and meanings will become an integral part of him and his objectives in life."

Back of this statement lies the recognized fact that lessons learned and impressions received early in life are the most lasting, and the most influential in determining conduct and creating attitudes. Most adults have clear and vivid mental pictures of early happenings that were out of the ordinary, and, if reflective, can trace the influences on their later lives of certain remarks and actions of those with whom they came in contact in childhood—that most important and formative period of their unfoldment.

Recognizing this truth, wise parents should take care to include among the early impressions received by their children many that will create a wholesome regard for the church, a deep and abiding reverence and love for God, and a very real and definite faith in the operations of His Holy Spirit.

One extremely poignant regret that has darkened the lives of some Latter Day Saint fathers and mothers is the sadly-belated knowledge that certain cables of faith and confidence that have anchored their own lives to the "Rock of their Salvation" are lacking in the spiritual equipment of their children. Too much had been taken for granted; too much that was vital as building material in the spiritual structure of those who followed after had been overlooked and omitted. Because this was due to thoughtlessness makes it no less a tragedy, and the older generation can only sigh and grieve over the loss to the church and its active membership of far too large a percentage of the children born and reared under its banner.

Perhaps too much has been left to agencies outside the home. Perhaps too much has been expected of the Sunday school and other activities of the Department of Religious Education. Too little and inadequate have been the desultory plans within the home, by which the parents sought to instruct. Too few parents have followed a constructive, intelligent outline by which they have been able to kindle within the hearts of their children the spark of genuine love and appreciation for the church, and devotion to its principles and ministry. Too few have been their efforts to foster that spark, and by proper and systematic feeding keep it alive until it enlarges to the proportions of an unquenchable flame—a flame such as moved and inspired the young Timothy of New Testament record, for instance. In speaking to that young missionary, Paul gave considerable credit for the great faith he perceived in him, to the care and spiritual nurture he had received in the home. (See 2 Timothy 1: 5.)

In the Book of Mormon is another splendid example of the results of a training in faith received at the mother's knee. When an army of "striplings" went forth to battle for the cause of Christ, confident that they were doing right and full of trust in God, because they "believed what their mothers taught them," how particular and painstaking must have been the spiritual teachings and guidance which engendered and nourished that active faith! (See Alma 26: 56, 57, 96-104.)

These, and many others, are stories that should often be told little children, coupling their recital with simple lessons of life, love, kindness, loyalty and the long list summed up as "fruits of the Spirit." When decisions are daily to be made, a faith in the lessons so received will insure a choice, a course of conduct and an attitude of mind that will help these dear young souls to steer clear of the pitfalls and dangers of modern life.

Many incidents in our church history come to mind as usable in a definite attempt to adopt tradition as an aid in home training. Many stories of our immediate and more remote past are worthy of such a place and such a use, among which might briefly be mentioned a few.

Not many glimpses of the childhood of the latter-day prophet have been given, but some which have been recorded betoken qualities of character any child could be taught to admire and emulate. Witness his patience and fortitude under extreme pain, when, with the crude surgery and equipment of that

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day and without benefit of anæsthetic, his leg was cruelly operated upon. Note his refusal to take liquor to dull the pain, and the confiding way he turned to his father, asking only to be held in those tender, loving arms and to have the reassuring clasp of those strong, firm hands. Note, too, the unusual solicitude for his mother, when he insisted that she be banished from the room that she might not witness the harrowing sight, and when he would hush and stifle his own cries that she might not hear and know of his agony!

The later stories of the angel's visits to this same lad, his willingness to be good, to live purely that he might become an instrument for good in God's hands; the rebukes and trials he suffered when he did not obey strictly the instructions he received; the marvelous experience of finding the sacred records, hidden so long before; the necessity for his constant watchcare and alertness in order that they be preserved until they could be translated by God's power; the warnings he received when they were in danger, causing him to hide them in various places —the cooper's shop, the barrel of beans, under the hearth stone, etc.,—all these make stories which should help a child to a consciousness of God's presence and watchcare, and to that obedience and faithful discharge of duty which are necessary to successful living.

The story of Oliver Cowdery, the refined, cultured school teacher, coming in response to a divine call to be a scribe for Joseph, his eloquence in pulpit and press, his remarkable spiritual perceptions, his faithful testimony as a special witness for the Book of Mormon—recitals of these can but deepen a youth's respect for the latter-day work, a worthy movement to call forth the allegience and loyalty of a man of such high intellectual attainments.

The story of David Whitmer is another of similar value, as it shows how the young farmer, urged by the Spirit to go and bring to his home the two men engaged in the translation of the sacred Record, but detained by the necessity for doing some immediate work in his fields, found to his amazement that in some miraculous manner the work had been done during the night! His long life with its unwavering testimony, his home in Richmond, where he had the respect of all and where a memorial shaft bears the words of the three witnesses—these are things that should be kept fresh in the minds of our young people, enhancing their regard for the truth for which such men stood and testified.

Going into the Book of Mormon for stories of faith, devotion and loyalty, we find them numerous and effectual for the purposes of home traditions. Lehi's departure from his old home and associates, denotes supreme faith in God; the "directors" which, working when the people obeyed, pointed the way, shows God's guidance; Lehi's visions of the Savior to come, built up his confidence in the future; Nephi's early recognition and acceptance of spiritual gifts insured him many blessings; the rebellion of his brothers and the disasters which overtook their ship when they abused faithful Nephi, prove man's need for God and for obedience to Him, even when the whole path is not clearly seen.

These along with many stories of other Book of Mormon leaders and incidents may form a part of the home library of religious traditions, to build a background of faith and confidence in the minds of the children there being prepared to meet life's problems.

Stories of the sacrifices which resulted in the building of the Kirtland Temple and of the marvelous ways in which God expressed his approval—such as the words of praise and hallelujah from the lips of an infant smuggled into the service under the mother's shawl, and the coming of the very Christ who rested His feet on the pulpit in a glorious pillar of light and spoke words of comfort and encouragement to the two young leaders of the new church movement—how can these but strengthen a child's faith in the God of his fathers—a God who recognizes His children here and now, and is neither dumb nor deaf nor powerless to perform miracles among men.

There could be included some of the stories of the pilgrimage from Kirtland to Missouri, of the sufferings at Independence, and of the tragedies at Far West, with the spilling of the blood of the first latter day martyr, David Patten, and the leaders haled away to a dreary prison, their weeping wives and children shoved from their sides by swords in the hands of ruffians. There are the stories of flight, in bitter cold and storm, the finding of a haven at Nauvoo; the story of the manuscript for the Inspired Version, placed in a strong woman's care, devotedly guarded for nearly thirty years, with the tradition that no harm could come to her dwelling while it was there sheltered.

There's the story of the tragedy of June, 1844—should ever its poignancy be lost or its meanings obscured? The dark days which followed have their story—one that appeals to every sense of justice and humanity a youth may know.

And there's the story of a young man of twenty-eight, accompanied by his faithful mother, crossing the Mississippi on a night of storm and going well across a frontier state to offer himself as leader to a group pledged to "carry on" righteously—coming to them in obedience to a "Power" not his own, and there beginning a life of service extending over

(Continued on page 462.)

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Worship Suggestions for May

The Children's Division

Planned by Adalain Lee Taylor, Kansas City, Kansas

THEME FOR THE MONTH: "HOME."

FIRST SUNDAY, MAY 2, 1937

Purpose: A preparatory service for Sacrament.
Prelude: "Home, Sweet Home," S. H., 107.
Call to Worship: "Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you. . . ."—Portion of Isaiah 55: 3.
Hymn: "Come, Ye Apart," S. H., 108, verses 1, 2 and 3.
Prayer.
Hymn: Verses 4 and 5 of S. H., 108.
Scripture Reading and Responsive Singing: The following Scripture should be read by an adult, or by a junior who reads smoothly and clearly. Before each reading instruct the children on the page in the songbook and verses to be sung following the Scripture. It will eliminate confusion if a few seconds are allowed before the reading each time so that all the children have time to locate the proper page.
Read: Matthew 26: 17, 18, 19.
Hymn: "Till He Come," S. H., 383, first verse.
Read: Matthew 26: 20, 21, 23.
Hymn: "Till He Come," S. H., 383, second verse.
Read: Matthew 26: 24, 25.
Hymn: S. H., 371, first verse.
Read: Matthew 26: 26.
Hymn: S. H., 371, second verse.
Read: Matthew 26: 27, 28, 29.
Hymn: S. H., 371, third and fourth verses.
Read: Matthew 26: 30.
Silent Prayer: While the pianist plays softly through twice, S. H., 106, ask the children to remain seated with bowed heads. Ask them to think of those who are ill today, those who are absent and ask God to be with them during the Sacrament service, as we know he will be with us. It is best to close a silent prayer with a short verbal prayer by the leader or one of the teachers.
Closing Hymn: "Sweet the Time," S. H., 105, first, second and fifth verses.
Benediction.

SECOND SUNDAY, MAY 9, 1937

Theme: "Mother's Day."

Prelude: "You Are a Wonderful Mother."
Call to Worship: "Every good gift and every perfect gift is from above, coming down from the Father."
Hymn: "God Is Love," S. H., 130.
Prayer: "A Prayer for Mother." Found in May, 1930, issue of Children's Leader, page 1. (By a junior, memorized.)
Hymn: "Love Divine," S. H., 131.
Scripture: Proverbs 4: 6; 23: 22-25.
Pantomime: "Somebody's Mother."

This is the well known poem, frequently printed in conjunction with the picture of Whistler's "Mother." If possible, this picture can be nicely used for this service. It should be framed and placed on the wall.

An adult should read this poem slowly, pausing at the places indicated long enough for the action to take place. A teacher should play the part of the old lady and from five to as many as ten children may act as the boys who passed her by, with one boy who will act the part of the boy who helped her cross the street.

Reader: "The woman was old . . . nor heeded the glance of her anxious eye." (Action: Teacher, dressed as old lady with shawl over her shoulders and head, walks to center of stage, looks anxiously across imaginary street.)

Reader: "Down the street. . . . Should crowd her down in the slippery street." (Action: Boys come hurrying across to center of stage, laughing and talking. They, with the exception of one boy, brush past the old lady and hurry on.)

Reader: "At last came one. . . . I'll help you across if you wish to go." (Action: One boy stops, looks at the old lady and points across the street, She nods.)

Reader: "Her aged hand on his. . . . His young heart happy and well content." (Action: Old lady places her hand on his arm, he leads her across, tips his hat and runs on to catch up with the other children who have stopped and waited for him.)

Reader: Read slowly the balance of the poem.
Special Mother's Day song by junior choir.
Story: "Emma Smith," Primary Quarterly, Q-233, page 30, by Mildred Goodfellow; or "Find a Mother," page 53, of 75 Stories for the Worship Hour, by Eggleston; or An Indian Mother's Gift, page 133, of same book.
Song: This to be sung by the entire group. Some song appropriate for Mother's Day. Perhaps new words to a familiar tune. We might suggest, "The Voice of Mother," words by Erminia Perkins Kearney. Tune, S. H., 109. This is found on page 17 of a pamphlet issued by the Herald Publishing House, entitled "For Mother's Day," by "Our Poets."
Story: "Who Loved Mother Best," May, 1930, issue of The Pilgrim Elementary Teacher, page 209; or "Mother's Helper," Zion's Hope, May 24, 1936, page 84.
Closing Song: "Mother's Day," words by Margaret Symon, tune, Annie Laurie. This is found in the pamphlet mentioned above.
Benediction.

THIRD SUNDAY, MAY 16, 1937

Theme: "Considering Others in My Home."

Prelude: "Savior Like a Shepherd Lead Us," S. H., 263.
Call to Worship: The Golden Rule.
Hymn: "Come Learn of the Meek and Lowly," S. H., 258.
Prayer.
Hymn: "Jesus My Shepherd," S. H., 272.
Scripture: Exodus 20: 12; Proverbs 3: 27; Matthew 6: 14; 1 Timothy 5: 4.
Instrumental Solo.
Sermon Talk: (A poster should be made for this service, showing children in homes doing various things which show consideration for others; hanging up clothing, washing dishes, carrying kindling, an older child feeding a younger one, father or mother resting in an easy chair, etc.) Jesus said we should do unto others as we would want them to do unto us. First let us imagine we are mother. What would we want our children to do? Mention a number of things, perhaps let the children suggest. If we were father, what would we want? Do you do any of these things for your father? What can we do for our brothers and sisters? Should we wear our brother's cap and then drop it on the chair or on the floor when we take it off? Should we play with our brother's toys and leave them out to be stepped on or put up by mother? Would we want him to do the same to us? Should we talk loudly and run through the house when mother and father are tired and want to rest? (You can add many other things which you may know to be particularly applicable to some one of your pupils.)
Special Music: Suggest "The Golden Rule," page 22 of "Songs for Little People." To be sung by younger pupils.
Story: "Making Others Happy," page 130 of "Stories for All the Year," by Stockwell; or "Sorry, Sorry," Zion's Hope, May 24, 1936; or "Work First, Then Play," Zion's Hope, March 14, 1937; or "Eleanor," Zion's Hope, September 20, 1936.

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Closing Song: "There's an Old, Old Path," S. H., 260.
Benediction:

"O Lord, our hearts would give Thee praise
Ere now our school we end,
For this Thy day, the best of days,
Jesus the Children's Friend, Amen."

(Taken from Songs for Little People, page 96.)

FOURTH SUNDAY, MAY 23, 1937

Theme: "Helping to make my home clean and beautiful."

Prelude: "Home, Sweet Home," S. H., 107.
Call to Worship: "He hath made everything beautiful in his time. . . ."—Portion of Ecclesiastes 3: 11.
Hymn: "Work for the Night Is Coming," S. H., 222.
Scripture: Matthew 10: 12, 13; Proverbs 20: 11; Psalm 90: 17.
Prayer.
Prayer Response: S. H., 441, sung by children.
Hymn: "This Life Is a Garden," S. H., 220.
Sermon Talk: (Prepare a poster for this service, showing pictures of attractive homes, flowers in the garden, perhaps vegetable gardens, attractive lawns.)

We have sung that life is a garden. Let us make it such. Let us make our homes as attractive as those we see in the pictures. We do not need large, expensive homes. They may be only very small but there need be no papers in the yard. We can keep our toys up. We can walk on the sidewalks and not trample down the tender green grass. Ask how many children have flowers in their yards. What kinds? How many children help care for a garden, either flowers or vegetables? Perhaps it is too late now to have a garden of our own but we can ask mother and father to teach us to weed the garden. Ask the children in what other ways they can beautify their homes.

Special Music.
Story: "Working Together," Zion's Hope, September 6, 1936; or "Unselfish Girls," Zion's Hope, October 11, 1936; or "Geraniums for a Window Garden," page 193 of Stories for all the Year by Stockwell.
Poem: "Neighbor Mine," by a junior, found on page 129 of Ethics for Children.
Closing Song: "Oh, Master Workman of the Race," S. H., 152.
Benediction.

FIFTH SUNDAY, MAY 30, 1937

Theme: "Worshiping God in My Home."

Prelude: "You May Sing of the Beauty," S. H., 109.
Call to Worship: "O come, let us worship and bow down; let us kneel before the Lord our Maker."—Psalm 95: 6.
Response: "For he is our God; and we are the people of his pasture and the sheep of his hand. . . ."—Psalm 95: 7.
Hymn: "Father When in Love to Thee," S. H., 151.
Scripture: Psalm 29: 2; Matthew 6: 6; Revelation 3: 20.
Hymn: "Oh, for a Closer Walk With God," S. H., 313.
Sermon Talk: We have called the church God's home, but God also will abide with us in our homes, if we but ask him and make our homes beautiful places for him to dwell in. There are many ways to worship God in our homes. We have talked on previous Sundays about keeping our homes clean and beautiful on the inside and out. We have talked about being considerate of those in our home and making it a happy place where God would be glad to visit at any time. But, we should also invite God. Let us invite him to be with us during our meals, by asking a blessing on our food. This is important and if Mother or Father do not do it, we can. Even a very small child can ask the blessing at the table. Do you? Let us try. Then there is family worship. Perhaps many of you have family worship at home every evening, perhaps some of you every morning. Doesn't it help you to start the day right when you kneel down with Mother and Father, brother and sister and talk to God. Then of course everyone, even though you may not have family worship, can offer your own prayer at night and in the morning. Whenever you call on God, remember he will hear and help you in that which is best. Many tasks and trials could be made easier at home, if we but ask God to be with us.

Special Music: Suggest, "I Must Tell Jesus," page 242 of Cokesbury Hymnal; or, "Ere You Left Your Room This Morning," found in the old Zion's Praises.
Story: "Talking to Our Unseen Friend," page 132 of Stories for All the Year, by Stockwell; or "A Boy's Prayer," page 26, Primary Quarterly Q-234, July, August, September, 1936; or "While Other Things Waited," Religio Quarterly, Volume 15, Number 1, January, February, March, 1927.
Hymn: "Come Unto Me, Ye Weary," S. H., 329.
Benediction: Revelation 4: 11.

TRADITIONS IN THE HOME

(Continued from page 460.)

fifty years, untarnished by unworthiness or unfaithfulness.

And there are the stories of remarkable healings and gifts and signs of which most of the older generation have an ample store in memory. There's the story of the wonderful vision and light which attended the baptism of Sister Roderick May—Brother John J. Cornish performed the sacred rite; there's the story of the gallant little *Evanelia,* riding out the Pacific storms under the guidance of good Captain Joseph Burton and the favor of God, her preservation so long as she fulfilled the purpose for which she was dedicated—a missionary boat built by the small contributions of Sunday school children throughout the church.

These are but a few suggestions of incidents from which lessons may be gleaned and young people built up in spiritual faith in God, faith in His servants, and faith in his church and its objectives. With many others they form a rich library of teaching lore, which, used effectively in the home during early impressionable years, should fortify children and young people with fundamental principles that will safely guide them through the whirlpools of skepticism and indifference to spiritual values which are so wide-spread today.

So—let the rich heritage of church history and Sacred Writ be newly and prayerfully searched to glean from them precious gems of most worth to parents as traditions in zionic homes!

True happiness consists not in the knowledge of good things, but in good life; not in understanding, but in living understandingly. Neither is it great learning, but good will that joins men to God.—Cornelius Agrippa.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 39 Continued—

He was once Mayor of the city, I believe, and a man of considerable importance and influence. He was of large physique, with a large and active brain, and given to decided opinions. There existed some local enmity against him, engendered over political differences, but notwithstanding that, he had a large following of friends.

He had not been in attendance at these union services when others spoke, I was informed, but he was there both times I addressed the gathering. He would come into the tent with evident caution, usually not until the services were started, and take a seat near the edge of the audience. As I glanced over the mass of faces before me, somewhat to my surprise I found that in this man I had an auditor who would hear and understand what I had to say. As this was impressed upon me, I reflected with confidence that if I could please or favorably affect "Joe Mercer," as he was familiarly called, the larger portion of the intelligent people in the audience would also comprehend. Thus, as I spoke I mentally addressed myself to him, a process which is common, perhaps, to most speakers.

It was a stimulation to me when I noted his interest. He listened very attentively, as if contemplating every word and sentence. More than once I saw tears standing in his eyes or slowly running down his face, as if he were deeply touched. Afterwards I learned that he spoke in very commendatory terms of my sermons and said he could not see how anyone hearing me could fail to see that I was an earnest and honest man and a consistent defender of the truth as I saw it. He told his family that he was quite favorably impressed with our views as he heard them expressed at the tent. When the meeting closed I entertained strong hopes that this man would follow up the lines of thought which had impressed him as he listened to me and would give his moral support to our cause by uniting with us in due time. Thus it was with much pain and regret that I learned soon after that he died—quite suddenly, at his home, and outside the pale of the church.

He left a widow, a grown daughter, and some smaller children. Some three years later I was permitted to make the acquaintance of the daughter, for she was a passenger from Honolulu on the same boat as I, and my nearest table companion. She and her husband, Walter Brown, were returning from their honeymoon trip. I took advantage of this casual acquaintance with Mrs. Brown to send her a copy of the *Toronto World,* in which paper the sermons of Bishop R. C. Evans were being given prominent space during one entire year.

We were all pleased that our effort at these union tent meetings were so well received by the public and that we had not been disturbed in any way except by the usual and unavoidable noise of traffic in the street. This was a condition in striking contrast to what would have occurred seventy years before. It was August 11 when I went home, well satisfied with my visit and the ministry I had been able to perform. During my stay I had received the kind hospitality of my daughter Emma, as usual, and also that of Brethren George H. Hulmes, Frank Criley, Henry R. Mills, Ellis Short, Roderick May, and J. J. Emmett, Sister J. A. Robinson, her daughter Jennie Newton, and others.



GEORGE H. HILLIARD

Brother Hilliard shared the labors of Brother Joseph during the Conference at Holden. During the closing years of his life, Brother Hilliard occupied in the Presiding Bishopric as Counselor to Bishop E. L. Kelley. Of commanding figure and presence and stern and positive delivery in preaching he might well have impersonated one of the Old Testament prophets.

Holden

Our people had arranged for a September Conference at Holden, some forty miles from Independence, where the use of the Fair grounds and buildings had been obtained. They had put up a tent for additional services in case of necessity and made every provision for the success of the experiment. It proved to be a very interesting series of meetings, and largely attended. With an exception or two, the main meetings were held in the amphitheater of the Fair grounds, awnings being erected in front of the grandstand to inclose speakers' stand with place for the chorister, the lawn in front and the seats of the stand being open to the audience.

Brother Hill lived at Holden; also Brother James Moler, and others well known among our people. Brother Moler met me and took me to his home, just a short walk from the grounds, where I stayed the two nights of my visit there. It was a pleasant home in which the brother anticipated ending his days. His family consisted of wife and two daughters, though they were then also entertaining the son Hiram E. They were all musical, and we were pleased at times to enjoy the spiritual communion afforded in singing together the sacred songs known to us as a people. I was kindly entertained by this family, and my visit to their home is remembered pleasantly and gratefully.

Our meetings were very largely attended, as I have said. At the time ours had been the only services held in the community for nearly a month, the ministers of other churches with two exceptions being on vacations—and those two had no pastors. This fact contributed to the success of our effort. The children, of whom there were many, were cared for in separate services; meals were provided in the hall, and everything seemed well-planned and efficiently managed. There were quite a number of administrations, some of which were attended with remarkable healing. Individuals suffering even from apparent organic diseases were so blessed that they soon recovered. This was according to the promise made in the New

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Testament to the effect that hands shall be laid on the sick and they shall recover, though it does not state or promise that they shall be healed all at once or that they shall immediately arise in renewed vigor of youth, shaking off every weakness or infirmity. The term, "they shall recover," signifies either a gradual convalescence or complete relief, according to faith exercised, the time and degree of healing to be left to the wisdom of Him whose power is trusted for the recovery.

It should be added that Brethren William Aylor and George H. Hilliard shared my labors at Holden on this occasion.

After a brief stop at Independence I returned to my home well pleased with my visit, the acquaintances I had formed or cemented at these meetings, and the ministry I had been permitted to give.

Iowa Reunion

The fall Reunion in 1904 was held at Dow City which place I reached on the 17th of September, finding my tent up and equipment in place—thanks to the friendly offices of local brethren, chief among whom, perhaps, was Brother A. Jackson. Here I met Brethren E. L. Kelley and R. C. Evans, the latter of whom was to share my canvas shelter as well as my presidential labors.

The exercises at this Reunion were very similar to those of other years, the principal change, perhaps, being in the personnel of the Eldership who carried the responsibility of preaching. There was no dearth of brethren—Alexander H. Smith, F. B. Blair, John Hawley, and others—all of whom acquitted themselves with commendable ability. One noticeable characteristic of the Eldership of the church is that they do not generally indulge in excuses or deprecate their efforts, but arise and proceed with the presentation of what they may have chosen as text or topic, laying out their premises and positions, and sustaining them by what arguments they may have formulated and supported by such evidences from *Scripture,* history, or logic as have been presented to their minds. This is commendable and effective.

As an incident of this Reunion I remember that Sister Kibler was very sick at her home in Woodbine, and I was asked, with others, to go and administer. Conditions prevented my doing so at once, but President Evans and Bishop Kelley went over and attended to the ordinance. It had been thought she could not recover but, to the joy of all and the surprise of a great many, the administration was successful. A day or two later, when moved by a desire to see her I went to their home, I found her well on the road to recovery, her faith having prevailed before God. The sister, a daughter of Lehi Ellison, is still living, a pertinent example of the power and efficacy of prayer and the laying of hands on the sick in administration when such rite is accompanied by a righteous faith.

There were fifteen baptisms during this Reunion, according to the notes in my diary. The meeting adjourned on the 25th to meet the following year at Moorhead.

As usual when passing that way I stopped off at Omaha a day or two. At this time I had the pleasure of visiting with my son, Hale W. Smith, then working for the Carpenter Paper Company of that city. With him I enjoyed the hospitality of Brother and Sister Frank Schafer at an evening meal. It may be well to mention in this connection that the next spring after this visit, my son Hale married a young Omaha lady, Sister Rogene Munsell. She was an expert stenographer and has given me some assistance on these *Memoirs* receiving dictation for a short while and making transcriptions. They are the parents of two daughters, Carol and Bertha. Hale is away from home much of the time doing faithful work in the missionary field.

Pana

I reached home on September 27 and two days later left again to attend a Conference at the town of Pana, Illinois. I stopped off at Burlington overnight, the guest of my nephew Elbert A. Smith and family. We all left the next day, they to attend a Conference at Vincennes and I to Beardstown, where I was met by Sister Shoemaker and Brother Harrison and taken home for a good hot dinner. In the afternoon I went on to Pana, accompanied by some of the Saints who expected to attend the Conference.



HALE WASHINGTON SMITH

Brother Joseph records a visit with his son, Hale W. Smith, which occurred while returning from the Dow City Reunion of 1904. At the time Hale lived in Omaha. Subsequently he spent some time in the general missionary work; now is occupied as superintendent of schools at Manassa, Colorado.

Brethren Walters, W. H. Mannering, and Jerome E. Wildermuth, laborers in that District, welcomed me, and I was made the house guest of Brother Edward Stonger and wife who lived in the edge of the town. The president of the Pana Branch was Brother Frank Sharrock. By sacrifice the Saints had secured means and built a neat little chapel on an eligible site, the cost being about eight hundred dollars, exclusive of much donated and consecrated labor. It was a pleasure to dedicate this building to the

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service of the Lord, which was done on Sunday, October 2, amid fervent thanks for the favor of God in thus blessing their efforts. Sacrament and preaching services filled the Sabbath day, as well as Saturday, Monday, Tuesday, and Wednesday nights. I felt well in addressing these faithful members on these occasions.

It was at Pana I met a veteran by the name of Sister Lou Johnson, a widow, who had toiled faithfully and successfully to secure a home for her family and to rear them to maturity. She and her sons were strong supporters of the faith, and the Saints and missionaries were ever welcome at her home.

I also met the parents of Brother Edward Stonger, taking a meal or two with them and their two daughters. They have since removed to Independence where they still reside. Another interesting member with whom I made acquaintance at this time was Brother Nowack, a native of one of the Slav countries of Europe. He was a blacksmith by trade, working for the railway. He was in many respects a remarkable man, being very strong physically, and one who did what he did with all his might. He had obeyed the gospel under peculiar conditions, and he was just as strong and vigorous in his support and defense of the faith, as he understood it, as he was in his secular labors. I found considerable pleasure in talking with this brother. He had a wife and three or four children, two of whom I blessed at this time. His wife was quite ill, and, in company with Brethren Sharrock and Walters, I administered to her, exercising a rather marked degree of faith. To our happiness, she received a blessing, began to mend at once, and, when last I saw her, was still in good health.

Other fine people whom I met here at Pana, some of whom had come from a distance, were a Brother Avery, wife, and daughter, Luther Simpson (presiding over the branch or group at Taylorville), James Leonidas, John Columbus, Brethren Bass, Cox, and Davis, Sisters Daers, Price, and Lilly, and many others.

Taylorville

On Thursday I went to Taylorville where Brother Joseph Boswell met me and conducted me to the home of Brother George Hartsell and wife, whose guest I became. This was a very pleasant young couple making an effort for faithfulness in the world and in the church. I spoke in the chapel there on Thursday and Friday nights, and twice on Sunday, visiting meanwhile among the kindly Saints. Part of the time I stayed at Luther Simpson's. He had been a widower for a time, his house being managed by a young woman—chaperoned by a relative, as a guard against wagging tongues. I found him a worthy man, as I believe, and an excellent companion, as also were Brother Joseph Boswell and Brother Jacob Waltenbaugh whom I had known in earlier years. I found myself quite at home among these old acquaintances. They were coal miners, working in excellent mines—if I could judge from statements made by them about the "breast of coal seven feet thick" and how they could "dig lying on their elbows." Some of the Pana Saints came on up to Taylorville for my meetings, and I had good crowds and good support in Brother Walters and others.

At Pana I had heard for the first time our young brother, J. E. Wildermuth, with whom I was well pleased as a speaker, for he seemed a man of much promise. He and I left Taylorville together on the morning of October 10, having made, as we hoped and believed, a good impression upon those to whom we ministered.

Saint Louis Exposition

We reached Saint Louis in the afternoon. There, in the evening of the following day, I met my wife who had come to join me in attending the Louisiana Purchase Exposition in that city. There ensued a week of much interest and educational profit; it would be useless to attempt to describe all we saw which attracted our pleased attention. Our first visit was made under the kindly escort of Brother W. J. Smith then pastor of the Branch in Saint Louis.

On Sunday, October 16, I preached morning and evening at the Saints' church, and attended Religio on Friday evening. The rest of the time was spent largely in the company of Brother John Lloyd—son-in-law of Sister Hattie Roberts, at whose home on Dixon Street we were lodged. It was situated near the church and also near the street car line which took us to the Fair grounds, so our sightseeing and ministerial activities worked easily together.

One exhibit which we found most attractive was the demonstration of the work of the United States Navy life-saving stations. We watched them from the shelter of a Japanese tea room, as we sipped tea made as only Orientals can make it and accompanied by dainty and delicious wafers. In mentioning this tea room I recall that we had wandered into it when quite weary from tramping about the grounds and had sat down to rest and partake of the welcome refreshment. Soon along came two very tired-looking women, one quite fleshy, limping across the veranda and looking vainly for a seat. According to my custom I arose and offered her my chair, as I could not afford to sit while a very tired woman was standing. She accepted it gladly and sank into it with a very grateful smile and a sigh of relief.

In the exchange of chat which followed, she asked if I had heard of the remarkable work accomplished by Manager David R. Francis, in charge of the Fair. I said, "In what particular?"

"Well, I mean the wonderful expansion which has happened to the grounds itself."

"Expansion," I said, "how is that?"

"Well," she said, "you see, the Fair grounds originally contained so many square rods of ground but now, because of all these attractions, every foot has become an acre!" Saying which, she shyly extended one of her feet, and I caught the joke for I realized that doubtless every foot on those extensive grounds was indeed a painful illustration of the "miracle" to which she referred!

An exhibit I remember with considerable pleasure was the section showing in *facsimile* the streets of Jerusalem with names of historic places plainly marked so we could see and understand. We wandered about the narrow thoroughfares for a while, observing all the peculiarities in evidence. Quite tired at last we went into a room where an exhibition of the marriage custom of that country was to talk place. Presently there came on the stage a tall, fine-looking man, accompanied by a woman equally tall and of similar coloring of face. The attendants were also of Jewish appearance except that the speaker or announcer who told us the story seemed a little lighter of skin. The recital of history and the descriptions of the ritual were quite to the point, and we enjoyed seeing the ceremonial exchange of vows. The whole affair would have been much more impressive, however, if the clothes of the individuals participating had been cleaner. They were evidently of cotton material and greatly soiled and discolored from use and the heat and dust of the "ancient" street.

Then we witnessed the first exhibition of moving pictures I ever saw. It truly seemed remarkable to me. I recall now with a smile that the farce or drama portrayed finished up with a comical scene of a man trying to put up a stove and wrestling with the fitting of the pipe. He became very angry, and the soot shot out all over him and his companion, the whole performance causing great laughter. It may have been childish for us to find amusement in this trivial thing, but we were tired, it was novel, and we just relaxed and enjoyed it thoroughly. Since then we have seen this modern mechanical device many times and realized its possibility in presenting much more instructive and worth-while things that those over which we found merriment that day.

Wandering about the different departments, occasionally meeting someone we knew, hearing the martial music of bands, witnessing new arrivals, viewing parades and performances, seeing the natives from the Philippine Islands—those peculiar Indians called Igorrote—listening to their weird singing and playing, (some excellent performers), examining their queer huts and furnishings

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—these and countless other things occupied our time.

One evening we spent on the grounds, where in an amphitheater we saw a representation of the Boer War. While it was interesting it was largely spoiled for me by the very fact that its heroes and heroic deeds were being thus impersonated and mimicked just for what money there might be in it. I cannot say I was shocked, but I felt a degree of humiliation that General Cronje (or someone representing him) was said to be one of the chief attractions. When I contemplated the part he had really taken in the War and now saw it prostituted and commercialized in this reproduction, I felt almost indignant. One scene was very realistic. It showed an excited team, badly frightened, crossing a creek. There was much din and roar of battle about, which finally ended, the smoke cleared away, and the horses, more subdued, were driven away.

Very tired, we reached the gate after ten o'clock at night and were glad to get home to Sister Roberts' and rest.

Our last recollection of the Fair was the performance of an Oriental fakir who played a number of mystifying tricks. He took a little chicken out of his sleeve and deliberately pulled its head off, and then, in some manner, restored it again, and it ran chirping happily about. Of course by some sleight of hand he doubtless had two chickens, manipulating them in such a way as to produce the illusion.

As we passed out of the Midway, I looked back over the crowd milling about and estimated that at least seventy-five thousand people were within our view. This Fair at Saint Louis was quite a financial success I understood, some different in that respect from the one at Chicago in 1893, which had left quite a deficit.

As happens on many festive occasions in this life, this Fair is connected with a very sad occurrence. Sister Fannie Grenawalt who lived at Lamoni, had attended the Exposition with several members of her family. One morning as she made herself ready to go to the grounds, she was stricken with apoplexy. Her daughter Nina and others of the family had already preceded her to the park where during the day all efforts to reach them were fruitless, and not until they returned late at night did they learn of the mother's illness.

I was sent for and, with Brother Hilliard and others, went to her lodging and administered to her; but it was not decreed that she should rally, and she soon passed to the other world. This was indeed a very sad ending to our visit, especially so for the reason that my son Israel was paying attention to the daughter Nina whom he subsequently married. He was with the family in this tragic sorrow and was of great assistance and comfort to them in the trying days which followed. Sister Grenawalt was buried at Lamoni.

A Grandson Named Joseph

It may be added here that my son Israel and wife Nina are living near me in Independence and have made me happy by presenting me with a young "Joseph Smith" in my direct line of posterity. My own first-born, Joseph, died, and I did not believe in giving subsequent sons the same name. The wives of my sons Fred M. and Hale W., have borne them girls, two each. Thus, this little fellow who will call me grandfather is very welcome indeed. He was two years old the seventh of this September (1914), and is a fine-spirited lad. I may add, too, that it is this son Israel who has for some time now been acting as my secretary and daily companion, taking dictation for these *Memoirs,* attending to my correspondence, and reading to me in my blindness. The association thus established I have greatly enjoyed.

We left Saint Louis for Kansas City on October 20, reached Independence in due time, and had a good rest at the home of Sister Ella D. Whitehead, who with her parents was then living at the corner of Fuller and Short Streets. My wife had left her boys at home in charge of Brother and Sister Sparks, and knowing they would be well cared for we did not hurry home but stayed on in Independence a few days. On Sunday I preached morning and evening at Armstrong, Kansas. When we finally reached home on the 25th, we found all well, but the poor old English sister was pretty tired over such rough and strenuous charges as the boys had proved to be.

Bradbury Robinson

Among those who in northeastern Missouri and southwestern Iowa obeyed the gospel through the efforts of Brethren Shippy, Lake, McKiernan, Anderson, Blair, and others, there was a farmer-carpenter by the name of Bradbury Robinson whom I have mentioned before.

Corrections

We tender sincere thanks to those interested readers who have noted errors in the Memoirs and taken the trouble to send in corrections. We cannot take much notice of purely typographical slips, but we are glad to publish corrections of names or facts.

(1) Brother R. E. Hubricht, of Kansas City, writes that the visit of the late President to the Rich Hill, Missouri, Branch, as told in *Herald* of January 30, 1937, was for the purpose of dedicating the church building and not to assist the local authorities in selecting the same. He was clerk of the branch and superintendent of the Sunday school at the time and says the building, still standing and in use today, had been purchased and occupied by the branch some six months before Brother Joseph's dedicatory visit. Brother Hubricht had met with an accident in the mines shortly before that occasion, and remembers vividly his standing on crutches to introduce the President of the Church to the little group of about forty, mostly children.

(2) In regard to some statements about English people and places, made in *Herald* of February 27, 1937, Brother Thomas Jones writes from Green Gables, Franklin, Maine, submitting the following corrections:

a. *Toff* River should be Taff River.

b. *Perth* should be Porth.

c. Brother Joseph got the Joneses mixed up. "Isaac Jones was the name of my grandfather, then deceased. The 91-year-old lady was my grandmother. My father's name was *John* Jones, whom Brother Joseph visited, not *Isaac,* as appears in the text. The Sister Jones who 'was a large, motherly type of women,' was my mother and not my wife who is slender."

d. Then for the word *Carlist,* on page 273, read *Chartists.* "The Chartists rose in rebellion against toll bridges and gates on the old Turnpike Road, where vehicles were taxed, and often pedestrians, horses, cattle, sheep, pigs, etc. Gates and turnstiles were torn down and carried away or destroyed. The protesting people won out, thus getting the right to freely travel the King's highway and other public roads. The Welsh were the first to fight this nuisance of tolls on privately-owned bridges and roads."

Brother Jones hopes the Memoirs will be published in book form. He adds some comments on a topic touched by President Smith:

"That landlord system was prevalent all over England and Wales. There were companies—steel, iron, or coal—that bought out land with mineral rights only, leased for 99 years to those building homes, or purchasing land from the 'Laird' or 'Lord of the Manor'; then it came to 999 years, and finally was "freehold." These companies, too, paid mining royalties to the Laird on the iron, coal, or so on, ranging from 4 to 12 cents per ton. Then there were also leases for transporting such to the various ports or large cities over some Lord's land.

"All that is modified now, or eliminated. Lloyd George got disestablishment of the Anglican Church in Wales; that cut out tithes of, or from the land or mineral wealth which neither the church nor old landed classes produced. Enough!"

Again we say "thank you" to Brother Jones and Brother Hubricht for their corrections and added information, and for their interests in the integrity of the Memoirs. AUDENTIA ANDERSON.

(To be continued.)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

The Right Road » » » » »

When my *Herald* comes, I turn first to "The Readers Say." The letters of the Saints do me much good. The heavenly Father has been very good to me, and blesses me more than I am worthy of receiving.

I have a little class to teach and greatly enjoy it. The Spirit of the Lord is with us, and I feel his presence in the room. When I watch these little ones, and how they learn, it encourages me to know that my efforts are not in vain.

Lately I have been attending revival meetings of another church. I have watched the people as they go up to the mourners' bench and feel that they do not know what they do.

One night during these meetings I was given a dream in which I saw two roads. One went to the right, just a narrow road but level. The other road went to the left; it was broad and downhill. I stood watching the people as they went by. I had my mind made up to take the right hand road even though at first there was no one on that road. The broad way was light, and there was something going on; no one knew what it was. The crowds were all going down that way, seeming not to know where or for what reason. They were talking, laughing, shouting, and singing. Some were in cars, some were walking and running, still others were with teams and wagons. I felt very sorry for those people, and would have held them back if I could. They were following the crowd and noise, doing anything to get there.

Finally the Saints of this branch began coming, and they turned to the right two by two. They were walking and were very quiet. A few of the weaker ones strayed and went downhill.

I am glad that I have chosen the right road. With God's help I want to go all the way. I need your prayers.

GIBBS, IDAHO. MRS. I. N. LUCAS.

The Lord Is Our Strength » » »

When I read the letters and testimonies in the *Herald* I feel as if I have been in a prayer or sacrament service in which God has met with his Saints. I was baptized into the church about twenty years ago by W. M. Hawkins, now of Mobile, Alabama, and as the years pass, my faith increases. I have a greater desire to serve the Lord better each day.

Much courage and spiritual strength come to me when I read the *Herald* and I wish that I might do more for the cause of Zion. I have been afflicted with nervous indigestion and heart trouble for several years, and have not been able to attend church and Sunday school as I would like, even though we live in sight of the church, built in July and August, 1936, and located at the crossroads of Highways 37 and 62. This is known to many as the Santa Rosa Branch.

How thankful I am for the glorious gospel! I was reared in the Methodist Church by praying parents. There were nine children in the family, and I am the only one belonging to the Saints' church; just I and one niece of my father's family are Latter Day Saints. My wife and I have ten children in our own family, and eight of them are Latter Day Saints. My wife has been a member since 1902.

I know that the gospel is true and that the Lord hears and answers prayers. He has blessed and answered many prayers in our family. Will the Saints remember me in their petitions, that I may be healed of my afflictions so that I may render more service for the Master in this community? I want to do whatever I can for our community and for the upbuilding of Zion. The world is greatly in need of the gospel, and there are many who will give ear to the gospel story.

Every day I see more clearly why we are commanded to pray continuously. But our prayers must not be just for "me and mine," but for all. I seek an interest in the prayers of God's people, that I may grow spiritually stronger and physically more able to serve the Lord. I know that nothing but the Spirit of God can help us to overcome the trials and troubles which come to us. Let us trust Him as our strength and stay.

W. J. ALLEN.

JAY, FLORIDA, Route 1, Box 143.

Would Be a Good Example » » »

I enjoy the letters in the *Herald,* especially those from the young of the church. I am now eighteen years of age and have been a member of the church six years. I have two sisters and one brother who also are Latter Day Saints. My father is an elder and my brother is a priest. I am very thankful that our entire family belongs to the church.

I desire to do more for this work than I have ever done before. Often I read in the *Herald* where the younger Saints do not have the opportunity to share in church services regularly. This is not the case with me for I have the privilege of attending from four to six services each week. What a help these meetings are to keep you active in the Father's work.

About three years ago I taught the primary class in church school for about a year and a half, and I have also taught the junior class many times. I enjoy doing this because I know that it is helping the work of Christ here on earth. I am now the church school chorister and secretary in our branch. I desire your prayers that I may be worthy the blessings God has in store for me, and that I may be an example for some younger person to follow. I would appreciate letters from Saints near my own age.

MORENE CALDWELL.

PARIS, TENNESSEE, 504 Irvine Street.

Relates Blessings of Healing » » »

Always I have been a lover of the Bible. I remember when I was a child how I used to get the precious book, sit down in a chair by the living room window and read by the hour. I must have read both the Old and New Testaments through at least twice. Our Sunday school teacher told us one morning that he would give a Bible to the one who would learn the most Bible verses in three months. How hard we worked! Our pastor's daughter and I tied for first place in the number of verses learned, so the teacher gave each of us a lovely Bible, and we were very happy.

When I was thirteen years of age, my brother who was younger than I, fell very sick about seven o'clock in the morning—he had diphtheria. About three that afternoon I

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manifested symptoms of the same disease. We were quarantined and no one could come in to help my mother nurse us. About eleven o'clock that same night, brother and I grew worse and were delirious. Mother became almost frantic. What could she do? She knelt down by our bedsides, offered a prayer, then went for Elder Benny Blackmore who lived a mile from us. He came, administered to us, and I was healed instantly. The fever left me, and my throat and mouth which had been a mass of sores, were healed at once. I arose, dressed, went downstairs and ate my supper. My brother also got well, but it was the next day before he was able to leave his bed.

A few years ago while I was living at Andover, Missouri, my life was despaired of. I lay in bed for four months hovering between life and death. One morning I was feeling much worse. I wanted mother to telephone to Lamoni for the elders. She went to the phone but it was out of order; a heavy snowstorm was raging outside, so mother could not go to the neighbors. She knelt in prayer for me. Awhile later she looked out of the window and saw a car drive up in front of the house. Three elders approached the house. When they entered, mother said: "How did you brothers know that we needed you?" One of them replied: "Don't you phone for us?" "No," said mother, "I wanted to, but our telephone is out of order. I couldn't phone, and none of the neighbors came in this morning and so knew nothing about it." One of the men replied: "Sister Thorp, we received a telephone call telling us to go at once to Andover, to administer to your daughter who is in need of a blessing."

I received help at once from this administration, and improved fast. When the flu epidemic started two of my children and my brother contracted the disease, and I, being in a weakened condition, took it, and became very sick again. Doctor Greer held out no hope for my recovery.

One night I had a sinking spell. I could hear beautiful music, and felt myself floating away. I lost all consciousness, and when I was again aware of things about me, I saw my loved ones with Elder Stoll standing around my bed. They were rubbing my feet, arms and hands. Elder Stoll spoke to me by the Spirit, saying: "Sister Violet, you are going to be healed, but it will be very slowly."

This prophecy was fulfilled. It was fully two years before I was able to do much work. I know that I must have been spared for a purpose. I hope and pray that I may be permitted to do the work that the Lord wants me to do, and that I may be humble and faithful. I would that I might be the means of bringing souls to Him.

Saints, let us be true to our Savior, and not allow the petty things of life to lead us away from him. Let us work together, become more united. Let us pray that we may be endowed with that missionary spirit about which Brother Floyd M. McDowell told us in his wonderful sermon.

MRS. J. H. THOMAS.

HAMMOND, INDIANA, 5545 Sohl Avenue.

Put the Lord First

I appreciate the *Herald* for the good, clean reading it brings into our homes, and especially do I enjoy the letters from other Saints. Always, after reading of their trials and many blessings, I am encouraged; I realize anew how the Lord is with us.

I too have received many blessings, have had my prayers answered many times, and know that the Lord is over all. It is our privilege to love and trust him.

Surely we as Saints sense the growing need for redeeming Zion. I want to be able to put the Lord first and my own selfish desires last. I send best wishes to all missionaries who have labored with us in Indian Creek Branch. Will the Saints please remember me in their prayers that I may be restored to health and strength?

COKELEYS, WEST VIRGINIA. MRS. LINNIE SWADLEY.

After Fifty Years

I was brought to a knowledge of the truth by the first discussion between Bishop E. L. Kelley and Clark Braden at this place. Here was where I was convinced that this latter-day message is true. I was a member of the Christian Church at the time, and had a peculiar experience which I did not understand. Every time Brother Kelley got up to speak, there was a power came over me which tried to force me to leave the room. Later I understood that this power came from a source that was afraid I might give heed to the truth and become obedient to it.



SAMUEL BROLLIAR

I received my patriarchal blessing under the hands of God's servant, Brother Henry Kemp. I was told in that blessing that I was of Ephriam and would receive a fullness of Christ, would attain to the resurrection of the just, and would have many other blessings. But I knew that these promises were conditional. Through my Christian warfare they have been a great spiritual strength to me.

Shortly after coming into the church, I was ordained a priest under the hands of R. M. Elvin and Levi Anthony, and served in that capacity for a number of years. Then I was called and ordained an elder under the hands of E. A. Steadman, J. W. Waldsmith and Walter Self.

Had I asked for a mission, I could have had one, but having a family and knowing that there were many elders more capable than I, and seeing plenty of work for me locally, I decided to remain at home and work in my own branch and district, which position I still occupy.

Not long ago I was called to Beatrice, twenty-one miles from my home town, to preach the funeral sermon of Brother James T. Walker, held from the Methodist church at that place. His daughter is a member of that body. I doubt if there is a finer church building in the State of Nebraska, than the one at Beatrice. I was assisted by the local pastor. He offered the prayer and read the Scripture lesson, after which I delivered the sermon. At the close he complimented me as did others of the congregation.

I find that many good Christian people drink in eagerly a funeral sermon delivered by a Latter Day Saint elder, treating upon the resurrection and what purpose God had in peopling the earth, and how man is benefitted in passing through this probationary state.

In the *Herald* of August 15, 1936, there appeared the funeral sermon of Margaret A. Bevan delivered by Apostle D. T. Williams. This seems to appeal to everyone who reads it. I handed this to the Methodist minister here, and to others, and they commended it highly.

I have an abiding faith in the Lord's work, after more than half a century of identification with his church. I am in full accord with one of the bright minds of the twentieth century who said: "I am as positive that there is another life as I am that I live today."

WILBER, NEBRASKA. SAMUEL BROLLIAR.

Until He Comes

Not long ago I was sick for several weeks. Though I was administered to a number of times, I did not receive the blessing of complete healing; instead I grew worse until the doctor was at a loss to know what to do. While in this condition, one Sunday I was given an experience of divine origin

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which confirmed anew, in my soul, the truth of the gospel and the task of the church.

I rejoice in this work of latter days, for I know that it is of God. Let us be faithful until our Savior comes back to his church.

KANSAS CITY, KANSAS. CARRIE SMITH.

Moving Zionward » » » »

I feel that the church is moving Zionward. I know that God is in the work. I was brought into this church through a vision on the scriptural assurance, "A little child shall lead them." Never have I doubted the meaning and significance of the Lord's work, and every day its truthfulness has been demonstrated to me.

I was baptized into the church in 1929, by Elder Amos T. Higdon, in Spring River, near Joplin. Brother Higdon has done much for Christ's kingdom in this area. I was ordained to the priesthood in 1932, at Joplin.

Many, many times has the Lord blessed me, and I am most thankful that I found the gospel. It has been a pleasure to me to serve the Lord to the best of my ability, and I ask the prayers of the Saints that I may grow stronger in my efforts for Him.

Three daughters, Charlotte, Mary Emma, and Dorothy Dean, united with the branch at Eldorado Springs, Missouri, last summer. There I am attempting to serve the Master, being blessed with the assistance of my good wife, a real support in time of need. Please pray for us that we may be faithful.

Saints passing through this way, if they inquire at Bear Creek High School, on Highway 64, will find a cordial welcome.

BEAR CREEK, MISSOURI. ELMER D. HARPHAM.

How Worthy Are We? » » » »

I am wondering if we are worthy the great cause we represent. Do we have our hearts set on the perfecting of ourselves? Are we devoting our hearts, minds and strength to the cause of redeeming Zion?

I believe that when we are heavy laden with burdens, are tempted by sore trials which we think we cannot bear, if we go to the Lord and lay our burdens at his feet, we shall find that he is ready to help and to bless. Mother and I have had great trials of late which sometimes I think I cannot bear, but while meditating this evening, a calm, gentle spirit from within seems to say to me: "Carry your cross with a smile." From now on I am going to smile when the world goes wrong.

We are isolated members and as we read in the *Herald* of the progress of the church, we wish to carry our share of the responsibility.

Oh, how thankful I am that I am a Latter Day Saint! I know that this is the true church. I have been given evidences that it is. And I know that it was the Lord's will for me to be led into his fold. When I was nine years old I attended the Lutheran Church; I was sprinkled in that church. Later I began attending the Baptist Church, and was baptized, but was never quite satisfied until on June 3, 1934, I was led into the waters of baptism by a man commissioned of the Lord Jesus Christ. Then I felt that my sins were forgiven, and I was made a new creature in Christ. I shall never forget that day, and I believe that everyone present felt the power of the Spirit. My father, even though he is a nonmember, said it made a great change in a person to have this expereince.

My father is in ill health, and will all who read this, please remember him in their prayers? I believe that by our faith he may be made whole. We are told that as our faith is, so shall it be unto us.

It has been sometime since we have had the opportunity of meeting with the Saints, and we miss their services and association. However, we trust that if it is the Lord's will, we may someday have the privilege of living among the Saints. May the Master bless his people, all those gathered in groups and branches and all isolated members the world over.

My wish is to bear a stanch testimony of the glorious gospel. I have a wonderful mother who has tried to rear me in the gospel, and I want to be loyal to the Lord, his church, and to my parents. I am young and want to use my time worthily so that my entire life may be for Christ, not a moment wasted. Sometimes I wonder if we as young people of the church, are preparing ourselves so that we may step into the places of our parents, lifting the responsibility from their shoulders, assuming our place in the world of maturity and carrying on the cause of Christ as faithfully as have the men and women of the past.

We as Latter Day Saints should let our light so shine that those with whom we come in contact will know at once that we are the servants of God.

Any elders or Saints passing through the northeastern part of the State of Indiana, will be welcome in our home, also visiting laymembers. I would be interested in hearing from other young people of the church.

VIOLA PHILLIPS.

KEYSTONE, INDIANA, Rural Route 1.

"Save Other Souls" » » » »

S. O. S. ("Save Other Souls"), was the subject my husband used for one of his sermons, and I think it is a wonderful thing if all believers in the gospel of Christ are trying to save other souls. Do we realize that we have not the right to idle away our time? This gospel is so precious and our time to bring others in contact with it is so short, that we must warn our neighbor.

We have had many blessings bestowed upon us in these latter days. I thank God that my husband loves this work and is a member of the priesthood. We are thankful also that we have a way to go to church, for we live thirty miles distant from the building. We are attending services in Toledo, Ohio, mission. The Saints of that mission need your prayers that they may be given strength and purposefulness to establish a second branch in Toledo. My prayers are for all who are trying to do the Master's will.

MONROE, MICHIGAN. MRS. BEN FERGUSON.

Grateful for Divine Watchcare » »

How wonderfully I have been blessed in the year that is past, and I wish to give the praise and glory to the heavenly Father. In two instances if the Lord had not given his angels charge over me, to bear me up, I probably would have been killed. One was at silo filling time. While at work I fell from a load of green cornstalks, and those around me said that the wagon on which I was riding ran over my chest from shoulder to shoulder. Of course I was very sore for three or four days, but I suffered no broken bones. The wagon and its load probably weighed a ton.

At another time I had finished my chores, eaten breakfast, and gone upstairs to lie down. I felt rather sleepy. While I was asleep the powers of darkness came over me, causing me to open my window. As I did so I fell through, landing I know not in what shape. But I only wrenched my knee a little, and after two or three treatments with a simple remedy, I was able to get around again. The distance I fell was close to sixteen feet. Again I might have been killed had not the Lord given his angels charge over me.

He has blessed me financially as well as in many other ways too numerous to mention. Yes, the Lord has blessed me far more than I have been worthy. It is my earnest desire to live worthy the name I bear. Please pray for me, and I will remember you. A. C. POQUETTE.

CARO, MICHIGAN, Care of County Farm.

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NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Please explain the Vineyard Parable, Matthew 20: 1-16.

Detailed explanation would be too lengthy, but it may first be noted that various interpretations have been offered which by no means agree. Of those suggested, it seems to me that the one which is most consonant with the whole idea of the parable considers the "penny" to represent eternal life or salvation, which is offered to all who repent and obey the gospel, regardless of how early in life conversion occurs. The parable does not deal with the quality of service, but with duration of service, in which respect no distinction is made, but all alike receive a "penny."

Some object to this view, holding that the parable concerns various dispensations, in the simile of "morning," the "third hour," etc. I cannot harmonize that view with the plain statement made in reply to the question: "Why stand ye here all the day idle?" The answer was: "Because no man hath hired us." Evidently those hired in the eleventh hour had been standing "all the day idle." Hence they could not belong to a different dispensation from those hired in the early hours of the same day. Those hired first expected to receive more than those hired last, for they had worked all day, while the last had "wrought but one hour," but the reply is: "Didst not thou agree with me for a penny?"

One essential point of this parable is, that some were not willing for others to have as themselves, taking the untenable position that they had earned more. But the Scriptures state that eternal life is the gift of God (Romans 6: 23), and therefore it is not obtained by purchase, nor can one require more of it than another on the plea of longer service. I do not think this parable attempts to cover the subject of reward for the quality of service rendered to God, which appears to be dealt with in the parable of the pounds (see Luke 19: 13-24), and involves quite another point.

Did any of the Twelve preach before Jesus was crucified?

Yes, we are informed in Mark (6: 7, 12) that Jesus sent the Twelve out "two by two," and that "they went out, and preached that men should repent." This agrees with the testimony in Matthew (10: 5-7), in which Jesus states: "as ye go, preach, saying, The kingdom of heaven is at hand." It also agrees with the statement:

> He called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. . . . And they departed, and went through the towns, preaching the gospel, and healing everywhere.—Luke 9: 1, 2, 6.

Does the church hold that intensive study belongs only to the youth?

The church has never so declared. It has sought to encourage each person to study as needs may require, regardless of age. However, it should be noted that the proper object of study should be to "show thyself approved." This means that one should apply in useful service that which is learned, and quite naturally the young would need studies that those of advanced age should have already acquired and put to good use in active service.

I think this is the root of the trouble with many people. They should beware of the example of those who are "ever learning, and never able to come to the knowledge of the truth," as was noted by Paul. Often we find those who would accomplish more if they would efficiently and persistently devote their efforts in applying what they already have learned, rather than spending an undue proportion of energy in acquiring more learning "for learning's sake," as some have put it. This is by no means to be construed as intended to discourage learning, but rather to encourage more practical use of it, thus transmuting knowledge gained into accomplishment leading toward the goal of life.

Why do the things we do not have seem sweeter than those we possess?

Doubtless it depends somewhat upon what things they are. Some things I possess seem much sweeter to me than some that I do not, while other things appear quite otherwise. However, most of the worth-while possessions have some defects which we usually do not detect until we have become familiar with them. Other things we seek may seem quite ideal, for similar reasons, till we know them fully. Probably nothing in this life is quite perfect, yet it is well to have ideals and to seek for the highest and best we are capable of appreciating, as stepping stones to the higher and divine life.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Moorhead, Iowa

Elder E. Y. Hunker, of Independence, Missouri, held a series of meetings from February 14 to 28, at Moorhead with good interest and attendance. Though the weather was cold and roads were bad, Pisgah Branch dismissed services two evenings and came en masse to Moorhead. Brother George Meggers, of Pisgah, presided over the services, and their young people's organization furnished the music and choir. This was called "Pisgah night."

On February 18, Brother Irven Clark's family moved to Pisgah to a farm. They are greatly missed by Moorhead congregation.

Elder Hunker baptized Mrs. Hubert Mann and son, Darion, February 21. The Saints welcome them to the branch.

Sister Clara McDonald, a former Moorhead Saint, is at Grass Valley, California, at present helping to care for her son, Cecil, who is ill with tuberculosis. Sister Nettie Kesterson who has spent the winter at Long Beach and Los Angeles, California, with her daughters, expects to return to Moorhead in May.

The young people's group gave a Valentine party at the Latter Day Saint Hall, February 15, about fifty being present. A box supper lunch was enjoyed. Sister Erma McElwain, leader of young people, numbered each box and passed out numbers on slips of paper, so that each guest would draw a surprise lunch. Brother Hunker was honor guest on this occasion.

On February 19, Elders E. Y. Hunker and George Meggers, blessed Shirley Dale, little daughter of Brother and Sister Dale Wilson.

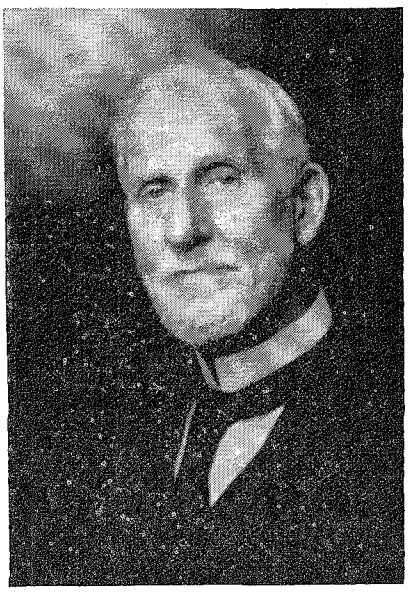
Elder Mark Jensen, beloved minister and coworker, passed away, March 17, at his home, being seventy-three years of age. He leaves to mourn, his companion; four children: Elder Blair Jensen, of Detroit, Michigan; Mrs. Arnold Adams, of Moorhead; Mrs. Harold Mann, of Gowrie, Iowa, and Mrs. Lewis Moore, of Magnolia, Iowa; five grandchildren, two brothers, and three sisters, along with a host of friends. His funeral was held at the Christian church February 18. Elder Roy A. Cheville, of Lamoni, gave the funeral sermon, assisted by the Reverend Dwight Walker, of Moorhead.

Word has been received from Elder T. O. Strand and wife who have spent the winter in the home of their daughter, Mrs. L. D. Weldon, at Sacramento, California, that they will return to their home at Moorhead about April 5.

Smallpox invaded the home of Brother Bert Mann, their little granddaughter, Marleen, being the sufferer.

Honolulu Saints Honor Evangelist G. J. Waller

About one hundred and fifty people gathered the evening of November 9, 1936, at Main Branch, Honolulu, Hawaii, to celebrate the seventy-seventh birthday of Patriarch G. J. Waller. To the strains of soft music from the organ, the speakers took their places on the platform. Pastor V. B. Etzenhouser, of Main Branch, was master of ceremonies. The program opened with a song by the congregation. Pastor Etzenhouser offered the opening prayer.



EVANGELIST GILBERT J. WALLER

Sister Tamer Hulu, oldest member of the Main Branch, was called from the audience to place a pink carnation *lei* about Brother Waller's neck. The three Honolulu branches paid homage through representative speakers: Pastor Sam Lee of the Chinese Branch, Pastor David Kumada, for the Japanese, and Charles A. Lee, sr., for Main Branch. Each congratulated Brother Waller and spoke of his Christlike life, and his having served many years as father, friend, teacher and leader on these islands. Warmth, color and mixed feelings of love and admiration for him were added when a Japanese sister, Kimiyo Yamana, and Charles A. Lee, sr., decorated him with more *leis*, which, in Hawaii, are symbols of love. The *leis* were beautiful, colorful and sweet-scented.

Brother Waller's speech was one of gratefulness. He thanked the congregation for honoring him on this occasion; thanked the Lord for prolonging his life here on the earth, for the sweet companionship of his Holy Spirit, and for the many blessings besides strength and health that he has enjoyed. He said that he was happy to look upon the faces of the many nationalities assembled there, for they reminded him of the years he has spent in the Lord's work; many present were the fruits of his labors. He recalled the days, years ago, when he was the only member of the church on the islands, and there was no building in which to hold meetings so that the latter-day work might be started. Today, there are three branches in Honolulu and one at Hilo. Each has a house of worship, and the membership numbers about six hundred people.

Following his talk several of his favorite hymns were sung by the congregation, accompanied at the organ by Sister Winifred P. Toomey. Mr. Fricht gave the closing prayer in the Hebrew tongue.

In the room adjoining the church a social gathering was had. Brother Waller sang two solos, "Juanita" and "The Lost Chord." Brother Prescott Foo showed moving pictures taken on a recent trip to the mainland of the United States.

Elder Waller cut the large birthday cake set on a table in the front of the room, and refreshments were served with it.

Dahinda, Illinois

Dahinda Branch has been very fortunate in having visits from ministers of Rock Island and Moline during the past two months. The people of this branch are grateful for the many spiritual blessings they have received. They extend thanks and appreciation to the following

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ministers and to Brother King for his faithfulness.

February 21 they planned an all-day meeting with Elder John Stiegel, from Moline. Due, however, to severe weather conditions, a snowstorm and wind, only the morning services were held.

On the following Sunday, Elder Frederick Bevan, of Rock Island, met with the congregation for the morning worship. On account of a priesthood meeting at Rock Island this morning service was the extent of the day's meetings.

An early morning prayer service was worth much to the Saints. Brother Leonard Steigel, of Moline, gave a prophecy to the branch. Local Saints welcomed that gospel gift, and hope to profit by the inspired instructions. Members of the group coming to Dahinda were commended for their noble work, and were encouraged to continue. The young people need to share the responsibilities of branch work and gradually to take on greater ones. Local members congratulate the young church school superintendent, Earl King, who has received his call to the priesthood.

Brother Lenox and family were guests at a basket lunch March 28. The Saints enjoyed two fine sermons on Easter Sunday. No services were held at night because of the lengthy drive following the meeting. The Lenox home is at Moline.

The women's department, recently organized, is doing a commendable work. They sponsored the refinishing of the seats, pulpit and rostrum on March 18.

Brother Ambrose King and wife were delightfully surprised on their twenty-fifth wedding anniversary. Approximately thirty-eight friends gathered at their home to honor this occasion. They were presented a gift of silverware, and many good wishes were given them.

Denver, Colorado

The cold, raw weather of Easter Sunday could not prevail against the joy within the hearts of those who love the Lord, nor prevent them from raising their voices in praise and gratitude for His wondrous love and all it means in the lives of men. All services in the Denver church were well attended, and all were planned for the purpose of bringing to the souls of the congregation a deeper realization of the importance to the world, of the events which the Easter season commemorates: the tragic death and triumphant resurrection of our Lord and Savior.

The sunrise service was in charge of the Temple Builders. Mildred Sheehy arranged a beautiful program, as follows: Organ prelude, Una Young; invocation, a poem prayer, Elsie Harper; Scripture reading, Mary Williams; organ solo, "The Old Rugged Cross," Una Young; reverie, "The Meaning of Easter," Mildred Sheehy; organ solo, "In the Garden," Una Young; story of the resurrection, "The Man Who Opened Eyes," Mildred Sheehy; organ solo, "I Know That My Redeemer Liveth," Una Young; benediction, poem prayer, Bunny Spillman; organ postlude, "Christ the Lord Is Risen Today," Una Young.

At 8 a. m., about fifty young people had breakfast at the Blue Parrot Inn.

The following church school program, directed by Pauline White, was given: Organ prelude, Una Young; prayer, Fred Kemp; vocal solo, "The Holy City," Sam White, guest singer; Scripture reading, Pauline White; pageant, "Tribute to the Cross," by three little girls.

The eleven o'clock hour was given over to the presentation of the cantata, "King Triumphant," by E. L. Ashford, directed by Brother E. W. Fishburn, with Mrs. Fishburn at the piano. Soloists were Fred Kemp, Farr Kemp, Lefa Kemp, Mildred Sheehy, Mrs. Joseph Beardsmore, Mrs. Myrtle Bennett, Mrs. Elizabeth Newland and Mrs. George Robertson. The organ music for the rest of the service was contributed by Mrs. Fishburn.

Sacrament service was held at 5 p. m., in charge of the pastor, Elder Stoft, who had arranged the following program: Organ prelude, sacred hymns, Una Young; meditation; reading, Matthew 28: 1-9, A. E. Stoft; hymn, "Heavenly Father, We Adore Thee"; invocation; quartet response; Scripture reading, Luke 22: 15-20, A. E. Stoft; vocal quartet; vocal offertory; hymn, "'Tis the Blessed Hour of Prayer"; sacrament talk, A. E. Stoft; administering of the sacrament; hymn, "Keeping the Covenant," quartet; hymn, "I Would Be True," congregation; benediction, doxology, postlude.

At 4 p. m., Sunday, February 14, the marriage of Emily Ferne McCormick to Maurice Spillman was solemnized at the church. Previous to the ceremony, Mrs. Myrtle Bennett sang "I Love You Truly," and Ammon Christensen played a violin solo; both were accompanied on the piano by Mrs. Una Young, who also played the wedding march. Attendants were Jean McCormick, sisters of the bride, and Jack Spillman, brother of the bridegroom. The marriage service was read by Elder W. F. Spillman, father of the bridegroom. Immediately following, a wedding reception was held at the home of Mr. and Mrs. W. F. Spillman. The bride is the daughter of Mrs. Arvid Anderson, of Albin, Wyoming. She was educated at Pine Bluffs, Wyoming, Graceland College, and New York City. Both young people have spent the greater part of their lives in Denver.

At the close of the eleven o'clock Easter service, another wedding took place in the family of Brother Spillman, when his daughter, Dorothy, was united in marriage to Mr. Fred Linberg, this service also being read by Brother Spillman. Jack Spillman sang, "O Promise Me," accompanied by Una Young, who played the "Wedding March" from "Lohengrin."

On Easter Day, Mr. and Mrs. R. S. Salyards, Jr., announced the engagement of their daughter, Elaine, to Robert West, son of Mr. and Mrs. Ellsworth West, of Denver.

Observe Fifty-seventh Wedding Anniversary

Duck Mountain Mission, Kenville, Manitoba.—Brother and Sister George Todd celebrated their fifty-seventh anniversary February 28, 1937, at their home.

Brother Todd was born in Ontario, in the village of Kettleby, in 1854. His wife was born at Rothsay, Ontario, in 1863. Later they moved to Michigan, where they were married in 1880. They attended the Reorganized Church of which Mrs. Todd became a member. Elder Charles Birch baptized her in Deed Creek, near East Jordan.



MR. AND MRS. GEORGE TODD

Later they moved to Kenville, where they now live. Through the efforts of Sister Todd a missionary was sent there in 1934, and she had much joy in seeing her husband, George Todd, and her son, Orrin, unite with the church. Since then she has watched the little mission grow, and her neighbors are now her brothers and sisters in the gospel. They have one daughter, Mrs. James Saul, of Saskatoon who is also a member. Brother and Sister Todd take active part in the mission services. May God bless this devoted pair for their hospitality and continue to favor them with good health, that they may assist in spreading the gospel.

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Artland Branch

Senlac, Saskatchewan.—Elder A. J. Cornish has just returned from a tour of the district in the interests of the church school. While away he represented this school district at the school trustees' convention at Regina. He also attended the young people's convention at Saskatoon.

The local young people's convention with the slogan, "Be ye doers," is also history. The young men and women of Michigan Branch, just across the Provincial line in Alberta, also an active group of youth from Ribstone Branch, twenty-five miles northwest of Senlac, and the president of Alberta District, Elder Elgin Clark, contributed much to the success of the meetings.

The opening service was a social evening, Friday, March 19, Elder W. J. Cornish, president of Saskatchewan District and pastor of Artland Branch, extended a welcome to all visitors. The program consisted of readings, solos, a quartet, one orchestral number, and a pantomime. After the program, the guests enjoyed a game of indoor baseball.

Prayer and testimony meeting at 9 a. m. Saturday, was in charge of W. J. and A. J. Cornish. At ten-forty-five a class period on the subject, "Keep the Law," was conducted by Elder Clark. At 2 p. m. the convention enjoyed a debate on "Resolved That It Was Easier to Live Your Religion in the Early Days of the Restoration Than It Is at the Present Time." Those participating were, for the affirmative, Hubert Beggs and Daniel Laverty, and for the negative, Onilee Cornish and Edythe Laverty. The judges gave their decision in favor of the affirmative arguments, but by a very small margin. While awaiting the decision, the congregation was favored with four talks, each lasting from three to five minutes. The speakers were Edith Burton and Harold Gregory, of Ribstone, Alberta, and Irene Hastings and Ellen Levitt, of Michigan Branch.

At 3:30 p. m., the group was to have had a class period on "A Modern Challenge to the Church," conducted by Elder Lloyd Gregory, of Ribstone, but as he could not attend, E. L. Mogg filled in, taking the same subject.

A half-hour of song service at 7:30 p. m. was followed by a sermon by Elder Thomas Bates, pastor of Michigan Branch.

The 9 a. m. prayer service, March 21, was in charge of Elders Elgin Clark and E. L. Mogg. Nine members of the priesthood were on the rostrum. A marked degree of the Spirit was manifested. Member and nonmembers took part in testimony and prayer.

At ten-forty-five church school was in charge of local officers, Sister Grace Cornish, director. Elder Clark ably conducted a class period on the subject, "Youth Action in the Use of Leisure Time." This was followed by a class conducted by A. J. Cornish on the subject, "Pay the Debt."

There were two short talks by young members of the priesthood at 4 p. m. Glen Harper spoke on, "Be Ye Doers Through Faith and Prayer," and Floyd Vawter on "Be Ye Doers Through Prayer and Consecration." Both young men gave good advice and displayed a degree of courage and consecration to the cause.

At 7:30 p. m. there was a song service followed by a thirty-minute sermonet on "Giving," by Elder W. J. Cornish. Then a short play, "The Widow's Mite," directed by Sister Bessie Cornish, was given by the following cast: Coral Atkinson, Zella Cornish, and Arlos Chase.

Owendale, Michigan

This branch is progressing rapidly in church work. The young people, a group of busy workers, do their part as far as possible, and on Sunday give all services good attendance. Officers are glad to have their interest and support.

In the past two months this congregation has listened to three speakers from Detroit. Brother Frank Sheufelt spoke two Sundays, first on how to live a true Saint's life, and second on the coming forth of the Book of Mormon. Brother Jack Garner talked also about the Book of Mormon in his address March 21. At that time Sister Florence Sheufelt and Sister Ellen Garner sang for Owendale Saints. On a recent Sunday Brother Jerry Stickley took charge of the prayer service; he is always a welcome visitor.

There is some sickness in the branch, but several have recovered from affliction. Sister Maud Wilson had the misfortune to break her leg above the ankle, and Sister Millie Grinell broke a finger. The women's department misses the help of these two workers. Nevertheless, those who enjoy health are trying to do their part in helping to pay the church debt.

Salt Lake City, Utah

The gospel message continues to go forward in this city. The past severe winter with its resultant illness has kept many from attending church services regularly, but an increase in attendance is now noticeable, and with the return of more favorable conditions greater numbers and interest are expected.

Many nonmembers are calling at the office each week for interviews with Elder J. W. A. Bailey who is kept very busy, some days from early in the morning until late at night, answering the questions asked of him. Among these seekers after truth are numbers from the Utah Church, eager to learn the claims of the Reorganized Church regarding the question of authority and other differences in doctrinal teachings.

The local priesthood with few exceptions are active and assist in preaching whenever called upon.

Wednesday night prayer meetings are held each week. These are not as well attended as they should be, but some of the men must be absent due to work at night.

The Sunday school is in a healthy condition under the superintendency of Brother Harry Stoker. Attendance is very good; some of the classes have nonmembers enrolled who attend regularly.

The young people are carrying on against unfavorable conditions, and workers feel certain that their continued efforts in time will place them in the limelight. They meet each Sunday evening for class work, studying *The Story of the Church,* Brother Alfred Humes their teacher.

Under the leadership of Sister Fleda Atkins, assisted by a number of loyal supporters, the women's department is doing a good work. Meetings are well attended, and this department is in the best working condition for many years. Their work in the past year consisted mostly of quilting. They are kept very busy and always have work ahead, waiting to be done. A fine spirit of cooperation exists.

The branch workers are determined to carry on in the face of every obstacle, feeling certain that a great harvest of souls will in time be gathered into the church. Many honest people have their faces turned toward the Reorganization.

Utleyville, Colorado

The Utleyville Ladies' Aid held a bazaar the last of November, clearing a sum of about fifty-five dollars. The money was used to help clear up the local church debt, and to aid in paying branch expenses after the tithing was paid.

A week after the bazaar the young people gave a play and had a box pie supper to raise money for the Christmas treats and the boys' basket ball suits. They made forty-two dollars.

Utleyville Sunday school has continued with an average attendance of twenty-five in spite of bad weather and illness among the pupils.

The prayer meetings have been discontinued on account of severe weather and considerable illness, but workers hope to start them again in the near future.

Utleyville lies in the much-talked-of "dust bowl," and of late has suffered some damaging duststorms.

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Graceland Briefs

The spirit of Good Friday dominated the chapel hour the morning of March 26. The service opened with a piano prelude played by Pauline Bathe. Marion McDowell read the story of Easter morning from the Scriptures, followed by a congregational hymn. Luther Troyer offered prayer. Annajean Brown sang "Christ Went Up Into the Hills," by Tschaikovsky. Elder D. B. Sorden gave an inspiring lecture, opening with the story of the crucifixion as it might have been told to a contemporary of Christ by an eye-witness on that memorable Friday morning. Henry Anderson sang "Was There Ever Loneliness Like His," by Maunder.

"The Maid of Salem," a historical moving picture centering around the burning of witches and the superstitions of Puritan Massachusetts Bay Colony, was shown as a student activity picture Friday evening, March 26.

The traditional Easter bunny and the Easter parade of spring finery took the center of the stage at the Religion Club party Saturday evening, March 27. The hilarity associated with such an occasion was followed by a serious thoughtfulness of mood as the affair closed with the delegation of several members of the club to take an Easter basket to Herbert Lively, president of the organization, who is convalescing in the home of Elder and Sister D. B. Sorden. Mr. Lively underwent an operation for appendicitis at the Leon Hospital, Friday night, March 19.

Miss Doris Nelson, who has held the position of general office secretary in the Graceland business office since last August, is to be married to Mr. Lee O. Mussell, April 11, in Des Moines. The couple will make their home at Algona, Iowa.

Students left Graceland Friday noon, April 2, for the annual spring vacation. They returned to their work the morning of April 6, much refreshed. Many students living in neighboring cities entertained their friends as house guests over the weekend.

At a recent banquet of one of the Graceland social clubs, one guest observed that there were seventeen States and one foreign country represented.

Each student travels an average of 535 miles to attend Graceland. Three have come a distance of more than 2,000 miles this year: Vida and Henry Hughes, whose home is in Aruba, Dutch West Indies, and Hannah Miyamoto, who comes to Graceland from the Hawaiian Islands.

On Easter Sunday a basket dinner was enjoyed by a large crowd, and an egg hunt was had for the children and young people in the afternoon. The Easter program was given in the evening, there being several recitations, songs, and two plays.

The women are planning on and working for another bazaar this fall. They intend to meet every two weeks to work and to do some homework in the meantime. Their goal is to help pay the church debt and to collect some Christmas offering.

A box and pie supper is to be held April 30, to raise money to pay this branch's share on the caretaker's house on the reunion grounds at Colorado Springs. The young people will give the program.

Independence, Missouri

April 5.—The sixth annual young people's play contest sponsored by the Young People's Council will be held this week in the White Masque Little Theater Building. There will be ten plays consisting of modern religious, Biblical religious and serious drama. First and second honor certificates will be given to the branch in each division of plays. Also first and second honor certificates will be given for individual characterization in each play division. The plays will start promptly at 7:30 p. m. Monday, Tuesday, and Thursday. The decisions of the judges will be announced and the awards will be made at the close of Thursday's performance. Special entertainment has been secured for the interim between plays.

Stone Church

Sacrament Sunday brought a very large number of worshipers to the 11 a. m. communion service in charge of Pastor Arthur A. Oakman. Assisting the pastor in the direction of the service were Apostle F. Henry Edwards, Elders Shankland Arnson, I. A. Smith, and C. I. Carpenter, Bishop J. S. Kelley, and Doctor J. L. Benson, also the usual large number of the Aaronic priesthood who passed the sacred emblems and took up the communion offering. The principal talk of the service was given by Apostle Edwards, and the oblation talk was by Bishop Kelley.

Pastor Oakman extended a welcome to the three candidates baptized on Easter Sunday, this being their first time to partake of the sacrament, and also welcomed back to services Presiding Patriarch Frederick A. Smith, who for a number of weeks has been confined to his home with a fractured ankle.

Music for the communion hour was furnished by The Clematis Chorus, directed by Mrs. J. R. Lentell. The girls sang "Tis Midnight on Olive's Brow" and "Alas, and Did My Savior Bleed." Paul N. Craig led the congregational singing, Robert Miller playing the organ.

President F. M. McDowell, the evening speaker, presented a challenging sermon to a large congregation, using as a Scriptural basis 1 Corinthians 2, and as a text a familiar quotation from 2 Timothy: "Having a form of godliness, but denying the power thereof."

The musical setting for this fine sermon was furnished by the Stone Church Choir, assisted by guest artists. The choir, under the direction of Paul N. Craig and accompanied at organ and piano by Robert and George Miller, sang "Gloria in Excelsis," from "Twelfth Mass," by Mozart, and "There Is a Land Beyond the Setting Sun," by Smieton. A flute solo was played by Miss Mildred Burroughs, of Independence, accompanied at the piano by Miss Thelma Moorman. Mr. Henry Anderson, of Graceland College, sang the solo "The Lord Is My Shepherd," and Robert and George Miller played the organ-piano offertory. George Anway led the congregational singing. Elder Walter I. Betts was in charge of the service, assisted by Elder W. Earl Page.

Stone Church Saints were pleased to have a number of Graceland students with them at Sunday's services. The young people are spending their spring vacation at Independence.

The marriage of Miss Esther Elizabeth Van Tuyl, daughter of Mr. and Mrs. W. D. Van Tuyl, of Atherton, Missouri, and Gerald E. Resch, son of Mr. and Mrs. W. F. Resch, of Independence, took place Easter Sunday evening at the Saints' church at Atherton. The double-ring ceremony was read by Elder Wendell M. Van Tuyl, brother of the bride. The Misses Anna and Marion Van Tuyl, sisters of the bride, lighted the candles. The bride was given in marriage by her father, and was attended by Miss Dale Holman, as maid of honor; Mona Van Tuyl acted as flower girl for her sister. Gordon Resch was his brother's best man and Richard Ballinger was the ring bearer. Ushers were Dan Scott, Wilmer White, Lloyd Coffman and Kenneth Van Tuyl. A reception at the church followed the ceremony. Mr. and Mrs. Resch are at home in Independence.

Mr. and Mrs. Rolla R. Duzan, of Independence, announce the marriage of their daughter, Vida Blanche, to Douglas David Williams, son of Mr. and Mrs. Harry C. Williams, of Oakland, California. The wedding took place at Reno, Nevada, March 6. Mr. and Mrs. Williams are at home at Merced, California.

Funeral services for Arthur McCallum, fifty-five years of age, a former resident of Independence, were conducted March 30 from the C. D. Carson Funeral Chapel, and interment was in Mound Grove Cemetery. Mr. McCallum, a nephew of President Frederick M.

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Smith and Elder I. A. Smith, of Independence, died at Saint Joseph, Missouri, March 27. He was a son of the late Doctor Alexander McCallum, former Independence dentist. Surviving are his mother, Mrs. Emma McCallum, of Lamoni, Iowa, and two brothers.

Gudgell Park Church

Elder A. M. Chase has been preaching a series of Sunday evening missionary sermons at Gudgell Park, closing with sermons forenoon and evening March 28. These discourses, some of which were illustrated with slides, were full of interesting instruction for young and old, and all appreciate Elder Chase's efforts in their behalf. Song leaders during the series were Miss Effie Amundson and Miss Pauline Sherman.

Sunday forenoon speakers have been Milton Martin, U. W. Greene, Walter Woodward, Kenneth Sherman, J. R. Lentell, and P. A. Sherman.

The goal of Pastor Walter Woodward and his fellow workers has been expressed by the pastor in an appropriately lettered inscription placed on the wall behind the sacred desk. It reads: "Build we here a perfect city, Zion, the city of God's stewards."

At the sacrament service March 7, the twin sons of Keith and Margaret Tucker were blessed. They were given the names, Keith Darrell and Kenneth Douglas, these names having been chosen by the mother who died at their birth. The elders officiating were also her choice, P. A. Sherman and her father, Charles T. Pooler.

The women of the district, under the leadership of Sister Esther Sherman, met with Sister Nina Tucker March 24, for an all-day quilting and a farewell meeting before Sister Tucker's leaving for Pleasant Hill, Missouri, April 4, to make her home with her son, Keith, and to continue the care of his baby boys.

The young people have reorganized the orchestra which was disorganized last fall, and have chosen one of their own number, Fred Wassem, director. The choir has been reorganized under their former leader, Mrs. Esther Hook.

On February 12, these young people held a Valentine supper at the P. A. Sherman home, and raised money which more than completed their pledge to the local building fund. The balance is held as a fund to be added to and used to redecorate the church.

Spring Branch Church

The Sunday morning prayer service, in charge of J. E. Martin and Fred Epperson, closed in time for the members to listen to the radio message by President F. M. Smith at 9 a. m., coming over the Columbia network from Philadelphia. J. S. Andes furnished the radio for the church.

The theme, "This One Thing I Do," was carried out at the opening of the church school. The Scripture reading was by Fred Moore; theme talk by M. C. Jacobsen. A quartet: Frances Epperson, Violet Belk, James Tankard, and Duane Miller, sang "This One Thing, Dear Lord, I Do."

Rheta May, daughter of Brother and Sister Everett Wells, was blessed at the close of church school by M. C. Jacobsen and J. S. Andes.

The 11 a. m. sacrament service was in charge of Pastor M. C. Jacobsen. Following the opening song and prayer, those baptized last Sunday were confirmed. Mrs. Giles Andes was confirmed by J. S. Andes and M. C. Jacobsen, Gloria McLees by Brother Jacobsen and J. E. Smith, and Mary Calvert by Brothers Jacobsen and Smith. The oblation talk was by Robert Fish; Scripture reading by J. E. Smith; sacrament talk by Howard Andersen, a member of the Church high council. Brother Andersen also gave an inspiring talk at the close of the service.

Pastor M. C. Jacobsen spoke on Psalm 1 at the evening hour Sunday.

Second Church, South Delaware and West South Avenue

Apostle F. Henry Edwards worshiped with this congregation at the prayer hour Sunday morning, presiding over the meeting. He was assisted by Elders Archie Davis and F. L. Freeman. Brother Edwards addressed the congregation, and Psalm 1 was read by Elder Davis. Following the giving of several prayers and testimonies, the meeting was closed a few minutes before nine o'clock in order that all might hear President Frederick M. Smith who spoke from Philadelphia on the Columbia network presentation of "The Church of the Air." A radio had been installed in the church for this occasion.

The church school at 9:30 a. m. was in charge of the superintendent, Odess Athey, who for the worship period announced the subject, "Till He Comes." The Scripture reading was by one of his assistants, Frederick Burrows, and Bishop's Agent Sam Inman talked on the 1937 Christmas Offering.

There was large attendance at the sacrament service at 11 a. m. Pastor A. K. Dillee was in charge, assisted by Elders Earl Audet, William Inman, Sam Inman, and B. C. Sarratt. Priests Lane Bolt, Fred Immer, Everette West, and Harold Reid passed the emblems.

The day's closing service was occupied by Apostle F. Henry Edwards who based his excellent sermon on 2 Peter 1. A large congregation heard his discourse.

Sister Caleb Blodgett, eighty-six years of age and a long-time member of this congregation, suffered a slight stroke March 29. Until her marriage to Brother Blodgett about a year ago, this sister was known as Mrs. L. Allison.

The Doctrine and Covenants Class of Group 31 met at the home of Mr. and Mrs. F. L. Freeman last Thursday night and elected the following officers: President, Joseph Lauderback; vice president, Lane Bolt; secretary, Sister Joseph Lauderback; treasurer, Sister M. N. Stewart, and teacher, Fred Immer. A program of church songs, talks, contests, and games followed, then refreshments of ice cream and cake were served to more than thirty guests.

Enoch Hill Church

Sister Anna Maloney sang "The Evening Prayer" at the church school worship period March 21. On that morning an interesting program was enjoyed by the young people at their eleven o'clock service.

The women's department met Thursday, March 25, in the new church annex, and spent the day in tying and binding a comfort for the commodity shop, embroidering tea towels for the new kitchen, and a study class was held in the afternoon. Again on April 1 they met in the annex, started a quilt for Sister Henry Hartman, continued work on the tea towels, decided to undertake a dress-making project and also mending and patching for those who have need of such work. The study class was enjoyed in the afternoon.

On the evening of March 27, the class of E. H. McKean enjoyed a social evening at the home of J. C. Alexander.

Sister Nellie Mae Kramer sponsored a Book of Mormon contest for her class of intermediate boys and girls March 29. Frederick Young, La Verna Martin, and Robert Young received books as awards for high ranks in the contest. There were several excellent papers.

The Easter cantata, "Easter Angels," was rendered March 28, under the direction of Sister May Worth, Louise Andes at the piano. J. E. Cleveland was in charge of the opening service and Margie Thomas sang "Consider the Lilies." Soloists in the cantata were Margie Thomas, Mrs. Amos Allen, Pearl Chrestensen, Hubert Whitehead, Mrs. Ruby Griffin, Richard Maloney, and Mr. and Mrs. Charles Warren.

This evening Elder Harvey Minton closed his much-appreciated Sunday evening series in this congregation.

Sister McGrew, a veteran Saint and faithful church attendant, has returned after spending the winter with relatives at St. Joseph, and Enoch Hill Saints are happy to have her home again.

There was good attendance at the communion service last Sunday, and the principal talk was by Elder Carroll L. Olson. In the evening Elder R. V. Hopkins gave a fine sermon. Pearl Chrestensen and Hubert Whitehead sang "The Bird With the Broken Pinion," and Brother Hopkins based his sermon on that theme.

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Enoch Hill boys attending Graceland College, Edmund and David Allen and Everett Jones, spent the spring vacation over last Sunday with homefolks.

The young women met at the home of Sister Hubert Whitehead March 29 and April 1. They are finishing a quilt bearing the names of officials of the church.

Saskatoon, Saskatchewan

Early in the fall Elder O. W. Okerlind spent a few days with this branch, holding services, counseling and advising the Saints. He also made a number of friendly visits to the homes.

Christmas was fittingly celebrated. The young people gave an interesting program, and the children received a present, also a treat from the Sunday school. Different groups of young people are busy in the various classes. One of these, the Cubs, was organized in October, 1935, under the Northern Saskatchewan District Commission of Scouts of Canada. Their leader is Sister Florence Gendron. There were eight boys at the beginning, but they have increased to twelve. Several of the boys have almost completed requirements for their second star. The Cubs took part in the Scout jamboree held at Saskatoon last June.

The young people's convention held February 26 and 27, was enjoyed by all. Attendance was good, and interest and spiritual response were fine. Brother James Cornish, district supervisor of religious education, was present, and his work was much appreciated.

The theme of the convention was, "Come Unto Me." And the program for Saturday was as follows: 8:30 a. m., prayer service in charge of Elder A. J. Cornish, subject, "As for Me and My House, We Will Serve the Lord"; 10 a. m., class work in charge of Sister C. E. Diggle, subject, "Quest of Happiness"; 11, class work in charge of Elder A. J. Cornish, subject, "Our Choices"; 2 p. m., duet, "He Cares for Me," Kitty Captain and Eileen Diggle; debate, "Resolved That Life in the World Brings More Happiness Than Life in the Church." The affirmative of the question was upheld by Bert Ward, Donald Few, and Earl Cruse; negative, Pauline Cruse, Marjory Beckman, and Velma Cassidy. The decision was in favor of the affirmative. Irish dinner was served in the lower auditorium at 6 p. m., followed by a social evening.

On Sunday prayer service on the theme, "Take My Yoke Upon You and Learn of Me," was in charge of Henry Piedt at 8:30 a. m. Church school opened at 9:45 a. m., and there was a duet, "None Like the Master," by Audrey Waugh and Averil Diggle. At 11 a. m. the sermon by Elder A. J. Cornish was, "The Ten Classic Pledges for Young People." Sister Eric Boland contributed a solo, "It Was for Me." At noon lunch was served with Sister George Baker as convener. After the meal Brother and Sister C. E. Diggle were presented a pair of silver candlesticks in honor of their silver wedding anniversary, Brother Henry Piedt making the presentation.

"Sweeter as the Years Go By," was a duet rendered at 2 p. m. by Mrs. E. Boland and Alford Gendron. Then another debate was enjoyed, the subject being "Resolved That It Is More Difficult to Follow Christ Today Than It Was in the Early Days of the Restoration." Frank Ward and Marvin Diggle upheld the affirmative side, and Averill Diggle and Evelyn Bryce the negative. The decision favored the negative team.

There were talks by Violet Cornish, Vera Cruse, Alford Gendron, Vernon Cornish, and Ina Hugget at 3:30 p. m. At 7 p. m. a pantomime was enjoyed.

The vesper service at seven-fifteen opened with a processional, "Onward to Zion"; a call to worship by Verva Mogg; prelude, "Come Ye Apart"; Scripture, Shirley Van Eaton; response, young people; prayer, Elder Arthur Gendron; male quartet selection, "Unto the Hill I Lift Mine Eyes"; reading, Effie Ziegler; story, Eileen Diggle; duet, "Have You Counted the Cost?" Mrs. Boland and Vernon Cornish; quartet, "When the Lord Shall Call His Own," and recessional, "Onward to Zion." At 8:30 p. m., the talk was by Elder A. J. Cornish.

SASKATOON BRANCH
"CUBS"

They are from left to right, front row: Kenneth Carrol, Charles Accleton, Bobby Smith, and Donald Few; back row: Russel Beckman, Clifford Forsythe, Orville Pettit, Earl Cruse, and Louis Cruse.



Santa Rosa, California

Saints of this branch are working hard to complete their church building, and looking forward to the day when it may be dedicated. When a few remaining tasks are finished and the old building painted on the outside, it will be completed. All rejoice that they have had the opportunity to help build a house in which to worship God. As there are few men in the branch, each had much to do, but the women faithfully assisted.

New interest has been aroused in the church school classes now that each group has a separate room. Those who desire to take an active part in the work have no difficulty in finding something to do as Sister Hazel Lloyd, superintendent of the church school is trying to give all those who desire to serve, something to do.

Some help not only in the worship service but also in keeping the house of worship clean. One sister goes each Saturday and cleans the building. Her young son enjoys starting the fires in the classrooms early Sunday morning, so they will be warm when the pupils arrive. Even the kindergarten children find things to do, such as dusting the furniture and bringing flowers. Eagerly they count the days until the next Sunday comes.

Sister Luella Taylor, of Santa Rosa, died October 23, 1936. Elder Myron Schall, of San Jose, preached an inspiring funeral sermon, a tribute to one loved by all.

The Saints were glad to have Elder Myron Schall preach twice Sunday, October 24. And from November 7 to 14, Elder Harold I. Velt was with them. They look forward to the time when he may return and hold a series of meetings in the new building. January 24, Patriarch William Dawson, of Sacramento, preached a sermon in the morning and gave five patriarchal blessings. A Sunday or two later they were pleasantly surprised to have Bishop Edwin Burdick visit them and preach a sermon on tithing.

Brother William E. Case died January 26. At one time he was a very active member of the branch. Funeral services were by the Reverend Carpenter of the Methodist Church.

Elder Herbert E. Walker conducts the church services each Sunday except when a visiting elder comes. Prayer meetings are held every Wednesday evening.

Mr. and Mrs. Earl Rogers, from Manteno, Illinois, spent the Easter vacation with Mr. and Mrs. Abe L. Rogers and son, Wardell, of 719 North Spring Street, Independence, Missouri.

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Logan Creek Branch

Ellington, Missouri.—The Logan Creek Branch held its annual meeting in October, and the following officers were elected for the year: Church school director, W. A. Kuntz; chorister, Sister Alphia Ferguson; secretary-treasurer, Sister Leona Kuntz; adult teacher, Sister Permelia Counts; young people's teacher, W. A. Kuntz; junior teacher, Sister Alphia Ferguson, and primary teacher, Sister Delphia Kuntz.

Local Saints are grateful for their church home, and are looking forward to completing it. They have the deed of the property on record, and it is ready to be sent to the church.

The women's department has helped in every way they could.

Brother L. W. Bronson and son and Brother P. P. Reed and daughter were in this branch last November, the Saints welcoming their visit.

Sister Alice Grimes has had a major operation, and is gaining slowly.

Missionary W. E. Haden was at Logan Creek over a recent week-end. The Saints always welcome his coming for he gives them courage to press onward.

New York and Philadelphia Conference

The conference of New York and Philadelphia District was held at Brooklyn, New York, February 20 and 21. Apostle Paul M. Hanson and the district presidency presided over the conference. Most of the business of the gathering was transacted Saturday evening. Reports were read from various district officers.

After the proper procedure, provision was made for the following ordinations: William Hyde, of Bloomsburg, to the office of elder; Clifford E. Webb, of Norwalk, Connecticut, elder, and Henry Hartman, of Hershey, Pennsylvania but a member of Bloomsburg Branch, priest.

The following officers were elected: District president, D. J. Williams; counselors, Thomas M. Carr and Samuel Worrell; secretary, Elizabeth Teal; treasurer, Samuel Worrell; director of religious education, David M. Wiesen; director of music, Leroy Squire; auditors, A. R. Bacon and Ethel Feldmeth. Samuel Worrell was sustained as bishop's agent.

The meetings of the conference were of high order and well attended. The prayer meeting of Sunday morning was especially outstanding, as was the ordination service in the afternoon although only two of the men were ordained. Brother Hartman was not in attendance at the conference.

All branches of the district were represented by the seventy-six visitors present. It was provided that the time and place of the next conference be left in the hands of the district presidency.

Walla Walla-Freewater Mission

Milton, Oregon.—Several men from this mission attended the Columbia district priesthood institute at Seattle, Washington, March 13 and 14, and returned home stimulated to discharge their duties with regard to advancement of the mission. Elder Alvin Buckley, Priest O. M. Croft, pastor, and Keith Noe, who is expecting a call to the office of deacon, all of Freewater, Oregon, and Teacher W. H. Birdsell, of Milton, drove more than 250 miles. Priest Percy Howard is owner of the car and his home is at Wallula, Washington. He was formerly pastor of this mission, but his work on the railroad necessitated his removal to Wallula with his family. He now serves as pastor at Pasco, Washington, taking the place of Elder Buckley whose work caused him to be moved to the Walla Walla-Freewater area. When the travelers arrived at Kennewick, Washington, they picked up Brother Hector Derocher, who accompanied them to Seattle.

Approximately one hundred members of the priesthood represented the district at the institute, and the men from this mission felt well repaid for their trip. They greatly enjoyed the contact with so many earnest workers, the uplift of spirit they found there, and the feeling of true brotherhood. Walla Walla-Freewater representatives arrived the middle of Saturday forenoon, and attended the first session at 1:30 p. m., Apostle E. J. Gleazer in charge.

Services have been discontinued at Walla Walla, and the members are now coming over to Freewater and uniting with the group there.

A few weeks ago the mission lost a valuable family, Brother and Sister William Croft and their three children. Brother Croft was church school director for the local group. However, the loss of this mission is the gain for the Saints at Hermiston, Oregon, where Brother Croft is employed by Elder Madden to superintend the latter's dairy.

Local Saints were cheered a few weeks ago by having Elder Stanley Fout, counselor to District President L. R. White, and Priest Harry Frye, of Coeur d'Alene, Idaho, with them. They stayed three or four days, giving sermons and instruction.

Elder Madden and wife, of Hermiston, recently drove over and took part in the mission services. The first Sunday of March they came again, bringing with them the Croft family. Elder Madden, a son, and his family also were present. The elders assisted in the sacrament service.

This congregation is contemplating a meeting in the open air on the banks of the Columbia River sometime in the near future, the Saints of Pasco, Washington, the group at Hermiston and Walla Walla-Freewater Mission all participating.

Since Church School Director Will Croft moved away, the local group has been served by Edward Buckley, son of Elder Alvin and Sister Buckley. Brother Edward, though only a high school boy, makes a capable director.

The church school adheres closely to the programs outlined in the *Herald,* the more especially as many of them are prepared by Brother and Sister Stanley Fout for whom Saints in this community have a sincere love and regard.

Monetville, Ontario

Monetville Saints, in their branch endeavors, have had to struggle against sickness during February and March. The influenza went the rounds, and whooping cough lessened the Sunday school attendance. Nevertheless, the church members continue to enjoy meeting together, and though a number have been ill, attendance has kept up remarkably well.

Members of this little branch up in the bush country, appreciate their sturdy, new church building. Thirty were present at the March sacrament service.

Those in this locality who were acquainted with Doctor Richard J. Shute, of Windsor, were very sorry to hear of his passing, and sincerely sympathize with his wife and three sons in their bereavement, also with Windsor Branch in their loss of a faithful worker in the Master's cause.

After a lengthy absence Brother Kenneth Fryer is back with his friends and neighbors at Monetville. He is setting up a saw-mill in the vicinity, and this will be a convenience for the church members in having their logs cut and other work done.

Midland, Michigan

Due to the illness of the former pastor, Elder Burt S. Turner, a special prayer and fasting service was held the week prior to his administration. At this time Brother Turner is showing marked improvement. Brother Turner has been pastor of Midland Branch for the past two years and has worked in Coleman and Bay City branches. In October, 1936, Elder Earle Falconer was elected to succeed him in this office, and has served faithfully.

The spirituality of Midland Branch has increased during the past year, and each member of regular attendance is putting forth his best efforts to bring the local up to the standard which the gospel requires. Regular priesthood meetings have been held weekly in order to instruct and counsel the members in their duties. On February 7, this year, a special service

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was held at which Brother Grant Yarrington was ordained to the office of elder by Elder David Dowker, of Detroit, and Elder Earle Falconer, branch president. Harold Keeley was ordained to the office of teacher by Elder B. H. Doty, of Traverse City, and District President M. J. McGuire. At this service also seven babies were blessed.

Midland is now fortunate enough to have four elders, four priests, two teachers and one deacon actively engaged in the gospel work. Tri-city priesthood meetings are being held in the cities of Midland, Bay City and Saginaw, and due to the efforts of those in charge, these meetings are proving beneficial to those attending. Other branches surrounding Midland have voiced their desire to join in these priesthood meetings in order that they too may receive the benefit of the instruction and advice given.

The women's department, under the leadership of Sister Lurah Falconer, has grown to such numbers that it has been divided into three groups of approximately twenty members each. Group No. 1 is under the direction of Sister Edith Burke; Group No. 2 under the direction of Sister Margaret Johnson, and Group No. 3 led by Sister Lurah Falconer. Meetings of the groups are held once each week with a combined meeting on the first Thursday of every month at which time a special program is planned for the entertainment of the members and their guests.

On February 4, the Midland women's department entertained the women from Saginaw, Bay Bity, Beaverton, and Coleman, at a luncheon given at the Community Center Club rooms in Midland; approximately one hundred and ten were present. The luncheon was in charge of Sister Margaret Johnson, assisted by Sister Marion Ash and Sister Edna Bartlett. The program was in charge of Sister Falconer, assisted by Sister Elsie Yarrington, and special speakers were Elders B. H. Doty, of Traverse City, and Earle Falconer, local pastor. Each of the visiting branches took part in the program, Saginaw being represented by Sister Lena Grice; Bay City by Sister Beebe; Coleman by Sister Dowd, and Beaverton by Sister Mary Harder.

Under the able direction of Brother Harry Runkle, the Midland Choir has made remarkable progress during the past few years. With a group of twenty to twenty-five singers, the choir has a varied repertoire of sacred and secular music, and is considering joining the Music Club of Independence. In the past few years Midland choir has been willing to lend its efforts to the various services in the district, and they have appeared in Saginaw, Bay City, Beaverton and in smaller groups throughout the district. As Easter approached and the churches throughout the land were planning special services. Midland choir was being put through practices twice weekly, by Brother Runkle, in order that its Easter music should be rendered with the precision that would add to the choir's growing favorable reputation. District choir practices have been under way since the first of March; Brother Runkle is preparing the choirs in this district for the Zion's Christian Legion convention to be held the latter part of June.

The young girl's Friendship Club, under the leadership of Doris Thorpe, Blanche Engle and Doris Jones, has grown to a goodly number in the past few months. Prior to the organizing of this club, little had been done for the girls of the teen age in Midland Branch, and very shortly workers hope to enlist the services of Sister Glenna Chapin, a new member of the branch, in carrying out a more balanced course of study and recreation.

Much discussion has been had in the past year concerning the advisability of building a new church in a better location at Midland. It is a well known fact that a new church is needed, but efforts are being made first to raise sufficient funds so that the church may be built without a large indebtedness. No definite decision has yet been reached as to whether or not the branch will build.

During a recent series of meetings held by Elder B. H. Doty, of Traverse City, a new interest was created among the people to live closer to the Master and to help bring Midland Branch to a higher standard of living.

Midland Branch was fortunate recently to have Elder C. B. Woodstock, of Independence, Missouri, present to talk to the congregation on two occasions concerning the work of the church school. Instructors in the church schools of Bay City and Saginaw came to Midland to hear Brother Woodstock's message which will be helpful in the future progress of this department. Brother Woodstock returned to Independence on March 23, accompanied by Doris Fern Jones, of Midland. She plans to visit at Independence and Springfield for two weeks.

Officers of Midland Branch are: Assisting Brother Falconer as associates, Elders Otto Bartlett and Grant Yarrington; priests, Kenneth Yarrington, Albert Ash, Sam Ash, and James Nevill; branch secretary, Blanche Engle; treasurer, Herman Collet; director of religious education, Sam Ash; church school superintendent, Harold Keely; adult leader, William Ash; young people's leader, Doris Thorpe; children's supervisor, Mrs. William Ash; director of music, Mrs. Kenneth Yarrington, and assistant director of music, Harry Runkle.

A faithful steward is required in honor to increase his possessions, for he is thus enlarging his Lord's estate.—J. Earl Crawford.

The Bulletin Board

Rock Island Youth Institute and Conference

Rock Island District will hold a young people's institute and district conference at Rock Island, Illinois, April 9, 10, and 11. Class work will be featured at this gathering. A brief business session will be held on Saturday afternoon. There will be preaching and class work on Sunday. Meals will be served at the church at a minimum charge.—W. W. Richards, Davenport, Iowa.

Southern Nebraska Youth Conventions

Young people's conventions have been arranged for Southern Nebraska as follows: at Eustis, April 17 and 18; at Nebraska City, May 1 and 2. A banquet will be held for the young men and women at 6 p. m. Saturday, with addresses, and a concluding talk by the district director of youth, Francis Schrunk. Sunday services will begin at 9:30 a. m. and close at 4 p. m. All are invited.—Francis Schrunk.

New Addresses

Apostle E. J. Gleazer, 208 South Doheny Drive, Beverly Hills, California.

Request Prayers

Brother John Schrunk, of Atkinson, Nebraska, seeks the united prayers of the Saints that he may be healed of his affliction without the necessity of an operation. He has great faith in prayer.

Our Departed Ones

SHROADS.—Laura Steckel b. August 19, 1895, at Onslow, Iowa. D. March 16, 1937, of pneumonia at Hastings Hospital, Hastings, Nebraska. Was baptized into the church when 10 years old; attended Graceland College in 1914, and was a successful school teacher for 3 years. Married Arthur Pitkin, of Lamoni, Iowa. There 2 children were born to them, a boy, Arthur Raynes, and a girl, Sarah Katherine, who preceded her in death. Laura Shroads was a woman who made many friends. Surviving besides her husband, Harve, and son, Arthur, are her parents, Mr. and Mrs. D. P. Steckel; 2 brothers, Howard and Leon; 1 sister, Esther Simpson, and many friends. Funeral services were held at Hastings and Lamoni. Interment was beside her daughter in Rose Hill Cemetery, Lamoni.

RUMSEY.—Preston Park, seventeen-months-old son of Mr. and Mrs. Dwight W. Rumsey, of Sperry, Oklahoma, b. in that city September 22, 1935. D. March 3, 1937, after an illness of several months' duration. He is survived by his parents; by four grandparents, Mr. and Mrs. W. P. Rumsey (former pastor of Sperry Branch) and Mr. and Mrs. A. B. Park; 4 great-grandparents, 5 uncles, and 5 aunts. Services were held in Sperry church, sermon by Elder O. A. McDowell, assisted by Elder V. D. Ruch. Interment was in Rose Hill Cemetery, Tulsa.

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ELLIS.—Stella K., daughter of Isaac and Margaret Hall, b. at Georgetown, Ottawa County, Michigan, June 27, 1860; spent the earlier years of her life in that community. Was married to Elder L. E. Ellis in 1875; family moved to Three Rivers, Michigan, in 1920. She was baptized May 8, 1892, and her life was an example of saintly graces. Her health was delicate for years, and her last illness confined her to her home for four months. D. March 22, 1937. Surviving are her husband; 4 daughters: Mrs. Eva L. Adams, Mrs. F. O. Griffin, Mrs. Bertha Burtch, and Mrs. J. A. Calcutt; 4 grandchildren, and many friends. The funeral was conducted March 24, Elder S. W. L. Scott, of Coldwater, Michigan, paying tribute to her life. Interment was in Riverside Cemetery, Three Rivers, Michigan.

BARRETT.—Dorothy Lucille, b. December 21, 1917, at Deloit, Iowa. D. March 15, 1937, at Independence, Missouri, of complications following a long siege of pneumonia. Leaves to mourn, her parents, James Bert and Mary S. Barrett; 2 brothers, James Herbert and Donald Edward; 3 uncles, Jess W. Barrett of the home; Willie B. Barrett, of May, Oklahome, and Ludwig Schwarz, of Muhlhausen, Germany; 3 aunts, Mrs. G. C. Rohde, Dexter, Michigan; Mrs. C. L. Bruno, Denver, Colorado, and Mrs. Elvira Lane, Lamoni, Iowa. Came to Independence with her parents in 1920. Was baptized by J. B. Barrett, June 13, 1926. Was always eager to attend church services, and happiest when engaged in church activities.

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The Book of Mormon

Its Origin, Nature, and Purpose

By R. S. Salyards, Sr.

The Stewardship of Time

By A. R. Gilbert

Planned Purpose and Action

By Edna J. Wilder

Volume 84 April 17, 1937 Number 16

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THE SAINTS' HERALD

April 17, 1937

Volume 84 Number 16

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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

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The Pigeonhole

Editor

Alberta, the lively six-year-old daughter of Sister Geraldine Wyatt who writes often for our church papers, has informed her parents that when she grows up she is going to be an editor, and that she is going to have a desk in the room where Sisters Estella Wight and Leta Moriarty now work on the publications.

Too young to be entered in school last fall, Alberta has learned to read and write from her mother. "I can write a letter," she informed us. She will try a story next, perhaps an article. Full of juvenile charm, she seems ready for anything.

Well, editors become old eventually, and Father Time takes no more account of them in swinging his scythe than he does of others. Somebody's little girl, probably now getting started in life, will be needed to help. Somebody's little boy, probably getting ready for school, will come to sit in the chair and pound the typewriter on which this brief item is being ground out. Alberta has dedicated herself to a career at an early age. Who knows but she may be one who will carry on the work?

Safe From Panhandlers

The Pressroom Proletarian purposely dresses to resemble the "poor downtrodden masses" as he calls them.

He says: "There are lots of advantages in looking like I do. When I go down the street, beggars never stop me to ask for a dime. They always steer clear of me for fear I might ask *them* for a dime!"

Bright With Use

Yesterday we were looking at the machinery in the shop. The idle, stationary parts were covered with dust and grease. It is impossible to keep them clean for more than an hour or two. But the moving parts, those that do the work and receive the wear, are bright with use.

People are like that. Idle along in the church work, and you become rusty; you collect the dust of indifference and the rust of gossip. But keep working and you will be bright and shining with use. Your work will provide a polish of its own which cannot be imitated by any substitute.

Enoch Arden

Pigeonette rented her home, and the new family immediately took up housekeeping in it. During Pigeon's prolonged and unexplained absence she felt she couldn't keep up the place by herself.

The other evening the lights were aglow, a fire on the hearth, and the new master of the house was stretched out at his ease.

Nobody noticed a jaunty stranger who came up, bearing all the signs of travel. "Just in time for supper," he said. "I'll look in and see what Pigeonette is doing." Looking in the window he saw only the strange master of the house in his own customary place.

Pigeon (alive and well) fainted. "To think," he exclaimed when he arose, "that she would marry somebody else in my absence! I will go away and never return!" And in a moment he was nothing more than a speck soaring away in the evening sky.

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Editorial

The Book of Mormon

In this issue of the *Herald* we present a special article about the Book of Mormon, by R. S. Salyards, Sr. It was given as a lecture to the student body of Graceland College. It contains as much material as could be offered in the time allotted, and makes a convenient length of article for an introduction to the Book of Mormon, suitable for new members of the church, or for those who are interested in investigating the beliefs of our faith. We recommend that the article be saved and used for missionary purposes.

In many cases, members could present the article along with a copy of the Book of Mormon to friends. It is an opportunity to do good work for the church.

When Liquor Men Meet

At a recent convention of liquor dealers, the association made every effort to keep members from drinking while the meetings were going on. They didn't want to be disgraced, and they knew that the only way to prevent it was to exclude all alcoholic beverages. Not even beer was served. Of course there was the lawless element, as there always is in this trade, that carried their own supplies in bottles.

Here was an opportunity for them to demonstrate that liquor is harmless and that it can be taken in moderation with no ill results. But the dealers are afraid of their own stuff. They know it is poison, and that there is no moderation connected with its use; any bit of it is an excess. Now if the men who make a profession of handling liquor can't control themselves, what chance has the ordinary fool who takes it simply for sport?

Youth and Age

Young people are anxious to see the world and want to go out where they can sample life; older people have seen all they want of it and look for a quiet place where they can rest their frayed nerves. The young like a large house where they can entertain a lot of company; the old want a little cottage where they can retire and entertain a few trusted friends. The young want to escape from the restraints of the church; the older ones come back to it when they learn how much they need it.

At ten a boy wants food. At twenty he wants love and society. At thirty he wants wealth. At forty he wants philosophy. But when he reaches the wisdom of fifty he knows that his great adventure is the search for God.

Wisdom lies in foreseeing all these wants at a time early in life, and preparing for them. It is not only possible but desirable to synthesize these desires and adjust them into a complete program of living. When a young man knows that he is going to need God, he had best learn to seek Him early, so that when the paths of the deeper shadows in later life come, he can find that Divine companionship which will leave him no stranger to the Heavenly Father.

An Age of Crisis

There has hardly been a moment in the past twenty-three years when someone has not been tearing his hair and rending the air with cries of "This is an age of crisis!" This old saying has been no exaggeration. The course of the World War was a continuous series of crises; peace was a crisis; so were many succeeding events throughout the world.

We have narrowly averted many a disaster, and it has surprised us that in so many instances where passion and prejudice have so badly obscured issues and misled people, good sense has at last prevailed.

Why does the world not go to pieces on the rocks of some of the many crises? Simply because there are a good many people who do not want it to go to pieces, no matter how much noise they may make in trying to get what they want.

One writer, not so long ago, said humanity had struck its tents and was on the march. Where it is going nobody knows, though everybody makes a guess. It is a time of uncertainty, with confusion on the surface. But underneath we find that the human race is simply sick of the old monarchies, and the inefficiencies of democracy. It wants something different. Once more it is making the old search for justice and security. It wants a better chance in life than any government has given it.

It takes a great deal of faith to believe that we will come through safely. Yet throughout history humanity has passed through great changes, trying crises, severe experiences. Its nature hasn't changed much, but its habits, modes of life, institutions and ideas have. Through changes in these things it will go forward. God has put a lot of effort into this business of creating a human race; He is not going to give it up easily. L. L.

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Blue Pencil Notes

A Hollywood actor who felt that perhaps he had boasted about himself too much to his friend, paused, and said: "Enough about me. Let's talk about you awhile. How did you like my last picture?"

☼ ☼ ☼ ☼

Brother Henry Castings, president of the Des Moines District, has a little house dog. This little dog had an encounter with an automobile and lost one eye. His problem now is to sleep with one eye open and get any sleep. He is a valiant little fellow and does not hesitate to go out on the street and tackle any dog four times his size. Then when he gets well trounced he comes back in the house in a fine state of nerves, growls and grumbles to himself for hours, and will even pick a fuss with his best friends. In that he is almost human. Many a man who has had trouble down town comes home at night and takes it out on his wife. And once in a while a woman who has had a bad day shopping makes the children pay for it. But someway it is funnier to see a little house dog growling and grouching around the house than it is to see people doing the same thing.

☼ ☼ ☼ ☼

One can never tell what a first-class "jag" will cost. Of course he knows the cost of the raw ingredients; but he can never forecast the ultimate cost. One can know exactly what a hamburger sandwich, or a new suit of clothes, or an automobile will cost; but no one knows what a pint of whiskey or a bottle of beer may figure up to.

☼ ☼ ☼ ☼

An Independence young man stopped on Van Horn Road at one of those Inns where they "go in to pass out." He drank six glasses of beer—got in his new car and started home. The landscape had become very much confused. Light poles, street signs—everything came in pairs. Other autos came wavering toward him, identical twins. To get out of it all he stepped on the accelerator and sped forward. He glanced off the car of an innocent by-rider whose car was one of two—which one the young man could not tell. The young man's auto turned over four times and slid down the pavement one hundred feet—no longer a new car. He crawled out of the jaws of death, still alive because death seemed that day not to have any taste for pickled fools, and rode, personally conducted, to the police station—still having his "jag."

☼ ☼ ☼ ☼

All it cost that young man was a fine of eight dollars and fifty cents (suspended) and his new automobile (demolished). That was not so bad considering what it might have cost him and others—still, a new automobile and a court fine, though modest and suspended, is a pretty stiff price to pay for six glasses of beer at an "Inn." (There are no "saloons" since repeal of prohibition.)

☼ ☼ ☼ ☼

A Kansas City young man took his fiancee (to whom he was soon to be married) to a dance. He drank a little and then proposed a drive. The girl cautiously asked to be allowed to drive, but the young man resented reflections on his abilities to drink and drive equally well. At a high rate of speed the car failed to follow one of the scenic curves of the concrete slab. It glanced off a steel post, turned three somersaults and burst into flames. The young couple staggered from the wreck saturated with gasoline. The girl, who was to have been a bride, burned to death. The man, who was to have been a husband, was taken to a hospital and lived to think it all over. One never can tell in advance the cost of strong drink.

ELBERT A. SMITH.

Across the Desk of the Editor in Chief

I RECENTLY SAW in one of the book review sections of one of the Eastern papers a review of one of Dr. Edgar L. Hewett's recent books and in attempting to secure a copy some confusion arose as to where the book was published, etc. Having had personal acquaintance with Dr. Hewett over a number of years I addressed a letter to him making inquiry and received from him a letter which will be of interest to the readers of the *Herald* who are in turn interested in the general field of archæology. Dr. Hewett writes:

My dear President Smith:

I am in receipt of your letter of the 16th, and wish to thank you for your cordial expressions of interest in my work. I am happy to be able to say that I am now on an exclusive writing program and that I feel fairly certain that the accumulations of nearly one-third of a century of research will reach publication within the next few years.

I think the book concerning which you inquire is my *Ancient Life in Mexico and Central America,* published by Bobbs-Merrill Company, Indianapolis, in 1936. Another, *The Chaco Canyon and Its Monuments,* also came out a few weeks ago, and is published by the University Press, Albuquerque, New Mexico.

I wish to take this occasion to express my deep appreciation of your broad interest in the Sciences of Man, and particularly in American archæology, which I know from long acquaintance that you have been able to view from a very high plane of understanding.

With best regards, I am, as always,

Very sincerely yours,

EDGAR L. HEWETT.

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I received recently a letter from Brother Roy F. Hewes who is active in the Boise, Idaho, Branch as an officer and is also an officer in the C. C. C. Camp of Idaho, telling somewhat of his busy life. He was looking forward to the youth conference of the Idaho District which is to convene March 19-21. With his church work and camp life he finds himself busy. He encloses a photograph and says:

> I am enclosing a picture of my two sons who are to be ordained to the office of priest during the convention, Wayne, age 23, and Jack, age 17. It gives me great joy to know that I have been able to give to the church both of my boys. They were called through Brother Gleazer.

We can well understand the joy it brings to Brother Hewes to have these young men qualify for and willing to accept responsibility in the priesthood, and we expect Wayne and Jack to make good so that we may all share the joy of Brother Hewes.

BROTHER T. Miyamoto on March 20 wrote in reply to a letter written to him, and among other things he said:

> On March 10 we paid our final street assessment which has been a burden of the branch for the past ten years, and hence are looking forward for developments in which we have long been handicapped. Though our progress in church work is not outstanding, yet we are carrying on and hope we might receive assistance from you in the near future.
>
> Our aloha for you, your health and your success are always remembered in our prayers.

We congratulate the Saints of the main branch of Honolulu on thus freeing themselves from obligation, which freedom will place them in better position to make other developments.

F. M. S.

A Case of Healing

In the *Saints' Herald* for March 27 was published the testimony of a remarkable case of divine healing. As a church we firmly believe in this doctrine. Being of the opinion that many of the Saints would like copies of this testimony to hand to their friends and neighbors to read, several hundred extra copies of that issue were printed. These may be ordered at 5c per copy from the Herald Office.

Do I believe in miracles? Assuredly. I have one before my very door. I have never seen in my waking hours any mortal's helpfulness, yet every spring it blossoms and is with verdure clad. In the autumn it takes on tints beyond artistic imagining's emulation. It is a tree.—Chatterton.

OFFICIAL

Nauvoo Camp

The Nauvoo Camp Committee has announced staff members for the camp this year as follows:

A. R. Gilbert	Camp Director
Miss Vida Ruth Watson	Supervisor of Girls
A. Neal Deaver	Business Manager
Roy Cheville	Program Director
Dr. R. H. Mortimore	Hiking and Nature Study
Dr. E. E. Gamet	Camp Physician
Mrs. A. Neal Deaver	Dietician
Mrs. E. E. Gamet	Dietician

Water Sports and Arts counselors yet to be selected.

To old campers, the appeal of Nauvoo will need no explanation. Those planning to attend for the first time will find a delightful balance of play, work and worship. In the words of one camper, "I didn't know it was possible to have such a good time."

The camp is designed for young people of 14-18 years, and the dates are July 6-16.

Make your plans early as registration is limited. Write to A. R. Gilbert, director Nauvoo Camp, Lamoni, Iowa, and ask for literature and a registration blank.

THE FIRST PRESIDENCY,
By F. M. McDOWELL.

Hymn Writing Contest Time Extended

The hymn writing contest being sponsored by the Independence Music Club will close June 1, 1937, instead of May 1. This advance in time has been found advisable for several reasons, and it is to be hoped that many who have desired to participate but have been hindered may use the time now available.

The object of the contest is to increase the volume of our own Latter Day Saint music with more hymns, original and typical of the Restoration. We urge musicians and music lovers to encourage those who have a talent for composition of music to enter this contest. It is also the sincere desire of the Club to develop and inspire latent musical talent, thus offering a further service to the music of our church in the future.

Remember that the poems and music for these contest hymns must both be new, neither having been in use or in print before. Poems without music cannot be used, and vice versa. If the poet does not write music, he may collaborate with someone who does.

Be sure that the theme of the hymn poems carries the message of the Restored Gospel, reflecting the spirit and philosophy of this "Marvelous Work and a Wonder."

Contestants are limited to one hymn each. The Music Club desires to retain all manuscripts for filing.

Cash prizes will be awarded. First prize, $25; second, $15; third, $10. Each contestant will please sign his entry with a nom-de-plume, and will enclose his real name together with the title of his composition in a sealed envelope.

Send all entries to Mrs. Ruth Holman, 501 North Pleasant, Independence, Missouri, before June 1, 1937.

THE INDEPENDENCE MUSIC CLUB.

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Brother Waller Retires From Business

Concerning the recent retirement of Brother Gilbert J. Waller from his position with the Hawaii Meat Company, we reprint here two tributes from newspapers.

The first is from the Honolulu *Advertiser:*

Gilbert Waller Retires

Another well known executive retires from active business life in the community. He is Gilbert J. Waller, vice president and manager of the Hawaii Meat Co., Ltd. While he will not be seen at his desk as frequently as of yore, and that yore was a period of more than 54 years, his interest in the general community welfare will not cease. Nor will he abandon his active interest in church work.

In his retirement the community will miss a familiar figure in its business intercourse. Gilbert Waller, aside from his church affiliations, was and is a keen observer of the political parade. He is on record as one of Hawaii's stanchest Democrats. Anybody can well be proud of the record Mr. Waller has established in our community.

The second is from the Honolulu *Star-Bulletin:*

Retired But Not To Rest

Few businessmen in Hawaii have served so long with one firm as Gilbert J. Waller. When Mr. Waller retired a few days ago as vice president and manager of the Hawaii Meat Co., he ended a connection with one business that began 54 years ago.

Resigning as the culmination of a successful business career, he was asked if he did not intend to "travel and take it easy, now that you have ample leisure." His reply was characteristic, "My church depends on me for a number of things here. I feel that it will now have first call on my services."

The reply was emblematic of his quiet conscientiousness, a trait that he carried into business, into politics, and into religious life.

He has retired—but not to rest.

The people of the church greatly appreciate the long career of service he has given to church work along with his business career; and are happy at his determination to continue his good work.

An American Prophet

KMBC, Sunday, 6:00-6:30 P. M.

This Sunday's broadcast will tell of the settlement and growth of Nauvoo, of Joseph Smith, Sidney Rigdon and Judge Elias Higbee traveling to Washington, D. C., to present the petition for redress of wrongs suffered by the Saints in Missouri. The first scene will enact Joseph Smith's heroic rescue of a stagecoach full of passengers about to be carried over a precipice by run-away horses at Cumberland Bridge. The next scene is laid at the home of Joseph and Emma Smith at the old homestead at Nauvoo. The Smith family discuss the great progress of the work in America and abroad as they sit to be summoned to the bedside of Joseph Smith, Sr. His dying blessings of Hyrum and Joseph are given. In the last scene which takes place December, 1840, Emma, Mother Smith, Lucy Smith Milliken, Phebe Rigdon and Joseph, Hyrum and Sidney Rigdon discuss new developments at Nauvoo and in the church at large and especially the newly granted Nauvoo charter.

Study

By Cordie Williams

Apply thine heart unto instruction, and thine ears to the words of knowledge. Buy the truth, and sell it not; also wisdom, and instruction, and understanding.—Proverbs 23: 12, 23.

Why has God, from age to age, admonished the human family to study and to teach? Some underlying principle, indispensable to our well being and happiness has prompted these admonitions.

In the study of chemistry we apply the knowledge we gain from the textbooks to actual experiments in the laboratory. The knowledge alone would avail us little if not applied.

We study the word of God in the Bible, the Doctrine and Covenants and the Book of Mormon. If we be wise students, we apply this knowledge in our daily experiences, in the laboratory of life.

To be a benefit our study must yield rules with which we can solve the varied problems of each day. Solving them, we shall find the richer life.

The Heavenly Father has spoken again to his children today: "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."—Doctrine and Covenants 85: 36.

Instruction is the sun which warms the garden of our heart, the nourishment which gives us greater possibilities for spiritual and mental growth.

Are we, the Saints of God, putting ourselves in a position to accumulate and assimilate the profits of intensive study? The opportunity is greater today than ever before.

Are we wise stewards of our time, giving from each busy day some time for study of the beauty and instruction found in the many books we have inherited from our industrious predecessors?

The Pentecostal experience will not come back to a divided Christendom. When we come back to Pentecost we may have to debunk a lot of machinery and forms which we have superimposed upon the body ecclesiastic.—O. E. Goddard, in *After Pentecost, What?*

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The Stewardship of Time

By A. R. Gilbert

Did you ever stop to wonder what happens to "yesterday"? Time waits for no man and belongs to no man.

I ask myself, "What do I know about time?" Man seems to know very little about it. Every moment makes its appearance and is gone to be followed by another. From whence it comes and to whence it goes remains a mystery. While it is here, things happen; when it is gone, some of the results of things that happened persist—one can observe the changes and their effects. Time can neither be hurried nor retarded. It seems to have no beginning and no ending. It looks like an immortal thing.

I am rather astounded to observe that in one sense, I do not and cannot "use" or "consume" time. Time makes it possible for me to use energy and materials to do things. Time cannot be collected and hoarded. It cannot be given or taken away. Surely time must be part of the system of things provided by an all-wise Deity.

In the light of these reflections, I read with new appreciation:

> For it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; . . . for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Doctrine and Covenants 101, paragraph 2.

The word of God is not to be tried, tested and judged by man but only to be understood by him. From the joy or from the travail of our experience we look up and recognize the nature of the Infinite in the wisdom of God's word to man for his benefit. It is so with stewardship and with time.

Therefore I must believe all men are stewards. We have no choice to be stewards or not. It is in the nature of things and written in God's word. We may only determine how good a steward we are or will become. For God has said, "All things are mine." I may doubt and deny and attempt to act to the contrary; but the experience of all those who have preceded me affirms. In that instant when each of us can only take a backward glance, we must believe we have been stewards and all things belong to God.

> Yea, I prepared all things and have given unto the children of men to be agents unto themselves.

How potent a statement. We find so much prepared where man must exercise an agency. There are the soil and minerals and all they may be managed to produce. There are gravity, mass, and motion. There are beauty, justice, friendship, peace of mind. There are joy, sorrow, love, life, and personality. There is much more, all linked together in delicate balance—and in it, we find *time*.

But how may we be stewards of time if time cannot be consumed, collected, or possessed? The question at least is human. We prize most highly man's possessions and place a premium on ownership. We have not learned that we are stewards and that all things are His.

It would seem to me that "the children of men" in being "agents unto themselves" must attempt to evolve and maintain *appropriate relations* with the conditions God has prepared. By appropriate relations I mean a management of things and conditions that would answer the dictates of adequate wisdom, preferably the wisdom of the Infinite. So, we best use musical instruments for the purpose of producing beauty in music. Automobiles are used for purposes of transportation. Disease we attempt to eliminate, as we do all forms of ugliness. All things we use for the purposes to which they best lend themselves. And then, after the pattern of the first creation, we ask ourselves, "Have we done good?"

If we would properly manage our relationship with time, we must therefore consider for what purpose time exists. My best observation is that the phenomenon of time is best utilized by arranging for a balance of desirable happenings, events, and experiences to occur as time provides duration and opportunity for them. Time flows on in order that things may happen and endure; so that life may be lived. Time exists to be filled. Indeed, that is the only way in which we know time. The hands of the clock turn round, the sun comes up again; a day has passed and another has begun.

Just filling time, however, may have little virtue. Rip Van Winkle, so the story goes, used twenty years and only grew a beard. Our activities must be organized around some worth-while purpose to be most effective. Some people have found the following suggestions helpful:

1. *Plan* wisely for activities during a period of time.
2. Put the plan to work.
3. Check and evaluate results.
4. Revise the plan.

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Of course, planning for achievements to utilize time must be fitted to the individual and the circumstances in which he lives. Listed below are some suggestions in time planning which have been given to and followed by students at Graceland College. They are presented for stimulation and not with the intention of serving as a universal guide.

1. Use the week as a unit of time for planning.
   (Note: Care for long time and large objectives by checking and evaluating results and by periodic revision of your plan. Use yearly memo pad to help in taking care of seasonal and irregular items.)
2. Provide first for fixed expenditures of time.
3. Next list the other activities which you consider essential and the weekly time desired for each. Match the total amount of weekly time needed with that available and make needed revisions. Assign the activities to places on your weekly time chart in such a manner as to effect an adequate balance and distribution.
   (Note: Do not attempt to schedule every detail of your daily life. Write upon your chart only those items upon which you would have to reflect to make a decision.)
4. Are there some other things you would like to do and which you feel would enrich your life? Are there some other things you feel you should do to give ballance and point to your life? Match the answers to these questions against the time remaining in your plan, or make revisions to include them.

CHECK YOUR PLAN AGAINST THE FOLLOWING POINTS:

1. Is adequate preparation made well in advance for all your duties?
2. Is the sequence of activities for each day satisfactory?
3. Does the plan fit your established habits for doing things?
4. Does the plan provide an opportunity for all the activities you wish to include in your life?
5. Can you tell *by a glance* at your plan what you should be doing at any particular time?
6. Have you provided for flexibility to meet a reasonable number of unscheduled circumstances?
7. Is the distribution of time throughout the week on each activity satisfactory?

POINTS TO REMEMBER IN USING YOUR PLAN:

1. Let your plan make your decisions on items you considered complex enough to list on your chart. This will free your energy to be used in getting the work done.
2. Let your plan relieve mental strain and give you peace of mind by permitting you to concentrate on each task as it comes up. You know that all your work is being cared for adequately and in good time.
3. The purpose of your plan is to help you live a happier and more productive life—to increase your power to live. Keep it in its place. Make it your tool, but do not become a slave to a schedule.

Each person must use intelligence and insight in managing his stewardship. No two individuals are alike or have exactly the same problems. The advice of the late Knute Rockne to prospective coaches is quite good. "Be pleasant and a good listener and then go out and do as you think best."

When all is said and done, there is one test we may apply to ourselves as agents here on earth. "Are we so managing our affairs that we and others may have life and have it more abundantly?" I know of no better standard or authority by which we may measure ourselves as stewards.

Does Your Religion Work for You? Do You Work for It?

By C. J. Lant

A few days ago, a group of men representing a fair cross section of this community, its fraternal and religious organizations, etc., were standing on a street corner, where they happened to meet.

Some had withdrawn from one church group or fraternal organization or another, and in fact all had dropped their membership dues or support for about the same reasons: failure in their hour of need to find the supporting and encouraging hand of fellowship that came from an entirely different source than their own organization.

In the lodge we found a group of men simply interested in a game of cards; to this group we said, "Whenever you learn that life or brotherhood is not just a game of chess or pinochle, and attend to the things that your organization really stands for, your membership will build again and your meetings will not lack in attendance and support."

To the church man who had dropped his church, we gave the admonition, "Whenever the church's membership begins to call on the widow and the orphan and the sick and afflicted, in their hour of need; church will have a different meaning to both the member and the nonmember and will never lack in either attendance or support."

We can never expect to have any Zion or a new world until we have some new world builders, which requires new men and new women. "Six fundamental principles" mean little or nothing until they are in operation; merely mouthing the fact that the organization stands for certain things year after year, generation after generation, means nothing until they are in operation throughout the organization.

People are just as you like to see them; look at them with kind eyes and all will be well with you, and with them, too; it will make them still better, and you too.—Maxim Gorky, in *Tales of Two Countries.*

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Planned Purpose and Action

By Edna J. Wilder

"After his image, created he them," so the Good Book tells us. Thus we come to the conclusion that the men and women of the past and present were all made after the same pattern, in so much as they had, or have the same basic emotions, instincts and personal appearances.

God created man for a purpose, and gave him these emotions and instincts to use gainfully, in accomplishing that purpose; we are inclined, in the rush and turmoil of life, to underestimate the creative and constructive value of these physical elements.

The drive of our emotions and urge of our instincts create a desire which demands action. We find that it takes as much nerve-energy to do the wrong thing as it does to do the right thing, so we find it necessary to control and direct our energies to some worth-while purpose.

Ralph Waldo Emerson says, "Our strength grows out of our weakness; we gain the strength of the temptation we resist." So it follows that if we are tempted to do something wrong, and we resist the temptation, we have some surplus energy which we thus have gained, to help us on towards our goals.

Then the questions arise: For what purpose are we going to use this surplus energy, in doing things that make for progress, or otherwise? Have I a purpose in life? If not, why not? Am I *representing or misrepresenting* God? Am I an *image* or *caricature* of him? Does he not expect me to make and execute all good plans having a bearing on the future?

The things which we expect to happen in the future, we must prepare for now, or else when the future arrives there will be some blank spaces, due to our present lack of *purpose* and *action* as *individuals.*

Friedrich Froebel has expressed the spiritual side of purpose and action to perfection. He has said:

> Spiritual forces when manifested in man exhibit a sequence, a succession of steps. It follows, therefore, that when a man at one period of his life has *omitted* to put forth his strength in a work which he knows to be in harmony with the divine plan of things, there comes a time, sooner or later, when a void will be perceived; when the fruits of his labors ought to appear, and do not. These are the missing links in the chain of sequence. The measure of that void is the measure of his *past inaction,* and that man will never quite reach the same level of attainment that he might have touched, had he *divinely energized his lost moments.*

We need to train our minds to think higher thoughts; concentrate on a higher purpose. Even the physical emotions and instincts which seem to rule us entirely at times, can be brought under control by proper foods, right living and thinking. It may take a lot of will power and concentration, but as another writer has expressed it:

"If you will utilize the minimum amount of *will* necessary for right action, you will find yourself *sustained by a force greater than your will."*

Evidently, the thought expressed here is, if we do all we can to will ourselves to right action, that God with his greater power, will sustain and help us; most of us many times in our lives, have found this to be true.

With fast improving living conditions we are finding more and more time on our hands to use. The point is, we must use this time constructively, taking into consideration the fact, that we still have as much energy to burn, as we did when we worked longer hours.

Now is the time for us to get at it and do some of those tasks that we put off because, "we didn't have time," or "we were too tired." Now is the time to study, read, play, plan—do something useful and constructive—learn how and what foods effect certain instincts the most, and learn *right methods* of controlling them. By so doing, we are getting to the very bottom of all action.

Get out in the fresh air; play with the boys and girls; make pals of them; start a campaign against every unclean, undesirable element within your reach; fortify the very foundation of Zion by *first* purifying and organizing ourselves as individuals.

We can't see the beautiful, or the true, until we become as such, ourselves. Cultivate the habit of *being more* rather than *having more.*

We have become so worldly-minded that we sometimes try to fool ourselves by saying we are committing a sin against our bodies by resisting desire or temptation, so we give in to temptation and burn valuable energy, in wrong channels, thus defeating our own purpose of right thinking and right living.

The story of the building of the House of God on Mount Moriah is a fine example of premeditated action; before Solomon's time, King David had made preparation for the building of the temple by gathering great stores of gold, silver, stone and cedars. Every bit of the work was *planned,* and they *drove forward* to complete the task. The stones were all hewn into shape and fitted, all the beams were carved and made to join each other, *before* they were carried to the top of Mount Moriah. It took seven years to complete the building and King David did not live to see the completion of his plans, but because of his great wisdom and foresight, King Solomon was able to complete the building according to the original plans. The *preparatory work* had all been done so well, that the building

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went up without a sound of chisel or hammer. King David, you see, made preparation in his time, by *organized action,* to such an extent that, even though he died, his plans were completed by his descendants.

We, today, have everything to live for, if we try to live right. What the future brings forth, depends on how we *organize ourselves today as individuals.*

God knew when he made us, just what we could accomplish. We should never be discouraged because of human weakness—remember, Christ himself, was human, as well as divine—it is through our weakness that we gain strength. If there is no temptation there is no struggle—no struggle, no strength—it is the continual struggle against temptation, that furnishes the strength for battles yet to be. It is what makes us what we are. The struggle, if we succeed, is what makes our lives beautiful and purposeful—if we fail, we are on the decline, allowing self to conquer us, instead of conquering self, thus we become weak, and undependable, and are not fit material for the furtherance of the divine plan.

And so it goes—today we work the plans of our ancestors—tomorrow, our descendants will work *our plans,* making it very necessary that whatever we plan or plant for the future, be efficiently done by us, today, therefore, it is *up to us* to overcome and eliminate every undesirable trait, and sensibly direct every bit of energy into right channels, by right thinking.

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Ideas held in the mind, whether by prayer or otherwise, tend to realize themselves in act, and part of the value of prayer, more than some people like to recognize, is certainly subjective. A man who has been vainly trying to gain a moral victory by effort and fighting, with constant fear, based on sad experience, that he is bound to fail, relaxes his straining, takes for granted that by the help of God and in the strength of God he is going to win, and wins. But the fact that that man's experience conforms to psychological laws does not prove that God had nothing to do with it. Yet that does not seem to satisfy some of those people, still with us in large numbers, whose demand is always for a sign, for something they cannot understand, whose God is and must be a magician. I recently heard a good definition of magic in relation to religion. Magic is *managing*—sometimes even stage-managing—God. That is worth thinking over in connection with prayer and other things. I believe in God, but I do not believe in magic.—David Yellowlees, in *Psychology's Defense of the Faith.*

The End of War

The last great war was marked by the absence of military genius. Two old civilians, Clemenceau and Lloyd George, furnished energy and will power that sent the Hohenzollern to Holland when he thought he was on his way to Paris and London. The thorough military training of Foch, another old man, to whom the united allied armies were entrusted, put an end to the incompetent, unimaginative fighting. A fourth old man, Hindenburg, the great German fighter, had to be recalled from retirement in his old age. Real ability no longer turns toward war, as it once did.

All men not idiots know war is wrong. Men are no longer proud of killing for its own sake. Today, war is considered an unpleasant necessity, not a source of glory, desirable in itself. In the ancient world great men were usually great fighters; in the present world there are few, if any great fighters, and they do not include any really great men. A profession with greatness lacking is clearly on the way to oblivion.

In our civilization, not to prepare for war, not to plan the most efficient killing operation, is to risk extinction of national life.

Europe expects war, the nations are prepared for it and increasing preparations daily; populations fear it; a few leaders, to strengthen and maintain themselves with "glory" think they need it. A miracle, apparently, would be needed to prevent the worst war the world has ever seen.

Changes come slowly but they do come; always for the better. Once the human race was cannibalistic; every man ate his fellow, if he could catch him.

Bodily slavery was universal. Barbarians for centuries had killed prisoners to be rid of them; it occurred to some "statesman" that putting them to work would be wiser. Slavery was an improvement on massacre, and until slaves of steel and iron, machinery, came to do the work of human hands, bodily slavery, as a famous Greek remarked, was necessary.

Cannibalism, slavery, and torture have gone, but when each prevailed, men believed that it must endure forever, as they now think war will last forever. The wisdom that has already abolished cannibalism, slavery, judicial torture, and official religious persecution will, in time, end war. And with that ending, civilization will start.—Arthur Brisbane, in *Cosmopolitan Magazine.*

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A house is no home unless it contain food and fire for the mind as well as the body.—M. Fuller.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 39 Continued—

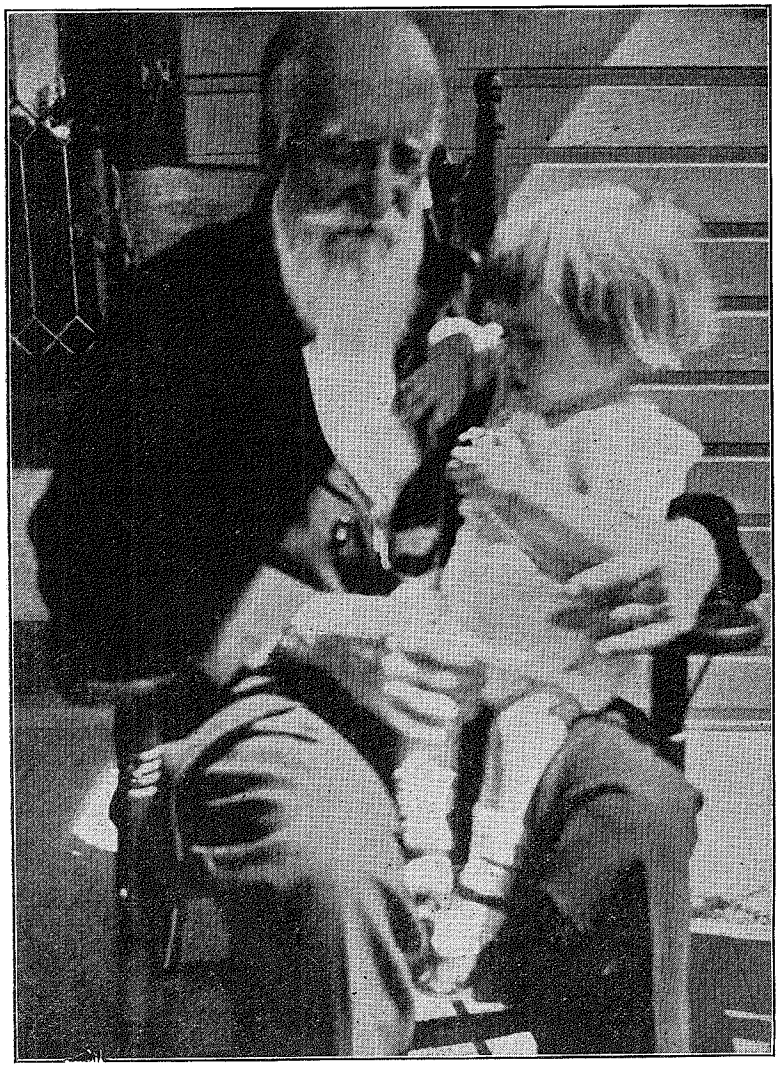
He was quite eccentric, a music teacher and singer, and very firm in convictions which were decidedly his own. He had a strong dislike for show or tinsel gilding, and was a hard worker. During the War he was enrolled with Missouri Militia. He and his family were baptized almost in a body and later went to California. There his daughter Ella married a man by the name of Dudley, of Ferndale, and Brother Robinson settled at Eureka to be near this daughter. After a time she was left a widow with two sons and a daughter and later removed to Lamoni. There she lived for a time, married Elder James Whitehead, and some time after his death removed to Independence where her father and mother came to live with her.

I was ever a great friend of the family for I had a great regard and respect for all of them. When Sister Robinson died, Sister Whitehead sent a message to me which failed to reach me in time for me to attend the funeral. When some weeks or months later Brother Robinson was taken sick and died, I was able to grant the request to go and preach his funeral sermon. This occurred on January 8, 1905.

After her mother's passing, I had indicated to Sister Whitehead that her father would not long survive. The life of the two had been so faithfully blended that I felt he would not long be content alone and would soon pass from us—which feeling was verified.

The service was held at the residence where the more intimate friends and members of the church were gathered. I spoke to them, standing, as I recall, at the south end of the dining room. The scene seems impressive among many similar ones in which I have moved as a participator. I had known the man long and intimately from the time of their early residence in String Prairie until the final separation of the family. Besides this devoted daughter, Sister Whitehead, they had two sons, both of whom are still living. It was the ending of a long and useful life, for Elder Robinson had always been active and energetic. While not an eloquent man, he was decisively clear in statement and could tell the Gospel story acceptably in the pulpit as well as in private conduct.

Sister Whitehead now lives near my residence with her daughter Clara and son-in-law Mr. Ernest G. Haberlein, and rejoices in being grandmother to two fine girls born to that union. One of her sons, Harry Dudley, is living at Ferndale, California, and another son, Dudley Dudley, is a dentist living in Mount Ayr, Iowa. Dudley and Clara are members of the church, but Harry is not.



TWO JOSEPHS—GRANDFATHER AND GRANDSON

Brother Joseph rejoiced in the birth of his grandson, Joseph Perrine, son of Israel and Nina Smith. The tragic death of the boy after he had reached the estate of young manhood has reunited these two in the beyond. In the picture one is in the shadow—now both are in the sunshine.

To the Northwest

My wife's father had sold his farm at Waldemar, in Dufferin County, Ontario, and with wife, daughter Mabel, and son Charles had removed to Vancouver, British Columbia, where an elder daughter was living, the wife of a man by the name of George Hay. Another daughter lived not far away in the northern part of Idaho. Father Clark had fallen into a diseased condition from organic trouble and was incapable of further hard work. Fearing that the end of his earth pilgrimage was not far off, we decided that if we were to be permitted to see him again in life it would be necessary for us to make a visit to him since he was not able to come to us.

Conditions in the summer of 1905 seemed favorable for such a visit, for a Conference-reunion was to be held in the vicinity of Portland, Oregon. It was to be under the administration of Elder Gomer T. Griffiths and his corps of missionaries, and it was scheduled for about the time the Portland Fair would be held. I had not taken advantage of many opportunities for extended trips as I have stated heretofore, but I thought that conditions at that time warranted my taking my wife and our little sons to visit Father Clark and his family.

Arrangements were made, and on July 6 we left Lamoni for Vancouver, going via the Oregon Short Line with some stops en route. At Bozeman we spent a pleasant season with the Saints between the 8th and the 13th. The Branch was

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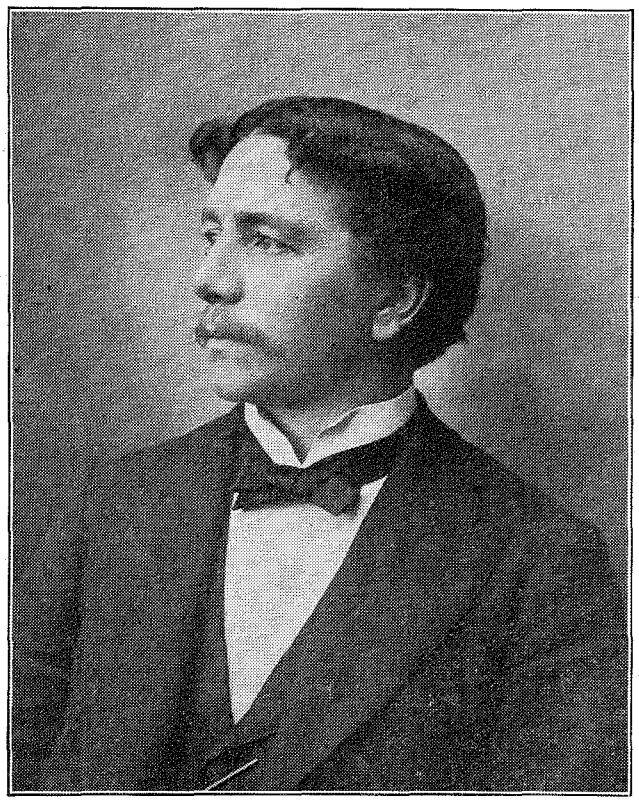
under the administration of Brother Thomas Reese who received us at the station and took us to his home where we stayed during our visit. We met other members of the Reese family including a brother-in-law, John H. Wells, father of Gomer R. Wells. This brother had gone from Independence to Bozeman and was connected with some political forces of the State. Other old friends included Elder Pritchard, chorister of the Reese Creek Branch in 1885, and J. J. Reese and family, who with his brothers Gomer and Thomas had survived their father, John E. Reese, of whom I have written heretofore.

The Saints here had succeeded in building a small chapel, largely through the generosity and labors of the sisters and that of Brother Reese—who had removed his family from Reese Creek where Brother Luff and I had visited them in 1885.



ELDER AMOS M. CHASE

During his tour of the Northwest, Brother Joseph joined Brother Chase at Deer Lodge, Montana. Brother Chase is a veteran church worker. He was a pioneer worker in the Sunday school in the old days of the "Sunday School Association"; member of the "Students Society," in Lamoni, forerunner of the "Religio." For many years he occupied in front line missionary work, and now is doing pastoral work in charge of several groups of Saints in Independence.

I preached here several times and was privileged to perform the rite of baptism for a number in a stream north of the city. It is with regret memory recalls that when we were ready to proceed, Brother Thomas Reese had to go to the village for a brother whose children were among those to receive the ordinance. He was found at the saloon, and came, looking degraded and contrite, not yet so far gone in drink as to avoid feeling a genuine sense of shame at his shortcomings. What a curse is strong drink, destroying as it so often does the usefulness of many a man naturally endowed with splendid gifts and powers!

Among the pleasant memories of this visit was a ride to the United States Government Station, afforded us by Thomas Reese. It was located in a little valley in the mountains not far off and was maintained for the culture of certain kinds of fish. The man in attendance was kind and showed us the different beds where the fish were kept. We saw them in the hatchery and in the different stages of growth from eggs to mature, full-grown fish. Trout and a species of salmon were the ones mostly cultivated. After certain growth there, they were turned into a large, artificial lake from which quantities were taken at intervals and distributed to various places to stock many other streams of the State. Seeing these fish reminded me of the successful fishing trip once made by Elders John Reese, J. C. Clapp, Joseph Luff, and myself, in the Madison River—a story already told.

On Sunday, July 9, I spoke in the forenoon to the Saints in their hall, and in the afternoon and evening to a large mixed congregation in a big hall in the city. Evening services were also held in the Saints' hall on the other nights of our visit.

On the 13th we went to Butte. There we were met by Sisters Lund and Dempster who cared for our comfort that evening. At this time I met Honorable C. W. Dempster—a member of the Montana Legislature.

The next day we went to Deer Lodge, Brother A. M. Chase and Brother J. D. Stead meeting us at the station and taking us to the home of Sister Whitworth. I preached for the Saints of that place in the evening and next day looked about the city some in company with Brother Chase.

Spokane

On Saturday we entrained for Spokane, where Brother Thomas W. Chatburn greeted us and took us to the home of Brother Oscar L. Ferguson. He was a former resident of Lamoni, then a fairly successful real estate agent of the western city. He and his good wife made us very welcome. Chatburn had put forth strenuous efforts at this point, and quite a pleasant chapel had been built, the project being helped along by the Brethren Maitland, Hooker, Bell, Coleman, and others. Some of these brothers were engaged in real estate and one of them, as I recall, in the jewelry business. They had an interesting Branch, and having finished the church enough for occupancy it was formally opened at this time, in which happy service I was permitted to participate.

The city lies on two sides of the Spokane River and near Spokane Falls. This waterfall of some twenty-five or thirty feet makes an excellent source of power which has been utilized by the city for electricity, providing light and motor power.

Brother Chatburn was acquainted with some leading people and public officials, and in his company I visited their offices and was well received. They seemed very friendly and freely explained much about the city, its affairs, and its management.

On the evening of July 18, we had supper with Mrs. Eliza G. Pence, an elder sister of my first wife whom I met here for the first time. She was a visitor in the home of one of her sons, a lawyer. They received me kindly, and we spent some pleasant hours, her sons joining in her plea that we stay for a good visit. She made considerable inquiry about our beliefs and to my surprise seemed quite willing to receive what I had time to explain to her. She had been raised in the Methodist Episcopal faith and of course had been considerably prejudiced against me at the time of my marriage to her sister Emma. Her son's wife was a very amiable young woman and had an interesting little family, all of whom gave us a splendid welcome. I really regretted that we had no more time to visit, but time pressed, and we were soon away. In accordance with her expressed desire, I later sent Mrs. Pence copies of the *Book of Mormon* and the *Inspired Translation*.

Brother Chatburn and I visited the Falls across the bridge from which point their beauty was clearly to be seen. We took a ride about the town. I remember thinking while doing so how very fortunate it is that the "mighty rivers" so often "run right by" the large cities quite as if Providence intended them for the benefit of those great human settlements. (To be continued.)

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The Book of Mormon – Its Origin, Nature, and Purpose

Address to Graceland College Students by R. S. Salyards, Sr.

The Book of Mormon purports to be a sacred and profane history of two great ancient American civilizations.

Origin

The first civilization originated in a colony which emigrated from the Tower of Babel at the time of the confusion of tongues, about B. C. 2250. It traveled westward and crossed the Atlantic from Western Europe and landed on the eastern coast of Central America.

The second and later colony left the city of Jerusalem about B. C. 600, preceding the destruction of that city and the deportation of its inhabitants by Nebuchadnezzar, King of Babylon. That colony after extensive journeyings crossed the Pacific Ocean and landed on the western coast of South America in the territory known as Peru.

The Book of Mormon is an abridgment of the history of those civilizations. It derives its name from a prophet of the second civilization named Mormon, who made that abridgment of the record of his people. The book is a translation of that abridgment. It includes a brief outline of the history of the earlier "Jaredite" people, an abridgment made by Moroni, son of Mormon, taken from their record found during the period of the second civilization.

Joseph Smith, the Palmyra Seer, states that by angelic ministrations and other spiritual direction he was instructed that the records of the two peoples named were inscribed upon plates of gold which were hidden in a cemented stone box located in a hill called Cumorah, near the city of Manchester, in the State of New York. That in due time the plates were delivered into his custody, and that he translated the record from them by the Spirit of inspiration by means of an instrument called the Urim and Thummim, used by ancient seers in Bible times, and which was with the plates. The Book of Mormon was published by E. B. Grandin, of Palmyra, New York, in 1829. The Original Manuscript is in possession of the Reorganized Church of Latter Day Saints at Independence, Missouri.

Three witnesses, David Whitmer, Oliver Cowdery, and Martin Harris, made written statements to the effect that an angel appeared to them, holding the plates, and declared that they contained a true record, and that the translation was correct. Those witnesses affirmed their testimony until their demise.

Eight other witnesses testified that they had seen and handled the plates. Joseph Smith in his history states that upon completion of the work of translation the plates were delivered into the hands of the angel from whom he received them.

Nature of the Book

The first colony was led by divine direction under administration of two men, Jared and his brother; the brother of Jared the spiritual seer, the other apparently a civil co-leader; both acting under inspirational instruction. As those men became aged a son of Jared was chosen to be king—this against the counsel of the aged leaders, but by their sufferance, who warned against rule of kings and after their other sons had refused the kingly office.

They brought records of the creation and fall of man, of the flood, hence were informed concerning the patriarchal period of their progenitors. They taught the religion delivered to the fathers, including the promised Messiah and his redemption, the gospel. The record in this and in other respects is in harmony with the history in the Bible concerning the antiquity of the gospel of Jesus Christ, that primitive revelation that preceded the law of Moses.

The early colony developed into a great, flourishing civilization. It experienced periods of spiritual unity, progress, and general advancement during adherence to the teaching of its original religion; it declined and became weakened and divided by wickedness, wars, and contentions similar to the vicissitudes of nations in general, until as a result of irreconcilable antagonisms and continuing wars, it became extinct about the time of the early development of the second colony.

The first or Jaredite nation made great advancement in arts and sciences, as witnessed by discoveries of archæologists, concerning which others will inform you during this study. I may say that such discoveries indicate two ancient American cultures, much of the later erected upon the foundations of the earlier one.

The Second or Nephite People

The Second or Nephite record makes up the larger part of the Book of Mormon narrative. Like the history of the first colony, its leading tone is distinctly religious. As stated, it is a history of peoples who were called out, and separated from the main currents of Gentile civilization, and given the mission, as part of the family of Israel, of re-

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ceiving, holding, and teaching the oracles of God—of preserving and transmitting them to the world. The second colony in its early period was led by a succession of prophet-kings, successors to the first leader, Nephi, son of Lehi. They took with them from Jerusalem the five books or records of Moses and the books of the prophets, including the book of Isaiah—to the book of Ezekiel. They were warned of the destruction of Jerusalem and captivity of the Jews; they were led by distinct and marvelous manifestations of divine power, by which their course was charted. They crossed the Pacific Ocean and landed upon the Western Continent upon what was declared also to them to be "a choice land above all other lands."

They kept the law of Moses, its precepts and ritual, but with the understanding that it was to be observed, as the New Testament indicates, as a preparatory system to be followed by the higher or gospel covenant to be instituted at the coming and sacrificial atonement of the Christ. This they fully understood, and like unto Isaiah and other evangelical men of Bible history, they rose to great heights of spiritual understanding and experience.

They held the Melchisedec and the Aaronic priesthood as received from their fathers, and under administration of righteous men attained high degrees of spiritual and moral progress in religious unity and peace. At such times they became united in all lines of common effort and enjoyed great happiness in spiritual communion and brotherhood. Under such influences they advanced in moral, social, political, and economic cooperation, and by which they accomplished the building of great cities and other constructive enterprises, including knowledge and use of numerous branches of arts and sciences. They had knowledge of astronomy, physiology, surgery, and were skilled in mechanic arts, etc. As stated by archæologists, much of their architecture and other building could have been accomplished only by a cooperating people. Many massive and finely constructed ruins remain as mute testimonials of their skill and attainments.

Their Religious - Financial - Material System included a conception of unity of the spiritual and material. It was that observed in the times of the patriarchs, as stated concerning Enoch, Abraham, Melchisedec, and under the law of Moses. To them material wealth was a stewardship under Almighty God, "Possessor of all things." Wealth as part of life was subject to law given by the Creator regulating its use. It included the giving of tithes and offerings and consecration of surplus wealth, administered for the common good. It combined the spiritual and material as two parts of the great whole. Of one of their most prosperous periods, we read:

> And it came to pass in the thirty and sixth year [that is, after the birth of Christ and a few years after his appearance to the Nephites], the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.—Book of Nephi, 1: 3, 4.

In this their course was similar to that of the early New Testament disciples, narrated in the book of Acts 2: 42-45.

In the beginning of the Nephite colony, Lehi, father of the colony, being warned of the destruction of Jerusalem, had left that city attended by his wife, his four sons, Laman, Lemuel, Sam, and Nephi, and Ishmael and his family. As in other groups of patriarchal and Gentile families, both good and evil characteristics appeared: The two younger sons were reasonable, obedient, devoted to God; the two other sons were rebellious, unbelieving, contentious; they constantly murmured, rebelled, and transmitted to their posterity a spirit of opposition and wickedness that ultimated in division of the colony. Under the leadership of Nephi his people were obliged to depart from their first seat of location, to preserve them from the determined overlordship of the warring "Lamanites," the other division so named.

The history is largely a record of periods of advancement and decline, similar to that of nations in general; of spiritual and general prosperity in unity of the Nephites when faithful to their religious obligations; of disunion, strife, war, retrogression, calamity, and suffering when forgetful of and disobedient to the truths revealed to their fathers and leaders. In such conditions of rising and falling they were admonished and warned by the voice of inspiration through prophets, similarly as was the Israel of the Eastern Hemisphere. The history includes accounts of great conflicts between Nephites and Lamanites, the latter having relapsed into idleness and savagery peculiar to such peoples. The latter, according to the record, had been cursed with blackness of skin because of wickedness; they continued to menace and war against the Nephites.

The precepts taught by inspired leaders of the Nephite people, in contrast to the traditions and evils of the decadent Lamanites, are of the highest order. This with later statements covering the "nature" of the book, stand out prominently in the narrative. The book condemns in plain and unmistakable terms all evils, including the polygamy of David, Solomon, and other kings and men of ancient

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times, and the wickedness of its own times. It declares polygamy to be abominable in the sight of God, and a crime. There is no mistaking the tone of pure and strict morality, the chasteness of heart and uprightness of life demanded by the teaching standards of the Book of Mormon. It also is written in great plainness and simplicity of language, such that its meaning cannot well be misunderstood.

According to the record, the Nephite people continued for a time under the "reign of the judges," a religio-political condition seemingly similar to that of Israel preceding the days of Saul, when Israel rejected the counsel of God through Samuel and demanded a king. The book records that, with exception of some kingly successors to Nephi, the rule of the judges was instituted. Alma, presiding High Priest, beloved by his people, instructed them thus:

> Behold, it is not expedient that we should have a king; for thus saith the Lord: Ye shall not esteem one flesh above another, or one man shall not think himself above another; . . . It is not expedient that ye should have a king. . . . Stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you;
>
> And also trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.—Mosiah 11: 7, 14, 15.
>
> Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.
>
> Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you.
>
> If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people. And I command you to do these things in the fear of the Lord.—Mosiah 13: 34-38, 40, 41.
>
> . . . that the burden should come upon all the people, that every man might bear his part . . . and became exceedingly anxious that every man should have an equal chance throughout all the land.—Verses 49, 54.
>
> And now the law could have no power on any man for his belief.—Alma 1: 26.
>
> And the priest, not esteeming himself above his hearers; for the preacher was no better than the hearer, neither was the teacher any better than the learner: and thus they were all equal, and they did all labor, every man according to his strength.
>
> And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted. And thus in their prosperous circumstances they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.—Alma 1: 39, 40, 45, 46.

This also is stated:

> For they were men of a sound understanding, and they had searched the Scriptures diligently, that they might know the word of God. But this is not all: they had given themselves to much prayer, and fasting, therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God.—Alma 12: 4, 5.

Thus the nature of the book favors and teaches the spirit of democracy—consent of the governed, rule by the people. It is thus in harmony with the experience, growth, and development of the best in governmental science of our own modern times, and which is itself the outgrowth of struggles of our fathers and other peoples in their strivings against rule of monarchists and tyrants, in establishment and maintenance of liberty in freedom of government and enjoyment of common, inalienable rights.

The character of their righteous, spiritual instructors and the power attending their ministries is also in evidence and very significant.

The nature of this teaching also emphasizes the institution of just laws and makes provision for just judicial administration of law, supported by the people under the provision of enlightened public opinion in common consent. It condemns special privilege to any class; it provides for the general welfare; it teaches the commonalty of all mankind; its provisions uphold the spirit of the laws of humanity in providing for equality of opportunity of all to life, liberty, and the pursuit of happiness. There is no mistaking its outspoken statements and principles against unjust concentration of power, of wealth, of anything that would result in arbitrary use of power or privilege to the elevation of any man or group contrary to the good of the whole.

Not communism, not fascism, not socialism, not any half-baked, ill-conceived phantasy of politico-social-economic system is favored by the book. On the contrary, it teaches and insists upon spirituality and morality, and justness and trueness, as against the materialistic bases common to the systems referred to. The nature of the book is such that God and Christ as Creator and Redeemer, with man dependent and responsible to them, as the essential and only true concept for human welfare and perfection—a philosophy of life self-evidently true in its entirety, and emphasized and demonstrated to be sound, cosmic, and eternal. It illustrates the principles and results of obedience to that philosophy. It also makes manifest, in its record of dire consequences to man when sinful, disobedient,

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and forgetful of God and obligation, that there is no success, happiness, nor anything but failure and suffering when disregardful of his Creator and his system of government.

The record recites that after periods of advancement and decline, and following extensive visitation of physical disaster and destruction of their cities, and according to predictions of their prophets, at the time of the crucifixion, the Messiah, Jesus Christ, after his resurrection appeared to the remaining righteous portion of the Nephite people; that he taught them the identical principles that he had imparted to the Jews in Palestine; that he recited predictions of the prophets concerning his coming, crucifixion, and redemption of the race; that he ministered in gracious bestowment of blessing and manifold evidences of his divinity, mercy, and power. This feature of the record will be stated more fully under the head of "Purpose."

According to the account he taught and instituted the gospel institution as described in the New Testament, with its principles of faith in God and Christ; repentance and obedience; baptism for remission of sins; laying on of hands for bestowal of the Holy Spirit; resurrection from the dead; eternal judgment; his Second Coming and reign on earth in the millennium, etc. That he called and ordained twelve apostles to teach and administer, and organized his church.

For a period of approximately two hundred years following the birth and visitation of Christ great spiritual unity and peace continued among the Nephites, in which were many evidences of blessing and power, similar to the periods of the ministries of Enoch and Melchisedec narrated in the Old Testament. But finally the people of the later generations began to revert to the sins common to degenerating humanity. Evils were reinstituted and increased among the people until they became again divided into hostile and warring camps; until finally, and in face of warning counsel and threatening disaster from the mouths of inspired prophets, they relapsed into such savagery and destructive wars that they became practically extinct; those surviving resuming the name, traditions, and customs of Lamanites.

Purpose of the Book

It is a principle of divine and civil law that, "In the mouth of two or three witnesses every word shall be established." The Bible, its history of the dealings and providences of God with man upon the Eastern Continent, is one witness for the truth. The Book of Mormon purports to be another witness to the same effect. It recites the providences of God in the basic and vastly important matter of redemption, as also in general in the laws of nature, and indicates that such provisions were not limited, not confined to the Eastern world; that "God so loved the *world,*" not a mere portion of it, that he likewise ministered in behalf of the race also in the great Western Continent; that being the seat of mighty civilizations, it was entitled to and partook of the ministrations of the Father of the race.

The plates contained this statement, which appears as an introduction to the Book of Mormon:

THE BOOK OF MORMON

An Account Written by the Hand of Mormon Upon Plates Taken From the Plates of Nephi.

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and of revelation. Written, and sealed up, and hid unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether; also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

The stated purpose of the book is therefore a universal purpose: To witness to the world the truth and divinity of Jesus Christ and his mission of salvation through the gospel taught by him. Its witness is for Jew and Gentile. The house of Israel rejected its Messiah, and in consequence were themselves rejected, scattered, their government overthrown, and they undone. The gospel refused by them was then preached to the Gentiles. Israel has ever since remained in unbelief in Christ and without the ministrations of inspired men. Bible prophecy frequently declares their restoration in the latter days to divine favor, the gathering of Israel and their permanent establishment in their ancient homeland of Palestine. The Sealed Book, the Book of Mormon, is predicted by Bible prophecy and by its own declarations to be a confirming, additional revelation from God of the Messiahship of Jesus Christ, and of the covenants made with their fathers. It repeatedly predicts regathering, restoration, and other manifold blessings to Israel. The God of Israel is to make a "new covenant" with that people—not the old Mosaic covenant, but an-

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other and later one, by which they are to be reinstated as a nation in their holy land. (See also Jeremiah 31: 34; Ezekiel 20: 33-38, etc., Bible predictions to the same effect.) The Book of Mormon interprets Old Testament prophecy to that effect, as it recites predictions of its inspired men. It claims to be part of the new covenant to Israel.

It claims to be the Sealed Book of Isaiah chapter 29, which it quotes and interprets; it recites that as a result of its revealment Israel would come to understanding of the Christ message of salvation; that they would no longer fear but be secure and greatly blessed by divine favor; that the coming forth of its record would be followed by physical blessing upon Palestine to its redemption from sterility to fertility, and thus made capable of maintaining that nation as in ancient times. It is a fact that since the appearance of the book that land has been favored with return of its former and latter rains; that it produces abundantly; that the unprogressive, unspeakable Turk has lost sovereignty over the holy land; that the Jews under mandate and protection of Great Britain are permitted to return and establish cities and industrial and agricultural units. Many Jews, according to predictions of the book, are beginning to believe in Christ. Proponents of the book state that, such predictions fulfilled, it is now too late for any similar fulfillment by another record.

The book declares also that the remnants of the former inhabitants of Ancient America, scattered throughout North, Central, and South America, the Indian populations—that those peoples, by means of the coming to light of the record of their fathers—that as part of the house of Israel they are to be converted to the faith and share in the covenants made with their progenitors. It indicates their emergence from primitive conditions to enlightenment. It declares that the Gentile nations occupying their lands would favor their emancipation from degenerate conditions. This is part of the purpose of the book.

The Gospel of Saint John 10: 16, contains a statement of Jesus the Christ quoted by believers in the divinity of the Book of Mormon. It reads: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd"; citing also that Christ declared these words: "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15: 24); the fact that Jesus Christ, according to the record, never appeared to the Gentiles, and that "salvation is of the Jews" or Israel (John 4: 22); claim is made of fulfillment of the promise concerning other sheep was realized by the appearance of Christ to the Nephites, as mentioned.

Prominent in the traditions and archæology of Ancient America are numerous indications of appearance of the great white culture hero, Quetzalcoatl, who made visitation to and taught their fathers. This feature will be treated by a later speaker.

American archæology indicates that the earlier peoples had descended from a people who had traditions of the creation; the temptation of the woman by the serpent and of the fall; of the flood; of contact with ancient Egypt, indicated by the pyramid formation of their temples; the Egyptian headdress, and the finding of mummified bodies; they also left quotations from the law of Moses.

Purpose to the Gentiles. The book predicted discovery and occupation of America by Gentile nations; that the present great nation of the United States would be established; that this nation would be favored by Providence and be delivered from the domination of other nations; that this land would be a land of liberty, and that kings would not be permitted to rule; that they would bring the record of the Jews, the Bible, as the ground of religious belief; but that as its people became strong and prosperous it would depart from the humility and trust of its fathers and be "lifted up in pride" and become largely merely cultural and unbelieving concerning the marvelous power of the gospel of Christ. That as it continued to decline in unbelief and worldliness, great divisions and contentions would occur among its people, in strifes and wars and secret combinations. That should the nation continue to decline in unrighteousness and to forget the God who had led and blessed them, it would, like the ancient nations, be visited by divine judgments and calamities, including internecine wars, and become extinct—"if they do not serve the God of the land, which is Jesus Christ."

Additional Purpose

The purpose of the book is thus revealed. In this connection, attention is called to the growth of unbelief, materialism, and modernism in the present age. The skeptical arguments of men who claimed conflict and irreconcilable antagonisms in the history written by the authors of the four Gospels, including the controversies headed by the German materialistic Tübingen school, led by Straus, Bauer, and others, and which seeks to discredit the value of the Old and New Testament records by extreme unwarranted application of the higher and lower criticism, in manifest effort to undermine faith in the Bible record and its teachings—to vitiate in the public mind the ground of the faith of the fathers—all this is of interest in connection with our thesis on the purpose of the Book of Mormon.

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Following the work of the Tübingen and other schools of criticism and rejection of much of the Bible record, there has arisen, and largely in Protestant circles, schools of clergymen who have adopted the ideas of Modernism and Humanism, etc. Such men, while affirming Christ to be the greatest Teacher and Example of Moral excellence, the highest product of nature in the family of humanity, reject altogether belief in the miraculous, the supernatural. They regard the story of creation, of the fall, of the flood, and all the history of the miraculous in the Bible as Hebrew folklore; and therewith, they reject the virgin birth and divinity of Christ and the miracles of the New Testament. They deny the doctrine of the resurrection; some also deny personal survival after death.

The following are samples of the attitudes of this skeptical school, the first named, by the way, accepted as eminent authority on the subject of "Religious Education," and often quoted as such authority by some even of our own number.

Professor Coe, in *What Is Christian Education?* 1929:

> This renewed assertion that a certain traditional account of the life of Jesus is true to fact comes at a strangely inopportune moment. For students of the gospel history are multiplying the evidence, by no means new, *that the formal basis of the tradition is insecure.* Can the leaders of this forward movement in mission practice affirm that they know that the events in question actually did occur? If not, will they teach their opinions, and will they make available for the learner the contrary opinions of historians who are at least as knowing. . . . Further competent information concerning the Bible and other material *unfits one for using them as authority.* Consequently if we should succeed in giving our teachers a thorough training, *we should unfit them for carrying on the transmissive teaching that is demanded of them.* . . .
>
> Creative Christian education will lead the churches into the way of the cross—the way of the cross, *whatever becomes of metaphysical theology concerning the crucifixion of Jesus.* It seems to be a fact, and a significant one, that the decline that has occurred in the doctrine that man can be *saved by a substitutionary atonement has been followed by a growing conviction that the highest values are costly,* perhaps tragically so, to both God and man. Thus it is that *the Cross as a symbol* of voluntarily paying the cost of fidelity to the good, retains its impressiveness.—Page 255.

Here is another of similar import. Concluding paragraphs from a new volume, *The Rediscovery of Jesus,* by Fred Merrifield, assistant professor of New Testament history and interpretation at the University of Chicago:

> Jesus will live down through the years in the grateful memories of increasing millions *because he was a man, not a God.* Because of his personal struggles for truth and justice, *not on account of his supposed miracles and revelations from heaven.* It is his will to find the noblest ways of living that intrigues us. His faith that all men, even those of weakened wills and unfortunate inheritance may rise by sheer determination to conquer themselves and their environment, puts victory into the human blood. And we do not hesitate to proclaim Him the brother and leader of mankind, in spite of the fact that He was born a Jew, a peasant, and had not the learning of the schools to commend him to the thinking people of the world.
>
> Love taught Him more than ever the school could yield. Love for God kept Him at his purest and best. Love for men kept His nature sweet and eminently practical. He sought to bring in a Kingdom which was far more wonderful than He could possibly imagine. That Kingdom of world-understanding is coming, not today or tomorrow, as He fondly hoped, but just as rapidly as men learn that Life may be good and must be cooperative. Call Him no longer Prince of Peace, for He cared nothing whatever for the plaudits of royalty. Call Him the Friend and Brother of Man, for that place He filled, and is destined to fill for ages to come.—Kansas City *Star,* Book Review.

Herein is a sample of "learned ignorance"; of a man who, claiming to teach the history of the New Testament, openly denies the truth of that history, and the repeated claims of Jesus to the effect that he was the Son of God and sent by the Father to be the Redeemer; who worked miracles and taught by miraculous power—indeed, this statement makes Jesus to be in plain words an open prevaricator. One is reminded of the words of Peter concerning false teachers of his time, whose course would result in "denying the Lord that bought them" (2 Peter 2:1). Such "talk" reduces Jesus to the status of a mere teacher of morals, of a refined man who evolved through merely human ideals to a conception of "sweet reasonableness," and what such misconceptions imagine and conceive. One who has read and been taught the Old and New Testament record concerning Jesus and the divinity of his being may be excused for resenting strongly such erroneous portrayals and caricatures and perversions of Jesus. Think of it, one of the heads of a divinity school thus misrepresenting the Son of God; of thus attempting to reduce him to the status of idealized humanism!

Here is another from a book review published in the same journal. We quote it for just what it states. The passage on page 15 of *The Christlike God,* referred to in the protest against Bishop McConnell:

> It is this insistence upon divinity that puzzles so many of the younger students of the life of Christ. Why cannot we take that life, just as far as we can interpret it into terms that we can understand, as a statement of the human ideal. Some students can hardly restrain their resentment at the tendency to deify Jesus, since that tendency seems to rob him of his supreme value as *a human ideal.* To such students the tendency to make men into God seems not much better than other attempts of the kind which were characteristic even of the heathenism into which Christianity came.
>
> Critics point out to us that in the early days of the church it was quite common even for popular thought

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to deify a man. On the memorable occasion in Paul's missionary journey through South Galatia when the multitude called Barnabas Zeus and Paul Mercury, they were acting true to that idea of their time which conceived of gods as capable of appearing in human form, and which found it easy to believe that a man could become a god.

Is not this tendency to deify Jesus more heathen than Christian? Are we not most truly Christians when we cut loose from a heathen propensity and take Jesus simply for the character that He was and for the idea that He is?

Where did such men get their conceptions of the moral ideals and sublime character and teaching of Jesus? Certainly from the New Testament record, written by the men who were eyewitnesses "of all that Jesus began both to do and teach; to whom also he showed himself alive after his sufferings by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1: 3).

That record recites the life and teaching of Jesus; of one who transcends and outranks all other personalities known to the history of the race; a life that the illiterate and the learned among his apostles and other believers could not possibly have conceived or imagined. In so doing, the sacred record proves Jesus to be divine, the Son of God indeed and in truth. Besides all this, spiritual testimony, manifestation of miraculous power in confirmation of the written word, was and is vouchsafed to the believer.

What logic is this from the thoughts of the learned skeptics who stand before the public as representing, as misrepresenting, Jesus? What hope is left for humanity without Jesus as the Son of God, the manifestation of God in flesh, the Redeemer of man? The whole series of statements in objection to the divine and the miraculous is illogical, inconsistent, and entirely in error. Such men remove from the minds of their followers the real basis for confidence and faith in the Messiah of Israel, the Desire of all past ages, the Elder Brother and Savior of mankind. The learning of such men is inaccurate, their assumptions unwarranted, their assertions untrue, and which tend to unbelief and entire loss of faith in God and his word. Why should anyone believe the record of the ideals of Jesus and reject that record of his divinity?

The purpose of the Book of Mormon is to affirm and confirm the divinity of Jesus the Christ, the Savior of the world; also to be a means of bringing Jew and Gentile to faith in Christ; to present additional and unimpeachable evidence to support and vindicate the divinity of the word of God and its power to save; to refute the unbelief and learned skepticism, the materialism and blind disbelief of the age, by witnessing to the existence of God and Christ and the power of the gospel to save the race. As stated, the account of the appearance of Christ upon the Western Continent and his teaching in that appearance is in general harmony with the account of his appearance and teaching in the Eastern Continent as recorded in the Gospels of the New Testament.

It may be stated that intelligent scholarly men, scientists and learned theologians of high standing, have successfully refuted the attacks of the Tübingen school and of others in the determined effort of that school to undermine the credibility of the divine record. Bible archæology, discovery of additional evidence supporting the truth of the manuscripts of Holy Writ, and other defense material have added to the many features that confirm the word.

The Book of Mormon, preserved and brought forth by the providence of God, bears additional and timely evidence of the divine origin of the Bible in its record of the dispensations of divine manifestation as recorded in that record of God's dealings with man. The book is thus of great value to this generation in attesting and in vindicating the truth of Holy Scripture. It is outstanding and significant in its timely appearance and witness to this generation. It should be studied, comprehended, and highly appreciated by all who wish to be in firm belief and in harmonious cooperation with the divine will.

(Note: Bible evidences have been omitted in this address for the reason that other speakers will present them.)

The greatest of human possessions are a well-trained mind, a body to match, and a love of achievement, without which a man is old before his time. After that comes energy—the great propeller. What the brain directs the body will carry out—if the propeller is working. No hesitation—when the will commands, the body acts. They synchronize—they are attuned, harmonious, fraternal, so to speak.—Douglas Fairbanks, in "Making Life Worth While."

Educators do more by their lives than by words. The greatest force in the world is in the life of the teacher. Always we learn lessons best from living examples. Lincoln lived his life—one of devotion to the poor and needy—and his life became a beacon of light for human freedom and a light by which thousands have been led.—John Clifford.

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

God No Respecter of Persons » »

Before I joined the Saints' church I visited their branch at Moorhead, Iowa, one Sunday. I had been going to the Christian Church, but Mr. Clark Braden had been holding meetings there, and had been talking against the Saints. On hearing his denunciations of these people, I resolved to go and see what they were like. While I was there an Indian chief wearing his big blanket came in, and the elder who was in charge met him in the aisle, took him to the pulpit and seated him as though he were an important personage. I liked that simple Christian act of brotherly consideration. I started to investigate the latter-day message, and soon was a full-fledged Latter Day Saint.

I am thankful to God who taught me that if one is to be a Christian, he must live his professions, not just talk them. He who would be a true Christian must have the spirit of brotherly kindness in his heart. Formerly I did not care for colored people, avoided their association, but when I went to work in the Omaha mail department, the best treatment I received was from a colored man. Right there I learned that a colored person may be white at heart, and a white man may be black at heart. Neither did I care for Jews until one time I went to work for a man of that race in a men's furnishing store, and I never worked for a finer employer. I also wish to say that one of the finest neighbors I ever had was an Irish Catholic.

The experiences of daily life have taught me never to be a respecter of persons. It is no wonder that God holds no race above all the others, exalts no color over all other colors. Instead he bids us love Him and love all people as He has loved us. I believe that if we learn to do this, His promises to us will be verified.

G. BYRON MOORE.

OMAHA, NEBRASKA, 220 North Seventeenth Street.

Trust in the Lord » » » » »

I was baptized by Elder Elmer Chase at Golden Valley Branch, Valley County, Montana, in June, 1919, six months after the loss by death of my first wife. She left me with a son, Walton William, twenty months old. Now he is a noble young man, an Aaronic priest, and the pride of my heart.

In the years which have intervened my experiences have been many and varied. I was married again in 1925, and have three younger children. All have joined the church except the youngest who will be baptized next Children's Day.

We are constant readers of the *Herald,* and especially do I enjoy "The Memoirs of President Joseph Smith." What a great man and leader he was! Reading of his life keeps me reminded to try to be a better follower of his example.

In recent years I have been caused more and more to seek the all-sustaining arm of our heavenly Father. How wonderfully he guides us through problems and trials too deep and vast for our own solving. Never has he turned me away empty, and when I follow his directions, things come out for my good and the betterment of all concerned.

The more I study and delve into the gospel and the church of Christ, the more I am convinced of the truthfulness of the latter-day message. Our family has experienced many healings both physical and spiritual, under the hands of God's elders and also by their teachings of God's word.

I feel that the best I can do in life does not begin to repay God for his infinite mercy, love, long-suffering, forbearance, and kindness shown me and mine from time to time. In all eternity we can never repay him.

As a result of my personal experiences, I know that if all Saints will go to God as their sole confident in trust and humility, putting self in the background, he will point out the way for us both in an individual and collective capacity, whereby we may redeem ourselves and also our church, and march on to zionic victory.

Will the Saints pray for me that I may overcome my faults and weaknesses? My prayers are for you in your meetings.

RAY A. WOLFE.

WEBB CITY, MISSOURI, Route 1, Box 107.

Example of a Gospel Veteran » »

Let me write a few lines concerning our aged brother, Loronzo D. Ullom, well known to the Saints in the Ohio Valley and in West Virginia. During and following General Conference last year, Brother Ullom spent some days in the Independence Sanitarium. On his trip home, he gained in health and weight, and last fall he visited Washington, District of Columbia. He walked up the Washington Monument (555 feet high) without stopping, then walked down again. After that he took a ride in an airplane. Though he is almost eighty-nine years old, Brother Ullom greatly enjoyed these experiences. Several years ago Sister Serig and I went up Washington Monument on the elevator. I walked down and it took me thirteen minutes.

Since his return, Brother Ullom has paid four hundred dollars in offerings, and will be in to pay fifty dollars more in a day or two. He stated recently to me that he is going to pay six hundred dollars as a consecration. Two or three times before he has consecrated one thousand dollars.

In spite of his advanced age, Brother Ullom is at all times visiting the homes of Saints along this Ohio Valley, then he goes over the hills both in Ohio and West Virginia. He delights in talking with and praying for the people, and in administering to the sick wherever he may be called. No matter how difficult it may be, when Brother Ullom is needed, he gets there. His is indeed a practical religion. Oh, that we had more such men!

WHEELING, WEST VIRGINIA.

LOUIS A. SERIG, *Pastor.*

An Unsought Blessing » » » »

It is a great pleasure to read the *Herald* each week. The editorials, sermons, "The Memoirs of President Joseph Smith," and many other articles fill our hearts with a desire to climb higher, to be more faithful, more prayerful and more diligent in the study of God's word, that in so doing we may more completely obey his laws.

"The Readers Say" is a joy to the hearts of all readers, for in these pages we share our richest treasures, the blessings of God.

I received a wonderful blessing a few years ago, and would like to share it with the young mothers who read these pages,

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that they too may know God has created us in the flesh and knows every thought in our minds, every desire of our hearts. He also knows every trial, every sorrow, and every pain that we bear. He is a kind Father, and would shield us from these things if it were for our good. In mercy and love he sends his Spirit to comfort us in times of sorrow or distress.

One time while I was preparing for a journey down into that twilight valley with its shadows of doubt and fear, the valley that only mothers know, just at the close of a very trying day, when fear and sorrow filled my heart, and I was denied the special care I desired at that time, I heard beautiful voices, at one side and just above my head. The voices of an angel choir were singing "Take the Name of Jesus With You," the words being re-arranged to bring the comfort that only our heavenly Father can give:

"Child of sorrow and of woe,
Fear not, He'll be with you anywhere you go.
In your sorrow here below
Take him then where'er you go."

Instantly my tears were dried, fear and sorrow fled, and my soul was singing praises to God for his love and care so freely given to a humble farm-wife who had not asked a blessing, thinking that Jesus who took upon himself the form of a man when he lived here on earth, could not know the sorrows of a woman.

Remember, God created all things both great and small, and knows if a sparrow falls. All praise be to his blessed name! May we prepare ourselves to receive the blessings he has in store for all who are striving to reach the goal of perfection, is my prayer.

NELLIE RAFF.

GRAND JUNCTION, COLORADO, Route 1, North Seventh Street.

Enjoys Branch Meetings » » »

I have been a Latter Day Saint since I was eight years old, and many times have thanked the Master that I was privileged to have a mother who has taught me as she has. I was never much with my father who was an invalid and died last April, but I hope to live as I know he would have me.

Though I am young in years, I enjoy our branch and all church meetings. I always find relief from my trials in prayer, and am blessed with peace and joy. I very much wish that the young people of the church as well as older members would write to me; I should like to hear from people of other States.

JUNE HUSKEY.

CAMERON, MISSOURI, Rural Route 7.

The Glorious Gospel » » » » »

It is wonderful how this gospel of latter days opens our minds and gives us an understanding of the Lord's purposes. I am thankful that the light of Christ has come into my life, showing me the better way to live. I have been made to understand that having accepted His truth, if you want God's full blessings, you must be a worker for him. The more we put into the Lord's work, the more we receive. I am trying to let my light shine, and I think that where we find the most pleasure is in attempting to make someone else happy.

We have a nice little church here, not many in the membership, but we are all trying to be doers, and the Lord has blessed us wonderfully. We have a careful and spiritual shepherd to lead us, Brother Lee Wehrheim, our elder for several years. Our women's group is actively going forward.

I ask the prayers of the Saints that in due time I may be able to live the gospel as my mother lived it.

MRS. F. C. RUSSELL.

AVA, ILLINOIS.

The "Herald" Helps » » » »

I very much enjoy the *Herald,* and pass it on to others. The monthly Scripture readings are a great help in finding appropriate passages for special occasions. I am marking these verses in the book from which they are taken.

Reading the article, "The Garden of Eden," by Abel Hall, brings back memories of what my father used to tell us. The article is thought-provoking, and brings us to this fact that while studying history, as it is presented by the world, we need also to look in our own books to establish or disclaim the statements made.

I enjoy every part of the *Herald,* and read all that time will permit.

MRS. E. S. SELL.

TYNDALL, SOUTH DAKOTA.

The Fountain of Strength » » »

I have received much encouragement from reading the testimonies in these columns.

Two years ago I lost my dear, young husband, and since then were it not for God's help and my faith in this latter-day work, I certainly would be lost. Many times when I am discouraged and sad, I have asked his help, and never have I failed to receive it. He has blessed me with better health than has ever been mine, and I have been able to support myself and two small children.

I long for the peace and security of Zion. I hope that the time may speedily come when we may all gather there and escape some of the cares and trials that hinder us in the world.

I ask for the prayers of the Saints that I may cling fast to my faith, no matter what comes, and that I may be blessed with health and wisdom to rear my little ones to be servants of God.

ORSON, IOWA. MRS. ZELLA ADAMS.

A Gift for Christ's Cause » » » »

I am renewing my subscription to the *Herald* for I need spiritual food as surely as I need food for the physical body. Either the articles in the paper grow better year by year, or my appreciation for them is increasing, for truly the light and joy that accompany these lift me up, and the presence of the Spirit is felt.

When I read of the great endeavors now being made by the Saints to pay off the church debt, I pray for them. But I realize also that we must be doers of His word, and so I am going to give to the church the interest on my church bond, thereby saving the cost of issuing and mailing the check and interest on the bond for this year. I am going to send to the Bishopric my name and bond number, asking them to cancel my interest for the year as an offering to the cause we love. Are there not others in the church who would like to make such an offering?

A SISTER.

SANTA CRUZ, CALIFORNIA.

Request Prayers » » » »

Mr. and Mrs. Leo Livaudais, of Escatawpa, Mississippi, seek the prayers of the Saints for the healing of their twenty-six-months-old daughter. Mrs. Livaudais says that they have taken the child to nearly all the local doctors and to two baby specialists. The specialists say that the child was injured at birth, and that it will take a long period of time for her to outgrow her trouble. She suffers from spasm-like spells, and cannot yet walk. The parents believe that if the child is healed it will be a blessing from God through the administration of his servants; they are firm believers in prayer.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Does it violate 2 John 10, 11 to worship with other sects and donate to their cause?

It would doubtless depend upon the nature and extent of the worship and the purpose for which the donations are to be used. The text referred to declares:

> If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed. For he that biddeth him Godspeed is partaker of his evil deeds.

At the time the early translators used the term "Godspeed" it was more commonly employed than it is today. It literally means "success" or "prosperous journey," but the Greek term itself, *chairo,* is translated differently in various other texts. In 2 Corinthians 13: 11 it is rendered "farewell"; in 1 Peter 4: 13 and other texts it is "glad"; in Philippians 2: 17 and other places it is "joy"; in Luke 6: 23, John 4: 36, Philippians 3: 1 and 4: 4 and other texts it is "rejoice." Other renderings also may be found, but the evident purport of the language in the text quoted seems to be to warn against wishing false teachers prosperity in their work.

The context indicates that John was specifically referring to "deceivers" who came among the saints undermining their faith in the literal coming of Christ in the flesh. Such, he declares, are antichrist. They do not believe in the "doctrine" which Jesus taught and committed to his church. We cannot afford to fraternize in a religious sense with false teachers, for to do so is to be disloyal to Christ. Much less can we afford to give them financial support toward the prosecution of their teachings.

However, to contribute toward the pecuniary support of those in physical distress is entirely within our province when we feel that such support is justified by the lack of other means and emergent needs, even if they do not belong to our faith. To enter the church of any sect and attend service does not commit one to what may be taught there, but to regularly support such indicates a lack of appreciation for the purity of Christ's message and mission as committed to his recognized church.

If an elder enters a church during service and disturbs the meeting by loud, vulgar, and abusive language, should public apology be required?

If investigation by the proper officers should prove such conduct to be a fact, and not simply the assertion of someone not supported by proper evidence, the officer having administrative jurisdiction would be entirely warranted in placing such elder under silence until proper adjustment could be secured. Apology before the people in the same building where the wrong was committed would be the logical way to apologize, unless subsequent actions on his part should require wider apology therefor. Of course the question of provocation might arise and might or might not tend to mitigate the enormity of such offense, as determined by proper administrative or judicial findings.

What does Job mean about "As a tree falleth, thus shall it lie"?

Your quotation is incorrect and nothing of the kind is found in the book of Job. In Ecclesiastes, the supposed work of Solomon, we do find this statement:

> If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.—Ecclesiastes 11: 3.

There are several implications to be deduced from this text, either of which might be intended. Perhaps the key Hebrew term here is *hayah,* which in the text is translated "shall be." It literally means "to exist," to "break," or to "happen" or "come to pass." In the latter meaning its use is always emphatic. It is found in Daniel 2: 1 as "brake" (past tense of break), and in 1 Samuel 6: 9 it is rendered "happened." It is used much more frequently in the texts for "came to pass," of which there are hundreds of instances.

On the assumption that a metaphor of human life is meant, it would appear to imply that the state and condition or tendency of one's life determines his status at death. There he is (spiritually) when he falls, not in some other condition.

When do the Jews expect the Messiah to come?

Perhaps the statement of Rabbi Samuel Isaacs (Orthodox) some years ago is typical:

> In our opinion, the Messiah will come previous to our going to Palestine; but, in fact, we have no fixed theory about it. In regard to the ingathering, there can be no doubt; and there must be a personal Messiah, a descendant of David. So we wait and hope.—*Saints' Herald,* volume 28, page 179.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Attleboro, Massachusetts

The Nautilus Club is composed of young women of the church who formerly were Temple Builders, but now have taken their new name from their theme-poem, "The Chambered Nautilus." The club meets every other week in the homes of the members, for business, Book of Mormon lesson period taught by the treasurer, Mrs. Ruth Bradshaw, and a social hour when refreshments are served by the hostess.

The club officers are: President, Mrs. Hazel Spinney; vice president, Miss Florence Siddall; treasurer, Mrs. Ruth Bradshaw; secretary-publicity agent, Miss Doris Bradshaw; assistant treasurer, Mrs. Madeleine Power; assistant secretary, Miss Myrtice Bradshaw; auditors, Miss Myrtice Bradshaw and Miss Miriam Chesworth.

The club had a Christmas sale in one of the stores in the center of the city, December 5, 1936, each member being asked to contribute from six to eight articles and a pound of candy for the sale. The sale was held from twelve o'clock until 8 p. m., with shifts of two young women at a time tending the counter. The club also made and sent articles to the general church sale held at the conference at Independence.

The annual roll call supper of the branch was held in the vestry of the church the evening of February 13, under the direction of the Nautilus Club, assisted by other church units. The members marched in and took their places at the tables singing "Onward to Zion." The color scheme was carried out in purple and gold. The tables were decorated with candles and miniature sailboats carrying the inscription on the sails, "This Year We Sail Zionward." Over the speakers' table were three large sailboats and the numerals, "33," lighted, commemorating the number of years the branch has been organized. Supper was served to 101. Bishop M. C. Fisher, of Boston, District President William Sinclair, of Boston, and Counselor Benjamin Leland, of Plymouth, guest speakers, and the pastor, Earl R. Bradshaw, spoke during the evening.

Following the supper an entertainment was given under the direction of the Young Men's Club. George Heap read the history of the church, and a piano duet was played by Evelyn Orme and Lillian Broadbent. A movie, "Peck's Bad Boy," was enjoyed by all.

A special Easter morning service was held Easter Sunday at seven-fifteen, the young people taking part. A solo was sung by the choir leader, Ralph Power; a cornet solo by Merrill Nash, and a violin solo, by Clinton Barton. An Easter reading was contributed by Myrtice Bradshaw. Special songs were sung and a short talk was presented by Ralph Power.

After the service, the Nautilus Club served an Easter breakfast, a goodly number being present. Guests were present from Boston including District President William Sinclair and wife, Mr. and Mrs. Everett York and daughter, Ruth, and others from Providence, Rhode Island.

Nautilus members are now planning to give the play, "The Peddler's Parade."

Davidson, Oklahoma

The women's department entertained their husbands with a Christmas social at the church December 16. Miss Valeria Parker directed songs and games; Santa distributed the gifts he found on the well-decorated tree.

Local Saints greatly enjoyed Sunday, December 20. Pastor Z. Z. Renfroe preached inspiring sermons morning and evening. A basket dinner was served at noon in the dining hall. The spirit of the Master was felt at the afternoon prayer meeting. Miss Valeria Parker directed the choir in a number of Christmas carols at the evening service.

Miss De Veryle Skinner directed the Christmas Eve program given by junior, primary, and kindergarten departments.

The women's department entertained seventy-five guests with a birthday party at the church, January 21. Mrs. Hubert Bratcher and Mrs. Z. Z. Renfroe directed the games and songs; a mock wedding was presented by the women, and Miss Valeria Parker and Mrs. Troy Parker gave a two-act Negro comedy.

After the program the guests were asked to come into the dining room where twelve tables representing each month of the year, with appropriate decorations and refreshments, were found. Each guest sought out the table representing her birth month, then there were stunts representing each month.

Missionary Hubert Case began a series of sermons January 24. He intended to remain at Davidson for two weeks, but the flu spread rapidly over the community, causing him to close the services early. Local members hope that he will soon be able to return. While here he presented the gospel so plainly and in such a humble way that several nonmember friends are interested in the teachings of the church.

Brother Irby Mundy came, January 31, intending to spend the following week visiting all the homes of the Saints at Davidson, but when Brother Case had to close the meetings, they decided to visit Saints in the northern part of Oklahoma.

Brother Renfroe was very busy the latter part of March. On March 16, he was called to Lubbock, Texas, to preach a funeral sermon for a nonmember. He left for Eagle City, Oklahoma, March 19, to hold a ten day series, but while there, received a message to come at once to Cameron, Texas, to administer to Sister Mayme Huston. He went Thursday, March 25, and Sister Huston died Friday night. Brother Renfroe stayed to preach the funeral sermon.

The women's department met in a business and social session, March 24, and the following officers were elected to serve for the next six months: President, Mrs. Ray Skinner; vice president, Mrs. Troy Parker; secretary and treasurer, Mrs. G. P. Ridings; reporter, Miss Valeria Parker; pianist, Mrs. Troy Parker; chorister, Mrs. Homer Qualls; social director, Miss Valeria Parker.

On Easter Sunday the junior choir, directed by Billie Jean Hopkins, under the supervision of Miss Valeria Parker, rendered several songs for the church school. At the eleven o'clock hour a mixed quartet sang Easter hymns. Brother Jack Glover preached the Easter sermon. Brother Dick Feely preached that evening, and the choir rendered special music.

Wellsburg, West Virginia

Wellsburg Saints are actively engaged in the work of the Lord. Social services are good, and many inspiring thoughts have been gained from the preaching of the local ministry. A short time ago, the branch was honored with a visit from Apostle F. Henry Edwards who caused all in the congregation to realize what it means to be a Latter Day Saint. He left the spirit of humility and consecration in the hearts of the Saints.

Easter Day dawned bright and clear

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as befitted the services of that day. The story of Christ, touching high spots of his boyhood and life up to the day of the crucifixion was told in so inspiring a way by the church school superintendent, Brother John Trieber, that those who heard, with their hearts in tune, went all the way with Him. The white-robed choir sang softly at intervals during the recital, while Patriarch John F. Martin accompanied at the piano. Brother Elmer Blein preached at the eleven o'clock hour, and Brother Williard Melcher officiated at the evening service.

Patriarch Martin is conducting an interesting class study each Wednesday evening preceding the prayer service on "Know Your Church."

The financial part of the work is being taken care of by the different organized groups. A chicken supper, fish fry, and April Fools' party were financial successes.

A Boy Scout troop has been organized under the leadership of Brother Otto Melcher. The combined group of intermediate young people are active and interested in all branch work. Wellsburg Branch is proud of its young people. The Saints desire to keep the vision of Zion always in their hearts and minds and to press onward thereunto.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets.—The women's department met, March 10, in the church social room, enjoying a potluck dinner at noon. Mrs. Henderson, representative of the Women's Christian Temperance Union, gave a good talk explaining the work they are doing and asking the assistance of the Latter Day Saint women. A fine paper, "The Prophet Ezekiel," was read by Georgia Brush; there was also an interesting article, "Don't Kill Your Guest With Kindness," read by Mayme Morgan.

A baked ham supper was given, March 18, the proceeds going to the Oriole Girls.

March 20, a son, Nicholas Dugan, was born to Sister Helen Nieman Skeers, of St. Albans, New York.

The primary department of the church school gave a beautiful pageant, "The Unshadowed Cross," March 28.

C. H. Hamilton was ordained to the office of priest by Elders A. E. Anderton and R. E. Madden, March 28. On that day also Cherry Ann Ruth, daughter of Brother and Sister Donald Pendleton, was blessed by Elders Madden and Anderton.

The senior choir sang a sacred cantata, "The Promises of Easter," the morning of March 28. The composition was beautifully rendered. Sister H. E. French met with the congregation at the Easter service.

Cameron, Ontario

The women's department of this branch has been trying to do something to help lessen the church debt. They decided last year to have a contest collecting coppers, and in this way gathered together a sum of $16.35. A quilt donated by one of the sisters was sold by ticket for $9.70.

Though the branch is not very large, they have a fine women's department organized in 1928. Their meetings are held monthly in the homes of the members; they have Bible study and question box, also a program. Then there is a social half-hour for lunch, and a collection is taken up. The department's president is Mrs. P. Perrin, and secretary, Mrs. W. Eyres.

They have sold a number of quilts, have had an occasional fowl supper and a sale of home cooking. In this way they have helped with local expenditures, paint, repairs, etc. They also send treats or flowers to the sick or shut-in members, and have aided needy families.

With this letter the department sends a donation of twenty-six dollars to the Presiding Bishopric, hoping that this small sum will help to lighten the burden the general church is carrying.



CAMERON WOMEN'S DEPARTMENT

Idaho-Utah Youth Conference

The youth of Boise, Idaho, were hosts to other young members at the annual young people's conference, March 19, 20, and 21. District President Silas Condit and a number of young men and women from Hagerman Branch were in attendance as well as visitors from Mountain Home, and Caldwell, Idaho.

Under the direction of Priest Everett Smith and Sister Rita Prickett three plays were presented Friday evening: "They Followed Him," "Whosoever Would Be Great," and "The Unknown Disciple." Preceding these dramas Miss Helen Bullock sang, "O Loving Father." Apostle E. J. Gleazer gave a fine sermon following the plays, on the conference theme, "The Risen Lord."

At 7:30 a. m. Saturday the youthful group met in prayer service with Apostle Gleazer in charge, assisted by Elder Silas Condit. They took an active part in this meeting. At 9:45 a. m., Elder J. W. A. Bailey, of Salt Lake City, Utah, addressed the group on the first objective of the young members, "Know Your Church." Following this class, Apostle Gleazer discussed "Win a Member."

The young people held their business meeting at 1:30 p. m. and voted to send Edward Moe, of Provo, Utah, as their joint representative to the youth conference at Lamoni, Iowa, in June. Idaho District will be represented by Cecil Fletcher, of Boise, and Utah by Miriam Winholtz, of Ogden, Utah. These districts are looking forward to sharing many of the good things of that conference through their representatives. Mary Olson was elected secretary of the joint district young people's organization.

The subject, "Leisure Time," was discussed by the young men and women at their 3 p. m. class, under the direction of Apostle Gleazer. He emphasized the value of leisure time for developing talents and a spirit of fellowship among the youth.

A banquet was enjoyed at 6:30 p. m., Saturday. It was under the supervision of Priest Jack Mamerow, and was prepared by the women of the church. Covers were laid for seventy-five guests. Priests Everett Smith acted as toastmaster; the invocation was by Apostle Gleazer, and short talks were given by Vernon Winegar on "Know Your Church," Alice Hoisington on "Keep the Law," Thomas Wilson, on "Win a Member," and Edna Condit on "Make Your Leisure Time Creative." The benediction was by Elder Bailey.

The banquet was followed by a sermon-message by Elder J. W. A. Bailey on "The Financial Law."

Many of the Saints, old and young, gathered at the church Sunday at 8:30 a. m. for the young people's prayer service. The Spirit of the Master was there to bless, bringing a message

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through his servants, Apostle Gleazer and Elder Silas Condit.

At the 9:45 a. m. class period Elder Bailey continued his discussion of the subject, "Know Your Church," followed by a sermon by Apostle Gleazer.

At the ordination and dedication service Sunday afternoon the following young men from Boise were ordained to the priesthood: To the office of priest, Wayne and Jack Hewes, sons of Elder Roy F. Hewes, young people's adviser, and Everett Smith, a member of the church since last August, who has been serving as young people leader at Boise.

The young people published "The Idaho Youth's Herald," a mimeographed paper made up of articles written by young men and women. They also printed programs for the conference.

Much of the success of the conference was due to the leadership of Elder Roy F. Hewes, Priest Everett Smith, and Priest Jack Mamerow. Many others contributed to the comfort and well being of visitors, and a fine spirit of fellowship prevailed.

The Saints were happy to have with them Brother and Sister Edwin Condit, Hagerman, parents of Miss Charlotte Condit. Miss Condit is greatly missed by the youth of this district. Her life of devotion was an inspiration to all and a call to greater service for the cause which she loved. They extend deep sympathy to her family.

Sister John B. Cato was unable to attend the conference because of illness. Friends are praying for her speedy recovery.

Apostle Gleazer and Elder Bailey gave inspiring lectures and sermons, and it is the wish of the young people to do their share of the work outlined for the church youth during the year ahead.

Coldwater, Michigan

Elder C. B. Woodstock, of Independence, Missouri, occupied the pulpit, March 16, at 8 p. m., giving a sermon on the church school work.

The work of the church is progressing at Coldwater, and the Saints are much encouraged. The following have occupied the pulpit in recent weeks: Elders S. W. L. Scott, of Coldwater; Alva Dexter, Lansing; David Young and P. A. McCarty, Battle Creek, Michigan.

On Easter Sunday Eunice Marlene, daughter of Mr. and Sister Howard Sager, and Roberta Lee, daughter of Brother and Sister Walter Barnes, were blessed by Elder E. L. Peer. Eunice represents the sixth generation and Roberta the fifth in church membership in this branch.

The women's department gave a banquet for the Rural Mail Carriers Association the night of April 3. This, with the public chicken supper which preceded it, netted the department a sum of thirty dollars.

On the evening of March 31, a goodly number of the adult class of the church school drove to the farm home of Mr. and Sister Ray Mossman, near Tekonsha, Michigan, for their monthly potluck supper.

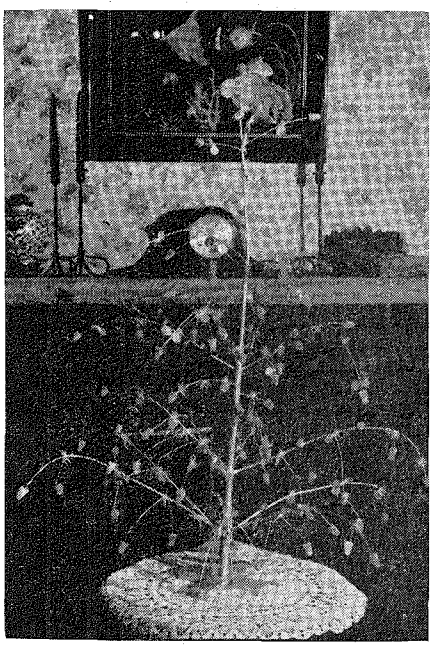
Sunday morning, April 4, the church school hour was devoted to the radio sermon by President F. M. Smith. Following this Elder S. W. L. Scott conducted Mrs. Wilbur McMurry, of Ray Indiana, into the waters of baptism. The confirmation followed at the sacrament service.

Extensive preparations are being made for the branch anniversary in June. Coldwater Branch will then be seventy-three years old.

The Saints are also looking forward to the district young people's convention to be held at Coldwater, May 8 and 9.

The W. F. Bolingers Celebrate Silver Wedding

Elder and Sister Will F. Bolinger were delightfully surprised on their twenty-fifth wedding anniversary, March 20, when Mount Washington congregation, of Kansas City Stake, presented a program in their honor and gave them a



THE BOLINGER "ANNIVERSARY TREE"

"silver anniversary tree" to which were attached one hundred dimes.

Twenty-five years ago Brother and Sister Bolinger were married at Atchison, Kansas. Elder Bolinger's ministry in the church, since his ordination to the priesthood, has been that of a pastor. He served as pastor at Atchison several years; after coming to Independence, he was made pastor of the junior church which met in the Campus Institute Building, and now is in charge of Mount Washington congregation, not many miles from the Bolinger home in Independence. Brother and Sister Bolinger have two daughters, Esther La Verne who is attending Graceland College, and Pollyanna, in grade school.

The "anniversary tree" is a novel and much-appreciated gift. It is a left-over Christmas tree, stripped of its foliage and painted silver. The one hundred dimes, shined up especially for the occasion, were wrapped in bits of clear cellophane, and tied to the branches of the tree. And on the end of each branch and twig was stuck a small red, green, or yellow gumdrop.

Evansville, Indiana

For some years a few families of Latter Day Saints have been living at Evansville, and District President Jasper O. Dutton has made efforts to hold meetings there. On March 17, he began a series of meetings which resulted in the organization of a church school, March 26. Alma J. Glenn is superintendent Thomas W. Wareham, assistant superintendent; pianists, Mrs. N. I. Townsend and Mrs. Vivian Wareham; secretary-treasurer, Miss Maxine Glenn.

The new school started with about twenty-five members, including Alma Glenn and family; Weaver Glenn and family, and Theophilus McPeak and family. These have been in the city for some years and have been known to each other. Of late two more families have been located; they also have been at Evansville several years but knew nothing of other Saints in the city. They are the family of Brother and Sister N. I. Townsend who moved from Detroit six or more years ago and at the time of their arrival tried to find out from the Presidency if there were Latter Day Saints living at Evansville. The resident families were not known to the Presidency, and so the newcomers failed to locate their fellow members of the faith. The second family recently located, is that of Thomas J. Booker. If there are Saints living out of Evansville who know of any other families in the city, will you please notify Alma J. Glenn, Hercules Avenue, Route 5, Evansville, Indiana.

On Easter Sunday Elder J. O. Dutton baptized Thomas W. Wareham, George A., and Effie Kathryn Martin, and Jackie R. Glenn in the Ohio River.

All services for the present are held at the home of Brother and Sister Thomas W. Wareham, 1511 West Louisiana Street.

Ministers and laymembers want to see the work of the church thoroughly established at Evansville now that a good start had been made, and there

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are so many to help. Alma Glenn, church school director, is running a church ad in the local paper, hoping in that way to locate other Latter Day Saints.

Bernice Reed is the teacher. Those promoted to this class were Joy Amidon, Joan Garn, Willard Gott, Matthew Holmes, Ruth and Robert Shipman. The class is growing larger in numbers.

The G. G. Lewis Family, in Australia



Apostle George G. Lewis, his wife Edith, and their little baby daughter, Alice June, sailed for southern seas and church work in Australia just five years ago next September. This is a recent photograph of the Lewis family now living at Hamilton, New South Wales, about one hundred miles north of Sydney. Standing are Sister Edith Lewis and Alice June, the "American - Australian," who is now going to school; seated are lovely little Judith Ann, "Australian-American," and Brother Lewis.

Toledo Mission, Ohio

This mission has enjoyed many fine experiences in past months. At Halloween time, the young people's class, under the leadership of Sister Ruby Potter, entertained the district and some of their Michigan friends with a party at Glann School. The next day being sacrament Sunday, Saints from River Rouge stayed at Toledo to help encourage the missionary efforts being put forth by this group. The junior class had charge of the worship service of the church school, and their theme was "Let Us Give Thanks." Beverly Crandall presided, assisted by Ray and Jack Shipman.

At the sacrament service the Master through Elder Lou Richards, of Wyandotte, spoke encouragingly concerning the work ahead of the mission. At the afternoon meeting short talks were given by Wayne Crandall, Lou Richards, Ben Ferguson, Brother Sheufelt, and E. L. Ulrich.

On November 8, due to changing conditions and growth of the mission, an intermediate class was formed. Sister Bernice Reed is the teacher. Those promoted to this class were Joy Amidon, Joan Garn, Willard Gott, Matthew Holmes, Ruth and Robert Shipman. The class is growing larger in numbers.

The last baptismal service of 1936 was held November 22, at 8 a. m., at Silica. Brother George Beamer, his wife, Vera, son, George, and daughter, Clara, were baptized by Elder Everett Ulrich. This made a total increase of fifteen members in the mission, and completed the third family in the gospel.

The first all-day meeting was held November 29, beginning with an 8 a. m. prayer service in charge of High Priest A. E. Anderton and Elder C. W. Clark, of Columbus, Ohio. The Heavenly Father spoke to the group through Brother Clark, admonishing the Saints to let their light shine so that men may be brought to accept the gospel. Elder Anderton gave an interesting discourse at the morning service. At 1:30 p. m., the young men and women gave the religious drama, "The Prodigal Comes Home," being assisted by the choir. Marvin Reed presided, assisted by Ruth Robertson and Wayne Crandall. In the evening the Jubilee Singers gave a musical program, and at eight o'clock Elder Ulrich preached.

The children, under the supervision of their leader, Sister Etelka White, gave their Christmas worship service the morning hour of December 20. Matthew Holmes presided, assisted by Ruth Shipman and Joan Garn. "The Birthday of Our King," was the theme. Concluding the program, the intermediate class gave the sacred pageant, "The Story Beautiful." That evening the choir, under the leadership of Sister Bernice Reed, told the Christmas story in song.

This winter the young people's class organized a basketball team. Three-fourths of the group are nonmembers. It is hoped that through good sportsmanship the Saints may be able to do some good among their associates.

The celebration of the first anniversary of the mission was observed February 7, 1937, the motto being "Forward to '38." Services began at eight o'clock in the morning with sacrament and prayer hour in which the gospel gifts were manifested. Elder Kenneth Green, president of Detroit District, spoke at the eleven o'clock hour. The choir, led by Sister Reed, rendered "Wonderful Words of Jesus." A male quartet, Clarence Holmes, Clifford Keill, Don Winquist and Ed Winquist sang "Something for Thee." Sister Reed and her sister, Mrs. Etta Wilbur, sang "The Lord Is My Light."

A basket dinner was served at noon. At one-thirty o'clock a song service was held in which the choir and orchestra participated, assisted by Beverly Crandall, Gerard Willmarth, and Brother and Sister Ulrich. At 2 p. m., Brother Lou Richards spoke. Mission Saints were glad to welcome their many friends on this occasion. The Lord's Spirit prevaded every meeting.

Sixty-second Wedding Anniversary for Ontario Couple

Brother and Sister James Vanmeer, of Burk's Falls, Ontario, observed the sixty-second anniversary of their wedding, March 10, 1937. Brother Vanmeer was eighty-four years old, March 21, and Sister Vanmeer will be eighty-one, May 16, 1937. They were married in Grey County in 1875, moving to Parry Sound district in pioneer days. To them thirteen children were born ten of whom are living.

This veteran couple was baptized into the church, May 12, 1912, by Elder Grant St. John at Burk's Falls. Three of their children are in the church. Charles Vanmeer is a priest in the Niagara Falls, Ontario, Branch.

Although the Vanmeers are isolated from church services, their home has always been a home for missionaries. If Saints chance to pass through Burk's Falls, Brother and Sister Vanmeer will be glad to have them call.

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Independence, Missouri

April 12.—The finals of the sixth annual dramatic contest sponsored by the Latter Day Saint Young People's Council of Independence, were held Monday, Tuesday and Thursday evenings of last week, in the White Masque Little Theater Building, with fine interest and attendance. Ten plays were given, over seventy people participating, and on Thursday evening following the dramas, awards of honor certificates were made for outstanding plays and actors. Judges were Doctor T. B. Homan, of Fairmount, Miss Louise Bessmer, of St. Luke's Evangelical Church in Independence, and Miss Nanabel Cassell, of Junior High School.

The awards in the serious drama division were: Englewood Church, with the play, "Mother's Old Home," first; Stone Church, with "Afterwards," second. Individual characterizations went to two Englewood young people: Wilma Clow, first, and Glenn Closson, Jr., second.

In the modern religious classification awards went to: Englewood Church, with the play, "A Certain Just Man," first; Stone Church, with "The American Prophet," second. Individual characterizations: James Moses, Englewood, first, and Floyd Mengel, Stone Church, second.

Certificates in the Biblical classification were awarded to Walnut Park Church, with "The Gift," first; Spring Branch, with "He Lives," second. Individual awards: Gladys Robinson, Spring Branch, first; Fred Alexander, Walnut Park, second.

Preliminary play contests were held in the various church districts in the early spring, the best performances being selected to represent home branches in the finals last week. It is estimated that approximately 130 people were included in the preliminary play casts and their directors. Present plans are to change the annual dramatic contest from the spring to the fall season, beginning this year.

A mass meeting of the women of the Church, last Friday afternoon, was addressed by Doctor C. E. Kennedy, director of health and teacher of physical education of the University of Kansas City, who talked on "Health in General," and Doctor Russell Kerr, pathologist of St. Joseph Hospital, Kansas City, Missouri, whose subject was "The Beginning of Cancer." This meeting was in charge of Mrs. J. H. Twyman, captain of the Jackson County Association for War on Cancer, Mrs. C. S. Capell, commander of Second District, and Pastor Arthur A. Oakman, and was held in the Stone Church lower auditorium. The program was a part of the nation-wide campaign sponsored and undertaken by the American Society for the Control of Cancer.

Liberty Street Church

The Easter season was well observed by this congregation. Departments, choruses, individual members, and choir all helped to present the message of Christ's resurrection.

In recent weeks attendance at services has been on the increase, and interest has been good. Workers and leaders are further preparing themselves for the Master's service by class work and individual study.

A Boy Scout troop has been organized, and work is well under way following a fathers' and sons' banquet in the church basement. Henry Stahl, Jack Diamond, S. A. Thiel, Don Baldwin, and L. C. Gibson, all scout leaders and officers, were the speakers. Joe Price and Oscar Gard are the local troop leaders.

The March sacrament was attended by a large number. Elder Harry G. Barto, of the Standing High Council of the Church, delivered an encouraging message.

Raymond Wrigley was the evening speaker. The choir sang, "Incline Thine Ear."

On Sunday, April 11, Vernon Lundeen and Norman Cox were the speakers.

Walnut Park Church

At the 8 a. m. service at Walnut Park Easter Sunday, there were three baptisms. A fine prayer meeting was also enjoyed.

Elder Benjamin Bean read the Scripture selection at the church school hour, after which two hymn solos, "Alone," and "Living for Jesus," were sung by Mrs. Marian Campbell, accompanied at the organ by Delta Nace Chapman. At the close of the classes, Elmer Bailey, on behalf of the religio, presented the school twenty more *Saints' Hymnals*. This makes a good number of *Hymnals* to be used throughout the services, and local members are grateful to the religio which has supplied most of the books.

Elder William Patterson brought the Easter message at eleven o'clock, and the young people's choir contributed an anthem, Delta Nace Chapman directing.

"The Song of Triumph," an Easter cantata by E. W. Norman, was sung by the choir, Ada Fallon directing, in the evening. The organ processional was played by La Vona Crabb, and a sermonet by the pastor preceded the musical performance. Soloists were: Delta Nace Chapman, Marian Campbell, Alta June Moorman, Kenneth Morford, Erwin Moorman, Milford Nace, and Eddie Butterworth. Mrs. Gladys Reynolds accompanied on the piano.

An exceptionally large crowd attended and enjoyed the April sacrament service. In the evening Bishop J. A. Koehler was the speaker, and music was supplied by the male quartet: Fred Chappelow, Arlan Chapman, Milford Nace, and Eddie Butterworth.

The women's department, supervised by Sister Harriett Kennicutt, held a bake sale and bazaar the day before Easter, clearing twenty-five dollars, to be applied to the Independence church debt.

The Garden Club of Walnut Park has resumed meetings every two weeks. Mrs. Elmer Pennell has been chosen president for the year.

Sister Emma Hurshburger, a devoted Saint and worker, is very ill at her home.

East Independence Church

There was large attendance at the prayer service Wednesday night, March 31. Pastor J. E. Martin, Thomas Thatcher and Clair Austin were in the stand; Brother Martin read Matthew 6: 24.

Another fine prayer meeting was enjoyed the following Sunday morning, the worshipers being blessed with the Master's Spirit.

The theme of the Sunday school, April 4, was "The One Hundred and Seventh Anniversary of the Organization of the Church." All Scripture readings were from the Church History and the Doctrine and Covenants, and were given by Frank Minton, Harry Friend and William Sheffer. "Organize My Church and Kingdom," was sung by a quartet, Clair Austin, Elsie Sutterfield, Ethel Peer, and Walter Farley. Pastor Martin gave a talk on the organization of the church.

The church was full for the sacrament service, April 4, and all the priesthood were in the stand. The Spirit of the Master was there in power.

At the 8 p. m. service, in charge of Pastor Martin and Harry Friend, the choir sang "Behold, What Manner of Love." Elder J. R. Lentell, the speaker, discussed the resurrection of Christ and his work thereafter on both continents.

Bishop J. S. Kelley was the morning speaker, April 11, and his theme was "Stewardship." The service was in charge of Pastor J. E. Martin, assisted by H. Simmons. The choir sang "Rock of Ages."

Patriarch U. W. Greene preached a sermon Sunday night on the Holy Land. "Somebody Told Me of Jesus," was the number sung by the choir.

All are glad that Sisters Clair Austin and Margaret Sherman are better. The latter fell suddenly ill last Friday evening.

Englewood Church

Elder Almer Sheehy was in charge of the early morning young people's prayer service, held at eight o'clock Sunday, April 4. Those present enjoyed a spiritual service.

At the sacrament service, Elder C. Ed Miller was in charge. Elder Earl Moore gave the talk on the oblation, and Elder R. V. Hopkins, a guest, delivered the pre-sacrament talk. An illustrated lecture on Palestine, presented by Evangelist

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Graceland Briefs

The chapel program, April 2, took the form of an enthusiastic send-off for the annual spring vacation. Following the singing of songs of good fellowship by the student body as a whole, under the leadership of Miss Annajean Brown, Reed Holmes announced the rendition of the "Spring Song" from the "Zion's Praises," under the direction of Wallace Fike, by a chamber group composed of Ed Allen, Marabeth Martin, Pauline Bathe, and Bertha Midgorden. Dick Carter sang, "The World Is Waiting for the Sunrise." The one-act comedy presented next featured as performers Maynard Redfield, Lulu Odom, and Cleda Garrett, with Maxine Budd directing. A selected group of the A Cappellas sang Gounod's "Awakening Song" with paraphrased words by Mr. R. A. Cheville. The chapel closed with the reading of a special edition of a humorous newspaper, "The Mirror," dealing with students and their activities.

The screen version of the celebrated Shakespearian comedy, "As You Like It," was presented as a student activity picture Monday and Tuesday evenings, April 5 and 6, immediately following spring vacation.

The fellowship service Wednesday evening, April 7, centered around "some of the things which affect us most but do not make the newspapers."

Performers in a brief student recital Thursday evening, April 8, included Vida Ecker, Rosalie Blair, Elbert McConnell, Maxcine Harshman, Don Guinnee, Joe Baldwin, Vere Cady.

The A Cappellas embarked upon their annual spring tour Sunday, April 11. They sang at Pisgah Sunday night, at Logan and Woodbine on Monday, finishing the day with night program at Council Bluffs. The last two concerts of the tour were given at Underwood and Omaha, April 13. The group returned to Graceland in time for classes Wednesday afternoon, April 14.

Visitors to the campus the weekend of March 19-21, included Joseph Gordon, Carl Mesle, Rodney Engel, and Ed. Brown, all former Graceland students; Mrs. Bertha Long, and her son, Clifford Long (also a Graceland alumnus); Mrs. S. A. Burgess; Mrs. Vivean Barto and her daughter, Jeanne, and Mr. and Mrs. Frank Noynaert.

Think not that thy word and thine alone must be right.—Sophocles in "Antigone."

U. W. Greene, was enjoyed at the evening service.

Brother James Moses was the speaker Sunday, April 11. In the evening the service was about music. Eloise Higgins played a violin solo; Mrs. Opal Page presented a reading, composed of quotations and poems, and the young people's choir furnished the vocal music, Dorothy Resch singing the solo part. Elder Almer Sheehy, the speaker, continued the evening's theme in his sermon.

The adult Bible class enjoyed a party at the home of Mr. and Mrs. Glenn Closson, Tuesday evening, March 30.

The Y. P. A. held a birthday surprise party Sunday, April 4, for Viola Stobaugh. The entertainment closed with their regular Y. P. A. service conducted at her home.

Pastor C. Ed Miller was missed from services last Sunday. He accompanied the body of Sister Ben H. Hewitt to Toronto, Canada, her home. Sister Hewitt, who had been visiting Independence, died suddenly last week following an operation at the Independence Sanitarium. Elder Miller was pastor of the church at Toronto for several years.

Spring Branch Church

The theme, "Forgetting Those Things Which Are Behind," was carried out in the opening exercises of the church school last Sunday morning. A short season of meditation was followed by Scripture reading by M. C. Jacobsen, the opening song, and Lord's prayer by all. Fred Epperson gave the theme talk followed by the theme-song by James Tankard.

Elder Arthur A. Oakman was the 11 a. m. speaker, basing his sermon on Malachi 4. Pastor M. C. Jacobsen was in charge of the hour, assisted by Elder R. V. Hopkins. An anthem, "Gracious Spirit," was sung by the choir.

At the close of the church school in the evening, the congregation heard a program rendered by the William Chrisman High School Orchestra, under the direction of Miss Jessie Smith. This was greatly enjoyed by everyone.

Elder R. D. Weaver spoke on "The Wonders of God" at the eight o'clock service. Under the direction of Frances Epperson, the choir sang an anthem. J. S. Andes and Clifford Long presided over the service.

All were sorry to hear of the illness of the choir leader, Sister Nelson, on Sunday, and hope for her speedy recovery.

Spokane, Washington

East 2303 Third Avenue.—Easter Sunday was appropriately and pleasingly observed. The early morning prayer meeting was a source of inspiration to those attending. Words of admonition and encouragement were given to individuals through Pastor Lloyd Whiting. In a setting of daffodils and lilies, members of the children's division, dressed to represent roses and lilies, gave a program, a hidden quartet singing appropriate selections. Following the program, two children, Gertrude Riley and George Sellers, were baptized and confirmed.

Great missionary effort has been exerted during the past few months. Several cottage meetings are held each week. Elder James H. Sage is in charge of this phase of endeavor. Every department is cooperating and seeking to build up the work.

The choir, under the leadership of Harold Constance, recently sponsored a "hard-times" party bringing a full evening of fun and fellowship and netting the organization twenty dollars. The choir also gave a vesper service at Christmas.

The women's group under the leadership of Connie Silver, is studying "Effective Speech," and *What Latter Day Saints believe About Marriage and the Home.* The women contribute generously of time and talents to all other departments.

A youth convention was held at Spokane, April 9, 10, and 11. The young people whose director is T. M. Walters, have chosen Lyle Kinne as their president, and have a full program of study and activity well directed and supervised. They have taken the first test on "Know Your Church" project, and have had several parties, including an inventory party.

Church school, under the leadership of A. J. Weeks, is progressing along educational lines, having a total of twenty-two classes and high average attendance.

Recent visitors include Apostles J. F. Curtis and E. J. Gleazer, High Priest J. L. Verhei, Elders Simpson and Willard Becker, of Portland. Such visitors bring courage and inspiration to the listeners. A group of nine members of the local priesthood attended the priesthood institute held recently at Seattle, and reports indicate an interesting and educational session.

Three names were added to the membership last quarter, those of Barbara Nelson, Francis Bagley and Harvey Newby. Spokane Saints miss Elder and Sister Harold I. Velt who were transferred to the Northern California District.

Saints are waiting for the next church broadcast from KMBC. Reception is fine, distance vanishes, and all are drawn close to the center place.

A son, Gary Keith, came to bless the home of Pastor and Sister Whiting on February 18. Twins, a boy and a girl, were born to Brother and Sister Nathan Boyce recently but lived only a few hours.

Saints passing through Spokane, will be welcomed at the branch's meeting place, East 2303 Third Avenue.

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Kansas City Stake

Central Church

The month of March was a season of fine music and spiritual blessings. Each service was outstanding. Early in the month the series of meetings by Evangelist Ray Whiting was an inspiring preparation for the beautiful Easter services soon to follow.

On Palm Sunday Apostle F. Henry Edwards delivered a message of hope and immortality, of service and exemplary living. Music for this day was furnished by the Westport A Cappella Choir, Harling Spring directing.

Easter morning dawned to find the church auditorium resplendent with the gleaming purity of Easter lilies, and in the background a large white cross reflecting pale blue lights, stood out in breath-taking beauty.

At nine-forty-five the sacrament of baptism was administered to five candidates. At eleven o'clock a cantata, "The First Easter," was presented by Central Choir, under the direction of Anne Morgan, and at five o'clock the stake vesper service was presented with Frank Hunter directing and Sallie Forties reading.

The Maundy Thursday service was well attended, and was the most outstanding of the pre-Easter meetings. A deep feeling of spiritual communion permeated the hearts of all who took part in this unusual session.

At the confirmation service on Thursday, April 1, at eight o'clock, the following were confirmed: Marguerite Morrell, Helen Mills, Myrtle Mandell, Helen Gleaves Nunn, Marvin Keltner, and Bess Brown. Officiating elders were: James N. Curtis, Roy Thrutchley, J. H. Paxton, O. C. White, C. G. Mesley, and C. A. Skinner.

On April 4, Elder J. A. Gardner began a Sunday evening series on the teaching value of the parables of Jesus. Special music is arranged for each service.

Mrs. C. E. St. John is still confined to her home by an infected sinus.

F. P. Hitchcock who has been quite ill, returned a few days ago from the hospital to the home of his son, A. D. Hitchcock.

Mount Washington Church

The Sunday evening Church History Class has from twelve to twenty-five attendants who make the sessions interesting.

Brother Raymond Gerber was the morning speaker, February 14. Pastor W. F. Bolinger spoke the morning of February 21. In the evening Brother H. Higgins was guest speaker. Guests at this service were former Atchison, Kansas, members, their wives and friends: Mr. and Mrs. Jay Bowser; Mr. and Mrs. H. B. Sprague; Mr. and Mrs. Harland Lukens; Mr. and Mrs. Gene Lukens; Miss June Marie Lukens; Mr. and Mrs. R. Reipen and son, and Mr. and Mrs. H. A. Higgins. Mrs. Reipen rendered a special number accompanied by Mrs. Burton, of Bennington Group.

Mrs. Mary Trego lectured on the United Mothers' Peace Movement the morning of February 28, speaking earnestly on the cost and ravages of war and how each mother, father, son and daughter should be educated for world peace.

The young people's Sunday evening service was well attended, Elder Evan Fry the speaker. Sister Eleanor Wiltfong rendered a special number, accompanied by her mother, Mrs. H. H. Wiltfong.

A surprise party was given Pastor W. F. Bolinger and his wife in March, celebrating their silver wedding anniversary, a large number enjoying the evening and wishing the honor guests many more happy years.

Easter Sunday brought one of the largest crowds of the year to Mount Washington. The children from the downstairs classes sang, "Sweet Are the Promises of the Early Spring"; a mixed quartet sang, "'Tis Midnight and On Olive's Brow." Brother Bolinger gave the sermonet. A short play, "When Mothers Meet," was given at the evening service. Julia Hunter and Lyla Willis were the characters.

Heathwood Church

Heathwood group gave a surprise farewell party in honor of Brother and Sister James Post the evening of March 17, at the home of Brother and Sister David White. The Post family has moved to Malvern Hill District. Brother and Sister Post have attended church with this group for thirteen years. Sister Post has been a teacher in the children's department about six years. Pastor David White presented them with a table lamp as a remembrance from the group. The evening was spent playing games, singing songs, and enjoying the refreshments. Doris Mae Green and Ronald Tyree gave a farewell recitation to Sister Post, their teacher.

A birthday party and covered-dish luncheon were given in honor of Sister Chaney, March 24, at the home of her daughter, Sister Gladys Ottens. Each guest gave Sister Chaney a handkerchief. Brother E. W. Lloyd, of Fourth Kansas City group, was also a guest.

Visiting speakers of late have been Joseph Davis, J. W. Gross, and Charles Graham.

The O. B. K.'s are looking forward to the youth conference at Lamoni. Heathwood group was well represented at the last conference, and hopes to have a larger representation this year.

February 28 was O. B. K. Sunday for Heathwood. Alan Tyree played a saxo-

Briefs

Ontario, California. Local Saints have been blessed materially and spiritually in the past six months. They had with them for a week Patriarch Albert Carmichael whose presence and talks left all with a greater sense of responsibility. Also several of the district ministers have visited Ontario.

Branch workers are now endeavoring through the educational projects offered in the youth movement of the Church, to prepare the young people of this group for a more responsive service.

Ill health has burdened the members to an extent, but all are hoping and praying that the prayers of the Saints will be offered in behalf of Ontario Branch.

Some defeats are only installments to victory.

Independence, Missouri. Lyle Woodstock, son of Elder and Mrs. C. B. Woodstock of this city, and Miss Doris Fern Jones, of Midland, Michigan, were united in marriage Sunday afternoon, April 11, at the home of the bridegroom's parents. Elder Paul N. Craig read the wedding service, and Elder C. B. Woodstock offered the prayer. The bride was attended by Miss Doris Thorpe and Miss Blanche Engle, and Mr. Woodstock was attended by his brother, Marion Woodstock. Mr. and Mrs. Woodstock will make their home at Springfield, Missouri.

Azalia, Michigan. Easter Sunday found the church filled. The sermon was delivered by Pastor Clyde Gault who had been absent from services for six weeks, due to illness. Music consisted of a duet by Eldon Baisch and Eleanor Howling, also a trio by Elder and Sister Bates and daughter, Evelyn. The program closed with a play by the young people, "The Challenge of the Cross."

Sunday morning, April 4, the Saints rejoiced that by the gift of radio, they were able to listen to President Frederick M. Smith. His message on "The Church of the Air" program gave courage to local members.

This community has had much sickness during the winter, but through prayer and administration, the Heavenly Father has blessed the sufferers, and they are recovering. Attendance at services was small due to illness and to impassable roads.

Prayer is the key that unlocks every door of difficulty. But a key is not used only once a day; it is used every time you come to a locked door.—Selected.

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phone solo and Brother C. E. Green gave an interesting talk, especially to young boys and girls. The O. B. K.'s were well represented.

Traverse City, Michigan

Sacrament service, April 4, was most sacred and impressive. A fitting program was arranged by Branch President H. A. Doty, and all present partook of the emblems with a greater desire to serve their Heavenly Father.

Church school was called fifteen minutes earlier than the usual time April 4. After the opening exercises, the radio was turned on, and all enjoyed the talk presented by President F. M. Smith on "The Church of the Air" program over the Columbia Network. The broadcast was heard very well except for some local interference near the close of the program.

Elder B. H. Doty came home from his mission work for the Easter holiday, and his home congregation was glad to welcome him. He never tires of giving his time and talents to Christ's cause.

Brother and Sister Peter Price and son, Doty, from Maple City, Michigan, enjoyed sacrament service at Traverse City, April 4. Local Saints are pleased to have those from other groups and branches meet with them whenever possible.

Wednesday night prayer meetings have not been made up of large numbers, but have been helpful to those present. Several one-hundred per cent prayer and testimony meetings have been enjoyed, all present being touched by God's Spirit. All branch members as well as any others who can come are invited to attend and enjoy these blessings.

A play entitled, "The Little Miracle," was presented to the local congregation and several nonmember friends by the women's department, April 4, at the evening preaching service hour. An Easter cantata was given by the choir, March 28, which was much enjoyed.

Sister Ray Dick underwent a major operation in Munson Hospital, Traverse City, March 11, and has recovered enough to be moved to her home. It will be several weeks before she is able to attend to household duties and to return to church work.

"Our God is an eternal Christ,
All tender, wise, and true;
As once he was to those of old,
So is he now to me and you
Till all the tale is told.

"As Christ was then, so God is now,
The never-failing friend;
Put all you trust in Him, and He
Will bear you safe till time shall end
In Love's eternity."

The Bulletin Board

Youth Convention at Coldwater

An institute and young people's convention will be held in the high school auditorium and gymnasium of Coldwater, Michigan, May 8 and 9, for the young members of Southern Michigan and Northern Indiana District. Speakers include: Apostle D. T. Williams, Elder John R. Grice, of Port Huron, and Elder Roy Cheville, of Graceland College. There will be a special district business meeting at 2:30 p. m. Saturday, May 8. The district legion will sponsor a banquet at 7 p. m. Saturday; admission will be by ticket only, price 50 cents. Tickets may be obtained by writing Miss Marie Eckert, 35 Fitzhugh, S. E., Grand Rapids, Michigan. A cordial invitation is extended to those of nearby districts.

Tentative program of the institute and convention: Saturday, May 8, 2:30 p. m., special district business meeting; 7 p. m., banquet by the Legion, address, "Make Leisure Time Creative," by Elder Roy Cheville. Sunday, May 9, 9 a. m.: Prayer service, Elders D. T. Williams, Roy Cheville, and Alva J. Dexter in charge; 11 a. m., sermon, Elder John R. Grice, "Know Your Church"; 2 p. m., Legion business meeting, election of officers, in charge of Alva J. Dexter; 2:30 p. m., "Keep the Law," Elder Roy Cheville; 3:30 p. m., "Win a Member," Elder D. T. Williams. Music in charge of Miss Louise Evans.—Alva J. Dexter, district president.

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6:45 a. m. Devotional services, William Patterson, speaker; Opal Goode, organist.

Sunday Schedule

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m. Music by the Stone Church Choir.

6:00 p. m. Radio Vespers — Church Radio Drama, "An American Prophet."

See cast of characters below (following "Radio Vespers" announcement in program).

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

CAST, "AN AMERICAN PROPHET," APRIL 4, 1937

Sidney Rigdon, Albert Brackenbury; Oliver Cowdery, Jason Woodside; Joseph Smith, Jr., Ralph Freeman; Emma Smith, Opal Page; Phebe Rigdon, Lois Larsen; Elizabeth Cowdery, Lois Williams; David Patten, Robert Moran; Hyrum Smith, Cecil Cox; Phebe Ann Patten, Jo Zelma Taylor; Lyman Wight, Frank Turner; Little Joseph, Robert Brackenbury; Julia Smith, Shirley Clow; A boy, Wayne Thompson; Samuel Smith, Wayne Thompson; Lucy Smith, Edith Driver, and Joseph Smith, Sr., Robert Moran.

CAST, "AN AMERICAN PROPHET," APRIL 11, 1937

Emma Smith, Opal Page; Lucy Smith, Edith Driver; Little Joseph, Robert Brackenbury; Joseph Smith, Sr., Robert Moran; Little Lucy Smith, now eighteen, Florence Burgess; Caleb Baldwin, Lloyd Siebert; Julia Smith, Shirley Clow; Frederic, Robert Flanders; Hyrum Smith, Cecil Cox; Joseph Smith, Jr., Ralph Freeman; Phebe Ann Patten, Jo Zelma Taylor; Parley Pratt, Burhl Hill, and Sidney Rigdon, Jason Woodside.

Central Michigan Conference

Special conference of Central Michigan District will be held at Beaverton, Saturday and Sunday, May 1 and 2. This conference is called to decide whether Central Michigan District will unite with other Michigan districts in the purchase of a permanent reunion ground. The question of the Sanford grounds will also be considered. The names of Fred A. Mitchell and Bernard Webber will be acted upon for ordination to the office of priest. The first service will be one of prayer at 9 a. m. Saturday; preaching by Bishop G. L. DeLapp at 11 a. m.; conference at 2 p. m. Services all day Sunday.—Marshall J. McGuire, district president.

Request Prayers

Brother and Sister W. H. Hight, of Bloomington, Illinois, request prayers for their son, Herbert who is sorely afflicted.

Our Departed Ones

SUTTON.—Rhoda A., wife of William M. Sutton, b. at Tunnel Hill, Illinois, July 9, 1854. D. at her home near Tunnel Hill, April, 1, 1937; entire life was spent in that community. Was the daughter of Elisha and Nancy Jane Kelley. Was married to her companion who survives her, December 19, 1872. To them 11 children were born, 7 preceding her in death: Almus, Jane, Mary, Maud, Zora, Freda, and Charles. There remain: Wilburn, John, Mrs. Nettie Cavit, and Mrs. Ada Hawkins; 26 grandchildren, 22 great-grandchildren, other relatives and many friends. Joined the church in 1878 and was a faithful, devoted Saint. Her home was always open to missionaries, and she ministered in every way to those in need. The funeral was held from the church which she attended for many years, a sermon by L. G. Holloway assisted by P. G. McMahan. Interment was in Webb Cemetery.

HUNT.—James D., son of John and Isabelle Hunt, b. December 9, 1900, at Martinville, Missouri. He d. Sunday, March 7, 1937. He grew to manhood at the place of his birth. He moved to Lucas, Iowa, in 1923, where he was united in marriage to Miss Beulah Baker of Lucas. To this union was born 8 children: Isabelle, Kathryn, Robert, Edwin, Edward, Patricia, Margaret, and Annette, all at home. He leaves to mourn besides his wife and children, 3 sisters: Mrs. Ethel Edson, Mrs. Virgil Maxwell and Mrs. Lettie Van Hoozier; 4 brothers: Newt, John, Paul, and Clio Hunt, other relatives, and friends. Funeral services were held, March 10, from the Reorganized Latter Day Saints' church at Lucas, Iowa, J. C. Cackler officiating. Burial was in Goshen Cemetery, Lucas.

HOLMAN.—Ferderick Warren, b. December 26, 1863, near Conneautville, Pennsylvania. D. March 6, 1937, at Seattle, Washington. His parents were members of the old organization. He was baptized December 17, 1885; was ordained a priest, September 30, 1903, and an elder, February 5, 1905. For 22 years he served the old Seattle and British Columbia

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District as secretary; for several years presided over Seattle Branch. Was always happy in church service, and was greatly blessed in administering to the sick. Twice bereaved by the loss of a companion, he married Bertha E. McCullock, February 11, 1908. She survives him, also 2 daughters: Frances Irene Ellsworth and Mabel Lenore Holman; 2 sons; John H., and Robert J.; 7 grandchildren; 1 sister, Mrs. Jesse D. Peck. Funeral services conducted from Rafferty's Funeral Parlors, March 9, by Elder Alma Johnson. Interment in Mount Pleasant Cemetery.

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"Live and let live" was the call of the Old—
The call of the world when the world was cold—
The call of the men when they pulled apart—
The call of the race with a chill on the heart.
But "Live and help live" is the cry of the New—
The cry of the world with the Dream shining through—
The cry of the Brother World rising to birth—
The call of the Christ for a comrade-like earth.

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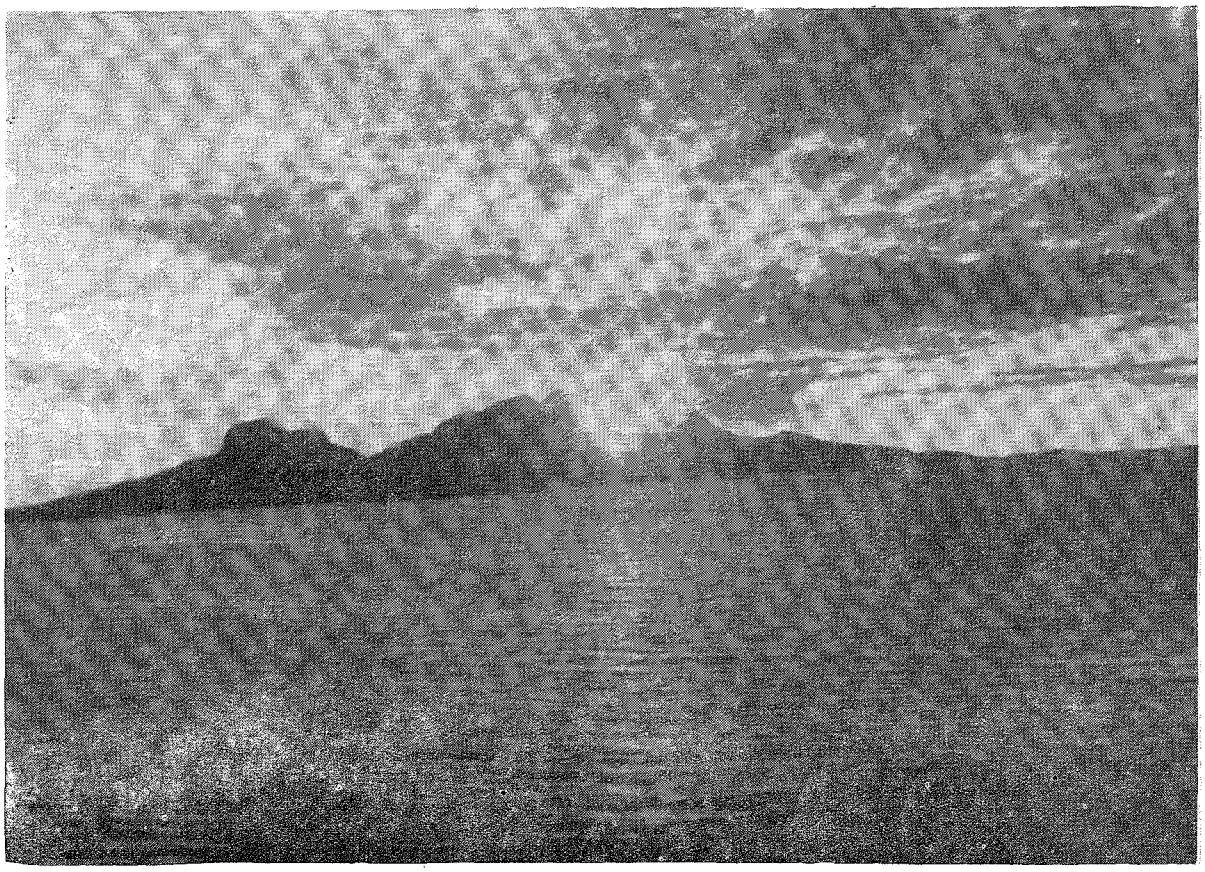

Photo by Paul M. Hanson.

THE SUN AT MIDNIGHT

A view taken from Bodo, Norway. Instead of descending below the horizon at midnight, the sun pauses, and then continues upward circling course in the heavens, providing a day filled with twenty-four hours of sunshine. What a marvelous thing is time—a portion of eternity.

Volume 84 April 24, 1937 Number 17

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THE SAINTS' HERALD

April 24, 1937

Volume 84 Number 17

Frederick M. Smith, Editor in Chief
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE
Independence, Missouri

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The Pigeonhole

Veterans

Our news carries an account of the gathering of the "official family" as President Smith affectionately calls his corps of assistants, to honor three old-time servants of the church. Among the good things said by these brethren were the following. Brother Joseph Luff: "From the day I accepted the Gospel, I have loved it. I never thought I would have to look anywhere else to find the way to God." F. A. Smith: "I never had any ambition to be a preacher. I thought there were enough preachers in our family, and I was willing to serve the church in other ways. But when the call came in unmistakable terms, I was glad to accept, and I have never been sorry." F. G. Pitt: "When I came into this church I prayed to God that I might be as alive in the work at the end of my days as I was at the beginning, and to preach the Gospel in plainness and simplicity. The instruction came to me that if I would be alive I must be active."

Endurance

Sir Pompous dressed up, on the first warm day, with spats, monocle, and top hat, to go for a walk. As he strode ahead on the first half of the trip, he left Lady Gracious trailing far behind. "Wait for me!" she called pitifully. "What! Cawn't you keep up?" he asked.

Returning home was a different story. His corns hurt and his spats were wrinkled. The monocle was fogged with perspiration and slipped from his eye. While his Lady set the pace, *he* trailed behind. "Aouw! I sye! Must you go so fawst?" he complained. She immediately dropped back. "Let us remember always to keep together, M'Lord, and we will both be happier."

Every family, every branch, must learn to keep together. Sometimes one, sometimes another, cannot hold the pace. We must often wait, always remember to be kind.

Prodigal Returns

Last week, we left Pigeon flying away from home in the evening because he thought Pigeonette was unfaithful to him. But she wasn't; she had only rented the house and gone elsewhere to live. . . . Pigeon no sooner found himself on his way than he began to wonder where he was going. And the more he thought about it the less he liked it. It is one thing to sneak off for a vacation, but it is quite another not to be wanted. Then he thought of his pals at the Colony Club. Surely he couldn't leave forever without saying good-bye to them. And besides he would tell them about Pigeonette, and serve her right too! . . . The pals met him with cold sympathy. And as they told him the real story he could see that they were all siding with Pigeonette. This made him angry; and he stormed that he wouldn't leave after all—he would just stay to spite them, the horrid things. And so the wandering Pigeon, with no one to take him in, spent a chilly night under the town clock, wondering what he could say to Pigeonette when he saw her.

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Editorial

The Life of the Church

A president of Seventy was in the editorial offices a few days ago, and during the course of the conversation made the following statement: "You can make a fairly accurate estimate of the spiritual condition of a branch when you find out their attitude toward two things: missionary work and the financial law." A little later he observed, "The condition of the priesthood determines the condition of the people. If the priesthood are united and working together, the people will work together in peace. But if the priesthood are divided, you will find a divided people. If one member of the priesthood says to obey the financial law and another says not to, the people will line up in opposing factions."

These statements need hardly any explanation. They are made upon the basis of long years of missionary work and church experience.

Let us ask ourselves, how long could any branch quarrel last if the priesthood resolutely stood against a spirit of quarreling, and led the people in the direction of peace and cooperation? Most difficulties would be settled pretty quickly.

The life of the church depends on a united priesthood, leading the people to the spreading of the gospel and the observation of the law.

Prepare for Harder Times

It is impossible for us to know, by any human means, exactly what is ahead of us in the United States. Yet our recent experience indicates that increases in the burdens of taxation and of the cost of living, especially for people in average circumstances, are on the way. It is unnecessary for us to say anything of causes, but it is not difficult to see the inevitable consequences of what has been happening. We have had many warnings of difficult times ahead. Our people should not be misled by little waves of prosperity springing up in different parts of the country, which may be only temporary in their duration. The advice to be given is not bad counsel for any time, but it is especially appropriate to the present: a careful guarding of resources, caution in the matter of investments (the fluctuating of the price of government bonds, together with the floating of large new issues, should in itself give warning), and a conservative policy in handling all affairs. Whether we are in for a period of extreme inflation (experts who do not wear a muzzle say inflation has started) is a question. It is to be hoped that conditions can be straightened out. Perhaps they can. But nobody knows whether they *will* be or not.

Will Justice Prevail?

At last the turn of events in Spain makes it appear that the people, struggling for the right to their own government and for freedom from ancient wrongs and oppressions, are to be successful. If the rebels fail, former King Alphonso stands to lose millions, for which few will give him any sympathy. The Catholic Church will also accept stupendous losses. The important fact about the government of Spain is not that it is a "Red" government, but that it is an *elected* government. The rebels would simply add another dictatorship to a world already in danger of dissolution from the activities of a new order of tyranny. The poor population of Spain want back the lands that have been immorally willed away from them in the course of centuries. They want freedom from a corrupt, tyrannical, and backward system of government, as well as from the domination of a church hierarchy that is as bad as any in the world.

Preserve the Peace

In our neighborhood, many years ago, there was a fellow who enjoyed the reputation of being a desperate man and a terrible fighter. Whenever he got in trouble, he regularly took off his coat, rumpled his hair, and shouted very loudly, "Hold me, somebody, before I hurt 'im!" And three or four of the neighbors would grab his arms. He was never difficult to subdue, but people trembled when they thought of what might happen if he weren't held. One time, in a spirit of whimsy, the local folks developed a conspiracy, and the next time Mr. Roughneck got in trouble and cried for somebody to hold him, nobody came. When they didn't hold him he looked around with a frightened look. Then his opponent waded in and gave him a thorough trouncing. It was Mr. Roughneck's last fight. Thereafter he held himself.

When European dictators tire us with their endless and senseless sabre-rattling, one would like to recommend this treatment for them. But that remedy would cost the lives, probably, of hundreds of thousands of young men, and countless sacrifices in property. Nobody really wants to apply so costly a cure. So we are obliged to take the dictators seri-

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ously and deal with them as the civil beings they are not instead of the mad dogs they are.

The world must be grateful to France and England—and especially to England—for the long patience with which they have exercised diplomatic pressure to preserve world peace. Interests have been jeopardized and indignities have been suffered in calmness and wisdom in order that the world may not be plunged into another terrible war.

We in the United States have witnessed these efforts, and have benefited by them, but we have done little to help. Maintaining world peace is a difficult business and a necessary one. Every government that can help should lend all the strength it can. If war comes, it will reach us, just as it did the last time. L. L.

American Prophet

KMBC, Sunday, April 25, at Five P. M.

The glory and prosperity of the church at Nauvoo is presented in the first scene in the twenty-second Church History broadcast. At the river dock at Nauvoo Lyman Wight supervises the loading of the lumber for the Temple. A boat comes in bearing 250 immigrants from England with Parley Pratt and his family in their midst. They are welcomed by Joseph Smith, Sidney Rigdon and Hyrum Smith and by Emma Smith as President of the Women's Relief Society and William Waller as the President of the Young Gentlemen's and Ladies' Relief Society. The Nauvoo legion sends a company to welcome them too. Afterwards Parley Pratt visits Joseph and Hyrum and Sidney at the Prophet's home and they discuss all the latest progress in the church. In the last scene Joseph and Hyrum come home to prepare to go to Carthage and give themselves up. Faith and pathos and the deep love of Joseph and Emma make this closing scene both beautiful and touching.

President Smith's Broadcast Reviewed

Numerous communications have been received commenting very favorably on President Frederick M. Smith's recent radio broadcast from Philadelphia, and on the fine program furnished by Philadelphia Branch. In next week's *Herald* it is planned to print selections from the communications as well as the complete address, for which there has been considerable demand. Many copies of the pamphlet containing the address have been sent out through the radio stations, but numbers of our own people who have not obtained copies wish to see it in our church paper.

Joint Council in Session

The regular spring session of the Joint Council of First Presidency, Twelve, and Presiding Bishopric has been taking place since Friday evening of last week and continuing into the present week. Bishop Curry is present for the meetings. Apostles J. W. Rushton (in England) and George G. Lewis (in Australia) remain in their fields. Joint Council sessions are a feature of every general conference, and also occur separately when there is no general conference. The meetings this time deal principally with administrative matters, appointments, and adjustments in the work. Local congregations enjoyed the presence of these general Church officers over the recent week end.

1937 Reunions - - Tentative Dates

The attention of reunion chairmen and other interested persons is called to the following list of reunions which have been planned in collaboration with us. We shall be pleased to be advised of any inaccuracies which are noted so that adjustments can be made at the earliest possible moment. Send all communications regarding reunions to the First Presidency, Auditorium, Independence, Missouri.

District	Place	Time
Eastern Montana	Fairview	June 18-20
Manitoba	Winnipeg	June 22-27
Northern Wisconsin	Chetek	June 28-July 4
Minnesota	Minneapolis	July 1-4
Owen Sound	Port Elgin	July 4-11
North Dakota	Valley City	July 5-11
So. California	Laguna Beach	July 9-18
Central Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Saskatchewan	Weyburn Plains	July 14-18
Wyoming	Devil's Tower	July 21-25
No. California	Irvington	July 21-Aug. 1
No. Saskatchewan	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 2
Kentucky & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New England	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
W. & Cent. Oklahoma		July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich & Detroit		Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
Southeast Illinois	Brush Creek	Aug. 13-22
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
Northwest Iowa	Woodbine	Aug. 14-22
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-25
Eastern Michigan	Cash	Aug. 20-29
Western Montana	Race Track	Aug. 20-29
Southwest Texas		
Rock Island	Aledo, Illinois	
Des Moines	Des Moines	Aug. 6-15
Eastern Colorado	Colorado Springs	Aug. 20-29
Holden	Holden	
Idaho	Hagerman	
Southwest Iowa		

Whenever you hear a man dissuading you from attempting to do well, on the ground that perfection is "utopian," beware of that man.—Ruskin.

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The Inner Life

Out of the Depths

MEDITATION OF A PRODIGAL

Hear my cry, O God; attend unto my prayer. ¶ From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. ¶ For thou hast been a shelter for me, and a strong tower from the enemy. ¶ I will abide in thy tabernacle forever; I will trust in the covert of thy wings. ¶ For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

I am forced down to the depths. I know that I am nothing. Everything I had is lost. Everything I hoped for is a broken illusion. Every meaning I had thought important has been taken from me. All that I have left is a little heap of ruins: my scarred soul, the sins that brought me here; even they are broken, and I look at them with loathing.

My tragedy is that in my moment of greatest need I am not worthy to ask for anything. My desolation is complete. There is no mitigation of my fault, no extenuating circumstances. In my own behalf I cannot lift my eyes, nor raise my voice. Even repentance is a presumption of worth I dare not venture; my sorrow is deeper than that. For myself I can ask nothing.

In this black hour, my eyes turn to the little heap of ruins that have fallen here with me. Among them, almost hidden, is something that was not destroyed when my soul met Judgment. It is different from the rest. I reach for it. I examine it, and as I do so I recognize it, and sharp pain cuts across my despair. It is a task that, one time in brighter days, had been given me. One time, long ago, I was considered worthy of this trust. One time, long ago, He loved me, called me, and asked me to do this for Him. I would have sought the Holy Grail had He asked me to—a golden chalice, encrusted with jewels. But this thing, in its dull brown wrapper; it felt like a wooden box, covered with a workman's rude garment in need of washing. I didn't open it; didn't even look at it again; threw it away and went whistling along my road to do other things I liked better. That was the beginning of my sorrow.

Here, by some miracle, it is, still untouched among the ruins of my life. Apparently it still belongs to me. Once so poor and despised, it is now the only thing of worth I have left. Amidst these ruins, it is a fine, a precious thing. Perhaps—could it be possible?—it holds my one chance to return to Him.

I open it. The rough container holds a list of names of people who needed help. I was to relieve their suffering. In His stead, I was to serve them. The work is still undone, and I see at this moment that my task is not the only one that has been neglected. The world is full of suffering because many who have been called to do His work have been unfaithful. Where are the workers to minister to the poor?

This task is the only thing that gives me worth or importance. Alone I am nothing. With it I am something He can use. But here I am, bound to a wheel of suffering. Pain wracks body and spirit, and cripples me. I, who should run with an athlete's ease, can only crawl. Fear and darkness are mine except for those intervals when, engaged in His work, he lifts the weight of suffering; and when it is done the pain descends again, and I return to my torment.

So, I come to God. I have so few things to lay at His feet: a host of sins that have followed me like a brood of snakes. He must see them first, and He must see them every one. I cannot hide them. Not until He has seen them and forgiven can I speak. I simply place them there before him. There is my pain, and a broken body; before Him, I feel they too are contemptible. Then there is a little ability; like a small wrench, rusty with neglect and disuse; perhaps it will do something. Finally, there is the task. It is the single lovely thing in my poor collection.

That is my offering—all that I am and all that I have—laid out before Him. He looks at it. He is merciful. He does not destroy me. He loves me, unlovely as I am. He gives me hope. He puts my task and my ability together, and the radiant light of His personality shines on them. For a moment I see what He sees in them. There is something in them I have never seen before. He has put it there.

For a moment He looks straight into my eyes, but says nothing. In that gaze are love, longing, pleading—a call to serve. A swift benediction, and I am outside, with that same task in the dull brown wrapper in my hands, as once before, long ago. But, oh, how different! This time there shall be no failure, no going astray. In Him I have been purged and cleansed. He has given me another chance. I will not fail Him.



We have no more right to consume happiness without producing it, than to consume wealth without producing it.—G. B. Shaw.

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Confessions of a "Moderate" Drinker

How much of a price did we pay next day for a not very good party? I know my hostess called me up to say she had the "jitters," and her husband a hangover. I know that a number of the worthy, dull young men had been doing a hard shot of drinking before they came. I know that I awoke with that stuffy feeling which late smoking and repeated highballs give me. I had a serious piece of planning to do at the office, a tough sort of nut to crack, and I knew that I was going to be completely unable to do it, that my abused mind was weak as a rag. Though I presented all the outward signs of a busy woman, my mind slid away from concentrated work with that peculiar slipping, side-stepping motion of the reluctant brain. I cursed myself for a fool. Why had I drunk so much? Why had I spoiled my work? What, now that it was over, had I got out of it? Why?—the innumerable questions of the hangover.

. . . . . .

My belief is that few and far between are the people who next day do not feel their drinking, over whom alcoholic fatigue does not come like a dim fog; who keep intact those higher assets of humanity, creation, judgment, decision; whose nerves at some time in the day are not racked with the need of a drink. The moderate drinker's thesis is that he does not show his drink in any untoward social action, that he feels his drink in only a little pleasant relaxation, and that next day he suffers no ill effects.

My contention is that there is nothing about which people are more deceived than how they act when they drink; and that there is nothing about which people lie more fluently than the after-effects of drinking. Drink causes strange psychological changes which the drinker does not remember. You may be sure if you have had "a few drinks" that queer changes are taking place within you. . . .

In American homes, where young people and older people are jumbled up together, the children naturally see their parents and their parents' friends drinking. They see guests who have "passed out." What happens to children who witness the people they look up to and respect becoming a little foolish with drink?

What generally happens is that in the early teens children are apt to be embarrassingly censorious of their elders. But soon they, too, grasp a glass in their hands with determination. One thing is certain: there is not a child who can bear the thought of his mother being even the most infinitesimal shade altered by drink, the slightest iota lit. And that is what happens to the vast majority of women if they drink at all.

. . . . . .

I am glad I do not have to answer these broad social questions myself. And I am glad that for a long time drink is crossed off my list. . . . The price, for me anyway, is too high. This I know: My soberest years have been my happiest.—Anonymous, in *Harper's Magazine.*

PARENTS:

Read Leonard G. Holloway's article, "The Voice of God," in *Stepping Stones* for April 25. Then ask yourself this question: How can any Latter Day Saint young person grow without such faith-inspiring help? Subscribe for *Stepping Stones* and make it your business to find out if your Sunday school is supplying these growing youngsters with this help. Let us not be "penny wise and pound foolish." Our children are among our most valuable possessions.—Herald Publishing House, Independence, Missouri.

So long as the Spirit of Holiness, which is the spirit of truth, love, justice and mercy, shall endure, men will continue to be raised after the pattern of Christ, and from the death of sin to the life of righteousness. God has not forsaken His world, nor left it to the mercy of a specific revelation given at one time and succored by nothing that followed it. He is in every breeze that blows, in every flower that blooms, in every bud that trembles on the treetops, in every soul that sacrifices the lower for the higher principle. He is in the boundless recesses of earth and heaven, and they are the areas of His ceaseless activity. But above all, His delight and habitation are with the sons of men, and He will be their God and they shall be His people until the successions of time end in a sinless and a deathless world. Of this eternal purpose Christ is the Forerunner, the Type, the Prediction. We understand it when we claim Him as our own; we realize that if men do not discover the Risen One within themselves, they will not know Him by appeals to the past.—Cadman.

No man's sin ever is done until it has come through this process of forgiveness. Either your sin has been forgiven or else it is yet in you as sin. I think that is about the solemnest fact in human life.—Harry Emerson Fosdick, in *"Forgiveness of Sins."*

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"And the Government Shall Be Upon His Shoulder"

By C. M. Nikel

I.

All peoples have a national pride, some more than others. In some it is a very ordinary patriotism, in others a religious devotion to national customs and tradition, while in others it becomes a passionately dominant driving force. This is a vital factor in any government.

In time of war an appeal to national pride sets the hearts of patriotic citizens aflame with the zeal of conquest. Men and women, often even children, respond to the call of the nation in need of help. Help in the factory and on the farm; financial assistance; military service, etc. It is this moral drive that unifies persons of diverse faiths, colors, purposes and walks of life in one cause; that of preserving the national government.

There are other factors involved, also, in preserving a government. Not alone is it necessary to have a loyal and devoted citizenry, but also a polity of the highest order.

The foundation of a government is its polity. It is this that gives character to government. With reference to polity laws are formed, and upon it is built the public sentiment by which they are enforced. This is for the security of all, if need be at the cost of the individual.

Various forms of government have been established; monarchies, oligarchies, semi-democracies and what we commonly call a pure democracy, our United States being an example of a purely democratic government. Yet history reveals all these forms of government as not being able to endure when the polity jeopardizes the security through mismanagement. The Book of Mormon very strikingly portrays this fact. We are told that every time the people were led astray by a wicked king they degenerated.

Usually the people are plunged unnecessarily into war. This has its toll of monetary loss, moral degradation, pestilence, poverty, etc. Sometimes mismanagement of government takes place in milder forms; for example, exploitation of the people by over-taxation, political favoritism and corruption. That this condition exists in our government can hardly be denied.

Our security largely depends upon the moral condition of our political leaders. They decide whether we shall have a war or peace. They decide what can be placed in our food and what must be considered dangerous to our health. They decide how much of our earnings we shall spend and how much of it the government will spend. It is in the power of the politicians to decide our fates as citizens of the United States. They have the power to decide what our responsibility is to the government and what privileges and rights we can expect in return.

This being true, we ask: What should be the standard of a politician? A banker is expected to be learned in finances, a lawyer in law, a doctor in medicine and so forth. But the politician who is the captain over all these is not a man that has been especially prepared for that task. He does not go to Harvard, West Point or Annapolis; he is a product of a political machine.

> Municipal political machines behind municipal elections are the festering points in American political life. They control city politics, dominate state politics, and affect national politics. A municipal political machine is the entire body of men working for a city who vote collectively under the direction of a political boss. No man is employed for the city by the boss unless that man can swing five votes besides his own. . . .
>
> It is from these machines' ward clubhouses that the actual practicing American politician arises. There American politicians are taught how to win elections. There they study the technical devices of how to be affable and cause citizens outside the machine to vote for its candidate; how to distribute trivial municipal favors to gather votes; how, in the more bitter political elections, to vote one man several times, or to vote dead men—and so on down to strong-arm tactics to keep opposition voters away from the polls. . . .
>
> The objective of the professional politician's life is to be elected to office and stay there. The one loyalty of his life is to the party that elected him and to the machine that moves it. What will be his public policies in office is either a matter arranged by others before his election, or one which arises before him fire-new and unexplored after his election.

It is difficult to believe that such captains of our national government will guide it safely through troubled waters. In fact the picture looming before us confirms our apprehension. We can see political bossism growing and becoming more dangerous with its growth. It reminds us of Rome with her many governors, each ruling over his own domain, each motivated by his own greedy motives and each in the end standing against the central government and causing its downfall by a moral breaking down in its polity as a whole.

We ask, who can prevent this breaking down in government that might cause its death? The *polity* or the *people*. But is it reasonable to believe that our chicanery of polity will do this? Can we expect our selfish, badly trained politicians to raise standards that will demand that which they cannot fulfill and that way put themselves out of a job? The answer is obvious. So the only alternative is the people. But the people are drugged with national pride. The national pride that is a stimulant in time of war is the depressant in time of peace.

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Few care very seriously what is happening in the seat of government. A few editorials, a few speeches here and there, a few books about the present trend of government but the people at large do very little. The people go to the polls and cast their votes for one party or another but when it comes to raising higher political standards they do nothing about it. We might ask what could they do even if they wanted to? Can they appropriate money to set up schools for the training of the government polity? Can they force a political party to set up a certain type of individual for a candidate that they want to vote for? The answer is no. It would be necessary to work through the polity and that is already against any such move by its very nature, method and motive.

II.

Now this breaking down in government which will inevitably cause its dissolution has been evident for some time. Through prophetic light the very dissolution itself has been seen. Yet it is impossible to forestall the obvious outcome. Nevertheless, it has been the object of the church, since its organization in 1830 to prepare for this.

The impotency of the church to forestall the death of the most powerful and best government in existence has filled the hearts of some with fear lest the church should fail in its mission. But the word of encouragement is, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." This kingdom or Zion is to be "upon His shoulder." It is this government that is to replace the governments of the world when they fall. The question arises, how is the church to accomplish this?

Dr. Charles A. Ellwood tells us that social science has found no way by which this can be accomplished except by the *leadership of a few* who have caught the vision of a universal government of God. This also seemed to be in the mind of Isaiah when he said:

> And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

In this light we can see that after all it should not be too difficult for the church to accomplish its task. When all other governments fall including that of this country, (beginning no doubt from the municipal and state governments and spreading to the central or national government) the church will be in demand if we have a community of people secure and free from deterioration. Then they will say, "Let us go up and find out how they do it so that we can do likewise." "And the government will be upon His shoulder."

(The author is a young missionary for the church, and has served for some time with R. E. Davey, one of our Presidents of Seventy, in Illinois and adjacent territory.)

The Succession and the Authority

A Radio Talk by James F. Keir

This church was established by command of God through Joseph Smith, the prophet of the nineteenth century. It is neither Catholic nor Protestant. The claim of the Catholic Church is that theirs is the church that was established by Christ and that their authority has continued unbroken. The Protestant churches, established by the reformers, declare that the Roman church introduced so many doctrinal and ritualistic innovations that they departed from the church established by Christ and was no longer the church in succession. Against these innovations and doctrinal changes the reformers protested and set about of their own volition to establish churches, each man according to his notion of what the church should be. None that I know of claim to have been commanded of God to do so.

The answer of our Catholic friends to our Protestant friends could very consistently be that if the Catholic Church became so corrupt in doctrine and practice as to constitute an apostasy and to possess no longer the authority to represent God, then, "as a stream cannot rise higher than its source," the Protestant churches could not consistently claim to have that authority, having been a part of the Catholic Church.

This represents the two viewpoints in regard to the succession of the Church of Jesus Christ. We have no quarrel with our religious neighbors whether Catholic or Protestant. Both have many noble, God-fearing people in their ranks. Both are powerful agencies in making this a better world in which to live. Both stand for high moral standards and any man who identifies himself with either and lives according to their teachings will be a much better citizen than the man who does not. But when it comes to the controverted question of the succession of authority to be the representatives of

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Jehovah to carry on the work of His Church on earth it is obvious that both cannot be right.

We agree with the position that the church established by Christ disintegrated and became an apostate body as had been predicted in the Bible.

In Acts, twentieth chapter, verses 28, 29, 30, 31, Paul uttered this warning:

> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *For I know this,* that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn *every one* night and day *with tears.*

How clearly Paul must have foreseen the havoc that was to come to the church.

Our position is that an apostasy having occurred and the authority to represent God having been withdrawn, it was not for any man to say or to choose to reform the Church of Christ. That right called for a new commission, a new command of God to re-establish the Church. That commission Joseph Smith proclaimed to the world he had received.

Just recently I received a very interesting letter from a lawyer in Illinois who is not a member of this Church. In substance he said:

> I am making a study of the life and work of Joseph Smith and would like to secure a copy of Mother Smith's History. [The book he referred to is *Joseph Smith and His Progenitors.*] I am becoming convinced that outside of Jesus Christ, he is the greatest character that I have ever read about. The thing that surprises me is that the Christian world knows so little about this man.

While I have been a member of this church for almost fifty years this letter from this Illinois lawyer has awakened in me a renewed appreciation of the work of this man whom God chose to re-establish his church and whom he commissioned to point men to Christ who taketh away the sins of the world. This is the chief purpose of this Church: To persuade men to *put on Christ,* to establish righteousness on the earth and to prepare a people to meet the Savior when He shall come in glory with ten thousand of His saints.

Listen to the instructions of Jehovah to Joseph Smith: *"Say nothing but repentance* to this generation."

Consider, my friends, the greed for gain and power, the hate and jealousy that is breeding war right now. Think of the crimes of murder, of kidnaping, of thieving. Think of the homes that are being broken by infidelity and incompatibility. Think of the unrest as evidenced by labor strikes. Think you that this call to repentance is timely? This is the call of this Church. It is the call that we make to you as an individual.

Peace and joy and salvation are promised to those who join forces with the God of Israel in an effort to build up and establish His kingdom on earth and to you, my friends, we extend this invitation in the name of Him who taught us to pray:

> Our Father who art in heaven
> Hallowed be thy name
> Thy Kingdom come
> Thy will be done
> On earth as it is in heaven
> Give us this day our daily bread
> And forgive us our trespasses as we forgive those who trespass against us.
> Suffer us not to be led into temptation but deliver us from evil
> For thine is the Kingdom and the power and the glory forever. Amen.

A Fixed Point for the Soul

For centuries Western civilization has deified the mind and reason as ends in themselves. Yet among philosophers and scientists there have always been some who maintained that life was not a logical or rational experience. Individuals are born for no reason of their own. They live by a mixture of instinct and reason which is neither rational nor consistent. They die with a capricious certainty entirely beyond their logic to justify. The mind is neither capable of solving nor intended to solve these problems. Reason is not an end in itself but a tool for the individual to use in adjusting himself to the values and purposes of living which are beyond reason. Just as the teeth are intended to chew *with,* not to chew themselves, so the mind is intended to think *with,* not to worry about. It is an instrument to live with, not to live for.

A striking line from one of Ibsen's plays has never escaped me. "Without a fixed point outside myself," exclaims one of the characters, "I cannot exist!" What infantile nonsense! was my reaction at the time. Since then, I have listened to the same cry from hundreds of individuals, the cry for an objective in life, the cry for release from intellectual and emotional conflict.—Henry C. Link, in *The Return of Religion.*

Men in all ways are better than they seem. They like flattery for the moment, but they know the truth for their own. It is a foolish cowardice which keeps us from trusting them and speaking to them rude truth. They resent your honesty for an instant, they will thank you for it always.—Ralph Waldo Emerson, in *"New England Reformers."*

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Religious Education

Observe Children's Day, June 13, 1937

It is fortunate that our lives are lived in cycles. Each year brings its birthdays and occasions for special observance and celebration. Within the Church one of the most important of these recurring dates is that on which the children seek to bring honor and glory to God and Christ through their offering of story and song. It is highly fitting that the service of Children's Day should be the finest expression of which the children are capable. It is their day of service, a service which shall be meaningful in worship through their personal contribution. It is well that the Church be made beautiful for the occasion and that the beauty of holiness be symbolized in the beauty and harmony of nature's gifts, of children and flowers, of music and song and prayer.

In many places provision will be made for a service of baptism, for which the worship of the hour has made a beautiful preparation. Such a setting, with a font banked with greens and flowers, helps to make the baptism of children and young people an inspiring experience.

In preparation for baptism, the general authorities of the Church are urging that special instruction classes be held under the direction of the pastor for some weeks or months preceding the baptismal date. These may be held at the regular church school hour or at any other convenient time during the week. It seems quite important, however, that three age groups be provided for; children from 8 to 12, young people from 12 to 16, and adults. Special helps will be found for the primary age in the primary quarterly 224-A, and for young people in the senior quarterly 514-B.

Attention is called in this *Herald* to Children's Day program materials available from the Department of Religious Education.

C. B. WOODSTOCK.

Special Day Program Series
Children's Day, 1937

There is now ready for distribution from the Department of Religious Education carefully selected, mimeographed programs for Children's Day use. These have been selected by the supervisors of the children's division and gathered in a single pamphlet in an effort to provide materials suited to the needs of both large and small schools. While an abundance of other sources are listed, sufficient materials are given in the pamphlet for ordinary use. These are as follows:

Source Materials:
Plays, Stories, Music, Pictures, Scripture Texts—
Children's Day, by Letha Tilton.
For the Kindergarten Class (15 minutes).
May include the blessing of a baby.
Honor to Jesus on Children's Day
A Service of Song. (45 minutes.)
The Children of Bible Days, by Adelaine Taylor
A short two-act play (20 minutes).
Does It Pay? by Gladys R. Tischer
A Children's Day Pageant (45 minutes).
A Children's Day Worship Service, by Fern Weedmark
Including a service of Baptism.

Children's Day Programs (1937)—15 cents each, 2 copies 25 cents.

Order from the Department of Religious Education, The Auditorium, Independence, Missouri.

Searching for Lost Treasure

Not so long ago I was looking for something I had seen by chance in leafing through a book, and wanted very much to copy for preservation. I thumbed the pages back and forth, hoping my eye would catch some word that would identify the passage I wanted. But it evaded me. Trying the index, I had no better luck. Buried somewhere in four hundred pages of fine print was a single paragraph I wanted. What should I do?

At first I was angry. I thought I really didn't have time to search for it, since there were many other duties pressing upon me. I could have thrown the book aside and given up. But I wanted that paragraph. It was tremendously important.

So I said, "Very well, if it is necessary to read the whole book to find it, I will read the whole book." And I did.

In reading the book I found a dozen other splendid and precious thoughts before encountering the particular one I wanted. What a blessing that I hadn't been able to find that paragraph! How much I would have missed if it had come to me when I first looked for it.

Do you pray for things you don't get? Do you search for things you don't find? Are you forced to leave the path you are following and go other ways? . . . Do not be impatient. Perhaps there is an unseen Guide arranging things for you. Perhaps there are some other things you haven't considered that God wants you to find first.

L. L.

So long as we love, we serve; so long as we are loved by others I would say that we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

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Silver Shrines for Diana

By Gussie Ross Jobe

Gehazia entered the doorway of his parent's tent and eased the strap of his rush basket from his shoulders. Weariness, heat and discouragement marked his childish features; gingerly he rubbed the galded spot upon his shoulder where the strap had bitten into his tender flesh; his head ached from the sun's hot glare and he felt that stirring within him that seemed at times to possess his soul and body, some foreign strivings, contrary to his own sweet nature and which tormented him so cruelly that he would fall prone and a frothy spume gather on his lips. Gehazia thought of these occurrences as one would think of a sleeping serpent and tried with all his might not to awaken the twisting, writhing thing that spent his strength and worked its will upon his body. Gehazia spent many hours praying before the temple gates of the Goddess Diana for release from this tormentor.

Lasha, his mother was inside the tent. She stood before the hot clay oven pulling fresh baked barley loaves from within. Lasha was not an old woman, but she appeared to be at least twenty years older than she was; she was bent and unsightly, untidy and thin while a perpetual scowl marked her brow.

At Gehazia's entrance she left her work and hobbled to where he had cast himself down upon a pallet of blankets; she bent over Gehazia's basket, tentatively she stirred the contents with her forefinger.

"Ha! Thou didst but ply a scanty trade, I am minded to beat Thee sore, all day hast thou idled at the temple gates and scarcely one image hast thou sold." She lifted a hand full of the tiny silver images and let them trickle back again into the basket as she continued her tirade.

"I'll wager that thou hast not been near the temple this day but have gone dawdling upon the trail of that tribe of Exorcists that are headed by that mad man of Tarsus who having changed his name claims to be a disciple of a greater god than Diana. Fool, mountebank, let him beware of Diana's anger, let him cease his blasphemous practices lest Diana cause his bones to rot. Thou, too, beware, idle one, lest Diana smite thee sore."

The lad bent a throbbing head upon his hand. "Nay, mother, all day I sat at the temple gates crying out, 'Who will buy a silver shrine for Diana?' but few people now come to visit the great goddess in her wonderful temple. Those that ventured near did but whisper and scoff amongst themselves, I heard them greatly doubting that the enthroned image of Diana in the temple hast been cast down to us as a gift from the great god Jupiter."

"Heathens!" raged the woman. "Cursed dogs of the desert, may their bones blanch on the sands, may their flesh be eaten by vultures. Come take thy basket we will go again to the temple ere the sun sets. We will follow at their heels and show them the images, we will force them to hear of the blessings that will attend them when they buy the healing silver image of Diana's shrine." She seized a staff for herself and dragged the lad to his feet and out into the sun's hot glare.

Gehazia followed reluctantly, the strap was almost unbearable as it bit again into the raw rut upon his shoulder, for the silver images were heavy.

Soon they came in sight of the temple. It was a most gorgeous and imposing sight, rearing its massive, snowy columns at the base of the green hills. The green of the hills and trees, the blueness of the skies served but as backgrounds for the dazzling whiteness of a hundred and fifty majestic pillars, each column vying in grace and beauty, each one a gift from a king to Diana the goddess. Kings from all over Asia who thought thus to wheedle good fortune from the lap of Diana.

Wheeling birds flew in and out the columns, laden donkeys trotted patiently upon the road beyond, camels padded with swaying motions and softly clopping feet. The starry blooms of the dwarf pomegranate dotted the grass. Mint and rue sent out poignant scents when trod upon, the doves caged behind wicker bars and borne upon the turbaned heads of the sellers gave out mournful cries as they huddled helpless and hopeless in their cages.

From the paved loggia there arose a hoarse shouting. Lasha tugged at her son's arm. "Haste thee, laggard, I perceive that something is afoot." Arriving at the temple Lasha espied Demetrius, master craftsman of silver, he who had taught Heeman, her husband, his trade. Demetrius was standing in the midst of a throng, his curly beard wagged back and forth under the earnestness of his words, his purple robe fluttered with the movements of the man's wildly gestulating arms. He was saying:

"Friends and fellow craftsmen, ye know that by our trade we earn our bread and pay our honest tax to Ephesus; for years we have fashioned the silver shrines for Diana and sold them to the sight-seers that visit Ephesus. We know for a surety that these silver shrines bring about good fortune and healings of divers diseases. But now come those seeking to snatch the bread from our very mouths, those headed by one Paul, a disciple of Christ, who is long since crucified for his treason to the gods. This Paul . . . once Saul of Tarsus . . . carries on the crucified one's dogma saying that there are no gods made by living hands. He teacheth, this Paul, that the one true and only God is an invisible one; think of that, fellow craftsmen! Are there then no gods made by living hands? What folly! How else then may a god be fashioned? Can the breeze of the mountain form an image? Can the sun of the desert create an idol? Whereat then shall we assemble to worship a God that cannot be seen? Shall we be suspended in mid-air and kneel to nothing at all? How can that be? These men are mad . . . all Asia worships gods wrought in precious metals as is fit and proper. There is then much danger that this mountebank might turn the heads of the simpler people and bring our craft to naught." He paused to wipe a moist brow and a great shouting arose.

"Great is Diana of Ephesus . . . Diana the goddess of the Ephesians!" And the mob pushed forward shouting, "On to the theater!"

The crowd with one accord turned their steps toward the theater shouting as they went and praising the goddess Diana, calling down maledictions upon Paul the disciple and his followers. Lasha and Gehazia were carried along with the mob as they pushed toward the theater.

Now the theater was at the side of a great hill in a spot hollowed out from the natural formation of quarry rock. Thus the place had one solid and natural wall, three sides were open to the breeze, and around this place were ranged stone benches, these also hewn of the natural quarry rock. These seats were quickly filled by the angry mob whose hoarse cries rent the air. "Great is Diana, the one and only goddess!" These cries reverberated along the rocky formation. "Diana, Diana, goddess of all Asia . . . death to the false disciples!" They seized two of Paul's companions and hustled them roughly into the theater.

Standing on the outskirts of the crowd, Paul witnessed the capture of Gaius and Aristarchus. Paul tightened the hempen girdle that bound his waist and strode forward into the melee seeking to free his friends.

But two strong hands stayed him and two earnest brown eyes looked into Paul's own. "Nay, friend, bide here awhile until the anger of the mob abates."

"I must help my friends."

"Nay, thou will but madden them more, thy friends will suffer no harm . . . see! even now the city clerk holds forth, he will stay their violence. They will listen to him because of his high estate in Ephesus."

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"Who art thou?" Paul looked into the gentle brown eyes of his companion.

"I am Heeman, a silversmith of Ephesus. Long and patiently have I wrought in silver learning of Demetrius my craft, but now . . . I am sore perplexed and afraid."

"What feareth thou?"

"I fear many things, I am not as I was in time agone, 'tis in this manner. I make the lucky silver shrines for the great goddess Diana. I sell them to the foreigners that come to visit the temple; many, many moons I have worshiped at her temple and looked to her for all that I need, but now—my spirit is troubled and doubts beset me night and day. Is it possible that a man can spend half a life time worshiping an impotent god, learning a futile craft, then at the sunset of life veer about and know another god?"

Paul laid kindly hands upon the man's shoulders and looked deeply into the troubled eyes. "Brother, when the Master was even with us here, he spake unto his disciples a parable that toucheth upon the matter that troubleth thee. The true God is in heaven and the master likened him unto an householder that goeth forth to hire workers for his vineyard. All day he hired men, sending them into the vineyard. Some went so late that they toiled but an hour, yet when the master paid at the close of the day, each man received the same pence, regardless of time spent in labor. When this was resented by the early toilers the master replied unto them: 'The last shall be first and the first last.' My brother, time and toil availeth thee nothing in God's sight, it is thy good intent that mattereth."

Heeman bowed his head, his voice was low as he asked:

"How prayest thou, then, to thy God?"

"With praise and thanksgiving, and hearts attuned to his loving kindness, knowing that for Christ's sake he hears and answers."

"I would know how to pray thus. . . . I would pray for my little son who hath a demon, long and earnestly I have besought of Diana his healing but her ears are dull of hearing and he waxes worse day by day and his body grows frailer. Can thy God cast this demon from my son?"

"Nothing is impossible to God. Ask and ye shall receive, seek and ye shall find." Paul took from his throat a triangle of cloth and stood gently mopping the moisture from his brow. Then suddenly he thrust the cloth into Heeman's hands. "Take this to thy son. In Christ's name I give it power to heal. May God be with thee. I will pray for thee and thy son. And now farewell. I must away to Macedonia where I will preach the gospel of Christ and win souls for him."

Heeman stood a long time gazing after the diminishing form of his new found friend.

That evening at sundown Heeman stood at his tent door gazing at the long, level line of blue in which the converging hills met, so delicately azure, so ethereally misty, so indescribably lovely that Heeman's heart melted with a strange restlessness. Across the amber zenith of the sky the sun, an orange ball dropped like a plummet into the wild fastness of the wooded hills; a faint odor of wild grape blossoms crept out upon the cooling air; the unrest in Heeman's heart was accompanied by a great hope, for hidden beneath his robe was the apostle's handkerchief.

It was going to be hard to touch his little son with this cloth, for Lasha was at home now and hanging over the pallet upon which his son was now tossing in fever and delirium. If only Lasha was as she had once been, gentle and loving. But all that was past now and Lasha was bitter and hard and unloving. Time was when Lasha had stood with him at the tent door watching the sun sink to rest. She would stand leaning against him, her head on his shoulder, her lovely oriental eyes upon the grandeur of the scene before them. His arm would encircle her waist while Gehazia, a mere toddler, would make staggering little attempts at walking. Heeman sighed as he thought of those blissful early days and he wondered what force had robbed them of love and security and contentment. Had they not been faithful in their prayers to Jupiter and to Diana? Surely something was not right.

Looking out over the changing panorama of sunset, Heeman mused upon the forceful character of the Apostle Paul and the happiness that seemed to radiate from him. Truly Paul, the ambassador of this Christ, had found something strangely satisfying. Paul's face rose before his mind's eye; serious-eyed, noble looking, too, a man that sought not wealth or power, no place in the church or society. For Paul there would be no awards, but possibly chains and a prison dungeon and lastly the death of a martyr. What, then, was there in this creed of Christ which Paul so earnestly preached that could so utterly supply every need in Paul's nature? Could this Christ supply his own needs as well? True, Paul needed so little—he cared only about blazing a trail for others.—A meager life? No! A truly great one.

A moan of poignant anguish interrupted Heeman's musings. Straightening his shoulders he entered the tent. Now or never he must try the cure. Lasha sat upon her heels before the pallet, her lips mumbling prayers to Diana. Tiny pimples lifted the hair roots upon Heeman's arms as he approached his child, for Lasha's temper was quick and her tongue sharp. "Wife"—he began standing before her the tri-cornered handkerchief in his hand—"Wife." But Lasha had seen the cloth and seemed to know its portent. With a scream of anger she tore it from his hand. Her lips framed some scathing words which were never uttered, for suddenly she went limp and wilted down upon the tent floor like a spear of sickled wheat. Great convulsions shook her form and murmurs of many things in many tongues rolled from her lips which frothed and bubbled, twisted and writhed as if in agony. Her body prone upon the tent floor seemed but a shaken passage for the exit of galloping, awful hordes of things that could not be named, legions of evil, entities of babble who shrieked and cursed through the woman's lips. The goose pimples spread to Heeman's whole body as he saw the handkerchief of the Apostle clutched in his stricken wife's hand and knew that he was witnessing the workings of some powerful moral law, even as Paul had promised. But Heeman had never suspicioned Lasha of having a demon. True, she had changed so suddenly from the lovely, loving wife and mother into the shrewish vixen that berated him constantly and beat the little son whom she had once loved so dearly. She had aged prematurely and hobbled about with a staff, complaining always of pains in her limbs.

Suddenly the struggling woman seemed to relax and a quiteness came over her. She lay quite still, one arm poised over her head, and the stiff, pain racked legs relaxed and at ease. Heeman knelt beside her.

"Wife, what ails thee, art thou in pain?" Lasha slowly opened her eyes and it seemed to Heeman that he was looking at her after a long absence. With no effort at all she drew herself to a sitting posture, knees drawn up, hands locked around them, she threw back her head and looked into Heeman's anxious eyes.

"Beloved, thou lookest troubled, have I been sleeping?"

"Aye, I am troubled. Our lad is in sore distress." With a low cry of compassion Lasha bent over the tossing lad and passed her hands over the dry, fevered skin. "Aye, the lad is feverish. Why didst thou let me tarry so long away.—For I have been away have I not beloved?—I cannot rightly remember." She passed a hand over a perplexed brow. "I do not seem to know where I have tarried so long away from thee and the lad, even he has grown. My mind seems hazy. How long hath the lad been ailing?" She looked about her and drew forward the flat basin of water. The handkerchief upon which the apostle had mopped his brow lay upon the floor where it had fallen when she had relaxed. This she now seized not seeming to notice aught but that it was a cloth. She dipped it into the basin of water and gently she laved the lad's body and his face. Over and over again

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John and Martha Wilson

By John Shields

The peaceful passing away of Martha Ann Snell Wilson in her 96th year, December 12, 1936; still enjoying the faculties of mind, sight and memory, has brought to my mind experiences concerning the John Wilson family, which I hope will be of more than passing interest to readers of the *Saints' Herald.*

John Wilson was born in Scotland. Coming to Canada as a young man, he obtained employment with a farmer and raiser of thoroughbred cattle, Samuel Snell of Chinguacousy Township, Peel County, Ontario. In 1860 he was united in marriage with Martha, daughter in the home. As pioneers in the woodlands they established their home on the farm where so many years afterward Masonville Chapel was built.

Constructing a log house and outbuildings for the stock, cutting down and burning of the massive trees, and clearing the land before any food stuffs could be raised, and hunting the cows in the woods, where bears and wolves were wont to prowl, were experiences of those days.

Samuel Snell was a man of deep piety and a reader of the Bible. When on a visit to his daughter, in the early years of her married life, he said to her husband, "John, I am going to tell you, there is a 'strange people' coming here; they will have the *truth* with them, and they will baptize by immersion. I may not live to see it, but you will." Years later, when Shelburne had sprung up to be a village and the Salvation Army made its advent there, Mr. Wilson invited its officers to his home but could not discern in them the "strange people."

By 1884, the large brick house and commodious frame barns, sheds and other outbuildings had taken the place of the former log structures. The sons, Sam and Tom, and daughters, Mame and Maggie, had attained maturity. I had been baptized the fifth of January at Riverview, twelve miles distant. On May 24, I met John Wilson in Shelburne, three and one half miles from his home, and read to him an "Epitome of Faith" that I carried in my pocket. I had learned there was to be a London District Conference at Egremont Branch (thirty miles distant) in June, and I invited Wilson to attend. He said he could not go, but invited me to bring the missionary of my acquaintance to his home. During that visit, in July the story of the answer received by Joseph Smith when he asked for wisdom, and that which followed in the coming forth of the "sealed book," the organization and doctrine of the church, were outlined in simple language in the couple of hours we had to stay. Mr. Wilson promised to try to secure Orange Hall for preaching services when the elder could return. This was late in 1885 or early in 1886.

I would like to say that while Mr. Wilson readily received the gospel, the trial of his faith came afterward, when he was left for a few weeks by Elder James A. McIntosh after his series of meetings in Orange Hall and later in the Wilson home. During those weeks, before the return of the elder and also before the baptism of Mr. Wilson and family, he read much from the Doctrine and Covenants and the Book of Mormon. Reading the Book of Mormon he came across the statement: "And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye



MRS. MARTHA WILSON

shall ask . . . with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things." (Moroni 10: 4, 5.)

Mr. Wilson decided to put this matter to the test, with much fasting and prayer before the Lord, to show that his "intent" was "real." His placing himself in a proper attitude of faith and humility before the Lord did not go unrewarded, for he received a most wonderful vision, in which he saw the plates from which the Book of Mormon were translated and was permitted to look through the Urim and Thummim at the characters on the plates and was able to see some of them appear translated and read what seemed plain to him at the time. Thus was the promise of the Lord fulfilled to him in very deed and truth.

When Elder McIntosh returned, Orange Hall was refused for further meetings, but not so the Wilson home. A great interest had been aroused in that farming community. Wilson's barn floors, drive house and stables were packed with teams, and some 150 persons had found seats in the home. John and Martha Wilson with daughters Mame and Maggie, gave all a cheerful welcome, while Sam and Tom helped the drivers make their teams comfortable.

The first baptisms occurred, March 12, 1886; John and Martha Wilson, their sons, Sam and Tom, and their daughter Maggie. Mame was baptized later on. Elder Willard J. Smith followed Elder McIntosh.

The "strange people" of Samuel Snell's prediction had come, but as he had stated to John Wilson, he did not live to see it. We believe whole households were baptized. A chapel was built on the Wilson property at the road gate. With John Wilson as the first elder, Masonville branch grew to about 150 members. We fear we will miss some if we attempt to mention all who occupied Masonville pulpit and enjoyed the hospitality of the Wilson home, but the following were among them: President Joseph Smith, W. W. Blair, Bishop George Hilliard, William Newton, Samuel Brown, Apostle John H. Lake, J. A. McIntosh, W. J. Smith, R. C. Evans, Dan McGregor, Fred Gregory, and many other Canadian missionaries, also myself.

In process of time, the Wilson homestead was sold, John and Martha moving to Shelburne. The sons and daughters also took companions and established homes for themselves. To trace all of them would make our narrative too lengthy.

However, before leaving the farm at Masonville, merchants and others who thought they were doing Mr. Wilson a kindness, would tell him that he was spending so much on church matters that he would have nothing for himself. His reply was, that while he admitted spending hundreds of dollars to build up the Lord's kingdom and to establish His righteousness, yet he was worth much more than when he began. His body, which was beginning to waste with tuberculosis when he was baptized, became entirely healed of that affliction. Although his hips and neck had become stiff, as he believed, owing to working out in the rain and unfit weather, he neither suffered pain nor ache, was able to enjoy his meals, reading, conversations, and sermons that were preached in his Shelburne home. He later moved to Redickville, lived to be over 90 years and passed peacefully away.

Martha Wilson continued to live with her daughter and husband, Mr. and Mrs. Martin L. Snell, who moved to Elora, where she continued her deep inteerst in the history of the church and its worthy ones, and every week read all that was in the *Saints' Herald.* Also she read the daily papers, for, from them she read the "signs of the times" and longed for the "establishment of

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Zion." Only two days she did not ask for the daily paper, spent only one day in bed, but did not suffer. She sank peacefully away December 12, 1936, in her ninety-sixth year, at the home of her daughter Maggie, in Elora.

Memory still reaches back to the receiving of my first missionary appointment, at the April General Conference of 1888, as a priest.

In May I was laboring at Masonville and John and Martha Wilson kept urging me to attend the Corinth conference of London district, about 150 miles away. I said there were no direct railways, and my horse was too lame to attempt such a journey. However, one day they said they felt I should go and offered me their driving mare to make the journey. Brother John H. Taylor went with me from Garafraxa.

At the conference I was called through Apostle John H. Lake to the office of elder. On my return to Masonville, Martha Wilson said in her quiet way, "I knew you would come back an elder and I wanted so much for you to go." None told me they had any impressions concerning any call.

Owing to her deafness, the only way I could have conversation with Sister Wilson was, for her to ask questions and I would write the answer. This method of communicating was used for some years.

I hope the reader will pardon my personal intrusion into this narrative, but I wanted to tell matters just as they were according to my knowledge. I hope the long and faithful gospel service of John and Martha Wilson will impress us all with the importance of the Savior's statement, "He that endureth to the end shall be saved." "Also, "Blessed are the dead which die in the Lord, . . . they rest from their labors; and their works do follow them."

The snap of Martha Wilson was taken by a press reporter on her ninety-fifth birthday, March 31, 1936. The son, Sam, and daughters Mame and Maggie survive her. She leaves twelve grandchildren and eighteen great-grandchildren.

WORSHIP SUGGESTIONS FOR MAY

(Continued from page 533.)

Hymn: "Glory be to God on high," S. H., 114. (First verse only.)

Leader: "The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ."—Romans 8: 16, 17.

Response: "For ye are all the children of God by faith in Christ Jesus."—Galatians 3: 26.

Leader: "Though the Lord be high, yet hath he respect unto his lowly."—Psalm 138: 6.

Response: "Honor all men. Love the brotherhood."

Hymn: "O brother man, fold to thy heart thy brother," S. H., 339. (First and second verses.)

Leader: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Response: "And he shall set the sheep on his right hand, but the goats on the left."

Leader: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me."

Response: "Then shall the righteous answer him saying, Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

Leader: "And the king shall answer and say unto them, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."—Matthew 25: 31-40.

Hymn: "I thank thee, Lord for strength of arm to win my bread," S. H., 348.

Prayer: (That we may see the Christ-like qualities in those about us, that we may lend our aid to their development, knowing full well that only as we work together and grow together may we be able to build the kingdom. That we may remember that whatsoever we do for the least of these, our brethren, we do unto Jesus, the Christ; knowing in our hearts that we cannot love God, whom we have not seen, unless we love those about us whom we have seen.)

Where Are We Going

By Harry E. Depew

As day by day I go along,
One atom of the countless throng
That moves about in hopeless quest
Of earthly goals, with much unrest,
I often pause to think on things
That may, perhaps, have worried kings;
But I am puzzled by the end
To which we humans seem to trend.

So few, of all these striving men,
Seem troubled by the future—when
Their souls at last have ceased to roam
And journey to The Master's home.
The rushing present comes to claim
Each man's attention, and his fame
Today, it seems, holds greater place
Than blessings, or some future grace.

The final destination seems
To have no part in worldly dreams;
And folk ignore the signs which tell
The right and wrong of things so well;—
As though by lack of care they could
Keep God and future both withstood.
Such blind beliefs are sure to bring
Remorse, and hurt, and future sting.

The meager few who tread with fear,
And seek to live pure lives while here,
At some far day will be the blest.
Their treasure then will be sweet rest;
For they have used probation's days
In serving God so many ways
That peace, and comfort, will come when
They've reached the span of earthly men.

No discovery of modern psychology is, in my opinion, so important as its scientific proof of the necessity of self-sacrifice to self-realization. By nature, the individual is selfish, and inclined to follow his immediate impulses. The personality tests and the clinical experience of psychologists prove conclusively that this road leads to introversion, to emotional instability, to intellectual futility, to maladjustment, to unhappiness. It requires religion, something higher than the individual, to overcome the selfish impulses of the natural man and lead him to a more successful life.—Henry C. Link, in *The Return to Religion.*

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 39 Continued—

Of course that was but a whimsical thought, for I know the real explanation for the proximity of streams and communities lies in the genius and initiative of man himself with his universal alertness to conditions which are to his advantage.

I thought Spokane one of the most pleasantly-located cities of its size that I had seen. It seemed to me at the time that it was not destined to be an extremely large metropolis, but I felt sure it would long remain a most pleasant city in a most pleasant place.

At Sister Jennie's

The proximity of my wife's sister Jennie, wife of Isaac Ternan, caused us to take advantage of this stop at Spokane and detour to make her a visit. On July 20, we left for Stiles, Idaho. There we were met by Mr. Ternan and by him conveyed to his home in the mountains, some eight miles away. This trip would have been more comfortable had it not been for the fact that a woman who lived near the Ternan home, having been left stranded at Stiles, insisted on having passage in the little wagon with us. This addition together with our considerable luggage made quite crowded quarters and consequent discomfort.

Night had settled down, the roads were very rough, and we were all more or less uneasy on the journey. I could not see the way clearly, but I seem to recollect it as one of the roughest paths over which I had ever traveled. It was along the side of the mountain and followed the course of the Clear Water River, from one hundred to six hundred feet below. If there had been an accident, we should have gone falling down the hill through trees and brush at considerable celerity. However, some two or three miles from our destination we got rid of the extra passenger, and all arrived safely, about eleven o'clock, at the Ternan home. There we were greeted with warmth by our sister Jennie and her family, from grown-up Elta down to the little fellow known as "the baby."

On Sunday I preached at Harpster, a little town two miles down the river, where I was greeted by a small congregation and the heat of a midday service. There was prejudice against us in the neighborhood, a feeling in which, however, Mr. Ternan did not share. He had been one of the "New Light" persuasion, but at this time he and his wife were strongly in favor of Christian Science. We did not press our religious views upon them, but passed the time visiting as relatives. We saw many things of interest in the farm work and joined in as we could—my principal contribution being to carry water from the spring to the house, keeping up the supply needed during those heated days.

Ada's brother Charlie joined us here and helped swell the merry household numbers for a day or two. The Ternan family were rather extensive farmers and had on their place a number of horses and colts and other animals. There were quite a number of boys about, and my two older boys, R. C. and Wallace, got on well with these cousins and had a jolly time. They learned to ride, made two or three trips to the post office some two miles away, and in countless other ways enjoyed themselves hugely. My wife, even, took a notion to go horseback riding and enjoyed some romps over the hills with her niece Elta for company.

One incident not quite so joyous occurred during this visit. Our baby, Reginald Archer, in wandering about the garden found some green peas and, unnoticed, gorged himself with them. The result was that the first we knew he suddenly grew limp and unconscious and then went into spasms. Naturally we were greatly alarmed, hastily doing all we could including administration. We dispatched a messenger for a neighbor, a Mrs. Sergius who had quite a reputation as a nurse. She kindly came, and with her help and care the sickness, evidently a congestion brought about by the improper food, passed away—greatly to our relief and thankfulness.

Mrs. Sergius would not charge anything, and I felt delicate about offering her money, but finally I did hand her some, which she smilingly accepted and promptly gave to Elta. Whether the amount was too small for her to consider a recompense, or that she felt kindly toward us, or that it was just the usual rule to give freely such neighborly service, we could not determine; but we were surely grateful for her kind and timely help in our hour of anxiety and were much pleased when the danger to our small son was safely passed.

We left the ranch on the 28th, Ternan's oldest boy driving us to the railway station at Stiles. In going over this road in the daylight (first traversed in the dark) we could see ample reason for the fears we had entertained. For most of the way the road was only wide enough for one vehicle, with here and there a place widened out where others could be safely met and passed. Driving back seemed much safer than going out, for we had a stronger hand controlling the team, and the wagon was kept more steadily in the track. The young man Ervin was a careful driver, and we thanked him for our safe passage over the difficult pathway. We all stayed at a hotel overnight and said good-bye to Ervin next morning as he started back home by himself.

We left Stiles early, headed for Spokane; but had quite a wait at a junction called Potlatch, named after some Indians. Finally we reached Spokane and the main line of travel along in the afternoon, where we were met by Brother T. W. Chatburn and again made the guests of Brother Oscar L. Ferguson. We stopped but a day or two, I preaching twice on Sunday, but otherwise enjoying a quiet rest and visit.

Seattle

On Wednesday we started for Seattle. At the station we learned that on account of a strike our train would not leave on time. We could get no information as to when it would go and so stayed right there at the depot. Somewhere about the middle of the day our train moved out a few stations, and then stopped for hours. Again it moved on a way and again stopped, this time in the night and for four or five hours. I understood the difficulty was caused by a strike of telegraph operators, which made the proper and safe dispatching of trains a hazardous and uncertain matter.

We were all night on the way and reached Seattle in the morning. Naturally, we were met by no one. We knew, however, that Brother Fred W. Holman was in the City Clerk's office; by 'phoning we located him and were directed to his home. Fortunately it was only a few blocks away, and we had no trouble in getting there—hungry, tired, travel-stained as we were, and glad to find a friendly shelter. We found Brother G. T. Griffiths and Brother Leonard G. Holloway there, the latter of whom was staying at Holman's house. He soon had an excellent breakfast for us—of fish, nicely fried. We greatly enjoyed the hospitable atmosphere of Brother Holman's. He was a widower with an only son, the wife and mother having died but a few months before.

After breakfast we went to the home of Brother and Sister A. W. Gorbutt where we had lunch; supper was taken with the family of our Welsh brother David Davis (brother to John), where a prayer service was held in the evening. On Friday evening the Saints gave us a reception, a very pleasant affair.

Arrangements had been made for us to use Acme Hall in the *Post-Intelligence* building where the Saints met us of evenings. We were permitted here to greet a number of Lamoni folks—John and Frank Black, Charles Hammer, and others, which made us feel quite at home.

Brother Gorbutt was a letter carrier and very well acquainted thereabouts. We enjoyed the pleasant ride over the

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heart of the city up to a point, north, where a walk of a few blocks led to his house. It was situated on a hill before the bay, and from his front porch we saw *The Minneapolis,* one of the monster vessels belonging to the railroad magnate, J. J. Hill, and used for carrying wheat to China. It was especially designed for this purpose, with bins arranged in the hold divided into compartments having heavy bulk heads to guard against possible accidents.

Seattle seemed to present one of the most active scenes of busy life that I ever recalled. When we arrived, projects were under way for the erection of an immense hotel near the main street. The site was on a high hill. Men began to dig the bluff away, and so rapidly did they work that in the few days of our stay the hill had almost completely disappeared, the ground being lowered a great many feet—just how many I did not ascertain. The dirt taken from the bluff was used to confine an inland lake, an extension of the bay, Lake Washington—intended as an inside harbor for bringing loaded vessels in touch with the warehouses on the pier. It seemed unlikely to me that Vancouver or Tacoma or Portland will ever exceed Seattle as a business point, if I could judge by the hustling activity displayed.

Vancouver

Our stay at Seattle was from August 3 to 7, when we took an early morning train headed for Vancouver. The trip was pleasant and the car not overly crowded. The youngsters were allowed the privilege of roaming about freely, and with the good-natured fellow-passengers we soon formed agreeable acquaintance, our baby Reginald seeming especially to become very popular. One man had a watchcharm, an ivory hand clasping a gold bar, quite similar to the one I wore. Noticing this I remarked, "Hello, I see you belong to the same lodge I do!"

He looked a bit mystified and asked, "How is that? What lodge do you mean?"

Glancing at and fingering my own charm, I asked, "Is not this emblem identical with yours?"

Smilingly he admitted that it was. I asked him his name, and when he replied, "Smith," the coincidence was enhanced. "Well, well," I said, "my name is Smith, also, and this whole family here are Smiths; but sir, I believe you are the first Irishman of that name I ever saw!"

He too seemed pleased with the occurrence. With a cordial laugh he acknowledged the correctness of my guess as to his nationality and told me he was an Irish Smith from Ireland.

Our journey was unusually pleasant, the weather being cool and refreshing. When we came to cross the national border, we were detained but a little while, having nothing contraband in our possession or that which was subject to duty. We reached Vancouver in the afternoon, finding our sister Mabel at the station. Soon we arrived at 634 Eighth Avenue, Fairview, where Father and Mother Clark awaited us with hearty welcome.

Not long after our arrival Brother William Johnson, who was in charge of that portion of the missionary field, called on us, and I was put in touch with various members of the church at Vancouver, Westminster, and Chilliwack, the latter place some miles up the Fraser River. Westminster was also on the river and easily reached from Vancouver by a trolley line through the forest. One of the conductors on this line was a church brother by the name of James S. Rainey whose wife was a daughter of Brother Butterfield. Both families lived at Westminster, the small Branch there being shepherded by Brother Rainey.

In Vancouver I found Brother W. S. Pender at work holding services in a tent on a hill just west of the town proper. He had been laboring there for some time, had a small following, was listened to quite attentively, but apparently was making little headway. His health was poor, and indeed it seemed that he had already fallen into the clutches of "the white plague" which finally claimed his life. I may add that Brother Pender later went to Mexico, partly in the interests of the church work and partly for his health. He was accompanied by his wife and Elder W. H. Mannering. They were all caught there at the opening of that War which ended with the death of President Madero. They had a rather terrifying experience —at Durango, I think it was—when bullets passed through the stucco wall of the building in which they were living. They succeeded in getting out of danger and in reaching safety, but it was only after obligating themselves to abandon missionary work there. After this, Brother Pender, succumbing to the disease which had him in thrall, passed to his reward—just last year (1913).

This is a digression but has been recalled by the incidents of our visit at Vancouver and our acquaintance with and labors among the members and Elders of the church there at the time. Apparently Brother Pender found an indifference which was very hard to penetrate and which we indeed found for ourselves. Our last effort there, made in a hired hall, fairly discouraged even Father Clark who declared it useless to attempt further to engage the attention of the people.

Chilliwack

Brother Johnson was indefatigable in his efforts to make our stay pleasant. With him we visited Westminster, and then on board a little steamer, *The Beaver,* we preceded up the river to Chilliwack which place we reached in the early evening. We had our noon meal on the steamer and spent a pleasant and interesting afternoon in viewing the scenery along the shores. The stream was muddy for recent rains had discolored the water.

At Chilliwack Brother Henry Stade received us with pleasure and, stowing us away in his "democrat" wagon, conveyed us to his home, seven miles away to the east. It was a very pleasant ride and at its end we found a royal welcome from his family—wife, son, and the local school teacher—a very estimable man who was boarding with them. At this place lived also the family of John Stade who entertained us one day. He had a happy-faced wife, thirty-five years of age and mother of seven children. There were several other members of the church in the locality which had the appearance of being a very healthful climate.

A little church building had been erected on Brother Stade's farm where services were held each evening of our stay. Brother Johnson, Brother Holt, and I had the pleasure of dedicating the little chapel to the service of God. It was a pleasure to meet these worthy Saints.

At the Thursday meeting, the Honorable C. W. Monroe, a Member of Parliament from the district, was in attendance with wife and daughter. He spoke very frankly in appreciation of the services and of Brother Daniel Macgregor whom he had heard some time before. He expressed pleasure in hearing me upon this occasion and said we should feel proud of the fact that our little band of members gathered there was composed of some of the finest people in the district. I learned that the Stade families in particular were recognized as being among the most stable and reliable citizens of the neighborhood. It is always a matter for gratification when we are assured of the integrity of Latter Day Saints; an upright life should be the rule amongst us.

Not far from this little church building then dedicated, stood one belonging to the Church of England, idle and unoccupied. Our people had been refused the use of the structure and so had built one for ourselves. Now the older one was left deserted for the elements of sun, wind, and rain to beat upon or for the refuge and habitations of birds—a silent relic of a once vital religious sentiment in the neighborhood. One of our members here was a widowed Sister Smith, who thirty-five years before had pioneered in the community when left to care for a family of nine girls and one boy. By energy and persevering will power, and the aid of the son, she had succeeded in breaking out of the virgin forest a suitable number of acres to till and upon which to build a home.

(To be continued.)

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Worship Program Suggestions for May

Adult Division

The following programs are so planned that the church school, as a whole, may participate. The use of the *Herald* in which these programs appear will make this possible. If necessary, several copies of the *Herald* may be obtained by the church school for this purpose, to be used in addition to the ones brought from the various homes. (The director may prefer to have the response read by the members of some class rather than by the whole congregation; in either case, adequate preparation for the use of the program material should be made before the service begins, in order to eliminate confusion that might result from the use of the *Heralds* by members of the congregation.)

Pictures may be very effectively used with these programs. (Pictures which may be found in the homes of the members.)

Suggestions for the five programs follow:

Program I: "Jesus Going Through Grainfield," or "The Good Shepherd."

Program II: "Madonna and Child."

Program III: "Head of Christ."

Program IV: "Christ Knocking at the Door," or "Christ Among the Lowly."

Program V: "The Walk to Emmaus."

A picture of the head of Christ might be used for each of the five programs, either placed on an easel or on a table with a candle on each side.

MRS. RAY LLOYD.

PROGRAM I (MAY 2.)

Theme Announcement: "We Would See Jesus in Nature."

Prelude: "Earth with her ten thousand flowers," S. H., 122.

Leader: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

Response: "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

Leader: "For the Lord is a great God, and a great king above all gods."

Response: "In his hand are the deep places of the earth, the strength of the hills is his also."

Leader: "The sea is his and he made it; and his hands formed the dry land."

Response: "O come, let us worship and bow down: let us kneel before the Lord, our Maker." (Psalm 95: 1-6.)

Prayer (Congregation kneeling, facing the altar): Leader prays for power to vision in every tree and plant, in every bird that sings, in the beauty of hill and valley, in the vastness of the wide open spaces, in everything about us, the handiwork of God and his Son, Jesus the Christ; that we may feel his presence and recognize his loving-kindness in all the world.

Hymn: "Earth with her ten thousand flowers," S. H., 122. (First and second verses.)

Leader:

"Oh, brother men, if you have eyes at all,
Look at a branch, a bird, a child, a rose—
Or anything God ever made that grows—
Nor let the smallest vision of it slip,
Till you can read, as on Belshazzar's wall,
The glory of eternal partnership!"
(From "Sonnet," by Edwin Arlington Robinson.)

Solo or Reading: "Trees," by Joyce Kilmer.

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;

A tree that looks at God all day
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree."

Leader: Easter and April are things of the past, for the year that is with us; however, the following poem, "An Easter Canticle," written by Charles Hanson Towne, celebrating that season of the year, is very fitting for this occasion.

In every trembling bud and bloom
That cleaves the earth, a flowery sword,
I see Thee come from out the tomb,
Thou risen Lord.

In every April wind that sings
Down lanes that make the heart rejoice
Yea, in the word the woodthrush brings,
I hear Thy voice.

Lo! every tulip is a cup
To hold Thy morning's brimming wine;
Drink, O my soul, the wonder up—
Is it not thine?

The great Lord God, invisible,
Hath roused to rapture the green grass;
Through sunlit mead and dew-drenched dell,
I see Him pass.

His old immortal glory wakes
The rushing streams and emerald hills;
His ancient trumpet softly shakes
The daffodils.

Thou art not dead! Thou art the whole
Of life that quickens in the sod;
Green April is Thy very soul,
Thou great Lord God.

PROGRAM II (MOTHERS' DAY—MAY 9.)

Theme Announcement: "We Would See Jesus as the Son of Mary."

Prelude: "We Would See Jesus," S. H., 155.

Leader: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail thou that art highly favored; the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God,—Behold, thou shalt bring forth a son, and shalt call his name Jesus." —Luke 1: 26-31.

Response by Mothers: "And Mary said, my soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things: and holy is his name."—Luke 1: 46-49.

Hymn: "We Would See Jesus," S. H., 155, (second and fifth verses.)

Prayer: (For mothers, especially; that they may see the opportunities afforded them in motherhood; that they may seek to develop in their sons and daughters those Christ-like qualities which mark them as the children of God and colaborers with Jesus the Christ.)

Leader: Mary ofttimes marvelled at the things which were said of her young son, the sayings of the shepherds, the prophetic words of Simeon, that "just and devout man" who blessed the infant Jesus when his mother brought him to the temple. "But Mary kept all these things, and pondered them in her heart." (Luke 2: 19.)

Response by Mothers: "And the child grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon him." (Luke 2: 40.)

Leader: When Jesus was twelve years old, his parents, as was their custom, took him with them to Jerusalem, to the feast of the passover. And when they had departed therefrom, a day's journey, they sought Jesus; and, finding him not, returned to Jerusalem. "And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers."

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Response: "And his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing."

Leader: Mary, the mother of Jesus, was not unlike other mothers in that her heart yearned for knowledge of the physical safety of her young son. Like other mothers, Mary was most interested in the accomplishments of her son. When he prepared to perform the miracle of turning the water into wine, at the wedding feast, it was she who commanded the servants, "whatsoever he saith unto you, do it." And she, still yearning for his safety and for the accomplishment of his great work, followed him, grief-stricken, to Calvary.

Reading of Poem: "The Mother," by Robert W. Service.

There will be a singing in your heart,
There will be a rapture in your eyes;
You will be a woman set apart;
You will be so wonderful and wise.
You will sleep, and when from dreams you start,
As of one that wakes in Paradise,
There will be a singing in your heart,
There will be a rapture in your eyes.

There will be a moaning in your heart,
There will be an anguish in your eyes;
You will see your dearest ones depart,
You will hear their quivering good-byes.
Yours will be the heart-ache and the smart,
Tears that scald and lonely sacrifice;
There will be a moaning in your heart,
There will be an anguish in your eyes.

There will come a glory in your eyes,
There will come a peace within your heart;
Sitting 'neath the quiet evening skies,
Time will dry the tear and dull the smart.
You will know that you have played your part;
Yours shall be the love that never dies:
You, with Heaven's peace within your heart,
You, with God's own glory in your eyes.

PROGRAM III (MAY 16.)

Theme Announcement: "We Would See Jesus in His House of Worship."

Prelude: "Welcome Delightful Morn," S. H., 43.

Leader: "And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Response: "When he was come down from the mountain, great multitudes followed him."

Leader: "The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore."

Response: "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them."

Leader: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."

Response: "And he came down to Capernaum, a city of Galilee, and taught them on the Sabbath days."

Leader: "And he preached in the synagogues of Galilee."

Response: "And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple, for to hear him."

Leader: We, too, would come early in the morning to hear him. We, too, would see Jesus; not as the multitudes saw him, as they pressed upon him for a miracle, a sign, but as his disciples saw him as he taught in the place of worship. We would hear again the words spoken to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." We would hear the prayer which he offered for us, as he neared the close of his ministry, when he asked his Father not only to remember his disciples whom he was leaving behind, "but for them also which shall believe on me through their words."

Hymn: "We Would See Jesus, Now," (Tune, "Welcome Delightful Morn," S. H., 43.)

We would see Jesus, now,
We listen for his voice;
Our songs of joy we raise,
Let every heart rejoice!
Oh, may our prayers be not in vain,
His presence may we know again;
May we this day his grace obtain.

We would see Jesus, now,
His loving counsel seek,
His kind reproval hear,
With spirits ever meek.
We would be earnest, thoughtful, true;
We'd find the tasks our hands might do;
Our earthly cares with ardor view.

We would see Jesus, now,
This hour be made sublime,
Our hearts become as one,
With disregard for time.
May we that life eternal see,
The gifts supreme, the blessings free,
The joys that come from knowing thee.

Prayer: That we may be found often in the house of the Lord. That we may see Jesus in the reading of his word. That we may not only petition him in his place of worship; but that we may in faith await his answer. That we prepare now for the time of his coming; for, as he says, "in such an hour as ye think not the Son of Man cometh."

PROGRAM IV (MAY 23.)

Theme Announcement: "We Would See Jesus in Our Homes."

Prelude: "Behold the Savior at your door," S. H., 328.

Leader: "And Jesus entered and passed through Jericho. And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way."

Response: "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down, for today I must abide at thy house."

Leader: "And he made haste and came down; and received him joyfully. And when they saw it they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

Response: "And Jesus said unto him, This day is salvation come to this house."

Hymn: "Behold the Savior at your door," S. H., 328.

Story: From "Twenty-four Golden Hours," by Janet Craig.

Charlotte had come to a hard time in her life. She was filled with discontent. Everything seemed wrong. Her ambitions were thwarted, her friends were commonplace, her home unattractive, her own personality unlovely, as she was well aware. The problem was too much for Charlotte. She seemed caught in a current of circumstances that was carrying her into an ugly and unsatisfying life, and she could not escape.

She went to the one person who seemed to be leading the kind of life that she passionately desired. Margaret Ames, lovely, popular, gifted, and successful, lived in a cottage studio set in a flower garden. There she painted those charming little water colors which were in such demand that they were always sold in advance. And Margaret was so kind, so willing to help, that you dared go to her with your problems. In the charming studio Charlotte poured out the story of her heartache over her frustrated, unhappy life. She told all the details, the poverty, the ugliness, the disappointment about school, the unsympathetic family, the careless friends, her own lack of charm and beauty. Margaret after a gentle word of sympathy said, "You can change all that if you really have the will to do it."

"How? How?" cried Charlotte. "I'll do anything, no matter how hard."

"Will you, indeed? It is not hard at all, it only takes time. You see, you must sow the seed for another kind of life, and wait with patience for it to grow. Here is a test to see whether you truly have the will: Live for twenty-four hours as if Christ were right beside you, seeing everything that you do. Then

(Continued on page 533.)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Lift Up Our Hearts in Prayer » » »

How wonderfully the Lord has blessed us! I am thankful that my little family of four are all members of the church, and grateful that we were permitted to move to a branch of the church so that we may enjoy the privileges of church attendance. I am sure that the Holy Spirit guided us to this place. We came here from Chadwick, Missouri, where we left a few dear and faithful Saints. They have a wonderful leader in Brother Bert Fletcher at Chadwick, but he is not as strong in body as he might be, and for that reason is unable to accomplish all that he would like.

I have received word that Sister Ida Boles, of Chadwick, is very sick. She is a humble, faithful church worker. We also have a sister at Rich Hill in a serious condition, a wonderful woman who, if she is restored to health I feel, will do a fine work here. Please remember these two in your prayers.

We must learn to be submissive to God's will even unto death, for we know that he does all things well. We feel sometimes that our burdens are so great that we cannot bear them, but he has promised not to put upon us more than we can endure, and he has also promised never to leave us alone.

Let us take everything to God in prayer, for he will hear and answer; he will help us to bear our burdens. We should pray for wisdom and knowledge that we may have a better understanding of the gospel plan, and be able to do more to help Christ's cause, for we all have a work to do. Some may not be able to do what others can, but as long as the spirit is willing, God will use us in some way.

I pray daily for the priesthood of the church, that the Holy Spirit may rest upon them, encourage and strengthen them for the work they have to do. The responsibility resting upon them is great. It is the duty also of each member to do his best to assist the church.

My prayer is for the peace of our nation, and peace in our homes. If all could have a clear vision of the gospel and God's Spirit to guide, direct and protect, what a wonderful world we would have!

May our Heavenly Father let his mighty hand of strength and power rest upon the young people of the church, caring for and helping them to shape their lives so that He may use them in establishing his kingdom on earth.

MRS. EMMA COTHERN.

RICH HILL, MISSOURI, 207 West Pine Street.

Yosian Walkers Enjoy Independence » »

The Yosian Walking Club, a Kansas City organization which goes exploring every Sunday, reports that the Independence expedition was by far the most fascinating tour they have taken.

The young man who acted as guide, being a member of the Church, directed their interest toward the Church properties and projects—the Campus and Auditorium—visiting the old County Courthouse, and the Brightman home on South Pleasant Street on the way.

There were about twenty-five persons in the group, all of whom were somewhat surprised when told, as they passed the Utah Church, that it was their only church building in Independence. Immediately they began asking questions about the differences between the two churches. They were answered with a brief sketch of the history of the Church while walking across the Campus toward the Auditorium, then learned more of the Church while going through the Auditorium. They seemed favorably impressed. In fact a number of them complimented the Church in various ways: One woman said the town should be proud to have such an organization centered there, and another woman, who was not a member of any church, said that the Church appealed to her more than any other.

After seeing the Stone Church, and listening to the choir practice "The Seven Last Words," they were even more thrilled, and left expressing their desire to return at some future time and learn more of Independence and the Church.

WAYNE N. THOMPSON.

INDEPENDENCE, MISSOURI, 102 South Crysler.

"How the Lord Blessed Me" » » »

Let me tell you how the Lord in his mercy and love blessed me. On April 25, last year, I was going on an errand to a neighbor's house when I met my sister-in-law, Iva Williams, in their car. After talking awhile, I stepped on the running board of the car to ride back home. When we turned in our drive, I told her that I would jump off, thinking I could easily do so. When I said that to her, I suppose she threw on her brake, and I fell with my left hand outflung so that the back wheel ran over it, crushing it in the gravel. It was cut from the wrist to the fingers so that it was in two parts except for the skin on the inside of the hand; three fingers were broken, and there was a compound fracture of the bones extending into my hand. Iva sent to have a doctor called, and I asked for my brother, Emory Williams, to administer to me. He was at his work at Portsmouth, sixteen miles or more away.

The doctor said that I would have to go to the hospital. I asked if he would not wait until my brother came; I wanted to be administered to. This was new to the doctor, his first experience with Latter Day Saints. Emory soon arrived, put some oil on my hand and some on my head, and such a prayer as he offered, full of love and sympathy. He seemed almost overpowered by the Spirit. The petition was short, but I knew that the Lord was hearing and answering every word as he spoke it. As he said "Amen," I, too, said "Amen" to myself. I have never felt such a degree of the Spirit in my life; it was a wonderful experience, one which I cannot fitly describe.

Before I went to the operating room, my brother administered to me again, and although the doctor thought that he might have to amputate my hand, or at least my fingers, thank the good Lord, my hand is in fairly good condition. I have three stiff fingers, but I can do my housework, wash and iron. I did not lose one minute's sleep with my hand, and my arm was never swollen. Brother Rexroad, and my brother, Emory, administered to me after I came home as did Brothers Will Altman and Emory Williams.

I know that our Heavenly Father hears and answers prayer if we try to do his will. I was spoken to and told how the Lord was with me through my affliction. And I want to live for him who has done so much for me. I am

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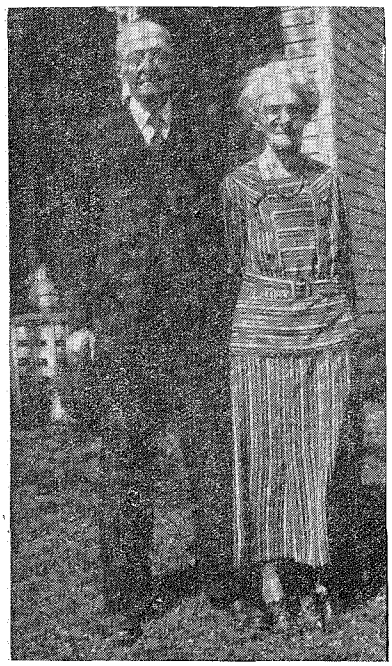
unable to go to church now on account of my husband's sickness, but I pray for the good work and all who belong to it. The cause of Christ means everything to me, and I want to be faithful and prayerful.

ELIZABETH J. HILL.

LUCASVILLE, OHIO, Route 1.

Long a Minister of the Church » » »

I have taken the *Herald* since I became a member of the church, and have this to say: It is better now than ever, full of information for members of the body of Christ.



ELDER AND MRS. C. DEPUY

I was baptized at Independence, October 28, 1888, by Elder W. H. Kelley, who long since has gone to his reward, and my wife, September 28, 1890, by Apostle Joseph Luff, also at Independence. My desire to serve God has not grown less.

I was first ordained a priest, then an elder, in which office I have occupied nearly half a century. I am still preaching, and have often been called to preach funeral sermons for nonmembers. Once I spoke in the Presbyterian Church to a large audience, at the request of a member.

I trust that I may be able to continue to bear the testimony that Jesus is the Christ, and am praying for the advancement and consummation of God's kingdom on earth.

C. DEPUY.

LEES SUMMIT, MISSOURI, 113 South Green.

Our Responsibility—To Obey the Law »

This beautiful gospel is the dearest thing on earth to me, and by careful and patient application of it to my life, I hope to be an overcomer of evil. I wish to be able to say the words of the hymn:

"Have thine own way, Lord,
Have thine own way,
Thou art the potter,
I am the clay.
Mould me and make me
After thy will,
While I am waiting,
Yielded and still."

May the Lord continue to bless us individually and collectively that this wonderful work of latter-days may grow; its branches spread out for a common good; that we as Saints, may live day by day nearer our God, and that Zion may soon be redeemed through our obedience. We are told—and truly so—that obedience is better than sacrifice. So let us remember to obey all His laws in their entirety.

It is up to us if we desire seriously enough to receive the blessings of God, to make the effort which will always bring results. May God help us to see our need and to do his will, that his work may be accomplished through us.

HOUGHTON LAKE, MICHIGAN. A SISTER.

In Gospel Bonds » » » » » »

It was forty years ago April 4, that my husband and I were baptized, and our faith in the gospel has continued strong. We have received many blessings. I have not been well this winter, and one of my eyes is troubling me. Will the Saints remember me in their prayers?

ADDIE HAYWARD.

POLLOCK, MISSOURI.

I want to thank the Saints who so kindly remembered me in prayer and also those who wrote me letters. I am grateful to the Saints at Wichita for their kindness when I was there. May our Heavenly Father bless all his children, that we may keep his law and forward his work on earth.

I am improving in health. Since I have been so that I could not work much, I have read the *Herald* and church books more deeply, and have been blessed with understanding. Today I read some in *Square Blocks,* by President Elbert A. Smith. Always I enjoy Brother Smith's "Blue Pencil Notes" in the *Herald.* This quotation particularly appealed to me: "I have a theory that the rattlesnake developed his terrible poison while brooding over personal grievances." Personal grievances will poison our minds, hearts and tongues if we allow them to.

MRS. JESSIE WALKER.

DOWNS, KANSAS.

May God help us as his people who claim to belong to the true church, that our home life may be in harmony with the beliefs which we profess. May we be living testimonies of the truthfulness of the gospel of Christ, that the light of truth may shine forth in the darkness of this day. As a people we must fit ourselves with holiness, walking uprightly in our everyday lives. If we expect to be redeemed and to have God's protecting care, we must do our part. God is a loving Father and does answer prayer.

MRS. BURT C. ADAMS.

LAWRENCE, MICHIGAN.

Elder E. R. Davis used to visit us here in Illinois, preaching in this community. He brought the light of the gospel into our home, and we feel that he did a wonderful work for our family. Now my three daughters and I are Latter Day Saints. My husband is still a member of the Christian Church to which we all formerly belonged, but he enjoys the *Herald,* and is much interested in the latter day gospel. We are isolated, and have not heard a sermon by our own ministers since Brother Davis called here.

MRS. MARTHA KERR.

PEORIA, ILLINOIS, 131 Stanley Street.
Care of Mrs. N. Stewart.

Sister O. B. Snuggins, of Clear Lake, Iowa, is home again after being a patient in the Swedish Hospital at Minneapolis. She fell December 26, at Saint Paul, the accident necessitating a major operation. Sister Snuggins is very grateful to Saints of Mason City and Minneapolis for the flowers, letters and cards they sent her.

I write to thank all the sisters for their kind and loving letters which I received during my illness. The Lord's Spirit accompanied their reading and gave me new strength.

SISTER WARD.

MUSKEGON, MICHIGAN.

Request Prayers » » » »

Sister Iva Dell Snider, of Levering, Michigan, requests the prayers of the Saints that she may recover from a partial stroke which she suffered March 9, also that her general health may improve.

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WORSHIP SUGGESTIONS FOR MAY

(Continued from page 530.)

come to me again, and we'll talk it over. Will you do that?"

Charlotte was a church member, but she never spoke of Christ like that—almost as if he were a neighbor that one might speak to. Somewhat constrained and doubtful, she answered, "Yes, Mrs. Ames."

"Then come again tomorrow, sometime in the evening, and we'll talk about the change."

It was late afternoon when Charlotte went home. She knew that she was expected to help get the supper onto the table. She went to the drawer, and took out a wrinkled tablecloth. When she spread it on the table she noticed several soiled spots. And here she had her first thought of change.

"If Christ were going to eat with us, I wouldn't put on a soiled cloth," she said to herself.

She got a fresh cloth. And with the same thought she brought in a small bowl of flowers from the yard. She put the butter on a fresh plate instead of on the mussy-looking one. She cut the bread with care. She mashed the potatoes, and beat them light, instead of putting them on plain boiled. She made her gravy smooth and rich. "If I'd known Christ would be here I'd have managed sometime today to make a nice dessert," she thought. She hoped that it wasn't sacrilegious to think of Christ in connection with desserts.

"Company tonight?" asked her father, peering through his glasses as he came to the table.

"Just you, Daddy," smiled Charlotte. If Christ were present, of course you'd smile at your family, and show them your very best manner.

Her mother, worn and hot, and still dressed in her kitchen clothes, sat down saying, "I don't know what's got into her to fix up so for just us. I suppose she's expecting someone to drop in before we're done."

Charlotte bit back a hasty retort. She and her mother hadn't been getting on well lately. It seemed that Mother wouldn't try to keep up-to-date, and that she never understood how a girl felt about things. Charlotte kept still until she thought of the proper thing to say in the presence of the unseen Guest.

"I don't know of anyone I'd rather fix things up for than our own folks," she said.

The family simply stared for a minute. That wasn't like Charlotte. Then Father said, "That's right, Daughter. It's too bad we all don't think of that oftener." But Dick snickered.

Charlotte's anger flared. There is nothing more maddening than to be laughed at when one is doing one's best. In another moment a sharp retort would have started a quarrel. But just in time Charlotte said to herself, "Christ is here," and she said nothing aloud.

There was a short, uncomfortable silence. Dick was ashamed, but wouldn't say so. But soon they were all talking quietly again.

"It is better," thought Charlotte, "to keep still when anyone else is exasperating. A quarrel makes Mother really ill, and it gives me a headache, besides making me look like a beast. Besides, I think Dick's ashamed. I can tell because he's so gruff."

"It's your turn to wash the dishes," said Agnes, when the two girls began to do up the work.

"All right," said Charlotte. Usually there was a sharp argument over whose turn it was. Charlotte got the water ready and began. Agnes continued to carry dishes out in silence. After a while she burst out: "It really was my turn, Charlotte. I was a selfish pig to let you begin. I'll take my turn tomorrow night, and the next."

"It's all right, Agnes. I really don't mind washing at all."

To her astonishment Charlotte knew that this was true. When you didn't mind washing it ceased to be the hard job that it had formerly been.

In the living room Charlotte slipped a magazine out from the bottom of the pile and began to read. She had brought the magazine home herself, and she kept it under cover. After a few minutes she put it down. It was not an immoral sheet; indeed, it was considered entirely respectable, but it was trashy, lurid, sentimental, a world removed from the wholesome type of love story. "I wouldn't be reading this if Christ were sitting where he could read with me," she thought. And she carried it out, and put it in the wastepaper bag.

"Charlotte, O Charlotte," cried gay voices at the door. "Come on along. We're having an impromptu party at Lucy's house."

A party: should she go? Oh, yes! Christ went to parties. He seemed to like going, and he helped other people to have a good time. All through the gay evening Charlotte kept her thought. "Christ beside me." She didn't think of herself very much. She helped the girls get the hasty lunch. She talked to a quiet and shy young man, and drew him into the games. She took her turn at stunts and stories without self-consciousness, and she felt a genuine thrill when someone said in the dark ahead of her on the way home, "That Charlotte Dale is a lot of fun, isn't she?" She knew that the crowd hadn't been thinking her much fun lately.

It was Wednesday, a half holiday, when Charlotte began her experiment. On Thursday morning she went to work again. Charlotte was a saleswoman in a dry goods store. She disliked her job very much. She had wished to go to college, only Father's salary couldn't be stretched that far. After college she had hoped to be an interior decorator. To help make beautiful homes, she thought, would be interesting work. But her ambitions were perishing while she worked in the commonplace store.

"Christ beside me," she thought as she walked into the store among the chattering girls. She said good morning smilingly to all she met.

"What's happened to 'Miss High-hat.' She actually said good morning to me. Someone must have left her a gold mine, she looks so pleasant." The rest of the day was like that. Charlotte did two girls' work, and was not tired. She met every customer with an eager interest to serve acceptably. Closing time came before she knew it.

At eight o'clock she sat in Margaret Ames' studio again.

"I've tried it, Mrs. Ames, just as well as I could, and—well, it made everything different. I think I can see what you mean. Of course it didn't change the things that are bothering me. I'm still poor, and can't go to school, and I live in an ugly house, and I don't know the sort of people I'd like to—"

"Ah, my dear! But you only started the seed-sowing twenty-four hours ago. When you first put the seed in, the garden doesn't look different, does it? But it's on the way to becoming different. In three months it will be bright with bloom, not drab with dull, brown earth. That will be the way with you. You say these handicaps in your life haven't changed. But you've started to change them. Can you keep on as you've begun, and 'wait patiently' for the Lord, as the Psalmist tells us? You have the magic word. It is Christ. Just remember to keep your daily walk very close to him."

"I'm going to do it," said Charlotte.

Hymn: "O Jesus Thou Art Standing," S. H., 333. (First verse only.)

Prayer: For divine help in living each day as if Christ, in the flesh, were dwelling with us; knowing that, by so doing, we may have his spirit to be with us alway.

PROGRAM V (MAY 30.)

Theme Announcement: "We Would See Jesus in Our Fellow Men."

Prelude: "Glory be to God on high," S. H., 114.

Leader: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

Response: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

Leader: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

Response: "All sheep and oxen, yea, the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."—Psalm 8: 4-8.

(Continued on page 526.)

SILVER SHRINES FOR DIANA

(Continued from page 524.)

she dipped the cloth and applied it to the fevered boy's body. Soon she gazed down at him and held up a warning finger. "He sleepeth," she said simply, and this was true.

Gehazia had shivered, his muscles had jerked a time or two, then he turned upon his side, heaved a long shuddering sigh and relaxed in slumber with a natural moisture bedewing his brow.

Softly and with grace Lasha tip-toed from the tent beckoning Heeman to follow. "He will mend rapidly now that the good sweat hath come." Then with a furrow in her brow she again taxed her husband. "Beloved, have I been away, and where then did I sojourn? Tell me, husband; I seem to know of nothing late."

Heeman took his wife into his arms. "My dear one, thou has been ill of some malady that hath left thee but a few moments hence, and while thou were not thyself the Messiah hath come and gone again, but he left behind those who can do his earthly work. It is even one of these that hath healed thee and our lad."

Lasha's eyes were wide with wonder. "Miracles?" she breathed.

"Aye, maybe . . . maybe just natural grace, who knoweth?" "If this be true, husband, then what of Diana and the silver shrines by which we earn our bread?"

"The silver shrines of Diana are doomed. This very night they are returned into the crucible, their silver retrieved in this way will pay our way over into Macedonia. There we will find Paul the Apostle. There we will offer our services, there we will ever abide serving the Master and worshiping at shrines invisible.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Can anyone who never heard the gospel in this life obtain celestial glory?

The judgments of God are rendered according to the character of the individual and the thoughts and intents of his heart. If one has not been permitted to hear the gospel in this life but has desired and lived according to truth and upright conduct so far as it has become known to him, he will receive favorable judgment accordingly. Otherwise those who lived in ages when the gospel was not known on earth would all be lost, regardless of their upright lives, if they have so lived. This would not be justice, equity, or mercy, which are all attributes of God's character. One cannot in justice be held in condemnation for failure to receive what he could not possibly have any knowledge of. Jesus states the basis of condemnation.

> This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.—John 3: 19, Inspired Version.

In all ages God will judge men according to this principle, and lack of opportunity on their part will not, and cannot in justice, condemn them, except so far as they are responsible for such lack. Those who in heart desire righteousness and live in accordance with the light available to them will doubtless be permitted in the next life to obtain the good things they could not know in this life. An illustration of this principle may be found in a revelation which the Prophet Joseph Smith declared was made known to him while in a vision in Kirtland Temple, which states:

> All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.—*Church History,* volume 2, page 16.

The true test, then, is this: those who are worthy of celestial glory are those who receive and live by the light that is made available to them and who receive and obey the will of God.

Was Moses a murderer when he killed the Egyptian?

Murder is defined to be the killing of a human being with premeditated malice; to kill willfully and unlawfully. The record does not show that Moses killed the Egyptian with premeditated malice. The Egyptian had been "smiting" one of the "brethren" of Moses. The Hebrew word for "smiting" is *nakah,* and is translated "kill" in Genesis 4: 15 and 37: 21 and various other texts. It is also translated "slay" or "slew" in Genesis 34: 30, Exodus 2: 12, Judges 15: 15, 2 Samuel 21: 2 and in other texts. In 2 Kings 14: 6 it is translated "murderers." It is evident that the Egyptian had murdered one of Moses' brethren, and Moses acted as his avenger. The fact that Moses thought no one saw him kill the Egyptian (Exodus 2: 12) proves that the victim the Egyptian had been "smiting" was dead.

It seems evident that God had already given the law which required that a murderer should be put to death. While our first record of this law in the Exodus period (Exodus 21: 12) was given to Moses on the Mount, yet the same law in almost the exact words was known to the Babylonians and was part of the code of Hammurabi who lived many centuries before the time of Moses. In fact, the majority of the ten commandments were in almost identical words in the code of the Babylonians. It seems probable that God repeated to Moses a law that had (for necessity had required it) been given by Him ages before, but which may have been partially lost to the knowledge of the people, hence was restored through Moses to Israel, who would not live by the higher precepts of the gospel at that time. Proof of the existence of this law prior to the days of Moses is found in the following command of God in the days of Noah:

> Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.—Genesis 9: 6.

Beyond question, then, Moses was executing the command of God in avenging the death of the slain Hebrew, and was not guilty of murder.

What was the Scriptural "Rose of Sharon"?

It is mentioned in the Song of Solomon (2: 1), and is believed to have been either the beautiful and fragrant narcissus, which is a favorite flower of Sharon, or possibly the crocus or the rose of Jericho. Various considerations appear to favor the former as the flower meant, though a few think it meant the meadow saffron. A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Bloomsburg, Pennsylvania

At the annual business meeting held last September, Brother Walter H. Lewis was reelected as president of the branch, and Brother William Hyde as church school supervisor.

In December District President Williams held a series of meetings which were widely advertised. A few interested nonmembers attended, and the Saints were greatly benefited.

On Sunday, February 21, at the semiannual district conference William Hyde was ordained to the office of elder, Apostle Paul M. Hanson and Ephraim Squire, pastor of Brooklyn Church, having charge. Those attending the conference from Bloomsburg were Mr. and Mrs. Clark H. Pealer, Florence Pealer, Pastor W. H. Lewis, Mr. and Mrs. William Hyde and Edward Lewis. Brother Hyde was ordained a deacon in September, 1930, and to the office of priest in 1933. May the Lord bless this promising young man in his work.

Prayer services are showing an increase in numbers, and a few strangers are attending.

Elder Hyde has taken over the Book of Mormon class taught by the late Patriarch George W. Robley. The Saints were saddened by the sudden death of Brother Robley, March 6, and greatly miss his kindly, spiritual aid and influence.

The church school shows a membership of seventy-six, and reached its Christmas offering quota for last year, but hopes to double it this year.

The women's auxiliary meets each Thursday evening and a fine Doctrine and Covenants class is taught by Sister Lydia Pealer. The women have also been active in a financial way; they now have fifty dollars to turn over to the general church debt.

Last year the branch operated an eating stand at the local fair and netted $140 which sum has been used to improve the church building.

On the night of March 27, Brother and Sister Norman Preusch, Asa Fowler and others visited Bloomsburg. Brother Preusch, district supervisor of the young, talked after which a social was held and refreshments were served.

On Easter Sunday morning Brother Preusch again talked at the church school hour; at 11 a. m., William Hyde led into the waters of baptism John Johnson, Mary Broadt, and William Hartman. John Shaffer also baptized Howard and Arthur Thomas. These boys and girl have been members of the church school.

In the evening an Easter Biblical drama, "He Lives," was given by this cast: Lydia Pealer, John Shaffer, Florence Pealer, William Hyde, Silas Pealer, William Hyde, Jr., Ada Mourey, Belva Fedder, Arline Wiess, and Clara Fritz, under the direction of Sister Iva Shaffer. Musical selections were handled by the chorister, Sister Alice Klugston.

Saints appreciated having a radio in the church, April 4, so that all might hear President Frederick M. Smith's message on "The Church of the Air." They also heard and enjoyed President Elbert A. Smith's message back in November.

Fall River, Massachusetts

Claflin Street.—The March sacrament was observed with Pastor James W. Heap as the speaker, and the emblems were passed by Priest Moses Sheehy and Alma M. Coombs. The speaker at the church school hour was Sophia J. K. Brodie who gave a report of the February conference at Boston. Charles Pillsbury was the speaker the following Sunday. Gladys Coombs chose for her subject, "The Proper Observance of the Lord's Day."

The Q Club served a turkey supper to a large gathering at the church March 18. A fine entertainment of orchestral numbers, readings and solos, most of these given by friends of the club, was enjoyed. Elvin Baldwin pleased again with his yodeling. Beatrice Baldwin Hollins gave readings. Joseph Cliff came from New Bedford to sing.

Alma M. Coombs was the morning speaker Palm Sunday as the pastor, James W. Heap had lost his wife by death the day before. There was no evening service because several branches were going to Attleboro for a musical program.

The pastor's wife, Jeannette Heap, had been ill for about twelve years with diabetes. This winter she contracted a severe cold from which she never recovered. She was taken to the Truesdale Hospital a few days before her death where the use of oxygen made her more comfortable. She was born at Harrison, New Jersey, but had lived at Fall River for forty-two years. Besides her husband she leaves seven children: Elizabeth, James, Susan, Elbert, Moroni, John, and Barbara, and fifteen grandchildren. She was a kind and loving mother and a devoted companion to her husband. Funeral services were conducted from the home with Alma M. Coombs, priest, as speaker, and Mabel Mathison Daniel sang, "Safe in the Arms of Jesus," and "Beautiful Isle of Somewhere." Elizabeth, the oldest daughter, will care for her father now; she has been very good to her parents for years. The pastor is not well.

Easter Sunday morning a fine program was given by members of the church school. In the evening a service of story and song, "Easter Vision," was presented by the choir with Gladys Coombs as the reader, and the soloists were Marian Rogerson and Eunice Henderson. Attendance was large Palm Sunday and Easter Sunday with visitors from New Bedford and Haverhill, Massachusetts; Providence, Rhode Island; New London, Connecticut, and Metuchen, New Jersey. The church was decorated with flowers which following the services were sent to the sick.

Myra Cockroft, R. N., was brought from the Boston Hospital by ambulance Easter Sunday. She wanted to be in her own home where loving family and nurses will make her as comfortable as possible. She was at Boston three months.

Chicago, Illinois

First Church, 4416 West Gladys Avenue.—A union meeting of the three groups of women (North Side, West Side and Friendship Guild) of First Branch was held at 8 p. m., March 9. Music was furnished by Mrs. Walter Smith, Mrs. Lewis Gautchier and Miss Elizabeth Johnson; readings by Mrs. Carrie Ballinger, and a stereopticon lecture, "Know Illinois," by Mr. Oakley V. Morgan, of Chicago.

Elder Roscoe Davey, of Aurora, Illinois, was in charge of the sacrament service and preached from 7:30 to 8 p. m., March 7.

On the following Sunday, First Branch listened to an inspirational sermon on Romans 8, by Frank Almond, of Milwaukee, Wisconsin.

Patriarch Gomer T. Griffiths admonished the Saints with words of instruc-

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tion and wisdom the evenings of March 14 and 15.

On March 21, the branch was pleasantly surprised with a visit from Apostle D. T. Williams who spoke on "Peace." Elder V. A. Hall occupied the pulpit in the evening.

On Easter Sunday the children of the junior church gave a program at 10 a. m. An hour later First Chicago Choir rendered the Easter cantata, "Jesus Lives." At 11:30 a. m. a sermon was delivered by Elder C. A. Edstrom.

That evening the young people with their sponsor, Sister Nina Campbell, met as usual for a social gathering at 5:45, assembled in classes from 6:15 to 7 p. m., and presented the play, "The Challenge of the Cross," at seven o'clock. Then an excellent sermon was given by Elder Roscoe Davey from 7:30 to 8 p. m. The following classes are held: "Know Your Church," by Harry Passman and Burt Hayden; "Public Speaking," by H. T. McCaig and Paul Jacques, and "The New Testament," by Lillie Ruth Nelson.

Of 17,808 entries in the Third Golden Opportunity Children's Photograph Contest sponsored by Harbican Studio, 813 West Lake Street, Chicago, David Warren Kent, fourteen-months-old son of Mr. and Mrs. Kent, 3062 Avondale Avenue, won the third award, consisting of $25 and a child's engraved military set.

Berkeley, California

The Dorcas Club acted as hostesses on Guest Day, the afternoon of March 2. Sister Julia Christensen gave a talk, "The History of the Bible"; Elizabeth Day contributed a reading, "The Favored Few"; Lilli Jennings played a piano selection, and Clara Day, president of the club, explained the plans of the organization and invited those present to become Dorcas members.

Wayne Miller, infant son of Mr. and Mrs. Ernest Miller, was blessed recently by Elder Martin Ralston and Patriarch William Dawson.

Ordination services were held at 9:30 a. m. and at 2 p. m. Sunday, March 7. The elders were ordained in the morning. Elder John F. Sheehy, was in charge, assisted by Elders Martin Ralston and Joseph Wilson. Sister Maxine Haas, of San Jose, sang a solo. The charge to the candidates to be ordained was read by Elder John Sheehy. Fred Browning was ordained by Patriarch William Dawson, of Sacramento and Elder Clarence Moran. Ned Jacobsen was ordained by Elders William Collins and Myron Schall. Charles Mottashed was ordained by Bishop Edwin Burdick, of Sacramento, and Elder Gerald Hawley.

Sacrament service followed, Bishop Burdick giving the oblation talk, Elder John F. Sheehy the communion address. A solo, "For Me," was sung by Sister Viola Hawley. The women's department served dinner at noon under the direction of Sister Bartholomew.

The Aaronic priesthood ordination service opened at 2 p. m. with a reading from Doctrine and Covenants 17: 10 by Elder Myron Schall. A solo was by Sister Burdick, of Sacramento. The commission was given by Bishop Burdick; the charge to the priesthood by Elder John F. Sheehy. The following were ordained: Walter Davis, to the office of priest, by Elders Joseph Wilson and Nelson, of San Francisco; Charles Connolly, priest, by Elders Martin Ralston and Roy Weldon; Ernest Miller, priest, by Elders Nelson and Joseph Wilson; Walter Weldon, priest, by Elders Roy Weldon and Martin Ralston. Others ordained at this time were: Roy Day, teacher; Roy Elliot, teacher; Clyde Kettner, deacon. A consecration hymn, "Spirit of God," was sung by Marian Vrang.

The Z. B. A.'s served sandwiches at 6 p. m. Classes were conducted at six-thirty, and the evening services opened at seven-forty-five. Elder John Sheehy, assisted by Elders Myron Schall and William Collins, was in charge. After a short talk by Pastor John Sheehy a gift was presented to Elder Ned Jacobsen by Sister Margaret Christensen in behalf of the Z. B. A.'s. Brother Jacobsen has entered the missionary field, and is now at Sacramento. After the presentation of the gift, Sister Ethel Godfrey sang, "I'll Go Where You Want Me to Go."

Sister Verna Browning who has been ill was able to attend the ordination services. The spirit of consecration permeated all meetings, and the Saints went home feeling spiritually uplifted.

The second Friday of March was the meeting of the Gateway Club in the form of a St. Patrick's gathering. An Irish dinner was served by Sister Nellie Brown; tables were decorated in the colors of old Erin. The program consisted of a talk, "History of Ireland and St. Patrick," by Clarence Moran; song, "I'll Take You Home Again Kathleen," by Brother Sheehy, and a talk, "The Lost Tribes of Israel," by Roy Weldon. The evening's festivities closed with a community sing of favorite Irish songs.

The choir presented the Easter cantata, "The Easter Sunrise Song," by Fred H. Holton on Palm Sunday at 8 p. m. Ethel Godfrey was director, and accompanists were Kalha Meyers and Roy Elliot. The tenor solo, "Light of the World," was sung by Lloyd Minear; alto solo, "Lament," by Marian Vrang; soprano solo, "Oh, Ye of Little Faith," Ethel Godfrey; bass solo, "He Is Not Here," by Roy Elliot; alto and bass duet by Marian Vrang and John Sheehy; quartet, "Hallelujah," by Ruby Strand, Marian Vrang, John Sheehy, and Forest Moore.

Special services were held at 8 p. m. on Good Friday. A rugged cross was erected on the rostrum banked with plants and flowers; candles were used to light the auditorium. The services opened with prayer by Pastor Sheehy; Glen Jacobsen read of the crucifixion. Pastor Sheehy sang "The Old Rugged Cross," and a period of silent meditation and prayer followed.

Easter Sunday was a truly glorious day. The cross on the rostrum, the auditorium filled with spring flowers, the bright sunny day, and the story of Easter as told by Pastor Sheehy made a morning that will never be forgotten.

Albert Kelley, Jr., infant son of Mr. and Mrs. Albert Kelley and Donald Leroy Limas, small son of Mr. and Mrs. Limas, were blessed Easter morning by Elders Ralston and Savage.

The play, "Into the Kingdom," by Dorothy Clarke Wilson was a fitting climax to Easter Day. Commendation goes to Maybelle Colville and Gerald Hawley who directed the play; to Pauline Murphey who was responsible for the stage settings and costumes, and to Eddie Gann who cared for lighting effects. Their untiring efforts made the play a success. The following comprised the cast: Ernest Miller, Marjorie Tousley, David Sheehy, Gloria Griffin, Clyde Taylor, Harold Hawley, Emily Meyers, and Glenn Severy.

"'Tis Midnight and On Olive's Brow," was sung by the quartet: Ruby Strand, Phyllis Moore, Lloyd Minear, and Forest Moore.

Dallas, Texas

This branch was represented by several members who attended the district conference at Houston.

Brother and Sister F. A. Peterson have returned after having spent a few weeks at Independence. They had hoped to make that city their permanent home, but were advised to return to Dallas. Local members welcome them home again.

A number of Latter Day Saints have moved in from other places, and helped to increase local attendance.

Sister F. O. R. Keeney has been quite sick most of the winter, but has almost completely recovered, and has taken up her duties in the branch. Other members, too, who have been unable to attend services for some time, due to illness, are again present at the meetings.

Most of the Saints gathered at the home of Brother Davenport at Handley, March 23, in commemoration of his birthday. A spirit of brotherly love prevailed at this gathering. Brother Davenport was pastor of Dallas Branch for fourteen years.

A chili supper sponsored by the Orioles was given, March 26, in the recreation hall. The women's department has been meeting every Tuesday at the home of one of the members.

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Easter Sunday services were well attended. Pastor F. O. R. Keeney had charge of the 8:30 a. m. prayer service. There was a spiritual blessing for all who attended. Church school followed at 9.45. The eleven o'clock service was devoted to a musical program given by the junior choir under the direction of Virginia Williams. Many beautiful songs and musical numbers were rendered. The platform was decorated with palms and candelabra.

Easter night the congregation heard Bishop L. F. P. Curry whose subject was "Christ as a Personality, a Builder, and the Son of God."

Dallas members were privileged to hear President F. M. Smith on "The Church of the Air" program, April 4. The broadcast was not carried on a local station so Brother Eckright brought his radio to the church, and the group gathered there for the program. They hope to hear Brother Smith again on "The Church of the Air."

Sister J. E. Nicoll is conducting a Bible study class at her home each Monday night. All who attend are learning much.

Quarterly business meeting was held April 4. A series of meetings to be held by one of the missionaries, was suggested, and met with universal approval. Dallas members look forward to this series next month.

Fort Wayne, Indiana

Members of this branch are laboring diligently toward carrying out the plans of a building program decided upon by the branch action of February 7. Considerable funds are already in the hands of the building committee, and other pledges have not yet been paid. The committee is composed of four priesthood members; S. M. Nichols, branch president, is chairman and treasurer, and Clair Crandall, Clyde Bennett and Harry Simons.

In this connection members of the women's department have been sponsoring penny suppers once each month since February. This group is also studying for credit under the church school certification plan, the course in Book of Mormon. Sister Gladys Nichols, teacher of the class, has already earned some credits by correspondence study.

The past two sacrament meetings have found the Spirit of the Master present in great measure. On March 7, Patriarch G. T. Griffiths, of Kirtland, and Elder Clarence Holmes, of Toledo, met with Fort Wayne Saints. Brother Griffiths was also a welcome visitor at other times in March. Other visiting elders have been A. H. Nieman, of Columbus, Ohio, February 28; District President A. J. Dexter February 20 and 21, and C. B. Woodstock, of the general department of religious education at Independence, March 15. A few members of Wabash Branch were present during Brother Woodstock's visit.

Easter Sunday brought services helpful to everyone in attendance, beginning with a prayer meeting at 9 a. m. in which the Spirit of the Lord was felt in abundance. Patriarch G. T. Griffiths preached the morning sermon, and a program under the supervision of Sister Waikel was given in the evening.

Brother George Elgie, of Houston, Texas, who has been a patient at the Methodist Hospital at Fort Wayne the past month, following a serious automobile accident near this city, has improved rapidly and has been meeting with the Saints.

Mikado, Michigan

The Saints enjoyed a three-week series of spiritual meetings held by Elder John MacDonald, of Saginaw. Mikado members now have a greater desire to live closer to the Master and to help redeem Zion.

Apostle D. T. Williams gave an interesting talk February 18, on "The Fruitage of War and the Hope of Peace."

Church is now being held on Sunday evenings. These meetings were discontinued through the winter months.

This congregation was grieved at the passing of Sister Jacob Cramer. Her death was caused by an automobile accident.

Brother James Sloan was taken to the Bay City Hospital where his left leg was amputated. Brother Sloan is home now, and through the blessings of God and the prayers of the Saints, he is much improved.

Sister Margaret Slater and John Anderegg, of Iowa, were united in marriage March 6, Elder Marshall McGuire officiating.

Brother and Sister Leonard Peterson are rejoicing over the arrival of a son. Sister Peterson was formerly Reta McGuire.

Brother and Sister Marshall McGuire announce the birth of a girl. The baby was blessed at a recent all-day meeting at Whittemore, by Brothers M. A. Summerfield and Steven Barr.

The young people's Zion's Christian Legion meetings were discontinued during the winter months, but they plan to resume their activities soon. They will study "Men Nearest the Master."

San Francisco, California

San Francisco Branch, Seventeenth and Danvers Streets

Two men were baptized February 14, by Cecil A. Smith. Woodson Craig was confirmed by George S. Lincoln; Harold McBride by Myron Schall. Brother Schall preached the morning sermon.

Elder John F. Sheehy is conducting a class on the Doctrine and Covenants at the women's club every two weeks. Once a month he teaches the Book of Mormon at the Idola Club. Before prayer meeting he devotes forty-five minutes to a presentation of the book *Fundamentals*.

There has been much sickness in the branch of late, some suffering with chickenpox, others with colds. Sister Bevens has been in the hospital with the flu, but is home now. Sister Helen Rood has had scarlet fever, and is still in quarantine. Elder J. A. Saxe has suffered two severe falls; he is in poor health.

Two fine Easter services were enjoyed March 28. The children held their service, then Evangelist Albert Carmichael preached. The young people held an Easter sunrise service at the top of Strawberry Hill, in Golden Gate Park. Herbert Hinton was the speaker. In the evening the young members were in charge of the meeting, and Elder E. B. Hinton was the speaker.

Golden Gate Branch, 405 Arguello Avenue

Elder M. H. Siegfried, wife, daughter Pauline, and young woman friend, from Independence, attended services with this branch February 17.

On February 14, H. W. Savage was the speaker. Patriarch W. H. Dawson preached February 28; Elder John F. Sheehy March 21, and on March 28, Elder George S. Lincoln.

There was a turkey dinner at the home of Brother and Sister Holling in honor of Brother Lincoln's eighty-fifth birthday, nineteen guests being present.

On March 28, the young people presented a play commemorating Easter. A good spirit was present, encouraging all. The Sunday school and meetings are flourishing.

Newton, Iowa

A sunrise baptismal service was held at Des Moines on Easter Sunday, at which time five candidates were baptized: George Kelly, Billie Kelly, Bennie Rowley, Jr., Laurie Foster and Raymond Miller. Priest Ira Shippy was in charge of the meeting with Elder Harold E. Shippy, pastor of Newton Branch, and Priest Ernest E. Kirlin officiating.

The candidates were confirmed later in a combined sacrament and confirmation service. Officiating ministers were Elders Stephen Robinson, of Des Moines, Harold Shippy and Charles Shippy. Lilies and palms formed a background for the Easter service.

Between the church school and the sacrament hour a short Easter program, in charge of Sisters Ira Shippy and Kleta Finley, was presented with the assistance of the choir, Brother Siebert Chesnutt director.

Elder Robinson remained at Newton and preached in the evening using as his theme, "What Are We Going to Do About This Man Jesus?"

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Newton Branch is moving forward, and is determined to build a people acceptable unto the Lord.

Alberta District Youth Convention

The first youth convention of Alberta District opened the evening of March 26, at Edmonton, with a get-acquainted social. A mock amateur hour program convinced the audience that there is much talent among the district youth. Richard Osler entertained the group with a display of and lecture on his fine collection of coins, leaves, feathers and other oddities. Ice cream was served at the end of the hour.

The prayer service Saturday morning was in charge of Cecil Diaper and Ira Benham, the latter introducing the convention theme, "Onward to Zion." From ten to twelve o'clock the time was given to class discussion in charge of Sister Esta Stuart on "Know Your Church," and Sister Vida Diaper on "Keep the Law."

The district president and director of religious education were in charge of the business meeting at 2 p. m., held to organize the district youth in harmony with the church-wide movement. The program of the young people's organization was outlined by Elgin Clark, and the following officers were elected: Church-wide representatives, Alvin Walrath and Archie Jenkins, subject to the approval of the First Presidency; district young people's leader, Elgin Clark; secretary-treasurer, David Larmour. The young people's supervisor and president of each branch or group will constitute the district council.

Following this meeting there was a scenic tour to the Arts Building of the Edmonton Universary, directed by Mr. Love who is taking his master's degree in mineralogy.

Saturday evening an interesting discourse was presented by Elder William Osler on "The Path of Youth to Zion."

Sunday morning began with a spiritual prayer service, many fine testimonies being heard. Then came two class discussions conducted by Lloyd Gregory on "Win a Member," and Archie Jenkins on, "Youth Action in the Use of Leisure Time."

Sunday afternoon also was devoted to class work by Elgin Clark, "Know Your Church," and Sister Vida Diaper, "Pay the Debt." These classes were interspersed with music and song and with a short talk by Clyde Hastings, "The Challenge of Zion to Youth."

The Easter message was presented by Elder Ira Benham at 7:30 p. m., followed by a dramatization of "The Challenge of the Cross." The Easter lily purchased by the Aurora Borealis Club for this occasion, was presented to Grandma Knuckles who is approaching her ninetieth year, and has been a faithful Saint for sixty years.

A word of thanks and appreciation was extended by the district president to all who took part and made it possible for this convention to be a success. The sessions closed with a song of invitation, an appeal of the Master of men, "Come Unto Me."

Bothwell, Ontario

The Saints had a radio installed at the church the morning of April 4, to hear President F. M. Smith speak on "The Church of the Air." The program came to them over Station WBBM, Chicago, and was clear and distinct. The service was enjoyed by all.

The women's department held a successful bake sale last week, taking in about thirty dollars to help pay the debt of decorating the church.

A shower of gifts was given Sister Hazel Shaw who recently was married to Mr. Sherman Card, the social at the church, March 31, being greatly enjoyed.

The Christmas offering has come to the fore this year, and it looks as if the local is going to exceed the goal set for the year. Tithing is also being paid in good sums by the membership.

The Latter Day Saint broadcasts over Chatham Radio Station are meeting with much interest in this community.

Hammond, Indiana

This branch under the zealous leadership of Pastor R. W. Smith has been the center of special activity. On November 19 the priesthood and their wives attended a supper at the church. After all had partaken of the food prepared and served by Sister Henry Hershey and her assistants, the pastor, as master of ceremonies, introduced, in turn, District President C. A. Edstrom, Elders H. P. W. Keir and H. T. McCaig, and Patriarch Gomer T. Griffiths. Each gave a short, inspirational talk stressing the important role the wives of the priesthood play in the activities of their husbands.

At the Sunday evening hour November 22, an impressive Thanksgiving worship service of song was presented by the choir, directed by Margaret Gard Bullard. This was followed on Tuesday by a Thanksgiving dinner under the auspices of the women's department. There was an attendance of more than one hundred. Proceeds from the dinner are to go toward redecorating the church.

The outstanding services of the past few months have been visits by Apostle C. F. Ellis who favored the Saints with an illustrated lecture on his work in the South Sea Islands. R. E. Davey, district missionary, was the morning and evening speaker February 28. Apostle D. T. Williams spoke the morning of February 17, and visited Hammond Saints again March 21. President F. M. McDowell visited the branch the evening of March 1.

Choir members have been busy the past few weeks preparing their Easter cantata which was given the evening of March 28, under the direction of Sister Dorothy Bagley. The program was presented again April 4 to Gary, Indiana Saints.

Sister Margaret Bullard found it necessary to give up her work as local and district choir director for the present, due to her health. Hammond members trust that she will soon be able to resume her activities. Brother and Sister Bullard have moved back to Chicago.

The department of women meet each week, part of their time being spent in studying *Fundamentals,* by F. Henry Edwards. Sister Hershey is class instructor.

A sunrise service was held at the church Easter morning, and was quite well attended. This was a fitting beginning for Easter services.

The young people's dramatic class, under the direction of Sister Maud Canady, have given several plays this winter. One was given at the First Chicago Branch April 3 where the class was awarded second place in a local contest. The girls work hard to make their part of the young people's department a success.

The Sunday school superintendent, C. C. Ellis, wife and baby have moved to their new home in the suburbs of Hammond.

Sister Smelser, of Whiting, is spending several weeks at Aurora, Illinois, at the home of her brother, R. E. Davey. She has not been well, and will undergo medical treatment while there.

Mrs. McNamara, mother of Sister Elroy Gamble who recently underwent an operation at a local hospital, is much improved and able to return to her home.

Kennett, Missouri

Kennett members feel that they have been wonderfully blessed the last few days with fine spring weather. Along with the good weather there seems to be an awakening in the branch. Everyone has the work of the church at heart. Interest is good, and nearly every Sunday when the weather is not too disagreeable, the crowd almost taxes the capacity of the church building.

On March 13 the home of Brother Leon Wiggins was completely destroyed by fire. His wife was seriously burned in the disaster, and is now in the hospital at Popular Bluffs, Missouri, slowly improving. She is not yet out of danger. The origin of the fire was the explosion of a can of kerosene from which Sister Wiggins was pouring oil into the stove. Very little was saved from the burning

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house. The Saints are hoping that Sister Wiggins will soon recover. Brother Leon is young people's leader, and is greatly missed by all.

The young people, Zion's Crusaders Club, gave a plate supper the night of April 3, the proceeds from which are to help defray the expenses of Brother Leon Wiggins and wife in their recent misfortune. The surprising amount of fifty dollars was raised at the supper.

The young men and women gave a fine play Easter Sunday night, "The Way of the Cross." People packed the church auditorium to share in the beauty of this drama.

The Easter sermon was preached by Brother J. M. Smith, an old-time missionary.

Portsmouth-Nauvoo, Ohio

District President A. E. Anderton and Elder Gray visited this branch February 14, bringing rich blessings from God's storehouse. During the social hour the Spirit of the Master was felt to the edification of each one, and the Lord spoke through Brother Anderton calling Brother Shump, Brother Craigmiles, and Brother Hudson to work in the priesthood.

Outstanding among the many activities of the branch for the first quarter of 1937 was the ordination service on March 21. The three men above named were ordained to the Aaronic priesthood: Brother Shump, deacon, to the office of teacher; Brother Craigmiles to the office of deacon, and Brother Hudson, priest. District Missionary Albert L. Loving was in charge of the service, assisted by Elders Culp, Beatty, of Limerick, Ohio, and O. A. Rexroad. The charge was given the candidates to be ordained by Elder Rexroad, pastor. Following the ordinations, Elder Loving gave the men impressive instructions as to their duties in the priesthood. Local Saints were happy to see these three men ordained, and wish them well in their work for the Master.

Sacrament service April 4 was in charge of Elder Williams and Elder Rieske, of Dayton, Ohio. The Saints met again at 2.30 p. m. when Elder Rieske was the speaker, assisted in the stand by Elder Francis May, pastor of McDermott Branch, Ohio, and Russell Rockwell, of Dayton.

Several Portsmouth-Nauvoo members attended the district conference at Columbus, Ohio, March 12, 13, and 14.

Priest Hoadley Copas closed a two-week series of meetings at Portsmouth. Several nonmembers attended, and much interest was manifested.

There has been considerable sickness in this congregation since the Ohio Valley flood in the winter. Priest Luther M. Crabtree and wife were very ill with flu and confined to their home several days. But all are well again and back in their places at church.

Augustus Hudson, recently ordained, though a minister for eighteen years in another church, preached his first Latter Day Saint sermon Easter evening. He requests prayers of the Saints everywhere in behalf of his family that they too may see the light of the gospel.

A letter of greeting to the branch in general was received from Elder John R. Grice, former district missionary, saying that his thoughts were often of the Saints in this part of the world, and wishing them success in their efforts for good. Last year Brother Grice was moved to Port Huron, Michigan, where he is pastor of the branch. Portsmouth-Nauvoo Saints wish him health and success in his field of work; they hold in fond remembrance the good he did while in Ohio.

This group is looking forward to a visit from Patriarch Gomer T. Griffiths.

Priest Fisher Carlile, of Lamoni, Iowa, was a welcome visitor at Portsmouth-Nauvoo in the past month. He occupied the pulpit the evening of March 8, giving an interesting talk on the early life of his grandparents and parents. He has contributed freely to the building fund and to other sources of good. May many young people, by his fine example, be brought to the light of the gospel.

Deacon Russell Craigmiles recently ordained, preached his first sermon April 4, taking for his subject "Obedience." He is superintendent of the church school which is progressing under his direction. Brother Hudson assists him in this work.

Elder Beatty, of Limerick, Ohio, was a welcome visitor March 21.

Local Saints are grateful to Elder Walter Culp and others who gave their help in installing his radio in the church basement, making it possible for all to enjoy the talk by President Frederick M. Smith April 4, on "The Church of the Air" program.

Cleveland, Ohio

In recent weeks Cleveland Saints have enjoyed the association of Elder and Sister J. E. Kelsey, lately of Independence, Missouri, who were in this city on business. The Kelseys were entertained at the home of Elder and Mrs. J. A. McNeil during their stay. Elder Kelsey preached several fine sermons.

Elder Leslie S. Wight, of Minneapolis, Minnesota, also attended branch services while in Cleveland on business, and his talks were directed especially to the young whose ideals, zest and consecration interest him. Brother Wight visited the youth conference at New Philadelphia and took active part in the program.

Several local young people made the trip to the conference and reported a fine spirit in evidence throughout the two-day sessions.

Doctor and Mrs. Jerry Andes, former members of this group, paid Cleveland a surprise visit Easter week, both taking part in the program Easter Sunday. The couple are now living at Wheeling, West Virginia, where Doctor Andes is associated with the university hospitals.

The Sunday school classes and choir combined to present a fine Easter program of recitations and music.

A radio was installed and a large audience enjoyed President F. M. Smith's address on "The Church of the Air," April 4.

Miss Eva Wallace and Mr. Paul Utnehmer, of Cleveland Branch, and Graceland graduates, were united in marriage at the church April 4, at 4 p. m. The wedding dinner and reception were had at Hotel Cleveland. Mr. and Mrs. Utnehmer left for a trip to the East, and upon their return, will make their home in Cleveland.

Youth Conference at Mobile, Alabama

A young people's convention sponsored by Alabama, Florida and Mobile districts, was held at Mobile, Alabama, March 26 to 28, in the church, corner of Baltimore and Ross Street.

The week end was cold and stormy, but through the rain, cars and busses arrived Friday afternoon, until there were 175 present for the opening session. Saturday more arrived, and Sunday the seating capacity of the church was taxed.

Apostles D. T. Williams and M. A. McConley were the guest speakers. Elders D. E. Sellers, A. D. McCall, and Franklin Steiner, presidents of the Alabama, Florida and Mobile districts respectively, and the leaders of youth from the three districts: Bruce Jones, of McKenzie, Alabama; J. L. Barlow, of Pascagoula, Mississippi, and Ben Jernigan, of Brewton, Alabama, were in attendance, and every branch was represented by capable young people. Elders J. G. Halb and C. F. Davis represented the missionary arm of the work.

At the banquet on Saturday evening 160 guests sat down to eat.

At the Sunday morning class 264 were in attendance, and the crowd had grown to three hundred at eleven o'clock.

Commencing Saturday noon, meals were served at the church, and all were well cared for. Mobile Saints managed to care for the many visitors at the convention, manifesting the hospitality for which Saints have long been noted.

A splendid spirit prevailed in the prayer meetings, the classes and the preaching services. The goal Zion, seemed nearer to each one, and the practical matters of the present were stressed. Important points emphasized in the young people's program were: (1) Keep in touch with God. (2) Have a living faith. (3) Qualify for service. (4) Be clean. (5) Create. (6) Be dependable. (7) Cooperate. (8) Be master of your pleasures. (9) Make your choice

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Graceland Briefs

Vernon G. Merlin, representative of the educational department of the North Kansas City Cooperative Association, addressed the Graceland student body in chapel Friday morning, April 9. Mr. Merlin traced the development of the cooperative movement in its progress around the world, finishing with a brief survey of its activities in the United States. Mr. Merlin was presented to the student body by Mr. Earl E. Higdon, instructor in economics and sponsor of the Graceland Cooperative Club.

Lambda Delta Sigma formally initiated as regular members five sophomores, April 10. The new members are: Ralph Whiting, of Rich Hill, Missouri; Leila Johnson, Boone, Iowa; Fairye Carpenter, McKenzie, Alabama; Harriet Carpenter, also of McKenzie, and Roy Benson, of Philadelphia. Lambda Delta Sigma is Graceland's honorary society. Following this ceremony, the meeting was opened to the public, and Doctor G. A. Platz lectured on "Virus Diseases."

Apostle Paul M. Hanson lectured Sunday evening, April 11, in the Coliseum. Taking as his subject, "Christ in Ancient America," he brought to the congregation archæological and legendary proofs of the coming of a white, bearded deity to this continent before the arrival of Columbus or the Spanish explorers.

The young people's fellowship dinner was held March 31, in the basement of the Lamoni Coliseum. College students attended in large numbers. In a lighter vein, the program included: group singing under the leadership of R. A. Cheville with Lois Cable at the piano, and a short radio "broadcast" featuring Carol Wildey as announcer and Myron White as gossip columnist. At the end of the dinner, a brief worship service was presented through the same facilities. Reed Holmes acted as announcer. The "studio quartet" composed of Henry Anderson, Ruth Williams, Kathlyn Cato, and Edmund Allen, sang hymns. Following three short talks: "Tuning in on God," by Marabeth Carpenter; "God Broadcasting by Remote Control," Dale Ballantyne, and "The Branch as a Station in the Church-wide Network," by Hannah Miyamoto, the local pastor, Elder D. B. Sorden, brought the young people the challenge, "The Call of the Church to You." Elder Cheville talked briefly on the responsibility of Lamoni young people to the youth of the church, and Bishop T. A. Beck offered the closing prayer.

with care. (10) Be obedient to your heavenly vision.

The young people of the Southland are determined to do their part in carrying out the four-point program for youth adopted by the last General Conference. They returned to their several branches greatly encouraged to do their part in advancing the cause of Christ in the South. The church in these districts moves forward, and that the members of this region may keep abreast of the times, representives from each district are planning to attend the church-wide youth conference at Lamoni in June.

Independence, Missouri

April 19.—A meeting honoring Doctor Joseph Luff and Presiding Patriarch Frederick A. Smith was conducted Saturday noon, April 17, by President Frederick M. Smith and attended by members of the Joint Council, now in official session at Independence, and the Standing High Council of the Church. Patriarch F. G. Pitt was also a guest of honor. The Laurel Club served lunch to the party in the Auditorium dining room. The occasion marked fifty years since Doctor Luff became a member of the Quorum of Twelve and thirty-five years since Patriarch Smith was made a member of that body. Elders Luff, Smith, and Pitt responded to the honors accorded them with inspirational talks.

Stone Church

Apostle E. J. Gleazer preached a stirring sermon to this congregation last Sunday morning using as a text: "The willing and the obedient shall eat the good of the land of Zion in these latter days," which he supplemented with a number of other Scriptural readings.

Music was supplied by the Stone Church Choir under the direction of Paul N. Craig with Robert Miller at the organ and George Miller at the piano. The choir rendered "Gloria in Excelsis," from "Twelfth Mass," by Mozart, and "O Jesus Thou Art Standing," Miss Elizabeth Okerlind, contralto, singing the solo of the second number. Elder H. G. Barto was in charge of the service, assisted by Elder R. V. Hopkins.

Apostle J. F. Curtis, the evening speaker, presented many fine thoughts in his missionary sermon. Brother Curtis was assisted in the stand by Elders Vernon A. Reese and Samuel A. Thiel. The Stone Church Choir again supplied music, this time under the direction of Mrs. George H. Hulmes, with Robert Miller, organist. They sang two anthems, "In Heavenly Love Abiding," and "The Shadows of the Evening Hour." At the request of the audience, George Anway, in charge of congregational singing, called Patriarch and Sister F. G. Pitt, visitors at present in this city, to the platform to sing. One of the two hymn numbers they rendered was that old favorite, "God Is So Good to Me."

Elder S. A. Burgess, church historian, spoke to the Stone Church congregation Sunday morning, April 11, and in the evening Bishop G. L. DeLapp preached. Music at the latter service was supplied by a chorus of twenty-five or thirty Independence Sanitarium nurses, recently organized under the direction of Mrs. Louise Lewis. The girls in their white uniforms with their colorful capes made a striking appearance, and they sang, "I Would Be True," "Open the Door of Your Heart," and "A Pilgrim's Journey." Mrs. Emma Tandberg was organist, and a ladies' trio, Mrs. Luella Wheeler, Mrs. Essie Isenhart, and Mrs. Velma Nunn, sang "The Holy City." George Anway conducted the congregational singing.

Enoch Hill Church

Elder Leonard Lea was the speaker the morning of April 11. That evening Enoch Hill Boy Scouts held a court of honor, L. C. Gibson in charge. Pastor J. E. Cleveland offered the invocation, and Mr. Gibson talked on "The Purpose of Scouting." There followed the pledge to the Flag led by Assistant Scoutmaster Hubert Kendall, then Elder H. W. Harder, scout officer of the district, was introduced, and asked the senior patrol leader to bring in the candidates to be invested tenderfoot scouts. These boys received their pins and scarves from William Worth, Jr.; the charge was given by H. W. Harder. Scout Commissioner Henry Stahl presented second class awards. The principal address of the evening was by T. B. Hunt. Don Baldwin led the scout oath, and the scout benediction was given by James McDonald, local scoutmaster.

Sister Hattie Henrietta Fowler, passed away April 6, at her home. The funeral services were held from the church, Elder J. E. Cleveland in charge, and the sermon was by Elder J. Charles May.

Attendance at the local prayer meetings has improved in recent weeks. The women's department continues to meet in the church annex, and the members are busily at work carrying out a variety of plans.

Two powerful sermons were heard by local Saints last Sunday, Elder Arthur A. Oakman being the morning speaker, and Patriarch Ammon White occupying at night.

Special musical numbers have been contributed to recent services by Margie Thomas, Dick Maloney, and by the girls' chorus.

Englewood Church

Elder J. E. Vanderwood was the speaker last Sunday morning. The young people's choir sang, "Thy Will Be Done," with Glenn Closson, Jr., and Kathryn May singing special passages. Ivan Dillee was the speaker Sunday evening. At this service Ralph Dunlap sang

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"Stranger of Galilee," accompanied by Mrs. Vivian Sheehy.

The young people's department held a good fellowship meeting last Saturday night at the home of Elder and Mrs. Almer Sheehy.

Brother and Sister George Hiles, who have been missed for some time from the services, are back again after several weeks spent away from their home.

Far West Stake

Cameron Branch

Easter Sunday was one of genuine interest to local Saints. The choir presented a cantata, "Behold, It Is Written," by Louise Hills Lewis, at the morning service. Preceding this three babies were blessed. At 2:30 p. m. there was a baptismal service, three new members being received into the branch. This ordinance was made very beautiful by the use of appropriate music and flower decorations. The three candidates were the father, mother and daughter of one family in whose home Pastor Jennings, with some of the younger men, has been visiting and telling the gospel story. The pastor brought the Easter message in the sermon of the evening.

The children had a special Easter service during their junior church hour. A pantomime depicting Mary Magdalene's visit to the sepulcher of the risen Lord was given as the Scripture was read.

Another branch social was enjoyed the evening of April 9, a large crowd being present. Mrs. Bessye Flanders had charge of a program of music, readings and the regular branch newspaper.

Brother Richard Jordison passed away March 31. A short funeral service was held from Cameron Church, Elder E. E. Jennings officiating; another service was held at Coleville, Iowa, where the burial was made.

Oakdale Branch

Oakdale Saints enjoyed an all-day meeting, April 11, with basket dinner at noon. Stake President Ward A. Hougas was the speaker morning and afternoon. A musical program by Hamilton young people preceded the morning service. A large crowd was present all day.

At the regular Thursday evening O. T. Z. meeting held at Hamilton, Brother Hougas met with the group and presented an illustrated story of "Whence Came the Red Man" with the radiopticon machine and the series of missionary cards being used in the stake. About thirty were present at the Miller home.

St. Joseph Branch

First St. Joseph Church

First Church is in the midst of a series of evangelistic services conducted by Evangelist Ray Writing. This was preceded by a Sunday evening series conducted by Evangelist Milo Burnett over a period of nearly three months. Brother Whiting commenced his series the night of April 4, and has continued for two weeks with good attendance and interest. He will continue now the third week closing on Friday night, April 23. Five candidates for baptism were ready Sunday, April 18, and a number more are interested.

A good sacrament service preceded the opening of the series. Brother Whiting gave the theme talk at this service. The morning of April 11, an ordination service was held at which time the following were ordained by Evangelists Ray Whiting and Milo Burnett, Elders H. C. Timm and John Ruoff: Robert S. Farnham, to the office of elder; Wilfred E. Wakeman, priest; Vernon John Ruoff, Junior Edwards, and Allen Breckenridge, deacon. An inspiring program was arranged for this service.

Easter Sunday was a cold rather dismal day, but the Easter Spirit prevailed throughout the day's activities. An early morning O. T. Z. prayer service was well attended and a fine service was held, followed by breakfast. At the church school hour a short play was given "Easter Dawn." The pastor, Elder H. C. Timm, delivered the Easter sermon at the morning hour, and Evangelist Milo Burnett continued his series at the evening hour.

Second St. Joseph Church

This group fittingly commemorated Easter. At 8:15 a. m., an Easter service was held. The church school had a program of readings. At the morning worship the choir gave a program of three Easter anthems. There was a vocal solo by Eva Catherine Fratter, and a duet by Sister Mayme Raschall and Velma Behymer. Brother Hallard Felch delivered the sermonet. The church was decorated with a lighted cross and Easter lilies.

A baptismal and ordination service was held at 3 p. m. The three candidates for baptism were a mother, son, and the son's wife. Brother Hallard Felch was ordained to the office of elder.

"Easter Dawn," a beautiful pageant, was presented in the evening, and Pastor O. Salisbury gave the sermonet, "The Resurrection." The church was well filled at this hour.

A social was held in the church basement on Good Friday. A program was given, and everyone had a good time.

Recently a hot water tank and burner were installed, and now the water for use in the baptismal font may be heated.

Local Saints are continuing their missionary efforts, and are seeking by their lives as well as their words to bring their neighbors into the gospel light. They are hoping for other baptisms soon.

Kansas City Stake

Chelsea Church

Chelsea is happy to welcome Brother David Brenneman and his wife, also Arthur Crouse who were baptized by Evangelist Ray Whiting at the conclusion of his services at Grandview in March. Many material and spiritual blessings were enjoyed by the group through his sermons.

At 8 p. m., Easter Sunday a cantata, "An Easter Hope," was presented by Chelsea Choir, under the direction of Sister Jessie Belle Dawe. Brother Fred Snell rendered a violin solo.

The Wednesday prayer services continue to be well attended, and inspiring themes are presented by local priesthood members.

Brother Orville Weedmark and family, formerly of Topeka, Kansas, have established residence in Kansas City, and the group is happy to have them make Chelsea their church home. Sister Weedmark was in charge of the junior worship service, April 18, the theme being "What Our Church Believes In."

The O. B. K.'s enjoyed a treasure hunt April 8. The last home visited in search of treasure was that of Ann Decker where supper was enjoyed.

A number of the O. B. K.'s are planning to attend the youth conference at Lamoni, in June, and are looking forward to the association of other young Latter Day Saints and the blessings to be enjoyed at the conference.

Southern Illinois Conference

The Southeastern Illinois conference held at Brush Creek, March 7, opened at 10 a. m., the invocation being offered by Brother W. W. Brown. Church school followed. An inspiring sermon was preached at the 11 a. m. hour by Apostle J. F. Garver, E. W. Sutton offering the invocation, and Charles Wesner, the benediction.

District President Harry M. Henson presided over the business meeting at 2.30 p. m., Elder Hallick Millner assisting. The name of Rufus Rockett was recommended to the conference for ordination to the office of deacon. This recommendation was approved. The conference acted to give authority to the building committee to increase the cost of the reunion auditorium from one thousand to sixteen hundred dollars. The body formally expressed its appreciation of the generosity of the Bowers Monument Company in contributing the tablet stone for the auditorium now under construction on the reunion grounds.

The conference approved a resolution submitted by Brother Wesner regarding the purchase of the Clark R. Morris property.

The evening sermon was by Apostle John F. Garver.

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Holden Stake

Stake Conference, April 2, 3

A stake conference was held at Warrensburg Saturday afternoon and Sunday, April 2 and 3. The first sessions of the conference were held in the church at Warrensburg, but the service that night and the Sunday services were held in the auditorium of the Warrensburg State Teachers College.

A mass meeting of stake young people was the first session of the two-day conference. In this meeting the stake presidency explained briefly the plans outlined for stake young people's work. While this meeting was in progress, Bishop G. L. DeLapp addressed a group of adults. Later in the afternoon, the new young people's council of the stake had its first session.

The service Saturday night was in charge of the young people, direct responsibility having been given to Floyd Mengel, chairman; Benson Brown, and Clifford Long. "What Lack I Yet?" was the theme, and several young people presented different aspects of this central idea. Benson Brown discussed the educational aspect of the work and responsibility; Miss Evelyn Brown spoke of the social opportunities; and Clifford Long spoke on the spiritual-economic aspects of the theme.

Preceding the talks special musical numbers were presented. Miss Helene Connell played a piano solo as a prelude, and played for the congregational singing, led by Jewell Banks. A mixed quartet from the Warrensburg group, composed of Alma Dixon, Irene Bozarth, Gordon Morgan, and Benson Brown, sang, and two girls' quartets rendered numbers for the program—The Dixon girls, Alma, Imogene, and Othelia, and Gladys Dixon Robinson; and the Moorman girls, Alta June, Thelma, and Melba, and Helen Moorman Mengel. Miss Mildred Fulk, Atherton, sang "This Is My Task," and Frances Dillon and Jewell Allen played a piano duet.

Before the service started, Brother Roscoe F. Moorman, of Jefferson City, played a number of selections on his violin, accompanied by Frances Dillon.

Bishop DeLapp Teaches, Preaches

Sunday morning Bishop G. L. DeLapp taught the young people's class, about a hundred and fifty from all points in the stake being present. The adult class was taught by President F. M. McDowell. Special services were arranged for the children, supervised by Miss Delores Weeks. The class period was conducted after the radio broadcast of President Smith's message, everyone listening to the broadcast from a radio installed in the auditorium.

Between the class period and preaching service, Elder W. S. Macrae, Warrensburg, pastor, was in charge of a short skit on missionary work. He called to the front of the room every man holding priesthood responsibility. Mentioning briefly the missionary work of the church, Brother Macrae started the priesthood group singing, "We've a Story to Tell to the Nations," the congregation joining in. A couple of other missionary songs were sung, and then the priesthood sang a song that had been selected by Brother Macrae, giving a message and challenge to the congregation, "Will You Be Enlisted as a Volunteer?"

The communion service was arranged for the afternoon, and in the morning worship period Bishop G. L. DeLapp delivered the sermon.

Ordinations Approved

A short business session was held during the morning, in which the names of two men were approved for ordination to the Melchisedec priesthood. C. V. Moody, Holden, and Floyd Mengel, Lees Summit, were presented as having been called to the office of elder, and their call had been approved by the First Presidency.

The communion service was held at two o'clock, in the college auditorium. Bishop G. L. DeLapp and President F. M. McDowell were associated with Elders Amos Allen and James A. Thomas of the stake presidency and Bishop J. A. Koehler, stake bishop, in presiding over the service.

Following the serving of the sacrament, the service moved into an ordination meeting, the ministers in charge taking places on the platform. The Dixon girls' quartet sang "Just As I Am," and Bishop J. A. Koehler delivered a charge to the men to be ordained and to the congregation. Brother C. V. Moody was then ordained to office of elder under the hands of Elder J. A. Thomas and Bishop G. L. DeLapp, and Floyd Mengel was ordained to the office of elder under the hands of President McDowell and Elder Amos E. Allen, stake president.

President McDowell then took charge of a short testimony service, in which many of the congregation briefly expressed their hopes and desires.

Just A Minute

"I have only just a minute
Only sixty seconds in it,
Forced upon me, can't refuse it,
Didn't seek it, didn't choose it.
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute—
But eternity is in it."

—Waif.

The brave man carves out his fortune, and every man is the son of his own works.—Cervantes.

The Bulletin Board

District President of Southern Saskatchewan

Elder John R. Neill having resigned as president of Southern Saskatchewan District, because of leaving for the United States, Elder Anson Miller, of Bracken, Saskatchewan, is hereby appointed district president subject to the action of the next district conference. Brother Miller has been vice president of the district, and is the logical man to take the place vacated by Brother Neill. This appointment has the approval of the minister in charge, Elder J. F. Curtis. We ask for Brother Miller the support of the Saints of Southern Saskatchewan.

THE FIRST PRESIDENCY,
By F. M. SMITH.

Appointment of Bishop's Agent

Notice is hereby given that Max A. Kramer, whose address is Onaway, Michigan, has been appointed as bishop's agent to take over that phase of church work formerly in charge of Bishop Dirk Schreur. Due to the pressure of the secular business of Bishop Schreur, he has deemed it for the best interest of the Church, for the present, to turn over this phase of the work to someone else.

We are therefore happy to concur in his recommendation, as well as the recommendation of the district president, Allen Schreur, in the appointment of Brother Kramer.

Brother Kramer comes well recommended, and we commend him to the Saints of Northern Michigan District. We also wish to take this opportunity of expressing appreciation for the many years of service given to the Church by Bishop Schreur. Bishop Schreur will continue to serve in a general way as Bishop, as his circumstances and time permit.

All solicitors in Northern Michigan District are requested to send their reports for the month of April direct to Brother Kramer at the above address.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved,
THE FIRST PRESIDENCY,
By F. M. SMITH.

Musicians, Coldwater Convention

All singers in Southern Michigan and Northern Indiana District and visiting musicians are urged to attend the young people's institute and convention to be held at Coldwater, Michigan, May 8 and 9. Please be prepared to sing in the choir. The following anthems will be used: "Turn Ye Even to Me," by Harker; "New Every Morning Is the Love," by Bullard; "O Morn of Beauty," by Sebelius. Kindly have rehearsals in

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your various branches as there will not be time for practice during the convention. All who come please bring your new *Hymnals*.—Louise Evans.

Request Prayers

Sister L. H. Hayes, of Windsor, Ontario, 948 Albert Street, requests prayers for her son, David Ebert, who is afflicted with potter's asthma.

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11:00 a. m. Music by the Stone Church Choir.

5:00 p. m. Radio Vespers — Church Radio Drama, "An American Prophet."

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By Bishop A. B. Phillips

"Blessed Is the Nation"

By Lee A. Hartshorn

A Self-rating Chart for Church Members

By A. Morgan

Church of the Air Broadcast - - Comments of Listeners

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THE SAINTS' HERALD

May 1, 1937

Volume 84 Number 18

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE
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The Pigeonhole

Spring Fever

The annual spring fever scourge has struck the shop people. A feeling of lassitude possesses them. Some of them resemble a slow-motion movie. Fitz, normally spry as a sparrow, was found with his hand poised in mid-air. "What are you doing?" we asked him. "I'm reaching for that pile of type over there," he said sleepily, "and I think I'll get it in about a minute."

The best spring fever story of the season was written by Mr. Southern, Editor of the *Examiner*. "A dog was chasing a cat across the street. They were both walking."

There is a curly little mop of a dog that usually chases our car clear up the street, barking furiously. This morning he raised his head, looked at us indifferently, then put his nose back between his paws and went to sleep.

At this time of year, people change their excuses for not attending church, just like putting away the flannel underwear. All winter they have been saying, "Such awful weather, you know! We hardly dare to go out!" Now they say, "It's getting so warm now; and I always say that if you're going to be miserable you'd better do it at home." Any excuse will do when you are too lazy to go.

The Backslider

This story is borrowed from an exchange, and it is so good we think every church member ought to know it.

Mr. X had not been to church for a long time. His minister became worried about it and went to visit him.

While the minister wondered how to start his talk, he and his host sat and looked at the hearth where a good fire was burning.

The minister took the tongs and reached for a white hot coal in the center of the fire. He pulled it away by itself at the edge of the hearth. Quickly it cooled—yellow, orange, red, deep cherry, and finally black and cold. Mr. X stood up.

"You don't need to say a word, sir!" he declared. "I'll be there next Sunday!"

Shorts

Don't envy the baby who is born with a silver spoon in his mouth. Such spoons are often imitations, and they tarnish.

Spike complains he was born with a wooden spoon in his mouth and got slivers in his teeth.

Oddities

A man's heart doesn't get old with his body. But it ought to grow up! . . . It is all right to mourn the departure of your youth. But remember, the pains, the doubts, and the uncertainties are gone, too. . . . In middle life your path becomes more clear, and you have adjusted your load to your strength. . . . It is almost as much fun to *see* those who are young, as it is to *be* young. God gives you the chance of a second youth in the friendship of young people. Be thankful for this privilege.

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Editorial

Why Wait for the Kingdom?

People ask the question: "Why do we wait for the building of Zion?"

Why?

Is it because we have not enough people? No; a few people can establish Zion and start it growing. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." So large numbers are not essential.

Is it because we have not enough money? No; because the early Christians "had all things common" and shared their material goods through the ministry of the church. Since Zion is to be a better and more economical way of living, those who have the will to build it can do so with their present means.

Is it because we lack the kind of people? There, basically, is our trouble. We have heard people say, "*I* am ready. Why don't they let *me* begin?" And, looking into their lives and conduct, their spiritual and intellectual condition, we realized how pathetically lacking they were in the qualifications for the work they wished to start.

The Return of Personal Religion

One of the great contributions of the Restoration has been its statement of the "social gospel" in the messages given to the church by Joseph Smith in the few years after he founded the church. The "social gospel," springing up in late years, mostly from independent sources, has attracted a great deal of attention in the Protestant Christian world.

There is one rather significant weakness in a ministry which puts its sole emphasis upon the social gospel. It concentrates attention upon external and physical things. It tends to lose sight of the individual and his problems; particularly with regard to the individual member of the church—it directs his attention to the needs of other individuals for whom he must sacrifice, but not to himself.

Now Christ's first point of attack on the world is through the human individual. Men are not saved in regiments, but in person. Religion must come to a person first with help in his worry and trouble, ideals that bid him to stand fast, restraints that keep him out of sin, yearnings that will bring him to God. The Kingdom of God will be built only as men organize themselves for the task, but the men who are to be recruited for the great work of building the Kingdom must be those to whom Christ has made a personal appeal—men into whose personal lives God has come.

Thus we see the necessity for a new emphasis on the personal gospel. There must be a new effort at conversion. Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul?" What shall it profit the church if it gets all kinds of social machinery and all the institutions for building the Kingdom of God, while at the same time there will not be enough Godly men to inhabit that Zion? The first business of the church is to rescue men individually.

It is good that our social prophets are forging ahead with their thinking and their discoveries. The tragedy of our age is that we have so few people if any who are qualified for the work that the social prophet sees must be done. Herein lies the work of the evangelist: to gather and prepare a converted people who shall have the will and the intelligence to obey the call of God to build the Kingdom.

The Indian Increases

For several years the American Indian has ceased to be a "vanishing" race, and we are informed in a news dispatch by John Collier, Commissioner of Indian Affairs, that there is now an annual increase of about 3,500 in the numbers of these people. It is estimated that there were about 800,000 of them here when Columbus arrived, though it is hard to see how that could be anything more than the roughest of guesses; today there are about 334,300.

No Christian nation has given worse treatment to a minority race than white men have given the American Indian in the lands that are now within these United States. Treaties were made and broken, lands stolen, tribes robbed. We took the best lands and gave them the barren desert, the disease infested swamps, and the rocky wilderness of isolated mountain regions. With disease and liquor we reduced their strength and numbers.

The Indians are still being exploited. Some need protection and will continue to need it; but some are qualified to manage their affairs, but their freedom is denied them in the handling of their own property. Gradually they must be prepared to care for themselves in this complex civilization, then granted the full freedom enjoyed by other peoples.

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Blue Pencil Notes

"Time seems to be coming," said Deacon Goodentart, "when in the modern ideal home the man's place will be at the steering wheel and the woman's place in the trailer."

☼ ☼ ☼ ☼

Here is a charming and revealing paragraph from the "Memoirs" of President Joseph Smith; he is telling of his trip down the St. Lawrence River: "To me, born and reared in the temperate zone, always welcoming the charm of the varying seasons, enjoying the cold of winter and the heat of summer, the exhilaration of winds and the tang and breath of rivers and lakes, every mile of that run down the St. Lawrence was a continual delight." There you have a splendid and unconscious revelation of a whole-hearted, wholesome man: "Enjoying the cold of winter and the heat of summer, the exhilaration of winds, and the tang and breath of rivers and lakes."

☼ ☼ ☼ ☼

Time was when the sermon had no standard length or form. The preacher stood up and talked until he was through. Perhaps sometimes he did not know when he was through. Still, it is not probable that Peter watched the clock while he preached the Pentecostal sermon. No one held a watch on Christ while he preached the Sermon on the Mount. In this age of standardization the sermon has been cut to a pattern—and the pattern has shrunk. The whole preaching service, to change the figure, is poured into sixty minutes; and that includes the hymns, solos, anthems, readings, introductions, offerings, overtures, postludes, announcements—everything that an imaginative mind can think of. The sermon is like the filling in a restaurant pie, or the bit of chicken in a can of chicken soup, or the lone oyster in a plate of church benefit oyster stew. Like the human vermiform appendix it loses its function and to some people is only a pain. Perhaps presently we shall give the church an anæsthetic and cut the sermon out entirely—but sometimes such an operation is fatal to the patient. I fully appreciate the value of music as a part of the preaching service (that is not questioned) and I am no champion of too long and wordy sermons; but I do feel that a robust church bearing the name of Christ must have a powerful ministry with such a worth-while message that its pronouncement to the world shall not become an inconsequential item in any sort of devotional or ritualistic program.

ELBERT A. SMITH.

Scripture Readings for May

1. Luke 24: 13-17, 27-32. Did not our hearts burn within us?
2. John 21: 5-11. Cast on the right side.
3. John 21: 15-17. Lovest thou me?
4. Luke 24: 44-53. He opened their understanding.
5. Acts 1: 1-8. Things pertaining to the Kingdom.
6. Acts 1: 9-14. In like manner.
7. Psalm 2. Thou art my Son.
8. Psalm 16. He is at my right hand.
9. Proverbs 31: 14-31. Her children call her blessed.
10. Mark 10: 2-9. What God had joined.
11. Mark 10: 13-16. Suffer little children.
12. Deuteronomy 6: 1-9. Teach them diligently.
13. Ephesians 6: 1-9. Honor thy father.
14. Ruth 1: 3-17. Thy people shall be my people.
15. Psalm 133. Behold how good and how pleasant.
16. Acts 2: 1-21, 41, 42. They were all with one accord.
17. Alma 3: 19-31. Have you experienced this?
18. Zechariah 4: 1-10. "By my Spirit."
19. Mormon 10: 7-14. Deny not the gifts of God.
20. Mormon 10: 17-27. Remember these things.
21. 1 Corinthians 12: 1-6. It is the same God.
22. 1 Corinthians 12: 7-14. The same Spirit.
23. 1 Corinthians 13: 1-13. Now abideth faith, hope, charity.
24. 1 Corinthians 14: 1-5, 8, 12, 39, 40. Excel to the edifying of the church.
25. Doctrine and Covenants 46: 1-4. Seek earnestly the best gifts.
26. Doctrine and Covenants 46: 5-9. There are many gifts.
27. Doctrine and Covenants 125: 14, 15. Subject to the Prophets.
28. Doctrine and Covenants 76: 1, 2. Eye hath not seen.
29. Romans 12: 1-21. Members are of another.
30. Hebrews 11: 24-40. Heroes of Faith.
31. Mormon 10: 28-31. Strengthen thy Stakes.

1937 Reunions - - Tentative Dates

DISTRICT	PLACE	TIME
Eastern Montana	Fairview	June 18-20
Manitoba	Winnipeg	June 22-27
Northern Wisconsin	Chetek	June 29-July 4
Minnesota	Minneapolis	June 30-July 4
Owen Sound	Port Elgin	July 4-11
North Dakota	Valley City	July 5-11
So. California	Laguna Beach	July 9-18
Central Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Saskatchewan	Weyburn Plains	July 14-18
Wyoming	Devil's Tower	July 21-25
No. California	Irvington	July 21-Aug. 1
No. Saskatchewan	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Kentucky & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New England	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
W. & Cent. Oklahoma	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich & Detroit		Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
Southeast Illinois	Brush Creek	Aug. 13-22
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
Northwest Iowa	Woodbine	Aug. 14-22
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-25
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
Eastern Michigan	Cash	Aug. 20-29
Western Montana	Race Track	Aug. 20-29
Southwest Texas	Bandera	July 16-25
Rock Island	Aledo, Illinois	
Eastern Colorado	Colorado Springs	Aug. 20-29
Southwest Iowa		

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Comments on the Church of the Air Broadcast, April 4, 1937

We wish to thank the many friends and members of the church who have written us in response to our request for comments on the Church of the Air program given over the Columbia chain from Philadelphia, with the assistance of our Philadelphia Branch on April 4 last. Requests for copies of President Smith's address are being filled as fast as they are received, and answers given to the many inquiries called forth by the program.

After three weeks appreciative letters are still coming in. Practically every State of the Union and many parts of Canada have been heard from. Not a single adverse criticism has been expressed to us. The following excerpts from correspondence show something of the tremendous influence of the radio for good, but only by reading the entire accumulation of mail can one get a real glimpse of the joy of thousands who heard President Smith for the first time; of thousands more who took special pleasure in the excellent musical background; of many, many more who have been shut in or otherwise isolated from church privileges; and of still others who heard the gospel in this way for the first time:

Kindly send me as many copies as you can spare of Dr. Smith's address. . . . We specially need them in such an industrial center as this.—E. G. H., Akron, Ohio.

I admired very much its sound and clear thinking.—H. T. D., New York City.

We were greatly interested, and hope that at some future date we may be privileged to hear Dr. Smith again.—T. B. D., Columbus, Ohio.

It applied the plan that Jesus brought in a way that was broad and challenging.—W. B. H., Davenport, Iowa.

We thought it a wonderful program. He has the right plan.—L. K., Grand Rapids, Michigan.

Just close your eyes, and you could see President Smith in the pulpit. . . . The choir was wonderful. —V. S., Columbus, Ohio.

We have been snowbound and ill, but our hearts were made glad. . . . The message came in clearly and with good spirit showing great devotion to a great cause. The music indicated the touch that only Albert Hoxie can impart and it was spiritual, well rendered, and adapted to the message. The address was the best synopsis of our social teaching that we have read or heard. It must have made a deep impression and won friends to our cause.—B. B. H., Farmington, Maine.

May I commend you for this fine contribution to education.—B. B. S., Fairlawn, New Jersey.

Mother heard her first sermon in thirty years today. She is very deaf. It made her very happy. —V. S., Bergenfield, N. J.

What was said was very true and deserves the widest publicity.—H. A. T., Sioux City, Iowa.

It was a message such as the Saints love to hear. It carried the assurance that our task will be achieved.—C. E. P., St. Joseph, Missouri.

Very inspiring. Lots of good food for thought. We hope many people listened in.—L. M., Albert Lea, Minnesota.

Your voice was clear and the message was thrilling, especially to those who have been isolated as have we.—J. L. W., Trinidad, Colorado.

I feel that I want to thank you personally and express my appreciation for your address. Please send us a copy so that it can be read in our home. —H. C. B., Pensacola, Florida.

A brilliant woman who has been intimately connected with political study clubs and political movements said that she had heard many talented people discuss economic conditions, feeling after some solution; but as she listened this morning she felt that hitherto she has been listening to amateurs and that now she was listening to a Master.—A. G. H., Akron, Ohio.

I am sure that a deep impression will be made on many because of the masterly way in which the social gospel was presented.—J. W. R., Columbus, Ohio.

The patients in the Sanitarium all listened in attentively. It was especially good to hear the gospel preached by one of our own ministry. The singing was very good, especially the Lord's Prayer.—H. M. B., Bangor, Maine.

President Smith gave me a deeper sense of our responsibility. We announced the program in our local paper, and I feel that probably a good number listened in in this vicinity.—I. W. G., Seneca, South Carolina.

It was so practical and sane; no Utopian formula, but yet ideal in motive and system.—F. W. S., Groton, Connecticut.

President Smith's radio message received and enjoyed here. Fine congregation of Brooklyn Saints listened attentively as loud speaker set up near the pulpit brought in every word clear and strong. Accompanying music and reading much appreciated. Pardon us for wishing we could enjoy this more frequently.—E. S., Brooklyn, New York.

Musical numbers, Scripture reading and address all ably presented.—F. S., Lincoln, Nebraska.

I enjoyed it very much and wish that many more ministers would address their listeners in such a worth-while way.—E. K., Brooklyn, New York.

A sermon which was truly wonderful. Please

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send me any other literature available.—G. C. M., Columbia Cross Roads, Pennsylvania.

Much interested in the subject and the splendid way in which the minister handled it.—D. A. S., Philadelphia, Pennsylvania.

The best discourse I have ever heard in applying Christianity to a troubled world.—W. H. L., Belle Plaine, Minnesota.

I enjoyed the program immensely and want some of my friends to read the wonderful message delivered.—C. H. J., Minneapolis, Minnesota.

We enjoyed the inspiring message by President Smith and the music by the Philadelphia Branch choir, soloists and orchestra. We had splendid reception. Many of our neighbors tuned in and enjoyed it, but we would like about twenty-five more copies of the talk to mail to our friends who did not have the privilege of hearing the message.—B. R. F., Lincoln, Nebraska.

When more of our pastors insist on this splendid philosophy I am sure that the solution for many of our present difficulties will have been found.—T. L. A., Milwaukee, Wisconsin.

Its subject matter, I believe, will prove a great help in preparing a thesis on "Religion as a Solvent for World Problems," which I am preparing.—N. C. M., Salem, Virginia.

Your talk this morning was the very best that the Church of the Air has put on, and one of the best I have listened to. Your religion is a very beautiful one, and I wish that more would make it theirs.—W. S. F., Heron Lake, Minnesota.

Thank you for the grand music and singing. The message for a strike weary nation was indeed a word fitly spoken.—N. E. H., Farmington, Kentucky.

The whole program came through exceptionally clear; the music was well selected and skillfully executed. . . . You presented the Lord's Prayer in a way which I have never before appreciated.—K. C., Denver, Colorado.

We all felt the quiet and serene Spirit of the Master as we listened to you, and as we actually heard you breathe you can imagine how close we felt to you both in spirit and in fact.—F. A. A., Chetek, Wisconsin.

I could not help noting the excellent quality of the speaker's voice and how well he knew the field in which he was talking.—A. E., Cleveland, Mississippi.

The finest and best I ever heard on social and spiritual equality . . . really wonderfully worth while.—A. M. Y., Philadelphia, Pennsylvania.

The choir did splendidly and the address of Dr. Smith was wonderful. God was there.—A. B. K., Newcastle, Pennsylvania.

The choir rendered their hymns and anthem beautifully, and the address of Brother Smith was indeed wonderful. . . . At its heart was the pure doctrine of Christ.—Sister B., Philadelphia, Pennsylvania.

Not for a long time have I heard an address as inspiring as that given by Dr. Smith.—O. H., Peoria, Illinois.

This viewpoint is the best I have ever known as to the contribution of the Church to the solution of our economic problems. My best thanks for a forceful address.—T. H. K., London, Ontario, Canada.

I was delighted to hear your lucid description of what I believe to be the true interpretation of the teaching of Christ. Your philosophy is real and vital.—T. M. D., Taneytown, Maryland.

Solos and other music was excellent. Altogether a very fine and fitting program.—H. C. Y., Medford, Massachusetts.

Your interpretation of the word of Jesus for social implications was admirable. I was a student in a theological seminary in this country when the Russian revolution broke out. I was informed that these revolutionists were taking to heart the cause of the poor and the oppressed. . . . At that moment it flashed through my mind that this is the mission of the church of Christ. Yet now, after twenty years, the churches have not yet awakened to this. We need organization. I am wondering whether the spirit of your movement is not pushing you to the leadership of a nation-wide effort in this direction.—V. M. T., New York City, New York.

The Scripture reading was very impressive. . . . Now that we have told the world of our philosophy and ambitions, let's get together as a united body and do it.—H. M. E., Chicago, Illinois.

An American Prophet

KMBC, Sunday, May 2, 1937, 5:00-5:30 P. M.

Please Notice the Change in the Hour of This Broadcast

These are sad scenes. The Smith family receive the news of the tragedy at Carthage. The sorrowing family and the grieving city, the funeral cortege following empty coffins to the hillside cemetery outside the city and the final burial beneath the spring house near the old homestead are all presented. Yet all this grief is shot through with faith and hope. As the temple bell is tolled by unseen hands thirteen-year-old Joseph says, "Mother, it sounds sad but beautiful; it seems to say 'his work shall go on!' "

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Palestine Rains, and Bible Prophecy

By Bishop A. B. Phillips

During the past year or more a number of questions have reached me on the above topic that could not be answered as fully as might be desired in Question Time columns. The following additional facts may therefore be of interest to those who have inquired for further information. However, the extensive materials available cannot, of course, be given here exhaustively, as many pages might be given of quotations alone bearing upon the various points involved. Those given are nevertheless quite typical of the many.

The return of the Jews to Palestine and its restoration to old-time fertility will always be of absorbing interest to Bible students, as the prophetic word long ago foretold the time when these events would take place. However, some have misinterpreted and even misquoted a few of these prophecies, and therefore have drawn erroneous conclusions from them to some extent. Such an instance occurred some time ago, when one who had long been interested in the subject of the Jewish gathering declared that God had for centuries withheld the "former" and "latter" rains from Palestine, but that the rains had now been restored in fulfillment of Joel's prophecy which, he said, declared: "He will restore to you the former and the latter rains." I pointed out his error by reading the text, and he appeared surprised to learn that what it actually states is this:

> He hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.—Joel 2: 23.

Restoring the Fertility of Palestine

In this chapter God does promise to restore "the years that the locust hath eaten," as well as of other pests "which I sent among you" (see verse 25). The prophet shows that in doing this God would cause that the rain which had been given them would continue to come down in its proper season as of old. Palestine depends much upon irrigation during its annual dry season, being supplied by streams which decrease as the season advances.

When the Jews were driven out of Palestine centuries ago, not enough people were left of the more industrious classes to properly irrigate and till the soil. Hence the many terraces, dams, pools, and irrigation ditches that once abounded and were used to supply moisture and aid the fertile soil soon were destroyed, washed away, or filled up. The land therefore became barren, dry, and covered more or less with briers and other drought resistant growths. This condition had been foretold in prophecy, which declared that it should continue till the outpouring of the Spirit should come. Whether this unction refers to the gospel dispensation, or to some later manifestation to the Jews is not uniformly understood by students. The prophet states:

> Upon the land of my people shall come up thorns and briers; . . . because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.—Isaiah 32: 13-15.

Since the time of the restoration of the gospel in 1830 many factors have operated to aid the return of the Jews to their ancient land, and in recent years the increase of Jewish population there has been more rapid than at any time since the dispersion, which occurred after the Jews had rejected Christ. Irrigation and other facilities are being rapidly restored, and abundant crops are now being obtained in many places, some of them showing a remarkably rich and fertile soil.

The Climate in Palestine

Meteorologists inform us that Palestine has one of the most variable climates to be found anywhere in the world. It is divided into dry and rainy seasons, somewhat as may be found in certain plain areas of California. Even on the same day one may find almost any temperature, within its limitations, in various parts of the country. Snow on Hermon, and intense heat around the Dead Sea, are characteristic. The average summer temperature is about 80° to 90° in August, but at the Dead Sea it is sometimes 130°. It is the summer winds coming down from the mountains that moderate the temperatures sufficiently to make for comfort, but the autumn and spring winds from the east sometimes make the heat almost unbearable. From the south come winds that bring rain and the beginning of winter along the Mediterranean, shifting later to the southwest and west, sometimes bringing whirlwinds.

Doctor Barclay, acting for the British Government, made extensive observations of the rainfall in the region of Jerusalem many years ago. His record of the amount of rain that fell in each of seven seasons is quoted from *McClintock & Strong's Cyclopedia* of 1894:

> Doctor Barclay gives the following average rainfall at Jerusalem during seven seasons: 1846-47, 59 inches;

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1848-49, 60 inches; 1850-51, 85 inches; 1851-52, 65 inches; 1852-53, 44 inches; 1853-54, 26.9 inches.—See article on Palestine.

Such heavy rains as occurred in the season 1850-51 (85 inches) would of course be likely to do considerable damage to crops or to the terraced and ditched lands. This may be the reason why God, through the Prophet Joel, promised to give the rain "moderately," in order to facilitate the care and growth of the crops. From later extensive observations covering forty-one years it appears that the rains became more moderate after the season 1852-53, which had 44.0 inches. These observations were published by the Committee of the Palestine Exploration Fund in: Meteorological Observations at Jerusalem, by James Glaisher, F. R. S., being condensed in ten-year periods of yearly averages. We are informed:

> By taking the means of the annual falls in four parts, viz.: the ten years from 1861 to 1870, ten years from 1871 to 1880, ten years from 1881 to 1890, and eleven years from 1891 to 1901, the means of the four periods were found to be:
>
> In the 10 years, 1861 to 1870.....21.84 inches
> In the 10 years, 1871 to 1880.....24.61 inches
> In the 10 years, 1881 to 1890.....27.69 inches
> In the 11 years, 1891 to 1901.....29.03 inches
>
> (See pages 22, 23.)

It will be noted that there was a gradual increase in rainfall averages during the forty-one years of the record, though none of them were equal to the five seasons prior to 1853-54. Of course these years individually would show considerable variation in the amount of rainfall during a season, but the average is more practical for consideration.

A Questionable Statement

Many years ago I heard it stated that in 1852, 1853 the former and latter rains were restored to Palestine, and that there had been no rain there for centuries prior to that time. This claim was so remarkable that I began a search for books dealing with the climate of Palestine prior to 1852. I bought about a dozen works on the subject all of which were published some years prior to 1852, and also read various others to be had in large public libraries. I discovered that there was abundant proof of rain in Palestine for many years before the date of the claimed restoration of rains. Hence I next endeavored to trace the remarkable claim to its source.

It appears that in its early period one or two elders of the Utah dominant church had a mission to Palestine, and one of them made a record of a prayer said to have been uttered while there. Soon afterward it was given out that: "recently (in 1853), the former and latter rains were restored, to the astonishment of the natives." This is supposed to have been the words of Louis Van Buren, Sr. But in the *Scottish Presbyterian Magazine* of 1853, as quoted, appeared a statement signed by "Rev. Hugh Stowell," stating that:

> The "latter rain" returned last year to Mount Zion—a rain, that had been withheld, so far as our information goes, ever since the dispersion of the people;

Evidently his information did not go very far. He might have read the records of many rains at Mount Zion (Jerusalem) during a long period of years prior to 1852 in the works of Viscount De Chateaubriand (1835), Michael Russell, LL. D. (1840), De Lamartine of the French provisional government (notes of 1832), W. F. Lynch, United States Navy, commander of expedition (1849), and a considerable number of other early publications. In a sense of course the rains are "restored" every year in Palestine, as they cease entirely (except in the mountains) after the "latter" rain period ends. It is also possible that the rains may have come much earlier than usual in one of the years, to the "astonishment of the natives." I recall one year in California when the fall rains came considerably earlier than common and astonished the natives there, or so they informed me.

The Prophecy of Isaiah

Following the prophecy of Isaiah concerning the coming forth of "a book that is sealed" is a prophetic statement concerning Lebanon's fertility in "a very little while." Some have construed this to mean Palestine and a restoring of rains there (to make it fertile). The text reads as follows:

> Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?—Isaiah 29: 17.

An examination of Bible maps will show that Lebanon is on the north of Palestine, but is not a part of Palestine itself. In this chapter Isaiah refers to the time when Jacob's face shall not wax pale, but shall see his children in the midst (verse 22). It appears to refer to his return to the Holy Land. But the many millions of Israel would fill it to overflowing and they would need to spread out into adjacent lands. This is precisely what the Prophet Isaiah predicts in the verse quoted, when he says Lebanon shall become a fruitful field and shall be "esteemed as a forest." The Hebrew word here translated "forest" is *yaar,* and it literally means an "outspread place" (see Young). In other words, Lebanon will be esteemed as an outspread place by the Jews when Palestine overflows with population as they gather home in the last days before the second advent of Christ.

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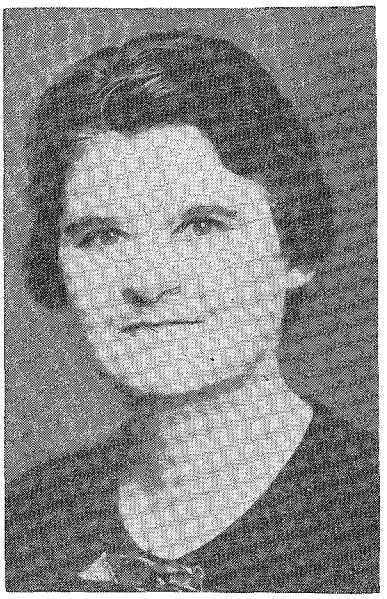
Laboratory and Lecture in Home Economics at Graceland

Home Economics - - An Up-to-date Course

An Interview With Miss Elma S. Jones, Home Economics Instructor at Graceland College

Q. Is the modern home economics curriculum a departure in any way from the traditional home economics courses of the past?

A. Most decidedly. We have come far from the original idea of plain cooking and sewing. You might say that the modern home economics curriculum includes every phase that touches upon the home life. The present-day problems of our complicated civilization are dealt with in courses in home economics. Since the modern world is drawing from the home in all directions—things that used to be done in the home are now done outside of the home — the home economist studies the home from various angles—not only the technical but the psychological and sociological as well.



MISS ELMA S. JONES

Q. Is there a field opening up to Home Economics graduates today?

A. The Home Economics field has just been scratched. There are ever-widening opportunities for girls in Home Economics because it is touching so many phases of our life and it is becoming so highly specialized that the supply has not nearly equaled the demand. Home Economists are being called upon by business men to help them to understand the relation between consumer and retailer. Lawyers are coming to home economists for advice with regard to laws that touch more directly upon the home—such as the Pure Foods and Drugs Act.

Why is it that some people are indignant with and even despise others for lack of knowledge in some matter, which they themselves, perhaps, have acquired only five minutes previously?—*Onward.*

The Student Looks at Home Economics - - What She Studies

By Eveline Burgess

The modern home woman needs to be a little more scientific than her grandmother was. With her new responsibilities, economic, social and political, she must understand the laws which will operate to make her work in the home more efficient, more economical, and more speedily dispatched.

The Home Economics course at Graceland College offers the student the background of science, or art, and interior decoration, and dress design, in addition to the old stand-bys—cooking and sewing and textiles. Whether as a homemaker, as a dietitian, or as a teacher of Home Economics, the modern woman needs to be a scientific workman. In the General Chemistry class she learns the practical value of standard compounds. She lays the foundation for testing the purity of foods in the study of Foods and Nutrition. She sees for herself what acid will do to her new spring suit, and what effect chlorine will have on colored material.

In the study of Household Physics she is given the practical application of the principles of physics in the home. Heat, light, energy, sound, magnetism, electricity and light are demonstrated in their relation to home problems in the laboratory once a week.

In gleaming white laboratories, tempting dishes are prepared and served. The composition of foods is studied. Recipes are tested. The student learns to distinguish between various delicacies which go by elaborate, technical names. She learns to make delicate, fluffy souffles and pie crusts of exactly the right consistency. She plans menus and counts calories. She learns what foods are essential to health and how to make a well balanced diet attractive.

All the different kinds of fabrics—cotton shantung, flat crepe, rayon, pure silks, strong, fluffy wools—are analyzed. She learns to identify them and to use them to advantage. She becomes an intelligent buyer of dress goods, choosing the fabric most suitable for her needs.

The Home Economics student also learns to design and construct flattering and serviceable clothing. Special emphasis is placed upon the appropriateness of the dress for the time, the place, and the individual wearing it. Complementary color combinations and the selection of flattering shades are urged.

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Alibis

By M. H. Morgan

"When I would do good," Paul says, "evil is present with me."

I have sat in prayer meetings and classes where this evil was referred to as the influence of the devil, constantly surrounding us; tempting us, from the outside, to do wrong continually; but I have also watched a caterpillar weaving its cocoon from the silk of its own body: tossing the web about itself; gumming the inside into a semi-solid shell; even biting off the hairs that at that time covered its body; until, when the envelope was finished, it had become a misty, thick case encircling the worm, which, crawling inside, sealed up its enclosure, to there remain, for the time.

This envelope, this surrounding influence, was formed from the emanation of its own personality; its own silk; its glue; its hair. Supposed heathendom calls it Karma or The Law of the Deed; Atman and Aura—all three of which represent the visible growth of the inward spirit. Catholics represent it as a light or glow that outlines the form of the Deity; a halo about the head of Christ.

This "subtle emanation" is referred to in the 5th chapter of Mark as a Virtue or Power—the growth of Christ's spiritual strength—that was tapped by the woman who declared, "If I may but touch his clothes I shall be made whole"; to which Christ immediately attested when he said, "I perceive that Virtue has gone out of me."

So I am led to believe that this surrounding influence, wherein evil is always present (or not present, as the case may be) is but the emanation of our own personalities—the expressed or repressed hatreds, laxities, contributions to sin that we ourselves have entertained, deep down within ourselves; and, like the caterpillar, we have woven our own cocoons.

If evil is always present to tempt us, it is but the retroactive quality of throwing off and re-absorbing our own weaknesses and sins; and the devil can no more be held accountable for everything than could the scapegoat of the Hebrews; which people childishly heaped upon this sin-offering the sins of the people; then sacrificed it upon their altars. Their sins remained, albeit the ceremony was typical of Christ's presenting himself to expiate the sin of Adam—something neither you nor I committed; but as to our own private commitments, we are still accountable; for individual salvation can only be predicated upon individual responsibility for sin. Adam could not properly make a scapegoat of Eve; Noah was still answerable, although laying the sin of his own misconduct upon the shoulders of Canaan; Abraham did not have to accept the substitution of Hagar. We are only tempted to do the thing we want to do anyway; but a broken law is not mended by placing the responsibility on another; not even on the devil, and its repercussions thunder down the centuries.

Adam's curiosity, desire and disobedience closed the gates of Eden to all of us; Noah's contribution to his baser appetities brought annihilation to some of his own flesh and blood; Abraham's weakness sent some of his seed into the desert, and brought strife to this day within his household.

The devil, taunting Christ on the pinnacle of the temple, directed: "Cast *thyself* down." If there were to be any casting down, the "castee" had to become a party to it. Strong as we think the devil is, it was not his province to push Christ off that pinnacle. He had to jump off.

We often speak of "the spur of the moment." We do this or that on the spur of the moment. In reality, we do nothing of the kind. For years we have been unconsciously building up toward that moment: a little looseness here; a bit of appeased pride; a slow and gradual breaking down of the higher moral standards; and then "the moment" comes, and we fall; our weakened defenses unable to cope with the stress of that importunity. We have been creating our envelope from our own silk, our own cement, our own hair. The devil tempted us? No. We have but chosen to play with fire; we have ignored laws so high and fateful we are unable to measure them. Not recognizing them for what they are—fundamental, primeval, omnipotent —we chose to disregard them.

The devil does tempt us at times, but not all the time. We are given our agency that we may have the right of choice. "Cast thyself down," or remain on the pinnacle with Christ.

Ours seems to be a day in which people can become excited over nearly anything except religion. The most superficial matter, in which we become interested, can arouse our emotions. Most people, however, seem unwilling to let Christianity, the deep experience of the heart, affect their feelings. Those who attend the church services expect to hear the essay on Sunday, the talk at prayer meeting, and the address on some special occasion. But for some heart-searching, soul-stirring appeal they do not look. The service in which the fires burn brightly is all too exceptional.—G. Ray Jordan, in "Impassioned Zeal Follows Pentecost."

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"Blessed Is the Nation"

By Lee A. Hartshorn

The New York *Weekly Journal* was being printed in New York 202 years ago last November when its owner and publisher, John Peter Zenger, was arrested and thrown into jail by order of the Colonial Governor, William Cosby, because he dared to write and print an editorial criticizing his administration.

He was kept in jail for more than eight months and by this time the case became so celebrated that four editions of its history were sold as fast as published, in England and the American colonies. That God's blessing attended in shaping the destiny of the American people is made evident in this story for it will have to do with the liberties under which the freedom of church and press were definitely established.

John Zenger came to America from Germany in about the year 1700. He first worked as an apprentice to William Bradford who was a printer in Philadelphia, the city in which the first edition of our Inspired Version of the Bible was produced and shipped out to the world. Bradford was a Quaker and with this sect he later had trouble because he published the anti-Quaker writings of George Keith which caused a quarrel among them. The result of all this was the arrest of Bradford and in the course of his trial he set up the claim that under colonial law the jury should be and is the sole judge as to the law and the fact. Thereafter the principle became so firmly established in court proceedings that today every American judge includes a statement to this effect in his charge to the jury at the conclusion of a trial.

In the year 1733, Zenger published the first issue of his New York *Weekly Journal* and in it printed an article on the "Rights of the Press." He followed this for the period of a year with critical comments on such matters as the "Curtailment of Popular Liberties," the governor's interference with the conduct of the civil courts and the Suspension of Trial by Jury. In doing this, he succeeded in drawing down upon himself the wrath of this official which culminated with his remark that "the people of New York think the present status of their liberties and properties is precarious." For this, the governor had him arrested on the 17th day of November, 1734, but the New York Assembly refused to give its endorsement to the order and the jury refused to indict Zenger.

It was then that the governor ordered the attorney general to charge him with libel and the mayor to publicly burn his paper. Zenger engaged lawyers to defend himself but these men were immediately disbarred from the courts.

The news of these actions quickly circulated through the American colonies. It was then that there appeared upon the scene a lawyer from the Quaker city of Philadelphia, whose cleverness in handling the situation resulted in immortalizing that now familiar phrase, "as smart as a Philadelphia lawyer." This man who came to New York and volunteered his services to aid John Zenger, without fee, was none other than Andrew Hamilton, a mysterious Scotsman who had come to America under the assumed name of Andrew Trent, because of some clouded event in his life. He had by now become Philadelphia's most respected lawyer.

After a struggle with the New York authorities, a trial was staged and Hamilton at once set himself to prove the truth of Zenger's charges against the Cosby government. In this he was promptly stopped by the Chief Justice who said: "You cannot be permitted to give the truth of a libel in evidence." Hamilton did not offer to debate this but turned to the jury and made his whole appeal to the jury's sense of right and wrong. One passage in this appeal which has since been frequently quoted is this: "The question before you is not the cause of a poor printer, nor of New York alone; it is the cause of liberty . . . the liberty of opposing arbitrary power, by speaking and writing truth."

The jury listened; it understood how vital this matter was to the very life of a people, a people among whom God was shortly to bring forth "a marvelous work and a wonder." The jury promptly found Zenger not guilty. When he stepped out of the courtroom a free man, there was a popular jubilation in the streets.

The New York Common Assembly passed a resolution thanking Andrew Hamilton and extending to him the freedom of the city. The colonial press at once assumed a role in all controversies with the English authorities that fostered enormously the spirit of independence. It is clearly evident that ever after the American Press and the American People are under no small amount of obligation to the courage of John Peter Zenger for their present degree of liberty. Yea, "Blessed is the nation whose God is the Lord, and the people whom he has chosen for his inheritance."

"It is easy to quarrel: a weak man can do it, if he can find someone to quarrel with: but it takes a strong man and a Christian to return good for evil, and even under strong provocation to endeavor to live peaceably with all men."

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For Better Health

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

Diabetes

Unfortunately among the laity the impression is deep-seated that when the urinalysis report shows sugar in the urine the individual is condemned to a short life of mental anguish and unhappiness. As in all other forms of sickness worry is one's chief enemy and it is for this reason that I have been induced to write on the subject of diabetes at this time. Recently there has come under my supervision several cases of diabetes in which I have found that the worry of the victim was really worse than the disease.

Therefore the very first thing to do when you find this condition existing in the blood and in the urine is to put yourself into the care of a good physician, stop worrying, and follow his instructions. The prospect of a cure or control of the disease should be constantly kept in mind whether the one so afflicted is suffering from the acute or the chronic form.

There is a relatively unimportant condition known as glycosuria in which sugar is found in the urine and sometimes in the blood which is easily gotten rid of by a balanced diet and by abstaining from foods that are overrich in sugar and starch.

I should have mentioned that this article deals with *diabetes mellitus,* a disease that is quite distinct from that other form known as *diabetes insipidus. Diabetes mellitus* is a condition where sugar is found in the urine and in the blood and this disease is far more common and of greater importance.

Diabetes occurs everywhere but certain countries and districts seem to be more liable to it; for example, India, Ceylon and Italy. In Germany, Wurtemburg and Thuringen are said to present the largest relative number of cases. Jews are very liable to this disease.

Most cases occur between the ages of thirty-five and fifty and the next in liability are younger individuals between the ages of twenty and thirty-five. After the fiftieth year diabetes is not very exceptional but in the other direction children under ten are very seldom attacked by it although they are not absolutely exempt. With regard to sex, men are much more liable to it than women.

The pancreas which lies near the stomach performs an important part in the digestion. If this is interfered with to such an extent that the function cells imbedded in it are disrupted the result may be diabetes. This little collection of cells is known as the "islets of Langerhans" named after their discoverer, Paul Langerhans, and first described by him in 1869. Their functional duty is to produce a secretion which enters the blood stream and has the effect of burning up and utilizing the sugar in the body.

In 1922 Doctor Banting of Toronto astonished the world by the announcement that he had succeeded in making an extract from these islets which is now known as insulin and which has the effect when injected into the body of removing the symptoms of diabetes.

Normally when food is taken into the system it is converted into grape sugar in the intestines, absorbed and carried to the liver where it is converted into and stored up as a starchlike substance known as glycogen. The muscles also store up this material and when needed this glycogen is reconverted into sugar and taken up by the blood stream. Thus it can readily be seen that any damage done to the pancreas sufficiently to interfere with the islets of Langerhans will result in *diabetes millitus* because of the carbohydrate food. In some advanced cases protein food is converted into grape sugar which is not stored up but is accumulated in the blood stream and discharged into the urine.

With few exceptions this damage to the pancreas comes on slowly and gradually. It may be caused from some kind of infection, excessive and prolonged eating of carbohydrates, injuries about the base of the skull, nervous shock, worry or severe grief.

This is one of the diseases that is likely to be overlooked due to the fact that the symptoms are often merely general and indefinite. As the disease progresses there is a sense of languor, lack of endurance and weakness followed by emaciation and mild nervous disturbances. Others have headaches, neuralgia, disturbances of the stomach and bowels.

The normal amount of urine in twenty-four hours for a healthy person is about three pints. If you notice that you are excessively thirsty, gradually losing flesh, having cramps in the legs or elsewhere and there is an excessive amount of urine which may be as much as two or three quarts or more in the twenty-four hours, lose no time in consulting your physician.

One of the most common symptoms other than those mentioned above is increased appetite and a craving for sugar, starches and fats. Almost invariably there is an intense itching of the entire body or certain parts, often accompanied by boils or pimples.

The first consideration in the treatment of diabetes must be given to the diet. A special diet must be prescribed for each particular case and the

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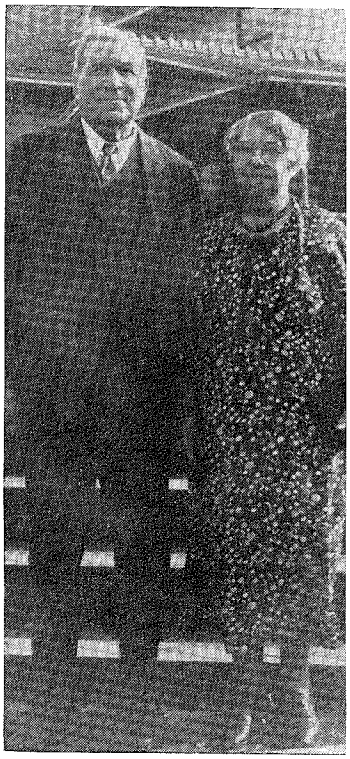
Into the Light

By Mrs. W. J. Hartley

Like many of you I look forward to the coming of the *Herald* each week; in it I find letters from almost all parts of the world, some long, some short. Not long ago I read a letter of six lines from Sister Kate Stoutenburg, of Ontario, in which she said that their church had to be closed during the winter months for special reasons. As I read it, my heart went out to that little branch. I understood how though the Saints are isolated by winter, their sincerity and faithfulness in this great latter-day work are just as acceptable to God as are those of us who live here in the center place. And so my prayers are for the Saints of that little band, that they may enjoy the blessings of God all through the winter months when they are not permitted to meet for church services.



MR. AND MRS. W. J. HARTLEY

I was baptized October 7, 1892, by M. M. Turpin, at Pleasant Hill, Alabama. As far back as I can remember, I loved Jesus. When I was a very small girl, I somehow secured a picture of him, and I would hold it close to my heart and wish that I might see him. My parents were of the Methodist faith, and lived on a big farm four miles from their church. We had no means of transportation except to ride horseback, and so the smaller children had to stay at home. I could ride the horses with the rest of them, but every time I asked my father to let me go, he would say, "No, you'd better stay home and let the church members go. . . ."

The time came when I had to go and live with my brother and family. They too were Methodists. I had reached my twentieth birthday. This brother lived near where the Saints ("Mormons" he called them) held meetings in a schoolhouse. Brother lived sixteen miles from our parents' home, and as a result of the things he had told us about the Latter Day Saints, I was curious to see and hear them. But it was nearly two years before I was able to gratify my curiosity.

I went to the schoolhouse one Sunday when Brother Billy Booker, of Bay Minette, Alabama, preached. There I found out that there was something more to prayer than learning pieces by heart, or joining a church to get to ride a horse or shouting in order to make a good church member. I learned that it was necessary for me to please God, and that this had to come through obedience to the gospel of Christ.

My brother had consented to take me to hear them on this occasion, assuring me that I would want to hear them but once. In that sermon, however, I found the same gospel, the same baptism that Christ taught while here on earth—I had read it over and over in my parents' old big Bible. Brother Booker preached on apostles, prophets, miracles, the healing of the sick, baptism by immersion for the remission of sins—all the things I had been looking for. . . .

That sermon set my soul on fire, and I wanted to hear more. The next week my brother asked me how I liked the "old Mormon's" sermon. I did not dare tell him a lie—God had reached the very depths of my heart, and so I dared not tell him an untruth. I told him that it was the most wonderful sermon I had ever heard. "I wish I hadn't taken you to hear them," he said to me. Quickly I replied that our parents' old Bible was full of the things which the preacher had said. "Yes, but that's all done away with," was the answer. And so my brother began preparations to move, to get me away from the proximity of the Saints.

For two years I heard no more about the gospel. During this time I lived in a state of torture, praying night and day, and trying to live close to the Savior. Still I could hardly realize what it was all about. How was I ever to find out more about the truths I had heard Brother Booker present?

And so a voice spoke to me saying: "This is my gospel, and there will be a way provided for you to accept it." I thought that this was the answer to my prayer, but I did not know that God spoke to people on this earth. Finally, I found how when the Saints were going to hold their conference at Pleasant Hill, and thought that if I could get there, how happy I would be! But how could I go? My brother had moved away from Pleasant Hill, but during the time we had lived there, I had made the acquaintance of Brother and Sister J. D. Sellers, good Latter Day Saints, and their family. And so I decided to ask my brother to take me down to visit them for a week.

"No," he said, "I know what you are up to, and you are not going." A few days later I asked him if I could go to our other brother for a week and help him pick cotton. To this he consented, and so I went, hoping that I could beg this brother to take me. I worked, waited, and prayed. About the middle of the week, I asked him to take me to spend the week with Mrs. Sellers. "No, you haven't any business down there," he informed me. That was my last chance, and so I burst into tears. I begged him to allow me to go, reminding him that I was not charging him anything for my work, was just picking cotton for him to make up the time he would lose in taking me. "I can't help it, sister, you must not go," was his answer.

I was heartbroken, cried and prayed all night. Next morning my brother asked me what ailed my eyes. Of course that question made me worse. Then he said, "Sister, if you will hush that crying, I'll take you to Mrs. Sellers Saturday afternoon." This he did, and I had something to be thankful for—my prayers had been answered, my brother's heart had been softened, and I was free to attend the conference.

I was anxious to accept the gospel and yet every time I would start to give my hand for baptism, darkness would come over me; and I did not go up until the very last sermon. Brother Turpin told the congregation that if any had been convinced and was ready for baptism, to come up; baptism would be provided for next Wednesday.

I was praying and earnestly asking God for help when all at once it seemed as if I were a foot or more above the floor. Immediately I gave my name for baptism. There were fifteen of us who requested baptism Wednesday at ten o'clock. As I went into the room to dress for the sacred ordinance, my brother drove up for me: "Sister, are you ready to go home?" he asked. "Not until I have been baptized," was my answer. "You are not going to be baptized into that church," was his quick retort; "get your clothes and let's go home." But I was obdurate: "No, I'm going to be baptized first."

"If you outdo me and go ahead and are baptized," he declared, "one thing is sure—you shall never find shelter under my roof again! I'd close my doors against my own wife if she joined that church! If you want to go to the devil, go!" I tried to get him to come and see me baptized, but he would not. When I came back, he was gone; he had left me behind. That was all right; I was happy and had promised my God that if he would help me to get to the conference, I would accept his gospel and stand by it no matter what happened.

And so I lived with Brother and Sister Sellers and their

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fine family about three years until I became the bride of a noble young man, one well thought of by all who knew him. He was not a member of the church although he was not an enemy to the work, but was always ready to go with me to services. When we would get home, he would take the Bible and read after the sermon. This he did until he was satisfied of the truth of the gospel. But something seemed to be in the way and kept him from being baptized. . . .

We had been married several years and still my husband had not been baptized. Every time he would try to be, something went wrong. I was sorry for him. He believed the work, had seen the children and me healed through administration, and he himself had happened to have an accident and was healed through prayer. He saw our seven-months-old baby instantly healed of double pneumonia. Still he was deprived of his baptism; he wrote a letter to *Zion's Ensign,* asking the Saints to pray for him, that this barrier might be thrown down. In response he received many beautiful and encouraging letters from church members. And so I set myself at the task of making a greater effort to help him overcome that which was holding him back from church membership. I had prayed for him all these years, but now I was going to fast and pray. I fasted three days and nights in succession, praying that whatever was holding him back, might be taken away from him, and placed on me; I thought that I was strong enough to bear it, and I was willing to if it would set him free. It was nearing our conference at Pleasant Hill in August, 1912, and on the last Saturday night of the conference, he gave his hand for baptism.

Immediately heavy darkness covered me. . . .

The next day my husband was baptized. He did not know that anything was troubling me. I did not tell anyone what I was going through or why, but for three months I battled against these influences of darkness. Finally I began suffering from nervous spells, I lost weight, and grew weak. . . .

I was administered to several times before relief came, and when it did come, I was in an unconscious state. However, when I was entirely recovered, I was happy that we were in the church together.

My husband worked on a railroad sixteen years. When he started this work, we had four small children, and when he quit and we came to Independence, May 31, 1923, those four children were grown and had good jobs in Independence. We have five living children, all in the church. When they were small and their father worked on the railroad, the church was too far away for me to take my little ones to services every Sunday, and so I gave my home to church work for the benefit of the children. For seven years we had prayer meeting each week, religio each Saturday night, and Sunday school every Sunday with preaching every time the missionaries came. Sometimes they would hold meetings a whole week at a time. My heart's desire was to bring my children up in the gospel. We had family prayer every morning, kneeling around the breakfast table, at night around the fireside. It is my great wish today to see my children come up higher and do more for the Master.

Living here in the center place, we are trying to help in redeeming Zion. There are many things to be done, and important among these is the caring for the poor and needy.

Since coming here I have done some of this work, but feel that I am far short of what I ought to be and do. I am eager to do what God wishes me to do, especially the small things.

God has been good to us. During the time we have been in Independence, my husband has had work, and our health also has been excellent. Up until last fall we hadn't had to call a doctor except once for husband or myself. We always get relief through administration.

But last fall I had to go to the Sanitarium. I seemed to be at death's door, and was in the Sanitarium eighteen days in the hands of good nurses and the care of Doctor Charles F. Grabske, our assistant church physician. At this time I found the Sanitarium a place of refuge for both the sick body and the soul, a place where the Spirit of God dwells. I had many wonderful experiences while there.

In my ward was a Catholic lady whose suffering was so intense, that it caused me to forget my own pain and to pray constantly for her recovery. And the Lord answered my prayers in her behalf. She had a major operation but was soon able to go home to her family. She said that she was saved from death by my prayers. She asked me to do this for, she said, a voice spoke to her, telling her to ask me to pray.

My prayers are for all the Saints and others, that they may enjoy the blessings of the Master.

INDEPENDENCE, MISSOURI, 1112 West Maple.

"What a Wonderful Father We Have" »

I wish everyone in the church would read "Why I Go to Church," by James N. Curtis, in the *Herald* dated March 13. It should be read and reread. One of the best things which Brother Curtis said is this: ". . . If we are to approach God, we are going to find it necessary to make some improvement in our lives. Instead of saying, 'I know I whisper in church,' or, 'I know I have a sharp tongue, but that's just a little pet fault I have; I intend to keep it and if people don't like it they can lump it'; to say instead, 'I am called to be a Saint of God. That is unworthy of a Saint. With the help of God I'll conquer that fault.' "

Another statement contained in the *Herald* of March 13, which bears rereading is this: ". . . Experience in unnumbered fights against conscience with the best kind of weapons that I could muster, bolstered with a prayer, have always found me on the losing side and in the red when I balanced the debits and credits, after the battle was over. No Divine Law exacts a terrible price from those who battle conscience." This comment was made in a letter written by a brother to President Smith. The person who has learned that it does not pay to go against "conscience" has learned one of the greatest lessons to be learned during this life!

We shall, as Brother Curtis says, have to improve our lives. We might make a list of the charges to be made, the different goals to be reached. It will be interesting to see how soon some of them can be reached. One of the things which makes life worth-while is the vision we have of the future. The Good Book says, "Without vision the people perish." I am sure that if we do set up goals and feel assured that it is the Lord's will that these goals be reached, we need not doubt our ability to "arrive." God will help us over all the rough places as long as we do our part. As we shall make goal after goal we shall come to a fuller and fuller realization of what a wonderful Father we have. How kind he is. How ready he is to give us all the things we need just as we need them.

I was reading the following words the other day: "Because He lives, I too shall live" (Part of the song, "Open the Gates of the Temple"), and thoughts flashed into my mind which gave the words added significance. I not only shall be resurrected because he broke the bands of death, but because he lives I live today—now. Because he lives in the heavens above, and because he lives in the lives of some of my associates I live, not merely exist. When someone helps us out in time of trouble, we must thank them, and we must also thank God. All good comes from him. He it is who put the desire to be of service into the heart of the one who came to our assistance.

God has been very good to me and mine. I feel unworthy of all the manifestations of his goodness which I have received. I ask the prayers of the Saints that I may live better and that I may "endure to the end." I realize more each day what it means to do this. A SISTER.

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A Self-rating Chart for Church Members

By A. Morgan

Let us go about this task of getting ready for the building of Zion and the coming of God's Kingdom in an intelligent, orderly, and businesslike manner. Let us first examine ourselves to see if we are in the faith, how much of the law we are keeping, and what we lack yet of reaching that standard of character development which is expected.

Let every person ask himself, "What lack I yet?" A few questions will serve to help each member to make an individual check on himself to see how he stands. Let him answer the questions honestly and fairly, giving himself neither a better nor a worse rating than he deserves. His answer is not to be made public, but to be used for his own improvement.

1. Have I obeyed the laws of entrance into the church? Have I obeyed them in full, with no mental reservations?

2. Have I made proper preparations for the spiritual blessings that should accompany my entrance into the church?

3. Have I received any of the gifts that should come through the laying on of hands at the time of confirmation?

4. Do I attend church services often—as regularly as I have opportunity? Or do I go only when I feel like it, or when there is a speaker I specially like?

5. Do I go to church simply to receive blessings, or do I go with a purpose of helping in its work and ministry?

6. Do I keep myself worthy, and partake of the Sacrament?

7. Do I pray vocally and in secret? Do I maintain the family altar in my home?

8. Do I repent when I do wrong, and cease that wrong? Do I effect restitution of the damage I have caused?

9. Do I keep the financial law?

10. Do I pay my debts?

11. Can I love an individual, while disapproving of his ways?

12. Do I keep the ten commandments?

13. Do I try to live today as Jesus would live if he were here?

14. Do I have one kind of disposition in public, another at home?

15. Do I do good to those who despitefully use me?

16. Is there anything in my life that would displease God? How soon can I root it out?

17. Do I consciously or unconsciously sow discord? Do I criticize other people unjustly?

18. Do I shun not only evil, but also the appearance of evil?

19. Am I morally straight? If single, have I kept clean, and have I helped to keep others clean? If married, have I been faithful to my covenant with God and my companion?

20. When it comes to a question of honors, do I prefer to see another get it?

21. Do I govern my temper?

22. Am I a respecter of persons, of badges, wealth, or of external distinctions? Or do I value character and personality independently of these things, as Jesus did?

23. Do I help or hinder others in their efforts to live according to the gospel standards?

24. Do I preserve an attitude of holiness, not only in my life, but towards the things of the church? Am I reverent in church, respectful toward church officers and church buildings?

25. Do I serve? Do I lift or lean? Must others carry me, or do I help carry them? Is the church helped or hurt by my membership in it?

Check yourself against this list, then ask, "What lack I yet?"

Go to work on your weaknesses. Overcome your faults one by one. The fact that you are working on them is evidence that you are striving to prepare for what is required of you when Christ comes.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."—Galatians 5: 22, 23.

Every earnest member of the church desires to "Keep the Law." However, desire only is not enough; effort is required,—something must be done.

In keeping the temporal law one must have definite data on his financial standing. The Presiding Bishopric have designed just the proper method for recording this information. The new Income and Expense Record is published by the Herald Publishing House for this purpose.

Because the motions of the heart (the emotions) do not readily submit themselves to evaluation by psychologists and logicians, is no good reason for failure to recognize their value as factors in the spiritual life.

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At the Heart of Life

A woman's faith, as revealed in a letter written by Sister Butterworth, with an introduction by Audentia Anderson.

To be privileged to catch a glimpse into the heart of a true zionic home-builder, one who is gratefully striving to give expression in her daily life to the finest things she has learned through, and received from, the precious latter-day gospel, is a rare treat indeed. Recently we heard read a letter written by a young sister in Australia to the wife of a devoted missionary to whom she felt indebted for spiritual uplift. It was such a sweet humble, joyous letter we felt it would be comforting and encouraging to the sisters throughout the church, and thus, asking and receiving permission to publish it, we present portions of it herewith.

Sincerely thanking the sister for having given expression in this letter to her spiritual yearnings and appreciation for the good things that have blessed her life, we would urge her to use her gift often for the encouragement and inspiration of others. The *Herald* is a willing medium for thus spreading the gospel of good will. In the five years that have elapsed since Sister Butterworth wrote this letter, she has undoubtedly passed through many an experience from which, with God's Spirit upon her, she has gleaned pearls of wisdom, which treasures, let us hope, she may feel encouraged to share with us, to our mutual profit.

AUDENTIA ANDERSON.

Dear Sister Pitt:

Quite a long time ago a letter came from you which was, oh, so welcome. It was charming of you to write, and I appreciate it more than words can tell. I have in front of me the photo you enclosed. Somehow I feel very wistful as I look upon you; you seem so far away! And so do those happy days when you were in our pleasant land. Yet in dreams I see you both again, feel the warmth of your presence, and hear the clear voice of Brother Pitt singing those good hymns we loved: "I'm a stranger here; my home is far away," "A calm and gentle quiet reigns tonight"; "Will there be any stars in my crown?"—these three are clearest in my memory!

Dear Brother Pitt! How I adored him! And you, too! Our home was very happy when you came to it and we heard the piano responding to the touch of your fingers.

It was such a humble home, a rough, old shabby building with ugly, unsmoothed, green-painted walls; but it was *our home*—the home a brave woman worked patiently to buy—and in it we found love, and happiness. There I grew from a child to young womanhood, and in that space of time very many treasured experiences came, upon which my memory loves to linger.

Just a shabby little home; but that did not hinder God's good people from entering its door, nor did it shut out happiness and some of life's sweetest joys. In that funny little home my grandfather lived, one of the dearest and most patient of souls. He was crippled and suffered much, but never complained. When anyone asked him how he was he always replied, "Oh, *mustn't grumble!*"

In that humble shelter my mother took up the task of providing for her little family—a good noble mother whose character and gentle deeds shone "like a bright candle in a naughty world." And there came the men of God with their messages of life—Brother Wells, Brother Kaler, Brother Butterworth, Brother Robertson, Brother Davis, and others, and you and your dear companion. So what did the shabby walls matter? They went unseen or forgotten, and only the lovely, dear things of the spirit were valued and cherished.

I was young then; now I am a woman with my own pleasant little home, my sweetheart and my two little children, and I believe myself to be much the better for having had those beautiful associations in my childhood and girlhood. Good people always appealed to me and I loved to be near them. As I think of the impressionable little girl I was, ever edging nearer and nearer the people I admired and drinking in their words, I am glad and humbly grateful that such uplifting associations seemed desirable to me.

As I take up your picture and look closely at you both, there seems to have been little change in either of you, and yet it is perhaps eighteen years since you were here. Time must have left its imprint upon you both. Do you remember the afternoon we went to La Perouse to see the aboriginals? I remember it but faintly, and yet it was a golden day for me! Do you remember Mrs. McGurk in Geelong? She occasionally speaks of you and thinks you and Brother Pitt were about right. She laughs about your carting that old rocking chair about!

Australia was just one of your little experiences among many others, wasn't it? But I am sure you loved quite a lot of things here, and people, too—for there are saintly and lovable folks here just as there are in other parts of the world. Great changes have taken place in the interim, though, both in and out of the church; times have changed, and places and people, but on the whole we are much the same at heart, and the gospel is being expressed in the lives of the faithful as it was in years gone by. You would enjoy a little visit here again, I'm sure, but you wouldn't know many of the people. So many of the older ones have crept silently away to rest, and the youths of those days are the matured men who carry the responsibility of the latter-day work, now.

When I last wrote I was awaiting the coming of my little baby, wasn't I? Well, she came, the 10th of December, and is now sixteen months old, a bright, energetic little mischief who keeps me busy but very happy. Sadie Rose* is her name. Her intellect is developing quite rapidly now, and we watch with eager interest her daily mental progress. It is adorably sweet and funny to see her run off with something and hide, with mischief lighting up her darling face, and delicious chuckles rippling from her lips as we chase her! It's sweet, being a mother; but sometimes when tired with work and the strain of things generally, it's so easy to forget the delights and to allow the weight to bear one down. Sometimes I look forward to the days when the children will be grown up and "off my hands," but when I think over the many little things that make their babyhood so dear and precious, I'm loath to have the charming days slip by.

Have you met my nephew yet? A dear old kid! It's too bad we can't have him here. He loves America and has no wish to return. What is the charm that America weaves over our boys that they do not care to come back home? Of course they have all married, but apart from that there must be another fascination. What is it, and would we come under its spell if we went there? Cal and I thought of going across, but now the depression has hit us pretty badly and we've given up all thoughts of such a move.

The photo of your orange grove makes me think of a trip I took one time to a chap's home. He had an orange grove, too; the flowers were out and every bit of air was heavy and wonderfully sweet with their fragrance. He had wanted me to visit his home to see if I wouldn't consider living there. So I went, but all the fragrance of the orange blossoms couldn't entice me to accept him. So, here I am, in a quiet little Geelong home, and he—well, he was drowned one day in the treacherous waters of the Hawkesbury River. Perhaps his trees still bloom sweetly, but he is no more.

On that visit I remember that we gathered Boronia and the beautiful Waratah. Do you recall those flowers—Boronia, a brown flower with delightful perfume, and Waratah red as red can be, upright and royal as the most regal

*Perhaps named for the wives of two missionaries to Australia—Brother Paul Hanson and Brother F. G. Pitt.

(Continued on page 565.)

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 39 Continued—

Going over the farm with the son, it was a pleasure to hear him explain how after cutting up one of the largest trees he planned to build a home for himself on an adjoining piece of land. He told me how many thousand feet of lumber that tree would make, how he proposed to get it to the mill, and how by the time it would be sawed into dimension stuff, he would have his foundation made from the boulders scattered about the place using dynamite to break them into suitable pieces. As he explained it, I saw how practicable and feasible it was for him to accomplish this.

The lumber which had been removed from the farm—large, deciduous trees—was full of resin. When felled and with trash piled around them they formed a certain menace to property, for should a fire get started in them they would burn (unless excessive rains fell) until the whole would be consumed.

Brother Stade's farm, of some one hundred acres, looked as if it had no timber on it, so level and plain was it.

Brother Johnson was well acquainted in this place and had received from Sister Mercer (who lived near Rosedale in the edge of Chilliwack) an invitation to hold meeting in her dining room on Saturday evening. Her husband was not a member of the church, but he had consented to this use of his home and attended a part of the service. He was quite respectful to us though I discerned on his breath the odor of liquor. The meeting was well attended and well received, Sister Mercer and some of her neighbors expressing themselves as being greatly pleased and interested.

Naturally, everywhere we go we are wont to find "flies in the ointment" as a writer of old expressed it. At this place a family of Saints had a son, Fred Muirhead, slowly dying of some incurable malady. We visited them and earnestly prayed for this son, spending an hour in conversation with him and his folks, and giving what spiritual comfort we could. It was not difficult to sense the shadow of depression which their anxiety spread like a pall over the household. We returned to Brother Stade's by the light of the moon and prepared for the services of the next day. We were greeted then by a full house, I occupying twice—afternoon and evening. Brother Johnson remarked that he would no doubt hear opposition after I was gone and so wanted to hear as much "good news" from me as they could while I was with them.

From the front of Brother Stade's house I could trace the silver shimmer of a little stream from the point where, hundreds of feet up, it burst from the mountain, came tumbling down the side, disappeared among the trees and rocks, and finally emerged again on the plain.

I had an almost uncontrollable desire to venture on a visit to this mountain, which seemed nearby. I was told Brethren Macgregor and Evans had once taken a trip over it and had, I believe, spent a night on its summit. But the weather was not propitious for my attempting to emulate their performance, nor had I suitable clothing and shoes with which to climb along those scraggy paths and rough trails; and so I prudently quenched my desires and kept sedately in the house.

On Monday evening, August 21, the Saints of the neighborhood tendered us a very pleasant little reception, accompanying their words of good will with a substantial contribution to our missionary fund. The next morning at five o'clock we left Brother Stade's and at seven boarded a steamer, reaching Westminster at three in the afternoon and Vancouver by street car a little later.

Side Excursions

One day with Brother Rainey I had the pleasure of visiting the prison, located to the north of Westminster. The building showed great care, with provisions for the safety and welfare of the inmates who, as violators of the law, had to be deprived of their liberty. While there I saw a gentleman who, as one of the guards, a short time before had been compelled to shoot a vicious malefactor—one who preferred to risk being killed in trying to escape rather than to continue in confinement.

One day a trip on the Fraser River was planned by Brother Rainey. We went down the stream, passing by and stopping at two or three fishing stations. From the start near Westminster we passed through sections of the river thickly spread with gill nets, stretched across the river for the purpose of taking salmon as they swam in from the sea. At one station we saw a large boat or dory, several feet square, in which the fish were piled three or four feet deep. They were being taken to the cannery to be scaled, cut up, and canned. To me it was an astonishing sight. I was told the meshes of these seines (called gill nets) used in catching them must not, according to law, be less than seven inches across in order to allow all small fish to pass through and escape capture. The season for this sort of fishing would close, I was told on the 14th of that month—August.

This was a very pleasant excursion, among the accompanying Saints being Brother and Sister Rainey, Sister Butterfield and daughter, Sister Stillwagon, Brother Rainey's daughter Mae Good, and our own crowd. We returned to Vancouver by trolley.

Another day several of us went to Recreation Park and watched a ball game between the teams of Vancouver and Bellingham. The victory went to the visiting team, but it took nineteen innings to win it.

With Father and Mother Clark and Mabel, we were one day guests at dinner at the home of Brother Rainey, where the *piece de resistance* was a large salmon, freshly taken from the river. It was cooked whole and furnished a repast which I still remember with pleasure. All kinds of fish, as I have before remarked, were always favorable to my palate and enjoyment. Brother and Sister Pender and some others were guests at this same time, and it was a joyous occasion.

There was at Vancouver a sister by the name of Quigley. She had a married daughter living at Westminster, as I recall. Sister Quigley's husband was not a member of the church but was a very pleasant gentleman, engaged, I believe, in the vegetable or produce business. On the occasion of our last Sunday in Vancouver, August 27, we held services in the hall as usual, I preaching in the forenoon and afternoon to small audiences. At noon we were the guests of Mr. and Sister Quigley, and greatly enjoyed the sparkling conversation which went around. She was an intelligent woman and interested in the work. She invited in quite a coterie of her neighbors, to whom she seemed pleased to introduce me as the Presiding Elder of her church.

The day closed with a prayer meeting at the home of Father Clark. Brother Johnson assisted me in blessing several children—Mary Amelia Isabel Dunlap, and Margery Genevieve, Arthur Gordon, and Mary Isabel Quigley, according to my diary notes.

I remembered reading in Illinois histories the story of the conquest of the Northwest and of the disaster and massacre which attended the cruel cunning of the Indian tribes when, betraying their trust, they gained entrance to a fort through the ruse of playing the Indian game of ball known as la crosse. I had never seen the game played and knew nothing about it; but when I saw an advertisement in the Vancouver papers one day that such a game was to be played at Macken Point, I decided to go to see it. It was played on the same grounds used for football but a small ball was used, which instead of being thrown by the hand or kicked by the foot, was tossed about by a racquet. I found it most entertaining though I knew nothing of the rules. The game was between the Vancouver and

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Victoria teams and was won by the "home" team, eight to seven.

Tacoma

The Conference and Reunion arranged for by Elder Griffiths, Missionary-in-charge of the District, was to be held at Monta Villa, near Portland, beginning September 10. Since we planned a stop at Tacoma, this involved our ending our stay at Vancouver on the last day of August. Accompanied by wife, sons, and sister-in-law Mabel, I left Father Clark's hospitable home and, joined at Westminster by Brother Rainey and other Saints, proceeded to Seattle. In that city we were cared for overnight by Brother David Davis and next day made the trip to Tacoma in a little steamer called *The Flyer*. We enjoyed the voyage and reached our destination in good order, being met by our friend, Leonard G. Holloway, and by him conducted to the home of Mr. and Sister Van Eaton.

Arrangements were made for us to occupy a cottage which belonged to a member of the Van Eaton family, the owners being away at the time. There we were duly installed by evening and very comfortably so. Through an error on my part in getting away from Vancouver I had checked our baggage to Portland which caused us some deprivation for a day or two. I had to communicate with the authorities at both points, but it finally came on in due time, and I was left to reflect upon the possible unreliability of an aging memory.

The Sunday School Convention meetings began on Friday, followed on Saturday by the Religio and Conference business session. On Sunday meetings were held throughout the day. Sister Van Eaton made us feel very welcome as did her family. She expected soon to remove East to join her husband in making a new settlement in a fruit-growing region. Brethren Griffiths, Johnson, Pender, and Holloway shared the hospitality of the good Saints here, as well as all ministerial labors.

A dinner with a daughter of Brother William McKim is well remembered, though her married name has escaped me. We were regaled with that seasonable luxury, a fine salmon. This visit was pleasing, for I remembered Brother McKim as one of the old members in Iowa where for some years he sang with us in the choir. His son-in-law was in business out here in Tacoma and was apparently surrounded with all the accoutrements of semi-prosperity in a new country. To meet in a distant land those with whom our life lines had previously been cast, is always gratifying and causes us to reflect on the genuineness of that association which binds together the family of God on earth. Brother McKim and family have since located at Independence where they are active citizens.

Chapter 40

In the Northwest

Castle Rock

I had an invitation from the Branch at Castle Rock to spend a day or two with them. To that place we repaired on September 6, leaving our eldest son R. C. with his Aunt Mabel who stayed on at Tacoma a few days to visit an old friend.

At Castle Rock we were met by Brother George Appleman who took us to his mountain farm. There for a time we fairly reveled in an abundance of fine fruit—grapes, plums, pears, peaches, and apples. His hospitality was received with thankfulness; his were home-loving people who gave us an honest and hearty welcome.

Brother Appleman secured the use of a church—Methodist, I think—in which I occupied once, with a fair audience and to the expressed gratification of the members of the Branch. One citizen, a prominent business man, came to call on me. He said he was present at our meeting, was well pleased with what he had heard, and felt friendly to our people. This statement was confirmed by Brother Appleman.

Near the village is a stone formation on a bluff, which from one point of view resembles a castle of very large proportions. This furnished the railroad people with a name for the town. It was located on a little river which had been made navigable; but, at the time of our visit, on account of low water the steamer that was supposed to ply the stream could not approach within some miles of the landing at the town.

One day I took a walk with my small son Wallace. We crossed the river on the suspension bridge and returned by ferry—a little excursion we both enjoyed.

I had anticipated that at Castle Rock I should be met with a rather disagreeable duty connected with a case of church procedure, the consideration of which, from what knowledge I had gleaned of it, I feared would prove very obnoxious to me. A member at Independence had been found guilty of a very grave crime against the virtue of his own family, was prosecuted, and had the hand of fellowship withdrawn from him. Later he went to the Northwest and there, in some way, was received into fellowship and his office restored by local authorities. The matter was reported to Brother Joseph Luff, then in charge of the area, and under his administration the man was severely censured and again disfellowshiped.

It was said that when I went to Castle Rock this man expected to appeal to me, present his plea, and ask for reinstatement. This was the unpleasant task I was mentally prepared to face upon the occasion of this visit. He had secured the friendship of a local member, a man of French extraction, at whose house I called to meet the brother in disgrace. Whether or not he had calculated to make the appeal anticipated I am not at liberty to say. I know he presented himself at the house, and we passed some little time together, but in no way did he mention his case to me. Whether he thought, from my demeanor, that such a course would be useless, or for some other reason changed his mind, I do not know, but I surmise he concluded to let the matter rest, and I was not disturbed by his presenting his case. Apparently he had not emerged from under the shadow of wrongdoing, for soon after my visit he induced the good old French brother mentioned to permit him to marry the latter's granddaughter, a child not yet arrived at maturity.

We held services at Castle Rock on Wednesday and Thursday evenings, Brother Pender and wife joining in our labors of ministry.

On September 8, in company with this same pair, we left the village and went to Portland. We had been directed to a brother by the name of I. A. Sympson, whom we finally located after some difficulty since he had lately moved. We learned that we were to go to the home of Mr. C. A. Patten, a relative of Ruth Lyman Cobb, wife of my son Frederick M. They had written ahead and bespoken for us this kind hospitality. We were given a very pleasant home there during our stay in and about the city. Mr. Patten was a busy man, and we saw but little of him, but his mother and wife seemed quite interested in us and solicitous for our comfort.

Monta Villa

Soon after our arrival Brother Griffiths came for us, and we proceeded to Monta Villa, a little station on the trolley line east, where our Conference and Reunion were to be held. The settlement was in plain view of Mount Hood and was in a wide slope of the valley to the south with a plain lying on the north and east.

Woodward Hall was secured for the Conference. It had been erected for public meetings but after a few years the hopes of the builders seemed unrealized, for the enterprise was not a paying investment. One portion of the building was occupied by a small store where groceries, food, and the ordinary notions kept in a little stock were to be had.

Upon the suggestion of Brother Griffiths he and we concluded to provide for our own needs by clubbing together, in which project we were joined by Bishop's Agent Watson Fordham and Brethren Appleman, Condit, Pender, and others—a sort of cooperative arrangement.

(To be continued.)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

A Tribute to Sister Zella Hewitt » »

While acting as pastor of the Toronto, Canada, congregation some fourteen years ago, I became acquainted with many interesting characters among the brethren and sisters. Zella Hewitt, wife of Benjamin Hewitt, was an outstanding personality.

Recently while visiting friends here in Independence, she decided to have an operation for goiter performed at the Sanitarium. The operation was apparently successful, but several hours later unlooked-for developments took place which resulted in her death, April 6.

The fact that in her last moments on this earth she was away from her home and loved ones intensified our sorrow, and was an almost unbearable shock to her family and friends in Toronto.

In a telephone communication with her husband I volunteered to accompany the remains to her home. Brother Hewitt greatly appreciated to be relieved of this additional trial.

The funeral service was held in the large auditorium of the Toronto church Friday, April 9. The capacity of the church was not sufficient to care for the friends who came to pay sympathetic tribute to our sister and her family. The numerous and elaborate floral offerings were silent evidence of the esteem in which Sister Hewitt was held.

She often expressed the wish that when the time came for her departure from this earth, she might go without having had a lingering illness. Her prayers were answered. She passed away with little distress. The church has lost a loyal, energetic and consecrated Saint.

INDEPENDENCE, MISSOURI. C. ED. MILLER.

Grateful for Saints' Remembrance » »

How I appreciated the card, letter, and gift shower on my birthday and Easter! I received so many messages from all parts of the world, that it is impossible, at present, for me to answer each one. So in this way, let me thank you for your thoughtfulness. Your messages made me feel very happy to know that I belong to such a large family of brothers and sisters in the faith.

I have belonged to the church twenty years, and have been healed of other illnesses. My little girl, four years ago had sinking spells. We sent for Brother Luther Payne, pastor of Lexington Branch. He anointed her with oil, prayed for her, and she was healed. The Spirit was there. My husband, a nonmember, felt it as I did. I have always felt that someday my husband will be baptized, and I pray to that end. In recent months he has been trying to understand the mysteries of God's wonderful works.

I have been administered to twice since I contracted tuberculosis, the last time being at the sacrament service in January, this year. Though I felt the Spirit's presence, I knew that I was not healed; but I felt blessed with the Comforter near to console me. I asked the Saints that day to pray that I might have patience to bear my lot. It hurt me to leave my four small children and my devoted husband to come here to this sanatorium, but God is good; he has helped me to be cheerful. And I am grateful to the Saints for their prayers. Will you continue to remember me and mine? I feel that I have made much improvement in health.

I read the Bible daily and the *Herald*. I have read the New Testament in the past month or two, and always find something new in it. I hope soon to get a Doctrine and Covenants.

MRS. GEORGE W. SHOEMAKER.

MOUNT VERNON, MISSOURI, State Sanatorium.

Easter in Arizona » » » » » »

Easter services at Phoenix proved all that we had hoped they would be, and much more. From the time we gathered at the church, which was about 5 a. m., we could feel that we were going to have a fine day. Everyone was happy and a fine spirit of worship could be felt.

We drove out to Paradise Valley in the brisk and chilly morning, selected an ideal spot, "a holy and sacred throne," as Brother Greene described the mound where we assembled. From this spot we could see beautiful Paradise Valley and the distant hills and mountains. One of the Scripture readings was that beautiful verse from the Psalmist David: "I will lift up mine eyes to the hills from whence cometh my help and strength." As we read that and looked at the majestic hills before us, we all felt, in a measure, the feeling that inspired David to utter those words. It was inspiring and uplifting to pray, to sing and to testify of the risen Lord in that peaceful early morning service as the sun came up over the mountains. I shall long remember that Easter service.

No baptisms were had Easter Sunday; we could get no place to conduct the service. The Saints feel very deeply the need of a font of our own, and in the business session held that afternoon, voted to have a font put in the church. We are going to give every member the happy privilege of sharing in this worthy project; if we raise more money than the construction of the font requires, we will make the surroundings more beautiful and holy by the purchase of a few plants, curtains, etc. We want each member to feel, as a new candidate is brought into the kingdom of God, that he or she has had a share in making it possible for that new member to be baptized.

Sacrament service was the best we have had. I do not mean that we have not had wonderful communion services before—we always do. But we were abundantly blessed on Easter Sunday.

Other services likewise were very good. We had basket-luncheon at the church; the children enjoyed an egg hunt out in the desert, and we had a short meeting to end the happy day. I believe there were between sixty and seventy present at the church school worship service and Easter program.

PHOENIX, ARIZONA. KAY TSUJI.

Knowledge Comes With Long Hospital Visit

I have been in bed in the hospital more than two months, not to mention the two months in bed at home before I came here. But I am not complaining about it. Why should I? Didn't the doctor just tell me that the surgical conference said I had improved so much on bed rest that they won't consider any operations. That is the best news ever, and what do I care about another month in bed!

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Perhaps I sound lazy, but this is not the case. The reason I contracted tuberculosis is because I worked too hard.

Have you ever realized what there is to be learned from an extended visit to a hospital? How it changes your point of view? How it brings you real love for your fellow sufferer? You share his joys, his sorrows. You get to know him better than you do your neighbors at home; you know when he has had good news, when the doctor feels encouraged about his case. If he talks or moans in his sleep, you know it. You learn too who is really interested in you and your improvement. It costs visitors trolley fare, time, and energy to come out to see you; and you appreciate their interest and friendship. These things help you to get well. For half the battle of recovery rests with your will to fight.

I am not unhappy, far from it. I am thankful to our Heavenly Father that I have the promise of healing. Why do I surprise the doctors with my "marvelous resistance," (their own words)? Because I am blessed with the healing power of the Divine Doctor.

GERALDINE BACON.

PHILADELPHIA, PENNSYLVANIA, Philadelphia General Hospital.

A Spiritual and Physical Renewal » » »

I have passed my seventieth year, and am starting out upon the "borrowed" period with a zeal awakened by the goodness of God in giving me a spiritual and physical uplift by way of a dream and immediate restoration to vigor beyond that felt for years.

I had been ill for some time with nervous prostration and sciatica which became so painful that I could not preach without distress of mind and body. One night I dreamed, or saw in night vision myself walking along the seashore, downhill, and a voice said: "You are a dying man." I saw my boat on my left hand at anchor near shore, and my mind was made up to hand it over to the minister-in-charge. Suddenly I saw another self at my shoulder facing uphill and looking quite well. My boat was now on my right hand and looking spick and span and reconditioned for work. I lost sight of the sick individual and became the well man. In a few days I was better, and am stronger spiritually and physically than for years past. Now my pulse which for years had been subnormal, is normal.

I can testify that God is a God of miracles. Everyone sees the great change which has come over me, and my endurance is much increased. Sister Jones has been sick for a year and this has hampered me some, but she seems now slightly on the mend.

JOHN H. N. JONES.

N. 20 FAIRFIELD, VICTORIA, AUSTRALIA, 477 Heidelberg Road.

In Gospel Bonds » » » » »

Sister May Wise, of Cedarcreek, Missouri, writes: "I came into the church at the age of seventeen, and am now sixty-eight. We moved to Oklahoma in 1904, and have been isolated from church privileges since that time. I am in poor health, and would like the prayers of the Saints."

God has been good to me all the days of my life. I was baptized into the Christian Church at the age of eleven; my companion also joined that church at the age of eighteen. We were married June 26, 1910. In 1915 the gospel came our way, and we accepted it. We were baptized on the same day. Our family consisted of two girls and one boy, the girls being taken away in infancy. The boy weighed not quite four pounds at birth, and the doctor said there was no hope for him and little hope for me. When the baby was two months old we had his head operated on with no assurance again from our doctor, but we trusted in the Almighty God. When the boy was four months he had pneumonia, and again near his first birthday, he was seriously ill, but all the time the Heavenly Father watched over and spared his life. Today the boy is a healthy, thirteen-year-old junior high school student. He came into the church when he was nine, and we were united in the faith.

On January 28, 1937, the Master called my companion home to paradise to rest. He died as he started to work, falling on the street. He had always said that when he died he wanted to go quickly. The night before he and our boy and I went to prayer meeting, and he prayed and bore his testimony, expressing a desire to live closer to God. The Spirit of the Lord was there in great measure. Now I can see more clearly why my boy's life was spared; without him I do not know what I would do. As it is, we are very lonely.

Saints, this gospel means more to me now than it ever did before. God seems more real; he has blessed us so much in the hours of sorrow, and the Saints, too, have been very good. Will you remember my boy and me that we may be true, and that I may rear my son in a way pleasing in God's sight?

MRS. VINNIE TIBBLES.

BARTLESVILLE, OKLAHOMA, 431 West Tenth Street.

The Readers Say department is the first I read in the *Herald*. We have not had church privileges since 1935, and would like to live where we might enjoy the association of Saints. We attend the Methodist Church here at Elberta, and I loan the *Heralds* to others to read. We should like to have the elders call on us as they pass through this part of Michigan. Please remember us in your prayers that we may solve all our problems and live in a way pleasing to our Heavenly Father. We should like to hear from elders at Traverse City, Michigan.

MRS. PAUL BARTH.

ELBERTA, MICHIGAN, Lock Box 159.

It will be fifty years in June since I came into the church. I was reared under the influence of the gospel, and have received many blessings from the hands of the Heavenly Father. I should like to hear from the Saints. Please write to me at Aledo, Illinois, Route 2.

ALEDO, ILLINOIS. SAM ADAMS.

Hearing of the passing of Evangelist George W. Robley brought vividly to my mind the first time he came to our home in 1891. He worked in this vicinity about two weeks. Wife and I united with the church September 27, 1891 under the hands of Elder U. W. Greene.

Brother Robley organized what is known as the Dixfield Center Branch at our home where we still live. How he worked! He would preach in our schoolhouse one night, and the next night I would hitch up and take him and my wife to another schoolhouse in the town of Canton, to hold a meeting. Brother Robley was the first minister I ever heard speak in prophecy. Through him the Lord called Brother W. W. Blanchard to be an elder. Elder Robley made friends wherever he went. His sermons were not long, but were clear and right to the point.

The *Herald* keeps me in touch with the church. I do not live where I can get to church, most of our old branch having passed on or moved away. Being eighty-one years of age, I cannot hear well. I enjoy "The Readers Say" letters and all that is in the *Herald*. Will the Saints pray that I may be faithful and hold fast to the gospel?

W. M. ANDREWS.

NORTH JAY, MAINE, R. F. D. 1.

Request Prayers » » » »

Nathaniel Tryon, of New Cambria, Missouri, has been in poor health for some time, and seeks the prayers of the Saints in his behalf.

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THE STUDENT LOOKS AT HOME ECONOMICS

(Continued from page 553.)

The modern homemaker employs a knowledge of the principles of artistic design. In the arrangement of the home, in the selection of clothing, in the purchase of home furnishings and ornaments, artistry is employed. For the Home Economics teacher it is equally important. Designs achieve symmetry. Color combinations are watched. The student learns to print neatly and artistically.

Finally, the Home Economics student makes use of a knowledge of the principles governing the selection, care, and operation of equipment for the household. She attends lectures and experiments in the laboratory in this field.

Work in the Home Economics field of training, besides contributing to the practicalities of homemaking leads to outstanding and pleasant careers in the teaching of Home Economics, Institutional Management (commercial or institutional dining rooms) and Dietetics in hospitals or other institutions. Any young man or woman accomplished in this field of work will always find his time profitably occupied in a pleasant endeavor.

Miss Elma S. Jones conducts the work of the Home Economics Department at Graceland College. Miss Jones received her academic training from the Kansas State Agricultural College at Manhattan, Kansas, where she received both her B. S. and M. S. degrees in Home Economics. She came to Graceland from her home in Frankfort, Kansas. Miss Jones has assisted in the Home Economics Department at Manhattan for several years.

DIABETES

(Continued from page 556.)

amount of food must be measured according to the caloric value carefully determined by the weight necessary for the particular individual. Dietetic regulation is vitally important as is also the age and occupation of the victim. His ability to burn sugar must be determined by frequent urinalysis and occasionally and not too infrequently a blood sugar examination.

The diet may be quite generous but the patient must be willing to follow the doctor's directions concerning the limitation of food and giving up of sweets. In all cases the eyes should be examined by a specialist and his directions followed due to the fact that cataracts or certain forms of inflammation may ensue. Likewise the teeth may decay requiring the attention of a dentist.

Be careful about infections. Even the slightest abrasion of the skin may cause serious trouble. The skin at all times should be kept healthy and clean. Mental poise must be maintained. The tired and overworked business man is especially susceptible to this disease.

Until recently the diabetic child was considered almost a hopeless case but since the discovery of insulin and by a carefully prescribed diet the child may grow into a normal adult life. Parents need not become unduly alarmed if the child has diabetes for, under proper management and if permitted to live as other normal and healthy children, there is no need for his growth and development to suffer.

Again I warn you to remember to follow the advice of your physician. Diabetes is not necessarily fatal. Sleep in a well ventilated room, keep comfortably warm, avoid worry and mental strain and take a daily bath. Remember that insulin is not a cure but it must be taken regularly and persistently if needed. Its consumption makes it possible for the body to consume the carbohydrates.

Insulin is not necessary in all cases and is only applicable when sugar persists in spite of a rigid and well regulated diet. Also remember that early recognition of the disease and proper care along the lines I have mentioned will enable the unfortunate to have less restrictions and a better chance to enjoy life.

AT THE HEART OF LIFE

(Continued from page 560.)

of kings! It is wonderful, gathering those magnificent blossoms—just a splash of vivid color in the woods, just here, just there, but never clustering together. They grow far apart and one usually walks a long way to find them.

Now it is late and time for bed. So, after a pleasant quiet evening spent with you and in lovely dreams of days gone by I'll bid you a fond goodnight, with all good wishes to you and dear Brother Pitt.

Your sister,
H—— B——.

The appeal to tradition is dangerous because it is so powerful and can be so influentially misused. Anything in this world that can get itself thought of as the inheritance of our fathers, and so gain sacredness and become the object of sentimental loyalty, achieves thereby an amazingly resistant power against change.—Harry Emerson Fosdick, in *"The Power of a Great Tradition."*

Have faith in your fellow men and seek and work strenuously to instill in them faith in you. The home of the Things Worth While is built upon the rock of Mutual Confidence.—Selected.

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NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

What stand does the church take on marriage after a party has been divorced?

The Church has officially declared that the three standard books and all other revelations accepted by the Church are the standard of authority and final reference in all controversies. Hence these determine the stand of the Church on all matters on which they speak. In addition to them the general conference has adopted in the form of resolutions its concept or interpretation of the standard books on the subject of marriage and divorce. Space forbids quoting them all, but in "Note a" it states specifically:

> The Church has already declared that there is but one sufficient cause for absolute separation of married persons;—Resolution 412.

This resolution then quotes a previous action of the Church in proof of the fact:

> Whereas, We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock, for either man or woman—except in cases where the contract is broken by death or transgression; Resolved, That it is our understanding that in case of separation of husband and wife, one of which is guilty of the crimes of fornication, or adultery, the other becomes released from the marriage bond, and if they so desire may obtain a divorce and marry again.—Resolution 272.

In further proof of the statement that there is but one sufficient cause for absolute separation, Resolution 412 quotes several statements of Jesus, including the two following texts:

> Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.—Matthew 19: 9.
>
> Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.—Mark 10: 11, 12.

Resolution 412 explains that while Mark omits the justifying cause for divorce, it is provided in the Matthew text, and proceeds to state:

> This "putting away" of either husband or wife, except for the one cause actually committed, is by the teaching of Jesus, Matthew 5: 32, made to be presumptive adultery; and in such case, the person so put away is sinned against; and if the person so putting away marries, the one put away is certainly free because the crime of adultery in fact has followed and the offending party is dead to the bond.—Resolution 412, Note b.

The foregoing provisions apply to those who are members of the Church at the time of separation or divorce. A distinction is made between separation and divorce, the latter being the legal completion of the former. The Resolution states:

> The causes justifying separation between married persons are: (a) Adultery; (b) Abandonment without cause, constituting presumption of crime, referred to in Matthew 5: 32.—Resolution 412, paragraph 3.

May we recognize our loved ones in the future state?

Very little is said specifically in Scripture on this point, yet I think enough is written to indicate that friends and relatives will not be strangers in the life to come. In one of his parables Jesus showed that the rich man who was condemned to hell recognized Lazarus the poor man whom he had disdained in this life, when he saw him "in Abraham's bosom." Other texts show that the righteous shall be able to meet and know famous men of God who died ages ago, when they enter the state provided for them according to their deeds. Whether the manner of recognition will be similar to ours in this physical life is quite another matter. In the spiritual life there will be wonderful laws in operation that we have no present conception of, and of course much more perfect and of a higher order. However, David plainly states of his dead child:

> Now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.—2 Samuel 12: 23.

What are meant by "apocryphal additions to Daniel"?

In the Septuagint Version (called the LXX) are found three so-called fragments which are supplemental to the book of Daniel. One of these is the "Song of the Three Children," connecting with Daniel 3 and the Hebrews who were preserved in the fiery furnace. Another is the "History of Susanna," intended to censure certain Hebrew judges by contrasting them with the virtuous Daniel. The third is "Bel and the Dragon," touching upon the deliverance of Daniel from the lions. The LXX makes it to be part of the prophecy of Habakkuk, a descendant of Levi. These are all judged to be apocryphal writings, though accepted as "deuterocanonical" Scripture by the Roman Catholics.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Fall River, Massachusetts

A peaceful spirit prevailed at the April sacrament service. George Sinclair, priest, from Boston, was the speaker, and the emblems were served by George Sinclair and Alma M. Coombs, priests. Moses Sheehy, also a priest, was in his usual place at the sacrament table and bore his testimony. The time was well occupied with testimonies. The testimony of Beatrice Sinclair is always full of love for the gospel and of interest to the Saints.

George Sinclair was also the speaker at the church school hour. Years ago the Sinclairs were members of Fall River Branch, and they enjoy a visit here to recall past experiences. Brothers Charles and Sister Ruth Dennis and children, Milton and Ruth, of Providence, Rhode Island, were also present at the sacrament.

On this same morning, April 4, a group met early at the church to listen to the radio message of President F. M. Smith on "The Church of the Air" program. Margaret Chesworth furnished the radio.

On April 11, nine visitors were at Fall River from Providence, Rhode Island, and Boston and Onset, Massachusetts. Charles Pillsbury, teacher, was speaker at the church service, and had a large and attentive audience. Charles will be graduated from high school this June. Recently, by invitation, he was the speaker at the City Home. In the near future he will speak at the evening service of the Syrian Baptist Church.

Marian Rogerson took for her subject at the church school hour "Going Forward or Keeping in Tune." The next meeting of the Q Club will be held at Marian's home. They have good times together and also work for the welfare of the branch. Margaret Chesworth, leader, takes great interest in these young people, and looks to the day when they will take active part in all church duties.

Though there are only a few members in the women's department, they accomplish much.

Prizes of books were given to the two children bringing in the largest Easter offering in their special envelopes. First prize went to Elvin R. Baldwin, two-and-one-half-year-old son of Brother and Sister Joel Baldwin; second prize to Nancy Jane Baldwin, one-and-one-half-year-old daughter of Ralph Baldwin. Interest in the Penny Building Society and the Christmas offering is good.

Inspirational prayer and testimony meetings are held on Wednesday evenings, but the attendance is not large.

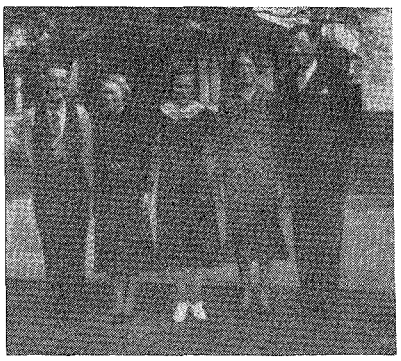
Pastor James W. Heap visited his parents at Attleboro, April 11, and Alma M. Coombs was the evening speaker.

Numerous letters have been received from Robert W. Coombs, at present in Honolulu, Hawaii.

Myra Cockroft, R. N., appears at present to be improving in health. She passed from a state of coma into consciousness, and for a week has been able to recognize family and friends. She is still very ill, and many are praying for her recovery. One of her trained nurses is Mabel Cockroft, a niece from Providence.

Austin, Texas

The young people of Austin group met Sunday, April 4, to organize. Brother Gene Wilder was in charge and Pastor W. A. Millner made a short talk. Elder J. E. Vanderwood, visiting missionary



DALLAS YOUTH OFFICERS

From left to right they are: Alvin Millner, Glayda Croisdale, Mayme Foster, Marie Wiliford, and Gene Wilder.

here for two consecutive nights, also spoke to the young men and women.

An election of officers was held installing Brother Gene Wilder as leader; Alvin Millner, president; Marie Wiliford, vice president; Glayda Croisdale, secretary and treasurer, and Mayme Foster, group reporter.

There were eight young people who decided to meet each Sunday at 7 p. m. They plan to have a varied program. They are hoping to advance rapidly and wish to increase their numbers.

Dunreath, Iowa

The group at Dunreath has gone steadily ahead in spite of months of unpleasant weather and bad road conditions. Elders from the surrounding branches have come nearly every Sunday evening to conduct services. This work has been under the direction of Pastor C. E. McDonald who has been the most frequent speaker.

The community was saddened by the death of Mr. Kale Amos January 11. He was a jovial, friendly neighbor, and is missed by the community.

A baby girl was born to Brother and Sister Marion Clark recently. They have named her Barbara Jean. Marion Clark attended Graceland in 1926.

The women's department has been meeting recently at the church. This is a central location, and they report increased interest and attendance.

The short program preceding the evening preaching service each Sunday is an interesting innovation. Readings, talks, and musical numbers by the choir and special groups have been given. One evening the playlet, "Joseph Meets a Minister," from "Conversations," was presented. It is hoped these programs will increase interest in the evening services and give an outlet for the expression of talent.

The week preceding and including Easter was one of spiritual uplift to those who attended the series of sermons by Elder Henry Castings, of Des Moines. He used an instructive chart and preached with power and conviction. Although the weather was inclement, and some roads were impassable for cars, there was fine attendance, many nonmembers coming regularly.

Easter Sunday was a happy day for all. Many Saints and friends gathered at the church for an all-day meeting including a basket dinner. At 7:30 p. m., the children and young people presented the pageant, "The Triumph of Easter," written by Winifred Douglas Stiegel. Much of the success of the performance was due to the direction of Sister Celia Mohler, and the music was supplied by a choir directed by Sister Bertha Deitrick and Sister Beatrice Staley. Several young men and women then sang "Blessed Redeemer" as a special number, giving a beautiful setting for the closing sermon of the series by Brother Castings.

April 11 was Young People's Day at

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Dunreath. A beautiful spring day found a large group from Knoxville, Newton, Des Moines, and local points was present to enjoy the program. Sunday school and sacrament service followed by a sermon by Elder Harold Cackler, of Des Moines, completed the morning's worship.

After an abundant basket dinner and period of relaxation, a short afternoon meeting was held. Talks on the four young people's aims were given by Gayle Clark, Delbert Mohler, Roberta Lewis, and Harry Meyer. Kleta Finley who is the district president of young people, talked on "My Cup Runneth Over." Music was furnished by a Knoxville trio and a Dunreath girls' sextet.

In the evening after musical numbers furnished by Sister Lucy Orr, the Dunreath Choir, and Duane Amos, Brother George Orr closed the day with a sermon on "The Necessity of Spiritual Sight."

Brother and Sister William Brown have moved from their farm home to a house at Dunreath. They have purchased a good share of the town, and are making many changes in it for the better.

Council Bluffs, Iowa

A very successful young people's institute was held lately at Council Bluffs. Monday and Tuesday evenings, March 22 and 23, President Floyd M. McDowell lectured to the priesthood. On Friday evening there was a special worship service in charge of Brother Nels Hansen. Saturday morning prayer service was in charge of Apostle Ellis. Brother McDowell directed the class work on Saturday afternoon.

A banquet was held in the Eagles' Hall Saturday evening there being about 170 in attendance. A fine program had been arranged. The women of the church prepared the banquet, and should be congratulated on the fine meal served.

Sunday morning Brother McDowell had charge of the prayer service. This was the best attended of any of the meetings with the exception of the hour which followed when the choir rendered the Easter cantata, "Life Eternal," by Dale. This was given by the choir of thirty-five voices, under the direction of Roy C. Murphy, accompanied at the piano by Olga Jorgenson and at the organ by Mrs. W. T. Spanswick. Special parts were taken by the following soloists: R. C. Murphy, Mrs. J. S. Garner, W. T. Spanswick, June Currie, and Homer Doty. Other special parts were taken by Wilda Schneider, Grace and Homer Doty, Adah Hall, Eunice Moser, R. C. Murphy and Elmer Johnson. It was estimated that 350 people heard the cantata. Brother McDowell preached at 2:30 p. m.

At the evening religio hour, Apostle C. F. Ellis gave a sketch of his missionary experiences in the South Seas. At 8 p. m., Brother Ellis gave a fine discourse on "The Risen Lord." Mrs. Adah Hall sang "Come Ye Blessed," by Scott, accompanied by Mrs. Fred Radtke. The choir sang, "Judge Me, O God," by Neidlinger.

On Sunday evening, March 21, the Religious Art Players presented "Unto This Glory," written and directed by Sister Eunice Moser. Paul Harding played the leading role.

On April 11, this congregation had the pleasure of listening to the Graceland College A Cappella Chorus. Miss Carlile and her chorus were greeted by a large and appreciative audience. The music critic of the local newspaper was profuse in her praise of the fine work of choir and director.

Church work at Council Bluffs is moving forward. Everyone seems to be busy. Saints in the city are divided into four groups, and in each group there is a study and service class which meets every other week. The Know Your Bible Class under the leadership of Sister Currie, meets each week in some home for study.

Plans are being made for a mother and daughter banquet, also for a father and son banquet.

On January 31, the annual Financial Day was observed. Besides the local officers Apostle J. F. Garver, Bishop G. L. DeLapp and Bishop W. T. Wellman, of Omaha, were present. Since this was a district affair many Saints from neighboring branches were in attendance, and a profitable day was spent. Bishop DeLapp spoke both afternoon and evening.

The choir is doing good work under the direction of Brother Roy Murphy. They have an average attendance of thirty, and furnish an anthem or other special numbers for each service.

Escatawpa, Mississippi

Escatawpa Saints are moving forward. The Wednesday night prayer meetings are well attended, and nearly all who come, take active part. The church school has continued hopefully in spite of rain and disagreeable weather.

Nearly all the members of this local attended the young people's convention at Mobile, Alabama, March 26, 27 and 28, and found there a great spiritual uplift.

The young people's department is doing well under the leadership of Brother R. V. Rogers; Sister Ada Sherman is his assistant. The young members have been meeting on Sunday evenings during the winter, but now that spring is here, the meeting has been changed to Friday evening. By this change officers hope to attract more to the meetings and to create more interest in their youth projects. Escatawpa Branch has a fine group of young men and women, and hopes to see them go forward. Brother J. L. Barlow, district youth leader, meets with this group regularly, giving interesting talks and advice to the youthful members.

The women's department under the leadership of Sister Ruby Miller and Sister Lola McQueen is doing a fine work. They meet in the homes of the sisters every two weeks. The women are not only contributing to the spiritual welfare of the branch, but are also a great financial help. Recently Sisters Ruby Miller and Etta Krebs Smith raised money sufficient to pay the balance of the local church debt.

Elder J. G. Halb met with the department in a recent session, giving a most interesting talk.

Missionary Halb held a week of preaching services at Escatawpa.

This group was fortunate in having present March 28 and 29 Apostle D. T. Williams who was the speaker.

Local Saints look forward to the dedication of their church in May, and on that occasion expect to have one of the largest gatherings in the history of the branch.

Stonington, Maine

Stonington Saints are rejoicing in the work of the Master and are engaged in the building of the kingdom of God and establishing his righteousness upon the earth.

The year, 1937, opened with a good spirit in this group. The annual business meeting was held, and the regular officers of the priesthood were sustained, and there was an addition of one priest and one deacon.

The branch is giving support to Pastor G. H. Knowlton in distributing about five hundred tracts that he had published in order that each member might warn his neighbors, friends, and relatives.

Easter services brought new hope and inspiration to the members. The beautiful story of the resurrection was told by Pastor Knowlton. The evening meeting was a concert, old and young taking part.

Stonington members were pleased to hear President F. M. Smith broadcast over the Columbia Chain. The "Church of the Air" program came to this city from Station WEEI, Boston, reception being clear. Brother Smith's voice was very distinct. The regular Sunday school hour was devoted to reception of this program, a large number enjoying it. Following this message the Saints shared in a peaceful worship service of the sacrament hour, Elder Cecil Billings conducting.

Stonington Saints hope to work more earnestly in the future, that they may bring many honest-hearted souls to the kingdom.

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Des Moines Priesthood Banquet

President Elbert A. Smith and Apostle Clyde F. Ellis were guest speakers at the banquet for the priesthood and their wives, held in the Des Moines church dining room the night of April 3. Sisters Hattie Clark and Ethel Thomas had charge of preparing and serving the three-course meal.

Clara Mayer, district chorister, had selected familiar hymns for group singing, and these were most appropriate. The service began at 6:30 p. m. with the prayer of blessing by L. B. Thompson, pastor of Des Moines Branch. A quartet composed of Clara Mayer, Jack and Eva Williams, and Ralph Wicker, sang a number, assisted by Lucy Orr at the piano.

The theme, "Let Nothing Separate You From Each Other and the Work Whereunto You have Been Called," was followed by both speakers. Then Clyde McDonald, toastmaster, told of the excellent work of the district officers and others, stating that Elder Henry Castings, district president, had preached a series of sermons on Sunday nights at Des Moines, Boone, Knoxville, and had conducted a week's series at Dunreath with great success. George Orr has been elected branch president at Knoxville where he goes every Sunday, and the church work is gaining gradually under his leadership. Ralph Wicker has been going to Runnells each Sunday for several months. He and Brother Orr held two weeks of services there, baptizing three candidates at the close. Earl Hall has been going to Boone for several Sundays, helping to build up the branch attendance. All appointments have been filled every Sunday except on one day when the roads were completely blocked by snow.

Church school on Sunday morning was in charge of District Superintendent E. H. Kirlin, assisted by Harold Cackler and Kleta Finley. The sacrament service at ten-thirty was in charge of E. A. Smith and Clyde Ellis. With them on the platform were Henry Castings, George Orr, Stephen Robinson, and Milo Burnett. Priests who served the emblems were E. H. Kirlin, Asa Smith, Joe Brown, Victor Lents, Charles Lehman, and Ed Spencer. Three hundred seventy members were present.

The invocation was by Evangelist Milo Burnett, of St. Joseph, Missouri; the oblation talk was made by Stephen Robinson, and President Smith made the opening talk. A good prayer and testimony service followed the passing of the emblems.

The afternoon sermon was by Apostle Ellis on "What Lack I Yet?" Wilbur Chandler sang a solo and led the song service at this meeting. A program similar to that which the religio used to put on was carried out at six-thirty, and President Smith preached to a large congregation at night.

Five years had gone by since Brother Smith had visited Des Moines, and everyone felt blessed by his services and counsel.

Elder Robinson distributed the district financial report to all who attended the banquet together with a special "catch up" envelope to help each one to pay his tithes in full. Statistics showed a gain of $2,145.89 for the district above the record of the previous year. Knoxville led with an increase of 1844 per cent, and only three branches had less than the previous year.

Bay City, Michigan

Bay City Branch will hold its annual Mother's Day one-day meeting, May 9. Many who have attended this yearly event in the past will attest to the successful and enjoyable services. Officers are anticipating an even better day this year, and extend an invitation to all who can come to attend. Some of the speakers expected to be present are: Elder Kenneth Green, president of Detroit District; Elder L. J. Richards, of Wyandotte; Elder B. H. Doty, of Traverse City, and Elder George Burt, of Beaverton. Brothers Bernard Weber and Fred Mitchell will be ordained to the Aaronic priesthood at this time should the district conference so vote on May 2.

During the past year the Bay City local has enjoyed a renewing of faith by several members and fairly good attendance which is steadily increasing. Prayer meetings are very well attended and enjoyed by a goodly number.

The men of Bay City have united with the men of Saginaw and Midland in priesthood meetings at which times prayers and testimonies of the men are given; later the meetings are turned over to speeches, three members speaking at each gathering. After the talks, the group gives comments and criticisms. These meetings are well attended and are of much benefit to all.

The theme, "Zion," is kept continuously before Bay City Branch. At the last meeting of the Alpha Zion group (formed to receive offerings for purchases of land and establishing residence thereon), a sum of more than twelve hundred dollars was pledged by members before, April 1, 1937, with the intention of purchasing lands at that time in Missouri, according to the plan given in Doctrine and Covenants.

The adult Sunday school class is studying the Book of Mormon with Brother Fred Mitchell as teacher.

Real fellowship has sprung up between Saginaw, Midland and Bay City Branches and friendly visits between these cities have been enjoyed. All are looking forward to the reunion in August.

Chatham, Ontario

Local Saints were privileged to hear President Frederick M. Smith over the coast-to-coast radio hook-up, April 4, and at the same time attended their regular sacrament service. A radio was installed in the church for the occasion.

The program was so arranged that President Smith's talk occupied the time usually utilized by the presiding officer for counseling the congregation, immediately after the opening exercises. The address came in clearly, and the rapt attention of the congregation indicated the deep interest of the Saints in the President's message. When the address was concluded the emblems were blessed and served after which District President Robert T. Brown, of Merlin, always a welcome guest, spoke briefly.

Many thanks and expressions of appreciation are due the Murray Tire and Electric Company, of Chatham, who gratuitously furnished and expertly installed one of their best radio sets in the church for the above-mentioned service. Local Saints regard this as a gesture of respect and neighborliness.

On Sunday, March 28, Easter programs were the order of the day. During the Sunday school hour, eleven o'clock till noon, Easter lessons were taught to all classes. Immediately after the class period, a short Easter message was delivered by Elder V. E. Pritchard, and Mrs. Ivan Pritchard sang "Calvary."

An Easter cantata, "Death and Life," by Shelly and Lynes, was featured at the evening service from seven to eight o'clock, under the direction of Mr. W. J. Clarke. Elder R. H. Jones announced the hymns for congregational singing, and Elder V. E. Pritchard offered prayer during the opening exercise. Immediately after the prayer Miss Virginia Radike delivered a sermonet, "Evidences of the Resurrection and the Significance of Easter." Then Miss Gertrude Jones introduced the cantata, giving a preview of the six separate dramatic incidents to be sung. The church was darkened and lantern slide scenes were used to enhance the reality of the Easter story as it was told by the choir. Soloists were Mrs. James Kelley, Miss Murle Tucker, and Miss Norma Best. Miss Irene Best played the organ. The stage settings, the able leadership of the director, and the cooperation of all participating combined to produce an inspiring Easter service. After church, lunch was served to members of the choir and near friends at the home of Mr. and Mrs. James Dent.

During the winter months a radio service has been broadcast from the church each Sunday evening from nine to nine-thirty o'clock over CFCO Chatham. These broadcasts are listed under the name, "The Old, Old Path." Musical numbers for these services of the air have been supplied for the most part by

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talent from branches in Chatham District, the broadcast being a district, and not a Chatham Branch, institution. To date, a series of radio talks has been given by Bishop J. C. Dent, of London, and Elder Percy E. Farrow, of Sarnia. Elder William I. Fligg, district missionary, is scheduled as the next speaker. In months past he has spoken a few times on this program.

Chief branch officers at Chatham are: Elder R. H. Jones, acting branch president; W. J. Clarke, music director; Ivan N. Pritchard, superintendent of church school; James V. Dent, director of religious education; James Kelley, superintendent of the religio society, and Mrs. Anthony Hewitt, leader of the women's department.

Elder and Sister A. M. Chase Celebrate Golden Wedding

Over half a century ago Amos Chase, the young photographer of Lamoni, Iowa, met Miss Eliza France at the Students' Society in Mrs. Marietta Walker's parlors. Mr. Chase led the choir at the new Brick Church, and both he and Miss France were engaged in some form of church service six nights out of seven, nevertheless their romance progressed. On Sunday, May 1, the Brick Church was converted into a bower of ferns, violets, and other wildwood blossoms brought in by the Students' Society. Both Brother Chase and Sister France taught their Sunday school classes and attended to their choir duties that morning, but at the close of the sermon, Elder W. W. Blair read the service which made them man and wife. And the next evening most of Lamoni attended the infair at the France home.

Since 1895, A. M. Chase has been engaged in active missionary work, traveling from coast to coast and even to the Islands of the Sea. As seventy and high priest, he has labored in eighteen States and in the Hawaiian Mission. From the time their two children were five and eight years old, Sister Chase has sacrificed her home to be with her husband, and her sweet soprano voice and her ability as a teacher and a leader of women and young people have enriched Brother Chase's ministry. The children also (Mrs. S. A. Burgess and the late Doctor C. S. Chase, of Billings, Montana) were made to feel a definite responsibility in their father's work. Their childhood summers, spent in gospel tent work in the lumber regions, the many towns and the mountain villages of Washington and Oregon, left never-to-be forgotten memories of distributing tracts and singing songs at the evening services. Every night in the week was church night except when the slow transportation of that day and place (usually by wagon) necessitated a night lost on the way to a new appointment.

Later in Oklahoma, Utah and New York State the family made an effective quartet whose singing drew many hearers to Brother Chase's services. Perhaps Brother Chase made his most valuable contribution to the church in his ten years of work in Utah.

Today, in addition to considerable preaching throughout the center place, Brother Chase supervises one of the largest districts of the Stone Church,



ELDER AND SISTER A. M. CHASE

some seven hundred Saints being in his charge, and Sister Chase still works with him, supervising the women's work in those five groups and acting as secretary of Brother Chase's Church History Class in the Stone Church Sunday school.

On Saturday, May 1, an open house reception will be given for Brother and Sister Chase at the home of their daughter, Mrs. S. A. Burgess, 707 Proctor Place, Independence. Old friends of Brother and Sister Chase may address cards of greetings and congratulation to 1322 West Kensington, Independence, Missouri.

Traverse City, Michigan

Pine and Ninth Street.—Three members of the priesthood drove to Freesoil, Michigan, February 28, to meet with the Saints there, and greatly enjoyed the day.

Traverse City members were grieved to learn of the death of Sister Ben Hewitt, of Toronto, Canada. Brother and Sister Hewitt in years past have made the acquaintance of many in northern and western Michigan through attending reunions at the Park of the Pines. This branch extends to Brother Hewitt and his children sympathy and prayers.

Several from Traverse City attended a district officers' and teachers' meeting at Cadillac, Michigan, April 11, and report the day well spent.

A district priesthood meeting will be held Sunday, May 2, at the church located at Pine and Ninth Street, Traverse City. Meetings will be open to all, and this being sacrament Sunday, officers hope that many will attend the services held throughout the day. The first gathering will be at 9 a. m.

Officers and workers are greatly pleased to see renewed interest among the membership with several who have not been regular attendants for a time, now coming out to the various meetings.

Twenty-five members of the women's department motored to the farm home of Sister Leonard Rieckhart, Williamsburg, Michigan, and enjoyed an evening of entertainment.

The play, "The Little Miracle," recently given by several local women, touched those present so strongly that it has been decided to give it at Cadillac church, April 25.

Vancleave, Mississippi

Elder J. G. Halb has just closed a series of meetings at Vancleave. The interest was good, and the meetings were well attended. Everyone feels spiritually renewed by the sermons which he presented each evening.

Apostle M. A. McConley and D. T. Williams also visited this branch recently, spending two nights with the Saints. They came from the young people's convention held at Mobile, March 26, 27, and 28. Several youthful Vancleave members attended the convention which was a joint gathering of Mobile, Alabama, and Florida districts, and brought back a fine report of the meetings there.

The women's department is progressing. Sister Simon Rogers is the leader, and they are taking up the Doctrine and Covenants for class study with Sister Mack Hawley as teacher. They have made and sold several quilts in past months; one friendship quilt netted them a sum of $37.05.

The young people's organization is doing a good work also. Sister Howard Jennings is the leader. Their organization is known as the Onward and Upward Club (O. U. C.'s). The members are divided into two groups with captains for each team. They are taking up the topic, "Know Your Church," at present and are using the Angel Message tracts as a guide. They have a dramatic class which gives an interesting program the last Saturday night of each month. The women's department helps them by selling refreshments. Proceeds are used for branch purposes. The club also enjoys recreation, mostly volley ball at present. They hold meetings each Saturday evening. The teams conduct a contest each month and the losing side must entertain and treat the winners.

The young people have outlined several programs for the near future, and

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are looking forward to the reunion to be held at Brewton from July 9 to 18. They want also to send a couple of representatives to the church-wide youth conference at Lamoni.

In general the branch seems to be moving forward. Vancleave is planning a home-coming day for the last Sunday in May. This will also be the first anniversary of the dedication of their church.

Northwestern Ohio Conference

The semiannual conference of Northwestern Ohio District convened at St. Marys, Ohio, March 13 and 14. Sessions began with an organization service at two-fifteen Saturday. Elder C. V. Holmes, district president, was made chairman with the right to choose his assistants. At the business session which followed the conference authorized the ordinations of Wayne Crandall, Toledo Mission, elder; Alvin Wadsworth, Oak Harbor, priest; Ernest Walker, Lima, priest; Kenneth Flora, Lima, teacher; Forest Sinclair, Oak Harbor, deacon, and Donald Winquist, Toledo Mission, teacher.

The district rejoices over the fine work done by Toledo Mission, and has approved its organization into a branch. Fifteen new members have been baptized into the church in the eleven months the group has been organized as a mission. The average attendance Sunday mornings is sixty.

Saturday evening at eight o'clock an entertainment was held in the form of two plays. Floyd Clark, district religious education director, was in charge of the program.

Sunday morning services opened with prayer hour at eight-fifteen followed by the new type of sacrament service which was marked by fine order and spiritual worship. At 11 a. m., Elder Earl Curry, of Kirtland, gave an inspiring message. The Bradner Quartet, Paul Smith, Hazel Smith, Belle and Franklin Slye, sang "Launch Out."

Priesthood meeting was held at 1:30 p. m. in the basement. Upstairs a song service was enjoyed, Sister Hazel Smith, district music director, in charge. At the conclusion of both sessions Brother McConnaughy spoke. Conference adjourned at 4 p. m.

Long Beach, California

The young married women of Long Beach Branch organized a club under the sponsorship of Sister Laurina Bedford, March 31, of this year. Twelve attended the organization meeting, and officers were elected as follows: President, Opal Hacker; secretary-treasurer, Helen Robinson; program chairman, Freida Watson; social chairman, Marie Smith and Evelyn Johnston.

The young women chose the name Fai-Ho-Cha, representing "Faith, Hope, Charity." Meetings are held each Friday afternoon, each member being hostess as her name appears on the list. The meetings begin at 1 p. m. with the hostess serving dessert. A ten to fifteen-minute devotional service starts at one-thirty, followed by topic discussions. Different phases of the home are to be considered in the discussion periods for the next three months. After 2:30 p. m. the members sew and talk. They are working on articles to be sold at the Harvest Home Festival. The Fai-Ho-Cha's plan to have a booth at the festival.

This club meets each month with the women's group at their regular social session. In May they are planning to entertain the women of the branch at the social meeting of the month. The Fai-Ho-Cha's have a number of enthusiastic nonmembers in their group as well as church members, and they hope to grow and to aid the Church by interesting all the young married women in the group. They are planning a number of socials and picnics for the club members and their husbands. Most of the club women attend the Young Married People's Class of the church school on Sunday morning.

Ava, Missouri

Ava Branch members are trying to move forward to Zion. They have set a goal for Christmas offering and a considerable amount has been paid in. Local members are tithe payers, too, and are endeavoring to do their part in keeping God's law.

The government is sponsoring night school in the Saints' church building, and many are enjoying the benefits of further schooling. Two of the outstanding studies are health and music.

The first Sunday of April brought a peaceful sacrament service with prayer and testimony following. Ava Branch is small, and so these services are held together. At the opening of the communion hour Sister Elvin Detherage brought her baby to the altar for a blessing. The infant, Faye Dean, was blessed by Pastor D. A. Fuller.

On the second Sunday of April Elder W. E. Haden was the speaker. "Is Christianity a Failure?" was his theme, and his talk was greatly enjoyed.

At another service that day Edward Franklin Fuller, infant son of Pastor and Sister D. A. Fuller was blessed by Elder Haden.

Elder W. E. Haden held a short series of services at the home of Brother Clark Hursh, and fair interest was shown by several nonmembers.

On Easter Sunday the Sunday school had a program, a fine spirit prevailing.

Two short plays have been given recently by students of the government training class.

Last year Ava Branch made a record for itself in the payment of tithing, and this year the Saints are hoping to do even better.

The women's department has been having an enforced vacation, due to unfavorable weather and long distances to travel which must be done on foot. They plan, however, to renew their activities very soon.

Kalamazoo, Michigan

This branch observed its twenty-second anniversary, March 14, with an all-day meeting. Elder C. B. Woodstock of the general department of religious education, was the principal speaker. The Saints are always glad to have him come. Other speakers of the day included District President A. J. Dexter, of Lansing, and Elder George Lalone, who came late in the afternoon and remained to be the speaker for the evening.

The junior choir from Lansing came in a body and played a prominent part in the day's services. Local Saints are grateful to them and their leader for their fine contribution.

Dinner was served by the women's group under the direction of Sister Pierson. About seventy-five guests were served in the basement dining room. The tables were decorated with purple and gold and had centerpieces of gold-colored candles and yellow tulip plants. An anniversary cake, baked by the branch president's wife harmonized with the colors of the tables. The day's program was announced in home-made folders also ornamented with church colors.

Brother and Sister Muirl Robinson are the proud parents of a daughter, Donna Rae, born March 9.

Local Saints have cause to rejoice in that some new men will soon be ordained to the priesthood. This greatly encourages the branch president for he has need of more workers in the priesthood.

There is considerable sickness in this branch. Brother Harry Whipple has been ill and unable to work since Christmas. Sisters Agnes DeBrouyn and Mary Gross have been in the hospital for operations recently, and one of Brother and Sister Myers' girls has the scarlet fever.

The Saints are grieved by the loss of Brother Orville McNett who recently met with accidental death while at his work. Elder A. J. Dexter preached the funeral sermon. Sister McNett's stepfather, Brother Austin B. Jones, died three days after her husband's funeral. Elder George Lalone, of Moline, preached the funeral sermon.

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Independence, Missouri

A music festival sponsored by the young people's council, is scheduled for May 7, 8 and 9. Great interest has been shown in the preliminaries held in the various Latter Day Saint congregations, and all plans for the finals are being completed this week.

The Independence Music Club held its annual business meeting and election of officers, April 21, choosing the following to take charge of club activities during the year ahead: Mrs. S. A. Burgess, club president, was reelected. Other officers are: First vice president, Mrs. I. A. Smith, reelected; second vice president, Mrs. Daniel Lewis, reelected; secretary, Mrs. Charles Grabske; treasurer, Mrs. Leonard Lea; business manager, Mrs. T. J. Watkins, reelected; historian and librarian, Mrs. L. E. Hills, reelected; corresponding secretary, Mrs. Mark Holman, reelected. The department chairmen are: Active membership, Mrs. John Isaacks; associate membership, Mrs. C. R. Smith; voice, Mrs. Nell Kelley, reelected; piano, Mrs. Mildred Connelly; hospitality, Mrs. L. R. Wells, reelected, and publicity, Mrs. M. A. McConley.

Stone Church

Elder A. K. Dillee, pastor of Second Church, preached a thought-challenging sermon on "Testimony" for this congregation last Sunday morning. He was assisted in the stand by Elders H. G. Barto and J. E. Kelsey. Music was by the Stone Church Choir, Paul N. Craig directing, Dorothy Koehler Waters, organist, and George Miller, pianist. The choir sang, "Peace I Leave With Thee," by Roberts, Thelma Vincent Krahl, singing the soprano solo.

With the coming of spring weather various departments, groups, and other working units of this large congregation are going forward. The Wednesday night and Sunday afternoon prayer meetings continue to bring inspiration, instruction, and comfort to many of the Saints.

"The Restoration," was the theme of Elder Almer Sheehy, speaker last Sunday evening, and the congregation shared in this service singing hymns of the Restoration under the leadership of George Anway. Two special numbers were rendered by the Cantanina Chorus under the direction of Mrs. Paul Nelson. Ross Moore was the organist.

Spring Branch Church

In the past month the worship suggestions in the *Herald* for April were carried out by the church school. The theme last Sunday was, "I Press Toward the Mark for the Prize of the High Calling of God in Christ Jesus." The Scripture lesson was read by Forrest Ballinger; a period of meditation followed while the pianist played, "Nearer My God to Thee," then prayer was offered by A. J. Tankard closing with the Lord's Prayer by the school. The theme talk was by Jesse E. Smith.

Elder H. L. Barto, pastor of Liberty Street Church, spoke to this congregation Sunday morning on "The Eleventh Hour Dispensation." Music was by the choir.

Elder Robert Fish preach in the evening basing his sermon on Revelation 3. The choir sang an anthem, "Lift Up Thine Eyes."

Some very spiritual prayer meetings have been held on Wednesday night in both groups. A joint meeting was held at the church this week.

The young members met at the church at 3:30 p. m. Sunday to consider problems pertaining to their work. Plans were discussed relating to the attendance of a number at the youth conference at Lamoni in June. The resignations of Fred Epperson as assistant young people's leader and vice president of the youth council were accepted, and Fred Morris was chosen assistant leader, and Mary Calvert as vice president. A vote of thanks was given Brother Epperson for the fine work he has done in these two offices.

Liberty Street Church

Elder Samuel Smith was the speaker the morning of April 18. The choir, under the direction of Fred Friend, sang a special arrangement of the hymn, "Shall We Gather Home to Zion," Mrs. Ola Davidson singing the soprano obbligato. In the evening Liberty Street congregation was host to the juniors of Independence in their annual hymn fest. Sister John R. Lentell directed the chorus of one hundred voices. The theme centered about the story of the birth, life, death, and resurrection of Christ. Sister Olive Moses told the story, and her message was interspersed with hymns by the chorus. The boys and girls had memorized their music and words. Sister Birdie Magargee was the accompanist. Much of the success of this project was due to the thorough training given each of the local groups by its junior music director.

Prayer meetings have been active, interesting and well attended. Local men are receiving many benefits from taking charge of these services.

Sister Ida Adkins passed away at the Independence Sanitarium, April 13. She was the wife of Brother Steve Adkins. The funeral was in charge of Patriarch Ammon White, assisted by Pastor Herbert L. Barto. Interment was in Mound Grove Cemetery.

Miss Gertrude Beal, daughter of Associate Pastor C. E. Beal and Sister Beal, was married, April 7, to Mr. Martin E. Oster, of Independence. The ceremony was read at Parkville, Missouri, by the president of Park College. They are at home at 1106 North Osage.

Jule Lee Tignor, daughter of Brother and Sister Hubert Tignor, and Mr. William Elliot, son of Professor and Mrs. D. C. Elliot, were married April 6. The bridegroom's father is instructor of physics at William Chrisman High School.

Elder John Blackmore was the speaker at the 11 a. m. hour, April 25, giving a highly interesting sermon. Elder Almer Sheehy spoke to the juniors downstairs.

Patriarch F. G. Pitt preached to a large audience in the evening. He also sang two songs, accompanied by Sister Pitt. A special number, "Hold Thou My Hand," was sung by Mrs. Velma Brocaw Nunn, accompanied by her mother.

Twin children, a son and a daughter, were born to Mr. and Mrs. Robert Handley, February 20. Sister Handley was formerly Bessie Frisby. The babies were blessed, April 18, by Elders Herbert L. Barto and C. E. Beal. The children were named Robert Dean and Shirley Jean.

Walnut Park Church

The junior services held in the basement of the church each Sunday at 11 a. m., are growing in numbers and interest. They are under the supervision of Brother Bob Jones and Sister Paul Roberts. Storytelling, hymn singing, and sometimes stereopticon slides help to make the meetings interesting. On April 11, the young people's choir, Sister Violet Sackman leading, sang "Murmuring Waters."

In the upper auditorium Evangelist Ammon White was the speaker, and the Walnut Park Choir sang "Father, We Bow in Adoration." That evening Apostle J. F. Curtis was the speaker, and the choir sang, "I Will Lift Up Mine Eyes."

The religio session preceding the evening church hour on that day had a pleasing program. Solos were sung by Alta June Moorman and Delta Nace Chapman, and Milford Nace played two cello numbers.

Walnut Park members miss their pastor, Elder William Patterson, who has been confined to his home for some days by illness. They trust and pray that he may be restored to health, and soon be with them again.

Elder J. Charles May spoke the morning of April 18, and music was by a choir from Kansas City Stake led by Frank Hunter. The help of this group was much appreciated. At the close of his sermon Elder May sang in the Tahitian language, "Take Time to Be Holy."

Evangelist U. W. Greene was the evening speaker, and the local choir sang "The King of Love My Shepherd Is"; soloists were Duane Reynolds and Kenneth Morford.

A male quartet composed of Arlan Chapman, Eddie Butterworth, Milford Nace, and Sanford Downs will represent Walnut Park District at the forthcoming music festival sponsored by the

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young people's council. They sang their two numbers for the home congregation at the church school hour last Sunday: "Remember Me, O Mighty One," and "Bells of the Sea." This hour was in charge of the young people, and Ralph Freeman talked on "Leisure Time." He was introduced to the congregation by Duane Fish.

Priests of the congregation occupied the pulpit at 11 a. m. Erwin Moorman, priest for Group 29B, spoke first, then the congregation sang, "We Thank Thee, O God, for a Prophet." Albert Chapman, priest for Group 29C was the second speaker. Both men discussed the functions and duties of a priest. The choir sang, "God Is Love," solo by Duane Reynolds; Ada Fallon directed, and La Vona Crabb accompanied.

A large number came out in the evening to hear Apostle M. A. McConley whose theme was, "Our Own Time." The choir sang, "Incline Thine Ear," solo being by Kenneth Morford.

Northern Michigan Pioneers

Boyne City, Michigan.—Elder Wesley E. Alldread and Sister Alice Jubenville, both long-time residents of this city, have been claimed by death.

Brother Alldread, a resident of Charlevoix County, Michigan, for fifty-five years, died March 13, 1937, after several months of ill health. He joined the church, October 4, 1896, and served for many years in the priesthood; was pastor of Flint churches for about nine years and at different times pastor at Boyne City, which office he held at the time of his death. He was a faithful Latter Day Saint, a good neighbor and a loving husband and father. He leaves



ELDER WESLEY E. ALLDREAD

to mourn, his wife, Ada Alldread; two sons, and other relatives. His home was always open to missionaries of the church.

Sister Jubenville, mother-in-law of Brother Alldread, was eighty years of age when she died November 29, 1936. She had been a loyal Latter Day Saint since her baptism, March 5, 1893; was the third member baptized into the



SISTER ALICE JUBENVILLE

church in that city. She is survived by her husband, Felix Jubenville; her daughter, Mrs. Ada Alldread, other relatives, and many friends. For additional items concerning the lives of these pioneer Saints see the "Our Departed Ones" column of this issue.

Kansas City Stake

Grandview

March and April have been outstanding months for this congregation, begining with the advance preparations for the two weeks of services by Evangelist Ray Whiting.

Those baptized recently were: Charles Madden, Golden Madden, Minnie Crabb, Nora Krummel, Maude Roller, Marguerite Teters, Harry Krummel, Paul Heinzman, Arthur Crouss, Ray Miller, and Florene Lewis.

Babies blessed were Kenneth Lee Echternacht, Wilbur Hannaman, and Jack Lee Manthei.

Visiting speakers have included Stake President C. G. Mesley and Sister Mesley, who were with the congregation at the sacrament service April 4; Elder J. Charles May who preached twice on Sunday, April 11, and also sang in the Tahitian tongue and played the ocarina.

The stake young people's rally was the service for Sunday, April 18. This rally began Friday evening with a program and social entertainment. Devotional services were led by Ted Fowler Sunday at 8 a. m.; at nine-thirty the worship period had as a theme, "Keep the Law." Bishop C. A. Skinner assisted at this service in receiving the "gifts for the Lord" after telling of experiences in the joy of giving. President F. M. McDowell delivered a remarkable sermon at 11 a. m. The evening sermon was by Associate Pastor Evan A. Fry.

Grandview women keep exceptionally busy. The La-Da-Sa Club meets once each month, and the Laurel Club works all day each Wednesday. The spring bazaar and luncheon are next items of interest. Mrs. Leonard Lea, of Independence, guest speaker at the La-Da-Sa Club luncheon, April 20, talked on "Appreciation of the Best in Drama." Mrs. Theodore Foley is president of the La-Da-Sa Club, and Mrs. Simon Gress is president of the Laurel Club.

Argentine Church

Elder J. Charles May, recently returned from his mission to the Society Islands, is holding a week of special meetings at Argentine, continuing over Sunday, April 25.

Elder Charles Graham, O. B. K. stake president, has been working with the local O. B. K. group through part of February and April. He is endeavoring to bring them to a better understanding of their society and the church work in general.

Recent speakers have been Charles Graham, Stake President C. G. Mesley, Pastor L. A. Fowler, R. E. Browne, Ralph L. Goold, director of religious education; Bishop A. B. Phillips, Bishop C. A. Skinner, and J. O. Worden.

On Easter Sunday evening Grandview young people gave a playlet, "A Little Child Shall Lead Them." The speaker was Brother Jellings.

Eleven members of the priesthood met at 1 p. m., April 18, at the home of R. L. Goold, to perfect visiting plans for the immediate future. The plan is to group the territory and assign ministers for systematic and regular work. A dinner was served by Sister Goold, assisted by Doris L. White. The men were counseled by Bishop Skinner as to the effective way to enter into this important activity. The necessity of reporting progress to the pastor was stressed.

Sister Dewey Smith and daughter were baptized Easter Sunday. They were confirmed at the evening services.

Azalia, Michigan

Since Azalia Branch is situated in a rural district, it seems natural to its members to visualize God through his wondrous plan of the times and seasons, and this is especially true of the spring.

The branch has had its share of sickness during the winter, nearly every family passing through a siege of illness. Brother Jesse Masten was in the Monroe Hospital for some weeks, and the power of God through administration, saved his life. W. Clyde Gault was a flu victim for six weeks, but is now recovering his strength and health. Local members rejoice that none was taken by death.

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Azalia Branch has celebrated the birthdays of its members month by month at the various homes. On these occasions games and other social activities have been enjoyed.

Some local members motored to Detroit to participate in a district musical event. It was an inspiring sight to see such a display of talent. Detroit was represented by three choirs, and in many instances it was noted that the boys and girls of a few years ago are now filling the places of their parents in choirs.

On Sunday, April 25, Azalia expects to have all-day services. Brother James Davis will be guest speaker, and K. H. Green, district president, is also expected to be present. A hearty welcome will be extended to all who visit Azalia Branch.

Local Saints are trying to locate Brother James Scott who lives somewhere near Monroe. Can anyone give them his address? Please send it to W. Clyde Gault, Milan, Michigan.

The Bulletin Board

Eastern Michigan Conference

Eastern Michigan District will meet for conference at Valley Center, May 1 and 2, Saturday and Sunday, according to announcement by Elder William M. Grice, district president, who will be in charge, assisted by district officers.—Richard A. Whitford, Eastern Michigan district secretary.

St. Louis District Youth Convention

The annual convention of St. Louis District will be held at Belleville, Illinois, Branch Saturday afternoon and Sunday, May 8 and 9. President F. M. McDowell will be the guest speaker and instructor. He will be assisted in the convention by Elder E. Y. Hunker who is at present holding a series of services at Belleville; these will continue until the opening of the convention. The meetings will begin with recreational exercises at 3 p. m. Saturday, and there will be a young people's prayer meeting at 8 a. m. Sunday. All Saints of the district are invited to attend the gathering to hear Brother McDowell's instructions on the organization and work of the young people. Those wishing to stay over Saturday night, please write District President Edgar Boren, 3315 Roland Avenue, Belleville, Illinois, at once.—W. C. Hambleton, young people's leader of St. Louis District.

Kirtland District Youth Institute

District institute of the young people of Kirtland District will be held at Cleveland, May 15 and 16. The church is at the corner of Lee Avenue and One Hundred and Fifteenth Street. The first meeting will be a banquet for the young people and their friends. This will be sponsored by Cleveland Branch, and will be served at a moderate price. Following the banquet, there will be a program by the young people. Sunday service will begin at the usual hour. The three-fold worship plan will be carried out by the district officers, assisted by the local staff. During the class period there will be special classes for young people, elders quorum, priests, teachers, and deacons. The department of women will also have a class. There are more than enough rooms in Cleveland church for these classes. This period will be followed by a sermon. After lunch there will be a sermon followed by a period of special music. During the entire services there will be special music which will be arranged for by the district chorister. The Cleveland young people extend a hearty welcome to all of the young people to attend. Reservations should be mailed to pastor of the branch, H. A. Talbot, 12203 Phillips Avenue, Cleveland, Ohio.—Mrs. Mabel I. Dixon, young people's leader; James E. Bishop, district president.

Youth Convention at Coldwater

Due to an oversight the announcement in the *Herald* of April 17, regarding the youth convention at Coldwater, Michigan, May 8 and 9, failed to include the fact that institute credit will be allowed for attendance at the various lecture and sermon services. It is our intention to grant regular credit under the certification plan for attendance at all four lectures.—Harry J. Simons, director of religious education, Southern Michigan and Northern Indiana District.

New Addresses

O. L. D'arcy, Shubert, Nebraska.

Marriage

ISLES-PETTMAN.—Lorna Wilcox Isles, daughter of Mr. and Mrs. Wilcox, of Bentley, Michigan, was married to Mr. Edwin O. Pettman, of Tilsonburg, Ontario, Canada, at Detroit, February 1, Elder David Dowker, of Central Church, officiating.

Our Departed Ones

WELLS.—Thomas Richard, b. December 11, 1880, in London, England. Married Miss Ada Green 31 years ago; lived in Canada 25 years. The last 15 years were spent at Hamilton where he d. of cancer, April 5, 1937, in the general hospital. Besides his wife, he leaves a son, Dennis; a daughter, Mrs. Gange, and a grandchild, all of Hamilton; also 2 sisters in England. He was organist of Hamilton Branch. Funeral services were conducted by Elder James Pycock, and interment was in Westmount Memorial Park Cemetery.

ALLDREAD.—Wesley E., b. February 17, 1870, at Clark, Ontario. Was a resident of Charlevoix County, Michigan, for 55 years. D. March 13, 1937, after several months of ill health. Interment was in Maple Lawn, March 16, beside his mother and brother, William, who preceded him in death. Elder Allen Schreur, of Gaylord, officiated, assisted by Elders Arthur DuRose, of Flint, and Leonard Dudley, of East Jordan. He married Miss Ada May Jubenville, of Boyne City, June 23, 1895, and to them 2 sons were born, Floyd H. and Carlyle H. United with the church, October 4, 1896, and was ordained a priest in 1900; was ordained an elder, October 21, 1918. Was pastor of Flint churches for about 9 years, and at different times pastor at Boyne City, serving in that office at the time of his death. Surviving are his wife, Mrs. Ada Alldread; 2 sons; 1 brother, David Alldread, and other relatives.

PRICE.—John, b. January 12, 1850, at Jerseyville, Illinois. D. April 1, 1937. Moved to St. Charles, Missouri, when 17 years old. Married Miss Albertina Pallardy and to them 5 children were born. His wife and 2 daughters preceded him in death. Surviving are 1 daughter, Mrs. George Cregger, of St. Louis, Missouri; 2 sons: Charles S. Price, Burlington, Iowa, and John Earl Price, St. Charles, Missouri, and 5 grandchildren. Was baptized July 11, 1915; ordained to the office of teacher February 4, 1923. Was a true Latter Day Saint. Funeral services held at St. Charles, F. F. O'Bryan, of East St. Louis, Illinois, conducting. Interment was beside his wife in St. Charles Cemetery.

JUBENVILLE.—Alice Jubenville b. June 15, 1856, at Bryan, Ohio; moved to Wayne County, Michigan, in childhood. Married Felix Jubenville, June 5, 1874. To them were born a daughter, Mrs. Ada Alldread, of Boyne City, and a son, Frank Edward, who d. at the age of 10 months. Mrs. Jubenville was the third person baptized into the church at Boyne City, becoming a church member, March 5, 1893. Was loyal to her faith till death called her November 29, 1936. Her funeral was December 1, from the Saints, church, sermon by Elder Schreur, of Gaylord, former pastor. Surviving are her husband, Felix Jubenville; 1 sister, Lucy Keyes; her daughter, Mrs. Ada Alldread; 2 grandsons, 1 granddaughter, and other relatives.

BROWN.—Lydia E. Smith, b. July 12, 1889, in Harrison County, Indiana. D. April 11, 1937, at Madison, Indiana. Was married to Arlie Brown in 1908, and 2 children were born to them. She was baptized into the church, July 22, 1914, and remained faithful to this covenant until death. Surviving are her husband; a daughter, Mrs. Edith Glenn; a son, Loyd; 1 grandson, and 3 sisters. Funeral services were conducted from her home at Corydon, Indiana, by Elder John R. Byrn, and interment was in the cemetery at Byrneville, Indiana.

ANDERSON.—Bertha Maria, sixth child of S. K. and Moren Sampson, b. near Hoegesand, Norway, May 25, 1854. When a small child she came to this country with her parents, and for a time they made their home at Baker, Illinois. Later moved to Morris, Illinois, in which community she spent the remainder of her life. It was here that on December 16, 1874, she was married to Jeremiah Anderson, with whom on June 7, 1895, she was baptized. To these two covenants she was faithful until her death, April 9, 1937. Surviving are 6 children: Eva M. Thorson, Mabel E. Hayer, Ida M. Hayer, Martin J. Anderson, Elnora Midgorden and Mildred Midgorden; 16 grandchildren, 9 great-grandchildren, and 2 brothers.

Request Prayers

Mrs. E. Pugh, of Brewton, Alabama, Route 4, a member of the church for thirteen years, bears her testimony of the goodness of God, and seeks the fasting and prayers of the Saints in her behalf the first Sunday in May, that she may be healed.

A sister, in the State of Maine, desires the earnest prayers of the Saints in behalf of her son who belongs to the church but has fallen into harmful company. Will you fast and pray with this mother that the Lord will give his strength and help to the young man that he can overcome the desire to drink? The young man has a wife and a little family.

Dorean Nolan, 329 Henchey Avenue, Ottawa, Ontario, seeks prayers for her father who is seriously afflicted with heart trouble which the doctors seem unable to help. He has great faith in the healing power of the Lord.

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11:00 a. m. Music by the Stone Church Choir.

5:00 p. m. Radio Vespers — Church Radio Drama, "An American Prophet."

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

To the solid ground
Of Nature trusts the mind that builds for aye.
—William Wordsworth.

And better had they ne'er been born,
Who read to doubt, or read to scorn,
—Sir Walter Scott.

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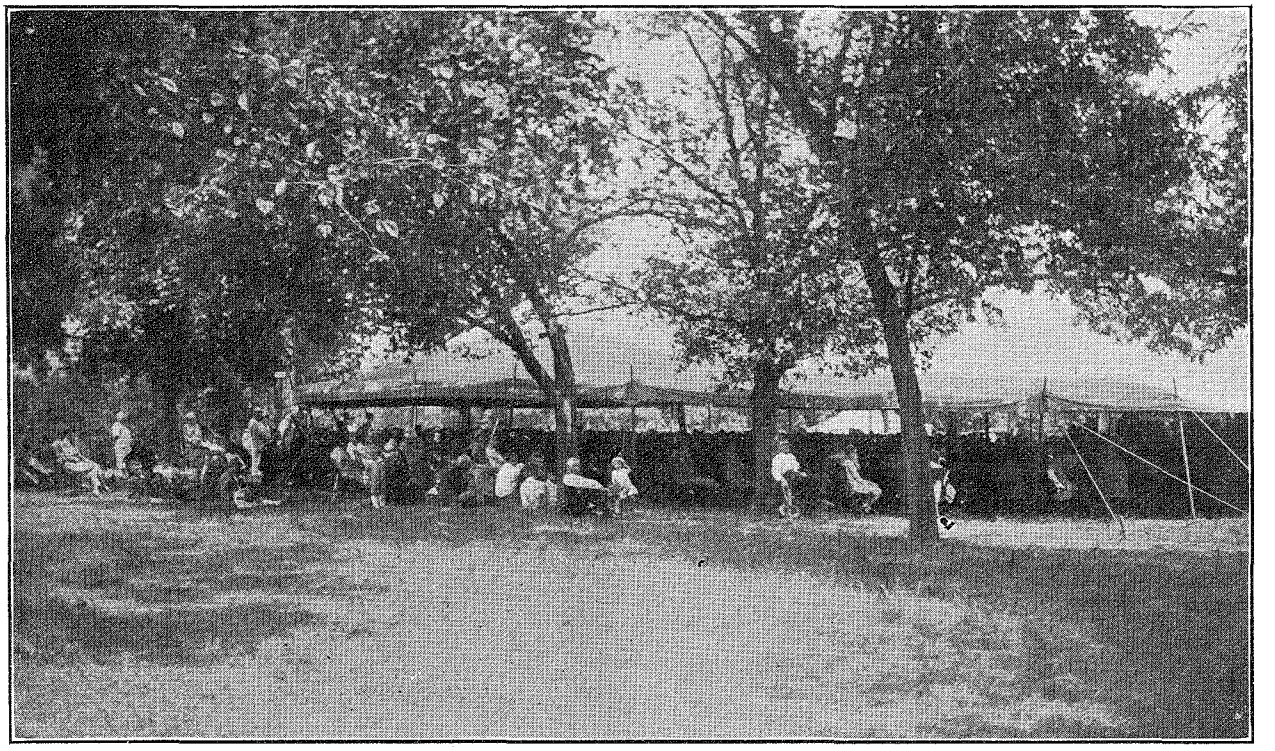

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HOLDS A REUNION THIS YEAR YOU SHOULD BE THERE. YOU NEED THE REUNION AND THE REUNION NEEDS YOU.

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103 South Osage Street **Independence, Missouri**

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The
SAINTS' HERALD

Dec 37
Mrs A S Coburn
4651 Burke St
New Westminster B C
Can

O Little Young Mother

O little young mother
With your babe in your arms,
Do you fear you are losing
Your sweet, girlish charms?
Do you wish you were lovely
And carefree again
As you think you were,
Ere his life began?

Why, little young mother,
Once Mary was fair
And lovely as you are,
With courage to dare.
Her mission was holy;
Surely yours is akin,
Her babe was the Christ Child,
Yours a brother to Him.

—Cora Nash Hillman.

Volume 84 May 8, 1937 Number 19

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THE SAINTS' HERALD

May 8, 1937

Volume 84 Number 19

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE
Independence, Missouri

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The Pigeonhole

Everybody's Mother

To you who sit alone
After headlong years of hurdy-gurdy
And miss the children's merry march,
This wish—

That the chastened love
Their wayward blundering taught
May give you patience with
All blunderers;
And bleak souls, stumbling to your door
May find there warmth and peace,

Forbearance
In a world of little children
Trying to be wise.

—Katherine Keck Bear.

Brother and Sister F. G. Pitt

Sunday evening Brother F. G. Pitt preached at Stone Church in Independence. Continuing his activities long beyond the ordinary age of church service, he has survived both retirement and superannuation. He refuses to be stopped. As long as there is strength in his body he continues to serve. Probably nobody will ever know how many souls he and Sister Pitt have brought to Christ, how many young people they have sent to Graceland, how many they have brought cheer and courage and happiness. They have been always lovable, always the same, always kindly. As part of the service, they sang some of the old songs their friends like so well. They have lived a happy life because they have lived a good life.

Oddities

We never learn to prize our youth until it is gone. We see the value of an opportunity after we have lost it. A young man cares so little about his natural teeth that he cracks walnuts with them, but in later years he will spend a hundred dollars or two for a set of store teeth. He doesn't value his health while he has it, but when he loses it he will spend a great deal of money with the doctors trying to get it back again.

In the Dog House

Pigeon expected to come home something of a hero for his exploit of leaving for a long vacation without telling anybody where he was going. He learned with pained surprise of the coincidence through which it was thought he was dead. The cool welcome accorded him by his old friends deflated his ego a little. But his saddest moment was when Pigeonette expressed her idea. "I don't know why you left," she said, "but it was all right with me. But I can't imagine why you came back. Your absence has taught me how pleasant it is not to have to support a loafer. Hereafter you go to work, pay room rent, and keep out of my way when I'm busy. Or out you go!"

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Editorial

A Thought for Mother's Day

Mothers are our most precious possession. They are our only assurance of the future of the race. They give love and happiness to this generation and they give life to the next generation. No contributions to our welfare could be more important than those. Yet in these United States we do not properly appreciate the importance of motherhood. More mothers perish, on a percentage basis, from childbirth in these United States than in any other of the civilized countries. We boast of our progress, but it doesn't mean anything until we take better care of mothers. It is of no importance that we put more cars on the highway and more refrigerators in homes than any other people so long as we continue to put more mothers in cemeteries. Every expectant mother needs pre-natal care and the services of a competent physician during and after her confinement. Many families, either through ignorance or lack of means, are not able to provide proper medical care. State governments should see that no mother lacks that necessary care.

Mistreatment and overwork also sends many a poor mother to an early grave. Here ignorance and poverty again play a tragic part. Community organization for the protection of mothers, education of all classes of people in the laws of family health and good living would do much to save them and to make possible a stronger and happier race. If we treat our mothers right we shall not only have the riches of greater love from them, but they in turn can and will do more for the rest of us.

A Different Kind of Mother's Day

Let's make Mother's Day different this year. Usually all she gets out of it is a kiss and a hug, but she has to go right on doing all the work as she always has. If there is a specially good dinner, she has to get it. If there is a bouquet of flowers on the table, daughter picks them out of a garden that Mother raised. If the family dresses up a little better than usual for the occasion it is because Mother has done a lot of extra work.

Here is a program for a different kind of Mother's Day celebration. About Friday night (or Saturday morning at the latest) some member of the family goes to Mother and says: "We're inviting you out to dinner this Sunday, Mother, so don't fill up your ice-box with a lot of food that will have to wait until Monday." Sunday morning let daughter get the breakfast and let son see that there is a good bouquet of roses or some favorite flower by her plate. After dinner let her choose her own way of having a good time. Entertain her without wearing her out. She might be pretty tired, you know, from years of waiting on you.

Just one thing can improve that kind of a Mother's Day, and that is to distribute more of this sort of love and kindness all through the year.

Summer Services at the Campus

For several years the summer Sunday evening services at the Campus in Independence have done an important work. Last year brought record breaking crowds and sustained attendance throughout the summer. Many visitors from outside the city, members and nonmembers, have enjoyed attending.

In preparation for this summer's services the church has purchased at a very economical figure a shipment of three hundred and thirty-five comfortable new seats of the type often seen in public parks. These seats will accommodate from four to five persons each, and will probably take care of about fourteen hundred people. They will be used to replace some of the older and less comfortable seats that are going to pieces after years of use. Made with channel steel frames and form fitting seats and backs, they should be very comfortable.

The Youth Conference

The Youth Conference in Lamoni next month should break all records for size. Six weeks before the opening it is reported that more than eighty have made all registration arrangements. This is more than were registered for the last conference the week before it started. There should be hundreds present.

Preparations are being made at Graceland College to entertain a large crowd of visitors. Assignments are being rapidly made at the dormitories, and all the rooms will undoubtedly be filled. Of course, those who register early will have the best chance at the good accommodations. Quarters will be available in a few homes downtown in Lamoni. Space will be provided for campers, and it is expected that there will be some trailer homes pres-

(Continued on page 581.)

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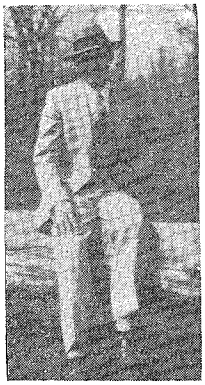
An American Prophet

The Cast Who Produce the Radio Plays

Those who have been listening to the radio broadcasts of "An American Prophet" each Sunday afternoon over KMBC will be interested in the people who take the parts of various leading personalities that regularly appear.

Joseph Smith, Sr., the father of the young prophet, is played by Robert C. Moran, who began life in Boston, Massachusetts, and has spent his career since that time in western Canada, Chicago, Michigan, and finally Independence. He is employed in Kansas City, has a wife and a fine five-year-old son, holds the office of priest. He had previous experience in radio work with the dramatization of "Whence Came the Red Man." His interests are in stewardship, advancement of the Church, and agriculture. He enjoys playing the role of the kindly strong father of Joseph, the first patriarch and a member of the first high council of the Church.



ROBERT C. MORAN

Lucy Smith, the mother of the young prophet, is played by Miss Edith Driver, a member of Central Church congregation in Kansas City, where she teaches a class in the junior department. Since her high school days she has been interested in drama, and carried that interest with her through the Kansas City Junior College and after her graduation. Employed in business in Kansas City, she finds time to keep actively engaged in Church dramatics, and hopes to see the organization of a good amateur dramatic group of Church young people. Lucy Smith was the mother of ten children, and was much younger than Joseph, Sr. In history as well as on the radio, she plays an important part in the development of the Church.



MISS EDITH DRIVER

There is nothing in life so infinitely sad as the realization of the fact that in all the world there is not one whose happiness depends on our existence. —Ida Benham.

Program of "An American Prophet"

Please notice the change in the broadcast—5:30-6:00 P. M.

In next Sunday's broadcast Emma Smith stands firmly and courageously by her convictions. Though she is threatened with poverty and loses much of her husband's property she remains in Nauvoo and rears there her five children in the almost deserted city.

As Joseph Smith rose to manhood we find him one day as he is recovering from a serious illness discussing with his mother the work of his father and his own call to carry forward that work. As he rests there in the sunny airy room he is given a vision (his vision of 1853) of his future life and the choice of two courses which he will be permitted to make. Once more he is impressed that the work of the true Church founded through the prophetic calling of his father will again go forward in the world. He feels anew the call which must surely come to him some day to carry forth that work as prophet and leader of the people.

Hymn Writing Contest Closes June 1

The Hymn Writing Contest sponsored by the Independence Music Club has been extended to June 1. Ample though the extra time thus given may seem, it will soon pass, and people who plan to submit hymns are urged to send in their work without delay.

Some who have submitted hymns have forgotten the rules. They want their pieces returned if they don't win prizes. Mrs. Nina G. Smith, Vice-president of the Club, asks us to publish this statement: "We wish to make further explanation regarding compositions submitted in the hymn writing contest. We have asked that all compositions be filed with our secretary, hoping that many will be of usable value and can be published at a later date."

The Music Club hopes to build a fine library of Latter Day Saint hymns. This is a very worthy project, and will be possible if contestants will permit their compositions to remain in possession of the club for the use of the Church. It is hoped that all will help them in realizing this aim. The time will probably come when the Church can publish a book of sacred music—hymns, anthems, and choral numbers—written and composed by our own people. Such a book would express the ideals of the Restoration in music and give inspiration to our worship services. In this contest the Independence Music Club is beginning the foundation of such a work.

L. L.

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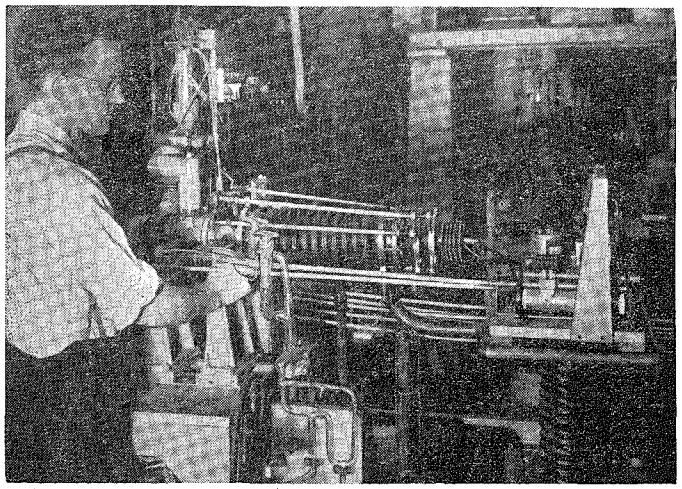
Dr. Lawrence Brockway Wins Award

Dr. Lawrence Brockway, well known in church circles for his work in and about Los Angeles, has been honored with a Guggenheim Fellowship which will permit him to spend a year abroad in research with great European scientists. For seven years he has been a graduate student and senior research fellow at the California Institute of Technology, where he has specialized in the study of the arrangement of atoms within single molecules. His contribution has been a mechanism which indirectly photographs molecular arrangement. His study links



DOCTOR BROCKWAY IN HIS LABORATORY

the fields of physics and chemistry. For eight months he will be associated with Professor N. V. Sidgwick of Oxford University, an international authority on molecular structure. He will also visit Paris, Vienna, and other centers of learning to consult with scholars. Brother Brockway is a son of Brother and Sister P. L. Brockway of Wichita, Kansas. The accompanying picture shows him at work in his laboratory.

WIN A MEMBER

(Continued from page 584.)

On July 23, 1929, she was baptized at Bøn, Norway, by her father. From very early childhood she has loved the Church and could hardly wait until she was old enough to be baptized. She is still a very faithful and devoted member. Of course, she went to school in Norway completing the grammar grades there with very high honors, leading her class of seventy pupils. Coming back to this country in November, 1935, knowing very little about the English language she entered the freshman class in Independence at the beginning of the second semester in January, 1936. To the surprise of everyone, working under the great handicap of not being able to write and spell and understand much English, she completed the full year freshman course in one semester. She is now a sophomore in Central High School in Tulsa, Oklahoma, where her father is serving as pastor of the branch.

Sister Estella Wight Completes Thirty Years of Service With Church Publications

This last Monday morning, as we were sending our last bits of manuscript to the printers for this issue of the *Herald,* a little drama was enacted in the office of the Herald Publishing House that was very significant and touching. All the machines were stopped and the employees were called in to witness the presentation of a beautiful memorial to Sister Estella Wight, who sees the completion of thirty years of service for the publications of the church this month. She has carried on the traditions and work of *Zion's Hope,* our children's publication, which was established so many years ago by Sister Marietta Walker. She started and has maintained the editorial responsibility of the *Stepping Stones,* a publication for young people. President Elbert A. Smith made a fine speech for the presentation of the memorial booklet, and Sister Wight responded with an appreciation of the gift.

In addition to her work, Sister Wight has been the valued friend and trusted counselor of many a person whose problems required a wisdom better than his own, and nearly all editors have been glad to avail themselves of her kindly advice and help.

L. L.

THE YOUTH CONFERENCE

(Continued from page 579.)

ent, conforming to the modern trend. Full information has been published in the *Herald.* Literature may be obtained by writing a note of inquiry to Graceland College.

There are many new instructors—all splendid personalities—to assist in leading the conference. Among them are: Vida Ruth Watson, prominent in church young people's work, and a new member of the Graceland faculty; Earl Higdon, also a member of the Graceland faculty and an effective worker and friend of young people; Dan Sorden, President of Lamoni Stake, has been very popular with the young people on the campus, and will make many new friends at the conference. Besides, most of the old friends and workers of the conferences will be there: Of the Presidency, President Frederick M. Smith, and F. M. McDowell; of the Twelve, J. F. Garver, E. J. Gleazer, F. H. Edwards, and D. T. Williams; of the Presiding Bishopric, G. L. DeLapp. The names of many other fine workers have already been announced at earlier dates. It will be a splendid affair, and we hope all young people's leaders can be there.

L. L.

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OFFICIAL

Youth Conference Reservations

All correspondence regarding reservations for the Youth Conference at Lamoni should be addressed to A. Neal Deaver, Chairman of the Committee on Reservations, Graceland College, Lamoni, Iowa.

All requests for reservations for board and room accommodations should be accompanied by a reservation fee of $3 per person, this amount of course to apply on the cost of board and room during the conference.

The registration fee of $1 for the conference is due at the time of registration. This need not be sent in in advance.

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

Cleanliness

By Geraldine Wyatt

"A painter was so fascinated by the face of a lovely child whose portrait he had painted that he hung the picture in his study, and would gaze at it for hours. It became a kind of guardian angel to him. In sorrow and in passion he tranquilized his soul by looking at that heavenly countenance. He resolved to paint its opposite, but he could find no face ugly enough until, years afterward, he looked upon a hardened wretch lying in despair upon the floor of a prison cell. He painted the terrible face, and then learned to his astonishment that it was that of the same person he had painted before. The innocent child had become the profligate, the ruined youth. Passion had transformed the seraph into a demon; the body had changed to match the mind."

Like the youth, we have capabilities in us of either growing Christlike, or of molding ourselves into the images of demons. Our minds are vast storehouses of thoughts. In them go all the clean and the unclean fruits of our imagination. And out of this churning comes our characters—the lives which others see when we are before them.

"The whole face puts on mourning for the death of self-respect." Nero is always pictured as a mental weakling whose licentiousness could not be surpassed. Christ is always pictured as a specimen of perfect manhood—mentally superior, morally perfect.

The material that comes to our minds, is like the fertilizer of the earth; one is absorbed into our beings, the other goes back into nature, to be absorbed into her various workmanship. How desolate would she become, and how incomplete her handiwork if she were nourished with that which tended to dwarf.

Simoco's Sayings

By Cordie Williams

A man's thoughts are the true index to his character. . . .

Neglect not to bow often before your Maker; even the trees bow and sing praises to Him continually. . . .

Train your eyes to see, your ears to hear, your mind to appreciate the beauty around you and you will leaven your life with everlasting joy. . . .

A selfish man is full of poison and causes his children to stumble in their walk. . . .

Make not yourself weary with ill doing; rather be refreshed by thoughtfulness for another. . . .

Gain riches to befriend the noble, to succor righteousness, and rear families and the future will hold something immortal; gain riches to horde in selfishness or fling in wanton living and the future will hold something immoral.

Comments on the Church of the Air

(Continued from last week.)

A thoroughly representative message which carried over splendidly into the succeeding sacrament service.—A. E. A., Independence, Missouri.

I believe sincerely in the views voiced by you, and I know that I am not alone.—J. E. C., Jersey City, New Jersey.

Dr. Smith's address should be in the hands of every minister, and should be read from every pulpit. Our nation would gain considerably thereby. —I. W. H., Bridgeport, Maine.

I listened with deep appreciation to your address. It dealt very effectively with stewardship, and was an important influence in raising the standards of stewardship throughout the nation.—C. V. V., New York City.

This outstanding presentation caused us to rejoice. What a wonderful world and what a wonderful church, if we would truly listen.—R. J. H., Wilkes Barre, Pennsylvania.

The strong and ably presented outline of the divine plan combined with the excellently rendered musical numbers strengthened the spirit for future service.—E. L., Dennisport, Massachusetts.

Your social vision is clear and incisive, and its truth indisputable.—F. D. C., Alamo, Texas.

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"Win a Member"

By Velma Ruch

"Let him who is warned warn his neighbor," is the admonition that comes to us in latter-day revelation. This is a responsibility placed upon all members of the church by God, and he expects us to tell the whole world about this wonderful gospel. You must not think that because you are young you cannot win a member. In many cases young people can do more than older ones. At least, in the past, God has seen fit to choose young men to do very important work for him. In Bible times such young men as Joseph, Daniel, and David were used by God in a great way, and the lives they lived did much to increase their influence and to build up the work of God among men. Then in latter days when Joseph Smith was just fifteen years old, God and Christ revealed themselves unto him in a remarkable vision and they both conversed with him, letting him know that within a few years he would be given the great responsibility of establishing the true church of Jesus Christ on earth in these latter days. The fact that we are members of that Church today is proof that he was faithful to the trust God placed in him and that he accomplished the work. Three years later, when he was but eighteen he was given another wonderful experience with an angel, and the Book of Mormon plates were shown him. When he was twenty-two he was given the plates and started the work of translation. Two years later, he and another young man were visited by John the Baptist and were ordained under his hands to the Aaronic Priesthood and given authority to represent God. The next year, when he was but twenty-five years old, he with five other young men, organized this great church of ours. From that time forth they went out, not to win just one member, but hundreds and thousands. That is an example of what young people can really do when they move forward with faith in God putting forth an effort to win souls for him. It also shows us that God is willing to use young people in his work if they will allow themselves to be used. He will use and bless us today as he did Joseph Smith if we consecrate our lives to his service.



VELMA RUCH

Of course we will not be called upon to organize a church, but there are many other avenues of service. Chief among these, and one I consider very important, is winning members for Christ. In that way we become colaborers with Jesus in his great work of saving souls. And the beauty of that kind of ministry is that not only do you bring a blessing to the member you win, but you receive a great joy out of the experience yourself. The happiness that comes to you on such occasions is beyond description. I remember a few years ago when mother was sick in Norway, we hired a seventeen-year-old girl to do the house work. I took her to church with me. We talked to her at home about the Church and had her take part with us in our family devotion. She was often moved to tears by the Spirit of God that was present. She asked me many questions about the Church which I tried to answer. It wasn't very long until she requested baptism. How happy I was that I had had a small part in bringing about her conversion! And she almost worshiped us because we had taught her the gospel and made it possible for her to join the Church. Yes, there is joy in winning members for Christ, and one who engages in such work will be loved and called blessed.

Some of you may be thinking at this moment that you would indeed be very happy if you could win a member to the Church, but the question is arising in your mind, "How could I possibly do it?" Different methods might be used in accomplishing that task. What might appeal to one person may not reach another. But there are a few rules I think must be observed. First of all, we as young people of the Church must live such clean and pure lives that the people with whom we come in contact will be drawn to us and made to realize that our Church certainly must be worth while if it can produce such fine young people. Jesus himself has said, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." If we live a worldly life our Church will also be judged by that as being an organization which is unable to make real Christians out of us. I have known many people who have been almost converted to the Church, but who have turned away because of the kind of life that some of the members were living. So the best testimony we can give will be in the daily life we live.

The church must occupy first place in our lives. We must not allow trivial things to keep us away from its services. Every one of us should be found at the prayer services, the preaching meetings, as

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well as at Sunday school. We must let our friends know that we are really interested in the Church and that it means something in our lives. They will begin to be curious and will start asking us questions about the Church and that will give us the opening we have been waiting for to tell them about the gospel in its fullness and this wonderful Church of which we are members. We must be alert to every sign of interest and capitalize upon it by inviting them to attend church with us at the first opportunity. You may not be able to explain the gospel as fully as you would like, so you must make it possible for your friend to come to the church and attend the preaching services. You must call at your friend's home and take him or her to church with you. Use every opportunity, without becoming a bore, to talk about your Church and the value it has been to you in your life. Make it a point that your friend meet other young people of the Church and become acquainted with them. You might single out one of the most interested of your friends and pray that God will direct you in your effort to win that friend for Christ and his Church. What a wonderful experience that would be for you!

In order that we might succeed in this great work of winning members we must keep our ideals and standards high. President Elbert A. Smith told us that we must not lower our standard to the level of those about us, but that we must endeavor to lift others up to our standard. When we are tempted to do something wrong, may those words of Brother Smith come to us and make us strong. May we ever be careful that our example will not cause others to sin.

This is indeed a great project the leaders of our church have given us and it challenges us to action. We have been crying out, "Give us something to do. We want to work." Here is something that each one of us can work at. What are we going to do about it? Are we individually going to work on this project, or will we try to excuse ourselves by saying that we are too busy.

The Lord had a job for me, but I had so much to do,
I said, "You get somebody else, or wait till I get through."
I don't know how the Lord came out! no doubt he got along,
But I felt kind o' sneaking like; I knew I'd done God wrong.

One day I needed the Lord, needed him right away;
But he never answered me at all, and I could hear him say
Down in my accusing heart, "I've got too much to do;
You get somebody else, or wait till I get through."

Now when the Lord has a job for me, I never try to shirk;
I drop what I have on my hands, and do the Lord's good work,
And my affairs can run along or wait till I get through;
Nobody else can do the work that God has marked out for you.

How often we put the Lord off and allow our own interests to occupy all of our time. But when we need help from God we expect him to respond immediately. Now this job, or I should say privilege, of winning a member has been given to each one of us regardless of who we are or where we live. And the time to start working on that project is right now. Resolve in your heart this moment to win a member. Begin praying now and making your plans to carry out that resolution. We are living in the hastening time. There is no time to waste. The voice of God in admonition has brought us this message:

Oh, my people, saith the Spirit,
Hear the word of God today:
Be not slothful, but obedient;
'Tis the world's momentous day!
Unto honor I have called you—
Honor great as angels know;
Heed ye, then, a Father's counsel,
And by deeds your purpose show.

Time is ripe! My work must hasten!
Whoso will may 'bide the hour.
Naught can harm whom God protecteth—
Elements confess his power.
Up ye then, to the high places
I have bid you occupy!
Peril waits upon the heedless!
Grace upon the souls who try.

Get ye up, then, to your mountain!
Zion of this closing day!
For the glory of my coming
Waits to break upon your way!
Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God has residence below.

That message is to the members of this Church: the young as well as the old. May we all be obedient to it. I thank God for his church and what it has meant in my life. I thank him for the opportunity of service while I am still in my youth. I am grateful for the desire I have in my heart to share the good things of the Church with others. May God help me to be one of a large group of young people who will be successful in winning a member.

(The above article was written for the youth convention recently held at Tulsa, Oklahoma.)

A BRIEF BIOGRAPHY OF VELMA RUCH

Velma Ruch was born at Lamoni, Iowa, February 28, 1921, while her parents were attending Graceland College as members of the class of Religious Education. She was blessed in the Old Brick Church in Lamoni which is now burned down. When she was but twenty months old she accompanied her parents on their first foreign mission to Norway and Sweden where she remained for nearly five years growing up with those little foreign children, speaking their language and forgetting her own. When she was six and one-half years old her parents brought her back to this country when they came home on a seventeen-month furlough. While here she went through the first grade of school, after which she was taken back to Scandinavia by her parents in 1928 when they went on their second foreign mission, which lasted almost seven years this time. Velma is sixteen years old now and has spent almost twelve of those years in Scandinavia.

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"If Thine Eye Be Single—"

By Esther Brockway

For a number of years I have wondered about the real meaning of the statement found in Matthew 6: 22, 23: "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." I once thought that statement meant that the time would come when we would shine with a light as Christ did on the Mount of Transfiguration. Sometime we shall, no doubt, but that statement has several meanings that apply to us now.

To "single one's eye" means to turn all his attention to achieving a specific end. If an individual centers all his aim in glorifying God in working to redeem Zion, his whole body will be filled with the light or Spirit of God. If one's eye be single to taking offense from other people's actions, however, his whole body will be constantly filled with anger, or spiritual darkness. Moreover, when a person has his mind centered on an emotional situation, his whole body is affected: all his muscles, bones, and glands, react. An angry person, even though he seems to be standing still, is reacting with his entire body. People who center their attention on serving God also react physically with their entire bodies in service, and in this sense they are "full of light"; that is, all their actions being godly, reflect the "light" or intelligence of God.

An individual who is sitting in a large audience listening to a symphony can center his attention so that he becomes "deaf" to the distractions around him. Suppose the symphony is the voice of God. A listener may become aware of neighbors loudly eating popcorn and talking animatedly. Others move around, beat on dishpans, blow tin horns, and yell "Fire, fire," when there is none. If the interested listener "singles" his ear, he can hear the voice of God regardless of the confusion the servants of the devil create. On the other hand, if he permits himself to be disturbed and tries to "shout them down" or otherwise joins the confusion, he will not hear the *continuous* program of the symphony, and will conclude that God has forsaken him.

God has called us to be His sons and daughters; if we attempt any other purpose, we are doomed to failure. Imagine that the Church is a garden, the plants of which have free agency. The wise plants will attempt to develop their potentialities, "with their eyes single to the glory of God."

One little violet says, "If I can't be a great chrysanthemum, I won't grow"; hence it dies because it was seeking self-glorification.

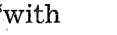
A tomato plant announces, "I have been working so hard producing fruit that this year I am going to rest, and work later." The result is that the master gardener plucks it out as being an unprofitable plant. He is seeking fruit, not promises.

Another plant, during the slow, tedious process of growth, discovers a great cabbage worm on one leaf. The plant says to itself, "Now there is an interesting companion! I will keep him around to entertain me while I am growing." After while the plant discovers in dismay that this interesting creature has eaten away its leaves, and its growth is seriously retarded. Many people cling to destructive habits and pleasures because they are entertaining, only to discover that they destroy their lives in the end.

A fourth plant says, "This year I am going to experiment and see how long I can live without water." The result is that it withers and dies. Some church members, to judge by their lives, attempt to see how long they can live without "living water" or the Spirit of God. The result is spiritual death. The wise plants, realizing that to glorify God to the greatest degree, they must keep all His laws.

These thoughts opened up to me as I was with the family driving toward Lincoln, Nebraska. Suddenly I thought, "Why are we making such excellent progress in our trip?" The idea occurred to me that it was due to the fact that my brother, who was driving, had a single purpose: to reach Lincoln with all possible speed and safety. Suppose that every time we reached a crossroads or a little town, he stopped and debated with himself: "Shall we spend the night here, look around, change our directions, or shall we pause at the roadside and get some sleep since I am tired?" If he had been in continuous debate and had acted on some of those ideas, our arrival would have been greatly delayed.

Some of the Saints seem to act that way on the road to Zion, however. When they reach the little towns of Technocracy, Reformed Capitalism, The Townsend Plan, Socialism, or Chain Letters, they decide to stop off and live there a while; or they spend their time in continual debate about the relative merits of these places. Others say, "The road to Zion is long and tiresome; I believe I will stop by the roadside and sleep awhile." Only those who have their eye "singled" on one purpose; to reach Zion with all possible speed and safety, will actually get there.



The good of mankind means the attainment by every man of all the happiness which he can enjoy without diminishing the happiness of his fellow men.—Huxley.

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Respecting Officers

By S. Gordon Brown

They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction.—Doctrine and Covenants 125: 14.

The church was packed, extra chairs filled all available space; choir was augmented; Saints in attendance who seldom came; a generous offering; all on their best behavior; the interest and anticipation could be felt. Everything conducive for a good sermon.

It was the closing of a week-end service by an out-of-town speaker. Good had been accomplished. Men were again aroused to action. All were eager to congratulate this minister. As they wished him Godspeed, I overheard complimentary remarks: "Your sermons were an inspiration"; "Just what we need"; "Wish we had someone like you in this branch"; "Why can't we have such teaching all the time? We'd get some place then," etc., etc.

This good man looked pleased, but isn't it possible the cockles of his heart would have been warmed even more if one in the crowd had said: "Thanks, brother. From now on I'm giving better support to our local priesthood." After all, this was the crux of his effort.

The spirits of our men were fired with the urgency of the gospel. My sympathy was stirred, knowing too well what the morrow would bring. To one it meant long hours of shoveling coal; to another a struggle in the field of salesmanship; others were working as slaves in factories with the dread of losing their jobs continuously hanging over them; tired business men fighting against keen competition. Their best powers being sapped in a struggle to meet their needs to say nothing of wants. Yet from these ranks come the income of the Church and upon whose shoulders fall the care of the branches. There wouldn't be much of a Church if it wasn't for these men who, having been captured by a cause of a coming kingdom, are giving their loyalty and devotion to it. Yet too frequently, their only recompense is a crown of indignities and persecution. How can they exert their best powers in the face of a barrage of destructive faultfinding! Give your "home product" the same setting afforded the out-of-town speaker and the "riches of gifts and the blessings of directions" will be enjoyed in your branch.

Jesus knew the sting of trying to work among his own and said ". . . a prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief." (Matthew 13: 57, 58.) Those people lost "riches of gifts" indeed! In this age, we have the same tendencies to disregard those set aside for leadership and often lose great blessings as a consequence. A prophet could arise in our own midst and not be recognized. The divine voice of direction wouldn't be heard in a hostile environment.

This law of respecting officers is a truth that must be learned, otherwise the whole body of our Church will continue to suffer. Many a man who would make an excellent leader declines the responsibilities, knowing too well the cost. Immediately you say, "Well, if he can't take it, he wouldn't make a good leader." All right! But for a change, let's shift the emphasis to those who are hyper-critical and ask them to stop it and try the art of "respecting" others.

We generally start our officers off with a good beginning, but we lack staying power and soon forsake or join the legion of grumblers and by the end of the year start a crusade to oust them out of office. It's not the fear of the loss of office that's disconcerting, but rather the evil propaganda that is engaged in, often besmirching characters of those who are only guilty of serving the branch. Sometimes I think we too often partake of the spirit of our political campaigns. Such activity and the soliciting of votes is cheap and vulgar and no refined intelligent person will participate.

I have known cases of both members of the priesthood and laity who after serving their branches for years were actually misused and insulted. The harm is irreparable. We are very diligent in teaching our children to say "Thank you," but what a spectacle of appreciation we too often make! Our lack of kindness crushes hearts and kills faith. And then we wonder why Brother So-and-So doesn't seem very spiritual. Shift the emphasis again; have you been supporting him or have you taken all he gave with never a word of gratitude? Perhaps you are not the one that called him out at midnight to administer to you, perhaps not the one that was out of work and he hunted you a job; you may not be the one that expected him to attend every meeting while you came only at your convenience, and probably your home was ideal and you didn't need to call him in to settle difficulties, and undoubtedly you never had misunderstandings with members

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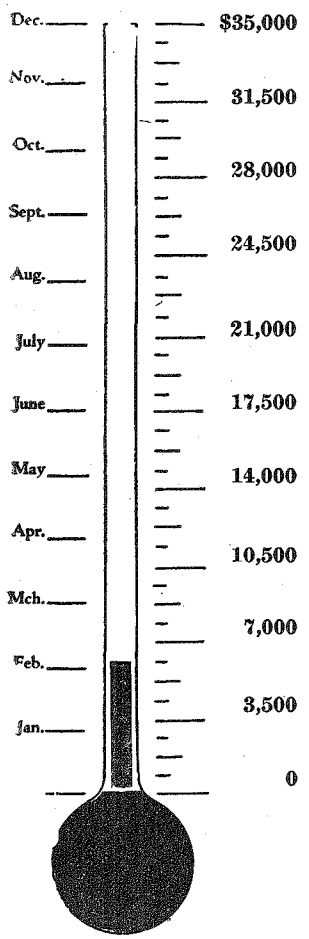
The Christmas Offering

January, February and March Is $6,028.77

Our Goal for 1937 Is $35,000



If up to quota the offering for the first 3 months should have been $8,750.

To reach the final goal by the end of the year we shall need to strengthen our effort all along the line. We all rejoice in the splendid achievement so far, and we learn of many projects which should largely increase the Christmas offering later in the year.

Money counts when it is actually in the offering. The kingdom is built by what we do *now,* rather than by what we hope to do by and by. *Today* is the day of personal self-denial. Our offering given today goes at once into the general funds of the church to advance the Cause of Christ.

Of the 780 schools to which Christmas offering posters have been sent, 206 have acknowledged and returned the post card receipt of the posters announcing the choice of a Christmas offering superintendent and the goal which has been set for the branch. Thirty-six of these have reached headquarters in March. In nearly every case a fine spirit of enthusiastic endeavor is manifest. Muscatine, Iowa, writes, "Our offering last year was $21.70, our goal for 1937 is $100. Already (April 2) we have $37.44. There is a fine interest among our members." Many branches are setting their goals at $1 or more per member.

A bishop of one of the large districts reports a Christmas offering of $1,029.04 last year. He is behind the offering in his district and sets a district goal of $1,500 for 1937.

Of the 36 returns in March, almost every one shows a substantial increase in their goal over last year's offering. Often these goals, though low compared with larger groups, represent a most commendable effort on the part of a small branch. By way of illustration the following are noted:

	Offering 1936	Goal 1937
Malvern Hill Branch, Kansas City, Kansas	$42.25	$75.00
Alpena, Michigan	2.00	25.00
Indian Creek, West Virginia	12.12	43.00
Lees Summit, Missouri	38.58	75.00
North East Branch, Kansas City, Missouri		50.00
Fergus and Elora Branches, Ontario	15.00	30.00
Scranton, Pennsylvania	33.00	60.00

Branches whose goals may be listed in the more pretentious group are the following:

	Offering in 1936
$200.00—San Francisco, California	$150.00
$200.00—Quindaro Branch, Kansas City, Kansas	158.00
$180.00—Middletown, Ohio	131.89
170.00—Moorhead, Iowa	120.00
$130.00—Owendale, Michigan	30.45
125.00—Second Columbus, Ohio	125.00
$105.00—Long Beach, California	75.00
$100.00—Brentwood Mission, St. Louis, Mo.	
$100.00—Roseville Mission, Detroit, Mich.	31.21
$100.00—Muscatine, Iowa	21.70
$100.00—Decatur, Nebraska	89.89
$100.00—Tulsa, Oklahoma	21.00

On the part of the general Church we express deep appreciation of the splendid spirit of cooperation under which the Christmas offering for 1937 promises to reach and even exceed the goal of $35,000. Is the Christmas offering well organized in your branch? Is your own self-denial offering made available and counted in these totals each month? Are you seeking spiritual growth and power through this means of personal devotion and consecration, through sharing in sacrificial endeavor?

Think of the joy, light, and inspiration—the spiritual strength that flows into homes fifty-two times a year through the printed word. If you are a *Herald* subscriber, bear your testimony of its helpfulness and encourage others to enroll for it that they may share with you these rich spiritual blessings. Only $2.00 for fifty-two issues. Who can afford to be without it? Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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History of Yakima, Washington Group

By Claire Van Eaton

Fourteen years ago this fall a group of twelve met in the home of Brother and Sister Calvin Nephew and organized the first Latter Day Saint Sunday school held in Yakima. Brother and Sister Nephew and sons, Calvin and Robert, Sister Clara Linse, Sister Vivian Malcolm, Sister B. E. Nutley and sons, Van and Jack, Brother and Sister J. H. Van Eaton and Claire Van Eaton were the members of the group. Under the leadership of Claire Van Eaton, Vivian Malcolm and Mr. Primley as superintendents of the school and Elder J. H. Van Eaton as shepherd of the flock, the group grew until in the spring of 1927 there were fifty-eight members in regular attendance at Sunday school.

This made necessary larger meeting quarters and a committee consisting of B. E. Nutley, A. C. McDonald and George Allen was appointed to look for a location with a view to purchasing. Within a month Mr. Nutley reported a church building which could be purchased from the Swedish Lutheran people. After further negotiations the Lutherans consented to sell the lot, also. It was necessary for the group to raise $700 in order to close the deal. The Ladies' Auxiliary, under the leadership of Sister J. H. Van Eaton, had been busy for some time with food sales, quilt making, sewing, etc., and now turned $70 over toward the original payment. Sister Belle Sharp loaned the group $100, $245 had been raised from donations and pledges and the remaining $285 was raised by B. E. Nutley though he had to mortgage his home in order to do so. The deed was finally drawn the 31st day of December, 1927— though we had had possession of the property since May 22.

That May 22 will always be a cherished memory to those whose privilege it was to be there. Brother and Sister Van Eaton had, only the day before, returned after a two months trip to General Conference and visits to loved ones in various parts of the country. Little dreaming of the surprise that awaited them, they grew somewhat impatient at the unusual delay in starting to church. Upon arriving at the little white church they found the entire group—their faces aglow with happiness for the surprise prepared—eagerly welcoming the wanderers home. How joyfully we all entered into the spirit of the occasion as we sang, *"O Come to the House of the Lord."*

The few years following, the group united their efforts to pay off the $1,500 indebtedness and build up the congregation. The Ladies' Auxiliary was a constant source of revenue providing the much needed extras that otherwise would have overburdened the faithful few. Among the many things they provided were the first forty chairs, the musical instrument, the light bill regularly for months, and they also maintained a missionary fund. Outstanding for her missionary efforts was Beth McDonald—now of Richmond, California—to whom credit must be given for many new church school members.

During these years it was Elder Van Eaton's privilege to baptize several into the church. Among these were several of his grandchildren, Sister Van Eaton's oldest sister who accepted the gospel at the age of 73 years, and his own beloved sister—the chum of his boyhood days—who was 75 years old.

In the summer of 1921 three of our young men were called and ordained to the priesthood—George Allen to the office of deacon; Norvil Clapshaw, a teacher, and Van Nutley, priest. In August of this same year Apostle J. F. Curtis presided at a meeting at which the group became a regular organized branch. Although Elder Van Eaton had been ill several months—to him was given the honor of being chosen our first branch president. After he was gone his son, Elder B. H. Van Eaton, was chosen to fill this office and each succeeding year since has been reelected branch president.

Some of the outstanding leaders and workers during this period of building are: Sister Vivian Malcolm, who worked long and faithfully in the primary department of the church school in addition to her duties as branch clerk and trustee; Sister Clara Linse, who served as teacher of the intermediate class several years and also as auxiliary leader; Van Nutley, as superintendent of the church school two consecutive years; Norvil Clapshaw, as director of recreation and expression, president of the young people's class and teacher of the intermediates; B. E. Nutley, chairman of the board of trustees, teacher of the young people's class, the class which produced four of our young men of the priesthood. Mr. Nutley also taught a very interesting Book of Mormon class in Religio for some time; Ben Van Eaton who, besides acting as branch president, taught an intermediate class in church school for a year, the adult class a year and the Book of Mormon class in Religio a year! Sister B. E. Nutley who has been our pianist, has taught a class most of the time, has served as director of religious education three years, has acted as Mr. Nutley's assistant in the young people's activities and at all times has taken the matter of beautifying the church as her responsibility and pleasure. A later worker is Paul Anderson who was baptized by Elder B. H. Van Eaton in 1932 and was ordained a priest a few months later. Paul, as president of the young people's class, as young people's supervisor, as teacher, as assistant pastor and friend to all has been true to whatsoever task has been intrusted to him. Many others have served willingly and faithfully in the various offices to which they have been elected.

December, 1932, saw the church indebtedness cleared and at a New Year's Eve watch party held at the Nutley home, Sister Van Eaton burned the mortgage while the group sang a song of Thanksgiving. A few days later the branch was saddened by the unexpected death of our young and much loved teacher, Norvil Clapshaw. The courage and fortitude of the mothers of the young warriors of Book of Mormon times was not greater than that of Norvil's mother, Sister Clapshaw, who since his death has faithfully filled his place as teacher of his class.

In the spring of 1933, through the efforts of the young people's class and their teacher, the present classroom was added to fill a keenly felt need—the young people's gift to the young people of the branch for years to come. Following the addition of the classroom the grounds were beautified and provision was made for their maintenance.

During the past year several new workers have been added to our group. Sister Harvey Anderson has been doing a commendable work with the primary division and the junior church group. Sister Simpson has instilled new life into the auxiliary, now known as the Eleanor Circle in honor of its first leader. We have evidenced our confidence in both the Belcher and Coleman families by giving offices of responsibility to both.

Under the leadership of our consecrated officers and workers let us dedicate ourselves as well as our church to the service of our Lord and Master—Jesus Christ.

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way:
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

We are the only *Bible*
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word—
What if the line is crooked?
What if the type is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
Unless from him we learn?

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 40 continued—

We were permitted to move into and take possession of a home belonging to Sister Johnson, where rooms were assigned to us and provision made for our comfortable habitation during the Reunion. Mabel and the lad R. C. followed us in a day or two and added much life to our impromptu household. We all enjoyed the novelty of the situation.

The commissary was very commendable throughout the sessions. Everyone had suitable shelter, and the meetings at Monta Villa and the simultaneous ones held in the city of Portland kept us all very busy. Elders Johnson, Holloway, Sparling, Sheldon, Enge, and Chatburn were among the large coterie of ministers in attendance.

As far as the feelings of the Saints of the locality were concerned this effort was very successful and productive of much good and spiritual encouragement. However, the little town was five miles from the city, it was rather sparsely settled, there were several rainy days, and the attendance from non-members was not very marked. In justice to them I may state that the town was largely settled by people whose business was in the city, and they would return home so late at night they had not time to dress and come to the services.

The church work at Portland was in charge of Brother Marcus H. Cook, and through his active interest meetings were held at that point as well as at the Reunion. The services in the city were fairly well attended and our efforts well received. The ride on the trolley from Monta Villa to Portland was very beautiful, the scenery sublimely grand. I never tired of looking at it.

At this time I met a number of wealthy men who had become acquainted with our work previously and expressed themselves pleased with the sermons they heard. We also met a sincere family from the country, by the name of Coop—husband, wife, and four children —who presented themselves one day and gave a bag of nuts to our children. We were well pleased with the naive simplicity of this family, their friendly offering, and the faith they possessed and cherished.

The routine of one day at the Reunion was interrupted by our youngest straying from us and being lost for two or three hours. Finally one of the family found him and he was returned safely, but we learned to know what anxiety parents can feel upon such occasions.

Two instances mark the nature of our work. A woman who had been a member of the church was living with her daughter, married to a laboring man with Catholic tendencies. This man was intensely opposed to Protestants and especially to "Mormons," as he called us. The mother was decrepit and quite ill, and one day sent for the Elders, requesting administration. Brother N. C. Enge and Brother Chatburn complied, but were very illy received by the man of the house who threatened them with bodily injury if they did not get off the premises at once. The brethren reasoned with them for a time but found it of no avail and had to depart, leaving the poor old sister without the help and consolation of the ordinance she had desired.

Elder N. V. Sheldon, appointed by the General Conference to that field, had attempted to labor to some extent but, not meeting with the success he had anticipated, had become discouraged and homesick. He came to me and announced that he was going home. I talked with him a little and tried to cheer him, but apparently without success for he left the encampment. Greatly to my surprise and pleasure, he put in his appearance two or three days later, somewhat chagrined and quite humble. We received him happily, his good nature and courage were restored, and he continued his labors in the field.

One time there came to the Hall a Mrs. Mary Macgregor whom I had known when she was a maiden in Nauvoo. She was now the wife of Robert Roy Macgregor of whom I may have written before. He had acquired some wealth, and she was essentially a woman of the world. Learning I was in the city, she could not be satisfied without coming to see me. She gave me an invitation to bring my family and visit her and "break bread" with her, but conditions did not permit us this pleasure.

Portland Fair

During the time of this Reunion session at Monta Villa, the State Fair at Portland was in progress. We took two days off to visit it. One of the days was pretty rainy, and we had the further misfortune about lunch time of having our six-year-old get lost in the crowd. A rather frantic search was begun, in which Brethren Griffiths, Chatburn, Holloway and other friends, besides local police, joined. It was ascertained that he had not passed out of the gates, and we felt somewhat reassured. Our anxiety was at last relieved when Brother Griffiths found him. He was in charge of one of the Fair officials and, recognizing Griffiths had said, excitedly, "There is one of my folks now!"

I will not attempt to describe all we saw at this Fair which interested us, but may mention a few things. One was an exhibit of the United States pineries, showing how logs are felled, handled by electricity, and transported down the streams. We were impressed with the marvelous display of fine woods from the Northwest, the exhibit arranged to show their varying widths, grains, susceptibility of fine finish, and the enormous height to which some of the trees grew. We took lunch in a room the table of which was made of one log, nearly one hundred and fifty feet long. It was of nearly equal width from end to end—an interesting specimen, indeed. We saw, also, a flag pole two hundred and twenty-five feet high—a single tree without break, bend, or splice.

There was a "baby contest" on, in which our hostess, Mrs. Patten, insisted we should enter our baby Reginald. A simple entrance card and a souvenir of some sort were presented by the committee to each child entered, but the whole affair was poorly managed, for about two hundred babies and their attendants were packed into rooms so badly crowded the conditions were quite intolerable, and the attempt was considered a failure.

One day at the Fair was designated "Missouri Day." We took advantage of the opportunity to hear an address by Governor Falk of that State and to attend the reception given in his honor in the hall afterward. It proved to be a well-managed affair, and one we all enjoyed. As Chatburn and I entered together, I met upon the steps an oldtime Lamoni citizen named William Williams, then in the insurance business there. He greeted me quite cordially, feeling as I did that it was strange to meet thus far from the old home.

On one of the days we visited the Fair a shower came up, and we stepped into an open booth to escape a drenching. The arcade contained a number of catchpenny devices, such as games of chance and machines for testing strength or skill. One of these was a device for measuring the force of blows struck by individuals with a heavy hammer or sledge. While waiting for the shower to pass, Brethren Griffiths, Chatburn, Holloway, and others amused themselves with this machine, each in turn. Then Griffiths proposed I should try my hand at it.

I had never trained as an athlete, even in my youth, and had never struck such a machine or otherwise tried scientifically to measure the strength of my muscles. I demurred at first, but they insisted, Brother Griffiths generously offering to supply the needed pennies.

I consented, and stepping to the machine placed myself in proper position and struck a blow with the sledge hammer. Brother Griffiths, watching the indicator, burst out with:

"Eight hundred and twenty pounds!"

"Nonsense," exclaimed Chatburn, moving forward to verify this announcement.

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It is useless to try to describe the astonishment of my brethren. A gentleman who had been standing near moved over and said, "What's that?"—and then, with a curious glance at me, asked:

"How old are you?"

"Seventy-three next November."

"Well, well! Remarkable! I have hung about this machine now for five or six days and watched hundreds of people measure their strength on it, but that is the hardest blow I have seen struck yet!"

The faces of my brethren showed a comical mixture of disgust at their own efforts and admiration of mine. The whole affair passed off with many a laugh and chuckle and has no doubt long since vanished from the memories of those present. As for me, I could scarcely understand it myself. The incident has caused me considerable reflection, as I have tried to determine what it was that had caused me to develop, so unconsciously, the muscles of arms and chest. Having been raised near the river and being accustomed to rowing may have had something to do with it. Too, I always liked chopping and sawing wood, which activity combined with those usual on the farm—pitching hay, mowing grass, swinging the scythe—had no doubt helped to train and harden my muscles. This was always without conscious effort and intent on my part, for I had never burdened myself with thinking I must definitely develop myself physically or train for any specific test of strength or endurance.

These observations rather confirm the thought I had carried since my youth, viz., that any form of exercise that had no sensible, laudable object in view was distasteful to me. Those mechanical stunts that athletes go through in an attempt to train their muscles always seemed useless to me, for I felt they could be developed and strengthened by spending energy along more useful channels.

On this occasion I was quite warmly congratulated over delivering the heaviest blow of our little company. There were placards about that machine showing the weights of the blows struck by various pugilists—Fitzsimmons at 900, Jefferies a little higher, as I recall, and one other 1100 pounds. As I thought the matter over I concluded that "comparisons are" indeed "odious" and never since then have I sought to challenge a slot machine in an attempt to break my own record or that of others, being content in this particular to be classed with the "has beens."

All human experiences have an end, and there came one to this stay at Monta Villa and the home of our kind friends in Portland. Among the many Saints who entertained us might be mentioned Brother Keeler and wife, Sister Johnson, the Cooks, and the Coopers. It was the morning of September 19 when we left Portland bound via Pocatello for Salt Lake City. On the station platform at the latter place as we changed cars we met Brother David Williams from Bozeman, Montana. With his family he was en route home from a visit to the Portland Fair and with relatives in the West.

In Utah's Capital

We reached Salt Lake City at midnight of the 20th, being received by my son Frederick M. and by him taken to his home which was then, temporarily, in that "city of the Saints." We were well prepared to enjoy the good night's rest there.

Counseling with my son, it was deemed advisable for me to stay in the city some weeks for the purpose of preaching and to pursue a course of some rather extensive visiting among our own people and different prominent men whose acquaintance Fred had made. Some of these latter had avowed themselves favorably impressed with the movement that occupied the center of our interests; but we were of the opinion that possibly most of their expressed confidence was an outgrowth of speculation as to how far our religious attitude and our people might be enlisted in their private political schemes. The group called the "new party" was at that time zealous in its efforts to overcome the powerful church interests dominant in the city, an influence declared to be wielded by the hierarchy composed of fifteen men—First Presidency and Apostles—which formed the head of the Utah Church.

Some of the interviews and visits that followed this decision of ours I will here record as being of more or less interest and bearing. I will begin with some of our contacts with F. J. Cannon, polygamous son of George Q. Cannon. This man had been thrown over by the leading church authorities for the reason that his aspirations for political office had brought him into opposition to their wishes. He had been Senator, having apparently attained the office through the influence of the church during the balmy days of the rule of his father. Later, moved by the dislike of President Joseph F. Smith, the influence of his brethren began an active opposition to him. Even his father took sides against him and allowed himself to be named a candidate for the same office the son desired. Naturally this caused the younger man to become strongly embittered and thoroughly disgusted with the whole organization.

Recognizing him as one of the political powers in the affairs of the State, I was glad to meet him. It was arranged that we should lunch with him at the leading hotel of the city. There we met him attended by Thomas J. Kearns, a former Senator, and enjoyed a long and interesting conversation with them over Utah conditions in general.

I admired Mr. Cannon because he was a talented and well-informed man and because, in his antagonism against the oppressive hierarchy there, he had turned his back upon "Mormonism" as upheld by the Utah Mormon Church, had condemned the whole institution in no uncertain terms, and had signalized his opposition to his father by bitterly and publicly denouncing the course pursued by that parent and the church authorities. Although my father had, in Utah, the reputation of having been the active mover in the introduction of the dogma and practice of celestial or plural marriage which had grown into such a deplorable offense in the valley, I had publicly taken up arms against it as a principle which I believed to be false, in direct violation of true and accepted doctrines of the church, and strangely demoralizing to those who practiced it. Therefore I was in a position to admire the courage of the man who, though bred and reared in the shadow of its evil, had taken up an offensive warfare against it. All these considerations moved me to wish to make his acquaintance and to enjoy meeting and conversing with him. He had attained a considerable following, politically, in what was known as the American Party. Notwithstanding this support, he lost out for the Legislature, when the will of the community was finally expressed at the polls.

An Interesting Luncheon

It was through his management, I believe, that my son and I received an invitation to lunch at the home of Senator Kearns on September 28. Others present on that occasion were: Colonel Wall, Colonel Wood, Doctor Paden, Doctor Keith, and Messrs. Cannon and H. G. McMillan. Of these it might incidentally be mentioned that Doctor Keith seemed to be the center of the strong political effort being made to defeat the church faction in electing a Senator. Colonel Wall was a moving power in the political arena; McMillan was a wealthy mine owner, merchant, and banker; Doctor Paden was Pastor of the Methodist Episcopal Church, and Colonel Wood was also an active politician. These five men were fair representatives of the temper and political tone of the wealthy business men of the city.

It has ever been of keen interest to me to meet and study various individual types of men. Our host seemed rather on the order of the "newly-rich," having made considerable money as a miner. He had been sent to Congress through an upheaval in the State and was wielding considerable influence because of his wealth. McMillan was a bluff, hearty, affable, and friendly Scotchman. For

(Continued on page 595.)

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Graceland Presents New Personalities, New Courses

Four vibrant personalities—new to the present student body, though two are familiar with the Graceland scene—will join the faculty when the college opens its doors next September.

The girls of Walker Hall will be greeted by a new dean, Miss Vida Ruth Watson, graduate of the University of Kansas and the University of Minnesota, vested with both her B. A. and M. A. degrees, majoring in psychology. Miss Watson will bring to her work a wealth of experience both as a leader and counselor in girls' camps and as a consulting school psychologist. Miss Watson will also assist in academic work of the college.

Miss Ruth Derry will take charge of the Home Economics Department. Miss Derry resigned her position in the schools of Humboldt, Iowa, and enrolled in Columbia University for the second semester, in order to complete the work for her M. A. degree. She is a graduate of Iowa State College at Ames.

From the ranks of former faculty members the college will call back Miss Tess Morgan, formerly Dean of Women and an instructor of English in Graceland, to take charge of the freshman English classes. Miss Morgan is a graduate of the State University of Iowa and holds both her B. A. and M. A. degrees, majoring in English composition. One of Miss Morgan's pupils last year was awarded Honorable Mention in the *Atlantic Monthly* Essay Contest.



RUTH DERRY

Mrs. E. E. Closson, another former Gracelander, will return to teach physical education and direct girls athletics on the Hill. Mrs. Closson left the college faculty in the spring of 1934.

President Briggs of Graceland also announces the expansion of departments to include two new practical and readily applied courses, namely, "Home-making" and "Secretarial Science."

Home-making:

In addition to the technical, highly specialized home economics course now offered, there will be instituted a course in Home-making, which will be given to anyone desiring to take it, without the requirement of Chemistry or Physics. Emphasis is placed upon the practical skills applied cooking and sewing, care of the sick, interior decorating and art. The student will also learn something about keeping a budget in the home, and something about the choice of furniture appliances for the home. This new course is open to sophomores and returning graduates.



VIDA RUTH WATSON

Secretarial Science:

The Secretarial Science course will place greater stress upon advanced typing and shorthand, office machines, filing, office practices, and bookkeeping. Office machines most used in the modern office will be made available to the student. The final period of advanced training is given over to actual experience in an office with the student acting as a secretary or clerk following the daily routine of office duties. This splendid experience is readily applicable to the requirements of any modern office.

The new Secretarial Science course is open to freshmen, sophomores and returning graduates. Students graduating from the Secretarial Science course ordinarily experience no difficulty in securing immediate remunerative employment.

With these splendid additions to the faculty and enlargement of applied offerings the college administration and students alike are looking forward to the term 1937-38 as an outstanding year in Graceland's history.

RESPECTING OFFICERS

(Continued from page 586.)

and he had to settle the affair, only to bring down upon his head more abuse. Of course you are not guilty of any of these things, but there are many who are and your officers pay a big price of mental anguish for the many adjustments in your group

Let us resolve to give better support to our local priesthood and our branches will receive blessings of directions and gifts.

Friendship that flows from the heart cannot be frozen by adversity, as the water that flows from the spring cannot congeal in winter.—James Fenimore Cooper.

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Graceland



WHERE INDUSTRIOUS LATTER DAY SAINT YOUNG MEN AND WOMEN FIND THEIR PLACES

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GRACELAND GROWS WITH THE YOUTH OF THE CHURCH

- IN NUMBERS
- IN CULTURAL DEVELOPMENT
- IN SOCIAL HABITS
- IN MAKING APPLICATION OF EARNING ABILITIES
- IN OUR OWN RELIGION

- - 1937 Is a Big Year for Graceland - -



NEW COURSES ANNOUNCED!

—Practical Home-making

Cooking and sewing without study of chemistry
Home budget keeping
Furniture selection
Color designing
Care of sick
Buying to eat and to wear

—Advanced Secretarial Science

Speed dictation and transcription
Office machines
Business policies
Office practice (actual experience)

Business Offers Income, Contacts and Association

Our fast changing times demand well-trained young men and women!!

INVITE SUCCESS - - - BEGIN AT GRACELAND!

INQUIRIES WELCOME—Address: Student Selection Committee
Graceland College
Lamoni, Iowa

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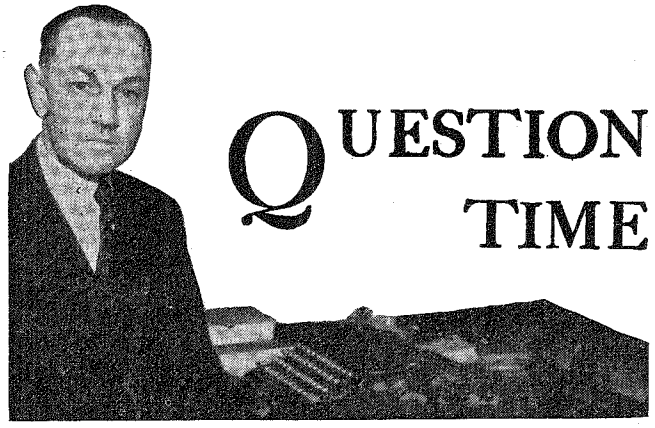

QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Was Christ's body broken? If so, does not John 19: 36 conflict with 1 Corinthians 11: 24?

This apparent conflict disappears when it is remembered that Jesus, in the second text cited, has reference to the bread as the symbol of his body, and not to his physical body. The first mentioned text specifically states that the Scripture was fulfilled which had foretold of Christ: "A bone of him shall not be broken." It was customary for the soldiers to break the legs of those who were crucified, but when they came to Jesus this act was omitted. John informs us:

For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.—John 19: 36.

The other text contains the words of Jesus, as quoted by Paul, concerning the bread and wine administered to the disciples on the night in which he was betrayed. The Authorized Version gives the words as follows:

The Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.—1 Corinthians 11: 23, 24.

The language shows that Jesus referred to the bread as a symbol of his body, and it was broken in order that it might be administered to the disciples assembled, but its significance as a memorial of Christ was in its unity, for it represented "one body." This is explained by Paul when he observes:

The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.—1 Corinthians 10: 16, 17.

As a symbol, the broken bread signifies the many members of one body, hence Paul says: "We are one bread." In Doctrine and Covenants 17: 22, the sacramental prayer states that the bread is in "remembrance of the body" of Christ. The most widely accepted of all versions, the Douay, reads: "This is my body which shall be delivered for you": (1 Corinthians 11: 24). The Revised Version says: "This is my body, which is for you." The Greek word rendered "broken" in the Authorized Version is *klao,* and is used in the present tense. Doctor Strong states that it refers specially to the bread being broken. But though broken for distribution to the body, the church, it still signified the unified body of Christ.

Has a pastor the right to ask that tea and coffee, being hot drinks disapproved in the Word of Wisdom, be not served in the church basement?

As the one who has supervision of the local members and of the church building in which they worship, the pastor has the right to advise against that which is deemed to be harmful. He would also doubtless have the right to disapprove the use of the church for that which is inconsistent with the purpose for which it was erected. To what extent he would be warranted in insisting upon his views, if the majority of the priesthood and members should be strongly of a different opinion, would probably depend upon the seriousness of the case involved. It might be well to secure the advice of the minister in charge in case of a serious disagreement.

So far as tea and coffee and the Word of Wisdom are concerned, the revelation itself states that it is "not by commandment or constraint," hence one who is willing to disregard it and be denied the "promise" its observance offers, is permitted to do so without "constraint" on the part of its giver. However, scientific research has proved that tea and coffee are harmful to the average person when habitually used as common beverages, though in certain cases they have been administered medicinally to a limited extent with beneficial results.

Were there high priests of the Melchisedec order and of the Aaronic order in the time of Moses?

The only high priests mentioned in the Mosaic record were Aaron and his descendants: Eleazar (Numbers 20: 26) and Phinehas (Numbers 25: 11-13), by whom this priesthood was to descend to future generations. The high priest was to receive the anointing oil (Exodus 29: 7 and Leviticus 8: 12) and the holy garments (Leviticus 21: 10). The "holy priesthood" of the Melchisedec order was taken away with Moses (see Doctrine and Covenants 83: 4).

A. B. PHILLIPS.

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MEMOIRS OF JOSEPH SMITH

(Continued from page 590.)

some reason he became very friendly to Frederick M. and myself, even to the extent later of contributing rather liberally in a financial way to our cause and doing us the honor of calling, with his wife, at the home of my son, extending to us kindly social greetings. He was associated with Doctor Keith in some way, I believe.

Mr. Paden, the Methodist pastor, was apparently a liberal-minded man, professing to grant unto others such religious privileges as he claimed for himself. However, in the general conversation at the table I thought I discovered in his comments an undercurrent that convinced me that this toleration was more seeming than real. Be that as it may, he was not outspoken in his aversion for me and my associates, as had been the case with Reverend McNeese on that occasion in 1889 when, at a "hurrah" meeting in the Methodist Church on the Fourth of July, the latter gentleman turned his back on me.

Thinking about that luncheon I was convinced that the most plausible explanation for our being invited was that these men desired to measure our calibers as individuals and leaders with a view of ascertaining what possible value to them our people might become in their general political movements. Most of them were schemers, as I believe—representative of a certain considerable strata in political society—and were, apparently, more or less under the tutelage of Senator Kearns and F. J. Cannon. From this classification might possibly be exempted Messrs. McMillan and Keith, though they did give nominal support to the common objective, if nothing more. I think I have no reason to revise the opinions I then formed.

At the conclusion of the meal our host showed us through his home, one of the best appointed I ever saw. It was a veritable mansion, magnificently built throughout. The rooms were very large, substantially and handsomely finished, and furnished with the finest of material and equipment. In the basement were rooms and mechanical apparatus for athletics for his two sons.

Would it be possible, do you think, for a man situated as I, laboring as I had for many years in a project remarkably foreign to ideas of accumulating wealth, to avoid some reflections upon the great contrast so evident between the condition of material prosperity and luxurious comfort in the surroundings of Senator Kearns and that of my own home? I think not; and I feel no apology is needed for my pondering them as I traversed the spacious halls and apartments of that magnificent dwelling. I may even be excused for reflecting that if there is any value in the adage, "Virtue is its own reward," I might possibly claim some such spiritual reward as being more desirable in the long run than the rewards which had attended, in this temporal expression, the career of Thomas J. Kearns, ex-Senator. With these thoughts came the further one of the Master's saying, "Verily, they have their reward"—referring to those who received abundantly of the material blessings for which they had striven.

I found some satisfactions in considering that my life, as it had been free from the constant turmoil that attends public service of the nature he had rendered, and that those many annoyances which grow out of the petty jealousies and prejudices of political controversy or develop through ambitious desires for preeminence and preferment in positions of power had been spared me—ugly, elementary struggles with which I knew our host must long have been familiar.

Meeting afterwards some of these men with whom we had that day "eaten salt," I was greeted with apparent cordiality. Once in passing down Main Street I encountered Senator Kearns, chatting with two others. As I approached I noticed his quick glance of recognition and regard; turning he greeted me warmly and introduced his companions. He took pains to tell them just who I was and added some favorable comments on the work I was trying to do. I did not meet him again. I recall I met Reverend Paden once after that luncheon, and he also seemed cordial and friendly.

One interview I had with Mr. Cannon occurred at his rooms in the *Tribune* building—the point from which he was directing the campaign activities of his party. Some others were present, and I was asked a number of questions of a quasi-political nature, which I answered without particular concern as to what the result might be. I remembered a rather sharp conversation I once had with C. C. Goodwin and Colonel Nelson, former editors of the *Tribune,* when I was visiting their office for a specific purpose and they invited me to use their columns to report conditions I found in passing through the Territory. The contrast between their attitude then and that which I encountered at this time was quite striking, as I thought, and I was made to realize that neither I nor the cause I was defending had suffered in reputation and standing during the years that had intervened.

It was gratifying to me to reflect that in all the controversies into which I had been drawn I had not become embittered, nor had I made bitter enemies. I had walked freely about the streets of their city, met many people, spoken often in public—sometimes in buildings not our own—and through it all was left at liberty and untrammeled in my actions and movements. My cousin, President Joseph F. Smith, on the contrary, had been dodging the United States marshals for something like seven years, avoiding arrest for his acts committed under his championship of a false doctrine which a rather contemptible legislative measure called "misdemeanors" instead of "felonies." Again I was brought to recall the words, "Virtue hath its own rewards," which in this case spelled for me freedom in conscience and personal volition, if nothing more.

The Cousins Call

When my cousin, John Smith, patriarch, heard of our arrival in the city, he came to visit us. We also had the pleasure of meeting him at table in his home one evening, Cousins John Henry, Alvin and wife, Brother Watson, Frederick M. and wife Ruth, all being guests in addition to my own little family. It proved to be a very pleasant gathering, one in marked contrast to the semi-political one at the home of Senator Kearns. Notwithstanding my cousin's office in the Utah Church, he was not living in polygamy. He had never shown any distrust or dislike toward me, nor to my knowledge expressed contempt or violent opposition to the positions in faith and doctrine which the Reorganized Church occupied and I championed. His door had always been open to me, and his wife and children, as far as I knew them, had always received me kindly and cordially, as one worthy of kinship.

One of his sons once made a singular remark in my presence. It was in his father's house when the young man was engaged in copying some blessing his father had given to one of the faith. Turning aside, with a mischievous wink at me, the young fellow said:

"Father, this man must have paid you pretty well for this blessing—it is such a long one."

To which sally his father had chidingly replied, "Tut, tut! No remarks, sir!"

The young man resumed his writing, giving me a glance out of the corner of his eye which I was left to interpret either as an expression of his sense of humor or of his having some doubts as to the celestial character or origin of his father's official blessings.

The only two sons of John whom I knew were Alvin and Joseph. His daughter Lucy I knew pretty well, as she lived near him and was often present when I visited there. It was a great pleasure to me at this time to be privileged to introduce to these kindly relatives and the guests assembled in their home my wife and three small sons, as well as my son Frederick and his family.

At the time of this visit to Salt Lake, my Cousin Samuel was living near John. I learned that he and his wife Julia were in rather reduced circumstances—a condition of want instead of plenty as had been the case at my earlier visits. He could not entertain me as he used to do, but, notwithstanding that, when he found I was in the city he came at once

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to see me. Upon one occasion, learning that John Henry and George Albert were calling on me at my son's, he came, also —bareheaded and barefooted—for the purpose of meeting me in their presence.

I was glad to see him, of course, knowing well his lifelong regard for me, based on old and tried friendship. From their manner, however, I could see that John Henry and George Albert considered him to be a little off mental balance. This opinion, I am obliged to confess, appeared to be well-founded and quite accurate. The long struggle with poverty and ill-treatment had finally broken down his courage, and, self-respect following, his mental poise was disturbed. He had not been able to conceal the degradation he felt by conditions out there; but though inclined to rebel against them he had not seemed able to oppose them in that manly, forcible, and efficient way which might have freed him from the entanglements he secretly despised. He had some grievance against the leading authorities there, too, of a personal and financial nature, which did not tend to give him a calm, poised outlook on life.

John Henry's son, George Albert, brought his carriage and took us all for a pleasant ride through the city and environs. We visited the locality to the east as far as Camp Douglas and returned through the fashionable residence portion. He pointed out different places of note and interest, was very amiable, and showed us extreme courtesy and consideration. It was pleasing to me to understand that notwithstanding his father was a polygamist, he was not—at least in practice. He was in failing health at the time and later came very near the dividing line that borders on the other world, but rallied, partially attained good health, and is still living, active in the offices and labors of his church. He has always been of a very friendly nature. Before leaving the city wife and I gave him a call, and like his father he usually calls on us when he comes to Independence.

Through the kindness of Joseph B., one of Samuel's sons, Frederick and I had supper one evening with him and his family. Very much to our surprise Joseph had invited also his father, mother, and one sister to be present with us at the table. The atmosphere upon this occasion was somewhat strained, to say the least, and not very roseate in hue, as may be conceived when I state that the father had been divorced by the mother. I do not recall ever seeing a man in a situation of more constraint and embarrassment than that occupied by Samuel upon that occasion. He sat at my left, his former wife at his, and though she and their daughter showed deference to him and cheerfully tried to make him feel at ease and the occasion pleasant, the poor man ate with tears, at times, stealing down his cheeks, and lips trembling in spite of himself. It was evident that it was with difficulty he presented anything like composure during the evening.

Later we walked together out to the little trolley station and had a long conversation as we waited in the moonlight for our car. While I may be permitted to state that the tone of this conversation was interesting and illuminating to me, it would be a breach of good taste and friendship for me to reveal the nature of his confidences or record any portion of them here. From their tenor my son and I could not fail to gather the fact that had it been possible for him to reverse the procession of the years that had passed and live them over again he would have made them a far different history for himself. Since this was impossible it was only left for him to stoically acknowledge that what he had done was done and could not then be remedied nor its results avoided. This was the last opportunity I had of socially meeting my Cousin Samuel and his former legal wife Mary.

An Admission

There was a man I met soon after my arrival in the city, named Alfred Pettit. He was one of the oldtime Saints, a very tall, large man, with a tiny wife, the two living alone in a little cottage not far from Fred M.'s lodgings. Their children had grown up and gone, and now the old man was suffering from a progressive malady under the operation of which his body was in a state of constant, nervous motion, except when he was asleep. His mind, however, was alert, his memory unimpaired, and his faith unchanged.

He told me of an interview he once had with Wilford Woodruff when the latter was President of the Utah Church. It had occurred on the occasion of one of my former visits to Salt Lake City, and in the dusk of one evening. Woodruff had asked him if it were true that I was in the city. When assured that I was, Woodruff had said he would like to see me and talk with me, but that it would not do for him to show any interest in me. He professed to have a great love and regard for me, and added the remark, according to Pettit, that he realized he had made a grave mistake and that Joseph, the son of the Prophet, was right in the positions he had assumed. He admitted that things were as they were and felt they could not then be changed, but asserted that if he were twenty years younger he believed he would surely try and mend matters—to some extent at least. It will be remembered that it was under his presidency that the Utah Church finally renounced the practice of polygamy.

I did not broadcast this confidence of Brother Pettit's, for I did not wish to embarrass him, but now that both he and President Woodruff have passed on to the "great majority" neither can be compromised by its insertion in these *Memoirs*.

My son and I also visited my Cousin Sarah Nichols, daughter of my father's sister Lucy and her husband Arthur Milliken. She was widowed and lived with her daughter. She received us very cordially, and we had a very pleasant chat with her. She expressed her faith and convictions with much more freedom than I had heard her use before that. She had a son and this daughter who was married to a man named Christian. I believe both are living in Iowa at present.

Mr. Nichols had been a printer by trade, founder and publisher of the *Salt Lake Times*. In 1889 I contributed a series of articles to that paper, setting forth the differences in church belief. Unfortunately "C. Sum." Nichols was addicted to drink, which fostered or augmented the disease which finally resulted in his death. He had been an active mover in what was called the "New Party," but had not been trusted very seriously by the party itself. The only reason I could discover for this lack of confidence was that sometimes when intoxicated he would be careless in his talk. He had always been somewhat reckless, and I suppose he had to reap the harvest of life according to the quality of his sowing.

An Apostle Is Told

It may be added that while all this visiting was taking place I did not neglect the main object of my life. I preached in our own chapel on Second South or in the building known as Unity Hall quite often during the six weeks of my stay and ministered in other ways to the needs and spirituality of our members, as opportunity permitted. In these labors I had the assistance of Elders William H. Kelley, J. E. Vanderwood, A. M. Chase, and Swenson of our ministry.

Perhaps it should have been recorded here earlier that in consultation with my wife after a few days of sojourn in the city we deemed it wise for her to go on home with the children, who were pretty lively charges as may be imagined. Shortly after a week-end Conference held late in September, Brother Chase was returning to Lamoni, and I placed my family in his care for the journey thither. They reached home in safety about October 4, leaving me to assist my son Frederick as best I could in furthering the interests of our church.

One entire week we conducted services in Unity Hall. At one of these meetings —Sunday, October 8—I had the most pleasing privilege of delivering a portion of my message directly to Apostle Francis M. Lyman ("heir-apparent" to the Presidency of the Utah Church) and a large number of other prominent men.

(To be continued.)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

"Take Up Thy Cross" » » » » »

I appreciate the *Herald* from cover to cover, and wish that every Latter Day Saint might feast on its bounty and invite other souls to share it, too.

I have been a member of the church for thirty years, and want to say that God is good to me, and has many times blessed me and mine. After a number of years of isolation, I have, for three years now, enjoyed the association of the Saints of Newton, Iowa, Branch. In that time also I have met and received the ministry of a number of visiting officials among whom were Patriarch Richard Baldwin through whom the Father gave me a blessing of great comfort and worth, Apostle Clyde F. Ellis, Elders James A. Gillen, E. Y. Hunker and others. Humbly I thank them all, and ask God to bless abundantly every soul who has in any way contributed to my comfort and pleasure throughout the years of my affliction.

The Spirit of the Master has been with me many times, and his angels have ministered around my bedside, both day and night, bringing me grace and strength which I needed to bear my trials. Often I think of the Savior's matchless love for mankind. His cross was death on Calvary. Willingly he accepted his cross that we might live eternally. And so, perhaps symbolically, my personal cross is this condition of constant pain. It seems to me that there is also a common cross, that of self, involving self-denial, self-discipline, and self-sacrifice. This all true Christians bear. Christ carried it also since he was subject to "like passions" as we.

And as we take up this common cross, is it not the greatest of all blessings that God has given us the privilege of knowing and accepting his gospel of latter days? I believe it is. I wish to remain faithful and to bear a testimony of his love and mercy.

The many testimonies in the *Herald* are a joy to me. Each request for prayers finds a sympathetic response in my heart, and a sincere hope that we all may be healed if it is His will. May His Spirit rest upon his church and its leaders, that our faith may grow stronger, and Zion may soon be prepared to meet her Lord.

SISTER BEATRICE SORENSON.

NEWTON, IOWA, 926 North Third Avenue, East.

Balancing the Spiritual Budget » » »

Are we balancing the spiritual budget of the church? In the past we have nearly lost our balance in going to extremes on certain lines. But always we have sung about Zion, talked about it, and dreamed about it. I believe that our church program is the greatest in the world, and many are watching us to see us carry it into effect.

For many years I have done missionary work; I was bishop's agent twelve years, and have done six years of pastoral work. The whole church program appeals to me. Why not balance our spiritual budget, and build Zion as we go?

Oklahoma is a field rich with opportunity for all these essential works of the church. The people are hungering and thirsting for the gospel. The last year has been a fine missionary year. Lately four were baptized at Bristow, three at Tulsa, and the outlook at Skiatook is one of the best. I have visited Shidler, Kaw City, Davidson, Tulsa, Oklahoma City, Alva, Seiling, Hartshorn, and Bartlesville, and have calls from many other places. As Jesus said, the harvest is great and the laborers are few. An awakening is here. The kingdom must go forward. Where are the builders for God and his work? Saints everywhere should rally to the call, pay the church debt, and send another army of young men to the world full of the missionary zeal.

SKIATOOK, OKLAHOMA. HUBERT CASE.

Mother's Day » » » » »

By James F. Keir

Today is your day, Mother.
A nation looks with tenderness to you.
Dad and I, sister, brother,
With one accord proclaim it is your due.

Earned, the tribute which we bring
By years of sacrifice in service sweet.
To you—but a little thing,
To us a type of Him who bathed the feet.

When first I saw your dear face,
The bloom of youth and pink of health were there,
Now a furrowed brow—replace,
Made for me by many an anxious care.

Can I repay, Mother dear,
The life you gave so cheerfully for me?
Listening, Mother's voice I hear,
"Follow the path that leads to Calvary."

A Covenant of Fasting » » » »

I should like to bear a testimony which was brought to my mind by the splendid article, "Fasting," by Elder A. C. Barmore, in the late *Herald*.

For many years we were located so that we could attend Wednesday night prayer meetings, and these services always were a great source of strength to me. Upon leaving Mishawaka, Indiana, in 1930, we were deprived of this privilege, so feeling it a great loss, I told the Lord that I would fast from noon Wednesday until breakfast Thursday, and try to pray in my heart for those gathered in prayer services; I would pray that I might not lose spiritually by being unable to attend. Later because of conditions surrounding me, I made this a partial fast, choosing to eat only nourishing food, refraining from meats, desserts, fruits or other things which I especially enjoyed. Often my mind was blessed, and I felt an especial communion with God.

One afternoon this last summer, I had had a very busy day, and I completely forgot that covenant, never once thinking of the fast, prayer service or anything concerning it. But as we had prayer that night, I was given a wonderful spirit of prayer, and the knowledge came to me that I had forgotten, but that God had remembered. Then I knew that my fasting and prayers were acceptable to him; I feel that I can never forget that witness.

I am confident that the Lord is mindful of the very little things of life, and he pleads with his children to serve him.

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One time when I was a young girl, I fasted for twenty-four hours, and being sick and weak, I could not arise the next morning until mother brought nourishment to me. She told me: "You must use wisdom as well as faith." Then I began partial fasting when I was physically weak, and I am sure that I have received many blessings as a result of this.

Sometimes with regard to fasting we are tempted and tried. I remember when fasting from breakfast once that I grew so hungry I felt that the driest piece of bread would be a feast. I did not yield to this feeling, however, and my hunger left me; I was filled spiritually. Satan does not want a prayerful, fasting, Scripture-reading, church-going people. They are hard for him to turn aside to the world and its temptations.

The promises of the gospel are for those who "keep his commandments."

LEON, IOWA, Rural Route 2. MRS. C. B. FREEMAN.

A Mother's Prayer » » » »

Help me now this very day
Loving Father, I humbly pray;
Lest another day be late;
I can never trust to fate
These stalwart blessings, my boys,
My girls, my most precious joys.
Help me lest I be mistaken,
By useless things be shaken.
Give me patience when I'm vexed
Give me wisdom when perplexed
Help me now while they are small
Holy Father hear my call.
Pure I would their souls might be
When they return again to thee.

DECATUR, NEBRASKA. CORDIE WILLIAMS.

Commends Work of Elder J. O. Dutton »

I want to say a few words in behalf of our district missionary, J. O. Dutton, who was with us during the flood here at Louisville. Always he has a word of comfort. He was with us during my husband's last illness, and the night he passed away, Brother Dutton talked to me, reminding me of the resurrection and the time when there will be a happy reunion, also that death is a debt we all must pay. My husband was a good man. He was called and ordained a teacher only a few months before death claimed him, so I believe he has a work to do on the other side.

Brother Dutton was busy during his stay at Louisville. We have only the basement of our church in which to meet, and for a long time a new roof had been badly needed. Then came the flood; the basement had about four or five feet of water which left its mark of destruction and dirt. Elder Dutton called for volunteers and went to work, first putting on the roof in the coldest weather we had. Much cleaning and scrubbing were needed on the inside, and with the assistance of some of the women and children this task was accomplished. The church piano was ruined beyond repair, and Brother Dutton had the job of dismantling it.

A new piano was donated by Brother and Sister G. H. Ferguson, and we have almost enough funds with which to buy new pews for the church. All this was accomplished through the efforts of Brother Dutton, who said that he wanted to be like Paul who when shipwrecked, was the first to bring wood with which to build a fire that all might be warmed. We appreciate what Brother Dutton did, and my prayer is that God will bless him wherever he goes.

I attended the funeral of Sister Eliza Tarter, one of our dear sisters who passed away while Brother Dutton was here, and it fell to his lot to preach the sermon. At this service I felt that surely we need not fear death, for it is beautiful to those who love and serve the Lord. I hope to live so that my life may be a witness for Jesus.

ALMA A. EDWARDS.

LOUISVILLE, KENTUCKY, Old Third Street Road.

In Gospel Bonds » » » » »

I greatly enjoy the letters in the *Herald* and the spirit in which they are written. I have been a Latter Day Saint since 1914, and all of my people and I have received blessings untold. I praise the holy name of the Lord, and acknowledge His goodness. How grateful I am for the true gospel in these last days!

NINA MOORE BAKER.

VERSAILLES, ILLINOIS, Route 2.

As I live near Vale, Oregon, I should like to get in touch with the isolated member who wrote to the *Herald* under the title, "Be a Peacemaker," in the issue of February 27.

MRS. OSCAR ARNOLD.

JUNTURA, OREGON, Box 145.

Though I am only thirteen years old, I have received many blessings from God. I have four brothers, and we have been in the church ten months. About four weeks ago I broke my collar bone. I did not rest until Brother Ulrich administered to me. Now I am well; I have not worn splints for almost two weeks. The doctor did not understand how I recovered so quickly; he said that I was "extra healthy." We go to the mission on Sylvania Avenue, West Toledo, Ohio.

RUTH SHIPMAN.

WEST TOLEDO, OHIO, Rural Route 8.

God's way is the best way. Just one year ago the Lord saw fit to take our darling nine-year-old Gloria from our home. She was a shining light to us; had been baptized when she was eight by Elder J. G. Halb. She was a faithful little worker in the church, and trusted God in all her work and play. Her church always came before anything else. We are much grieved over her loss, but we realize that God knows best. We miss her sweet voice and smiles at home and at church, and pray that God will comfort us in our bereavement. We want to be faithful, living pure, prayerful lives so that we may be able to meet Gloria in heaven when God is ready for us there.

MRS. W. A. THOMPSON.

BAY MINETTE, ALABAMA, Box 231.

We remember the Saints in our prayers, asking the Heavenly Father to help them in their trials, for we realize that we are in constant need of his help. He has blessed us in many ways. Our daughter is improving in health, much stronger than she was, and for this we give God the praise.

Will the Saints remember our youngest son, Delbert, whom we have had to send to the hospital at Nevada? We know that nothing is impossible with God; he can heal his suffering ones today as he did in olden times.

Our hearts were gladdened when we heard the voice of President F. M. Smith in his radio speech April 4 on "The Church of the Air." The program came in clearly all the way through. His sermon was concise and contained much food for thought. The music by Philadelphia Saints was fine, too.

MRS. ZADIE GREENSHIELDS.

NEOSHO, MISSOURI, R. F. D. 4.

Request Prayers » » » » » »

Prayers are sought for Sister Rose Stonecipher, of Iuka, Illinois, who has been confined to her bed several months by heart trouble, that she may be restored to health. Also, please pray for her granddaughter that she may be healed of affliction.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Los Angeles, California

Central Branch.—Much of the Central Los Angeles Branch news these days is of an encouraging nature. First of all, should be mentioned the recent addition to the branch fellowship of four new members.

Mr. Merrill Byington, for several months past an active and interested worker in the young people's group, was baptized last February, and continues to carry on the good work. He was recently elected president of the young people's organization.

At another baptismal service, April 11, Mr. and Mrs. Cecil R. Jones and Mrs. Mildred Murphy united with the cause of Christ, and were welcomed into the fellowship.

In a financial way, Central Branch continues to make gratifying progress in the elimination of the local church building debt and at the same time is making a creditable showing, according to report of District Bishop D. B. Carmichael, in the general church debt reduction program. The local building debt which stood at fourteen thousand dollars last summer (when the finance committee decided it could and should be eliminated) has been reduced at the rate of approximately one thousand dollars a month; more than half has been paid off. Pledges sufficient to cover the entire amount were obtained by the finance committee before actual contributions were asked for, and the members who willingly assumed a part in this consecration program, are showing commendable determination to live up to their pledges. If the current year sees the complete elimination, as it promises to, of the local church debt, it will go down in local branch history as a monument to the spirit of consecration and devotion which can always be found in the membership when called forth by the courageous leadership of men like Pastor Glaude A. Smith; Albert H. Knowlton, financial secretary, and the finance committee: Arthur Ballard, David H. Tyson, and J. A. Austin.

Perhaps one of the most significant movements under way at present, is one auguring an increasing awakening among the local priesthood group, to a keener realization of and more widespread participation in active priesthood work. Under the guidance of Pastor Smith, a priesthood training class meets once every two weeks for organized, planned discussions on the problem of how best to transmit to others the gospel of "the more abundant life" in such a way as to achieve effective results. This series of studies is being organized and led by Elder Cyril E. Wight. As Pastor Smith is constantly insisting, these studies are not being undertaken for the sake of their academic value, but for the sake of the actual use which can be made of the training thus acquired, in branch missionary and pastoral activities.

Elder Lawrence Brockway, who has long been such an integral part of Central Branch activities that some of the Saints consider him almost an "institution" here, will be lost to the branch after next August. He recently accepted an offer of an assistant professorship in science at the University of Michigan, and also has just received a Guggenheim Award scholarship which carries with it an opportunity for a year of study at leading scientific universities in such European capitals as London, Berlin, Paris and Vienna. Brother Brockway's scores of friends in Los Angeles and Southern California are happy to know of his achievements and progress in his chosen field, but Los Angeles Central Branch will not seem quite right when he is gone. Brother Brockway is serving at present as branch director of religious education and also as one of the branch presidency. He and his wife plan to leave for Europe in August, and upon their return, will go directly to Ann Arbor, Michigan, where Brother Brockway will enter immediately upon his duties at the University of Michigan.

Elders Virgil and M. A. Etzenhouser, from Hawaii, have been visitors in Los Angeles the past week, and Brother Virgil Etzenhouser was scheduled to occupy the pulpit on Sunday, April 25. Another recent visitor, Sister Inez Kinney, of Mason City, Iowa, was in Los Angeles for two weeks early in the month, fresh from an exploration trip through Central America. She gave two lectures and a presentation of pictures portraying many interesting details of this "Book of Mormon country" as it is today.

Elder J. L. Milner, of Long Beach, was another recent guest speaker in Los Angeles, acting in his new capacity as district director of missionary activities.

On Sunday, April 11, the morning worship period was devoted to a presentation by Brothers Edmund Gleazer, Jr., and J. C. Stuart, president and vice president, respectively, of the district young people's organization, of the aims and scope of the special young people's program now being offered throughout the church as well as in Southern California District.

Correction: In this column of last week's *Herald,* issue of May 1, appeared a news letter from Austin, Texas. The accompanying picture of the youth officers was erroneously headed, "Dallas Youth Officers." These five young people are in charge of the newly-organized young people's group at Austin. The editors regret this mistake.

Webb City, Missouri

District President Amos T. Higdon was at Webb City the week of October 19 to 25, 1936, preceding Graceland College Day. He instructed the members concerning the young people's work. He also led the midweek prayer meeting and was the principal speaker on the College Day program Sunday morning, and preached a missionary sermon at night. Local Saints are always glad to have Brother Higdon visit them.

The second Sunday night service of each month is given over to the young people. They occupy the choir seats, give special numbers, and have an interesting speaker. November 8, 1936, the Joplin young people came over, gave the Y. P. C. L. program and had charge of the evening preaching service. Brother Herman Plumb, of Joplin, was the speaker. His subject, "Be Ye Reconciled to God," was interestingly handled. Brother Plumb spoke again to this congregation the evening of March 14, 1937. He is an energetic and forceful speaker.

On the night of April 11, Brother Tom Bath, of Pittsburg, Kansas, was the young people's speaker. "The Little Stone Kingdom," was his subject. Brother Bath also described his visit to the Kirtland Temple centennial last year, the wonderful power of the Master there, and how it remained with them on their homeward journey.

The young men and women have had a number of recreational affairs both locally and in the district. They sponsored a Halloween wiener roast and Christmas and New Year's Eve parties. Seven of them attended special services held for the Spring River District young people at the Stone Church, Independence, and reported a pleasant time and

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an appreciation of Elder Arthur A. Oakman's fine sermon.

The district youth conference was held March 5, 6 and 7, at Joplin, a good number of the young as well as older members enjoying the sermons and talks of Apostle Clyde F. Ellis. The theme, "Jesus the Christ, Do You Know Him?" was carried throughout the conference. Brother Houston Hobart, of Webb City, was chosen as one of the district representatives on the general young people's council for the youth conference at Lamoni, Iowa, in June.

December 20 at 10:45 a. m., Pastor Roy G. Oehring gave the Christmas sermon, and at 7:30 p. m. the children's division under the leadership of Sister C. H. Hobart gave the Christmas program consisting of a pageant depicting the birth of Christ and the story surrounding it, also songs and readings. The children received gifts and treats.

Barbara Wyathina, infant daughter of Mr. and Mrs. Charles Curtis, was blessed November 8, 1936, by Elders Ira O. Waldron and Roy G. Oehring. Sister Curtis was formerly Miss Lois Hildreth.

Funeral services for Sister Mattie Jones, widow of the late Brother George Jones, of this city, were held from the church, January 11, Elder Ira O. Waldron conducting. She died at the home of a daughter. Mrs. Nora Ulrich, at Jetmore, Kansas, having been taken there some months previously, so that Mrs. Ulrich might take care of her. She had been a shut-in and an invalid for a number of years, but was a kind and patient woman, one who kept the faith through all her sufferings and liberally assisted the church in a financial way. Other survivors of Sister Jones are four daughters: Mrs. Mirtie B. Kieth, of Davilla, Texas; Mrs. Ethel Harlowe, of Webb City; Mrs. Eva Alexander, of Tulsa, and Mrs. Ina Bryant, of Coffeyville, Kansas, and three sons: Gilbert, of near Baxter, Kansas; Lester, of Webb City, and J. Loren, of Seattle, Washington.

Those Saints who were permitted to hear "The Church of the Air" addresses, by President Elbert A. Smith last November, and President F. M. Smith, April 4, were inspired by the messages they presented.

Thirteen Latter Day Saints took part in the Webb City Community Easter sunrise service, March 28, held in a beautiful setting at the west end of the golf course west of town. Although the weather was cold, the crowd enjoyed the pageant and music. The robed choir sang again at the union services held at the First Methodist Episcopal Church that night.

At the 10:45 a. m. service Elder O. C. Karlstrom, of Joplin, began a week's series of gospel sermons, by preaching the Easter sermon. The choir furnished music. At eleven-forty-five the wedding of Sister Hettie Meni Horton, of Webb City, and Brother J. F. Quick, of Fort Scott, Kansas, was solemnized, Pastor Roy G. Oehring officiating. Preceding the ceremony Sister Neva Trimble sang, "At Dawning." Paul Deaver played the "Wedding March" from "Lohengrin." The bridal couple were attended by Mrs. Birdie Outt, of Joplin, and Mr. Quick, of Fort Scott, niece and son, respectively, of the bridegroom. The couple will make their home near Fort Scott.

Visitors at recent services have included Brother and Sister A. Neal Deaver, of Lamoni, Iowa; Mrs. Mary Rauh and daughter, of Independence, Missouri, and Mrs. Thelma Harlowe Newberry and daughter, of Drumright, Oklahoma.

The Willing Workers Class presented the play, "The Lost Church," April 18, at 7:45 p. m., at which time a silver offering was taken for the benefit of the church repair fund.

Local speakers in the past several months have been: Pastor Roy G. Oehring, Elders Ira O. Waldron and J. M. Jones and Priests C. H. Hobart, C. O. Fry, R. J. Williams, and Albert Cobb. Attendance at church has been increasing, and more spirituality has been manifested.

Boston, Massachusetts

Three young couples have moved to Boston since the first of the year. First to come were William Nichols, son of Brother and Sister Nichols, of New York, and his wife, formerly Jeanette Burstom, of Detroit, and their young son, William Standish Nichols, Jr. Brother Nichols is associated with the Boston office of Stone and Webster.

Hartwell Congdon, his wife and their two young daughters moved from Holyoke, Massachusetts, and are now settled in a new home in a Boston suburb.

Alfred Toombs, and his wife, infant son, and two - and - one - half - year - old daughter recently moved to this city from Portland, Maine.

It is a distinct pleasure to have these young people added to the Saints' congregation, and contributing to the social life of the young people's organizations. As a result of their being here, the parents of these young people are occasionally among those present on Sundays.

Since there is but one branch of the church for the metropolis of Boston and all its suburbs, some of the members have to come a considerable distance every Sunday. Among those who are faithful attendants, despite this handicap, are Sister Stockbridge, her daughter, Mrs. Peck, and the Stockbridge children; Sister Mabel Towle; Sister Helen Otis, and her daughter, Marguerite; the young Gray sisters; Sister Amelia Whittemore; Sister Ida Wolfe; Sister Jennie Studley and daughter, Ruth; Brother and Sister Everett York, Brother and Sister George York, and many others.

The social activities of the branch in recent months have centered mainly around suppers followed by entertainments. The object is to provide sociability as well as to raise money to pay off the debt incurred by remodeling the church. The plan has been for the men and the women each to have one supper a month, and there has been friendly rivalry, each group trying to serve a better meal and yet raise more money. After one of the men's suppers the famous lecture, "Acres of Diamonds," was given by Ex-mayor Leon Conwell, of Somerville, son of its author. The women sponsored a New Year watch service and later a "peddlers' parade." Members dressed as street vendors, sold their wares of oranges, ice cream, peanuts, popcorn, lemonade, canned preserves, corsages of fresh flowers, etc., and a substantial profit was made. Sisters Beatrice York and Sylvia Baker are in charge of the women's groups which include women of all ages.

The older women's group, the Leaders, under the presidency of Sister Florence Fisher have met twice monthly to sew and to eat lunch together. Twenty-five cents is charged for the luncheon and added to the treasury. Two members act as hostesses at each meeting. Aprons have been made by the members of the group, and have sold well. Sister Jessie York entertained the leaders at an afternoon meeting at the home of her employers at Medford. They are nonmembers and their gesture of hospitality was doubly appreciated.

The young people's group, the Crusaders, have met in various homes twice monthly. The first part of the session is devoted to the study of F. Henry Edwards' new book, *Fundamentals,* with Jack Foster as teacher. The other half is given to social time and refreshments.

The older young people's group, the Pioneers, also meet twice a month in the homes. They are studying the Book of Mormon with Sanford Fisher as teacher. In addition, they discuss an article from the *Herald* and an article or bit of current news each time.

The combined young people's groups sponsored a youth conference the last of February with Apostle Paul M. Hanson as guest speaker.

During Pastor E. L. Traver's visit to Florida in the late winter, his assistant, Jack Foster, was in charge and efficiently carried on his administration.

The choir, under the direction of Sister Beatrice York, has been functioning of late, providing music for regular and special services. The combined choirs of Boston and Attleboro twice presented the cantata, "The Seven Last Words of Christ," at Attleboro on Palm Sunday evening, and in Boston on Good Friday evening. On Easter Sunday members of the Boston Choir gave parts of "Olivet to Calvary," and the sermon, "He Is Risen," was by Brother Sanford Fisher. Sister Genevieve Sinclair is the regular

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organist, and is faithful in her duties and attendance. Sister Jeanette Nichols has been a great help to the music department; she is an accomplished pianist. Pastor E. L. Traver recently moved his grand piano from his home to the church, and the instrument is very much appreciated.

On March 1 a son, the second boy, was born to Brother Albert Fisher and his wife, Dorothy Mesle Fisher. The following Sunday Brother and Sister Mesle, of Sherrill, New York, came to visit their daughter and new grandson, and Brother Mesle spoke at the Sunday evening service.

Boston had a very mild winter there being practically no snow and zero or subzero temperatures. The Saints are now looking forward to summer and the Onset reunion.

Sister Kathryn Carter, daughter of Brother and Sister George Carter, Sr., was married to Brother George Armeson in a pretty wedding ceremony Sunday, November 29. Bishop M. C. Fisher read the service, assisted by Pastor E. L. Traver. This was the first public wedding in the newly-remodeled church. Kathryn's mother was the first bride in the original church thirty-two years ago, and she also was married by Bishop Fisher.

A private wedding ceremony was solemnized in the church when Sister Helen McCarty and Brother Urban Black, local young people, were married last August, Brother Jack Foster officiating. Only members of the immediate families were present. For their honeymoon the couple went to the Maine reunion at Brooksfield. Brother Black is a native of Maine.

A daughter, Sandra Jean, was born to Brother and Sister Edward L. Traver, Jr., last July. She has a five-year-old brother, Edward. Brother and Sister Traver are living at Lexington.

A real contribution to the progress of the branch is the fine work done by Sister Katherine Fisher in the junior church division. She spends much time planning her programs and has the full cooperation of the children in carrying them out. One Sunday recently the junior church was given the regular church service time. Many adults were surprised at the completeness of their service—Scripture, prayers, readings, and special music supplied by the boys and girls. Older people help, there being talks by the priesthood, stories in charge of Sister Agnes Fisher, and special music by adults with talent. The children have a fine room for their service, and it is as sacred to them as the upper auditorium.

District President William A. Sinclair was married last fall to Sister Florence Chamillard, of Attleboro, and they went to Washington on their wedding trip. Doctor Sinclair has spoken several times recently. His son, Wallace Sinclair, teaches in one of Somerville's junior high schools, and also occupies the pulpit in the Saints' church. He has just recovered from a siege of the flu. Sister Betty Fisher has also been quite ill with the same disease. This has been a winter of sickness for many local Saints, but they are grateful for the degree of health and strength now generally prevailing.

Elder and Sister John Davis Celebrate Golden Wedding

Independence, Missouri, May 3.—Elder and Sister John Davis celebrated their golden wedding, March 27, with open house for their friends and neighbors. For thirty years Elder Davis served the church as a missionary, beginning his labors in 1890 in Washington and Oregon, which territory was then in charge of Elder Heman C. Smith. Brother Davis was also missionary to Southern Ohio, Southern Iowa, and Utah, and he spent from 1902 to 1904 laboring in Wales. The exceptional faith of the



ELDER AND SISTER JOHN DAVIS

brothers and sisters in that country is one of the brightest memories Brother Davis has of Wales.

Retiring from the mission field in 1920, Brother and Sister Davis came three years later to make their home at Independence. Here he was in charge of the Campus for three years, and for two years, with the aid of a dog and a flashlight, Brother Davis was night watchman as the steel structure of the Auditorium grew and the brick walls rose higher and higher.

This worthy couple are regular attendants at the Stone Church. They seldom miss a prayer meeting. "It is my delight to bear my testimony," says Elder Davis, and this he does at every opportunity, both in church meetings and in conversation with friends.

Brother Davis was born in California, January 25, 1859. "I'm one hundred years to a day younger than Bobby Burns," he says. He was baptized into the church by James W. Gillen in 1869; he served successively in the offices of priest, elder and seventy. Sister Davis's maiden name was Mary Elizabeth Powell, and she was born August 25, 1861, in Utah. She has been a member of the church sixty-two years. They were married March 27, 1887, in the Saints' church at Stewartsville, Missouri, by John T. Kinnaman. They are the parents of a daughter, Mrs. Elizabeth Resch, of Independence, and a son, J. C. Davis, of Palmyra, Missouri.

Nothing except a battle lost can be half so melancholy as a battle won.—Duke of Wellington.

Rock Island Youth Convention

Rock Island, Illinois.—Approximately 350 people attended the youth convention and conference of Rock Island District held here April 10 and 11. Guest speakers were E. Y. Hunker, seventy, who had been holding missionary services in Rock Island Branch, and Apostle J. F. Garver, of Lamoni, Iowa.

The conference opened Saturday afternoon with a young people's study class led by Brother Garver. "Know Your Church," was the topic discussed.

The district business meeting was held at 3:30 p. m. with Apostle Garver and the district presidency in charge. Brother Garver talked briefly, commenting on the achievements of the church in 1936. Recommendations for the ordination of three young men to the office of Aaronic priest, in their respective branches, were approved. They are: Paul Richards, of Rock Island; Mark Holmes, of Joy, Illinois, and Earl King, of Dahinda, Illinois.

Apostle Garver announced that the date set for the Rock Island district reunion is July 16 to 25, and that Apostle Clyde F. Ellis is planning to be present during that period.

A preaching service Saturday evening was in charge of Kenneth Cady, and Elder Hunker spoke on the text: "Lovest thou me more than these things?" Preceding the sermon Brother Hunker offered a song and guitar selection, and Marion White played a violin solo. After the preaching hour, the young members of the district met in the lower auditorium for a social time. They enjoyed group singing under the leadership of Tom Beil with Erma Cady at the piano, and a program, Robert Gray in charge, featured a radio "broadcast" with Dorlyn Jacobs as announcer. The program consisted of vocal numbers, readings, instrumental solos, and a skit, "The Lamp Went Out," by a group of Rock Island dramatists. Refreshments of ice cream and wafers were served.

On Sunday morning the early service

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Graceland Briefs

The chapel, April 16, was conducted by Max Wise, student body president. Reports were the order of the day, as Bob Brackenbury, Lloyd Cleveland, and Leslie Lynch led with a brief resume of the proceedings of the Convention on International Relations held the week-end of April 10, in Maryville, Missouri. Herbert Lively and Henry Anderson followed with an entertaining account of the A Cappella Tour. Edmund Allen opened the program with a bass solo, "I Love to Hear the Horn."

At the annual College Players dinner the evening of April 17, Ione McBride, of Eagle Grove, Iowa, and Max Wise, of Lamoni, were crowned monarchs of the group. Millard Hogan was chosen duke and Carol Wildey, duchess. The program included toasts by Dick Cox, Leslie Lynch, and Grace Edwards, and a skit of "Romeo and Juliet." Max Wise acted as toastmaster. Henry Anderson led the group singing, and Anna Jean Brown sang a solo, accompanied by Marabeth Martin at the piano.

All the men of the college were invited to dinner by the Lamoni Patroness Society, Sunday, April 18. Two or three guests were allotted to each hostess, as the townspeople took the students into their homes. The girls dined in the Walker Hall Commissary, with a group of girls waiting tables and doing other kitchen work. This is the second time this year that the Patronesses have entertained the college men. The May Queen and her Prince Charming, together with their twelve attendants, were chosen by vote of the student body Friday afternoon, April 16. Those elected were announced Wednesday, April 20, as follows: The Queen, Opal White, of Batesville, Arkansas; the Prince, Byron Harder, of Independence, Missouri; their attendants: Ione McBride, Ruth Kerns, Mavis Bishop, Cleda Garrett, Olive Ensley, Margaret Mauzey; Dick Cox, Forest Landes, Paul Edwards, Bob Larsen, Henry Anderson, Bob Brackenbury. The coronation will take place Campus Day, May 8.

Miss Freda Sellers, of McKenzie, Alabama, arrived on the Graceland campus last week to finish the school year with the other students.

Miss Margaret Williams came to Graceland from Wichita, Kansas, April 15, to take the position of general office secretary left vacant by the marriage of Miss Doris Nelson, April 11. Miss Williams has been employed for more than ten years by the Bridgeport Machine Company of Wichita.

was in charge of Brothers Ed. Jones, E. Y. Hunker, and J. C. Stiegel. Tom Beil gave the theme talk, "Building the Kingdom of God by Concerted Effort."

Sunday school was held at 9:45 a. m., Elder L. A. White in charge. The musical offertory was by Howard Grayless, violinist, of Savanna, Illinois. Wesley W. Richards, district president, after giving a discourse on "Cooperation in the Departments of the Church School," introduced George McFarlane, district church school director, who spoke on "Taking God Into Partnership With You." He suggested plans for conducting worship periods during the Sunday school in the branches throughout the district. Apostle Garver, as the teacher, lectured on "Stewardship."

Elder F. C. Bevan was in charge of an attractive church service at 11 a. m. The Rock Island Choir, directed by Frances Norris, sang, "'Tis Morning in Heaven," and prayer was offered by Leslie Davis. A vocal solo by Tom Beil and a harp solo by Mrs. Frances Freeman added to the service. Elder Garver preached on "Seek Ye to Bring Forth the Cause of Zion."

Six candidates were led into the waters of baptism in the afternoon by Elder E. Y. Hunker: Dorothy Clark, Florence, Kenneth, Alva, and David Thompson, of Cedar Rapids, and Mrs. Mary V. Owens, of Rock Island.

After a song service at 2:30 p. m., Elder Hunker preached on, "The Power to Become." E. J. Lennox was in charge of the hour; W. V. Holmes offered prayer; Ed. Gunlock contributed a vocal solo, "Be Still and Know," and the choir sang a selection. Howard Grayless brought the service to a close with a violin number.

The women, priesthood, and young people held separate meetings at 4:30 p. m., discussing plans for future work.

Elder Hunker delivered the concluding sermon of the conference in the evening, speaking on "Seek Ye to Bring Forth and Establish the Cause of Zion." Rock Island Branch was sorry to have Elder Hunker leave. During his three weeks of meetings here, he won the respect and love of the branch. Through his love and humility they have come to realize more deeply what it takes to build the kingdom of Zion.

Copies of the "Noblemen News," a monthly paper edited by the Rock Island Zionic Order of Noblemen, were distributed at the close of church Sunday morning. Under the editorship of Lillian Williams, the paper proved most interesting, and has shown considerable improvement since its beginning two years ago.

At a recent district young people's meeting, conducted by Elder Leonard W. Stiegel, youth supervisor, officers were elected for the coming year: President, Orville Short; vice president, Tom Beil, and secretary-treasurer, Irene Robinson.

Independence, Missouri

May 3.—The Wahdemna Choral Club, directed by Paul N. Craig, is now in the midst of its annual concert season. On Sunday, April 25, this group of fifty singers motored to Fort Scott, Kansas, and presented a concert in the afternoon at the Eugene Ware School. That evening they gave another program at Nevada, Missouri. In both concerts the choral club was assisted by Mrs. Leonard Lea, reader.

On Sunday afternoon, May 2, the Wahdemnas took part in the annual concert of the Federation of Kansas City Music Clubs, at the Scottish Rite Temple, singing three numbers under the direction of Brother Craig. The club will close its concert season this year with its program at the Stone Church Sunday, May 30.

The Graceland College Male Quartet will be guest artists of the Independence Music Festival, to be held at the Stone Church, May 6, 7, 8, and 9, for young musicians of all Latter Day Saint congregations of the city. The festival is under the sponsorship of the young people's council.

Stone Church

Though it was a rainy morning, a large congregation gathered at the Stone Church for the May sacrament service in charge of Pastor Arthur Oakman. President F. M. McDowell, who gave the principal address of the service, spoke appealingly concerning Christ and his love for mankind. Special music was rendered by the Æolian Chorus.

Sacrament Sunday afternoon brought its regular priesthood quorum sessions.

The Stone Church congregation enjoyed a rare treat Sunday evening when Evangelist F. G. Pitt preached, basing his illuminating sermon on the last three verses of Matthew 11. This veteran minister of the church also sang two solos preceding his sermon, "I Think of That Beautiful City," and "I Am a Stranger Here," Sister Pitt accompanying at the piano. George Anway was in charge of the congregational song service with Mrs. Dorothy Hamilton at the organ, and George Miller at the piano. Under the direction of Mrs. George H. Hulmes, the Stone Church Choir sang "The Lord Is My Light," by Frances Allitsen, Mrs. Paul Nelson singing the soprano solo. Brother Pitt was introduced as the speaker by Brother W. H. Deam.

Among those whom death has claimed in the past few days was Elder Calvin H. Rich, sixty-one years old, who for fourteen years served the church as a missionary. His funeral was held from the Stone Church Monday. Brother Rich died at his home Saturday night, May 1, leaving his wife, Doctor Rena W. Rich; three sons: Alfred L., Frederick W., and Robert W.; two sisters: Mrs. Ella Hawley and Mrs. Ernestine Sargent, and many friends.

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Mrs. Agnes E. Sinnard, one of the young matrons of this congregation, died at the Independence Sanitarium, April 27, where she had been sick for four weeks. Her funeral was held from the Stone Church, and interment was in Mound Grove Cemetery. She is survived by her husband, Melbourne F. Sinnard; a daughter, Shirley Mae; her father, John W. Luff; a sister, Mrs. Allegra Smith; three brothers: Elvin K. Luff, Wendell S. Luff, and Wayne E. Luff. Mrs. Sinnard was thirty-eight years of age.

Second Church

The theme of the early morning worship service, May 2, was "The Armor of God." This hour was in charge of Brothers Will Grubb and John Inman.

The church school theme was "Home—a Preparatory Service for Sacrament." A special musical number, "Home Sweet Home," was rendered by Bernice Wisemore, Helen Sarratt, Bernice Boyd, and Alberta Queen.

Pastor A. K. Dillee has started a prebaptismal class leading up to Children's Day. This class is held in connection with the church school.

The May sacrament meeting was largely attended, and was in charge of Brothers Will Inman, B. C. Sarratt, A. W. Whiting, and Will Grubb. The Saints were pleased to have present again Brother George Inman who suffered a broken hip last January from a fall on the ice. Elder F. L. Freeman, who has been ill several weeks, is improving.

The young people had a box supper last Friday evening, the proceeds of which are to be applied to the church debt.

Elder R. S. Salyards, Sr., was the speaker Sunday night, May 2.

Enoch Hill Church

E. O. Byrn, one of the local priesthood members, was the speaker the morning of April 25, and his words were appreciatively heard by the congregation. In the evening Elder W. F. Bolinger, pastor of Mount Washington Church, Kansas City Stake, gave a brief but effective address. A ladies' quartet composed of Mrs. Amos Allen, Mrs. L. G. Cogan, Miss Lula Whitsitt, and Mrs. Charles Warren sang, "Come Where the Lilies Bloom."

Enoch Hill's preliminaries for the city-wide music festival finals, were held last Tuesday night. This congregation will send five entrants to the finals, two piano solos, one vocal solo, and two quartets.

The older young people's class held a May Day fair Friday evening, April 30, in the church basement to raise money for the building fund.

An interesting talk was made by Miss Nellie Mae Kramer at the church school last Sunday morning. "Seeing Christ Through Nature," was her topic, and Miss Pearl Chrestensen sang "Trees." On the preceding Sunday Mrs. Dell Brewer talked on "Love."

Junior church boys and girls are enjoying a series of demonstrations on building the church of Christ. Carrying out the symbolism a miniature church building is used, and each Sunday morning parts are added to the structure. Average attendance of this group is forty-five. The boys and girls had their first sacrament service in the new annex of the church last Sunday morning, enjoying a most effective meeting.

Brother and Sister A. G. Owings, of Geary, Oklahoma, are visiting Brother and Sister Neal Crandall. Brother Owings assisted in the adult sacrament meeting the morning of May 2. That evening Elder John Blackmore delivered a fine sermon.

The young women met at the home of Verla Waters, April 28. They are planning a picnic for next week's meeting, weather permitting.

The scoutmaster of Enoch Hill's troop of boys was misnamed in the last report from this district. Robert McDonald is scoutmaster, not James McDonald.

With the coming of pleasant weather several who have not been regular church attendants in past months, have returned to take their places. All members of the district will find a welcome at the little church on Enoch Hill.

Englewood Church

Harold Lee Hiles, son of Elder and Mrs. Perry Hiles, of Bates City, Missouri, was baptized at the church school hour Sunday morning by his father, and was confirmed by his grandfather, Elder George M. Hiles and Elder Perry Hiles, who is a former pastor of Englewood.

Apostle F. Henry Edwards was the speaker both at the morning and the evening services Sunday, April 25. Music by the young people's choir enhanced the morning service. They sang as their selection: "How Beautiful Upon the Mountains." Glenn Closson, Jr., sang the solo part. Mrs. Juanita Roedell is the director of this choir, and Mrs. Vivian Sheehy is the accompanist. At the evening service Brother Edwards spoke about "Grace."

The sacrament service last Sunday morning was well attended. After the emblems were shared, a number of interesting testimonies were enjoyed.

Elder W. H. Sheffer was the speaker in the evening. The young people's choir furnished the music.

The music festival preliminaries were held last Wednesday evening after a brief talk by Apostle F. Henry Edwards. The participants, all of whom were given a rating of either A or B, making them eligible to enter the finals were: Ralph Dunlap, Viola Stobaugh, Donald Webb, Alba Simms, Morris Roedell, Merle Harford, Glenn Closson, Jr., and the young people's choir. The judges were: Mrs.

Graceland Briefs

Contemporary affairs, touching upon everything from General Francisco Franco to Frank Capra, were featured in an open forum discussion in chapel, April 23, as students reviewed in preparation for the Co-operative Contemporary Affairs Test given April 27. This test, together with the Co-operative English Test given, April 29, is administered to the entire student body in cooperation with colleges all over the country for purposes of individual appraisal and comparative rankings.

Bishop G. L. DeLapp presented some thoughts regarding the problems incident to the establishment of an ideal social and economic order, especially in their relation to the youth of the church, in the first of the final series of religious lectures, Sunday, April 25. Henry Anderson sang a hymn solo and tenor descant.

Graceland's annual Play Day opened Friday evening, April 23, with the presentation of a student activity show and a "feed" by the W. A. A., for high school girls and their sponsors arriving from six neighboring communities. Following a tour of the campus and trips to the tower, and the enjoyment of some group competitive games, the guests were served the annual sports dinner in the Walker Hall dining hall Saturday noon. Musical numbers and speeches by the students were included in a program presented by the girls "G" club.

The cast of the annual commencement play, "The Importance of Being Earnest," has been announced by Mr. Roscoe Faunce, director of the speech department of the college. Performers include: Reed Holmes, of Coeur d' Alene, Idaho; Audrey Lyons, of Edgewater, New Jersey; Paul Edwards, of Maryland; Carol Wildey, of Des Moines, Iowa; Forrest Lands, of Albany, New York; Cleda Garrett, of Bay Minette, Alabama; Vere Cady, of East Moline, Illinois; Silas Anderson, and Arline Fowler, of Iowa.

Campus Day will be celebrated on the hill, May 8 and 9, and prospective students, parents, and friends of the college will be the guests of Graceland for a day and half. A program has been planned, including the coronation of the May Queen and her Prince Charming, departmental displays, and the annual Campus Day dinner. Moving pictures will be taken of the activities of the weekend.

Influence in the world is a capital, which must be carefully guarded if it is not to disappear.—Count Leo Tolstoy.

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Nina Smith, Mrs. Louise Hills Lewis, and Mrs. Marcene Smith Feldmeth.

Spring Branch Church

Sacrament service was in charge of Pastor M. C. Jacobsen. The sacrament discourse was by J. S. Andes, and A. J. Tankard talked concerning the oblation.

Jalmer Nelson was baptized by Benson Brown, and was confirmed by Elders M. C. Jacobsen and A. J. Tankard. Immediately following the confirmation Bonnie Belle Nelson sang, "For Thou Art Guiding Me."

J. E. Smith was the speaker at the 7:45 p. m. service, using "The Fundamentals of the Gospel," for his theme. His text was Matthew 16:18. Music was furnished by the choir.

East Independence Church

A fine service was enjoyed by this congregation the evening of April 21, when Elder J. Charles May, recently returned from his mission in the Society Islands, was the guest speaker. The pastor and Joshua Carlile were in charge of the program, and Elder May related many of his missionary experiences. He also played a solo on the ocarina after which the congregation sang, "What Was Witnessed in the Heavens," and "The Gospel Ladder," Brother May accompanying on his guitar. Brother May played and sang in the Tahitian language, "Take Time To Be Holy," before the congregation sang the hymn in English. He then played, "I Never Can Forget," and "Aloha Oe."

On a recent Sunday morning at the worship period, Virgil Coffman, William Sheffer and J. E. Martin talked on "Dependability." Sisters Elsie Sutterfield and Jennie Butler sang "The Church in the Wildwood." At the 11 a. m. hour the choir sang "Repentance," and Bishop C. J. Hunt was the speaker.

In the evening Elder William H. Sheffer was the speaker, discussing Christ's teachings and the fulfillment of prophecies. Local musicians generously assisted in the service.

A large number of Saints went to the home of the music director, Elder C. S. Warren, for a social evening not long ago. Brother Warren has been sick but is recovering. During the course of the evening a varied program of musical offerings was enjoyed, and there were fine talks by Pastor J. E. Martin and Elder C. S. Warren.

East Independence Saints were privileged to have as a recent speaker Apostle M. A. McConley who based his sermon on a reading from Doctrine and Covenants 11. The choir sang that morning "When Earth in Bondage," and Elizabeth Stark, Jennie Butler and Charlotte Wagener sang "Ere You Left Your Room This Morning."

Elder W. H. Sheffer was the speaker that evening, and his text was "Come and let us reason together." He centered his discussion around the organization of the Church. The choir sang, "Be a Friend," Jennie Butler and Elsie Sutterfield taking solo parts.

Walnut Park Church

For the first time since he became pastor at Walnut Park, Elder William Patterson was compelled to miss the regular sacramental service Sunday morning, and the emblems were served to him at his home by two of the local priests. At that time Brother Patterson said that so far as he was able to remember it was the first time since he had entered the ministry, that he had not attended a regular monthly sacramental service somewhere.

The service at the church Sunday was in charge of Elder Fred Horn, assisted by Elders C. G. Closson and Carroll L. Olson. While the rainy weather kept the attendance below the average, the church was well filled and a spiritual meeting was enjoyed. Following the serving of the emblems, Brother Olson spoke briefly to the Saints and an appropriate quartet number was sung by Delta Nace Chapman, Alta June Moorman, Arlon Chapman and Milford Nace.

For the last several Sundays musical numbers which will be entered at the musical festival for all the congregations of Zion, to be held the latter part of this week at the Stone Church, have been offered for the local Saints at the church school and religio sessions. Sunday morning at the close of the church school a ladies' quartet consisting of Delta Nace Chapman, Helen Moorman Mengel, Alta June Moorman and Lois Butterworth Davis sang two numbers. As the regular religio program in the evening these numbers were offered: Soprano solo, Pearl Brown; trombone solo, Eddie Butterworth; mixed quartet numbers, Delta Nace Chapman, Alta June Moorman, Arlon Chapman and Milford Nace; two tenor numbers by Fred Chapman, and two numbers by a mixed chorus conducted by Delta Nace Chapman. La Vona Crabb and Rosamond Filson Sherman were the accompanists.

At seven-thirty Sunday evening, Elder Amos Berve was the speaker, substituting for Evangelist U. W. Greene, who was unable to fill a previously-made appointment because of the illness of Sister Greene. The choir sang, "Holy Art Thou," under the direction of Miss Ada Fallon.

A pleasing social function of the past week was a wiener roast for the young people of the A. W. Z. Class. More than fifty of the older young people of the congregation went to Swope Park where they enjoyed a variety of games and the roasting of wieners and marshmallows. The affair was in charge of Bennett Enfield, social vice president of the class.

Spokane, Washington

The youth of Spokane were hosts to the young people and leaders in the eastern section of Columbia District, at a convention, April 9, 10, and 11. Elder Stanley Fout was in charge. The theme of the convention was, "Come Unto Me for I Am the Way, the Truth, and the Light."

With Lyle Kinne as toastmaster, the convention opened with a supper on Friday evening. Short talks were given by Albert Gardner, of Spokane, on "Come Unto Me for I Am the Way"; Bob Davies, of Coeur d' Alene, on "Come Unto Me for I Am the Truth"; and Sister Gladys Fout of Coeur d' Alene on "Come Unto Me for I Am the Light." Music was furnished by the Coeur d' Alene orchestra. Harvey Coleman and Ruth Silver each sang a solo, and Atha Johnson played two violin numbers accompanied by LaRayne Coleman vocal soloist and Doris Kinney, pianist. The benediction was by Priest Ted Walters.

At 8:15 a. m. Saturday, the youth met in prayer service with Elder Fout in charge, assisted by Dick Davies, of Coeur d' Alene. They took active part in this meeting, and kept this spirit throughout the day.

The first class was on "Know Your Church," taught by Marie Belcher, of Yakima. This was followed by open discussion led by Brother Fout. The main thought centered around the present personnel and the fact that the young people must know their church if they hope to accomplish the other three projects.

LaRayne Coleman, of Spokane, taught the next class on "Win a Member," and the discussion was again led by Brother Fout.

"Keep the Law," was the third class, taught by Edward Buckley, of Freewater. Brother Amon Andes, of Pullman, led this discussion, explaining what the law is and how the young people can keep it.

Jean Kinney, of Spokane, taught the class on "Make Your Leisure Time Creative." This discussion was led by Brother Fout. All of these classes were taught by young people under the age of twenty years. The young people all took their part in the discussions, and excellent results were obtained.

A fine sermon by Elder Fout was given on Saturday night. He talked along the line of the development that has taken place in the attitude of general church officers with respect to the young people and their work, tracing the growth of the young people's organization up to the present day.

The youth gathered at the church again Sunday morning for a prayer service. A wonderful spirit was present, and nearly all the young men and women took part in prayer and testimony.

The church school class was taught

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by Elder Lloyd Whiting, pastor at Spokane.

Two young members of the priesthood preached on Sunday morning. Dick Davies, sixteen, of Coeur d' Alene, spoke on "Why We Should Come Unto Christ," and Albert Coleman, eighteen, of Spokane, talked on "How We Can Come Unto Christ." Both did well.

The Sunday evening class was taught by Elder Whiting, continuing the thoughts brought out in the morning class. "The Drawing Power of Christ," was Elder Whiting's sermon for Sunday night.

The convention was very successful and a fine spirit of fellowship prevailed. Much of the success was due to the leadership of Elder Stanley Fout and Jean Kinney, young people's council representative of the Columbia District, and the cooperation of the young people and adults who contributed to the comfort of the visitors. The young people wish to do their share of the work that has been outlined for the youth of the church in the year ahead.

Owen Sound, Ontario

Elder H. A. Dayton, district president, spent a week with this local March 10 to 17. Though attendance was not large, those present greatly enjoyed Brother Dayton's messages. On Sunday morning, Elder Dayton presided over the prayer and testimony service. Under the Spirit he encouraged the congregation and admonished the priesthood to be more active in their appointed tasks. Three young men were called to the priesthood through Brother Dayton.

The names of these young men were voted upon and accepted by the branch that Sunday evening, subject to the approval of the district at the July conference when the ordinations will take place.

Elder Benson Belrose, pastor of the branch, has spoken at the majority of the evening services. He has also addressed the Men's Downtown Bible Class on five occasions. This class is nondenominational.

In February the Men's Downtown Bible Class journeyed to Mount Forest to meet with a similar group in that town. Brother Belrose was chosen to represent the Owen Sound Class as speaker. Nearly one hundred men were present on this occasion. His sermon was "The End of the Christian Dispensation." Brother Belrose enjoyed great liberty of speech throughout the address. Others of his sermons to the group were: "Parable of the Sowers," "Putting New Wine Into Old Bottles," and "Christ Triumphant Into Jerusalem." The class in appreciation of his services, at the close of their season, attended the Saints' church the evening of Sunday, April 11. On this evening Brother Belrose spoke on "What Must I Do to Be Saved?"

The Young People's Christian Endeavor, under the direction of Elder R. J. Wilcox, assisted by Lloyd Belrose, has started work on a play which they hope to present May 20.

Reading, Pennsylvania

The church school was organized the first Sunday in December at the home of Brother and Sister Harley Green. During the winter months the Saints continued to meet at their home, having church school each Sunday at 10 a. m., followed by prayer meeting and preaching held alternately each Sunday. Local prayer meetings bring outpourings of God's Spirit, and for this blessing the Saints are thankful. Several times the worshipers have been told that the Lord is leading them by the hand.

At last, the group found a hall, furnished free of charge, in the Good Will Fire Hall, Hyde Park, where they hold meetings each Sunday morning at ten o'clock. The newspapers have given the Saints space in their church pages.

On Sunday, April 25, Reading group was organized into a mission by District President D. J. Williams, of Philadelphia, and Thomas Carr, of Elkton. Forty-five Saints met that morning at nine-thirty for a day of church work. God's Spirit was there in the church school, as Brother Carr talked concerning the work of the school. Then he preached to an interested group. Lunch was served at the home of Brother D. C. Morgan, and the members returned to the hall for social service followed by the ordination of Emory Hartman to the office of priest by Brothers Carr and Hyde.

The Saints purchased a piano, and with the use of the hall they are going to try now to make contacts with people not of the latter-day faith. The Master has promised his help, and workers hope that the next report will include mention of additions to their ranks. They are planning a series of meetings for some time in September. Reading members ask the Saints to pray that God will continue to bless, to open up the way, and to help them come in contact with those who are honest in heart.

Great Falls, Montana

The women's group organized October 8, 1936, hold their meeting every Thursday. They have taken up the study of *The Story of the Church.* This group is led by Sister E. E. Eliason, and Sister N. P. Coleman is the teacher. Sister Cora Hill is work supervisor, Sister W. C. Redfield, treasurer, and Sister Golie, secretary.

The women held a bazaar, December 12, most of the proceeds going to the beautifying of the little church at Great Falls. These workers were happy to have with them on March 22, Sister George Thorburn, of Race Track, who is the Western Montana district superintendent of religious education. She gave an interesting talk on women's group activities.

The Saints enjoyed a four-day series of meetings, February 21, and through February 24, when Apostle J. F. Curtis visited Great Falls. He left the group with a better understanding and greater appreciation of the gospel.

The Saints have enjoyed many social activities this winter under the supervision of Brother Robert Eliason, recreational leader.

A wonderful spirit was enjoyed by all on Easter Sunday when the program was centered about the life of Christ.

On April 4, Elder W. C. Redfield baptized Mrs. Opal Patton, of Los Angeles, California, into the church. She is the daughter of Sister Cora Hill and a niece of Elder Redfield. She was confirmed by Elders Redfield and E. E. Eliason. This was the first baptism in which Elder Redfield had officiated.

Great Falls Branch has three elders: W. C. Redfield, president of the branch; N. P. Coleman, Western Montana district president, and E. E. Eliason, assistant church school director. William Dawson, priest, is church school director.

A young people's class was recently organized with Robert Eliason as the leader. There are three committees to take charge of special activities. The music committee has charge of any special musical or vocal entertainment, and is composed of Doris Eliason, Irene Coleman, and Nat Coleman. The recreational committee has as members Carol Dawson, Opal Patton and William Dawson. Minnie Golie, Robert Eliason, and Richard Golie are the play committee, and they take charge of special day programs. Each member is to take his turn teaching the class. They are now considering the topic, "How to Spend Your Leisure Time."

A Prayer

Give me a good digestion Lord,
And also something to digest;
Give me a healthy body, Lord,
With sense enough to keep it at its best.

Give me a healthy mind, good Lord,
To keep the good and pure in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.

Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness out of life,
And pass it on to other folk.

Give me a mind that is not bound
That does not whimper, whine, nor sigh,
Don't let me worry overmuch
About the fussy thing called I.

—Selected.

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The Bulletin Board

Bay City One-day Meeting

Bay City, Michigan, Saints invite all who can come, to attend their annual one-day meeting on Mother's Day, May 9. Among the speakers expected to take part in the services are Elder Kenneth Green, president of Detroit District; Elder L. J. Richards, of Wyandotte; Elder B. H. Doty, of Traverse City, and Elder George Burt, of Beaverton.—Fred A. Mitchell, publicity agent.

Toronto District Youth Convention

The Toronto District Young People's Convention will be held at Niagara Falls, Ontario, May 29 and 30. The theme of the gathering will be "Keep the Law." Patriarch Richard Baldwin will be in attendance. The program will be as follows: Saturday: 3:30 p. m., class work; 7:30, special program. Sunday: 8:30 a. m., devotional service for young men; 9 a. m., prayer meeting; 11, preaching; 2 p. m., open forum; 6:30, preaching. Arrangements have been made for overnight accommodations, and meals will be served at low cost. We feel that it will be profitable to you if you can arrange to be with us.—James L. Bavington, 105 Rogers Road, Toronto, chairman; Isabelle M. Pycock, 177 Lauder Avenue, Toronto, secretary.

Nauvoo District Conference

At the request of the ministers in charge, the conference of Nauvoo, Illinois, District will convene at Burlington, Iowa, May 15 and 16. The first session will be a preaching service Saturday at 7:45 p. m. Sunday's services will begin with an hour of prayer at 8:30 a. m., followed by church school at 9:30 a. m., preaching, 10: 45; basket dinner at noon, and services at 2:15 p. m. Other meetings will be announced at that time.—F. T. Mussell, district president.

Des Moines District Youth Rally

The Boone, Iowa, Progressive Zion Builders will sponsor a rally for the youth of Des Moines District, to be held at Boone, May 15 and 16. The following program has been planned, and notice has been sent to each of the thirteen branches in the district: Saturday—7 to 7:30 p. m., registration, fee $ .25; 7:30, an old-fashioned get-together. Sunday—6:30 a. m., sunrise prayer service at Ledges State Park; 7:30, outdoor breakfast; 9:45, church school; 11, preaching; 12, dinner; 2:30 p. m., forum discussion in charge of the district supervisor, Kleta Finley; 8 p. m., preaching service.—Eva Jennings, publicity agent Boone Branch.

Request Prayers

Mrs. C. B. Young, of Mount Vernon, Missouri, asks prayers for her daughter of Goodland, Kansas, who is very ill.

Engagement Announced

Elder J. Charles May, of Independence, Missouri, announces the engagement of his daughter, Kathryn, to Mr. Glenn B. Closson, Jr., son of Mr. and Mrs. G. B. Closson, of Independence. The wedding will take place at the Stone Church, May 15.

Conference Minutes

PITTSBURGH. — District conference convened at Pittsburgh, Pennsylvania, April 10 and 11. Saturday at 7:45 p. m., the business meeting was opened, the invocation being offered by Elder James Raisbeck. District President E. B. Hull was chosen to preside. The district statistical report and semiannual conference minutes were read and approved. Officers for the coming year were elected as follows: District president, Elder E. B. Hull, reelected; secretary, B. L. Cooper; treasurer, Le Roy S. Eschrich; auditor, John W. Hughes; chorister, Sister James Raisbeck; director of church school, Brother Jess Winters; associate director, James P. Marsh; church school secretary-treasurer, Sister Pauline Wentzel. The district president reappointed as his associates Elders Eschrich and Raisbeck. Under new business, a motion was sustained that New Castle Branch be permitted to withdraw from Pittsburgh District and unite with Kirtland District, pending general conference action. After considerable discussion, the motion was carried. Brother Eschrich gave the treasurer's report which was accepted and approved. As no additional business was to be transacted, the meeting adjourned to convene the following morning.

Sunday morning the priesthood meeting was in charge of O. J. Tary who conducted an intensive study of "The Training of Speakers." The general prayer service which followed was in charge of Brother Louis Serig, and brought much spiritual good to the Saints. At 11 a. m., Brother Tary addressed the conference on "Will the Church Be Prepared?" The noon meal was served to 179 people, in the church basement.

A baptismal service took place after dinner, followed by the ordinance of confirmation. The afternoon service was in the form of a musical program arranged under the direction of the district chorister, Sister James Raisbeck. The final meeting of the conference was a roundtable discussion of "Know Your Church," led by Brother Serig. The report of the auditor, John W. Hughes, was then read and approved. After a vote of thanks to Pittsburgh Branch for its hospitality, the conference was adjourned, benediction being offered by E. B. Hull.

Our Departed Ones

HIDY.—John Charles, son of Joseph L. and Joanna Hidy, b. March 9, 1862, at Collins, Iowa. D. April 12, 1937. Was married to Miss Amelia Bear, at Independence, Missouri, in 1887, and to them 2 children were born, a daughter, Lena and a son, Israel, who d. in early childhood; his wife also d. in 1893. Was married to Miss Hattie E. Boyer, February 17, 1895, and to them 6 children were born: Harold B., Joseph L., Gordon E., Mrs. Gracie L. McCoppin, Mrs. Alta Hamann, and Mrs. Mildred Johnson. Besides his children he leaves his wife, 10 grandchildren, other relatives, and many friends. Was the last surviving member of his father's family of 5 boys. Joined the church in his early teens, being baptized by Gordon E. Duel. Was ordained a teacher in 1900, and lived a consecrated life. In 1918, he with his family moved from Iowa, to the farm near Stewartsville, Missouri, which was his home until death. The funeral was from Stewartsville church, Elder Ammon White preaching the sermon, Elder O. Salisbury in charge.

HEWITT.—Zella May, daughter of William and Fanny Clifton, b. May 27, 1894, at Stantey's Mills, Ontario. Was baptized into the Reorganized Church 25 years ago at Toronto, where she lived most of her life. Was married to Benjamin H. Hewitt, December 27, 1917, and to them 2 children were born, Margaret Imogene and William Clifton, who besides her husband, Elder Hewitt, survive her; also her mother, Mrs. John H. Smith; 3 brothers; William F., John A. and Robert Clifton; 2 sisters: Margaret Clifton and Mrs. George Ferguson; 2 uncles and 2 aunts. D. April 6, 1937, as the result of an operation at the Sanitarium, Independence, Missouri. Elder C. Ed. Miller accompanied her body back to Toronto, where services were held from the funeral parlors and from the church by Elders Miller and James Pycock. Many floral tributes and the large congregation witnessed her popularity in church, society and school. Interment was in Prospect Cemetery.

LINDLEY.—Joseph, b. November 5, 1876, at Hazel Grove, Cheshire, England. Was baptized into the church July 29, 1908, by High Priest Henry Greenwood, at Stockport, England; confirmed, August 2, 1908, at Stockport, by Elders Nixon and Worth. Was ordained a teacher, April 3, 1910, at Denton (mission of Stockport Branch) by High Priest Henry Greenwood, W. J. Weate, and T. Brien. Sailed from England for Canada with his family, April 9, 1920. Remained firm in his faith. D. March 23, 1937, after an illness of some duration. Surviving are his mother, Mrs. Mary Lindley; his wife, Nancy; 3 daughters: Ann, Mrs. Harold Young, and Mrs. Charles Vanmeer; 2 sisters: Mrs. Joseph Collins and Mrs. George Towers; 1 brother, Ralph Lindley, and 1 granddaughter. Elder Martin Ware preached the funeral sermon, and interment was in Lundy's Lane Cemetery.

McCALLUM.—Arthur, son of Alexander H. and Emma Josepha Smith McCallum, b. June 2, 1882. D. at Saint Joseph, Missori, March 27, 1937, after a lingering illness. Was baptized September 7, 1906, by his grandfather, President Joseph Smith, at Independence, Missouri. Funeral sermon was by Elder R. S. Salyards, assisted by Elder R. V. Hopkins. Interment was in Mound Grove Cemetery, Independence.

HOLMES.—Effie Cleghton b. November 5, 1871, at Albion, Illinois. D. at her home at Bradley, Illinois, April 11, 1937. Was married to Thomas Holmes, June 20, 1889. In 1904, she was baptized by Apostle John W. Rushton at Clay Cross, England. Was a faithful Latter Day Saint, a devoted wife and mother and a sincere friend. Is survived by her husband, and 2 daughters, Mabel at home, and Mrs. Stella Stauffer, also of Bradley. Funeral services were held in the United Brethren Church at Bradley, April 14, 1937. The sermon was by Elder Earl D. Rogers, assisted by the Reverend I. W. Longenbaugh. Interment was in Mound Grove Cemetery in Kankakee, Illinois.

JORDISON.—Richard, d. March 31, 1937, at his home near Kidder, Missouri. B. June 30, 1872, in Yorkshire County, England. His parents moved to the United States when he was 9 years old, making their home at Coalville, Iowa. Here he received his boyhood training, joining the church when he was 16. Married Agnes Teasdale in 1895, and to them 6 children were born; 1 daughter preceded him in death. His wife d. in October, 1921. Surviving are 2 sons: Clarence E. and F. M., and 3 daughters: Mrs. Lizzie Reed, Mrs. Pearl Olson, and Mrs. Vida Lumsden. He married Faith (Stine) Lumsden, August 6, 1924, and to them 2 children were born, Paul, age 11, and Bessie, age 10. Is also survived by 4 step-children: Thomas Lumsden, Robert Lumsden, Mrs. Alice Rhodes, and Mary Lumsden. Funeral services were conducted, April 3, Elders E. L. Edwards, of Pomeroy, Iowa, and Emery E. Jennings, of Cameron, Missouri, in charge. Interment was in Coalville Cemetery.

BRADLEY.—Amos Logan, b. February 24, 1886, at Gallatin, Missouri. D. April 22, 1937. He married Emma Burns, July 17, 1904, and to them 9 children were born. Two children preceded him in death. He united with the Church in early boyhood. Leaves to mourn, his wife, Emma Bradley, and 7 children: Virgil, Ralph, Richard, Mrs. Roberta Mays, Donald, Jack, and Carl Dean; 8 grandchildren; 1 brother, Carl; 2 sisters: Mrs. Rosa Francis and Susan Cresop, and other relatives and friends. The funeral was conducted by Elder E. E. Jennings, of Cameron, Missouri, and interment was in the cemetery at Gallatin, Missouri.

WILLETTS.—Thomas Roy, b. September 16, 1885, at Lucas, Iowa; baptized September 30, 1895, at Kewanee, Illinois, by his father, William Willetts. Ordained a teacher March 15, 1914, at Rock Island, Illinois, and on April 29, 1923, he was ordained a priest by R. W. Farrell and Edward Jones; has been one of the active members of Rock Island Branch for many years. He d. suddenly April 3, 1937, while making some purchases in a store in Moline, Illinois. The funeral was held from Rock Island church, services in charge of W. W. Richards, E. Y. Hunker preaching the sermon. He is survived by his wife, Olivette, son, Cecil R.; his father and mother, Brother and Sister William Willetts, and many other

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relatives and friends. Burial was in Chippiannock Cemetery, Rock Island.

TERRELL.—Marion Day Terrell, daughter of George A. and Ella Hobart Thayer, b. at Perecheney, Michigan, December 15, 1898. Was married to Ben F. Terrell, of Saline County, February 12, 1918, and they lived at their farm home near Marshall, Missouri. Died April 7, 1937, leaving her husband; 3 children: Marion Day Terrell, 15; Benjamin F. Terrell, Jr., 10, and Marie Adelle Terrell, 7; her mother, Mrs. George A. Thayer; 3 brothers: Earle A. Thayer, Harold G. Thayer, and Charles H. Thayer; 2 sisters: Mrs. Eva L. Ridge and Mrs. Lilliam R. McDonough. She was baptized into the church when eight years of age, by the late Brother Petre, of Knobnoster, and lived a saintly life. Elder R. S. Salyards, of Independence, preached her funeral sermon, and the Saints' church was not large enough to seat the many friends of the deceased. Interment was in Ridge Park Cemetery.

MUNRO.—Agnes Falconer b. October 14, 1866, at Low Quarter, Lanarkshire, Scotland, to John and Agnes Kyle Falconer. D. March 29, 1937. Was married to Robert W. Munro, July 18, 1902, and to them were born 2 children: Finlay and Robert Falconer Munro. On July 26, 1902, she was baptized into the church in Glasgow, Scotland. With their two children they came to America landing June 23, 1907, and locating first at Lebanon, Pennsylvania. Moved to Wheeling, West Virginia, then to Illinois, and Scranton, Kansas. Spent the rest of her life at Scranton and Burlingame, Kansas. She is survived by her husband, 2 sons, a brother, George Falconer and family, of Hamilton, Scotland; 3 nephews and 1 niece, in Pennsylvania and Ohio; a sister-in-law, Mrs. Silas Midgordon and family, of Lamoni, and many friends. Elder R. V. Hopkins preached the funeral sermon.

MOBERLY.—Sylvester E., b. at Blackwell, Iowa, August 23, 1856. D. at the home of his son, Claude, at St. Joseph, Missouri, March 14, 1937. Moved to Missouri when 8 years of age and settled at Cosby. Was married March 6, 1884, to Martha M. Campbell who d. August 16, 1934. To them 12 children were born, 2 dying in infancy. Those surviving are: Mrs. Robbie Fryatt, Mrs. May C. Tindall; Mrs. Maud Mahoney, Mrs. Daisy Dare, Mrs. Oral Adamson, Mrs. Ruth Mead, Mrs. Dora Miller, Leslie P. Moberly, Claude S. Moberly, and S. B. Moberly; also 19 grandchildren and 4 great-grandchildren. Mr. Moberly moved to Cameron, Missouri, about 44 years ago and with his wife united with the church soon after that date. Lived in or near Cameron and St. Joseph the rest of his life. Was a kind husband and father, a good neighbor and friend.

LUKE.—Edward, son of John and Kate Luke, b. at Keb, Iowa, March 11, 1892. D. at the Albia Hospital, April 3, 1937. Grew to manhood at Hiteman, Iowa, and joined the church in 1911. Was married to Miss Emma May, June 24, 1914, and to them were born 6 daughters and 1 son. Leaves to mourn, his wife, 6 daughters: Mrs. David Scott, Mrs. Joseph Seddon, Mildred, La Vera, Darlene, and Marlyn Jean. He also leaves his mother, Mrs. John Luke; 2 brothers: J. R. Luke and John Luke, Jr.; 5 sisters: Mrs. Emma Giles, Mrs. Mary Potter, Mrs. Albert Lane, Mrs. Mable Myers, and Mrs. Janett Wickline, 2 granddaughters, and a host of friends. His son, father, and 2 sisters preceded him in death. The funeral was conducted by Elder John W. Blackstock, assisted by Elder Parley Batten.

MERCER.—Jacob Charles, b. February 27, 1872, at Columbus, Kansas. D. April 14, 1937, at Independence, Kansas. United with the Reorganized Church, September 24, 1899, at Fairland, Oklahoma. Married Miss Clara Kirk, September 2, 1894, and to them 7 children were born: George, Walter, Sol, Frank, Joseph, Mrs. Pearl Lantz, and Mrs. Anna Miller. Leaves to mourn besides his wife and children, 21 grandchildren; 3 sisters: Mrs. Molly Martin, Girard, Kansas; Mrs. Flora Palen, and Mrs. Effie Nelson, of the State of Washington. Funeral services were conducted from the Saints' church at Independence, Kansas. Interment was in Edgman Cemetery, Columbus, Kansas, O. E. Pender officiating.

SCARCLIFF.—Henry C., b. at Holden, Missouri, October 1, 1893; d. at the Veterans' Hospital, Leavenworth, Kansas, April 3, 1937. Was baptized at Atchison, Kansas, January 17, 1902, where he had lived since his early youth. Served his country during the World War, and for the past few years was an inmate of the Veterans' Hospital; for the last few months he was sorely afflicted. The chaplain of the hospital spoke highly of his patient forbearance and Christian humility under the trying ordeal. The funeral was held from the Veterans' Chapel, sermon by Frank G. Hedrick, assisted by the Reverend Beery, the chaplain. Interment was in the Veterans' Cemetery.

SCARCLIFF.—Ruby May Herbst, b. April 30, 1868, at Milegville, Iowa. D. in the Veterans' Chapel at Leavenworth, Kansas, from a heart attack, while attending the funeral services of her son, Henry C. Scarcliff, April 7, 1937. Baptized at Holden, Missouri, December 13, 1888. Married William B. Scarcliff, February 11, 1881. To them were born Delbert A., Henry C., deceased, William B., Jr., Mrs. Carrie Robertson, Mrs. Ruby Gerard, and Maud S. Scarcliff. Her many faithful years of service in the church endeared her to all who knew her. The funeral was held from the Stanton Funeral Home in Atchison. The sermon was by Frank G. Hedrick, assisted by Gilbert F. Hedrick. Interment was in Oak Hill Cemetery.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

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ISRAEL A. SMITH, Attorney at Law, Battery Block, Independence, Mo.

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Sunday Schedule

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.

11:00 a. m. Music by the Stone Church Choir.

5:00 p. m. Radio Vespers — Church Radio Drama, "An American Prophet."

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

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DETROIT: Central Church, 5858 4th Ave., Blair Jensen, Pastor, MA. 5537. 7-37

New York

BROOKLYN: Schenectady Ave., at Park Place. I. R. T. subway to Uthica Ave. 6-37

Ontario

SAULT STE. MARIE: 239 Gloucester, G. A. Edwards, Pastor. 7-37

TORONTO: Bathurst St., at St. Clair, J. L. Prentice, Pastor. Phone La. 6575. 9-37

Rhode Island

PROVIDENCE: 163 Bellevue Ave., Geo. F. Robley, Pastor. Phone WE-1316R. 7-37

Wisconsin

MADISON: 221 Jackson St. Robert H. Brigham, Pastor. Phone F. 3575J. 12-37

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CAMERON: North Main St., Emery E. Jennings, Pastor. 9-37

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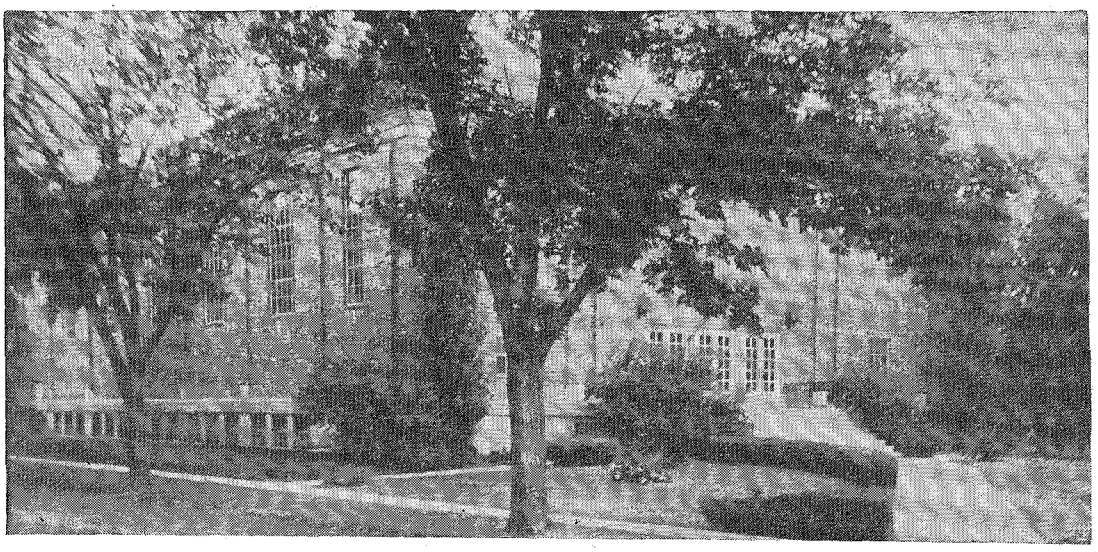
Youth Conference

Lamoni, Iowa **June 17 to 27**

Graceland College Campus



The Youth Conference Opens Its Sessions Here

Zimmermann Hall will house the large general gatherings of the Youth Conference. A record attendance is expected for the sessions in June.

Conference Program

Class and Study Outlines

This Issue of the Herald Is Dedicated to the Youth of the Church

Volume 84 May 15, 1937 Number 20

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THE SAINTS' HERALD

May 15, 1937

Volume 84 Number 20

Frederick M. Smith, Editor in Chief
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Zion Builders' Song

The call to youth is sounding far
O'er all this broad fair land,
To be about the Master's work
For Zion's near at hand!
Our Master calls for service glad,
Inspired by Heaven above,
And Youth must dedicate its best
Of Life and Work and Love.

Through all the bitter sacrifice
That our forefathers made,
They cherished dreams of Zion fair,
And strong foundations laid.
Now must that task be made complete;
To youth has come the call.
We've taken up the challenge now—
We're Zion builders all!

—Dorothy Wells.

Pigeon's Advice to the Young and Frivolous at the Youth Conference

1. Be sure to have a notebook and pencil. You may not wish to write a single thing, but they will help to make you look studious and important. Besides you may wish to write a note to a friend.

2. Don't leave your last forenoon class early just to be first in line for lunch. You have been eating all your life, but you don't get to come to Conference very often.

3. Don't get side-tracked by romance. After all, you came to learn something, not to fall in love. Of course the blonde is adorable, and of course that man is just too irresistible. Resist 'em a little bit. It'll be good for you.

4. When your teacher is talking, try listening to him instead of to the person beside you. It is just possible the teacher is saying something important, and it might do you good to hear.

5. Remember that the majority of young people around you are going to grow up pretty soon. In fact, most of them are grown up and serious people right now. Pretty soon you, too, will have to stop being a kid and will have to take life seriously.

The Squab Will Attend Youth Conference

Pigeon has at last succeeded in restoring his home affairs to a peaceful condition. He is so glad to get back in the house he agrees to almost anything.

"I think we should send the Squab to the Youth Conference," says Pigeonette. "We must keep up the family tradition for travel." Pigeon winced at this last allusion to his recent delinquency, but ignored it. "Yes," he said weakly, "Squab had just as well get his start in journalism now."

And so it is planned, providing Squab escapes the local cats, dogs, and boys with BB guns, to send him to write up the Youth Conference in June. This will be his first assignment, and it ought to be exciting.

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Editorial

Youth Meets Again

When the Youth Conference of 1935 came to a close all were conscious of the echoes of these most significant verses which had been read by Bishop Curry at the conclusion of his series of sermons:

Hushed be the noise and strife of the schools,
Volume and pamphlet, sermon and speech,
The lips of the wise and the prattle of fools;
Let the Son of Man teach!

Who has the key of the future but He?
Who can unravel the knots of the skein?
We have groaned and have travailed and sought to be free;
We have travailed in vain.

Bewildered, dejected, and prone to despair,
To Him as at first do we turn and beseech:
Our ears are all open! Give heed to our prayers!
O Son of Man, teach.

Inspired by the Living Christ

Here are summarized not only Brother Curry's splendid sermons but also the theme and purpose of the entire Conference. For ten days we had gone to school to a living Christ, to hear what he said, to see what he did, to be what he was. Leaving, we rested under certain definite obligations to truth, to service and to righteousness. As never before in our experience we felt moved to "live for Christ."

Youth Sets the Pace

Judging from the reports that have reached this office from all quarters as well as from varied personal experiences, contacts and observations, we are forced to conclude that never in the history of the Church have there been so many young people so entirely devoted to Christ and his Church and so whole-heartedly participating in its endeavors as during the last two years. So true is this that it is not at all unusual to find district gatherings, conferences and reunions where from fifty to seventy-five per cent of those in attendance are young people. It would be easy to name districts and even stakes of the Church that owe most of their vitality and progress to the active contributions of the young people.

The youth of the Church in 1935 went to school to the *living Christ.* During the months that have followed they have earnestly endeavored to *live for Him.* In the conference of 1937 they come again to review these teachings, to renew their contact with the central sources of light and power, and to train themselves for intelligent *creative leadership for Christ* in the work of building his kingdom.

In United Endeavor

Fired with zeal and devotion young people and their leaders from various quarters of the Church came to the General Conference of 1936 asking that steps be taken looking towards the formulation of a church-wide program for young people, one in which they might join hands with their elders, with each other, and with God promoting the interests of the Church. They urged too that objectives be set up in harmony with the objectives of the Church.

Acting promptly to meet this demand on the part of youth, the First Presidency formulated the general features of a church-wide organization, a plan of procedure, and specified certain projects in which the youth of the Church were asked to unite.

Acting accordingly the young people of approximately sixty districts, containing several hundreds of branches, have organized in harmony with their respective local and district programs and under direction of their administrative officers have made a marked success in promoting the major projects which have been set for them.

June, 1937

This year will witness the return of our youth to their center of inspiration and training. Enthused, devoted, united they come, determined to devote themselves utterly to ten days of worship, study and fellowship that they might further qualify themselves for the gigantic tasks they have espoused. The pages of this issue of the *Herald* provide some indication of the rich opportunity that is to be afforded them.

In addition to an unusually fine list of inspirational and educational opportunities, the Youth Conference of 1937 provides for a real "Conference" of representative young people and leaders in daily meetings of the "Representative" or "General" Council. Here will be discussed the church-wide program for young people in all its varied aspects with a view to promoting a greater unity of understanding and practice. It is expected that at these council meetings there will be presented a definite program of organization, projects and methods, with ample opportunity given for the sharing of experience gained as a result of various more or less localized ventures in young people's activities and projects.

It is therefore highly important that each stake and district shall be well represented at the Youth Conference this year. We are calling upon all ad-

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ministrative officers to cooperate with us in promoting this, the only general Church gathering in 1937. Interest on your investment is assured in rich measure as your representatives return to their home branches and districts inspired and trained for intelligent service. In training leadership for Christ in his Church today, we are most surely determining the history of tomorrow.

F. M. McD.

Using the Outlines

Young people, especially those who are attending the Youth Conference, are urged to preserve this special issue of the *Herald*. It contains the most complete information about the lectures and courses of instruction to be had. It should be taken to the Conference for use there.

Some young people will not be able to attend the Conference. In this case the outlines will prove useful for them and their leaders in outlining local studies and programs. They will also give other young people an idea of what goes on at the Conference.

Some readers who are no longer young and who cannot be present at the Youth Conference in June will wonder why we are devoting so much space to material connected with it.

Our first reason is the importance of our young people. It is important for them that the mission of the Church should be made effective in a very personal way in their lives. They need the Church. Another thing of equally great importance is that the Church needs them. From their ranks it must recruit its membership and its leadership of the future. These young people are worth a great deal of effort.

The Men's Club - - A Fraternal and Educational Institution

The Men's Club of Independence will reach a high point in hearing as their speaker for Monday, May 17, Dr. J. Duncan Spaeth, President of the University of Kansas City. Dr. Spaeth came to his present post from a career of more than thirty years at Princeton University. His subject will be, "Education for Freedom."

This editorial comes less as a news item than as a commendation of the kind of work carried on by the Men's Club. Each month the club gathers to partake of a dinner served by the Laurel Club in the dining hall, and to hear some speaker who occupies a position of importance in the world and who

(Continued on page 615.)

An American Prophet

The Cast Who Produce the Radio Plays

Joseph Smith, Jr., easily stood out above every other figure in the Restoration Movement. He was always the center of dramatic interest as he was the center of spiritual importance in the leadership of the Church. Consequently, a heavy burden falls upon the man who plays his part in the Church history radio broadcasts. This man is Ralph Freeman, a member of the Second Church, Independence. His clear, calm voice, his patient but courageous manner, his sympathetic attitude give fine reality to the character he represents. Brother Freeman has been greatly interested in Church drama for a number of years and has contributed a great deal of hard work, both as an actor and as an executive to promoting it. In addition he is very active at Second Church, is President of the Independence Youth Movement, and has long been one of the main supports of the White Masque Players. He is engaged in the automotive underwriting business in Kansas City.



RALPH FREEMAN

Men came and went, were tried and failed in helping the young prophet in his work. There was one who never failed, and that was his wife Emma Hale Smith. A truly heroic woman, she was unofficially the real second person of importance in the new Church. Her part has been faithfully and understandingly played by Mrs. W. Earl Page, who was well known for her Church work, before her marriage, as Opal Williams. It would be enough for most people to play the part of Emma, but Sister Page has done a far heavier work behind the scenes. She is in charge of personnel and script for the broadcast series, and that means she has done much of the telephoning and most of the pleading to get people to work, to get them there on time, and to keep everything going. Hers is known as the "grief" job. Besides this she is a member of the Young People's Advisory Council of Independence, and vice president of the White Masque Players and in charge of their religious drama for the past season.



MRS. OPAL PAGE

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Youth Conference Program

Training Youth in Leadership for Christ

GRACELAND COLLEGE CAMPUS—LAMONI, IOWA—JUNE 17 TO 27

SPECIAL EVENTS AND FEATURES

Thursday, June 17
Registration—All day.
Reception—8 p. m. Your opportunity to greet the general officers and the Conference faculty.

Sunday, June 20
Prayer Service—8:30 a. m. J. F. Garver in charge.
President F. M. Smith preaches at 11 a. m. and 7 p. m.
Afternoon Vesper—3 p. m. G. Leslie DeLapp.

Saturday, June 26
Graceland College program. Music and drama. J. F. Garver in charge.

Sunday, June 27
Prayer Service—8:30 a. m.
President F. M. McDowell delivers the closing address at 11 o'clock.

Daily Worship Chapel—Featuring the finest art and literature centered in the life of Jesus.

Evangelist Ray Whiting has been appointed to be in attendance at the entire conference.

Daily Luncheon Meetings—Young people's representative council. All appointed representatives or their approved alternates are urged to be present for these important sessions.

Credits for department of religious education plan.

Afternoon Recreation on the campus and in the gymnasium for those who come with proper clothing for participation. Rubber shoes are absolutely necessary.

Individual Conferences on personal and specific Church problems may be scheduled with any of the faculty.

Special Music. If you play or sing bring instruments and music with you. Other special music is being arranged by the Lamoni Stake.

DAILY PROGRAM

Inspirational Lectures 8:00-8:45 a. m.
Self-management as a Stewardship—Earl T. Higdon.
God and Personality—A. R. Gilbert.
The Hand of God in Human Events—D. T. Williams.
Facing Life Triumphantly With Christ—F. M. McDowell.
Our Unfolding Purpose—F. H. Edwards.

Our Purpose and Theme

This Youth Conference will be leadership centered.

The principal effort will be given to preparing and inspiring young people and their leaders for service in the Church.

The theme will be, "The Living Christ."

Prayer Service 8:55-10:10 a. m.
Under the direction of John F. Garver.

Leadership Classes in 10:20-11:05 a. m.
Missionary Projects—F. H. Edwards.
Music—Mabel Carlile.
Girls—Vida Ruth Watson.
Juniors—Fern Weedmark.
Worship—Roy Cheville.
Young People's Organization—C. G. Mesley.

Leadership Classes in 11:15-12:00 m.
Financial Law—G. Leslie DeLapp.
Recreation—Vida Ruth Watson.
Church Drama—Roscoe Faunce.
Boys—Harry Lorance.
Primaries and Beginners—Mildred Goodfellow.
Church Organization and Procedure—J. F. Garver.

Luncheon—Rest—Recreation—Free Time—Individual Conferences 12:15-4:45 p. m.

Laboratory Classes or Activities in 4:45-6:00 p. m.
Music Girls
Juniors—Intermediates Worship
Church Drama Boys
Primaries and Beginners.

Dinner 6:15 p. m.

Preaching Service—E. J. Gleazer 7:30 p. m.

Evensong—Devotional—R. A. Cheville 9:00 p. m.

Taps 10:00 p. m.

OFFICIAL STAFF

Conference Director—President F. M. McDowell.

General Committee—George Mesley, chairman; Neal Deaver, secretary; Henry Livingston, treasurer; D. B. Sorden; Vida Ruth Watson.

Managing Committee—in charge of all Lamoni arrangements for the Conference—Dan Sorden, Henry Livingston, Neal Deaver.

Registration Committee—The managing committee.

Credits—C. B. Woodstock.

Accommodation Committee—Neal Deaver.

Worship Chapel—Mrs. F. M. McDowell, Vida Ruth Watson.

Leaders and Faculty—Frederick M. Smith, Floyd M. McDowell, John F. Garver, E. J. Gleazer, F. H. Edwards, D. T. Williams, G. Leslie DeLapp, A. R. Gilbert, Vida Ruth Watson, Mabel Carlile, C. B. Woodstock, Earl T. Higdon, Fern Weedmark, Roy Cheville, Mildred Goodfellow, Roscoe Faunce, Harry Lorance, Henry Livingston, Dan Sorden, Neal Deaver, George Mesley.

OFFICIAL INFORMATION

Registration Fee for the Conference $1. Pay on registration day or on arrival. Week-end visitors are expected to register to share in the budget which will be about $800.

Accommodations—Room and board $1 per day for every day spent on the campus; $3 should be sent with requests for reservations to A. Neal Deaver, chairman of committee on reservations, Lamoni, Iowa. Reserve now to secure good dormitory accommodation.

Weekend rates Friday evening, through to Sunday noon, $2.25 per person.

Camp and trailer accommodations for hundreds right on the campus—close to water, showers and gymnasium; $1 per person for use of facilities.

Campers may take their meals at the Conference dining room in Walker Hall.

Medical Service—First aid and emergency medical service will be available for Conference members. Dr. Elmo E. Gamet, who is a church member, a Graceland man, and a very capable physician, will be on duty.

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Last Minute Notes

What To Do First—Choose Courses With Care—A Few Late Outlines—Etc.

What To Do First

1. Register. Your registration is your passport to everything, your citizenship papers as a member of the Conference, and your contribution to the general expense.

2. Get a place to stay. Don't put this off, because there will be a crowd, and it takes time to find a place for everybody.

3. Study carefully the Conference Program on page 613. Notice particularly the "Special Events and Features" and their dates. You will want to know about them. Then examine the list of offerings under "Daily Program." You will be called upon to choose, and you will want what gives you most help for your problems. It will be good for you to read the summaries of the various courses and lectures found on pages 617 to 623, also following this article.

4. Save this copy of the *Herald* and bring it to the Conference with you.

Attention Youth Conference Members

Choose Your Courses With Care

In this issue of the *Herald* we have presented for your convenience a synopsis of each of the series of lectures and courses of study to be presented at the Youth Conference in June.

The preparation of this material has involved the time of more than a score of busy people. It represents many hours of study and painstaking thought. Never before have we been able to offer to our young people and their leaders such an array of talent or so wide a range of choices.

It is therefore of utmost importance that you study these outlines and synopses with the greatest of care and that you decide upon your courses of study only after earnest thought and prayer and careful attention to the various needs and interests involved. With a view to assisting you in making wise choices we offer the following:

Make an analysis of the needs, both present and future, of your branch and district. This would include consideration of your present program, plans that have been outlined for the future, and the extent to which these activities are provided for by others. Discuss such matters with other young people, your leaders and local officers, with a view to securing their opinion and advice.

Make a critical survey of your own interests and talents as well as present and future opportunities for service. Here it may be well to ask yourself: What do I really do best? In what avenues of service have I made greatest success? Where am I most needed now? What talents do I possess that are at present undeveloped? etc.

Canvass the situation with others of your branch and district who expect to attend. This with a view to having your delegation profit by as wide a variety of courses as possible. It would be most unfortunate, we feel, if all those coming from your territory should enroll in the same courses. Unquestionably there are opportunities for service before you in most if not all of the fields discussed at the Conference.

Bring this issue of the *Herald* with you when you register. Choose your course finally only after painstaking consideration and care. Help us avoid the all-too-common practice of "piling up" in certain popular classes—a practice which is most unfortunate from many points of view. Remember the Youth Conference is not primarily concerned with entertainment or passing fancy. "Training Leadership for Christ" is serious business. Young people who are members of a church that has been established to build the kingdom of God may well take thought as to their place therein. Make your choices with care. Certainly here is a matter that may well deserve a central place in your prayer and meditation during the next few weeks.

F. M. McD.

CREDIT IN RELIGIOUS EDUCATION AND LEADERSHIP

By C. B. Woodstock

The work of the Youth Conference is an important part of the total training program of the Church. It offers a splendid opportunity to begin the accumulation of credits, or to add to those already on record, leading toward general Church recognition in the awarding of a Second Grade (200 hours), a First Grade (400 hours), or a Gold Seal (800 hours) Certificate in Religious Education and Leadership. The Certificates are awarded to those who complete a specified list of standard courses in preparation for teaching and leadership work in the Church. These credits also are kept as a part of the training program provided by the First Presidency for preparation in the work of the priesthood.

There will be eight sessions in each of the classes at 8:00, 10:20 and 11:15 a. m. There will be one credit per class hour for those who attend not less than six sessions of each class. The same amount of additional credit will be allowed

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for attendance at the laboratory group at 4:45 p. m. provided the student is securing credit in the corresponding class in the forenoon. There will be ten sermons, of which one must have been in attendance at eight to secure credit. The total possible credit at the Conference is thirty-four. It is urged that students choose courses carefully and remain with the course throughout the Conference.

Attendance Record Cards will be furnished on registration, the class record to be checked in each day by the student. The credit fee of ten cents per student is due when the cards are turned in at the end of the Conference. Credit slips will be mailed out from the general office after the record has been entered in the Cumulative Credit files.

OUR UNFOLDING PURPOSE

By F. Henry Edwards

Outline, Inspirational Lecture, 8:00-8:45 a. m.

Movement is not necessarily progress. Most of us need a more imperative sense of direction, a more compelling life purpose, which will make our efforts count toward definite achievement. The class which I expect to teach at the first hour each day during the Youth's Conference arises out of this conviction. Its aim will be to clarify our understanding of the major ends of life and to discover incentives which will aid us to live with steady and unified purpose.

One of the first things that we are likely to discover is that our purpose should not be ours in any primary sense. We belong to God. He made us and endowed us and did so with definite purpose. He fashioned the universe in which we live so as to aid us in the achievement of this purpose, which he has written into the very structure of our beings. Out of our refusal to make His purpose our own have come the many maladjustments which disturb our peace. Out of persistent endeavor to conform to His purpose the great spiritual heroes have won peace and power. We shall therefore seek to find what is the purpose of God for men, and to stress the reasons why we should make this purpose our own.

We shall also find that the purpose of divinity unites men. Our Father does not have one purpose for some of his children and another for others. We are members of his family, and his purpose for us includes us as brothers and sisters. Our purpose is therefore social rather than individual. It is "ours," before it is "mine" or "yours."

Nor is it possible to define this purpose in any final sense. We can learn the direction of the divine purpose rather than its end. But we can learn a great deal about this direction, and about our companions on the way; and the way itself will become more and more alluring as we study and learn to walk in it. The divine purpose for humanity will unfold to us as we are obedient to it.

OUR MISSIONARY ENTERPRISE

By F. Henry Edwards

Outline, Leadership Class, 10:20-11:05 a. m.

One of the basic tasks of the Church, which continues from generation to generation, is that of bearing witness. No other phase of our Church life is or can be effective if we fail in our missionary task. The Church of the future may be different from the Church of today and yesterday in many secondary things, but of one thing we are sure—that the Church of Jesus Christ in every age must put the testimony of His saving power at the fore front of her life and purpose.

In the class periods to be held during the Conference we shall try to do two things: to see and feel the importance of missionary work, and to commit ourselves to specific missionary tasks.

"Win a Member" is one of the goals of our endeavor. If properly visualized and carried out with zeal this phase of young people's work will give depth, significance and immediate effectiveness to every other aspect. To this end we must "Know the Church"; this is a most effective way to "Keep the Law" and there is no better way to "Make Leisure Time Creative."

We will try to make the course as interesting, as practical and as spiritually helpful as possible. There will be no attempt to over persuade anyone to engage in impressive missionary campaigns. Yet, we hope to conclude our discussion with a large group of young people more keenly alert than ever before to the dignity of our missionary calling, more zealous than ever in this greatest of all adventures, and yet more than ever conscious of the specific, day to day, commonplace and sometimes difficult things which must be done before men and women of power can be won to the task of building Zion. Missionary work is not easy, nor is it the task for people who are unwilling to undergo arduous preparation. But for people of genuine spiritual quality it is a great opportunity for service and it results in definite gains to the Church and increased spiritual stature on the part of those who engage in it.

YOUNG PEOPLE'S ORGANIZATION

By C. G. Mesley

Outline, Leadership Class, 10:20-11:05 a. m.

This class will be of definite interest to all Church leaders of young people's activities. The general Church plan for young people's organization will be presented in detail. The relationship of this plan to the ecclesiastical organization of the Church at large, the relationship of existing organizations to the general Church plan, and the education theory behind the program for organization will be presented and discussed. The relationship of the local cabinet activities to the Church school program and the work and organization of a district council will be surveyed.

After the organization program has been adequately covered we shall present practical activity plans and suggestions for the use of local leaders in the organization. These will include programs for activities in the areas of service, recreation, worship and knowledge, together with a good presentation of the expressional possibilities of regular Sunday evening fellowship meetings for young people.

We hope to spend at least one day sharing together the most interesting project ideas that have been found workable in the various districts represented at the Conference.

Bring your notebooks and take home from this course enough program ideas and activity suggestions to enable you to plan your young people's work for an entire year in advance.

THE MEN'S CLUB - - A FRATERNAL AND EDUCATIONAL INSTITUTION

(Continued from page 612.)

brings a message of worth. The club promotes understanding of world problems as well as intimate friendship among Church men. Other large branches of the Church might find such a club useful for bringing their men together in a friendly way. This is especially important in cities where the men, engaged in many lines of business, have few opportunities to meet in a way that encourages conversation and fellowship. The Men's Club of Independence is doing a good work.

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Landscaping the Church Grounds

By Leonard Mann

(Editorial Note: The author is a practical landscaping engineer and nurseryman. It is his desire to serve the church through suggesting beautification projects that can be carried out by almost any of our congregations. A church need not be costly to be beautiful. The plainest little building, neatly painted and with its grounds carefully tended, can be made lovely with appropriate plantings. We are glad to present these suggestions which the author is so kindly providing.)

As winter and spring are the ideal time of the year to consider the landscape needs, in this series of articles we will be concerned with the evergreens first, for several reasons: because of their wide range, long season of beauty, varied usefulness and large numbers, there being over sixty varieties. Through the year there is nothing more pleasing or ornamental around the base of buildings.

Evergreens should be given plenty of room, as they will show up much better if they are not crowded. The taller ones should be placed at the back, but not too close to the base of the building, with the dwarf varieties in front.

Some people may think they would not like color immediately about the church, but the varied colors of evergreens are restful to the eye, and at the same time they will add a touch of brightness to the surroundings because of their many beautiful shades, conifers of light green, dark green, yellow, bronze, golden, blue, silver, purple and white.

Those who intend to use evergreens should enjoy a visit to the nursery in winter to see the various tones and shades before they make their selections. For year-around beauty in all climates, evergreens are without equal, and in almost every instance evergreens can be used with pleasing effect at the front entrance.

Church ground improvement should be a national project these days, as the church grounds, as well as home grounds, show pathetically their neglect through the years of the depression. Because of storms, pestilence, some very severe winters and a summer of great heat and drought, those bare spots show up more than ever. Is it not time to start on the upward climb to bring the grounds back to a new and better standard?

The soul is dyed with the color of its leisure thoughts.—Dean Inge, in *Recreation.*

Building Up the Local Congregation

For the eighteen years I have been pastor in this congregation I have worked on the plan to get all the children to come into the church between eight and twelve years of age. It has worked almost one hundred per cent. The church has had a steady but not rapid growth. During every year of depression we have had some net gain in membership. . . .

Easily four-fifths of all additions have come in through personal work with individuals mainly in their homes. . . .

I feel that we are living in a world that has changed so completely and so quickly that few have realized it. Not that the basic needs and responses of humanity have changed. I do not believe that they will ever change. But people are so completely surfeited with going and reading and meeting that only under right conditions will they attend a revival. Seldom does the outsider come. . . .

Several years ago, instead of having a revival, I asked my church board to let me employ a visiting secretary for a period of weeks. We secured a young lady of good appearance. She spent half of each day visiting. The other half she made records and wrote cards and letters and did advertising in general. I visited every morning and afternoon and at night. I could make from two to four calls before bedtime, owing to conditions in families visited. Within three Sundays, covering two actual weeks of work we took in thirty-three new members, and a number came in succeeding Sundays as result of the work. This cost us about fifty dollars whereas our revivals have always cost us from two to six hundred dollars, plus a whole lot of criticism that inevitably arises over an evangelist and his methods or lack of methods. . . .

My next meeting, the Lord willing, is going to be with a visitation program and by help of a secretary who will keep records and help in the visiting. Such a secretary can marshal lists of membership names, assign them definite visits to make, as well as make some visits herself, or himself, for it may be a man as well as a woman. I think the churches are ready to pay for such secretaries who will direct a work similar to that done by Mr. Kernahan, only on a small scale. I see it as the need of the hour. People are so surfeited today that the nightly meeting type of revival simply will not accomplish what we want. In olden days people were hungry for gatherings; now they have indigestion from too many. Should not the church adapt its methods to conditions? Should it not take the lead in everything that is best for humanity?—George Swann, in "A Pastor-Secretary Revival," in *Church Management* for June, 1936.

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Daily Program - - INSPIRATIONAL LECTURES - - 8:00-8:45 A. M.

SELF-MANAGEMENT AS A STEWARDSHIP

By Earl T. Higdon

The concept of stewardship has become basic in Latter Day Saint thinking. Quite often in Latter Day Saint circles one hears somebody referring to their stewardship. Stewardships may differ with people. One individual refers to his stewardship as, "preaching the gospel," another as, "teaching," another as, "caring for the sick," and another as, "rearing a family."

While there may be many different special stewardships for different people, yet they may all be resolved to a matter of each individual taking that with which he has been endowed and managing it in such a way that when an accounting is made the benefits will exceed the costs. Stewardship, then, is first a problem of individual self-management. This problem of management is faced by each individual as he begins life's processes. Basically, it is a subjective matter; the establishment of a sense of values. It is, then, a matter of self-direction, of self-control, and of making choices.

If one is to manage something, it is to some purpose. Good management requires an objective, a purpose for that which is managed. A factory manager will be judged on the basis of how well he manages his factory in the manufacturing of goods. So when it comes to the matter of managing one's own self, there must be some objective to be attained. This does not mean that a person must decide at an early age to become a nurse, engineer, etc., and seek without diversion his material goal. Most individuals have a rather intangible goal. Some might call it an abundant life, a good life, a full life, happiness or something else. Even so, there must be some kind of an idea as to what constitutes this type of life. The function of religion is to help in clarifying life's objectives and establishing a sense of values as a guide to it. It is therefore important, in order for a person to be a good manager to define as clearly as possible the objective of this management.

Another principle of good management, is careful planning in the use of the resources available. This requires an analysis to be made of the personal equipment of each individual. An inventory must first be taken to determine the condition of the equipment the individual possesses. A thorough study of one's self must be made. What about our mental and physical equipment? What about our habits and personality? Will we have to do any cleaning, moving, sharpening, building, or rearranging of these in order to produce the result we want?

Every young person finds himself engaged with the problem of planning his life. Just how shall he use the time allotted to him with the equipment which he has? Shall he plan his activities to enjoy life in the present at the expense of the future, or shall he plan to get the greatest aggregate benefit possible over the entire period of his life? Time is an important element in life. It is something that cannot be stored. A day wasted is a day lost forever. It isn't so much the number of years that a man lives, but managing to live so that the product of the years, times life's experiences, will amount to the maximum of joy and happiness possible.

Not only must the individual plan to make the most of his intangible resources, but he must analyze his material resources as well. While, "Man does not live by bread alone," he cannot live without it. It is the way we use it in living that counts. One does not visualize a Godly people in the depths of poverty, yet on the other hand one does not envisage a highly civilized and cultured people wholly taken up with material production, for the stability of efficiency in wealth production is dependent upon the spiritual well being of society. The material things of life must be managed in view of the objective.

The concept of stewardships carries with it the idea of responsibility to become a producer. This is socially desirable because the sum of all individual incomes cannot exceed the total of production. Individual incomes, therefore, are dependent upon total productivity. While every individual is not paid today according to his relative productivity, in general an individual's income is determined somewhat by his economic worth to society. Therefore, every individual attempts to increase his income by increasing his productivity in some way or other. A young man or woman attempts to do this by spending a period in training and preparing to become more productive so that the income to be received may be greater.

Obtaining an income, however, is only part of financial management. Consideration must be given also to the way the income is spent. Shall we consume in the present all that we produce in the present? How much shall we save as individuals? Can we save more, to be enjoyed in the future, by planning how much we shall save and how much we shall consume? Is planned consumption likely to give us more to consume per dollar spent than if it is not planned?

Finally self-management must be coordinated with social endeavor. The law of tithes and surplus contemplates this coordination. An individual is able to participate effectively in the social endeavor only to the extent his selfmanagement has made it possible for him to save, to have an increase. Upon this event is the individual in a position to participate by paying his tithing that the prophetic force shall be felt throughout the world, and in socializing his surplus that a new social order may become a reality.

Discussion topics for the course will be as follows:

(1) Stewardship starts with self-management.
(2) Defining life's objectives.
(3) Planning to use one's equipment.
(4) The nature of time in self-management.
(5) Vocations, income, and borrowing.
(6) Managing our expenditures—Better buymanship.
(7) Coordinating self-management with social endeavor.
(8) Problems.

GOD AND PERSONALITY

By A. R. Gilbert

Every person has in his own common experience the tools with which to understand much about God and man's relationship with him.

The group which meets at the Youth's Conference to consider "God and Personality" will attempt to find in man's day by day life the answers to some questions which this relationship presents.

I remember vividly from my boyhood hearing devout and sincere people say, "I know this work is true," "God is our Father," "If you will only live your religion," etc. I sensed these statements as crystalized wisdom. My reaction was somewhat like that of a child who sees a precious stone and only knows that it is to be respected and that it is precious. We hope to present the details underlying some of these fundamental expressions so that they can be understood more adequately and come to have a richer meaning.

Just before I started to college, I was told to "avoid the study of psychology because it will destroy your faith in God." We shall see something of the manner in which the fundamentals of this science suggests an increased faith and reverence for God and helps us understand a little more clearly the graciousness of his provision for man. There is

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Daily Program - - INSPIRATIONAL LECTURES - - 8:00-8:45 A. M.

no conflict between accurate science and God's religion. There is only conflict between God's purposes and man's understanding and behavior.

Because of this, we will want to take a look at man—attempt to understand and evaluate his nature—suggest how our observation in this field may fit in with and influence God's method of working with and for man. We shall attempt to answer some of the "whys" and "wherefores" that pop into our consciousness and which give us concern.

The chief value resulting from a study of "God and Personality" will be found in a changed and enriched pattern of thinking about some of life's issues. The course of thinking must necessarily be integrated so that satisfactory results can only follow attendance and consideration throughout the entire period of the conference. The value from visiting one or two sessions would be questionable.

Those who wish to do some reading in preparation for this subject will find the following suggestions helpful:

The Holy Bible.
As I See Religion, Fosdick, H. E.
Principles of Education, Chapman, J. C., and Counts, G. S.
Creative Experience, Follett, Mary P.
Human Nature and Conduct, Dewey, John.
Books in the following fields of psychology:

General.
Educational.
Thought Processes.
Personality.

THE HAND OF GOD IN HUMAN EVENTS

By Apostle D. T. Williams

The course of study proposed in the following paragraphs will of necessity cover a wide range of humanities' experience with the divine. However, we shall try to move progressively toward a climax which will possess satisfying results.

The Hand of God in Human Events will invite us to a picturesque review of some of the elements of history that are vividly hooked up to the astounding progress of humanity in the fields of invention and political economy. Moreover, it will give us an astonishing view of how far the moral elements of our civilization have failed to keep pace with the purely materialistic content of the former.

We would not attempt this course were it not for the fact that the Church through its hopes of a Zion redeemed points the index finger of its prophetic hand in the direction of progress. With this indicator we feel a degree of assurance for the future which elevates our courage and calls us to a re-evaluation of our religious background and a testing of our foundations anew.

It will be clearly seen, therefore, that our work in this connection will be both retrospective and prospective. The glance into the past, however, will have a progressive content, since we will look backward only that we might the more intelligently gaze into the future.

The past is rich in experiences that may well guide us in our hopes of building the Kingdom of God which is to manifest itself in that character of society in which justice is done or between man and man and that character of society through which the mercy of God can best be revealed to humanity.

That, my friends, is the kingdom for which Christ died and the Zion which we hold in prospect. Such must be the center and circumference of the world's hope. So it is by progressive steps reaching from the lowest to the highest that we will expect to walk the avenue of understanding which we trust will lead us to a fuller appreciation of the task of the Church as well as to an enlarged confidence and courage which will realize our hope.

To accentuate the rapidly increasing need of a better understanding of certain elements that trouble our civilization will perhaps be unnecessary just at this point. Nevertheless, the day of pioneering for the great cause of human betterment has not drawn to a close and consequently in the course of our study we will review the work of prophets and sages wherein they have striven to lay the foundations upon which we must now endeavor to erect the superstructure of human brotherhood.

With this statement of our aims we will append herewith a list of the subjects we will discuss from day to day throughout the convention.

1. The Prophetic Christ.
2. The Prince of Peace.
3. Our Attitude Toward War.
4. The Rise and Fall of World Democracy.
5. Christ the Great Revolutionist.
6. Christianity and the Social Revolution.
7. God's Justice and Man's Equality.
8. A Progressive Religion.

FACING LIFE TRIUMPHANTLY WITH CHRIST

By President F. M. McDowell

Fortified with the religious convictions of Jesus, youth moves out to meet life's opportunities with insight, power and assurance of victory.

Having in mind both the individual and collective needs of our youth as they now join in a Church-wide endeavor to realize the objectives of the Church, it shall be our purpose in this course:

To discover and formulate the basic teachings of Christ.

To promote growth of understanding and experience in religion.

To develop spiritual insight and power.

To map out certain avenues of Christian thinking and conduct.

To gain experience in thinking things through in terms of Christ.

To suggest specific applications of this insight and experience in the solution of our individual and collective problems and in our united Church-wide endeavor to usher in the Kingdom of God.

Stated in other words our purpose is twofold:

To fix in our thinking the basic convictions of Jesus as the final authority in religion and thus promote a growth in understanding and appreciation of his teachings.

To suggest implications and applications of these teachings as we face together the problems, issues, and opportunities of the present day.

In question form this twofold purpose may be expressed as follows:

Just what are the basic religious convictions of Christ?

Just what significance do these have for us today as we face the perplexities and opportunities of life—as we move forward in the task of building the Kingdom of God.

With these purposes in mind we shall present:

The central convictions of the religion of Jesus.

The implications of these convictions for life.

A summary of these convictions and implications in the form of a working philosophy of life.

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Thus fortified we shall face one by one a number of life's greatest challenges to abundant living. Such are provided in CHARACTER ACHIEVEMENT, DIVINE COMMUNION, CHRISTIAN FELLOWSHIP, LEISURE, MARRIAGE, PEACE—in short the CREATIVE WORK OF THE CHURCH in building the Kingdom of God.

In our course we shall endeavor to acquire a faith that makes for enriched and triumphant living and a life which when creatively lived clarifies and strengthens faith. Coming to grips with the best in religion we shall use such in building life at its best.

Suggestions for your study and meditation:

If you plan to enroll in this course it will be helpful to devote a few leisure hours to reading selections from the following references or others perhaps equally good.

For a Scriptural setting we recommend the rereading of the four gospels. For special study, Matthew, chapters 5 and 6, and Luke, chapter 6.

Ask a competent authority to recommend for you one good book on the life of Christ.

Of our own Church publications we recommend *Fundamentals,* by F. H. Edwards; *What Latter Day Saints Believe About God, What Latter Day Saints Believe About Immortality,* and *What Latter Day Saints Believe About Marriage,* by Elbert A. Smith.

If you have time and inclination to study further, any of the following are highly recommended:

The Man Christ Jesus, Speer.
The Manhood of the Master, Fosdick.
The Ethics of Jesus, King.
The Jesus of History, Glover.
Religious Foundations, Rufus M. Jones.
Beliefs That Matter, Brown.
Living Triumphantly, and Living Creatively, Kirby Page.
Civilization Remade by Christ, Spencer.
The Principles of Jesus, Speer.
Jesus' Ideals of Living, Fiske.
Jesus' Principles of Living, Kent & Jenks.
Victorious Living, Stanley Jones.
A Faith for Today, Rall.
Religious Living, Hart.
The Return to Religion, Link.
Personal Triumph, Krumbine.
Religion Meets the Modern Mind, Stafford.
Some Problems of Life, Rufus M. Jones.

NOTE

Another lecture in this group, by F. H. Edwards, will be found on pages 614-616.

Daily Program - - LEADERSHIP CLASSES - - 10:20-11:05 A. M.

CHORAL CONDUCTING

By Mabel Carlile

The art of conducting in the sense of time keeping, is very old. It was used in the ancient Greek drama by the choregus, who beat time by tapping on the floor with an iron shoe. In the middle ages a wooden staff was employed for similar tapping. By the time of Bach and Handel the conductor seated himself at the harpsichord or organ and guided the performance from that position.

The word "conducting" in the modern sense is no longer merely time beating. It involves the responsibility for having the music performed, (1) at the correct tempo, (2) with full command of light and shade, (3) with clean attacks and releases, and (4) with intelligent insight and spirit. Instead of being a mere "time beater" the conductor is an "interpreter." He plays upon his organization as a pianist plays upon the piano. This style of conducting was ushered in with the nineteenth century by such musicians as Mendelssohn, Berlioz, Liszt, and Wagner. The conductor of today interprets his score as an actor his role in the drama.

This, of course, necessitates many intense rehearsals, with concentration upon good tone, careful phrasing, accurate pronunciation, proper breathing, and correct pitch.

In setting out to master the technique of conducting, the young musician must remember that a large portion of his work will rest upon the art basis and a smaller portion upon science. He cannot expect to find any textbooks or course of study which will give him a complete set of information on how to become a successful director. Science tells us that there are only three primary colors: red, blue and yellow, but it is quite another thing to use them in creating a painting of value. In a very few lessons one can be taught the fundamentals of baton technique but unless the candidate possesses a compelling personality and a fine sense of musicianship his lessons will not give him the miraculous power to lead others. To his native musical gift must be added a large amount of solid music training. Very often an excellent singer makes a poor choir director because she lacks the latter foundation.

The course to be offered at the Youth's Conference in June will emphasize the scientific element of conducting and each person must judge for himself whether he possesses the required musicianship and training to make a successful director. With the help of some practical suggestions and demonstration, it is to be hoped that even the well-prepared musician will arrive at his goal by a more efficient method than the "trial and error" route. The class will resolve itself into a clinic for choral conductors. Opportunity will be given for visiting directors to conduct the class in easy choral compositions. Helpful and constructive analysis and criticism will follow. Students of the music department at Graceland have also kindly consented to offer themselves as experimental conductors. In this manner the class will have an opportunity to see the scientific aspects of choral technique in actual application.

Through lecture and demonstration the following topics will be treated:

1. Personal traits necessary in conducting.
2. Technique of the baton.
3. Tempo as a factor in interpretation.
4. Dynamics and interpretation.
5. Timbre, phrasing, and articulation.

The course has been based upon the book, *Essentials in Conducting,* by Gehrkins; Oliver Ditson Company, publishers. The class will use *The Green Book of Program Choruses,* published by Hall and McCreary Company, Chicago, Illinois, as a source of musical materials.

When dusk shall take me gently by the hand
And lead me out across the shapeless dark,
My trust shall be no bigger than a spark,
A gift of gold, too small to understand
The meaning of it all—yet such a star
That God shall see me kneeling at the bar.

—*John Robert Quinn.*

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Daily Program - - LEADERSHIP CLASSES - - 10:20-11:05 A. M.

LEADERSHIP FOR GIRLS

By Vida Ruth Watson

There is repeatedly being brought to my attention the names of young women of the Church who are interested in our girls' movement," but who are excusing themselves from the responsibility of leadership because of lack of special training in girls' activities. This course as outlined below is planned to anticipate their initial needs and to provide them with materials and plans for the program of religious education and fellowship which the Church is sponsoring for its adolescent girls.

PART I

THE LEADER AND HER GROUP

June 18—Organization and leadership of girls' work within the Church—
- (a) Sunday and weekday groups—interrelationships of the groups of the Church
- (b) How a leader proceeds with a group
  - (1) Qualities of an effective leader of girls
  - (2) How and why you should become a group leader
  - (3) How to evaluate results

June 19—Understanding of the adolescent girl
- (a) Things a leader should know about her girls
- (b) How to become acquainted with group members
- (c) Developing Christian personality through group activities

PART II

PRACTICAL METHODS FOR LEADERS OF GIRLS' GROUPS

June 21—The Church school group organization
- (a) Purpose and procedure
- (b) Methods of teaching adolescent girls
- (c) Selection and evaluation of lesson material
- (d) Problems of the teacher-leader

June 22—The weekday group organization
- (a) How to begin a weekday organization
- (b) How to build a weekday program
  Opening ceremony, business period, devotional period, activity period, closing ceremony.

June 23—The oriole program, an activity program for teen age girls—
- (a) Survey of the organization
- (b) Its place in the "girls' program"

June 24—How to plan a program for three months—
- (a) To develop continuous interest in the group
- (b) To help the group build its own program
- (c) To help the girls analyze their motives and attitudes

June 25—How to plan single activity projects—
- (a) For individual participation
- (b) For group participation
- (c) For special, seasonal, and outdoor events

June 26—Source materials—
- (a) Ways and means of collecting
  - (1) Book and magazine helps
  - (2) Music
  - (3) Crafts material
- (b) Profitable uses of source material

REFERENCE MATERIAL

1. Leaders of Girls, Espey.
2. Girls Clubs, Helen Ferris.
3. Building a Girl's Personality, R. S. and J. T. Cavon.
4. Our Girls, Woodstock.
5. Leading Youth to Abundant Life, C. A. Miller.
6. The Highway to Leadership, W. Slattery.

A LEADERSHIP COURSE FOR JUNIOR WORKERS

By Fern Weedmark

(Since this announcement was prepared, those in charge have urged that Mrs. Weedmark extend the scope of her treatment to include also the intermediate age. This has been agreed upon and the course will provide help and materials for both age groups.)

WHO WILL TEACH THE JUNIORS?

May I repeat a worn-thread-bare bit of conversation?

Brother Superintendent: "Brother (or Sister) Prospect, we need a teacher in the children's division. We believe you to be capable and worthy of the task, and honor, of teaching juniors."

Brother (or Sister) Prospect: "Juniors! Oh, my dear Brother Superintendent! Surely you aren't asking me to teach *juniors!* Why, I couldn't possibly keep those pesky youngsters quiet long enough to teach them anything. Any class but *juniors!*"

In a great number of branches (too many) there is the problem of finding satisfactory workers to serve in the junior department of the Church school. This lively, happy, investigative age is a real challenge to those who teach. And it is the most interesting, appreciative, and genuinely responsive age group in the entire school!

In very recent years many young people have become alert to the need of teachers in the junior department and are volunteering their services. In the majority of cases we see these young people entering enthusiastically into definite programs of leadership training. They desire to be equipped to meet the challenge of this childhood age-group, and are earnestly seeking specialized training through reading, correspondence courses, institute classes, etc.

It is because of the ever present need of trained leaders and workers, plus the equally great possibilities that lie with the youth of the church to serve in this capacity, that special leadership classes are to be held at the Young People's Conference in June. For those who are willing to dedicate their time and talent to the Christian guidance of junior children, a new training course is being prepared for you, and much new material will be in use in the class work of the junior division. Each morning class period will be followed later in the day by a practice class in laboratory work.

THE CLASS DISCUSSION TOPICS

The Teacher's Personality and Poise. (A discussion of how children's lives are influenced by those of teachers'.)

Why Are We Teaching and *What* Do We Hope to Accomplish?

The Junior and Areas of Difficulty He Encounters.

The Teacher's Preparation and Approach.

What Will We Teach? (A study of curriculum.)

How Children Learn and How We Will Teach.

When Is Worship Not Worship?

The Use and Abuse of Storytelling.

How to Teach With Pictures.

Materials and Methods of Junior Stewardship.

Some of the activities planned for the laboratory hour are: Illustrating our teaching objectives, nature blue-printing on the campus, building and presenting a typical junior worship service, demonstration of the use of pictures with a group of borrowed juniors, storytelling and original story-writing, a study of new materials and helps, and others.

TWO MAJOR PURPOSES OF THE CLASS

1. To help leaders by the presentation of new materials and methods of teaching, that they may return to their own

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groups inspired to guide boys and girls in experiences that will help them to "grow in wisdom, in stature, and in favor with God and man."

2. As a laboratory class, to produce new and original material of merit that may be dedicated to all children's division workers of the Church.

Each student will need a notebook and plenty of paper. Other material will be provided.

Each student will receive helpful material each day for his notebook. Much illustrative work will be done in the notebook so each student may feel he is taking a valuable memo of the conference class home with him.

We shall be glad to meet you in the junior worker's classroom at conference. Until then—

"Over and over say these words,
Seven times these seven—
You who take the wondrous part
Of moulding children, mind and heart,
'Of such is the kingdom of heaven.'"

LEADERSHIP IN WORSHIP

By R. A. Cheville

In recent years much attention has been given to worship in both its theoretical and applied aspects. The interest seems to be perennial. A few years ago the term "worship service" almost suggested something novel that was being introduced into our church program. A second glance revealed that it was merely an examination of something very fundamental that had always been an essential feature of the church life. Now we are seeing this aspect of religion in a little clearer light. Consequently we can do a better job in studying it. We are learning that the worship experience is so varied and so developmental that there is little place for dogmatism. Rather do we run a study as a pooling of experience with an analytic and reverential viewpoint in order to find better methods and means of enriching the worship life. Certainly this phase of religion is too important to be left to haphazard routines. Out of the various contributions of a class of young people and leaders of young people should come a fund of insights and materials.

The course will be rather flexible, but the following topics are set out as the skeleton of the course. The first part will concern itself rather briefly with a consideration of objectives and standards. We must inquire just what we are seeking to have happen when young people are directed in worship. With a workable idea of purpose, we can then ask what we can use and how may we put it together into an effective service. Most workers will find the best way to do this will be in planning some definite services. In other words some laboratory work will be attempted.

Lesson I: Aims and Criteria in Worship.
Lesson II: Materials for Worship.
Lesson III. Situations for Worship Among Young People.
Lesson IV: Organization and Administration of Worship.
Lesson V: Worship in the Out-of-Doors.
Lesson VI: Worship in the Sanctuary.
Lesson VII: Worship in the Fellowship Circle.
Lesson VIII: Worship and the Latter Day Saint Genius.

Probably the most usable text on the market is Shaver and Stock, *Training Young People in Worship*. It is expected that in conjunction with the class lectures and class forums there may be prepared some exhibit of books and materials for examination by the members of the study group. It is suggested, therefore, that those contemplating enrolling in this course bring with them any materials that would add to the general fund.

Ideally, a study of worship should be worshipful in itself.

NOTE

Further outlines for leadership classes will be found on pages 614-616.

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LEADERSHIP IN RECREATION

By Vida Ruth Watson

Guidance of leisure time activities has become one of the major projects of our young people's program. Our goal is to help make the opportunities for leisure not "wreck-reational," but "recreational."

We believe in the statement that "if you want to know what a boy is, watch his play; if you want to know what he will become, direct his play."

The material of this course is being prepared especially for the guidance of potential leaders of recreation in the young people's organization in the local churches. The following outline will be modified according to the needs of the class membership.

PART I

PRINCIPLES OF RECREATIONAL LEADERSHIP

June 18—Young people's interests in social and recreational life—
- (a) Relation of recreation to religion
- (b) Individual and group interests
- (c) Necessity of discovering and training recreational leaders
  - (1) Personal qualifications of leaders
  - (2) Educational preparation of leaders

June 19—The standard for an ideal recreational program—
- (a) The ideal church recreation program
  - (1) Its aims
  - (2) Desirable results
- (b) Problems to be faced
- (c) Dangers to guard against

PART II

METHODS AND MATERIALS FOR RECREATIONAL LEADERSHIP

June 21—Types of social and recreational activities—
- (a) Indoor activities
- (b) Outdoor activities
- (c) Constructive and creative activities
- (d) Cultural activities

June 22—Methods for directing social and recreational activities—
- (a) Indoor activities
- (b) Outdoor activities

June 23—Material for guidance of local church camps—
- (a) Overnight camps
- (b) Weekend camps
- (c) Longer camps

June 24—Planning a recreational calendar—
- (a) Methods for preparing a working outline
- (b) Gathering entertainment material for each outline item

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June 25—Recreational organization and administration—
- (a) Securing cooperation
- (b) Publicity suggestions
- (c) Financial planning

June 26—Source materials—
- (a) Providing essential equipment and play materials
- (b) Reference materials
- (c) Adaptation of materials

REFERENCE MATERIAL

1. The Church at Play, Richardson.
2. Recreational Material and Methods, E. O. Harbin.
3. Church and Community Recreation, Wegener.
4. Recreation and the Church, Gates.
5. Principles of Recreational Leadership, Powell.
6. Camp Leadership, Smith.
7. Securing Christian Leaders for Tomorrow, Cavert.

FINANCIAL AND ECONOMIC ASPECTS OF ZION BUILDING

By Bishop G. L. DeLapp

The course will include:

A brief discussion of the ideology of Zion from a doctrinal basis—its purpose—the ends to be achieved.

The relation of material and physical resources to the attainment of a higher spiritual level which Zion implies.

The present financial condition of the Church—the relation of church finance to the missionary, pastoral and educational program of the Church.

Developing financial policies to make provision for future needs—Financing Church institutions.

Developing a systematic and orderly process of the Gathering—Present policies—Purpose.

Building a new generation—Inculcating habits—Elementary steps in the development of personnel.

Economic organizations—Individual and group stewardships. The creation and use of surplus.

CHURCH DRAMA

By Roscoe Faunce

The use of the forms of drama in the Church is as old as religious worship. If there is any justification for drama in the Church it should come from the exhaltation of the spirit and challenge of the will to right those things that are wrong. Participation in dramatics is an active thing and it appeals to the imaginative and emotional responses of practically all human beings. If we are to enlist this activity into our church program and make it worth while we must have leaders who can direct drama as an art and present it to their various congregations as a contribution to a religious aesthetic life.

It will be the aim of the course in church drama to present, to those individuals who are interested, the fundamental rules pertaining to the organization and directing of religious dramatic services. The course will consist of lectures and laboratory work. The lectures will cover such topics as choice of play for church services, choosing the cast, consideration of simplified scenery and lighting that could be used in the average church building, make-up (with emphasis on Biblical characters), Biblical costuming and the elements of acting. Time will also be allowed for discussion of specific problems in which there can be a sharing of experiences and suggestions for solution of problems. The laboratory periods will be devoted to various outlined projects with a view to giving practical work to those enrolled in the course.

It is to be hoped that this course, concentrated as it must be, will inspire many young people to study the drama as one of the educational and spiritual agents in ministering to our needs.

LEADERSHIP FOR BOYS

By Harry Lorance

OUTLINE FOR CLASS WORK

I. Problems of the Church.
II. Material for the Kingdom.
III. Temptations in Right Doing.
IV. How to Become a Good Tempter.
V. Scouting Develops Material for the Kingdom and Supplements Our Church Program.
VI. How to Organize a Troop.
VII. Essentials of Troop Meetings.
VIII. "Feed My Lambs," "Unto the Least of These," "If a Son Asks for Bread," "Train Up a Child . . ."

OUTLINE FOR LABORATORY WORK

I. Firebuilding—
- (a) Methods
- (b) Kinds

II. Second Class Cooking.
III. Trailing and Trail Signs.
IV. First Class Cooking.
V. Methods of Nature Study.
VI. Games.
VII. Hikes and Hiking.
VIII. Rustic Handicraft.

At this time it is planned to use the above outline as a guide in the "Leadership Classes for Boys."

Persons responsible for the leadership of our boys should understand and have some philosophy concerning the solution of the present problems of our church. (a) Are we holding a sufficient number of our youth for effective contributions to our avowed program? (b) How powerful are the competitive attractions of the movie, beer parlors, Sunday sports, cigarette advertisements, the streamlined car and the call of the modern highway? (c) Since "The glory of God is intelligence," how shall we as leaders in the Church, meet this competition of commercialism for the allegiance of our boys and girls?

Working with boys seems comparable, in a certain degree, to working with wood. Those who work with wood soon discover that each kind has its own characteristics and is adapted to a particular type of construction. One also learns the best methods of polishing and the most effective stains for each of the various woods. Isn't it of equal importance that the molders of character and the directors of human destiny be just as familiar with the material from which "The Kingdom" must be built?

As we begin to work out a solution of our problems it may be necessary to revise our concept of the familiar hymn, "Yield Not to Temptation," when we consider "Temptations in Rightdoing." During this convention we shall also make an investigation of the fine "Art of Becoming Good Tempters."

One of the principal purposes of this course is to point out the suitability of the Boy Scout program for the development of "Material for the Kingdom." This development should

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result in reliability, desirable citizenship, health, cooperation, leadership and reverence.

In order that many branches of the Church may have the advantages of a scout troop, the steps necessary to the organization and installation of a troop will be studied.

The key to a successful scouting program is the weekly troop meeting. The various phases of troop meetings will be presented. Sample programs will be planned and discussed.

Finally we shall attempt to work out a perspective suitable to those who have been called to be The Light of the World, Builders of the Kingdom, and to see through the cocoon of a twelve year old boy the future church school worker, seventy, high priest, or tithe payer.

During each afternoon we shall have some laboratory work or activity, doing the things we shall hope to do with our boys after returning to our home branch.

The following reference list contains the foundation for this course:

Psychology of Adolescence, Brooks, Houghton-Mifflin Co.

Principles of Secondary Education, Inglis, Houghton-Mifflin.

Psychology of Junior High School Pupil, Pechstein & McGregor, Houghton-Mifflin.

Adolescence and High School Problems, Pringle, D. C. Heath & Co.

Character Education, McKown, Harry C. McGraw, Hill Book Co.

Character Through Creative Experience, Bower, William Clayton, University of Chicago Press.

Character Education in the Junior High School, Fishback, Elvin H. & Cox, Phillip, W. L., D. C. Heath & Co.

Temptations to Rightdoing, Cabot, Ella Lyman, Houghton-Mifflin Co.

Handbook for Boys, Boy Scouts of America.

Handbook for Scout Masters, Boy Scouts of America.

The How Book, Boy Scouts of America.

Games and Recreational Methods, Smith, Boy Scouts.

A COURSE IN LEADERSHIP OF KINDERGARTEN AND PRIMARIES

By Mildred Goodfellow

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

Jesus, by the use of these words, gave his disciples to understand that he considered children very important. They are just as important today as they were on that memorable occasion when Jesus, stopping in the midst of a busy day, took them in his arms and blessed them.

The task of the teachers of kindergarten and primary children is a significant one. Many children do not have the opportunity to be in a nursery class in the Church school and some of them do not have the advantages of teaching at home. Therefore, they really "begin" their Christian education in the beginner department. During the time the child is in the primary department, he reaches the age for baptism. It is the teacher's privilege to help the child become ready for baptism.

This course has for its purposes the following:

1. A study of the major objectives of the Church, the objectives of Christian education and those objectives as applied to the beginner and primary departments.

2. To help teachers become better acquainted with the nature and needs of the children under their supervision.

3. To help teachers learn about and appreciate the materials that will assist in meeting those needs. This includes our own Church curriculum, pictures, music and other materials.

4. To help teachers learn the methods by which these materials may be efficiently and effectively used. The "new approach" will be one of the topics of discussion under this subject.

5. To inspire teachers with a desire to *study to show themselves approved,* to the end that they may become more efficient in their work and be true guides and examples for the boys and girls in their classes.

6. To help teachers come to a realization and appreciation of the privileges and responsibilities of their particular task.

Although the word "teachers" is used herein, the course is offered for the benefit of all who are interested in these two interesting age groups—leaders and prospective teachers, as well as those who are already engaged in the work of these departments.

We expect to have a splendid display of handwork and illustrative material furnished by Sister Miriam Winholtz, of Ogden, Utah.

In the hours set apart for laboratory work, projects will be discussed and planned, different kinds of handwork materials examined and evaluated, source material provided, ideas and plans exchanged, and attention given to other ways and means by which the *way of life* may be made attractive and beautiful to our boys and girls.

If any of those who contemplate taking this course wish to do some advance reading, the following books are suggested:

Kindergarten: "Guiding Kindergarten Children in the Church School," by Elizabeth McE. Shields. Price $1.

"Kindergarten Teacher's Manual," by Elva Sturges Oakman. Price $ .25.

Primaries: "Teaching Primaries in the Church School," by Ethel L. Smither. Price $1.

(Above books may be ordered from the Herald Publishing House.)

LEADERSHIP IN CHURCH ORGANIZATION AND PROCEDURE

By Apostle J. F. Garver

This course gathers up an endeavor to analyze or break down in a practical way the organization of the church for the understanding necessary to an effectual administration of its affairs in the lives of its people. It is therefore to be the effort of the course to visualize the purpose of the church among men, to examine into its functions to this end, and to study the form of its organization as suited to that purpose; incident to which is the rightful relationship of its departments of government—the executive, the legislative, and the judicial. We shall therefore in one study together cover the entire field of church organization, function, and government from the administrative approach, with a view to further qualifying for proficient leadership. In fine, here is a course that concerns itself in preparation for leadership, not in the chief administrative officer alone, but in every leader, with an appreciation of the need to relate department to department, group to group, and person to person in a manner to achieve the goals of the Kingdom of God—the building of Zion, and the preaching of the gospel in all the world.

"If I can put one touch of rosy sunshine into the life of any man or woman, I shall feel I have worked with God."

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NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Please explain the Book of Mormon in book of Jacob 2: 39.

This text concerns the command that it states God gave to the people forbidding any man to have more than one wife. The verse states:

> For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things.—Book of Mormon, page 172.

This whole chapter deals with the wickedness of the people of Nephi, and from verse 30 onward it particularly condemns the crime of polygamy, calling it a "grosser crime" than the "iniquity and abomination" into which they had fallen through pride. It declares that the having of wives and concubines by David and Solomon was an abomination to God, and that the Nephite people had been led forth out of Jerusalem in order to raise up a righteous people, wherefore he would not suffer them to do "like unto them of old." In verse 36 he then gives the command:

> There shall not any man among you have save it be one wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women.

He then declares that unless they keep his commandments the land shall be cursed. As they were led forth to establish a righteous people who should not be suffered to live in polygamy, as did those of old referred to, the command prohibiting polygamy was given; but they were warned that if they did not keep his command they would "hearken unto these things." That is, they would hearken to the allurements of pride, polygamy, iniquity and abominations against which the prophet had solemnly warned them.

Did Lehi hold the Melchisedec priesthood?

So far as I recall there is no statement to that effect in the record. It does tell us that Lehi offered sacrifices and burnt offerings to the Lord (Book of Mormon 14: 157; 19: 39), which were evidently offered under the Mosaic law, for Lehi's son Nephi declares:

> We did observe to keep the judgments, and the statutes, and the commandments of the Lord, in all things, according to the law of Moses.—95: 14.

The Doctrine and Covenants (83: 4) states that the holy priesthood was taken away with Moses, but that the lesser priesthood continued, which implies that the other did not continue. Hence I see no reason to assume that Lehi held it. Following the time of Moses there remained high priests of the Aaronic order down to the time of Christ, when the Melchisedec priesthood was again established in His church.

When and how did the Nazarene or Pentecostal movement arise?

The United States Government Report on Religious Denominations, issued for 1926, contains a digest from which the following is taken in substance. The Pentecostal Church of the Nazarene developed near the close of the nineteenth century. W. M. Hoople founded a mission in Brooklyn in January, 1894, subsequently organized as a church with thirty-two members. Two other church organizations were formed soon afterward, and in December delegates of these three bodies met and formed the Association of Pentecostal Churches of America, with a constitution and by-laws, and was incorporated. Others in New England organized as the Central Evangelical Holiness Association.

In November, 1896, a joint committee of these organizations and some others met, and some of them united with the Pentecostal organization. In October, 1895, the first church of the Nazarene was organized in Los Angeles. In 1907 the above-mentioned organizations met as a general assembly, having adopted a basis prepared for that purpose. Several other Holiness movements later united with them. These movements appear to have formed the foundation from which has developed the movement as it now exists.

Where may I get the poem beginning: "I stood on the banks of a murmuring stream"?

This is the first line of a poem entitled, "The Crooked House," which is to be found in a compilation from the poets published by the Herald Publishing House under the title of "Afterglow" in 1892. The poem comprises pages 226-229 of that work. I do not recall having seen it in any other publication, and am of the impression that the volume is now out of print, but possibly some copies may still be available through the publishers or some of the older church members.

A. B. PHILLIPS.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 40 continued—

The Hall was well filled, for there was quite a large congregation in addition to this large delegation of Church officials.

It seemed evident, judging by the significant bearing of Apostle Lyman and this man Hatch—Elder, or whatever position he may have held—that this deluge of attention was intended as a "put up job" on me, for while these two declined our invitation to come up and sit on the platform, they took chairs which they brought forward quite near the rostrum, from which point of vantage they could stare me in the face.

During the preliminary exercises I studied the congregation, as is my wont, and especially the attitude of these two men. Perceiving the spirit which animated them, I yielded to a sudden provocation—if such an impulse as seized me be termed a provocation—and determined to tell Lyman and the others some plain facts, buttressing them with that evidence, argument, and logic from which neither he nor the whole regiment of Utah Elders could dislodge me.

As I progressed along this line I noticed a very marked change come over the general atmosphere and into the deportment of the listeners. A far closer attention was accorded me than from the rather scoffing and supercilious demeanor of the Mormon contingent at the opening I had been led to expect. I knew that some of them were taking cognizance of what I said and would profit by it. There was a noticeable change in the manner of Apostle Lyman himself; he paled, gradually grew positively gray in complexion, and decidedly uneasy in attitude. His face assumed a very deep gravity, much as if he were suffering some very uncomfortable sensations.

His companion Hatch, sitting close and just a little back of him, was in such a position that he could lower his glance and avoid my gaze without being observed by his left-hand neighbor as he did so. I would give considerable to have had snapshots of the faces of these men at different places in my trail of argument!

Speaking a little over an hour, I covered the grounds thoroughly and quite to my satisfaction, considering the controversy from every essential angle and using freely extracts from the Scriptures, Book of Mormon, and the original Book of Covenants. In doing so I contrasted the latter very sharply with the edition published by the Mormons in 1876, in which is presented for the first time the so-called revelation on polygamy.

I confess that it was with quite a bit of amusement and perhaps a degree of mischief that I reviewed the case before Lyman, for I knew that he, at least, was not lying "in a bed of roses" at the moment—to use the devout expression of Montezuma when, tortured by fire, he was begged to make concession to the Spanish invader Pizzaro:

"Am I not on a bed of roses?"

I knew that Lyman was on a mental gridiron; I knew that Hatch was on one, too, and that both of them knew that I knew it. I was quite willing to let them see that I did, and to "rub it in," to use a common expression, just to see them squirm.

I intended to shake the hand of Apostle Lyman at the close of this meeting, but he gave me no opportunity. Hatch, on the contrary, came up and congratulated me on having presented the subject in so able a manner. He invited me to call on him, and we agreed upon a day and hour. I may add that when it arrived the Elder had been called away on account of a death somewhere. His family expressed regret at the occurrence, and I rather regretted it myself, for I had hoped to have an opportunity to converse at some length with him.

Some few others came up to meet me, among them a man who gave his name as Jenkinson, the president of some Stake or Branch nearby. However, most of my hearers simply passed out of the Hall and went their way, but none, I am sure, with quite the degree of confidence and assurance about their policies as they may have entertained when they came to the service.

A Wife Is Curious

One man I noticed, not among the hundred Elders referred to, was accompanied by two women, one his wife, as I understood, and the other her sister. He had a quizzical look on his face and seemed to be edged towards me a little unwillingly. The women seemed eager to find out things, even though the man appeared reluctant. Coming up, one said:

"Elder Smith, would you allow us to see the book you call the original Book of Covenants?"

"Why, certainly," I said, and turning to the Article on Marriage I handed the volume to her. Reading, she commented:

"Yes, sir! It is there, just as he stated it was!" Looking up at me she added, "And you say that in the book published by the Utah Church in 1876 that Article has been omitted had the so-called revelation on polygamy inserted in its stead?"

At the inquiry the girl with her looked up with puzzled interest in her eyes.

"Yes, I did so state. Would you like to see an 1876 copy? I make no statement I have not proof to maintain."

"Never mind, Brother Smith; I can examine it for myself at home. I must say, you seem to be very well informed on your subject."

I laughed and replied that I had to be. She stood looking for some moments at the original Book of Covenants and finally handed it back, thanking me for my kindness and assuring me she had learned things that evening about Mormonism that were decidedly new to her. She did not tell me their names, and I did not learn, but I was pleased with her evident determination to see things for herself.

One man came forward who had attended the series throughout. He stated that at first he had strongly doubted my ability to maintain the position of the Reorganized Church, but had been quite surprised at what he had heard. He ventured the information that he had once been a member but—with an expressive shrug of his shoulders—that he had fallen into disfavor with the "powers that be," and had been taken to task for expressing his opinions and for his determination not to endorse what was going on. This censure had driven him from the church. I remarked that it should have been an easy matter to have foreseen that result, and he answered that it was and that he had expected it. He gave me his name or, rather, one which (I had reason to believe) was a fictitious one.

When Lyman appeared and conducted himself as he did at the start, I had anticipated that I would not be permitted to get through my discourse without some questions or interruptions. However, if he had anticipated any such agitation he changed his mind, for I was allowed to canvass without hindrance every point I planned to touch.

Those of my people who were present were greatly delighted with my effort, and their warm approval was gratifying. A worker in any field of endeavor is encouraged by expressed appreciation.

Oak Leaf or Fig Leaf?

In my boyhood days I knew a man named Yearsley, of whom I was very fond. I have spoken of him hereinbefore. He had a son, also a David, whom I met in Utah in 1889 when he was employed in a mercantile firm—Walker Brothers, I believe. On this occasion in 1905, I took pains to find him. He invited Fred and me to take lunch with him and his wife at their home, a meeting that proved very pleasant. He had grown gray, and long before had been proscribed by the leading authorities, not so much for opposition to doctrine or hostility to policies as for his quiet but persistent resistance to priestly domination.

His wife was employed in making "tabernacle-or Temple-suits" for Utah

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Church devotees. She made one for me, as a curiosity. I may have that outfit yet, though I am unable to say whether the leaf on the apron is of the fig or oak variety. I recall that a controversy once arose between Eliza B. Snow and Mrs. Emeline, one of whom claimed it should be an oak leaf and the other held to the fig leaf idea! I do not know how it ended.

Mr. Yearsley was, upon the occasion of this visit, conducting a small general business. By minding his own affairs and avoiding complicity in public or church matters he was hoping to be let alone for the remaining time he might live. His wife has passed on to the other side since our visit; I do not know about him.

Cousin Mary

One visitor who came to see us was Cousin Mary B. Norman. She lived some little distance north of the city and was receiving from the Mormon Church enough money to pay rent—a consideration granted her more because she was a cousin of Joseph F. Smith than from any affiliation in the doctrines of that church. In fact, it was known that she opposed them and that she was also an active adherent to the American Party of politicians. She had become involved in some of the political controversies, had written some articles for publication, and was busy in spreading her propaganda among the women. When she came to see me she was accompanied by a woman friend. She was the daughter of my Uncle Samuel Harrison Smith. Frederick and I tried to return her call but failed to find her at home.

Appointed by the Prophet

At the close of one of my meetings a gentleman arose and asked if he could speak, which was granted. He talked quite interestingly of early affairs and his long acquaintance with the Prophet Joseph Smith. He finally stated that he was one of the twenty-five men appointed by that leader to visit the West and Northwest to ascertain the character of the country, with a view to the removal of the church from Illinois. He spoke quite confidently of these things and the positions he had occupied, without contradicting himself very palpably; his manner was so friendly we allowed his statements to pass without reply or challenge. He gave his name as Samuel W. Richards. He was evidently of the same family as Doctor Lewis Richards and Historian Franklin D. Richards, the latter of whom I had once visited in his home in Ogden.

One day in company with Elder Swenson I visited the State Fair near the city. In going about we came across a man named Stewart, who in chatting with us stated that he was one of twenty-five men who had been sent out by Joseph Smith to look over the country, giving practically the same account of the matter as Richards had done the Sunday before.

I have no reason to suspect that there had been any collusion between these Stewart knew anything about the statement of Richards. It seemed confirmatory evidence that a number of men had, indeed, been appointed to visit different parts of the country, but this appointment was made, as I believe, not with the view of removing the main body from Illinois, as stated in the rumor, but for the purpose of finding locations for the establishment of separate and permanent missionary headquarters where High Priests and their families could be located and form the nucleus for a more rapid spread of the Gospel as understood by the church.

On hearing the statement of Stewart, I asked him if he had gone upon the mission designated. He said he had not. I asked him if he knew of others who did go, and he said he did not. He did not know the reason; thought that possibly the appointment having been made so short a time before my father was killed that tragedy had put an end to the project, and that, like himself, the other men appointed had felt the mission no longer binding upon them or that the necessity for their services had passed. I asked him if he had ever afterwards discussed the matter with any of the others appointed, and he said he had not, adding simply that the time passed and under the trying circumstances he had ceased to feel obligated to carry out the commission.

I had small time in which to question him. I thought that should I meet Richards again I should quiz him closely about the matter. However, I had no opportunity for that, and since the matter seemed of no special importance I let it pass. My reason for regarding their statements of little consequence was that at the time of the supposed appointment no public notice had appeared in the church papers, and, since Brothers Richards and Stewart stated they did not go upon the mission, further consideration seemed useless.

It is evident there was a movement contemplated by Joseph Smith and his counselors much along the lines I have mentioned, viz., the appointment of permanent missions in different parts of the United States. It may be accounted as almost a certainty that the efforts made by William B. Smith and Lyman Wight were undertaken with the idea of carrying out these intentions. Like all spasmodic efforts made by divergent units, the efforts made only brought confusion, clearly demonstrating the incoherence of the different groups which sprang into prominence at that time. In most instances their efforts were spoiled by the introduction of claims of faith and doctrine which involved practices entirely foreign to the original tenets of the church.

Straws in the Wind

Another caller was a George Matson, who had been a dining room employee at the Nauvoo Mansion about 1846-7. I had lost track of him, as he had not kept the family informed of his movements. Thus I was surprised to see him again, as one day he came in quietly and unannounced. I learned that while he had gone West he had kept his opinions to himself and had lived according to his best understanding of the original faith. He had but one wife, never had had any other, and did not believe in the doctrine that advocated many spouses. I asked him how he managed to get along so easily. He laughed and said:

"By minding my own business and keeping my mouth shut!"

I enjoyed my hour's conversation with him, observing and commending his prudence, and adding that I would not ask him any questions that might embarrass him in any way in his life there among the Mormons. He said he no longer feared trouble, for things had changed, and even men who differed from the dominant church could then get along very well without encountering persecution.

One interesting caller was Heber John Richards, son of Doctor Willard Richards. He was a quasi-doctor, and my memorandum suggests that he was an odd fellow and his visit much enjoyed. When he came in he looked carefully about to see if we were alone, for he seemed to fear that if overheard he might possibly be compromised. In asking him questions I tried to keep within the lines of safety for him. Rather cautiously he gave me his story, told of his rebellion against his family, and how he cut himself off from church membership by asserting his freedom as a man and his right to think and act for himself. By this step he had escaped the intolerable interference with his personal affairs such as most men out there experienced.

He had studied medicine and practiced it to some extent. He came in to see me especially, he said, to give me the assurance that he sympathized with our work and wished us success. Further, he wished me to know that in the past he had been secretary in certain church councils and had come into possession of considerable valuable information. He followed this statement by saying, with a significant little laugh, that we need never fear that we would be confronted by any boasted documents or records that would prove our position wrong, "for I assure you, Brother Joseph, they destroyed the records upon which their claim is based.

(To be continued.)

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Preparing the Primary Child For Baptism

By Miriam Winholtz

In preparing a primary child for baptism, the teacher, superintendent, pastor and parents should work together in giving the child the right kind of knowledge of the church of which he is going to become a member. They should help to develop a desire for baptism on the child's part.

The child should know and realize that God created all things in the world and placed people here to do his will; that God made us; that in doing his will, one becomes more conscious that God is the Father of all, one who is willing to help us in our work, our play or wherever we are; that God loves little children and is willing to help them and wants to help them, if they will come to Him and ask for his help and care.

A child becomes acquainted with God through prayer. He may also know of God through a poem, story, song or picture. Prayer is very essential in everyone's life, for it helps him to come closer to God. When we pray, we thank God for his kindness to us and ask for a blessing in Jesus' name. The earlier a child learns to put his faith and trust in God, the sooner he will know God and of God's ways; the way he should live if he expects happiness to be his. God always gives us what is best for us to have. If we live right, then we can enjoy all the blessings our Father has prepared for his children.

A child should know of Jesus; that Jesus came into the world to show us how to live; that Jesus is our example; that all children should take Jesus as their example; that Jesus was kind, helpful, thoughtful; that Jesus loved everyone and so should we; that he loved to work for God, his Father and our Heavenly Father; that he told everyone about God and his gospel; that Jesus died that we might be saved from the sin of the world; that he was humble and poor and went about doing good.

When a child has a knowledge of God and Jesus, then he will be ready to learn something about God's church in this day and age. Pictures should be shown to children so that they can see and understand more clearly what they are being taught. The child should know that on April 6, 1830, the Church was organized by men whom God had chosen to establish his Church and to preach the gospel to everyone; that Joseph Smith was chosen to be the President of the Church and was a true prophet of God; that when Joseph was a boy, God spoke to him and told him that he was to organize the Church; that Joseph prayed to God for help and tried to be a good boy so God would help him.

The adults and older children could present short plays, giving the history of the Church, so that the younger children will be more able to see and understand about it. The pictures: Joseph the Martyr, Joseph Smith, Frederick M. Smith, Hill Cumorah and the Woods Where Joseph Prayed, with a story about each, would be very good.

Children must learn to be quiet in the church, remembering it is God's house here on earth. They should be happy to bring their offerings to Church school to help take care of the Church and the missionaries who are telling the people about the wonderful gospel.

The child should have a knowledge of the Book of Mormon and that it is the history of the people who once lived on the American continent; of the Bible and the beautiful stories which it contains; of the Doctrine and Covenants, which tells us how we should live.

Now we come to the six "Principles of the Gospel." These are very important to the child who is going to become a member of the Church. He should learn that the first principle, Faith, means to believe and trust in God; the second principle, Repentance, means to be sorry for what we have done that is wrong and that we will not do it any more; the third principle, Baptism, means that those who want to follow Jesus must be baptized as Jesus was baptized; the fourth principle, Laying on of Hands, is to confirm members, ordain ministers, bless children, and administer to the sick; the fifth principle, Resurrection, means that Jesus arose from the dead and that we also will someday be raised from the dead; sixth principle, Eternal Judgment, if we live worthily in this life, we shall see the Heavenly Father and Jesus, His Son. The Principles of the Gospel should be illustrated and a story used for each principle. In teaching the principles to children, we should make them living and vital rather than just a set of rules one must obey. We should help the children to see and feel the importance of the Church and the place it has in the world. We should see that the children understand that the Church we are talking about is not just a building, but a number of people working together to do the will of God; that God—not man—gave directions for organizing our Church; that our Church is approved of God.

The sacrament should also be explained to the children.

Tell the children about the day when they will be baptized; what they should wear to help make the service most beautiful. They must remember that this is a very important occasion; that there must

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be no laughing or talking. The children could help decorate the church with flowers. They could also learn a song, by which they could take part in the service.

In teaching a child about the Church and Gospel, questions should be asked occasionally to see if he is learning. The teacher may ask him to recall a certain story or song, or he may turn to the booklet he has been making in class. Memory verses should be learned and "Statements of Belief," which will help the child to remember what he has been taught, and help him meet the problems of life which he will face. They should always remember that "The story of Jesus is the sweetest story that has ever been told."

The teacher and pastor should talk with the parents and seek their aid in preparing the child for baptism, helping him to remember and realize what he has been taught about baptism on Sunday. Encourage the parents to take a great interest in their child. If the foundation of a child's training is firmly laid, then in later life it will not crumple. Now is the time, while the child is growing, for him to grow in knowledge of this Church and know how to act to please God; that only in pleasing God can we expect to receive the blessings he has for us. Parents must realize that they are more responsible for the children than the pastor or teacher, because God has placed the children in their care and they are responsible to God for these little ones. After all, who wants to see one of these little ones deprived of the knowledge which they should have, because of neglectful parents? Parents should be more than willing to shoulder and share with the pastor and teacher this wonderful opportunity which is theirs. If parents do not know how or what to teach a child, perhaps a special class for parents could be arranged by pastor and teacher to help the parents. Also, a few special classes for children would be very helpful.

The pastor, who is very much interested in these little ones, will prepare certain talks especially for the class, using words they can understand, visiting the class, encouraging questions or asking questions, to see where the children need the most help. He should become a friend of the children, so that they will feel free to come to him with their problems and questions, and be one with them. In visiting the homes, one can help prepare and encourage the child.

In teaching we should be careful not to lead any of these little ones astray, or we will be responsible to God for their loss. All who are interested in leading these little ones to God should not trust themselves alone to the task, but should go to the Lord in earnest prayer, asking for his help in guiding these children, to help the children to learn and understand. After all, it is the little ones who keep the Church progressing as they grow in service for Him, loving to do His will. A child's service is real and sincere.

After all our teaching, if we do not believe, we cannot expect the children to believe. We must believe and live what we believe. Then we will be an example for the children we are teaching. Children are depending on us for guidance and help.

THE TEACHER

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach from knowledge, but I know
How faint they flicker, and how low
The candles of my knowledge glow.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging on behind.

Lord, if their guide I still may be,
Oh, let the little children see
The teacher leaning hard on thee.

MY TASK

To love someone more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought and pray,
This is my task.

(Sister Winholtz is director of Religious Education in the Utah District. This paper was prepared as part of a training course, but it carries so beautiful and pertinent a message that it is submitted for publication.—C. B. W.)

Last Words

I don't think it's loaded. I'll just look down the barrel and see.

Look at this wire hanging down into the street. I'll throw it over to one side.

I wonder if this rope will hold my weight?

How much electricity do you suppose these wires carry?

I'll just touch one and find out.

Listen! That's the interurban whistle. Step on the accelerator. I'm sure we can beat it across.

It's no fun swimming here. I'm going out beyond the lifelines.

I've never driven a car in traffic before. But they say it's perfectly simple.

I think these must be the headache tablets, although there isn't any label on the box.—*The News Bulletin,* of the Public Service Information Bureau, Philadelphia, Pennsylvania.

Debt is the prolific mother of folly and crime.—Disraeli.

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

A Vision Beautiful

Let me describe to you the beautiful vision that appeared to me when I was seeking the true church of God. I trust that this will help those who may be debating in their souls the authenticity of the latter-day work.

I had been visiting a number of churches and their services, and had found little in their teachings that fulfilled what Jesus taught. One evening my husband and I with our two babies were walking by the Saints' church at Modesto. A large sign on the outside advertised services there by two apostles of the church. We decided that we would go the next evening to hear them. We talked it over concerning the office of apostles in the church today just as it was in Christ's time; we mentioned that God is no respecter of persons and that he is just the same today and forever. All these things seemed very reasonable.

On the following evening we attended, sitting in the rear of the church. I do not recall the topic that evening, but what we heard seemed so different from what we were accustomed to receiving in a sermon, that we attended until the apostles left the city.

Parental responsibilities rested heavily upon me; I wanted to rear my little ones rightly. I felt that there was surely a right way, and a true church. And so I made this a subject of prayer by day and by night, that I might know the right way. Day in and day out passed, but no answer came to what I was seeking.

Then one night, five or six weeks after I had begun this faithful praying a vision came to me in which I seemed to see the whole east side of the wall moved away. Christ, clothed in white, the folds of the material draped about his wrists and ankles, stood there with two angels on either side of him. He seemed to stand about two and a half feet from the floor. There were no words spoken, but he gave me the assurance that the Reorganized Church of Latter Day Saints is the only true church. His presence was so wonderful that I was carried away with emotion at such a glorious presentation of Christ in our humble home.

I asked my husband if he had witnessed this beautiful sight. He said, "Why no, I didn't." So I told him in detail what I had seen, and also told him that I was satisfied.

We had the children blessed in the spring-time, and the following February I was baptized. My husband was baptized a year later, and was ordained a priest nine months after his baptism.

All that was eleven years ago. We now have five lovely children. The two who were babies when we joined the church, have been baptized, and the others have been blessed, and are now looking forward to the time when they too may be baptized.

There has never been a day that I have doubted the truthfulness of the gospel or the church as it has been restored to us in these last days. I thank our Heavenly Father for the blessings that have come to us. Though we have had trials and worries, through them all God's hand has been over us, and is still guiding. May we all have faith, believing that his will, not ours, is always best. Let us continue to build, giving our best that Zion may be a reality. We should like to hear from anyone caring to write.

GLADYS M. BOLTON.

SACRAMENTO, CALIFORNIA, 2633 Thirtieth Street.

Pronouns

The Lord said,
"Say, 'We,' "
But I shook my head,
Hid my hands tight behind my back and said,
Stubbornly,
"I."

The Lord said,
"Say, 'We,' "
But I looked upon them, grimy and all awry.
Myself in all those twisted shapes? Ah no!
Distastefully I turned my head away,
Persisting,
"They."

The Lord said,
"Say, 'We,' "
And I,
At last,
Richer by a hoard
Of years,
And tears,
Looked in their eyes and found the heavy word
That bent my neck and bowed my head:
Like a shamed school-boy then I mumbled low,
"We,
Lord."

—Karle Wilson Baker, *Federal Council Bulletin.*

How I Became a Latter Day Saint

I came to the knowledge of this gospel through the grace of God the Father and the longsuffering of Jesus Christ—through his abundant mercy by the power of the Holy Spirit, to whom be glory and honor and all praises both now and forever.

At a time when I was much vexed because of my weakness and nothingness before God; because of the wickedness of the world, and because there were so many man-made churches, each claiming to be right and all the rest wrong, I went to God in prayer, believing him to be the same "yesterday, today, and forever." I prayed that he would reveal to me the name of his church, if there was a church on the earth that he recognized as his. After praying this prayer, having fallen asleep, I was awakened by these words being spoken in my very soul: "The Church of Jesus Christ of Latter Day Saints." Those words were indelibly stamped upon or infused into my being. I knew that it was the Spirit of God, and that my prayer was answered.

I began looking for that church, got in touch with the Utah Church, went to Oklahoma City, and was baptized, not knowing that there had been an apostasy. When I related my experience to the elders, they seemed much surprised, and one said: "That is something out of the ordinary. They used to have revelations such as that in Joseph's time, but I haven't heard of anything like that in these days."

How surprised I was to hear them talk in this way! Was it possible, I wondered, that the church had gone so far astray that God could not reveal himself to it? What was

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wrong? I knew there was something amiss. Then one day, as I walked down a street in Tulsa, Oklahoma, I saw a little white building with the name "Reorganized Church of Jesus Christ of Latter Day Saints" written over the door. I stood there amazed. What did the word "Reorganized" mean? I visited that church the following Sunday, going very early in the morning and not knowing what time they held services. As I walked up the steps, I found the door open. I entered and saw an old man seated on the rostrum. He had a long beard which was as white as his snowy hair. His clothes were ordinary but neat and clean; his eyes, bright as a youth's; his countenance, pleasingly firm, and his disposition meek and humble. When he spoke his voice was soft.

As I drew near, he arose from the chair, greeted me and asked: "Are you investigating the truth?" I told him that I was. "You have come," he said, "to investigate the differences between the Reorganization of the Latter Day Saints and the Mormons of Utah." "That is right," I said.

Then beginning at Joseph's first vision, he related the history of the church, telling of the martyrdom of Joseph and Hyrum Smith; of the different leaders who introduced their aspirations; of Brigham Young's usurpation and apostasy and of the introduction of those doctrines and heresies which the followers of the Prophet and of Jesus Christ could not accept.

He told me how there were some who held themselves aloof, and were not defiled by the abominations of those doctrines, but awaited the coming of young Joseph whom the Prophet blessed to fill that office. God chose to recognize those people who had not departed from the faith, and his Spirit was with them. The "Reorganization" enjoyed the gifts and blessings that always follow those worthy the favor of God. As he finished, the old man lifted his hand and said: "The Recording Angel has been standing right here on this rostrum recording the deeds of the people."

Whether this man was living at Tulsa at the time of this interview (1920) or whether he was sent by divine favor, I know not. I do not remember that he told me his name. But this much I do know—he was a man of God.

In 1930 I began attending church at Joplin, and found the Spirit of the Lord with the Reorganization. The fatherly counsel of Brother O. C. Karlstrom was a great help to me, and on June 21, 1931, I was baptized by Elder Frank McDonald. On May 22, 1932, I was ordained to the office of teacher, and have been blessed in that capacity.

JOPLIN, MISSOURI, Route 2, Box 472. O. R. SOOTER.

Tells of Rare Blessings » » » »

I wish to thank those who have written me since my last letter to the *Herald,* and also to give a testimony. I shall be eighty years old, May 14, and was seventeen years old when I was baptized into the church. Six weeks before that event I had hurt my right knee so that I was unable to walk; the doctor thought that I would be crippled for life. On the day of my baptism Brother George Shaw carried me into the water, and Brother George Cleveland baptized me. I walked out of the stream after my baptism, and it seemed as if I was not touching the bottom but gliding along through the cool water. I looked down, and the pebbles looked more beautiful than anything I have ever seen. That experience gave me great strength.

Recently I visited Detroit, and I take this opportunity to thank the Saints there for their many acts of kindness to me. Two years ago last October I was taken sick with pneumonia, and have been in poor health since. Lately I have suffered from a heavy cold, but my trust is in the Lord; he has been very good to me. Pray for me that I may ever be faithful and that I may be resigned to his holy will.

Now let me tell of another experience which came to me forty-three years ago. My husband had been out of work for some time, and we had nine children, the youngest a baby. I had put the last bit of food on the table in the morning, and that night I went to bed crying. My bed was by a window, and as I lay weeping, the words of a song came to me in what appeared to be blue letters; line by line they seemed to come right through the window:

"All earthly tribulation
Is but a moment here,
And if we but prove faithful,
A righteous crown we'll wear!
We shall be called holy,
And fed on angels' food,
Rejoicing in bright glory
Before the throne of God."

This is a verse of Number 180 in the old *Saints' Harp.*

The next morning I told my husband what I had seen, and he and the oldest boy went to a new mill he had heard about some twenty miles away. Both of them were put to work at once.

I have had many other blessed experiences, but I must not make my letter so long that it will take up room in the paper which others need.

CHASE, MICHIGAN. MRS. S. C. REYNOLDS.

Comforting Thought » » » »

O blessed thought, how comforting to know
The sorrows of this life some day will cease;
For we shall find a rest and sweetest peace,
When from this sphere of action we shall go
To dwell where evening zephyrs ever blow
From off the crystal sea in Paradise;
In that most blissful clime we'll realize
That we are free from sin and want and woe.

But ere we dwell where tears no longer fall
An unseen hand will touch our pallid brow
And then will come the Reaper's silent call;
To his mandates we all some day must bow,
And yield unto his last and great command.
Oh, blessed thought, so comforting and grand!

JOSEPHINE WATERS.

Request Prayers » » » »

Prayers are asked for ten-year-old Betty Pennington, of Grapeland, Texas, who has cancer, and also for her mother, Mrs. Walter Pennington, who was cut and bruised severely the morning of May 1, in an automobile accident. These Saints need your prayers. They have faith in God and know that he hears and answers the petitions of his needy and believing children. Sister Pennington has been isolated from the Church twenty-five years, but has been successful in bringing her husband and three daughters into the Church. They are grateful to the elders who have come so far to administer to Betty and also to Saints, relatives and friends for their prayers and letters of encouragement.

G. L. Sweet, of Harmon, Oklahoma, asks prayers in behalf of his mother-in-law, Mrs. Minnie Jenlink, of Cherokee, Oklahoma. She is seventy-four years old, and has been bedfast for about six months. She is a good Christian woman.

A sister in Illinois desires the prayers of the Saints in behalf of her brother who is a member of the Church, but has fallen into very harmful company. Will you fast and pray with this wife and mother, that the Lord will give this man His strength to overcome the desire for drink and to return to his affection for wife and family? They are not members of the church, but have faith in prayer, and know that only through prayer this will be accomplished.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

New Philadelphia, Ohio

Saints of this branch were saddened by the death, March 31, of Mary Gordon Carlisle, wife of Samuel Carlisle. Sister Carlisle had spent the previous evening at a social gathering at the church, and was stricken ill after returning home. Last rites were conducted from the home of her sister, Mrs. Charles Hensel at Uhrichsville, April 2, with Elder William L. Goudy officiating. Interment was in East Avenue Cemetery. Surviving are her husband; one brother, John Gordon, and her sister, Mrs. Hensel. These have the deep sympathy of friends.

Elder Charles A. Cramer who celebrated his birthday on March 30, and also his fiftieth anniversary as a member of the church, was pleasantly surprised on that evening, by a group of members who gathered at the church for the occasion. A program was presented followed by a social hour when refreshments were served. The honor guest was the recipient of several gifts.

The Saints were privileged to hear President F. M. Smith in his radio broadcast, April 4, through the courtesy of Wayne Thomas, who installed a radio for the occasion. Brother Smith's message was greatly appreciated.

Brother Earl Dobbs, of Moundsville, West Virginia, was the morning speaker Palm Sunday, and the Saints were glad to welcome him. Two children were also blessed at this service.

A group of young men of Elder William L. Goudy's class were in charge of the morning service, April 25. This class was recently organized, and regular meetings are held. The class song, "I'll Go Where You Want Me to Go," was sung by members of the class. Several excerpts on "Prayer" were read by Hal Rennels, and Elder John Carlisle gave the opening prayer. Paul Carlisle gave a short talk on "Religion and What It Means to Me," followed by a quartet, Hal Rennels, Gomer Watkins, John Watkins, and Paul Watkins, who sang "Jesus, My Shepherd." There was a reading, "The Psalm of Life," by Hugh Bean, and Glen Cramer was the next speaker on "Religion and Life." Paul Watkins sang "Walking With Jesus," and Gomer Watkins followed with a talk on "Religion and Social Aspects," and "Religion and Recreation," was discussed by Hal Rennels. The quartet sang "Sweet Peace," and a trumpet solo was played by Wayne Thomas who concluded the service with a talk on "Music and Religion." "Take My Life and Let It Be," was sung in conclusion, and Elder Carlisle offered the benediction. The Saints are grateful for the inspiration of this program, and feel that the class leader, Brother Goudy, should be commended for the interest he has taken in the spiritual welfare of these young men.

Preceding this service four children were blessed by Elders John Carlisle, William Goudy, and Charles Cramer.

Washington, District of Columbia

The group of Latter Day Saints in Washington, District of Columbia, have been enjoying a series of social events. It was felt that there was a need for social activities as well as services of a more serious nature, and so the young people's council decided to plan a party for every month. Several of these get-togethers have been held in the home of Brother and Sister Harry Ratcliffe, who have opened their house to various group activities.

The capital group was invited to the new home of Brother and Sister Hardy, April 16, to a house- warming and to a reception for Brother and Sister George Wilcox who were married March 27. Sister Wilcox was formerly Miss Margaret Froyd. The reception turned out to be a shower, and many lovely gifts were received by the guests of honor. Brother and Sister Hardy were also surprised to receive attractive gifts for their new home which they have built at Bethesda, Maryland.

A personal shower was given Miss Gladys Carr by several of the girls in Washington. Miss Carr has since become Mrs. Gene Douglas.

Washington Saints enjoyed the visits of Bishop G. L. DeLapp and President F. M. Smith, who gave them much inspiration and encouragement.

The church work in this city is progressing under the direction of A. W. Powell, pastor, with the assistance of the priesthood. Sunday school and church are held on Sunday morning, and class work is had at the various homes every other Sunday night. Prayer meetings are held in the homes every other Thursday night, and the women's department meets every second Wednesday evening.

Berkeley, California

The East Lake group acted as hostesses on Guest Day, the afternoon of March 30. A talk, "Christ and Salvation," was given by Brother Martin Ralston. A piano solo, "The Fifth Nocturne," by Bach, was rendered by Sister Zimmerman, followed by a flute solo, "Wild Flowers," played by Florence Zimmerman, accompanied by her mother.

The Gateway Club sponsored an all-church dinner, April 9. Tables were decorated in blue and gold, and a delicious dinner was served by Roy Day. Following the meal Brother Rufus Smith gave an account of historical compositions and early church music. From another room Mrs. Rufus Smith, Dale Aldrich and Forest Moore, accompanied by Roy Elliott, sang the song or hymn illustrative of Brother Smith's talk. The history of the church was then given by Pastor Sheehy.

On Sunday afternoon, April 11, Mrs. Fieldbrave, a native of India, who has lived in the United States for several years, talked on "The Women of India."

Mrs. Marjory Smith Murphy who recently underwent a major operation, is improving rapidly. Mrs. Kate Gutsman who was injured by an automobile, is recovering. Bill Collins is rallying from his operation, and friends expect to see him out again soon.

At the pre-worship services Sunday mornings during April the following members gave short talks on "The Glories of God": Bernice Bonham, Dale Aldrich, Margaret Christiansen, and Clyde Slemmons.

The Walter Weldons are happy over the arrival of their new son, Lloyd.

Gerald Hawley's talk to the young people on "Keeping the Law," proved most interesting at a recent party. Following the talk and community singing, the young people assembled in the lower auditorium, where by means of games and a vivid imagination and the help of Pastor John Sheehy and Gerald Hawley, the merrymakers were transported to England, Ireland, and other countries abroad.

Patriarch William Dawson, of Sacramento, was the morning speaker, April 18.

This congregation has enjoyed several talks on Sunday evening following classes, on the peace question.

The lot adjoining the church is lovely to look at; it resembles a miniature park.

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Henry Strand and his coworkers have spent considerable time at work on the lot planting and caring for shrubs, lawn and flowers. They deserve commendation for their untiring efforts.

St. Louis, Missouri

Sister Ruth Anne Elliott, church school director, is having the classes in the school take part in the worship services. One Sunday each month some class takes charge of the school, appointing members to act as officers, and preparing and presenting the worship program. The first of these programs was given the last Sunday of February by the Dawn Class, Sister Grace Billinsky, teacher, and by the Friendly Fellows Class taught by Brother Clarence Archibald. These young people made impressive the necessity of paying tithing systematically, presenting a short drama, "Thanksgiving Ann." On Palm Sunday, the Joy Class, taught by Sister David Thomas, was in charge and arranged a program commemorating the restoration of the gospel.

On Easter Sunday the Dawn Class and Friendly Fellows Class attended the sunrise service held by the churches of the city in the outdoor theater of Forest Park. Following the service, they were entertained with a waffle breakfast at the home of Brother and Sister C. L. Archibald. These two classes contributed a chorus number to the program of the church school. The chorus is directed by Miss Ruth Archibald. An added attraction to the Easter services was the program given by the primary department, in charge of Sister Willie Mae Mizell. The Saints appreciate the work that is being done with the tiny children. Brother Howard Elliott, speaker at 11 a. m., stressed the joyous, victorious message of Easter.

There are two new teachers in the church school. Sister Alice Cooke will have charge of the youngest class, and Brother James Bailey will teach a class of boys of high school freshman age.

The Saints are glad to welcome into branch membership Arthur Hands who was baptized on Easter by his father, Raymond C. Hands.

St. Louis members rejoice with Sister Nettie Eberle and her family that she is once more able to be present at church services. Sister Eberle has undergone four major operations and three blood transfusions since last October.

Lachine, Michigan

District President Allen Schreur, of Gaylord, was with this branch Easter Sunday morning and preached a most interesting sermon. He gave uplifting talks four nights preceding Easter. Local members appreciated his spending this time with them. In his secular work he is engaged in the automobile business, and is very busy at this time of the year.

Melvin Smith, pastor of the branch was approved for ordination to the office of elder. His ordination is to take place in the early part of May. Elders Allen Schreur, Elmer Parks, and Ernest Burt are to officiate.

The church school is progressing. The beginner class is the largest class in the school. The midweek prayer meetings are spiritually uplifting.

Lachine Branch has preaching services every Sunday night, and there are some nonmembers who attend. On account of colds and sickness, some of the Saints have been absent from church.

The women's department has bought a house and lots back of the church in which to have its meetings and suppers. The women are planning an active summer; they want to finish paying for the house and to decorate the church. They have ladies' aid meetings, and a group of women called the "Earnest Workers."

The young people also are organizing for a busy summer. They wish to attend the reunion at the Park of the Pines.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets.—A radio was installed at the church, April 4, by Brother George Sensabaugh, and President F. M. Smith's "Church of the Air" message came in clearly, and could be heard all over the church. Local Saints also appreciated the music by the Philadelphia Choir.

The women's department met in the social room of the church, April 8. A good paper on "The Prophet Daniel," was read by Faye Sensabaugh. Pauline Harlman read an interesting paper on "The Origin of April Fools' Day."

April 18, Mrs. Carrie Eustis was baptized by Priest Harry J. Hoffman and confirmed by Evangelist J. E. Matthews and Elder R. E. Madden.

A birthday dinner at the Virginia Hotel, April 22, celebrated Evangelist J. E. Matthews' seventy-fifth birthday. Forty guests enjoyed the evening and wished Brother Matthews many more happy birthdays.

Priest C. H. Hamilton preached on "Why I Am a Latter Day Saint," April 25.

That afternoon Mr. and Mrs. Elmer Jenkins were baptized by Priest Harry J. Hoffman and confirmed by Evangelist J. E. Matthews and Elder W. B. Reeves.

A teacher training class was organized, April 19, with an enrollment of seventeen.

The young people's group had a social and business meeting not long ago. The social part of the program consisted of two reels of movie film.

On April 28 Billy Burkheimer, Harold Burkheimer, and Audrey Burkheimer were baptized by Elder R. E. Madden. Billy was confirmed by Evangelist J. E. Matthews, Harold by Elder A. H. Nieman, and Audrey by Elder R. E. Madden.

Sutton-In-Ashfield Branch, England

"Where there is no vision the people perish," is a quotation familiar to all Latter Day Saints, and it was with the vision of a new church, dedicated to the honor and glory of God, that the Saints at Sutton have been working and finding inspiration through all the vicissitudes of service. Little wonder then that their joy was complete as Easter, 1937, drew near, for then their vision would be realized—the new church edifice was to be dedicated.

Easter Sunday dawned bright and clear, adding to the pleasure of all who met for the 9:30 a. m. prayer service. The church was decorated with lilies and white tulips which formed a delightful setting for the portraits of the three Prophets. As Missionary F. Davies and Elders G. H. and J. Holmes took their places on the rostrum, all felt the presence of the Spirit, and this was apparent in the many prayers offered. The service provided a sound foundation for the day's meetings.

The dedication service at 10:30 a. m., in charge of Elder A. Trenam, opened with a large congregation singing hymns and joining District President P. S. Whalley in prayer. Following a quartet selection, Pastor Willis, with appropriate remarks, handed the deeds and keys of the new building, symbolic of the gift to God, to Bishop Trapp, who accepted them on behalf of the general church. The bishop then gave the deeds into the custody of Deacon A. Shaw, branch treasurer, and the keys to Deacons W. Rallings and F. Ashley, and sealed this ceremony with the dedicatory prayer.

Apostle J. W. Rushton was the speaker, taking for his text Matthew 16: 18. "The Church," was the subject which he treated in a masterly fashion. A congregational hymn and the benediction brought the service to a close. Years of work had been accomplished; the offering had been made, and the dedication of the church completed.

Dinner was served to a large number of Saints and friends who had come from various parts to join in the day's services; there were visitors from Leicester, Manchester, Birmingham, and Clay Cross.

The Sunday school convened at 1:15 p. m., the theme, "Consecration" being emphasized. A quartet rendered "Dare to Do Right," and Sister E. Trenam read the story, "The Valley of Shrivelled Hearts." Afterwards a short time was given to the consideration of the church-wide young people's movement.

Next came an ordination service

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which, under the guidance of Apostle Rushton, enabled everyone to realize the responsibility of the priesthood and the kind of service required to gain the respect of the people, and render an effective ministry. In this spirit of service Teacher G. W. Rallings and Deacon W. Rallings were ordained to the office of priest and E. S. Holmes and M. Orridge to serve as deacons.

Sacrament was served to about 120 members who afterwards enjoyed a season of prayer and testimony. Such was the continued blessing of the Spirit that no time was wasted.

Tea was provided in the schoolroom, and offered opportunity for further visiting. Immediately after tea, the priesthood met in the church, and were addressed by Apostle Rushton.

The crowning service of the day came in the evening when Apostle Rushton brought to a congregation which crowded the church, the glory of Easter in his sermon, "The Continuity of Life." The hymn, "There's an Old, Old Path," brought to an end a wonderful day for Sutton-In-Ashfield Branch.

Thanks are due the many visitors and to those who helped to provide for every need, spiritual and physical, special mention being given Apostle Rushton, Elder G. V. Willis, pastor of Sutton Branch, G. W. Rallings, secretary, and A. Shaw, treasurer; also to S. Holmes, local chorister, and his two organists, Sister Jessie Rallings and Brother L. Speed.

Hamilton, Ontario, Broadcast Closes

April 25 brought the close of a series of twenty-three sermons, sponsored by Hamilton Saints, over Radio Station CHML.

It was with a prayer that the Lord would bless their efforts, that this missionary undertaking was launched. Under the capable leadership of Elder Charles Hannah, who signed up with the station for the fall and winter months, the branch loyally came forward and assisted in every way possible to make the venture a success.

And the Lord blessed the efforts of these workers in a material way, for after the first broadcast, when there was just half the required sum of money pledged, there were funds sufficient to carry on the programs and pay expenses without drawing upon branch or district treasuries, or taking from funds for local expenses and tithes.

Hamilton Saints have received letters from fellow Church members and nonmembers in many places, and feel that many thousands heard their programs, and are interested.

Radio station officials guaranteed only a sixty-mile carrying distance, but Hamilton Saints are glad to know that Church members in towns as far away as 120 miles, had good reception. They feel that this was largely due to the fine radio voice and correct diction of Elder James Pycock.

Hamilton Branch and the junior choir loyally supported the movement, never failing to give their best to the radio work. Appreciation and thanks are also due those Saints individually and branches collectively who gave assistance.

Brother Pycock's idea in carrying out this program was not to attempt to compete with secular broadcasts in music or entertainment, but to make the preaching of the gospel the main issue, employing questions and answers which presented Latter Day Saint beliefs. Fellow members feel confident that Elder Pycock is engaged in the right work when broadcasting the gospel, and believe that it may be possible to extend the program time to one hour when they reopen the series in the fall. They are looking forward to fall broadcast work with much pleasure. Elder James Pycock will be in charge.

Honolulu, Hawaii

Main Branch

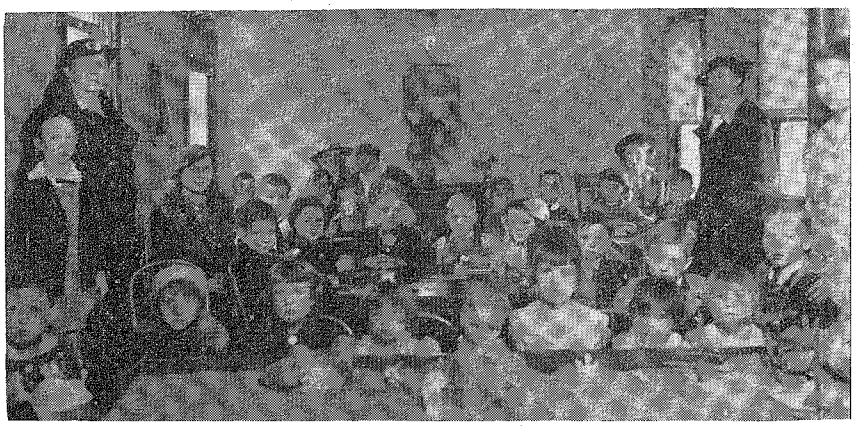
This congregation enjoyed two programs on Easter Sunday. In the morning at the Sunday school hour from 9:45 to 10:30, the children's division of the church school, under the direction of Sister Ethel Etzenhouser, rendered a program which was well organized and executed. Two of the teachers originated the theme, and were responsible for the recitations, songs, and readings. Sister Katherine Cummings had charge of the kindergarten children. They recited and sang verses about Easter lilies. Sister Winifred Toomey supervised the primaries who sang about the golden bells of Easter, and the juniors who gave the major part of the program. Arranged in choir formation on the platform, they told the story of the crucifixion and the resurrection of Christ in recitation and song. Sister Lucy Miyamoto assisted in the practices; Sister Rachelle Antone accompanied at the piano. Brother Henry Mahi, Sr., offered the opening prayer; V. B. Etzenhouser gave the address of welcome; Jacob Kiefer offered the closing prayer; Deacons John Antone and Tsunao Miyamoto collected the offering.

At the 11 a. m. service Evangelist G. J. Waller blessed two babies, one the daughter of Violet Paoa Cook, and the other, Michael, the son of Virginia Bristow Murray and Donald Murray. Evangelist Waller also delivered the Easter sermon.

In the evening the senior choir under the direction of Sister Emma Kaawakauo rendered a beautiful cantata, "The First Easter," to a large number of people. This was the fourth rendition of this cantata, and it was received with enthusiasm and congratulations. Those who sang were: Sopranos, Violet Lee Kaohu, Helen Cockett, and Margaret Mahi; altos, Bernice Mahi, Katherine Cummings, and Mollie Antone; tenors, Charles Lee, Sr., Gomer Lee, and Henry Mahi, Sr.; basses, Elias Kaawakauo, Sr., Charles Lee, Jr., and Sam Toomey, Jr.

On April 9, Main Branch sponsored a social in honor of Brothers Merrill A. and Virgil Etzenhouser who sailed next day for the coast. The former came to

Joplin Primaries Enjoy Gift Room



Here are shown classes meeting in the new primary room recently dedicated at Joplin, Missouri. The room is located back of the main church building, and was built and presented to the branch by Sister Dessie Pearson who is shown standing at the left with her granddaughter, Jane Wallower. Jane gave the sandtable to help furnish the new room. Four classes of children under eight years of age meet in the building.

Noting the need of the Sunday school for more classroom space, Sister Pearson several months ago began to do her own housework in order to save for the building of the annex.

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Briefs

Wabash, Ontario. This branch has been favored with visits from Apostle D. T. Williams, District President R. T. Brown, and his counselors, William Andrew and E. Mifflin. The Saints were also fortunate in having Elder Percy Farrow who held services for more than two weeks.

Wabash members listened to President F. M. Smith on "The Church of the Air" program, April 4. Brother James Kelley installed his radio in the church, and the broadcast came in clearly, and was greatly enjoyed.

Calumet, Oklahoma. Members of this branch had the privilege of hearing Brother Gene Howard, of Erick, Oklahoma, deliver his first sermon, May 2. Brother Howard was recently ordained a priest, at the district conference at Davidson. He will receive his degree from the State Southwestern Teachers College, May 27. Because of the spiritual atmosphere of his home and because of his own integrity and purposefulness, Western Oklahoma Saints have high hopes for Brother Howard's work in the church.

Albin, Wyoming. Saints from Laramie, Cheyenne, Lingle, Torrington, and points in Nebraska, attended another in a series of all-day Sunday meetings, held in the high school auditorium of Albin, southeastern Wyoming, a short time ago. The services were in charge of Elders E. Anderson and M. M. Bilyue, of Torrington. A picnic dinner was enjoyed at noon. Missionary L. O. Wildermuth preached three sermons. The next all-day gathering is scheduled to be held at Torrington.

A Wish

Make me humble,
Make me kind;
Give me wisdom's
Light of mind.
A generous hand,
A gentle heart,
The power to do
My useful part.
Give me a task
To make me strong;
Help me to serve,
To right a wrong.
Teach me to smile
And spread good cheer,
To banish doubt
Or quench a tear.
When comes night
And efforts cease,
Grant me, dear God,
The gift of peace.

—Anon.

Honolulu in September, 1936, and has spent much time acquiring knowledge of the islands and their history. His contributions to the discussions in the Sunday evening classes have been most helpful, and his enlightening ideas have been appreciated by class members. Brother Virgil Etzenhouser went to California on a business trip, and will return in May to resume his duties as pastor of Main Branch. Honolulu Saints wish them both *bon voyage* and the Lord's blessings.

Chinese Branch

Honolulu Chinese Branch launched into the new year with enthusiasm and greater zeal to accomplish more for the Lord's work. The usual midweek prayer service was held on both Christmas Eve and New Year's Eve at the church. At both meetings the Spirit of the Master was enjoyed by those present.

The branch pastor is Brother P. A. Foo with Brother Sam Lee as assistant. The branch has adopted the church school plan of conducting class work with Brother Sam Lee as director and Brother Peter Ahuna assisting. Under this leadership they have a program by which each Sunday in the month they have a different speaker for the morning preaching service. In keeping with this program Evangelist G. J. Waller is speaker one Sunday, a visiting speaker from Main Branch for a second Sunday, and the remaining Lord's days are occupied by the priesthood of the Chinese Branch. This arrangement is proving beneficial.

On Thursday prayer meeting is held. At 6:45 p. m. preceding the prayer service, there is an hour's class in Bible training. At these meetings the pastor and the members of the Chinese Branch meet to study and discuss the Bible. As the teachers in the branch are young and inexperienced, this work is proving most helpful. At their prayer meetings the Saints are always glad to have with them Evangelist G. J. Waller. One of his age and experience can help the young workers, and it is his delight to impart of the knowledge, wisdom and faith which his long years of service have afforded him.

The Saints are now studying, in the department of recreation and expression class, the book, *Fundamentals,* by F. Henry Edwards. Previous to this, they studied the Book of Mormon. After the class session they have a program in which the different members, including the children, take part. After the prayer is offered closing this meeting, the group goes to the front of the building where the pastor gives outlines and discussions on doctrine. The Chinese Branch in this way is trying to make this year count in its growth toward a realization of the Church goals.

The branch's quota for last year's Christmas offering was thirty dollars, and officers are glad to report that they received $35.10. The branch is composed of young people, and only a few are employed. The effort put forth by these few to collect this sum is greatly appreciated.

The branch had six baptisms, four children and two adults, in 1936, and two blessings.

Cheyenne, Wyoming

This group enjoyed an all-day meeting, April 11, beginning with a prayer service followed by Sunday school and preaching at 11 a. m. Basket dinner was had at the home of Brother and Sister Woods. Back to the church at 1:30 p. m., for a short service, then the crowd went to the lake where Brother Clow led four candidates into the waters of baptism: Mrs. Ames and daughter, Dorothy, and Norman and Jackie Clark, sons of Brother and Sister Jarvis Clark. The confirmation service was held at the church and Brother and Sister Tucker's little son, Larry Dean, was blessed. Five individuals received administration for the sick. Preaching service followed.

District President A. E. Stoft was with Cheyenne Saints Saturday evening and all day Sunday. He was assisted by Elder L. O. Wildermuth whose home is at Plano, Illinois; by Elder Ed. Anderson, of Albin, Wyoming, and by the local pastor, Priest Milton Clow. Elder Albin Anderson was also present and two young men, son and nephew of Brother Crossan, of Albin. Mr. and Sister Searles and Brother Vandel, of Laramie, Wyoming, were present Sunday.

That evening Elder L. O. Wildermuth opened a series of meetings. He had good interest every night, and gave the congregation fine gospel sermons. This series ended Sunday, April 25. Another short service was held at 2 p. m. that day, and the group then went to the lake where Richard Roby was baptized by Brother Clow. At the morning hour Donna Jean, little daughter of Brother and Sister Clyde Hearst, and Barbara Ann and Ronnie, small daughter and son of Brother Ray Hearst, received their blessings by the laying on of hands, Elders Wildermuth and Anderson officiating.

After the evening service Elder Wildermuth went home with Brother Anderson, to conduct a series of meetings at Albin.

Cheyenne members were requested to meet with Albin Saints May 2. The groups are located about fifty miles apart, nevertheless, most of the local members planned to go. Some of the local young people were on the program for the day.

Cheyenne's group of Saints is growing in numbers, there being now forty-three members, and sixteen children of parents who are members. A number of

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nonmembers also worship with the Saints. When the congregation gathers, the little church is filled to overflowing.

The local congregation voted recently to enlarge the church, making it twice its present size, and to put a basement under the entire structure. A good organ has been purchased for the basement which will be quarters for the juniors. Plans are for the Saints to be in the new church by July 1. Cheyenne members are praying that they may continue to grow, and soon be organized as a branch.

Independence, Missouri

May 10.—Important among the items of business cared for by the quarterly conference in Zion, in the Stone Church lower auditorium, May 3, was the approving of a number of names recommended by the pastors for ordination. The names were presented to the conference by Apostle F. Henry Edwards, and include the following: To the office of elder, Joseph L. Frick, of Liberty Street District; Joseph C. Friend, East Independence; priest: Nelson O. Gard, Walnut Park; Charles Henry Countryman, Walnut Park; Louis A. Mauzey, Walnut Park; Bernard Wilson, Liberty Street, and Elmer Petre, Liberty Street; teacher: Everett Landon, Stone Church; Virgil Coffman, East Independence, and Frederick Fish, Walnut Park; deacon: Gottfried Land, Stone Church; Roy Smith, Stone Church, and Floyd F. Miller, Spring Branch.

President Elbert A. Smith presided over the conference, assisted by Apostle Edwards, and by Elder Arthur Oakman and Miss Anita Gillen as secretaries. George Anway led the congregational singing, and Mrs. Emma Tandberg was pianist. Though the evening brought rain, conference attendance was good.

Following the conference business, a memorial service was held for those who died between January 1, 1936, and April 1, 1937, President Elbert A. Smith in charge. Following a Scripture reading, 1 Corinthians 15: 19-23, Thelma Vincent Krahl and George Anway sang "Going Down the Valley One by One." The list of the deceased members was then read, and Presiding Patriarch F. A. Smith offered prayer.

"Not to win a prize, nor to defeat an opponent, but to pace each other on the road to excellence," was the slogan of the young people's music festival for the churches in Independence, held at the Stone Church, May 6, 7, 8, and 9, under the sponsorship of the young people's council. All young members interested in music were invited to enter, and each contestant was given an A, B, C or D rating decided by competent judges; each branch also was rated according to the number and grading of its entries.

Thursday night was set aside for instrumental, band, and orchestral entries. On Friday night choruses and quartets were heard; on Saturday night vocal solos were judged. And on Sunday afternoon, as a climax to the festival, the Graceland College Male Quartet, first place winner in the Southwest Iowa Music Contest, sang. At that time awards were made by Ralph Freeman, president of the young people's council.

The congregations were ranked as follows by the judges: Class A, Stone Church, Walnut Park, Englewood, Gudgell Park and Second Church; Class C, Enoch Hill and Sugar Creek. Spring Branch, Liberty Street, and East Independence did not enter the contest.

Stone Church

Presiding Patriarch Frederick A. Smith preached the Mother's Day sermon to this congregation Sunday at 11 a. m., basing his fine discourse on Ephesians 6: 2, 3. Pastor Arthur A. Oakman was in charge of the service and made a special prayer for all on Mother's Day. The Stone Church Choir sang "Holy Redeemer," Bach-Gounod-Parks, the soprano solo being sung by Mrs. Nell Kelley; Paul N. Craig directed, and Robert and George Miller played organ and piano.

Mother's Day was observed by all departments of the Church school with appropriate services and numbers.

In the evening Pastor Arthur A. Oakman preached to a large congregation. George Anway led the congregational song service, and Mrs. Nell Kelley sang a solo.

Spring Branch Church

The theme of the Church school Sunday morning was "Mother." The Scriptures were read by A. J. Tankard; Pastor M. C. Jacobsen gave the theme talk, and there was a piano selection, "Home Sweet Home." After the class study came a talk on Mother's Day and a duet, "That Wonderful Mother of Mine," by Dorcil and Maurine Gordon.

At the opening of the 11 a. m. preaching service, Roderick Stafford, infant son of Mr. and Mrs. Orin Russell, was blessed by M. C. Jacobsen and J. E. Smith. Preceding this ordinance, a song of dedication was sung by Francis Epperson. There was also a song by the choir. The morning speaker was A. J. Tankard. Following the sermon a solo, "Little Mother of Mine," was sung by James Tankard.

A Mother's Day program given by the children's division was enjoyed at the close of the evening Church school.

The seven-forty-five service, "One Hour With the Priests," had as speakers Lawrence Jones and Fred Epperson. A solo, "Mother," was sung by Gladys Robinson and an anthem, "Behold the Savior at the Door," was given by the choir.

Brother Ward, Sr., of Dickinson Road, is seriously ill at his home. He has the prayers of the Saints that he may be blessed with a speedy recovery.

Englewood Church

Next Sunday is home-coming day. A number of former members, including pastors, are expected at the specially planned services. There will also be a basket dinner at one o'clock.

The Oriole Girls and some of the women had the church beautifully decorated for Mother's Day. The services were all in keeping with this day. The Church school presented a program at nine-thirty. The beginner, primary, and cradle roll departments, and Ralph Dunlap contributed songs. Virginia Bopra, Danny McConnell, and Marjorie Sue McNamara gave readings. Just before classes were taken up, Frank Hershey, the superintendent, presented two bouquets, one to the oldest mother present, Sister Emily McKenzie, and one to the youngest mother present, Sister Ruth Richardson.

Elder C. Ed. Miller spoke about many mothers at the eleven o'clock service. His daughter, Sister Vera Wendelburg, sang "Mother Machree." In the evening Brother Miller gave an illustrated lecture on Mother's Day.

The young people were pleased to receive an "A" rating in the music festival.

The Oriole Girls, under the leadership of Sister Mary Hiles have undertaken the care of the church grounds.

Two members have been missed from services of late, because of illness, Sisters Alta Hougas, and Hazel McConnell. It is hoped they soon will be able to meet with the congregation again.

Gudgell Park Church

The young people of this congregation have set aside the month, beginning May 2 and extending through June 6, for a time of special fasting and prayer. Some wish for spiritual experiences, others strength to overcome temptations and to be able to choose rightly. All desire more of the Divine Spirit. Will the Saints everywhere pray for this group of young men and women?

Some of the speakers of the past month were Floyd Mengel, Robert Jones, Walter Chapman, J. R. Lentell, Milton Martin, and Maxwell Constance.

In the afternoon of April 26 at two-thirty, President Floyd M. McDowell spoke on "Our Part in the Building of Zion." This was followed by a round-table discussion instructive and uplifting to all.

In spite of the weather the sacrament service of May 2, was well attended. Evangelist Ammon White met with Gudgell Park congregation.

The eldest member of this congregation, Brother Winfield Gould, age eighty-four, died at his home Monday morning, May 10. At the time this news goes to

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press, funeral arrangements have not been made.

Walnut Park Church

Mothers of Walnut Park congregation were honored Sunday morning by special numbers, both at the church school hour and at the morning preaching service. Evangelist U. W. Greene delivered the Mother's Day message at eleven o'clock. Pearl Brown sang "Somebody's Mother," and the choir sang, "Remember Now Thy Creator." Following the class session during the church school hour, a male quartet composed of Arlon Chapman, Eddie Butterworth, Milford Nace and Sanford Downs sang "Just a Mother."

The program period of the religio Sunday evening was devoted to a lecture by Fred Turnbow, based on a wood collection which he has been years in accumulating. Many interesting specimens were pointed out and their history and sources explained.

The regular evening service was given over to members of the Gideon Society. Thirty new Bibles to be presented to a local hotel were dedicated at this service.

Walnut Park is proud of her young people who took part in the music festival held at the Stone Church last week. There were seventeen entries from this congregation, ten being given, "A" ratings. The band, directed by Sanford Downs; Edward Butterworth, trombone; Milford Nace, cello; the girls' quartet, composed of Delta Chapman, Helen Mengel, Lois Davis and Alta June Moorman; the mixed quartet, composed of Arlon Chapman, Delta Chapman, Alta June Moorman and Milford Nace; the mixed chorus, directed by Delta Chapman; Pearl Brown, soprano; Delta Chapman, soprano; Fred Chappelow, tenor, and Alta June Moorman, contralto.

Fifteen Walnut Park young people are listed as members of the 1937 graduating class of the William Chrisman High School. They are: Ruth Barwise, Helen Brown, Edward Butterworth, Thelona Cook, Henry Countryman, John Crandall, Juanita Curtis, Bethel Davis, Edna Ford, Frances Goold, John Gunzel, Gerald Lund, Esther Mayhew, Carlene Norman and Emily Taylor.

After several weeks of being confined to his home by illness, it was a pleasure for the Saints to have their pastor, Elder William Patterson, meet with them again Sunday. While he was not yet equal to the more arduous tasks of a presiding officer, it was encouraging to have him improved sufficiently to take his place as a member of the congregation.

Three young men of the congregation, Lewis Herbst, Duane Fish and Vern Sappenfield, spent Sunday, May 2, in Omaha, Nebraska, as guests of a former pastor, Elder Frank McDonald, and Sister McDonald. They reported an enjoyable visit with Brother "Mac," and that he is still interested in Walnut Park to the extent that the Walnut Park items of the *Herald* are the first thing to which he turns upon receiving each issue. Brother McDonald still holds a place high in the esteem of the Saints of this congregation.

Quarrels would not last long if the fault was only on one side.—Francis, Duc de la Rochefoucauld.

Far West Stake

Kingston Prepares for Rally

Kingston Saints are papering and cleaning their church building preparatory to entertaining the Stake O. T. Z.'s at the quarterly rally, June 5 and 6. This is the first time a stake rally has been held at Kingston, and it will provide an exceptionally fine opportunity for the young people in the southeastern section of the stake. Oakdale Branch is joining forces with Kingston in acting as host to the rally. Elder Roy Cheville has accepted the invitation to be the guest speaker, and the theme of the rally will be "Knowing Your Church."

O. T. Z. Trip to Nauvoo

A group of twenty-six young people representing Fanning, Fortescue, Ross Grove, Guilford, King City, St. Joseph, Stewartsville, Cameron and Oakdale groups made a two-day trip to Nauvoo and other points of interest on May 1 and 2. Leaving before daylight Saturday morning, they spent several hours in Hannibal visiting the Mark Twain Museum, cave and monuments. A newspaper photographer took a picture of the group standing in front of the famous board fence, and the picture and a write-up appeared in the Hannibal paper. Carthage Jail was visited, and the bus arrived in Nauvoo early in the evening where a song fest was enjoyed on the banks of the Mississippi. The night was spent in the Nauvoo House and the Mansion House.

A drizzling rain prevented the holding of an open-air prayer service as planned, but the early prayer service was held anyway. The Nauvoo young people met with them. A tour was made of all points of interest in Nauvoo, and they met with Nauvoo Saints for sacrament service. On the return trip, Keokuk Dam was inspected. Late Sunday night the travelers returned, still full of enthusiasm and declaring they had had "the best time of their lives." The hours in the bus were enhanced by entertainment, and several tied for honors as champion storytellers.

Stewartsville, Missouri

Church school work is progressing under the leadership of J. L. Hidy. There are inspiring worship periods and interesting lesson study for all departments. Sister Bessie Sprague works untiringly as director of the children's division. She is instituting the junior stewardship idea.

A study class, "How to Teach Religion," has been held each Sunday evening before the sermon, Elder Z. J. Lewis the teacher.

Elder O. W. Okerlind conducted a week's series of meetings at Stewartsville just before Easter. Stake President Ward A. Hougas gave a sermon the evening of April 4. Pastor Gordon Hidy was the speaker April 11. Other local speakers have been Brothers McCord, Lewis, and Armstrong. The branch also welcomed Brothers John Hovenga and J. L. Bear as guest speakers recently.

The young people presented the evening service, April 25. An orchestra was organized soon after the first of the year, combining the young people of Maple Grove and Stewartsville. They gave several selections in a creditable manner, L. G. Ehlers directing. Some pleasing vocal numbers were also given, and a sermonet.

The women's council has organized a study club which meets the first Wednesday of each month in the homes. A covered-dish luncheon is served, followed by a worship service and a lesson study. There are also social times with games and contests. The women of the branch together with a number of nonmembers, are making a good response to this movement. Mrs. Bessie Sprague is president. Mrs. Fern Ehlers conducts the lesson on the subject, "The Art of Human Living Together."

Brother John Hidy died, April 12, after a long-continued illness. The funeral was held from the church with Elder O. Salisbury, of St. Joseph, in charge, sermon by Evangelist Ammon White, of Independence. Brother Hidy's faith in the gospel and its blessed promises grew stronger with his passing years, and through his illness, his hope in his risen Redeemer was unwavering as he looked to the glory of God's goodness and mercy.

Several local young men and women went on the stake O. T. Z. tour to Nauvoo, May 1 and 2. They report a most interesting tour.

Elder J. O. Worden, of Kansas City, visited his aged parents, Brother and Sister W. H. Worden, April 24. Sister Harriet Lambert Redfield, of Independence, has been visiting her niece, Miss Madge Head, for two weeks.

Pittsburgh, Pennsylvania

At the usual Sunday morning hour, March 28, a colorful Easter drama, "Barabbas," was presented by members of the Y. P. C., commemorating the resurrection of our Lord. Along with it, short preliminary exercises and special musi-

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cal offerings by the young people's chorus were given.

A radio was installed in the church auditorium the Sunday following Easter, so that all might enjoy the "Church of the Air" message by President F. M. Smith, from Philadelphia. Reception and tone quality were clear, and Brother Smith's message was well received. Following the radio address, came sacrament service with a short prayer and testimony meeting concluding the morning.

The annual Pittsburgh district conference was held the second Saturday and Sunday of April, in the church auditorium. This was exceptionally well attended, Saints being present from throughout the district. An opening business meeting Saturday evening along with an early morning priesthood meeting Sunday found the conference well on its way. A general prayer service was conducted, Brother Louis Serig, guest representative from Wheeling, West Virginia, in charge. Then O. J. Tary, guest speaker, talked on "Will the Church Be Prepared?" After the noon meal in the basement, a baptism took place with confirmation service directly following. The afternoon service consisted of a musical program coupled with a round table discussion on "Know Your Church," led by Brother Serig. After the evening meal, the conference was brought to a close.

Branch President T. A. Dershimer spoke on "Need of Prayer," April 18. He was assisted in the pulpit by John Tenos. As a text Brother Dershimer chose Psalm 77: 1: "I cried unto God with my voice, . . . and he gave ear unto me."

Elder E. B. Hull was the speaker the last Sunday of April, giving an inspiring sermon on "Ministering Angels."

Kansas City Stake

Central Church

Elder J. A. Gardner concluded his series of meetings Sunday evening, April 25. He discussed the teaching value of the parables of Jesus and their adaptation to present-day needs. The meetings were well attended, and special musical features added to the beauty and spiritual meaning of Brother Gardner's sermons.

The Girls' Circle is being reorganized under the leadership of Mrs. O. R. Nunn. The group is composed of fifteen girls whose ages range from fourteen to twenty years. They will decide soon on a new name, and have already adopted a slogan and theme song. Mrs. Nunn plans to give the girls an extensive course in charm, grace, poise, and personality development. The group will meet each Thursday evening at five o'clock in the I. X. L. room at the church.

Mrs. Amy Parr has returned home from an extended visit to relatives in Nebraska.

Northeast Church

Northeast group is trying to keep pace with all other congregations in the march to Zion, and in this undertaking has the valuable counsel of elders of Kansas City Stake and Independence. Elder R. D. Weaver gave some eloquent talks about Easter, and his efforts were greatly appreciated.

Elder J. Charles May visited Northeast Saints one Sunday evening, and the congregation greatly enjoyed his discourse. Elder Charles Graham worked with the young people for a month. Elder Joseph Curtis is now holding a two-week series, and interest is being awakened. Mr. and Mrs. Thompson whose families lived in Hancock County, Illinois, at the time of the martyrdom of Joseph and Hyrum Smith, are attending services.

Prayer meetings are well attended, the Spirit of the Master being near to help and comfort the Saints. Elder Henry Davis is pastor of this congregation.

Many workers are busy in their gardens at this time, and hope to realize a fine harvest this year.

Breckenridge, Texas

This group of Saints has been progressing in spite of handicaps. Last fall the residence building where meetings had been held for five years, was again put into use for residence purposes, and the church furnishings were placed in storage. Meetings were held seven miles out of town in the Red Gap schoolhouse during the winter. This arrangement was not at all convenient, and the women's department worked continuously making and selling embroidery work and otherwise raising funds to help in the purchase of a church building at Breckenridge. Amounts of money were pledged by employed members of the group, and by spring a residence building was selected and purchased. In the repairing, altering, papering, and painting, the women assisted the men, and by Easter Sunday the auditorium was ready for service.

The church school roll at present is fifty-five, and average attendance at Sunday school is thirty-eight.

Brother and Sister S. S. Simmons visited with the group a week, holding services every night. Three babies were blessed.

The infant daughter of Brother P. C. Hayes died recently, and her funeral services were conducted by Paster P. W. Hempel.

On April 11, the marriage ceremony of Sister Bell Burton to Mr. Ed. Edgin was solemnized at the church by Pastor Hempel.

Carl Root was baptized by the pastor, April 25. Sister Carl Root was baptized last August at the Canton, Oklahoma reunion, and has been a devoted member since that time. The Saints rejoice to count Brother Root among their number also.

The April election of church school officers reports the following members in office until October, 1937: Church school director, Sister Olive Andes; women's leader, Sister Frances Cornwell; adult supervisor, Sister Evelyn Miller; young people's supervisor, Granville D. Andes; children's supervisor, Sister Nancy Root; financial agent, Brother Vern Miller; secretary, Miss Ethel Andes; program director, Sister Bertha Hempel; publicity agent, Bruce Andes; musical director, Sister Frances Cornwell.

Shidler, Oklahoma

On the morning of April 11, there came to the little church at Shidler from various distances with a radius of twenty miles, Saints and friends. The building having been free from debt for some time, was on this Sunday dedicated to God and his service. The program started at 10 a. m., with addresses by Professor Ward, superintendent of the Shidler school system, and by Mayor Nipper of Shidler. The dedicatory sermon was given by District President E. F. Yerrington at 11 a. m. after which the prayer of dedication was offered by Elder Lawrence Webb, pastor of El Reno Branch and counselor to the district president. A basket lunch was served to all at noon on the church lawn.

At two o'clock the sacrament of the Lord's Supper was enjoyed, and then a short business meeting was called. The following were unanimously sustained and elected as branch officers: Edward Workmon, pastor; J. E. Montague and Orien Adair, counselors; W. F. Page, church school director; Sister Grace Shufeldt, women's supervisor; Brother and Sister Ola Brown, young people's supervisors; Sister Flora Workmon, children's supervisor; Hugh Grossman, treasurer; Sister Grace Shufeldt, director of music; Sister Flora Workmon, branch pianist; Sister Lulaverne Daugherty, church school pianist, and Sister Flora Workmon, branch clerk.

Elder Webb then preached to an attentive congregation, and at the close of this service W. F. Page, a priest, was ordained an elder under the hands of Elders Yerrington, Webb and Workmon.

It was noted with regret that several were absent from the day's services on account of illness, however a fine spirit prevailed throughout all the meetings. Pastor Workmon is to be commended for the manner in which he has shep-

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herded this flock. He is appreciative of the way in which the Saints have cooperated with him and also of the Lord's blessings to him in the past thirteen years.

Plano, Illinois

Several from Plano attended the district conference at Mission Branch, April 24 and 25. Rain prevented more from going.

There has been considerable sickness in this community the past winter, and measles are now prevalent.

Easter services were most attractive. The church was prettily decorated, and the theme of the day was effectively carried out.

At the regional priesthood meeting held at Plano, lunch was served in the church basement. Local members were glad to meet so many Saints and to spend a day of services with them. Elder C. A. Edstrom and Brother Roy F. Healy gave instructive talks to different groups.

Guest speakers in recent months have been District President Edstrom, Roy Healy, J. J. Oliver, C. M. Nikel, who held a week of meetings, Brother Woodward, L. O. Wildermuth, Roscoe Davey, and Jerome E. Wildermuth.

The dramatic contest held, April 10, by the young people of this part of the district, was well attended and enjoyed. Aurora Mission and Plano participated, and the judges found it difficult to decide upon the winner. After due consideration, they gave Aurora first place and Plano second. There is fine talent in this district.

Sister Nina Wildermuth Bronson, from Summerside, Missouri, was at Plano visiting relatives and friends for a week. She found few Saints left who were here when she lived at Plano forty years ago.

Elder L. O. Wildermuth was detained at home several weeks after the holidays by the serious illness of his wife.

Jackson, Michigan

Recent visitors have included Elders George Booth, of Detroit; R. A. Frisbie, Pontiac; David Young, Battle Creek, and A. J. Dexter, Lansing, Michigan.

The Saints were happy to have Elder and Sister R. A. Frisbie, of Pontiac, meet with them Sunday evening, April 18. Brother Frisbie gave an excellent sermon-lecture illustrated by stereopticon slides.

Three adults wished to be administered to by an elder at this meeting. Through God's servant, they received the blessings of which they were in need.

Jackson Saints are pleased to have those from other groups and branches meet with them whenever this is possible. Meetings of the group are held at the home of Brother and Sister Lee Lazarus, 128 Peach Street, except the Wednesday evening prayer services which are held at the home of Brother John Cox, 338 North Gorham Street.

On Sunday, April 25, Brother Lee Lazarus had charge of the preaching service. He chose for his subject, "The Marriage," and his sermon was outstandingly helpful. Some nonmembers were present.

All group officers were sustained for this year at the annual business meeting held last December 13, with the exception of the publicity agent. Sister Agnes Lazarus was elected to this office.

The women's department, Sister Coral Cox, leader, continues to meet every two weeks. Nonmember friends attend and recently a meeting was held in a nonmember's home.

Fort Scott, Kansas

In the past year this branch has lost a number of its charter members by death. Among these was Elder J. T. Higdon who had presided over the local at intervals for the past forty years. Not only did his passing bring sorrow to the Saints but a real concern about the progress of the branch in the future. The responsibility of leadership now rests upon younger and less experienced men of the priesthood. All workers are giving their time and talent to Christ's cause, and the trend of this local is onward.

One of the most recent and outstanding contributions to branch progress was a visit by Elder and Sister Leonard Lea, of Independence, Sunday, April 25. Brother Lea preached on "Prayer" at 11 a. m.

On that day also the Wahdemna Choral Club, of Independence, Missouri, came to Fort Scott, and under the direction of Brother Paul N. Craig, gave a concert in the Eugene Ware School to an audience of more than five hundred people. Many of the townspeople are agreeing that this was the outstanding contribution in the vocal field to come to Fort Scott community. Assisting the chorus, Sister Leonard Lea read "God's Man," by Thomas Galbreath. The branch is grateful to both the choral club and Sister Lea for this fine entertainment and the feeling of fellowship that they brought to the community.

What the tender poetic youth dreams, and prays, and paints today, but shuns the ridicule of saying aloud, shall presently be the resolutions of public bodies; then shall be carried as grievance and bill of rights through conflict and war, and then shall be triumphant law and establishment for a hundred years, until it gives place in turn to new prayers and pictures.—Emerson, in "Politics."

The Bulletin Board

Southern Wisconsin Conference

Conference of Southern Wisconsin District will convene at Lancaster, May 29 and 30. The first service will be at 8 p. m. Saturday. Meetings will begin Sunday at 8:30 a. m., and business meeting will be held at 1:30 p. m. We expect Apostle C. F. Ellis to be with us.—H. W. Woodstock, district president.

Western Michigan Conference

The annual conference of Western Michigan District will be held at Marion, June 12 and 13. D. T. Williams, apostle in charge, will be present. All are cordially invited to attend. We should like to see all branches represented.—Mary Tubbs, district secretary, Freesoil, Michigan.

Two-day Meeting at Vales Mills, Ohio

Southern Ohio District will hold a two-day meeting at Vales Mills, May 15 and 16, and the officers of this old branch cordially invite all who can do so to visit them at this gathering. The First Columbus Branch Young People's Vested Choir will attend and will sing special numbers on Saturday evening and Sunday. The first service Saturday evening will be at 7:30. The first meeting on Sunday will convene at 9:30 a. m., and will be a prayer hour. A basket dinner will be served at noon. Make your plans to attend this meeting and enjoy a good spiritual time.—A. E. Anderton, district president.

New York District Conference

New York District will meet in conference with Niagara Falls, New York Branch, June 5 and 6. Business meeting and election of officers will be had Saturday at 2:30 p. m., and there will be a program at 7:30 p. m. Sunday's meetings will include 8:30 sacrament, followed by Church school and preaching; priesthood meeting at 1 p. m.; program and discussion, 2:30 p. m. All reports of activities, etc., should be promptly sent in.—F. C. Mesle, president.

Home-coming for Warrensburg Branch

Warrensburg, Missouri, Branch will celebrate its anniversary with homecoming and special services Sunday, May 23. Services will be held at 10:45 a. m. and 2:30 p. m. All former members are cordially invited to attend. Please bring your lunch and join us in basket dinner at noon.—W. S. Macrae and Walter A. Johnson, pastors, Warrensburg, Missouri.

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Marriages

NELSON-MUSSELL.—The marriage of Miss Doris Celia Nelson, of Des Moines, and Lee O. Mussell, son of Elder and Mrs. F. T. Mussell, of Des Moines, took place, April 11, at the Des Moines church. Apostle F. Henry Edwards read the double-ring service, and Elder F. T. Mussell offered the opening prayer. Mrs. Evan Walden, who played the wedding march, introduced the service by playing "I Love You Truly," and "Because." During this prelude Miss Dorothy Forlow, of Phœnix, Arizona, and Miss Jeanne Barto, of Independence, Missouri, cousins of the bride, lighted the candles set in candelabra and surrounded by Easter lilies. Miss Ardith Olmstead sang, "All for You," and Lloyd T. Mussell, brother of the bridegroom, sang "O Promise Me." The bride was given in marriage by her uncle, Elder Harry G. Barto, of Independence, Missouri, and her sister, Mrs. Clifford Green, of Rembrandt, Iowa, was matron of honor. The ringbearer was little Patty Parker, niece of the bridegroom. Mr. Mussell was attended by William G. Renard, of Des Moines. A reception was held at the church following the ceremony. The girls' club of which the bride was a member, served refreshments, and the wedding cake was cut by Mrs. William Renard. After a short wedding trip the couple will be at home at Algona, Iowa, where Mr. Mussell is employed by the John Deere Plow Company, of Moline.

Our Departed Ones

McLEOD.—Samuel Milton, b. November 15, 1864. D. April 28, 1937. He was a native of Minnesota. Leaves to mourn, his wife; 1 son, William M., of Sacramento, and 5 daughters: Mrs. W. N. Skeen, Mrs. James Straton, and Mrs. Carl Garner, all of Long Beach, California; Mrs. C. O. Day, Los Angeles, and Mrs. Howard J. Roberts, Rosaria, Washington; many other relatives and friends. Was baptized into the Church, September 17, 1933, by Bishop E. C. Burdick. Funeral services were conducted by Evangelist W. H. Dawson; Elder J. L. Bussell, pastor of Sacramento Branch, offered prayer. Interment was at Compton, California.

BLAZEY.—John, son of the late George and Elizabeth Blazey, b. October 1, 1862, at Grafton, Ontario, Canada. D. at his home at Mitchell, Ontario, December 1, 1936. Was baptized into the Church, June 4, 1895, by Elder F. Gregory; confirmed by Elder George Tomlinson, Sr. Was ordained a deacon July 27, 1924, at London, Ontario; was a faithful member of Mitchell Branch and Sunday school, having filled the office of secretary-treasurer since the branch organization in 1900. The Blazey family have provided a meeting place for the Saints in their home since they joined the Church in 1895. The only surviving members of the family are 2 sisters: Sarah Blazey and Mrs. W. H. Gray. Funeral services were in charge of Elder James Winegarden, of London. Interment was in Woodland Cemetery.

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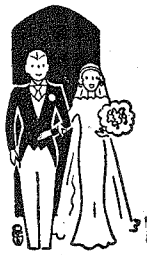

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103 South Osage Street **Independence, Missouri**

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The
SAINTS' HERALD

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Some Social Aspects of the Christian Religion

By President Frederick M. Smith

A reprint of the address delivered on the Church of the Air program, Sunday, April 4, from Station WCAU, Philadelphia.

Volume 84 May 22, 1937 Number 21

www.LatterDayTruth.org

THE SAINTS' HERALD

May 22, 1937

Volume 84 Number 21

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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

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The Pigeonhole

The Trailer in Church Work

An editorial some weeks ago suggested the possibilities of the trailer car in church work. We were somewhat behind the times. C. B. Wallis, President of Western Colorado District, used one for several months while traveling with Mrs. Wallis in carrying on district work. They send a picture which we may be able to publish later.

The trailer idea is good. But trailers are still more expensive and heavier than they should be. What is needed is a smaller, lighter, less expensive trailer, factory-fabricated on mass production scale, with the minimum essentials of living requirements, less space and greater convenience. Beds for two should be bunks, double deck, to fold against the wall. With a place for compact library, tracts, portable typewriter, and records, district officers could visit and serve groups and families beyond railroad facilities, making stays as long as required at minimum expense. Of course, there should be cooking and heating equipment.

Every missionary knows the futility of trying to get a little privacy for study during his work in the field. This writer has often gone to the back seat of his car, put his portable typewriter across his knees, and turned out piles of copy. The proper kind of trailer for the man in the field will be an answer to prayer.

Prayer Meetings

Mrs. Mollie Cross, an isolated member living at Washington, Oklahoma, writes: "About two years ago a picture show manager said, 'We will break up the midweek prayer meeting.' Recently I wondered, and asked about it, to find there wasn't any in our town. Then turned to the *Herald* to find if there were any in the branches, but they were not spoken of."

Prayer meetings are held in a great many branches, but are not reported because, although they have important spiritual value, there is not much news in them. Wherever transportation makes it possible for members to meet, prayer meetings should be held because they supply a need not furnished by any other service. When they are given proper leadership they will attract those who need them.

With so many nights in the week on which to exhibit films, it hardly seems theaters would find it necessary to put on a campaign to destroy midweek prayer meetings. Fortunately, few theater managers feel that way about it.

Squab Turns Scribe

The Pigeon family are trying hard to get the Squab ready for his journalistic assignment of reporting the Youth Conference in Lamoni, June 17 to 27, in case you haven't noticed the dates.

Yesterday they put him in the office alone to see what would happen. For five minutes there was perfect silence; then a fluttering of wings, frantic scratching of paper, and crashing of glass. When rescued, the Squab had his beak caught in the pencil sharpener, a foot anchored in the patent inkwell, large blots of ink on the paper, and bent a pen point. "Thk! thk! thk!" said Pigeonette. "Just like his father!"

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Editorial

The Kingdom of God

The idea of the Kingdom of God to be realized upon this earth is not one of which we can claim exclusive possession. Christian leaders of many faiths advocate it with a good deal of seriousness and sincerity. The prominent men of Protestant churches who talk of it would make an impressive list. One recent statement coming from Charles Clayton Morrison, Editor of the *Christian Century*, is especially significant:

> Christianity is not just another religion; it is God's purpose for his human world. It is unique among religions just at this point. Claiming to have a revelation of what God wants mankind to be, it conceives the purpose of God in unqualified totalitarian terms, allowing no exceptions whatsoever, and accepts for itself the obligation and the hope of bringing the whole life of man into conformity with the divine will.

This is the proper work of the Kingdom of God; but have these good men thought of what social machinery—what institutions—will be used to accomplish the desired end? Surely they cannot expect the present competitive capitalistic system, without some basic modifications, to furnish the means.

Paraphrasing the above statement, we may say that the Restored Church of Christ is not just another church, but it is God's plan of building his kingdom among men. The structure of that kingdom is the Zion that is to be. We have the plan by which the Christian message can be made effective in the social and economic work of the world.

Coronation

A good many Americans arose early on the morning of May 12 to listen to the radio broadcast of the coronation of His Majesty, George VI of England. Competent speakers of the BBC gave an excellent running account of events and descriptions of scenes that were helpful in understanding the processions and ceremonies. Those Americans who were fortunate enough to be in London were to be envied for their privilege of seeing things at first hand, but unless they were near a radio too they could get only a small part of what happened. One could learn more from the radio than by himself.

In common with the rest of the English speaking nations, as well as with all democratic governments, Americans regard this great event in London with sympathy, interest, and friendship for the people to whom it means so much. The preservation of law and order, of justice, and of liberty for a great people is a mainstay that strengthens all other people who still possess these primary human rights. Coronations do not come often, and they are on a far vaster scale than our own presidential inaugurations. Americans will rejoice with their English friends that George VI is a family man, that he will uphold the decencies and proprieties which are the indispensable foundation of a Christian society, and that he will represent the good people who make a stable government possible rather than those who would lessen its effectiveness or undermine its integrity.

The Christian Church and the Problem of War

Since the World War churches have declined in influence and large numbers of people have discontinued both membership and attendance. The causes of this decline are various, but some Protestant leaders believe that not the least of them is the fact that churches in general lent their strength to the war, promoting hatred of other peoples, encouraging enlistments, and helping to send the nation's manpower into a slaughter that has since proved to be worse than useless. Certainly they are right in the thought that nothing that was gained (if anything was) from the World War made the sacrifices that were put into it worth what they cost. Now some of the Protestant leaders are engaged in an effort to prevent churches ever again giving their support to a war. Dr. Walter W. Van Kirk, director of the National Peace Conference, representing thirty-eight peace organizations, recently said in Kansas City:

> The churches of Christ in America either will solve the peace and war problem, or the religion which they proclaim will be repudiated and rejected. The nations of the world are spending more than ten billion dollars a year on the instruments of human destruction. The churches can never give their moral consent to this pagan order of things. Let the churches combat this insidious spirit of militarism. This must be done or the churches will perish.

The impression developed among the soldiers at the front that the churches in supporting the war had betrayed them. The belief is now developing among Christian clergy and laity that the churches betrayed civilization. Whether this be true or not, it is certain that Christian people in the future will be less ready to support another war than they were the last one.

L. L.

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Circulation at Yearly High

Our Business Manager, Brother Keir, notices with satisfaction that church publications are reaching higher circulation figures again. This week eleven thousand *Heralds* are being printed as follows: Subscriptions, 7,317; bundle sales, 2,660; for President Smith's address, 500; the remainder being for files, office, and other church purposes.

Stepping Stones now has 5,536 paid subscriptions, and the *Hope* 4,299. Such figures reflect improving economic conditions among church people.

Extra Copies of This "Herald"

Extra copies of this issue of the *Herald* containing President Smith's address may be obtained for giving to friends. This address represents the views of the church so well that it should be given distribution more widely than usual. Price, five cents per copy.

The Last Broadcast of "An American Prophet"

KMBC, 5:30 to 6:00 P. M., Sunday, May 23, 1937

The last broadcast of An American Prophet very fittingly brings Emma Smith's dying testimony to her son, Joseph, concerning his father's life and work. Then in the last scene Joseph as an old man reminisces to his son, Frederick M., of his fifty years' leadership and what has been accomplished in the Reorganization during that time. The scene ends, bringing the whole series to a close with an expression from Frederick M. Smith of his vision and purpose for the church in the future.

The authors and cast would greatly appreciate a card or note if you have listened and enjoyed these broadcasts. Adress KMBC, or S. A. Burgess, The Auditorium, Independence, Missouri.

"There are a great many people who believe that they have the power of communicating with persons who have passed into another sphere. This must not be treated lightly in a court of justice," said Mr. Justice Humphreys in the King's Bench Court, England.

"I say in all seriousness," he added, "that one has no right to laugh at people who hold these beliefs. They are held by people of the highest standing in this country—scientists and others. One must not make fun of people who believe these things."

An American Prophet

The Cast Who Produce the Radio Plays

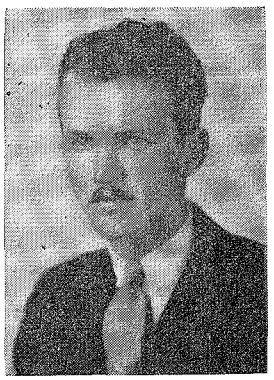
This week we present two more of the cast that, through many weeks, contributed their dramatic talents in the presentation of the church history radio broadcasts, "An American Prophet."

Jason Woodside has played the part of Oliver Cowdery since the time that friend and helper of Joseph Smith entered the story. Before that time he had taken the part of Joseph's father. Brother Woodside has all the natural qualifications and instincts of an actor: commanding height, a good figure, better than ordinary looks, and a voice that is at once strong, rich in tone, pleasant, and flexible. Besides his earlier school dramatics, he has contributed much through his acting in church amateur dramatics in Independence. He writes the program for the "Old Family Organ" over Station KCMO, and announces for "Hymns of the Churches" arranged by his sister, Alice, for the same station on Sunday mornings. He has a secret ambition to devote his full time to professional acting.



JASON WOODSIDE

Cecil W. Cox gives us the voice of Hyrum Smith, brother of the prophet. An experienced member of the White Masque Players, he has used his ability to good advantage in the radio broadcasts. The importance of Hyrum Smith in church history as well as in the radio plays has given considerable importance to his part. Brother Cox is greatly interested in music and art as well as in the radio. In the field of music he has composed three hymns, one of which, entitled *"Repentance,"* has just been published. He has also entered a fourth composition in the contest being sponsored by the Independence Music Club.



CECIL W. COX

The richest soil, if uncultivated, produces the rankest weeds.—Plutarch.

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"I Am the Way, the Truth, and the Life"

By Sayde Butler Katschkowsky

God, the creator of all things, sent His Son into the world to teach men how to live. As Jesus sat teaching the apostles, he knew that his mission on earth was almost accomplished, that soon he must leave the work in their care. At this time He said, "Let not your heart be troubled: ye believe in God, believe also in me. . . . I am the way, the truth, and the life: No man cometh unto the Father, but by me."

To war-threatened nations today, Jesus pleads, "I am the way, the truth and the life." To nations deceived by promises of a secure, plentiful life, who now find themselves crushed under the heel of militaristic dictatorship, Jesus cries, "I am the way, the truth and the life."

To anxious, striving, dreaming, communistic millions who seek a Utopia, but would leave Him out, Jesus warns, "I am the way, the truth, and the life, and no man cometh unto the Father, but by me."

Christ points the way to the "honorable men of the world" of our own nation who in despair feel that our democracy is tottering because of the fraud and corruption at the sacred ballot box. To the earthy who lean upon their own understanding as they struggle against seemingly unconquerable odds, Christ bids, "Come unto me. I am the way, the truth and the life."

To the young who, in their eagerness to know life, strike out boldly, though sometimes blindly, Jesus advises, "Remember thy Creator in the days of thy youth. I am the way, the truth and the life. I came that ye might have life and that ye might have it more abundantly."

Jesus cautions the young married couple establishing their home, "Build your house upon a rock." A good income, a nicely furnished house, beautiful clothes, each other's companionship—all these will not give abundant life.

One radio speaker recently said, "Love may happen, but a happy marriage doesn't. It's the result of two people falling in love, then being willing to work at staying in love. Love can be made to last, but it must be nourished and sustained." For a complete, happy, abundant life, Jesus invites, "Take my yoke upon you and learn of me. Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. I am the way, the truth, and the life." In a truly happy home, Jesus is a welcome guest.

Jesus reminds those of middle age, whether they have reached the pinnacle of worldly success, or whether they must still struggle desperately for their needs and wants, "I am the way, the truth, and the life. What if the world hate you, ye know that it hated me before it hated you."

The Apostle John warns that we "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. . . . He that doeth the will of the Father, abideth forever."

Latter Day Saints should not seek worldly favor, neither should they walk in the ways of the world. Let us turn from any worldly organization which would take our time, money, and efforts. Christ needs all our resources, our every thought, in building His Kingdom on earth. Jesus reminds us, "If any man will come after me, let him take up his cross and follow me." Then he asks, "For what is a man profited if he gain the whole world and lose his own soul?"

Christ's teachings give the aged strength to live and courage to die. There is something sublime and beautiful about old age. This is especially so, if one has followed Jesus. Following Him develops the power to see life through to the end.

Fosdick, in his *Twelve Tests of Character,* says, "Plenty of people are equipped with self starters, but they play out. The collapses of maturity are quite as perilous as the callowness of youth."

The aged are fighting brave battles around us daily. The quiet, constant courage they display as they occupy in obscure and forgotten places is greater than that of the battlefield. These brave, beautiful characters have much to teach us. They have overcome self. Watching their lives we catch a glimpse of Divinity.

To the millions who labor and are now stirred to a spirit of unrest and dissatisfaction, Jesus warns: "I am the way, the truth, and the life. I came that ye might have life and that ye might have it more abundantly."

To the important, though sometimes selfish heads of industry, many of whom spend their nights in restless tossing and their days in fearful waiting, comes the plea of Jesus: "I am the way, the truth, and the life. Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also. . . . Seek ye first to establish the kingdom of God, and his righteousness; and all these things shall be added unto you."

One writer says: "It is Christ which is troubling this modern world. We are not nearly as smugly complacent as we were. We cannot yet bring ourselves to obey Him, or to turn away from Him."

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Though the doctrine of neo-paganism has arisen in some nations to challenge the word of Christ He still calls to these unhappy people, "I am the way, the truth, and the life."

To the Jews in Palestine, and the millions of persecuted Jews throughout the world, Christ calls today as He did two thousand years ago: "Ye search the Scriptures for in them ye think ye find eternal life, and they testify of me. I am the way, the truth and the life."

Christ calls to Mahatma Gandhi and his many downtrodden, untouchable followers to come to Him with their problem. India needs Christ, and yet when they look to the lives of professed followers of this Christ Jesus they do not always see Him revealed.

E. Stanley Jones, in his book, *The Christ of the Indian Road,* tells of an interview he had with this great leader of the low caste Indians. Gravely and thoughtfully this big, little brown man said:

> 1. I would suggest first that all of you Christians . . . must begin to live more like Jesus Christ.
> 2. I would suggest that you must practice your religion without adulterating it or toning it down.
> 3. I would suggest that you must put your emphasis upon love, for love is the center and soul of Christianity.

India does need Christ. The Christ that is visioned by their own great leader, for He is the way, the truth and the life.

Perhaps Mahatma Gandhi was right. There are many who call themselves Christians but who follow Jesus, "afar off." One writer says: "Our churches are made up of people who would be equally shocked to see Christianity doubted, or put into practice."

There are many who follow Jesus closely, for they know of a surety that He is the way, the truth and the life. All others may know, Jesus said, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

I listened to an address over my radio, by Dr. E. Stanley Jones, when he was in Kansas City. "What does religion do in a person's life?" he asked. Then answered: "It brings you a fuller life; unblighted by sin, or rehabilitated after having been injured. It offers a complete life for soul and body. It gives power and guidance when sought." Dr. Jones advises, "Test Jesus and His promises. Try by faith and see if He helps you in life. It works! Faith works!"

The transforming power of Jesus lifts man from doubt and despair to hope! courage! action!

An anxious, troubled friend said to me recently: "My husband is not happy. He is restless and cannot seem to get interested in anything. He, himself, does not seem to know what is lacking in his life. He is well and has a good job. We have our own little home and a daughter whom he adores. I don't know what is wrong," she sighed.

I felt I could assure this troubled young wife that she and her husband needed Christ. I suggested that they go to church, study the gospel, and let Christ come into their lives. That they would then find the abundant life of which Jesus spoke when he said, "I am come that ye might have life, and that ye might have it more abundantly."

One finds joy when they find God and can say with full heart, "My Lord, and my God!" This comes by painstaking methods of careful and prayerful research. Few find Him as did Saul on the way to Damascus. Stand before Jesus in inward moral surrender and obedience. He will turn no one away. Let us remember that there is rejoicing in Heaven when one comes to God!

Christ is the way, the truth and the life. He understands. He entered into the experiences of men and felt with them. He could somehow feel the darkness of the blind, the leprosy of the leper, the loneliness of the rich, the degradation of the poor, the guilt of the sinner.

Christ knows that self must be fought and conquered; that there are many things to detract us; that there are many things which lead men astray. Christ knows all these things and is able to help us. He calls to one and to all, "I am the way, the truth, and the life."

Mirrors

Each son of man a mirror is—
  His life an image of
His concept of that Mighty One
  Who ruleth from above.

And God is searching constantly;
  He looks in all he finds,
But each reflects a different face
  Of many different minds.

God does not want an image that
  Is blurred or weak or dim,
He seeks clean lives and perfect ones
  That truly mirror Him!

He wants no distortations, queer,
  And darkness, not at all,
Nor can he use a glass that's cracked
  Or broken from a fall!

But when he finds a mirror, fine,
  That's clean and bright and fair,
He holds it up that all might see
  His face reflected there!

DOROTHY WELLS.

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Some Social Aspects of the Christian Religion

By President Frederick M. Smith

A radio address given as part of the Church of the Air program for Sunday, April 4, 1937, broadcast from WCAU, Philadelphia, over the Columbia Broadcasting System. The program was prepared by the Philadelphia Branch of the Church. . . . . .

Cordial Greetings to the Radio Audience.

In the church represented by this program exists the belief that the Gospel of Jesus Christ has a strong social bearing, and that the church shall eventually develop a social and religious order in which the will of God shall be displayed in fraternity developed by Christian principles and which will saturate the whole life of the community.

These social aspects of the Christian religion I shall discuss briefly.

Jesus was asked, "What is the great first commandment?" He said: "The first is, 'Thou shalt love the Lord thy God,' . . . and the second is like unto it, 'Thou shalt love thy neighbor as thyself.' "

This linking of the love of God and love of neighbor by Jesus in his answer was neither fortuitous, nor from the caprice of the moment, but was from the mind of a master who thoroughly knew the import and ramification of His philosophy,—who knew it far too well to be tripped by an intriguing barrister.

God cannot be wholly pleased with man unless and until fraternity abounds. True fraternity cannot be made manifest by lip service alone. It must be profession plus the dynamic of conduct. To love one's neighbor as oneself means doing neighborly things. The fraternity which Christ demands, while it may and can be promoted by religious ceremony and churchly rite, must not be confined to ritual and prayer, but must be carried as a directional force into business, industry, daily labor, and daily interrelationships. It must be a concomitant of jobs and vocation, finance and living, of *social* as well as religious meetings. That Christ intended His life work, His philosophy, His gospel, and His death, to induce and promote such fraternity, there can be no doubt.

"I am come that ye might have life and have it more abundantly," is a statement of Jesus pregnant in social promise. Nowhere in holy writ or in the teachings of Jesus is it indicated that such statement concerning the more abundant life has eschatological application only. The promise of increased joy in living was intended to apply to this life,—it really has social rather than eschatological meaning.

As Jesus neared the end of His earthly activity, He gave to His disciples the sacrament of the Lord's Supper. There He once more crystallized His law into a terse expression. The *mandatum novum* sprang from His lips, pregnant with the forces of social reform and betterment. Said Jesus to His disciples, "A new commandment I give unto you. That ye *love* one another." "By this," said He, "shall all men *know* ye are My disciples, that ye *have love* one for another." Though His disciples may have failed at that time to comprehend the full social and religious significance of the new commandment, yet the real significance and import of the occasion and the law were borne in upon them by the culmination of the rapidly-moving drama and tragedy through which they passed in the few awful days which followed the Lord's Supper, and ended with the ascension of their Lord. And we know that the disciples went out and in the power with which they were endowed, preached the gospel of Jesus with convincing force.

How the disciples of Jesus understood this law of Christ to apply to earthly conditions and human affairs and interrelations can be gathered from two very brief but highly important passages in the 2d and 4th chapters of Acts:

"And they continued steadfastly in the *doctrine* and *fellowship* and in breaking of bread, and in prayers . . . And all that believed were together, and had all things common; and sold their possessions and goods, and *parted them to all men, as every man had need.*"

Two things I desire to impress here. First, the close relationship between religion and daily sustenance, between religion and human association Note: They continued in *breaking bread* and *in prayers;* and in the Apostles' *doctrine* and *fellowship.* Throughout the teachings of Jesus this close tie of things religious or spiritual and things social or economic is suggested repeatedly. And there's a reason; for in the mind of Jesus these cannot be dissociated.

The second is that the surplus consecrated by the believers, by bringing it to the Apostles, was not distributed in equal amounts, but unto all men, as *every man had need.* This is what we might call the Christian "law of need." The disciples rightly understood the teachings of Jesus to be that poverty should not be among His people. If there be poor among us, or as it has been put, "if the poor we always have with us" it is because human selfishness and self-serving interests, as factors in times out of joint are for the time being dominant, and prevent the law of need working according to Chris-

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tian principles. It is the purpose of the law of Christ, when it shall be dominant in our social life, to eliminate poverty. This must be done by drawing those below the poverty line up to a higher standard of living.

I quote again from Acts: "And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any man among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution *was made unto every man* according as he had need."

The Lord's Prayer is everywhere in Christendom quoted and repeated; but too often its social import is unrecognized. *The very first word* of that prayer socializes it,—*"Our."* Not *"My* Father" but *"Our Father."* We are to hallow and revere His name with our brothers. So in our petitions to Deity, we are to include others.

The purpose of the Christian religion, that which should be the aim and determination of all Christian followers, is also indicated in that prayer. "Thy *Kingdom come, Thy will be done* on *earth* as it is *done in heaven."* In the light of what has gone before, that Kingdom for which we are to pray and work is something distinctly more than a spiritual essence within the soul. It is a social order functioning from religious dynamic. For only so, can the Divine will be done here as in heaven.

And again, when we pray, "Give *us* this day our daily bread" we are made aware of our social interdependence. How many of us are willing to say, "Feed *me* only as or when *others* are fed"? And, "Let me go hungry if and when others hunger"? Yet the prayer He taught us says, "feed *us."*

Even the forgiveness from our sins is made contingent upon our relations to others. We are taught, too, to seek with others protection against temptation, and the evil from which we ask deliverance is common.

All through the Scriptures and the teachings of the Master there runs the common understanding that between labor (or toil) and daily sustenance (or bread) there is close affinity; and one of the purposes of religion is to promote *proper* relations. In the expression "In the sweat of his face shall man eat his bread,"—often misquoted,—lies couched the socially significant truth that in the best regulated and formed social order the idler shall not eat the bread of the toiler; that all should be either breadwinners or conservators of wealth or community welfare. In this day of highly divided labor, not all can be engaged in food production; but all, to the extent of capacity or physical equipment, should be engaged in activities contributory to social weal, and thus earn the right to daily sustenance,—to eat bread in the sweat of his face.

Our church has been working towards the time when an order, with religious foundation, may and will be established, in which the social principle of the Christian religion will have full play. Believing all men, because of the functioning of fraternity, are laborers together with God, we cannot but believe that there is close tie between labor and religion, and that religion and those who promote religion, should be concerned about laborers and laboring conditions,—that religion is a power which promotes universal brotherhood,—that religion is for the laboring man as well as the entrepreneur or the husbandman, and that the church should be a power not only in furnishing soul comfort in times of personal distress and untoward conditions of individuals, but even a stronger power in bringing about improvement in conditions under which the more physically *onerous tasks* of work are borne.

In this day of *"jobs,"* when toilers augment the work of machines, and are dependent for livelihood upon assigned tasks which carry monetary remuneration, it is sometimes difficult for the laboring man to sense the connection between his contribution of labor and the contribution to social weal made by his work in connection with that of others. Under such conditions, wrong perspective may ensue; and in the struggle of the laborer for place in the sun, brotherly love and the considerations of fraternity may go quite as far astray as in the case of those charged with exploiting labor. Collective bargaining between producer and job holders must not only have brotherly relations in view for and among themselves; but also as relating to those of society at large who will be affected by the bargains made. Religion, Christian religion, should and must play a part in composing industrial disputes. And in no way can this be affected more righteously than by letting the principles of Christian religion function in conditions of industry. A day dream? Well, perhaps so, but one well worth dreaming, and redreaming, as a spur toward better conditions.

Today there is perhaps more nearly equitable distribution of goods, especially foods, than there is of surplus. Great surpluses are amassed by the few. We call them fortunes. And so long as our system of industry is built wholly on the basis of reward to self it will always be that some have these surpluses in varying amounts, while others live from hand to mouth, not knowing whence tomorrow's goods are coming. This lack of security on one hand, with ample security on the part of the few, creates the opposite of fraternity, and gives rise to

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the bitterness and even cruelty we see displayed today in industrial and labor disputes. And religion and the church should have,—must have,—something to say concerning this breach. The church must be found promoting peace and fraternity; peace brought about by fraternity.

The problem, then, is to determine what shall be done with surplus.

Abilities to produce vary, with individuals, as does ability to manage. Talents may be and are possessed in varying degrees among persons. But in the light of fraternity, shall the talents be used for self-serving interests or for social welfare? The Christian answer is—for the good of all—the group.

Now here is what our church teaches:

Talents,—strength, health, the ability to do,—are God-given; but are intended by Him to be used for the benefit of all. Talents should be used, not lie dormant; and everyone possessing talent should be given full opportunity for the best exercise of his ability, whether a monetary profit flows from such use, or whether it merely fills a want. It is the task of society to give chance for every talent to play. Every man a worker, therefore, is the ideal. Leisure when it exists should be the opportunity of all. No privileged class, except the privilege of doing greater service, because of greater talents. From every man is to be expected according to his ability. And it is society's task to find what a man's talent is, what his talents are. This demands vocational adaptability and training, or education. A correlate of this is that there should be developed a condition of labor where vocational activities and vocational contributions shall run strongly parallel to, if not wholly identified with, avocational desires. Thus and thus only can toil be made a continuous joy.

All of this is reflected in the gospel of Jesus Christ, as we believe. And how is this to be brought about? Through the application of the *doctrine* of *stewardship,* according to which—Every man will function industrially to the maximum of his capacity, contributing all he can in the way of goods or needed service, utilizing all the creative property,—Capital—he has the ability to use or handle. While thus engaged he has his own needs and those of his family supplied out of his own income or his wants cared for so long as they are just. The criterion determining the support is the general level of the standard of living, permitting such deviations therefrom as may be indicated by individual conditions existing with or about him and his family.

All over and above what is needed from his income to care for himself and family according to the standard of living maintained by and in the group, is consecrated to the group. In other words, the surplus of the individual is socialized. This, too, is reflected in the Christian religion, as is clearly indicated in the passages we have read from Acts.

The consecration of the surplus is a voluntary surrender, for social *weal,* and the inclination to so consecrate springs from at least two socially and religiously important roots,—brotherly love and sense of responsibility to Divine mandate and purpose; and the willingness so to do is further fortified by the sense of security arising from the knowledge that as all able to work are working, the group can easily care for those incapacitated from any cause.

Any attempt to forcibly take from a man his surplus, or accumulation, is sure to be met by resistance in one form or another; and if the taking by force is accomplished because of greater strength, then bitterness, hatred, and resentment are aroused and nurtured. And this applies to taxes calculated solely to divest a man of his fortune. But a man under the impulsion of religious duty or fraternity, or divine love, will gladly surrender such surplus in groups where others are doing so from the same impulsions.

The care of the decrepit, enfeebled, aged, and others unable to work, is a social duty and made possible from accumulated surplus, and not by either cheerful or grudging charity, as is too much the case now. I think I can hear someone say: "Under such an order initiative will be destroyed." No! For love of God and brother or neighbor can and will be a greater incentive for talent to function than is love of mere self.

A man's success will then be measured not by his accumulated wealth or bank account,—his fortune,—but by his contribution to the weal of the group. Such individual surpluses as are consecrated become the group surplus, and the group surplus, matched by other accumulated surpluses in other groups, becomes a larger social security because it can be mobilized and made to meet emergencies in other places where calamity or distress has temporarily upset the economical or industrial equilibrium.

As followers of the Nazarene, it is our determination to work continuously for these ideals, believing that the church will live its fullest life when it fosters the needed social reforms, and concerns itself with bettering the conditions of labor and production, and encourages richer and more far-reaching fraternity, in economics and industry as well as in rite and ceremony.

Happiness or misery generally go to those who have most of the one or the other.—La Rochefoucauld.

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The Study of Life and the Analysis of Matter at Graceland

Chemistry - - An Expanding Field

An interview with Miss Nina B. St. John, instructor in chemistry at Graceland

Q. Is chemistry an expanding field, with opportunities for a substantial contribution to science?

A. Yes. Chemistry is a living, growing subject, expanding as other things are progressing. Many chemists are interested in research with the idea of offering substantial contributions to science while others are interested in discovering things that will be of help to others. We need both types of people in order that the field will remain an expanding one and in order to meet demands placed upon chemists.



NINA B. ST. JOHN

Q. Is a chemistry major practical from a financial point of view for a modern youth?

A. Chemistry is one of the most practical subjects, but one must be a superior chemist in order to benefit much from a financial point of view. In most industries chemists are employed and the type of work is so varied that anyone interested in chemistry can choose that phase of it which interests him most.

Q. What use can a student who is not majoring in that field make of his study of one of the sciences?

A. There is always a great deal of use that one can make of his science work, especially physics and chemistry. Such problems as water-softening, bleaching, dyeing, repairing of electrical appliances, etc., always arise, and the student who is able to apply the knowledge gained in science courses finds it not only a great convenience, but a money-saving device.

The Student Looks at the Sciences

By Eveline Burgess

In these days when scientists are taking such great strides toward making man indeed master of the universe in which he lives, what course is more timely and more practical than that which deals with the sciences of life and of matter? At Graceland chemists, and biologists, and botanists, and zoologists, and geologists, and hygienists work under able scholars in well-equipped laboratories, preparing themselves to understand and to cope with all phases of their environment adequately.

The chemistry curriculum includes a general, introductory course, especially designed for home economics students. The class discusses the basic laws of chemistry and demonstrates their practical application in the laboratory. For the more advanced and the more ambitious, the college offers inorganic chemistry (dealing with the laws governing chemical reactions and the composition of inorganic compounds), organic chemistry (treating the relation of organic compounds to home economics and analyzing them), qualitative and quantitative analysis. In the last named courses, the student learns to make a systematic analysis of unknown compounds, with an eye to discovering the composition of the substance as to quantity and the character of the constituents.

Doctor G. A. Platz imparts to his instruction, in botany, biology, zoology, and hygiene, something of his own philosophy of education and his own attitude toward scientific endeavor.

In the course listed as "The Principles of Hygiene," the student is given the biological basis for good health, the causes of disease and the prevention and treatment of some of the most common maladies. The class discusses health and its relation to public health. The students learn to classify and characterize the different types of plant life in Botany, and to apply this knowledge practically. The same thing is done for the classification of living matter dealt with in biology and the study of animal life in zoology. Through the lectures and in their own experiments in the laboratory, the science of life is unfolded for the enlightenment of the students.

In geology, Doctor R. H. Mortimore attempts to give his students an appreciation of the earth as an appropriate place for human habitation. The study is both physical and historical. Both the structure of the earth's crust and the story of the formation of the various layers is discussed.

Through this delving into the world of science, the students find, not only their mental horizons expanding and their concepts becoming richer and more inclusive, but also the routine of their daily life being altered with a view to more healthful living and their environment being adapted to a more practical, energy-conserving pattern.

Miss Nina B. St. John, instructor in the chemistry department, comes to Graceland equipped with both

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From Easter to Pentecost

No. 1

Radio address by R. S. Salyards, Sr.

The last Sunday morning broadcast included the story of Easter and the resurrection of Christ. The broadcast for April will give account of the fifty days from Easter to Pentecost, covering momentous events, concerning which but little is stated in the New Testament record. The fall of man in Eden was followed by promise of a Redeemer. To the evil power which had seduced man it was declared, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus the promised Redeemer and his gospel of salvation was declared to man from the beginning—through Enoch, through Noah, a "preacher of righteousness"; to Abraham, the father of the faithful; also to Moses, Job, Isaiah, and all the Hebrew prophets. Of this the Apostle Peter wrote:

> Of which salvation the prophets have inquired and searched diligently . . . searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow.

The promise of a universal Redeemer was also known to other ancient peoples; we find traces of that primitive revelation in Egyptian, Babylonian, Grecian, and other literature.

The fanatical Scribes and Pharisees supposed in accomplishing his crucifixion they had brought to naught the declarations of Jesus to be the Son of God and Savior of the world. They with the powerful Roman government had succeeded in bringing about his death—to them his career had ended in their cruel victory. Remembering his words, that he would rise from that crucifixion on the third day, they had induced the Romans to seal the tomb and place a watch of soldiers to prevent any effort by his disciples to steal away his body.

But physical death was but part of the work of atonement for sin, by Jesus. His resurrection was to demonstrate his divinity, to be declared to the world in proof of his power over death and his message of life and immortality. Witnesses were to be prepared to declare the great fact of his resurrection. That resurrection was to be witnessed to "all the world," "to every creature." We read these words by St. Luke:

> And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

Thus the Roman soldiers and others witnessed events that testified to his divinity.

The following are appearances of Jesus after his resurrection: To Mary Magdalene and the other Mary, to whom two angels announced that he had risen and directed them to so inform his disciples; to two disciples as they walked to Emmaus; to Peter; to the eleven disciples as they sat at meat, and at another time later; to the apostles in Galilee and elsewhere:

> To whom also he showed himself alive after his passion . . . being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

He also appeared to James, and to Paul, who wrote thus:

> After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles.

> Eusebius quotes from Hegesippus an extended account of the manner in which James died the death of a martyr, for the cause of Christ in whom formerly he had not believed. Probably because of his devotion to Judaism he was appealed to by the Jewish rulers to discourage the idea of looking for the coming of Christ as the Messiah. They placed him on a wing of the temple to address the people, but what he said was in testimony of Jesus: He is now sitting in the heavens, on the right hand of great Power, and is about to come in the clouds of heaven. . . . He was thrown down from the wing of the temple, but the fall did not kill him, and they stoned him.

Thus in addition to testimony of the ancient prophets, some of whom predicted particular features of his death and rising from the grave, which had literal fulfillment, a body of living witnesses to his resurrection was provided. The testimony of those witnesses is reliable and meets the rules of legal evidence. It was death to a Roman soldier to sleep at his post, or to be bribed. Matthew states:

> And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men.

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St. John, in the Book of Revelation, bears witness:

> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

According to the record, the apostles and others misunderstood the statements of Jesus concerning the time and character of his reign as a king; for they with the Jews understood him to mean that he would set up an earthly kingdom. As stated in Acts 1, they asked, "Lord, wilt thou at this time restore again the kingdom unto Israel?" When the women told of the appearance of Christ, the apostles regarded their words as "idle tales." Thomas, hearing it, would not believe. Christ's own brothers did not at first believe in him. The apostles, disheartened, discouraged, had no expectation of seeing him again.

But following his appearances, they in obedience to his instructions, awaited the promised endowment of power by which they were to take up the work unto which Jesus had appointed them—to be witnesses of him and his resurrection everywhere, in all the world. They were changed men, transformed, inspired by his reappearance and the promise of power to resume and prosecute the work of bearing witness to him in preaching his gospel of salvation. They did that in the face of determined opposition and threatened punishment by the Jews, whose leaders had succeeded in putting their Master to death. Their former fears and despair were no longer able to deter them, but facing the combined threatenings of Jew and Gentile, they took up their work and prosecuted it, as we shall learn, following the endowment of power at Pentecost.

Meantime, it is recorded that in the interim of the fifty days between the date of the crucifixion and the promised endowment at Pentecost, during which Jesus was with them for a period of forty days, teaching them "until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen," etc., we read further, in Acts 1: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

The procedure of the apostles was devoted to further organization of the church or kingdom, in preparation for the prosecution of the work of witnessing for Christ. That account and the appearances of Jesus the Christ among another people will be given in the remaining three April broadcasts of this Sunday morning period.

The Heart of Us

By Grace L. Krahl

Recently where I lived it was necessary to take down a part of a giant tree. A high wind had previously torn away half of it and it fell full length across one yard into another.

As one stood beside its prostrate form and sensed what its magnificent height had been, one felt like exclaiming as did David at the death of Saul and Jonathan, How are the mighty fallen!

But it was not its overthrow by the storm alone that caused astonishment, for indeed there was a noticeable lesion on one side of the tree which had silently apprised us that all was not well within—it was the condition of the heart of the tree that had undermined its resistance to the elements in their rage that caused our consternation.

As we viewed its interior where it had been broken off, what a sight met our eyes! Only a small rim of solid wood remained, the rest was decayed and rotten. The crumbled pieces that had fallen within its trunk were light as cork and full of holes, permeated probably by some form of insect life that had insidiously found entrance to its heart—and remained there.

To human hearts there are avenues as accessible to infinitesimal sources of destruction as the invaders of the tree—they are our thoughts. They hover around us seeking entrance, and it must be a discriminating mind that will detect those which should be entertained and those which should be rejected. For thoughts have quality—constructive and destructive—and we need to make prompt decision before they are allowed to enter the citadel of our character—the heart of us.

The prophet David said, "Keep thy heart with all diligence, for out of it are the issues of life." This wisdom is given to us probably because so many of our decisions in life are based upon our feelings or emotions, which is not a safe procedure, seeing our hearts are seldom free from the effects of mental conflicts. The highest rule of conduct demands the use of both heart and mind. For our likes and dislikes our prejudices, vanities and obstinacies, all of our emotions need a balance wheel, or governing agent—the mind, and the mind we recognize should be inspired by the Spirit of God for its high and holy function of judgment.

But the heart of us—it may become at once a temple, a kingdom, a throne, an altar—as we will.

—●—

All enchantments die; only cowards die with them.
—Charles Morgan, *The Fountain.*

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For Better Health

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

Goiter

EXOPTHALMIC GOITER is a disease that has received a variety of designations. It is another form of thyroid disease regarding which I believe it is well for some of our readers to have information judging from the inquiries I am receiving from various parts of the country.

In Germany for a long time it was known as "Basedow's disease," while in England the common name among the laity is "Graves' Disease." These are the names of the supposed discoverers.

There are some quite characteristic changes in the appearance of persons who have this disease, most common being an abnormal prominence or a protruding of the eyeballs. The veins and the arteries of the thyroid show great increase in size and thickness. Both sides may be affected, or one only, and the amount of the disease varies greatly. In most all cases the heart is damaged variously.

In one of my own patients the victim had no previous warning of the disease and was shocked at his appearance upon looking in the mirror in the morning. I attributed this to a great shock which the patient had had the previous evening.

Usually the disease comes on gradually. In many cases the first symptom is palpitation of the heart the increased action being only temporarily exaggerated and then becoming normal again but the intervals will shorten until the heart beat is continuously abnormal. In many cases the reading of the heart beat is from 90 to 120, but some go as high as 160 or even 200.

A physician with a stethoscope will be able to hear a strong blowing murmur perceptible over the thyroid and carotid. It is quite easy in many of the cases to feel the pulsation strongly in the neck with the fingers. Great changes may take place in the structure of the heart and the protrusion of the eyes may vary considerably. An inflammation known as conjunctivitis, due to a lack of nutrition of the cornea, is an ordinary complication. A sense of heat may be felt more or less due to rise of temperature.

Victims of this disease are usually nervous, irritable, apprehensive and of excitable nature. They are afflicted with dizziness, wakefulness, muscular tremblings, headache and loss of memory. In many cases the digestion is very poor with occasional vomiting. In all cases where the disease is very far advanced the patient has a peculiar pallor of the skin. Anemia is one of the complications often accompanied or complicated by amenorrhoea.

I have no hesitancy in holding out every encouragement with reference to the outcome of this distressing disease. It is entirely curable and many cases entirely disappear under the proper hygienic and medical treatment. Rest, both mental and physical, proper care, fresh air and sunlight, entertainment and recreation are all very important in the treatment.

I have often prescribed as a help in the treatment of goiter, hot fomentations applied by wringing a towel out of very hot water and packing it over the neck. This should be covered with a piece of rubber sheeting or in case of the absence of this article a piece of oil cloth will do. This is to retain the heat. These applications should not be permitted to become cold while being applied and they should be continued for a period of perhaps fifteen minutes daily.

There are other cases in which surgery should be resorted to and care should be taken that this important measure is not too long neglected.

Needless to say, all such cases should be under the supervision of a competent physician and surgeon who will be capable of proper direction with regard to medical treatment or surgery.

Not very long ago I witnessed a very successful operation for goiter by one of our leading surgeons in our Sanitarium and Hospital at Independence.

THE STUDENT LOOKS AT THE SCIENCES

(Continued from page 650.)

her B. S. and M. S. degrees from Iowa State College. She has taken graduate work in the University of Colorado and has taught for seven years. Miss St. John is a new member of the faculty this year.

Doctor G. A. Platz holds his B. S. from the University of Nebraska, and both his M. S. and Ph. D. from Iowa State College. He has taught two summer terms in the Colorado School of Agriculture at Fort Collins, and has had nine years teaching experience before coming to Graceland. Doctor Platz is a former Graceland student and one of the charter members of the Lambda Delta Sigma, Graceland's honorary association. He is also a member of Sigma Xi, honorary science society, and holds medals from two honorary societies in the field of agriculture. Doctor Platz has been a member of the Graceland faculty thirteen years. His subjects include biology, botany, zoology, and hygiene.

(A later article will describe Doctor R. H. Mortimore's work in greater detail.)

Only one thing I fear that, knowing my duty, I shall fail to do it.—William Lloyd Garrison.

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New Trails for Teachers

By C. B. Woodstock

RELIGIOUS EDUCATION

Every worthy teacher is interested in discovering how he may improve his teaching. Every far-sighted church school director is anxious about improving the quality of instruction done under his supervision. From all sections of the church there are continual demands that the general department of religious education provide further means of training. For many years, through correspondence courses and local credit classes, much training has been afforded to thousands of teachers and leaders. Fully twelve thousand leaders in all parts of the church are carrying study courses and attending institutes, thus perfecting themselves in the teaching work of the church and earning credits which are recorded in the accumulative files of the department. These credits lead to recognition in Certificates in Religious Education and Leadership; Second Grade (200 hours), First Grade (400 hours) and Gold Seal (800 hours).

The department is now offering eleven standard courses, principally in the fields of organization and method, in addition to all our older young people and adult quarterlies, in the field of subject matter. In recent years, reunion lecture courses have helped to provide the inspirational urge and the spiritual vision which is always necessary in our teaching effort.

A New Text

Over a period of years the above courses have been modified or substituted for, to keep the training program effective. The department of religious education now announces as a new training course, *New Trails for the Christian Teacher,* by Robert Seneca Smith. This text will form the basis later of a correspondence course, but is selected now especially for use in the coming reunions. This particular book has been selected for several reasons. (1) It is sound in its analyses of the teaching-learning process; (2) it breathes the spirit of religion; (3) it is organized in twelve lessons giving a length of course convenient to many of our groups; (4) it is simple in style and content; and (5) it is economical—the book costing one dollar and ten cents, postpaid. Thus it is within the range of our people in both price and material.

It will be readily recognized, of course, that the text is not written by one of our church people, for the study of Scripture is limited to the Bible only, and there is lacking the urge of the latter-day message. However, the teaching principles involved are so ably treated that they apply with equal force to all phases of Christian education. We may well adopt this excellent text and apply it to our program.

It is recommended that reunion committees desiring to offer a course in methods of church school teaching adopt this text as the basis of a new study and lecture course. Others may wish to use it in a local study class. The text may be ordered through the Herald Publishing House. Order, *New Trails for the Christian Teacher,* by Robert Seneca Smith, $1.10.

"With Their Whole Heart"

By C. J. Lant

Looking back over the past fifteen years, I can see in what has taken place, a great deal that has and will in years to come prove of great benefit to our family and perhaps others who have had a similar experience.

It seems, that at the time we left Kansas City, Missouri, for the west, it was because we were unable to find employment sufficient to provide "our just wants and needs"; and while we had the gospel and plenty of spiritual food, our hunger was more for the material.

Today, as I look back and think of the "Center Place," the words in the following Scripture seems to give us plenty of food for thought: Jeremiah 24:5, 6, 7: "Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart."

"With their whole heart"—in these few words we find food for thought when those of us who have moved away do return to "Zion," we should do so "with our whole heart," and whatever we do now in the work should be done "with our whole heart!"

No man can be a witness as to the kind of society Jesus came to set up until he practices the Golden Rule in his own life. No man can witness to the fact that God is love, that the essence of religion is love, until he himself is motivated by love in all his dealings with his fellow man.—O. E. Goddard, in "After Pentecost, What?"

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 40 continued—

"They did not wish to have that sort of material evidence about, for sharp controversy over it had arisen, grown very bitter, and to end it the records were destroyed."

I did not press him greatly for further disclosures, for the reason that, since he was known to be at enmity with the one who had introduced that document permitting polygamy and had kept himself in a certain obscurity, I did not wish to cause him to commit himself too far, realizing that should I choose I could have opportunity to confirm his statements elsewhere. He was with me two or three hours, and in the things he revealed I found a great deal of real encouragement, as they strengthened me to a very great extent in the positions I had assumed.

Many of the things he told me in that conversation confirmed certain things said by Samuel W. Richards at the church when, in a hesitating sort of way, almost as if apologetically begging the question, he had volunteered them. It was easy to see how such men had become used to exercising caution in expressing themselves. I had assured Doctor Samuel Richards that he need apprehend no attack from us, that we were content with asserting our position, and that from it we had no fears of being diverted. Now, when this younger man of the same family also volunteered his statements I felt strengthened in the conviction I had already half-formed, viz., that Samuel would have been glad had he kept his skirts clear of complication with the iniquitous doctrine and practices that had grown up under Brigham Young.

Another, and perhaps more important, visitor I had was in the person of Angus M. Cannon, whom I had met on some former visit to Utah. I was quite surprised to have him come in one day, just to have a chat as a casual caller, as he explained. He was an elderly man, said to be seventy-five years old, with white hair and mustache. He was not in very good health, though looking fairly well. I had noticed him on horseback at different times, and it was stated that he rode daily for exercise, since he was not strong enough to walk for that purpose. He had a good horse which he rode and managed well.

After the exchange of commonplaces usual between persons who have met almost as strangers, he set out to tell us—my son and myself—of his adherence to polygamy and how it had come about. After his arrival in Utah and his reaching a marriageable age, he took cognizance of what was going on there and felt a very great repugnance to the idea of plural wives. Upon conversing with the leading men of the church and various members, he finally made the matter a subject of prayer, and though he received no special direction to do so he decided to proceed upon the terms of the "revelation" under which Brigham Young had organized the masses, believing it would turn out happily for all concerned.

"In order," he said with a quirky smile, "that I might not be involved in unnecessary family difficulties at the start I secured the good will of two very admirable young women and married both of them at the same time."

He insisted that these family relations had proved very pleasant, that he was honest in his belief in the doctrine and its practice as far as he could judge, and that he did not feel under any condemnation for having introduced the women into it. He had afterwards added others to his group of wives until he had acquired five, if I remember correctly, most of whom bore him a number of children.

His recital and our mutual exchange of questions and answers continued until well up to the noon hour, when my son's wife Ruth, preparing lunch, invited him to partake with us. This he did, and as we sat at table his conversation continued. He appeared to wish to defend himself from some supposable charge of not having lived in harmonious relations with his polygamous family. Rather suggestively he finally stated that a good many of his brethren had not been so "conscientious" in obeying the law as he had been, and that they had acted unwisely and "hypocritically."

"How is that, Brother Cannon? Do you mean for us to understand that in your opinion the men of your church were generally insincere in adhering to the doctrine of plural marriage?"

He paused, laid down his knife and fork, and answered, "Yes, Brother Smith, I am sorry to admit it, but it is true. The greater part of them are arrant hypocrites, and dishonest and deceitful in their actions."

We were frankly surprised at this statement. I saw Ruth's face wreathed in smiles, her dark eyes dancing with appreciation of the significance of his words. I told him I thought that an astonishing admission to come from a presiding officer of a Salt Lake City Stake, well acquainted as he must have been with the history of the church there and the actions and motives of his brethren—truly a fearful charge, and almost incredible.

He refused to modify his statement, however, but informed us that he was not then a presiding officer, explaining that the authorities had divided the Stake into smaller divisions, had put younger men in office, and dismissed the older ones. He stated that in the reapportionment of his district he had been set aside and his position had been given to another.

Studying the man, I could not help but feel a conviction that the loss of prestige and spiritual power as a leader which he had suffered by this readjustment had had its influence in putting him in a temper to give the cause of the church away. He placed no restrictions upon us in regard to the speech he made in our presence about the major portion of his brethren who had entered into plural marriage being hypocrites and dishonest.

Our interview lasted altogether about four hours. At first I was strongly impressed by his recital, mostly with the manner and matter of his explanations about how he became involved in polygamy, and was inclined to believe his assertions that he had acted honestly and in the expectation that subsequent revelations on the subject would give evidence of Divine authenticity of the document permitting polygamous marriage relationships. But before the talk was over I became satisfied that the early convictions of the man regarding the subject, as described by him, were as insincere as those he attributed to his brethren, and that, like them, he had been a hypocrite. There were stories I heard which indicated that his family relations were no better nor harmonious than those of other polygamous families, in spite of his protestations—in fact, by no means as pleasant as those reported about the family of his brother George Q. Cannon.

The result of this interview, as I have said, was that both Fred and I were satisfied that if the real truth could be brought out the charge he made regarding the hypocrisy of his brethren in their adoption and adaptation of polygamous practices was a just one, and that it applied to himself as well as to others. A statement once made to me by Judge Elias Smith rather confirmed me in that conclusion, for he had leaned close and said, quietly but with conviction:

"Brother Joseph, we have to admit that we have made a mistake!"

Straws show which way the wind is blowing, it is said, and such scraps of evidence picked up along the path of my visits to Utah, small though they may have been, have only tended to strengthen and more firmly establish me in the claims of the Reorganized Church and the position it has taken all along concerning the heresy of plural marriage.

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With "Fred M."

I remained in Salt Lake City until October 20, when I went to Ogden. There meetings were held in the chapel and three in the court house. In these labors I was assisted by my son Fred M. On one occasion I presented the theory of resurrection and after-life as originally held in the church. This created considerable comment, for quite a number of Mormons were present, and it certainly did not agree with what they were teaching out there. In fact, some anger was expressed in no uncertain terms, and all were stirred to excitement.

Going to the street car afterwards a number gathered about me on the walk, one of them asking if I had ever been disturbed or threatened in Utah. I told him I had not and had no reason to fear ill treatment out there. He said:

"Well, perhaps not now, but I assure you it would have been different twenty-five years ago. You expressed yourself pretty strongly tonight!"

I asked him if he thought I had been abusive or called ugly names, and he replied, "No, you were free from that; but not all of your Elders are as careful in that particular."

Questioning, I discovered he was referring to Brother Thomas W. Chatburn and something that had happened in Southern California. I had not time to explain to him, for the coming of the street car separated us, but I did tell him that any time he would give me the name, time, place, and manner of abuse anyone received at the hands of any of our ministers I would have the matter examined and the man reprimanded or silenced if the occasion demanded it. I added that from my knowledge of the character of Elder Chatburn I was sure had had some good reason for the part he had taken in the incident referred to.

The facts were these: Chatburn was laboring in Santa Ana, where a number of Salt Lake Elders, preaching in the streets, made some pretty strong statements and accusations which from our standpoint were unjust and untenable. Some of our people were present, including Chatburn. After the street meeting closed, he got the attention of the crowd before it dispersed and offered to review what had been stated if they should care to hear it. The people cried, "Go on, go on; let's hear it!"

Brother Chatburn then, very briefly but plainly, told them just wherein they had been misinformed and the position of our church misrepresented. This caused some ugly words to be passed between the Utah men, who felt angry at being thus publicly called to account, and our Elder, though it is unquestionably a fact that Chatburn had not trespassed upon their time or appointment, what he said having taken place after the close of their meeting. Nothing more damaging happened, and this altercation was the only reason for attributing violence to our representative.

While at Ogden, Fred and I were the house guests of Brother Wells Chase and family, who had so frequently shown me kindness in the past. One Saturday we lunched with Mr. C. A. Smurthwaite, and in the afternoon went with him to Glenwood Park in the north part of the city, where for the first time I saw a game of football between teams highly trained in that sort of sport. There seemed considerable interest and excitement over the game, but I was so poorly acquainted with it that I could get little out of witnessing the contest. It seemed to me a very rough, tumbling sort of scramble about the ground. One man was hurt and taken out of the game. Lacrosse, which I had seen played at Vancouver, seemed a very much safer and more sensible amusement.

The next day I went west of Ogden a little way, to Plain City, where Sister John Coy and Brother Hedelius, president of the Ogden Branch, had made arrangements for services. They had secured a schoolhouse, since the church building was refused for our use. The little house was full, the Sunday school group collected by Sister Coy coming in. I delivered a "full-sized" discussion and reviewed briefly the history and objectives of the Reorganization. My audience listened patiently, and at the close many gathered around me, some to ask questions, some to offer a hand for the sake of my father the Prophet, and some simply to wish me well in the work I was doing.

We returned to Ogden in a snowstorm and next day, October 31, to Salt Lake City. I had agreed with Frederick M. to stay until after the city election on November 7. Thus my birthday occurred while there. The election was held and proved somewhat exciting, as I remember. I made brief visits to some of my cousins and friends, to make my adieus preparatory to departure.

I should not forget to mention that among the good sisters of the Reorganized Branch in Salt Lake City was Sister Rachel LaRue, one who most effectively and unselfishly assisted my daughter-in-law in her work. Rachel was always ready to agitate and discuss questions of our religious faith. She had a sister there, who had been the wife of Charles A. Hall, at one time president of the Hedrickite Church in Independence. Her husband, taking another wife, had deserted her, leaving her to her own resources with four children to rear. Finally she and some of her children united with us in faith.

On November 8, I left the city for Pleasant Grove, where my son and I held a number of meetings. We were met and assisted by Brother J. E. Vanderwood. I was in extreme pain and distress from neuralgia at the time and most cruelly hurt by my hour's speech in the chapel. At this meeting a rather noisy questioner caused us some amusement when his loud arguments gave me an opportunity to make some statements which proved rather damaging to his position.

From there we went to Provo, where I again preached—again under disability through much pain. My son secured a ticket for me which included a Pullman berth, and after the service closed I boarded the train and started homeward.

For a way I had the companionship of a young lawyer by the name of King who had been quite active in the recent political campaign. From his recitals and conversation I learned quite a bit about the situation in Utah. He was very bitter against the ruling church authorities there for their defense of Senator Smoot, who had been charged with certain transgressions while in office.

I passed an uneasy night and reached Denver in the morning, just in time to miss my train as it pulled out. This necessitated a stay for an entire day and night in that city. We had church members there, of course, but I was too weak and worn to try to locate them and to subject myself to urgent invitations to stay over and preach or visit. Therefore I spent the time resting in a hotel, and the following morning took train for Saint Joseph and thence home, where I arrived on November 12.

Chapter 41

Putting on the Brakes

The Move to Town

When I reached home in November, 1905, I was a sick man. I had remained in the West and labored under conditions that practically brought on almost an attack of nervous prostration. The neuralgia afflicting me in head and face had caused almost chronic insomnia. I had not slept the last two nights in Utah nor the one in Denver, and upon arriving home I found myself in a rather wretched condition.

My sons and sons-in-law expressed strong convictions against my trying to travel during the on-coming winter back and forth between my home and the Herald office where duty as editor-in-chief called me. On my part I realized I was in no proper physical or mental condition to face the severity of winter as I had hitherto done, and an untoward accident accentuated this conviction. One day at the close of the afternoon, I hitched my mare to a buggy and drove to town for feed for the stock. Some boys, playing by the side of the road near Lewis Gaulter's, happened to strike a ball into the road just as I was passing. One of them vaulted over the fence after it with such rapidity that my horse became frightened and shied sharply to one

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side. Knowing there was a culvert just ahead, I tried at once to pull her back into the road, but too late, for just then the vehicle turned over at the edge of the culvert, and I was thrown out for a fall.

I struck upon my right shoulder with my face crushed against the ground, severely injuring my right eye. When I became fully conscious, I realized that I was groaning—the first time in my life that I had heard myself do that. Brethren Asa Cochran, Lewis Gaulter, and Russell Plum came to my rescue, lifting me to my feet. Luckily, the reins which had been jerked out of my hands had caught in a wheel in such a way as to stop the mare, or I might have been dragged and hurt more seriously. Recovering sufficiently, I drove to the mill,



PRESIDENT JOSEPH SMITH

Taken at his desk in the old Herald Office Building, Lamoni, Iowa.

got the feed, and went back home just at dusk; there I was confined for some little while.

Becoming convinced that it would be proper and advantageous for me to leave Liberty Hall and move closer in to town and nearer my work, I made arrangements for occupying the house recently vacated by Bishop Kelley, next door to Richard S. Salyards. I sold one cow to my neighbor, Sister Hannah Johnson, and took the other (which belonged to my daughter Lucy) to the Home pasture, as we called the acreage which formed a part of the estate of the Old Folks' Home. The stable owned by Bishop Kelley was to be used for her shelter at night, conjointly with the family horse and buggy.

In removing from Liberty Hall, I left the selection of the household articles to be taken with us to the judgment of my wife, as I felt quite incompetent at the time to do anything more strenuous than keeping out of the way and allowing the younger and more active people to carry the burden of making the transfer. When the day for our flitting arrived, I was practically "put in Coventry" by being sent to Dr. B. A. Greer's sanitarium in town. There I rested comfortably while kind young men and women went to work, and by night the move was made and sufficient order effected in the new quarters to make us comfortable. Such furniture as we did not need with us was left at the home, some afterwards removed by my sons to the care of the Herald office, and quite a large portion later was designated for the use of the succeeding occupants of my old place. Among these pieces were a fine black walnut sideboard and a splendid library desk, both made by Thomas Jacobs, the home organ, and great family dining room table of cherry. Twenty-five years of occupancy of the Hall had resulted in a quantity of equipment, necessary when my family was numerous, but greatly exceeding present needs.

Just prior to this move, I had ascertained that the Bishop would take over my property—Liberty Hall and the land attached—as an adjunct to the Old Folks' Home, allowing me a fair estimate in price, such as might be agreed upon. After consulting with my wife, I told him I would sell, requesting that he and Bishop William Anderson and one of the Quorum of Twelve whom they might choose (suggesting Brother Heman C. Smith) should set an estimate upon the value of my holdings and the amount to be allowed for the same. They viewed the property, we agreed upon the details of transfer, and upon the 12th of January, 1906, I sold my home to the church for three thousand dollars.

This transfer of my property, known as Liberty Hall, followed upon a former attempt to adjust some indebtedness which had accrued in the past. While these debts had been incurred before I was married to Miss Clark, she had agreed to this effort, and a portion of my land was sold, the means being used—some to pay a goodly portion of the debts left at her death by my second wife (the result of some of the unfortunate business ventures hereinbefore mentioned) and some for debts which I had incurred myself under the burden of which I had labored for a good many years. Some of these acres thus sold were secured for additions to the farm of the Old Folks' Home, and some were for an addition to Rose Hill Cemetery which my land adjoined.

With the consent of my wife Ada, I had paid the tithing out of this property and had promised the Bishop then that, should I decide to part with the rest of my holdings, the church should have the first chance to acquire it. In turn he had promised to see that I was reinstated in a suitable home sufficient for the size of my family.

Now, when the opportunity came and such a move seemed desirable, I fulfilled my part of the agreement and upon his statement that the church required and could use it turned the home over to him. At the time I had no thought of removing from Lamoni, anticipating rather that a smaller house would be built for me on some suitable site there which I could occupy; but as it happened, things finally worked out to a different conclusion, as shall be seen.

Necessity had brought about a change of sentiment in regard to the Hall and, though I regretted, very greatly regretted, to leave the home I had founded and in which I had expected to spend the rest of my days, I was made to recognize that propitious events seemed to aid and foster such a removal.

I have no memorandum of the exact day of our leaving Liberty Hall and of settling in the Kelley house, but my memory seems to indicate it was shortly before Christmas. Our first "house warming" occurred on the evening of December 23, when quite a large number of Smith family members assembled in our home, and I led a meeting of the Smith Family Association. It is an organization composed of descendants of Joseph Smith, the founder of the Church. The date marked the one hundred and first anniversary of his birth.

On the evening of the first day of the year, 1906, my youngest daughter, Lucy Yeteva, was married to Jesse M. Lysinger, I being permitted to perform the ceremony of consecration. They only stayed with us a few days and then went to Omaha where the young man was engaged in work. Later they came back to Lamoni, living first on a farm south of town and then moving into the village itself. There they still reside, the parents of two sons and one daughter.

Senate Committee

The cold weather passed pleasantly enough though I was in poor health. In the early part of February, I was required to go to Washington having received notice that requested my presence to witness before the Senate Committee on Privileges and Elections before which the right of Reed Smoot to a seat in Congress was being contested. I have written of this trip in a former section of this book. It was on February 2 that we started for the Capital, leaving our household affairs and the care of our three children to Sister Ella D. White-

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head who came down from her son's home in Mount Ayr for the purpose.

In Washington we were installed by Brother Sheehy in comfortable quarters in the Saint James Hotel, while Brethren Kelly, Heman, Alexander, and Briggs were lodged in various places. There was a family of Saints there by the name of Peck, but they were not in a position to care for many, though I believe Brother Briggs became their guest.

We attended the sessions of this investigating committee and were assigned seats—seats of honor, I may say, for mine was immediately at the right of Senator Smoot, directly opposite that of the prosecuting attorney and near the president and secretary of the anti-Mormon organization under whose auspices Mr. Smoot's right to his Senatorial chair was being contested. My wife was given a seat directly at the left of the Honorable Carlisle, the main legal stay of the prosecution since his associate, John Taylor, was not able to be present on account of illness.

As I have stated, my cousin John Henry Smith had been on the witness stand the day before we arrived, and though it was expected he might testify further it happened for some reason he was not called upon again, nor did I see him at all. On the second or third day of the sessions, however, as we were leaving the hall, a woman spoke to me, near the door, calling me "Cousin Joseph" and asking if I did not recollect her. I had to confess that I did not, and she stated she was John Henry's wife. I then remembered her and brought my wife up to exchange formalities.

I had met John Henry's wives on a visit to his home in Salt Lake City even the summer before, but not seeing her in company with him I had been taken unaware and failed to recognize her. She exhibited some feeling at this negligence or oversight on our part, but accepted our apologies. She was rather plainly dressed and had stood during the entire session among a crowd of women. Whether they were friends of hers from Utah or otherwise I do not know. I had noticed them glancing frequently at my wife when as we entered the sergeant-at-arms, with an air of great deference and respect, immediately found her a seat.

For the life of me I could not prevent drawing some contrasts my thoughts running something like this: Here was I, a leading representative of the Reorganized Church, one who had been for years pitted in the public arenas against the Utah Church and its political forces, in a public and important Committee of the Senate being treated with marked honor and respect, given an honorable seat, my wife also recognized and treated with courtesy and preferment, whilst a woman, wife of one of the foremost officials of the Utah Church, was left to stand unnoticed, either not recognized or not accounted entitled to such attentions.

There was some time each morning when we were left to our own devises, since the Committee did not meet until afternoons. We managed to "take in" some of the city sights as best we could, though some days the weather was wet and streets sloppy. At such times it was wisest for me to keep closely to the house. We visited the Capitol, however, ate in its restaurant, and had several auto rides about the beautiful city.

I have already recorded the little visit which wife and I made to Toronto at the close of the hearing in Washington and our return home on February 21.

To Zion

I was closely confined at home a portion of the time on account of illness on my own part and an enforced stay indoors because of attacks of scarlet fever which brought first one and then another of the children under the care of the doctor. We were quarantined for some thirty-five days.

While attending General Conference at Independence that year, I learned that there was a great desire upon the part of many that I should come there to live. My son Frederick M. very strongly urged it as also did Bishop Kelley. So I began to look about for a possible location. I found one which I thought suitable, a piece of property owned by Brother John D. White, at 1214 West Short Street. In consultation with Brother Kelley before leaving for home, I told him that if proper arrangements could be made—those within my reach—I would be willing to move. As I had always placed myself and my temporal affairs under the care of the church, we discussed my situation and agreed that I could spend twenty-five hundred dollars for a suitable home. I mentioned the property of Brother White, with which I was well please. The Presidency had occupied it as an official meeting-place during the sessions of Conference.

Learning from Bishop Kelley, later, that the property referred to could be obtained, I returned to Independence and on the 12th day of July, 1906, I received a deed to the place, and it has been my home ever since. The twenty-five hundred dollars which I had to invest did not reach the sum asked for the property, but the balance was paid by certain friends and business men of the church, for which kindness I am very grateful. A few repairs and slight alterations followed to make the house a bit more adapted to our needs. While attending to these details, I was the sole occupant of the place at night, usually getting breakfast at Sister Whitehead's, nearby, and accepting invitations from other friends for other meals.

The formalities of the law being closed, I returned to Lamoni. With the help of my son Frederick, a railroad car was chartered and loaded with his household goods and mine. It came on ahead of us, by one night's start. We brought with us our piano, some favorite chairs, pictures, clothing, and such articles of furniture as were deemed essential, purchasing a few pieces which Brother White had left in the house, all of which were new or nearly so. A coterie of friends, the names of whom I do not know, clubbed together and raised the funds to pay for this transportation of our goods and furniture.

The car arrived in Independence safely, and with the help of Brother David Reese and others my "lares and penates" were delivered into the new home where at sundown we sat at our own table properly furnished and supplied. The whole change of occupancy had taken scarcely more than forty-eight hours' time—which seemed to me remarkable. The only help I gave was in opening boxes of books, or other light work, my principal object being to keep out of the way.

After thus recounting this change of residence, I may say in passing that at first it seemed inconceivable to me that in so short a time and under such remarkable circumstances I should have made such a decided change, and that, too, without a tear of regret after spending twenty-five years in the only home I ever built—the only one ever established under my personal care and supervision. But so it was.

When looking over property in Independence, I was beset by a number of brethren who urged me to buy a much larger and more imposing home than the one I chose, or one in a more pretentious neighborhood and surrounded by more expensive residences. However I declined making such a choice, telling the Bishop and others that I would not accept a home that would accent too strongly the difference which already existed between the many and the few among my brethren, assuring them that a house similar to those occupied by the major portion of my fellow church members was all that I desired, or in fact all I would accept under any circumstances.

An added reason for this stand was that during most of my life I had worked for the Church and had spent my energies in its service, paying no attention to wealth or its accumulation. Now, knowing my own circumstances, whatever may have been my wishes or however aristocratic my tastes, I knew I could not occupy a large and imposing residence for its care would require the expenditure of more money than I had, or a larger income that I should accept from the Church.

(To be continued.)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Outstanding Blessings » » » »

When I joined the church at the end of the World War, I was impressed by the words contained in Malachi 3: 10; I tried the Lord and found him true to the promise. I have on several occasions been blessed to such an extent that my physical body could not stand the strain, and I felt burdened.

In spiritual experiences which have been given to me I have seen the City of Zion and a portion of the earth as it will be in the hereafter. I have also been blessed with a vision down the stream of time to Christ's coming. I have had many direct answers to prayer both in healing and in church and private work.

Here is an unusual experience which I hope will be the means of bringing new strength and assurance to some. Some time ago I was cutting chaff at my nephew's, and a storm came up. We had nothing with which to cover the stack, so I prayed that the rain might be withheld until we had finished. The wind changed, and the storm passed within half a mile of us. I thanked the Lord that night for the protection. Next morning I awoke at four o'clock, and was told to arise and finish my work, or the stack would get wet. I obeyed this instruction, and we went at our work early; we finished about eleven o'clock just as another storm came up. If we had had another sheaf to cut, it would have been rained upon.

How many blessed experiences have been my lot! I am grateful to the Heavenly Father for his watchcare. I have lived the Word of Wisdom as nearly as I could, and feel that this has pleased the Master. Each day I am impressed anew that all that we have is the Lord's, and that we should be wise and honest stewards.

TYABB, VICTORIA, AUSTRALIA. T. J. BAXTER.

True Source of Joy and Peace » » »

What joy I find in serving the Master! Let me explain by relating a few experiences.

For the past few years I have worked, and God has blessed me financially. Everywhere I have worked, I have made good wages. There was a time when I thought happiness could be bought. I tried to buy it; I bought everything I wanted, but nothing seemed to bring true happiness. I had money to spend, a car to drive, plenty of friends—still, something was lacking. I could not find contentment or peace. And so I came to the conclusion that money cannot bring happiness.

Then a member of my family fell ill. I felt that I could not give this loved one up. It took months for me to learn to pray, "Thy will be done." When eventually I grew to the extent that I could willingly give this loved one to God, other things came into my life to be overcome. From one experience of this nature I passed to another until at last I was blessed by the Spirit of the Master resting upon me. What joy came into my life when God began to use me as an instrument in his hand! I was directed to go to the homes of people not active church members, and the Spirit would rest upon me. After talking with them, I would see them at church regularly.

Once I was led to my home town over a hundred miles away. On Sunday at my sister's home there were fifteen guests for dinner. Afterward mother, sister, the other women and I went into the livingroom, and I began telling them of the wonderful blessing I had received from my Heavenly Father. The men were playing games in the dining room, but one by one they left their game, came into the livingroom, and listened.

One evening after work, I had the feeling that the Lord wanted me to go somewhere, but I did not know where. I had worked hard all day, and sat in a comfortable chair thinking: "I am so tired, I believe that I shall just sit here." After about five minutes, the telephone rang, and as I arose all the feeling of exhaustion left me. I felt as though I had not worked at all that day. My heart seemed very light, and I realized that the Master had given me strength.

I started out on the street, feeling that I should call at one of four certain homes. The first two I passed without going in, at the third home I found five adults gathered. All day the Spirit of the Lord had been with me, so I started talking, and before I left, they, too, knew that I had been sent there. They were able to feel the Spirit of God. After talking more than three hours, I walked home, more than a mile but it seemed only a few blocks. I was supremely happy to think that God would stoop to use me as an instrument for good. Words cannot describe the joy, peace, and contentment that come through giving one's life in service to the Master.

A SERVANT OF GOD.

"What a Wonderful Father We Have" »

I wish everyone in the Church would read "Why I Go to Church," by James N. Curtis, in the *Herald* dated March 13. It should be read and reread. One of the best things which Brother Curtis said is this: ". . . If we are to approach God, we are going to find it necessary to make some improvement in our lives. Instead of saying, 'I know I whisper in church,' or, 'I know I have a sharp tongue, but that's just a little pet fault I have; I intend to keep it and if people don't like it they can lump it'; to say instead, 'I am called to be a Saint of God. That is unworthy of a Saint. With the help of God I'll conquer that fault.' "

Another statement contained in the *Herald* of March 13, which bears rereading is this: ". . . Experience in unnumbered fights against conscience with the best kind of weapons that I could muster, bolstered with a prayer, have always found me on the losing side and in the red when I balanced the debits and credits, after the battle was over. No, Divine Law exacts a terrible price from those who battle conscience." This comment was made in a letter written by a brother to President Smith. The person who has learned that it does not pay to go against "conscience" has learned one of the greatest lessons to be learned during this life!

We shall, as Brother Curtis says, have to improve our lives. We might make a list of the changes to be made, the different goals to be reached. It will be interesting to see how soon some of them can be reached. One of the things which makes life worth-while is the vision we have of the future. The Good Book says, "Without vision the people perish." I am sure that if we do set up goals and feel as-

(Continued on page 669.)

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Does Genesis 9: 13 mean that no rainbow existed before the flood?

Some have held that view, basing it upon the reading of the Authorized Version which appears to imply that God promised Noah the rainbow as something yet to be created. It states:

> I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh.—Genesis 9: 13-15.

The Inspired Version reads: "I will set my bow in the cloud," while the American Revised Version contains the phrase as in the Authorized Version, but in a footnote renders it, "I have set," etc. This footnote agrees with the Jewish Version of the Masoretic Text, and accords with the Levinski and Vidaver Version, which reads: "My bow have I set in the cloud." According to the latter renderings the text is thought to mean that the bow had been in the clouds before, but would be used by God henceforth as a reminder of his covenant to Noah and his posterity (see Genesis 9: 16).

A careful consideration of any of these renderings will show that neither of them necessarily mean that God was about to create a new bow. Whether we read, "I do set," or "I have set," or even "I Will set" the bow in the cloud, the text seems to imply that the bow was something already known to Noah, and nothing is said about creating a bow to set in the cloud. It is referred to as God's bow, or one God already may have possessed. However, one view held is that prior to the flood there had been no rains as we now have them, but that the earth was watered by a mist (see Genesis 2: 5, 6), and that the flood came from waters created above the earth which till then had never condensed and descended (see Genesis 1: 7, 8 and 7: 11). In that case the bow, if seen at all prior to the flood, would probably appear only in the mists.

By whom and why was the Sabbath changed from Saturday to Sunday?

When the Sabbath day was commanded in the Mosiac law, it did not command that Saturday should be kept for the Sabbath. The Bible does not mention Saturday as the required day of rest. In fact, reference to the Sabbath is only part of the requirement, which begins with the specific command: "Six days shalt thou labor," and continues: "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." To labor six days is first commanded, and after the six days comes the seventh. Even if it could be shown that the Jews kept the day we call Saturday, it would still not prove that the seventh day of rest might not come after six days of labor ending on some other day by name. The names given the days had no part in the command of God, which was to rest the seventh day after laboring six days.

It also should be noted that the Jewish law commanding six days of labor and the seventh day for rest, as part of the law at Horeb, was not given to any others of the Old Testament age except the Jews themselves. This is stated to have been given them as a memorial of their deliverance from Egyptian bondage, and to no other people. We read:

> The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.—Deuteronomy 5: 2, 3, 15.

As the Jews kept a day in memory of their deliverance from Egyptian bondage, so do Christians keep a day in memory of their deliverance from the bondage of sin. And that day is fittingly the first day of the week, the day on which Jesus rose from the dead conqueror over death to offer a new life and immortality to his people.

Is it right for any but baptized believers to repeat the Lord's prayer?

While it is true that Jesus gave this prayer to his disciples, yet in a creative sense God is the eternal Father of all humanity, and if anyone can utter that prayer sincerely and earnestly in faith, it would doubtless be acceptable to God. To pray for forgiveness as the petitioner forgives his fellow men, to ask that God's will be done on earth and that his kingdom come, these are certainly commendable requests when uttered in earnest faith. It would be quite appropriate for us to seek to encourage anyone who thus desires to approach God, and it might be a means of leading him to an understanding of the gospel through this contact. A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Honors for an Ohio Centenarian

To be born one hundred years ago, one week to a day after Grover Cleveland was born, is one thing, but to be living, hale and hearty and to have seen her son and his wife celebrate their golden wedding anniversary last November 11, is quite another. Such is the lot of Katherine Grow, of Rural Route 3, Jackson, Ohio, who celebrated her one-hundredth birthday, March 25, 1937.

Each year Grandma Grow looks forward to her birthday celebration with happy anticipation. This year she observed it on Easter Day, enjoying the visits of nearly two hundred friends, where she lives in the home of her son, John. Her husband, John Henry Grow, went away to engage in battle with men of the South and never returned. He started the homeward trek, but was overtaken by that dreaded enemy of those days, yellow fever, and was buried in the Military Cemetery at Chattanooga, Tennessee. He came out of the war unscathed, only to be stricken with the fever; Mr. Grow never saw his youngest son, born after his father had gone to fight for the Union.

To meet Grandma Grow is a privilege. When one considers her ready mind, the many experiences through which she has passed, and the ripeness of her years, she is indeed a wonderful woman. She has lived in what some have termed a "century of progress," and those who know her hope that she may live many years yet to enjoy the blessings that may be hers in this modern age.

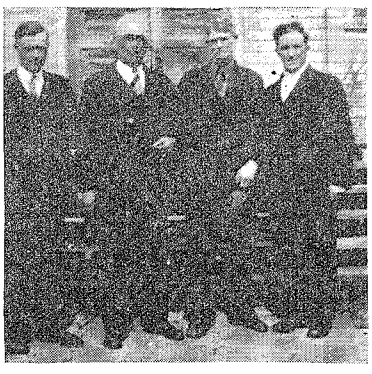
Home papers tell us that "the Grow home resembled a flower show," on the day of Grandma Grow's birthday celebration, that "quantities of cut flowers, twenty-odd blooming plants and many gifts arrived during the week." She heard and received greetings from nine States; received best wishes from President Franklin D. Roosevelt and the governors of Ohio, Michigan, and Texas, as well as from the presidents of Knox and Muskingum colleges. From the governor of Texas she received a commission as a Texas Ranger, an "honorary certificate rarely issued to a woman," the papers say.

All these things are quite wonderful, but the greatest thing in Grandma Grow's life is the gospel of Jesus Christ which she espoused at the age of ninety-four, and was baptized by Elder John R. Grice, then missionary to Southern Ohio District. Her baptism took place one-half mile southeast of Limerick, on Poplar Road. So often her friends have heard her bear her testimony and thank God for sparing her life to obey the gospel. This sister always believed in baptism by immersion and twice had made ready and gone with a baptismal party to have the rite performed, only to be disappointed. Not until Brother Grice was preaching at Limerick in April, 1931, did she hear and obey the law of God, receiving her membership certificate in the kingdom as represented here on earth. From that time she has been a faithful and devoted member, going to church services whenever opportunity permitted and taking her part in the worship as she was able.

Though her eyes are somewhat dim, her mind is keen, and she likes to talk about her experiences. She has more than thirty great-great-grandchildren, and one of them is sixteen years of age. The son with whom she lives is the only living child, the youngest of four.

Caseville, Michigan

This branch is going forward. The congregation is enjoying illustrated sermons each Sunday night, and interest is good among both Saints and nonmember friends.



CASEVILLE PRIESTHOOD

From left to right they are: Elder Stanley Horton, Elder John S. MacDonald, from Saginaw, Priest Arthur McIntosh, eighty-one years old, and Elder Floyd W. Horton.

Caseville Saints are eager to do all in their power to assist in the Master's cause.

San Antonio, Texas

First Branch, Corner Rockwood Court and South Cherry.—The March sacrament service was presided over by Assistant Pastor Rouss Eastham, associated with District President G. R. Kuykendall, and a good number of Saints enjoyed the fine spirit of worship. Brother Kuykendall sang a solo, "In the Garden," Miss Lavon Jackson, accompanying at the piano.

Elder Kuykendall preached at the evening service, presenting "Charity—the Most Important Gift One May Possess in This Life." His sermon was delivered with power and conviction, and called forth many approving comments. A duet, "Love Lifted Me," was sung by Freddie and Eugene Galbraith, accompanied by Miss Madelyn Galbraith.

The Easter Sunday service at the Sunday school hour, was in charge of the local superintendent, Jack Busbee, a great-grandson of Lyman Wight. The program was given by the primaries supervised by Miss Florine Barber. At 11 a. m. music was by the choir in charge of Mrs. Fay Hall, Mrs. Harry Robinson at the piano. The songs and anthems rendered were a credit to all who participated. Missionary J. E. Vanderwood was the speaker, and his sermon was centered on the life of Christ. Pastor Floyd Jett had charge of the meeting, and a large crowd was present. Some came from a distance of sixty miles or more, and enjoyed the sacred spirit felt throughout the services.

The crowning event of the day was a marriage ceremony which united in wedlock Miss Lavon Jackson and Mr. Samuel Hay, nephew of Sister Virginia Hay, of Bandera. Wilma Gabripch was the maid of honor, and bridesmaids were Connie Allen and Florine Barber. Paul Offer acted as best man, and groomsmen were Archie Gatrost and Edward Althage. The bride was given in marriage by her father, E. W. Jackson. Pastor Floyd Jett read the double-ring wedding service, assisted by Elder J. E. Vanderwood. Mrs. J. L. Purdum was pianist, and a quartet, Mrs. F. P. Hall, Mrs. F. W. Hall, Freddie and Eugene Galbraith, sang "Oh Promise Me." The church was filled with friends of the bride and bridegroom, many guests coming from out-of-town. After a short honeymoon, Mr. and Mrs. Hay will make their home in San Antonio.

Ethel Fay Dorow, eldest daughter of

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Brother and Sister Teddy Dorow, passed away April 22, and the Saints extend sympathy to the bereaved family.

San Antonio members are looking forward to the reunion to be held at Bandera beginning July 16.

Pasadena Mission, California

Nearly one hundred attended the baked bean dinner given by the officers and teachers of the Sunday school, at the hall, April 24, for the benefit of the Christmas fund. An orchestra and a motion picture furnished entertainment for the evening.

A pie social in December for the benefit of the general treasury, and a get-together dinner in January were among the social activities of the mission.

Elder R. C. Chambers and Doctor A. W. Teel have been guest speakers, and on February 14, J. D. Milner, director of missionary work for the district, preached an inspiring sermon.

Many members of the group were in attendance at the district conference at Central Branch, Los Angeles, in February.

On February 11 the La Da Sa Club which has been inactive for some time, was reorganized with Mrs. E. A. Omohundro as president, and Mrs. George E. Strong, secretary-treasurer. Meetings are held the second and fourth Thursdays of each month at the homes of the members. Elder Glaude A. Smith met with the club, February 25, and gave a helpful and encouraging talk.

Wednesday evening prayer services are now held at the hall, Foothill Boulevard and Lake Avenue, at eight o'clock.

On February 4, a daughter, Barbara, was born to Brother and Sister John Rodley.

The marriage of Hazel Burrows, formerly of Independence, and W. A. Gray, Jr., son of Mr. and Mrs. W. A. Gray, Sr., of La Crescenta, was solemnized by Elder E. D. Chase after the regular worship service on February 7.

On February 17, Brother B. F. Ordway passed away at his home after an illness of many years, and in December occurred the death of his grandson, Robert Wolfe, oldest son of Mr. and Mrs. Le Roy Wolfe, after an operation.

Election of Sunday school officers was held, April 11, and old officers were sustained for the year. Attendance at Sunday school is increasing, and junior church, under the direction of Brother W. A. Gray, Sr., is proving beneficial.

Dayton, Ohio

Easter was observed by the priesthood with a sunrise sacrament service at six-thirty. This meeting was in charge of Elders Floyd Rockwell and A. L. Loving. The spirit of responsibility transferred to the priesthood on the occasion of Christ's crucifixion, was the theme of the service.

The missionary of Southern Ohio District, Elder A. L. Loving, delivered the Easter sermon at the nine-thirty hour after the rendering of a cantata, "The Story of Easter," by the choir. Elder Russell Rockwell enlarged upon the inability of the masses to perceive the Christ as manifested by his crucifixion.

A. L. Loving and E. D. Dickson, visited Dayton Branch last month and preached on several occasions. The Saints were also happy to have present Evangelist Gomer T. Griffiths, and to hear several good sermons delivered by him.

The young people sponsored a series of seven lectures by Brother Roy Healy, of Chicago. These services were popular with the old as well as the young. Brother Healy arrived in Dayton Friday afternoon, April 15, and lectured to the young members Friday evening in one of the homes. There was a lecture Saturday afternoon entitled, "Are You a Criminal?" which was followed by a picnic at Hills and Dales Park. Saturday evening Brother Healy spoke to the entire branch. An early morning prayer meeting was prepared for Sunday in which the Saints enjoyed the presence of the Spirit. In the afternoon Brother Healy spoke first to the men and then to the women. This series of lectures was concluded Sunday evening when Brother Healy spoke to the combined group.

Southern Nebraska Youth Conference

Eustis young people were hosts to the Southern Nebraska youth April 17 and 18. Saturday evening brought the opening of the conference with a banquet at six-thirty. Forty young men and women from Lincoln, Grand Island, Kearney, and Eustis, with their leaders, sat down at the banquet, and later gathered in the church for the program.

"Youth's Opportunity," was the theme of the program, in which for nearly two hours the young people participated with talks interspersed with special musical numbers. Ervin Easterday acted as master of ceremonies. Francis Schrunk, of Lincoln, director of youth, closed the program with an inspiring talk. Then the young members were entertained with get-acquainted stunts and games for the rest of the evening.

Both young and old assembled at 9:30 a. m. Sunday for church school worship followed by a sermon, "Why This Church?" by Elder Francis Schrunk. At noon the young men and women were invited to the farm home of Brother J. L. Easterday. The afternoon services from two-thirty to four-thirty were in charge of Elders Charles Fry and Francis Schrunk. Elder Fry spoke on the relationship of the local to the general church. Elder Schrunk spoke on the dedication-forecast cards.

Honolulu, Hawaii

On Sunday, April 18, three young men from the Japanese Branch were ordained to the priesthood, at the eleven o'clock meeting at Main Branch. This hour had been placed at the disposal of Patriarch Waller, who is still president of the Hawaiian Mission, at his request, as he thought it would be more fitting to have the ordination service at Main Branch. Through this arrangement it was possible for the members of the three branches—Hawaiian, Chinese, and Japanese—to witness the solemn and impressive ceremony.

The program for the service was prepared by Patriarch Waller, with Charles A. Lee, Sr., in charge.

While a prelude of music was being played by Sister Puarose Mahi at the organ, the priesthood entered and took their places. Six occupied seats on the pulpit and seven sat in the choir loft. The service opened with the congregation singing the song, "Consecration." Brother Sam Lee, of the Chinese Branch, offered a short, simple opening prayer. The Japanese Choir and a few members of the Main Branch Choir, under the direction of Sister Emma Broman, sang an anthem, "Oh, Come Let Us Go up into the House of the Lord," which gave warmth and inspiration to the occasion.

Elder Charles Lee, Sr., gave the opening remarks in which he extended a hand of welcome to the candidates, and bade them Godspeed on their life journey as brethren in the priesthood. The Japanese Choir rendered another anthem, "O Come Let Us Make a Joyful Noise unto the Lord." Patriarch Waller then took charge of the ordination service and gave the main address of the morning. It was fitting that he should do so as he has spent many years of his life sowing the gospel seed among the Japanese people in Honolulu, and it was through his efforts that these young men became acquainted with the Lord's work. Through him also they were called to the priesthood. Brother Waller hopes that these young ministers will be instrumental in carrying the gospel, in the Japanese language, to many of their own people who do not understand English.

Then the three candidates, seated in front of the audience, were called, one by one, to stand facing the pulpit and receive the charge of duties from older priesthood officers. Priest David Kumata, who has served for some years as president of the Japanese Branch, received

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his charge from Elder Henry Mahi, and after accepting the honor, was ordained to the office of elder by Patriarch Waller and Elder Charles Lee, Sr. After the first verse of the hymn, "Rise Up, Oh Men of God," was sung by the Japanese Choir, Brother Yoshio Sakata received his charge of duty from Priest Elias Kaawakauo. He accepted the charge, and was ordained a priest by Patriarch Waller and Elder Henry Mahi. After the second verse of the hymn by the Japanese Choir, Brother Takeichi Nakasano received his charge from Deacon Peter Ahuna, of the Chinese Branch. He was ordained a deacon by Patriarch Waller and Elder Prescott Foo, of the Chinese Branch. Then the choir sang the third verse of the hymn.

In his closing remarks Brother Waller reminded the Saints that all are one in the bonds of the gospel. While they are of different nationalities, they may meet together with love in their hearts, characterizing them as true children of God and in possession of the zionic spirit. He asked the members to respect the men of the priesthood regardless of the office they hold; all are as one in God's sight. The benediction was offered by Elder Prescott Foo.

Brooklyn, New York

The first annual banquet commemorating the founding of the church in latter days took place in Brooklyn Branch. The Saints are grateful to Sister Martha Mousley, young people's supervisor, for this idea of celebrating the church anniversary in such a beneficial way.

The banquet was sponsored by the K. G. B. Class of the Sunday school. It was held in the church primary room, April 6, at 7 p. m., and was arranged to accommodate one hundred guests. The room was beautifully decorated and the church colors were used wherever possible. All of the tables were decorated with flowers and lighted with candles. Back of the speakers' table were three large pictures of the Presidents of the church.

A Southern fried chicken dinner was greatly enjoyed by the guests.

Following the meal, a program was announced by the class president, Brother Calamia who acted as master of ceremonies. The opening prayer was offered by Pastor Ephraim Squire, and speakers and their subjects were as follows: "The Human Side of Religion," Harry Moorman; "The Prophet's Wife," Frances Hartshorn; "Why Be a Christian?" Charles R. Hield. LeRoy Squire led the singing of two hymns, "Redeemer of Israel," and "Blest Be Thou, O God of Israel." He also told briefly how these hymns were composed. Dorothy Potts Lincoln sang two selections; Job Njeim, Arabian baritone, also sang two selections. The benediction was by Norman Preusch, of Philadelphia, Pennsylvania, district young people's council leader.

In every way the banquet was a success. More than one hundred tickets were sold at a dollar each, and the profits were divided so that half went to the local branch and the other half to the Christmas fund.

Members of this congregation feel that the success of this event was due to the untiring efforts of those who served on the executive committee, and to the excellent cooperation of those willing to buy tickets. Miss F. Hartshorn was in charge of tickets and finance. C. F. Hield arranged the program, and Mrs. Martha Mousley and Kay Moorman were in charge of the food and menu. The K. G. B.'s are proud of the success of this first annual commemoration banquet, and hope to take part in all succeeding ones.

J. E. Matthews Observes Seventy-fifth Birthday

Columbus, Ohio.—Evangelist J. E. Matthews, long a kingdom-builder in Columbus and the surrounding area, celebrated his seventy-fifth birthday, April 22, and was honored with an anniversary dinner at the Virginia Hotel. Forty guests were present, and after the meal toasts were given, solos were rendered by Carl E. Turvey, piano numbers by Norma Kirkendall, and there were



EVANGELIST J. E. MATTHEWS

community songs. Brother Matthews has served the church as an ordained minister more than half a century.

Born seventy-five years ago at Syracuse, Ohio, Brother Matthews came to Columbus in 1888, and was the first Latter Day Saint in this city. He is called the father of the latter-day work in Columbus. Through diligent endeavor and faithful service he has brought the gospel to hundreds, and as a result of his work, there are now three fine branches in the City of Columbus with a membership of over five hundred.

Always Brother Matthews is ready to give a helping hand to his brothers and sisters, and the Saints of Columbus and the State of Ohio pray that he may continue to enjoy good health for years to come.

Malad City, Idaho

Malad Branch, of Utah District, has enjoyed many fine experiences this year. Elder J. W. A. Bailey attended the branch business meeting in December, at which time officers were elected.

This branch of the Reorganized Church experienced a long and hard winter. Church sessions were discontinued for several weeks on account of severe weather, and the ill health of the pastor, Elder William P. Jones. Brother Jones is much improved, and the Saints are happy to be able to resume their duties in the service of the Master.

R. R. Robertson, wife and brother, and George Wilson, of Salt Lake City, were Easter visitors at Malad City. Brother Robertson gave a sermon in keeping with the day. At the close of the Sunday school, the junior and primary classes, under the direction of Sister Fern Nieffenegger, primary teacher, went to the home of Grandma Williams and her granddaughter, Ellen Lilly, who is junior teacher, and presented them an Easter basket filled with fruit, cakes and candy. In the short program, Harry Coddington, nine years old, opened with prayer; Ada and Farrell Lusk, ages ten and nine, sang "When Your Hair Has Turned to Silver"; La Vere Nieffenegger, twelve, closed the program with prayer. The children of these two classes sacrificed their Easter picnic and spent their savings to bring cheer to the oldest member of the branch; Sister Williams is eighty-nine.

The day closed with a program in the evening, given by the young people, under the direction of their supervisor, Sister Barney T. Jones, assisted by Professor S. M. Powell. The services opened with "Lead, Kindly Light," followed with prayer by R. R. Robertson. Then came a piano solo by A. Jay Jones; musical reading, "Compensation," Lois Thomas; a ten-minute talk by Jack Bennett; "The Old Rugged Cross," Ann Thomas, soloist, Sister Stella Layland, alto, and Professor S. M. Powell, tenor. The pageant, "The Challenge of the Cross," was effectively rendered by this cast: Fern Nieffenegger, Ann Thomas, Lois Thomas, Edna Nieffenegger, Laurabelle Booker, Margaret Barnett, and Ellen Lilly. The first verse of "Nearer, My God to Thee," by cast and congregation, brought the

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program to a fitting climax. The benediction was by Jack Bennett.

The above pageant was much appreciated, and Sunday night has been reserved for its presentation at the youth conference of Utah District, May 16.

The fine spirit manifest in the spring prayer meetings has been a source of joy to those attending. Testimonies offered by some of the young children have encouraged many to move forward.

Noel Waylett, father of Harry Waylett, of Rupert, Idaho, was buried at Malad, April 8. Elder J. W. A. Bailey came from Salt Lake City to preach the funeral sermon, and stayed the remainder of the week in this city. Sermons were enjoyed Thursday, Friday, Saturday and Sunday evenings. On Sunday morning junior and primary classes gave a short program in Brother Bailey's honor, demonstrating the spirit of giving and sacrifice to help the work of the ministry. Farrell Lusk, of the primary class, read "The Missionary Hen," after which the group sang the little song, "Offering," by Tessie Smith. Then the boys and girls marched past the missionary and gave their small contributions.



MALAD JUNIORS AND PRIMARIES

Here are shown the junior and primary classes of Malad Branch, with their teachers and Grandma Williams, eighty-nine years of age, and the basket they presented to her on Easter Sunday.

Elder Gerald Winholtz, district young people's leader, of Ogden, Utah, spent Saturday and Sunday recently encouraging Malad Branch young men and women. He gave two sermons while in this city.

Sister Mary Thomas and Brother John Lewis are arousing keen interest among the members in beautifying the church grounds. They are hoping to make an attractive lawn.

Columbus, Ohio

Third Church.—All-day services were conducted at Third Branch April 4. Sacrament service was held in the morning by Elders Grey, Rockwell, and Welsh.

In the afternoon the following men were ordained to priesthood offices: Robert Albright and Paul Schmidt, to the office of priest; John Clark, teacher; Guy Ellifritz, deacon. Elders Anderton, Matthews, Myers, and Rockwell officiated. Preaching followed the ordination service, Elder Rockwell the speaker. G. P. Myers was the preacher in the evening.

The women gathered, April 16, at the church for sewing.

The branch young people have organized, selecting Ted Welsh as teacher. Their second meeting was held at the home of Brother and Sister Kropp, and had good attendance.

Topeka, Kansas

At the beginning of the year Pastor J. E. Lancaster outlined certain objectives for the Saints to reach if they are to meet successfully the challenge of 1937. "We must leave the plane where we now stand," he said, "and go from complaining to thankfulness; from criticism to commendation; from excuses for non-service to reasons for being true Latter Day Saints; from anxious foreboding and doubt to practical faith, sustained by works." Brother Lancaster seeks to remind Topeka congregation of these objectives from time to time as he speaks from the pulpit, as well as to give emphasis to the effacement of the church debt.

The financial report of the custodian of funds, F. O. Kelley, at the first of the year, exceeded any in the past, and local Saints hope by continued effort that they may successfully meet the needs and demands of the present twelve months.

The services of the assistant pastor, O. E. Weedmark who with his family is temporarily in Kansas City, are greatly missed. Topeka also misses the assistance of some of the young people, Ronald Brewster now in the U. S. Navy, and Vernon Goodfellow and Harold Crooker, who are attending Graceland. A visit at Easter by Vernon and Harold, was greatly enjoyed by their parents and friends. Ronald had visited the city at an earlier date.

The pastor has been assisted in the stand in past weeks by the following members of the priesthood: O. E. Weedmark, F. O. Kelley, M. E. Cheeseman, and by R. D. Weaver and C. A. Kress, of Independence, Missouri.

Mrs. Mildred Goodfellow, of Topeka, conducted an institute at Rich Hill, Missouri, March 14. A fine attendance of workers, responsive to class instruction, is reported.

Local members are glad to have with them again Elder Earl D. Bailey who underwent an operation at St. John's Hospital, Tulsa, Oklahoma, in the Christmas holiday season. The petitions of the Saints in his behalf have been heard, and Brother Bailey's presence and kindly instruction are a source of rejoicing in his family and also the "household of faith."

Sister Samuel Lyter, of Carbondale, mother of Sister Veda Brewster, of Topeka, is now able to be up and about after an illness. Brother and Sister Lyter are faithful attendants at Topeka services when circumstances permit.

The first social activity of the year, in charge of George Veach, was held at the home of F. O. Kelley recently.

Appropriate services for Easter and Mother's Day were enjoyed in this branch.

The midweek study class of the women's department has just finished the second quarter of "The Message of the Bible," by A. B. Phillips, under F. O. Kelley's instruction. The class has discontinued its sessions until September.

Elder Robert Munro, of Scranton, Kansas, and G. G. Cadwell, of Independence, Kansas, were guest priesthood members on the stand at the sacrament service for May. Sister Mary O'Brien, a former member, but now of Chicago, is a welcome visitor in Topeka for a few days.

Elder J. A. Gillen, of Independence, Missouri, recently held ten days of special services, bringing much to strengthen the faith of the members and to spur them to renewed activity. And Topeka members are now looking forward to a visit from Apostle F. Henry Edwards in the near future.

Genoa, Colorado

Local Saints met for an all-day service, April 18, and were happy to have with them Elders J. R. Sutton and J. D. Curtis, also District President A. E. Stoft who conducted a prayer service at 9:30 a. m. After the regular church school session, Elder Curtis preached an inspiring sermon.

Sister J. R. Sutton and Sister Kelvin Gurwell asked for administration and told of their need for the faith and prayers of the Saints. The baby daughter of Brother and Sister Boren, from Seibert, was blessed.

At 2 p. m. Elder Stoft was in charge of an ordination service. O. H. Self, of Genoa, was ordained an elder under the hands of Elders J. R. Sutton and J. D.

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Curtis. Brother Sutton gave a short talk admonishing the Saints to support the men of the priesthood.

Genoa group has set a goal for Christmas offering, and hopes as well to meet its quota on the debt reduction program. Though oftentimes discouraged by the conditions about them, the Saints realize that they have much for which to be thankful. Their debt of gratitude to the Heavenly Father can be paid only poorly by their efforts to follow in the footsteps of Christ, that his appearing may be hastened.

Independence, Missouri

Stone Church

May 17.—This congregation listened to a fine sermon by Apostle Clyde F. Ellis, Sunday morning, based on the words of Paul to the Ephesians: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

The Stone Church Choir, under the direction of Paul N. Craig, sang, "I Waited for the Lord," by F. Mendelssohn, Mrs. Kenneth Krahl and Mrs. Paul Nelson singing the soprano duet. Robert and George Miller were the accompanists, and also played the organ-piano offertory.

In the evening Elder R. V. Hopkins preached on "The Power of the Love of God." Music was furnished by the Kansas City Stake Vesper Choir, Frank Hunter, director, and Lois Burton, accompanist. They sang Gounod's "Sanctus," Jean Dunn, soloist; "Beautiful Savior," Christiansen, with Ann Decker, soloist, and Tschaikowsky's "Praise Ye the Name of the Lord." Raymond Bleil sang "Forward to Christ," by O'Hara. George Anway was in charge of the congregational song service, and Ross Moore was the evening's organist.

Two wedding services were solemnized recently at the Stone Church. The marriage of Miss Kathryn Louise May, daughter of Elder J. Charles May, and Glenn Byron Closson, Jr., son of Mr. Glenn Byron Closson, Sr., took place Saturday evening, May 15, at the church. The double-ring service was read by Apostle Clyde F. Ellis. Miss Nora Mae Closson and Miss Alba Sims lighted the candles. The bride was given in marriage by her father, and was attended by Miss Reva Richter and Miss Dorothy Ruth Resch. Mr. Closson was attended by Mr. Almer Sheehy and Mr. Richard May. Ann Cheatham acted as ring bearer. Ushers were Ralph Dunlap, Morris Roedell, Frank Hunter, and Arlin Chapman. A reception followed the ceremony.

The marriage of Miss Opal Goode, daughter of Mr. and Mrs. A. H. Goode, of Independence, and Mr. S. David Frazier, Jr., son of Mr. and Mrs. S. David Frazier, also of this city, was solemnized at 4 p. m. Sunday. Elder William Patterson read the marriage service. The bride was attended by Mrs. Raymond Inman, of Oklahoma City, as matron of honor, and Ralph York acted as best man for Mr. Frazier. A reception was held at the home of the bride from 6 to 8 p. m.

Miss Alice Maxine Crick, daughter of Mr. and Mrs. Thomas Crick, of Independence, became the bride of Mr. David Hedger Duke, son of Mr. and Mrs. Ernest M. Duke, of Kansas City, Kansas, in a pretty wedding service solemnized at the home of the bride's parents Saturday, May 15, at 8:30 p. m. President F. M. McDowell officiated in the ceremony. The bride was attended by her sister, Miss Mildred Crick, and Mr. Duke was attended by his brother, Mr. William Duke. Preceding the ceremony, two little nieces of the bride, Lois Elaine Feldhahn and Jacquelyn Feldhahn lighted the tapers. A reception followed the marriage service. Mr. and Mrs. Duke will make their home at Turon, Kansas, where Mr. Duke is employed as an engineer for the Shell Petroleum Company.

Walnut Park Church

Following the eight o'clock prayer service Sunday morning, a baptismal service was held at which one adult, Mrs. Mary Florence Reece, was baptized by Elder William Patterson. For the third successive Sunday, attendance at the church school passed the five hundred mark, five hundred three being counted Sunday. At eleven o'clock Elder Gomer R. Wells was the speaker, his subject being "Repentance." The choir sang "Lead Me, Lord." Regular monthly priesthood meeting was at two-thirty and at six o'clock the religio met, the program consisting of a solo by Gerald Johnston and a reading by Joyce Richardson. Elder S. A. Burgess was the speaker at seven-thirty. The anthem at that hour was "Blest Be Thou, O God of Israel."

Tuesday evening, May 11, about two hundred fifty mothers and daughters of Walnut Park were present at a reception given in the basement of the church. The program opened with the singing of "Onward Christian Soldiers," by the group, Sister Ada Fallon directing. Sister Fallon also directed the community singing during the evening. Margaret Chapman accompanied at the piano. Prayer was offered by Sister John Taylor. Two duets were sung by Delta Nace Chapman and Alta June Moorman, "Oh, to Be More Like Jesus," and "The Bird With the Broken Pinion." Little Angela Patterson gave a reading, and Sister Patterson gave a fine talk. Sister Floyd McDowell told two stories. Also present was Mrs. Walter Clark, whose talk to the mothers and daughters was exceptionally interesting. A profitable evening was spent, after which ice cream and cake were served. The evening's activities were in charge of Sister Harriett Kennicut, supervisor of women at Walnut Park.

Enoch Hill Church

The mothers were honored at the church school period May 9. Sister Maggie Merchant, one of the oldest mothers of this district, was seated on the rostrum in an old-fashioned arm-chair and holding an old family album during the program. Ruth Hays sang, "Wonderful Mother of Mine"; Margie Thomas sang, "Mother Machree"; Verla Waters read a tribute to mother written by Helen Gard, daughter of Sister Clara Frick; Dorothy Cogan talked concerning the origin of Mother's Day and presented Sister Merchant a bouquet of cut flowers from the church school. Sister Susanna McGrew is the oldest mother in this congregation.

Brother Cecil Walker, of Liberty Street, was the 11 a. m. speaker, and in the evening Elder H. L. Barto, a former pastor, returned to this district. Sister Margaret McDonald sang, "His Love Abideth Forever."

Frederick Worth has recovered from the scarlet fever, and his mother, Sister William Worth, Jr., is now able to resume her responsibilities as director of music at Enoch Hill and supervisor of the junior church school.

The Enoch Hill Boy Scout troop enjoyed an overnight hike last week end. Though a new troop, this organization of boys, under efficient leadership, is growing, and has enjoyed several outings.

Elder John Petre gave the opening talk at the early morning prayer meeting, May 16, his theme being, "Spiritual Manifestations."

The church school theme, "We Would See Jesus in the House of Worship," was followed last Sunday morning. Lancelot Heath read the Scripture lesson from Matthew 9; Max Constance gave the invocation; Guinn Bronson made announcements concerning the Youth Conference at Lamoni.

The 11 a. m. service was one of ordination, in charge of Apostle F. Henry Edwards, assisted by Elders H. L. Barto and Arthur A. Oakman. Elder Barto in a brief talk discussed the Aaronic and Melchisedec priesthoods, then Elder Oakman preached on the responsibilities and requirements of priesthood. Enoch Hill's pastor, Elder J. E. Cleveland, was ordained a high priest by Elders Edward, Oakman, and Barto.

In the evening Brother Lawrence Martin was the speaker.

East Independence Church

All local priesthood members had a part in the sacrament service May 2. In the evening Elder J. E. Vanderwood was the speaker.

Elder R. V. Hopkins met with this congregation Wednesday evening, May 5, and Pastor J. E. Martin and Frank Minton were in the stand. A fine prayer service was enjoyed.

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Graceland Briefs

Elections were the order of the day, April 30, as students, assembled in chapel, chose Maxine Budd, of Independence, and Luther Troyer, of St. Joseph, Missouri, editor and business manager, respectively, of the "Acacia." They also chose Lloyd Cleveland, of Kennett, Missouri, and Paul Edwards, of Dunkalk, Maryland, as editor and business manager, respectively, of the "Tower." Graceland celebrated President Briggs' sixty-third birthday, May 10, during this same chapel hour. Cleda Garrett presented Mr. Briggs with a floor lamp on behalf of the student body. Pieces of the school birthday cake were distributed among the students.

The girls living in the dormitory entertained their town mothers with a tea in the Walker Hall reception room, May 1. An entertaining program was rendered, and refreshments were served.

Mr. Blaylock, of the staff of the Des Moines radio station, WHO, addressed the students in a special chapel Wednesday morning, May 5. He reviewed the history of the development of radio and explained the complicated mechanism of modern radio performance, emphasizing the long procedure it is necessary to go through before even the simplest type of program is broadcast.

Bishop L. F. P. Curry presented the final religious lecture of the year in the college chapel Sunday evening, May 2.

Musical performers from the Lamoni High School presented the chapel Friday morning, May 7. The program was centered around the observance of National Music Week, on the Hill.

Girls' sports classes in baseball and deck tennis have been organized in preparation for stiff intra-mural competition. The men of the college have organized three softball teams, and have completed the first lap of a two-round intramural contest. The three latter teams are captained by Kenneth Keown, of Holts Summit, Missouri; Ted Beck, of Independence, Missouri, and Bill Spencer of Shawnee, Ohio. In the field of girls' athletics, Harriet Zook and Annajean Brown, of Iowa; Majel Kinsfather, Rowena Long, and Eleaner Gleazer, of Missouri, recently were named associate members of the W. A. A., honorary girls' athletic association.

Pauline Bathe, pianist, of Lamoni, Iowa, and Edmund Allen, bass soloist, of Independence, Missouri, were presented in joint graduate recital in the chapel Saturday evening, May 8.

Special services honored the mothers on May 9. At the close of the Sunday school period the intermediate girls gave a reading and song. Mildred Friend and Doris Lee Thatcher sang a duet.

At 10:30 a. m. a most appropriate service of music and readings was rendered, and there was a talk by Pastor Martin. The prelude to this hour sounded the theme of "Home and Mother," and this was continued throughout the service. Congregation, choir and individuals joined in praise of all mothers.

Elder Almer Sheehy preached in the evening. The congregation sang, "Home, Sweet Home"; Mrs. Roy Winfrey sang "Wonderful Mother to Me"; Jennie Butler and Donald Pyper sang "Sweet Memories of Mother." "When Mothers Meet," was presented by Mrs. Raymond Ward and Nina Austin.

A goodly degree of the Spirit was present at the Wednesday evening prayer service last week, and also in evidence in the Sunday morning prayer meeting.

Local members were happy to have Brother and Sister Cornelius Edgerton, former East Independence members, with them Sunday morning. Brother Edgerton offered prayer at the church school.

Pastor J. E. Martin and Elder Howard P. Andersen had charge of an ordination service at 11 a. m. Sunday. A trio, Donald Pyper, Lyndon Wagener, and Paul Clements, sang "Have Thine Own Way Lord." Elder Andersen gave the charge to the candidates for ordination. Then Joseph Friend was ordained an elder under the hands of Elder Andersen; H. Friend and Virgil Coffman were ordained to the office of teacher by Elders W. H. Sheffer and Frank Minton. The congregation sang "I Would Be True," and the pastor's short talk was followed by a prayer of blessing.

Elder R. D. Weaver was the evening speaker, and his theme was "The Plan of Salvation." He spoke to a congregation which filled the church. The choir sang "God Send Us Men," and Frank Minton and Virgil Coffman were in charge of the service.

The Saints rejoice to have Elder Robert Smith, Sr., back with them.

Gudgell Park Church

On Mother's Day a short program was given at the close of the Sunday school, by the juniors under the direction of Miss Alpha Martin. Patriarch Ammon White preached at 11 a. m., and following the sermon, cards and gifts from a "mother's mailbox" were distributed by Clarence Martin, Jr.

In his address Sunday night, Vernon Lundeen urged the members to commune with God regularly in order to keep themselves spiritually fit.

C. E. Martin spoke the morning of May 16, and Apostle F. Henry Edwards was the preacher at night. The latter used for his text Hebrews 2: 3: "How shall we escape, if we neglect so great salvation?"

Gudgell Park Branch was pleased to receive an "A" rating in the Music Festival recently held. The contestants were Miss Pauline Sherman and Fred Wassem.

Young people of this district hope to attend services the first weekend of the Youth Conference at Lamoni. May 28 they will give a dinner to help raise funds for that purpose.

The funeral of Brother Winfield W. Gould was held May 13, at 10 a. m., from Cato and Speaks Funeral Home. The sermon was by Evangelist F. A. Smith, assisted by Evangelist Ammon White; prayer at the home was offered by Elder Swen Swenson. Brother Gould died May 10. The sympathy of many friends is extended to the family, especially to Sister Gould who has lost a companion of nearly sixty-two years.

Spring Branch Church

The theme for the church school hour Sunday was taken from the writings of Peter, "Giving All Diligence, Add to Your Faith, Virtue and to Virtue Knowledge." The Scripture lesson was read by Fred Epperson; piano selection, "Work for the Night Is Coming"; prayer by Robert Fish; theme talk, Frank Robinson.

J. S. Andes spoke on "Prayer" at 11 a. m., and there was a solo by Gladys Robinson.

At the opening of the seven-forty-five service Brother Floyd Miller was ordained a deacon by Apostle Clyde F. Ellis and Elder M. C. Jacobsen. A song was sung by the choir. The speaker was Apostle Ellis and his theme was "What Lack I Yet?"

There are five Spring Branch young people who will graduate this week from William Chrisman High School: Freda Trumbel, Charles Plain, William Smith, Russell Keck, and Duane Miller.

This congregation will have its homecoming next Sunday, May 23, at the church, beginning with an 8 a. m. prayer service. There will be basket lunch at noon and services again at 2:30 p. m. All former Spring Branch members are especially invited to attend.

Kansas City Stake

Central Church

May 17.—Mother's Day at Central was both beautiful and inspiring. The church school worship period was conducted by Edith Driver who delivered the Mother's Day message. There was a reading by Mrs. O. R. Nunn; vocal solo by Esther Riepen, and prayer by Betty Spears. James N. Curtis delivered the sermon for the morning service, a tribute to "Mother." The evening program con-

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sisted of a concert by the Central Ladies' Chorus.

Central Ladies' Club will have its last meeting and luncheon at Ivanhoe Country Club at one o'clock, May 19. There will be an interesting program, and Mrs. C. G. Mesley will review, *Gone With the Wind*.

Don C. Chesworth will have charge of the church school worship period for the next few months. He is taking seriously his duties in this capacity, and hopes to present a varied program, using all the new talent available.

Roy Thrutchley is conducting a Baptism Class at the church each Sunday evening at six-thirty, for those who will be baptized on Children's Day. Anyone who is interested in learning more of the beliefs of the church is welcome to attend these classes.

Brother and Sister F. P. Hitchcock are now living at Greenwood, Missouri.

The Central Ladies' Chorus will present a concert at the Longfellow School, May 21, at 3:30 p. m.

Sister C. A. Skinner returned home from the sanitarium Saturday afternoon, and brought with her little Barbara Ann who was born May 1.

Armourdale Church

The coming of spring and warmer weather has brought an increase in attendance in church services. The little building which is the meeting place of this group has been filled to capacity each Sunday evening. Some of the recent speakers have been T. C. Lentell, John Tucker, Marion Goodfellow, Amos T. Higdon, and Brother Guinan. These along with local priesthood members have presented some helpful discourses.

The women's department has had a successful season. They have met all day each Thursday with specific projects on which to work, and have found pleasure and diversion in their undertakings. Quilting has been the major feature of their endeavor. In the early part of April they sponsored a family birthday party. Everyone attending brought a penny for each year of his age. Games, refreshments and a good spirit of fellowship completed the evening.

The church school director initiated an unusual feature for the church school some months ago. A certain period of the third Sunday morning of each month is devoted to a program by the pupils of the school. Here the boys and girls are given opportunity to present whatever program contributions they have suitable for the occasion. Many vocal and instrumental talents have been discovered in this way. The theme of the meeting is "Developing Talents for God's Service."

Grandview Church

Grandview congregation was grieved at the death of Miss Rose Marie DeNota, twenty years old, from scarlet fever, April 20. Private funeral services were held, and friends met at the cemetery. On the following Sunday Pastor J. A. Gardner conducted a memorial service for her at 10:15 a. m., at the church.

The class in "Effective Speech" which is being taught by Evan Fry each Tuesday evening at the church is growing in interest and effectiveness.

The La-Da-Sa Club spring luncheon will be held at the Lake Quivera Club House, May 18, at 1 p. m. Herbert L. Drake, of Kansas City, will be the guest speaker.

The O. B. K.'s of Grandview had a breakfast and devotional service at 6:30 a. m. Sunday, May 9, at the Waterworks Park.

On Mother's Day the special program at the worship period was a pageant directed by Mrs. J. A. Gardner. The platform held a large Bible, constructed so that characters representing the various mother's mentioned in the Bible, could walk out upon the platform from the Bible pages. The mothers represented were: the mother of Moses, Naomi, Hannah, the mother of Zebedee's sons, the mother of Timothy, Syro-Phoenician mother, the mother of Mark the apostle, Mary the mother of Jesus, and your mother and mine.

A baptismal service followed at which time Grandview Saints were given a charge by Associate Pastor Evan A. Fry, and the charge to the candidates was given by Pastor J. A. Gardner. Those baptized were Elsie Echternacht, Louise Horseman, Robert Cloughley, and wife, Lorene Cloughley.

Mr. and Mrs. Fred G. Brose and son John, of Wichita, Kansas, were recent visitors in their home church at Grandview.

Family Night, with covered dish supper, was enjoyed by Grandview congregation, May 13. At this time also the branch presented a bridal shower for Ethel Hicklin whose marriage will be solemnized May 23, at the church. Ethel has been one of the true and faithful helpers at Grandview since early childhood, and is loved by all.

BE HAPPY BY HELPING

Join the great company of those who make the barren places of life fruitful with kindness. Carry a vision of heaven in your hearts, and you will make your home, your college, the world, correspond to that vision. Your success and happiness lie in you. External conditions are the accidents of life, its outer trappings. The great enduring realities are love and service. Joy is the holy fire that keeps our purpose warm and our intelligence aglow. Resolve to keep happy and your joy and you shall form an invincible host against difficulty.—Helen Keller.

Graceland Briefs

Annual Campus Day festivities opened Saturday morning, May 8, with a program in the college chapel. Following group singing directed by Herbert Lively, Max Wise, master of ceremonies and president of the student body, introduced, in succession, the Graceland girls' sextette, Carol Wildey (with a speech of welcome), and Eleanor Fairbanks, of Independence, Missouri, who responded to the welcome. Myron White introduced the presentation of a cutting from the first scene of a Pulitzer prize play, prepared under his direction, with Marion McDowell and Carol Wildey performing. Annajean Brown was encored after her rendition of "Chloe," and Ione McBride was also encored when she read a short, humorous selection. Maxcine Harshman sang "My Alice Blue Gown," in costume.

Following the coronation ceremonies and departmental displays on Saturday afternoon, dinner was served in Walker Hall dining room.

A freshman recital, the first of the Graceland music department's final recitals, was presented May 10. Those participating included Elbert Boren, of Belleville, Illinois; Dorothy Sneddeker, Houston, Texas; Max Truman, Belle Fourche, North Dakota; Eveline Burgess, Independence, Missouri; Mabel Hyde, Lamoni; Margaret Mauzey, St. Joseph, Missouri; Hannah Miyamoto, Hawaii; Margaret Briggs, Lamoni; David Allen, of Independence; Vida Ecker, Brookfield, Ohio; Henry Hughes Aruba; Alice McConley, Independence; Rosalie Blair, Lamoni; Rochelle Hall, Montgomery, Alabama; Maynard Redfield, Independence; Bernice Stafford, Lamoni; Don Guinnee, Joplin, Missouri; Jessie Marie Hutchinson, Pisgah, Iowa; Henry Anderson, Omaha, Nebraska; Delpha Guildehaus, Atchison, Kansas, and Balmer Liston, Kirtland, Ohio.

Students, parents, and visiting friends of Graceland will enjoy the program of commencement week, May 23 to 28, as the forty-second year of the college closes. The program for the week is as follows: Sunday, May 23, 8 a. m., Baccalaureate. Monday, May 24, 6 p. m., Lambda Delta Sigma dinner. Wednesday, May 26, 8 p. m., orchestra and chorus recital. Thursday, May 27, 3 to 5 p. m., student, parent, faculty reception. Thursday, May 27, 8 p. m., commencement play. Friday, May 28, 9:30 a. m., Honors Chapel; 2 p. m., commencement exercises.

The naturalist may account for nature, but not for himself as an observer of nature.—Dean Inge.

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The Bulletin Board

Far West O. T. Z. Rally

The quarterly O. T. Z. Rally of Far West Stake will be held at Kingston, Saturday evening and Sunday, June 5 and 6. The general theme will be "Knowing Your Church." The first service will be at 7:30 p. m. Saturday, and will include an illustrated story of the church together with plenty of music and entertainment. Venita Black will give a report on "The O. T. Z. Nauvoo Pilgrimage." Charles Marsh will present the first epoch of church history, "The Founding of the Church"; Donald Bowman will tell the "Story of Nauvoo" and Garland C. Snapp will complete the story on "The Church Today." Stereopticon slides will be used to illustrate each talk.

Kingston and Oakdale Saints will entertain the visiting O. T. Z.'s in their homes Saturday night. Sunday's program will commence at 9:30 a. m. with a musical prelude followed by a class period by Elder Roy Cheville of Lamoni. After an interlude of music Elder Cheville will present another class period. At the 11 o'clock hour an adult preaching service will be provided by Evangelist Milo Burnett. Dinner will be served at noon at 15c a plate. At 2 p. m., the Hour of Dedication will be the closing service. An adult prayer service will be held at the same hour.—Helen R. Beadnall, secretary.

Eastern Colorado Reunion

Eastern Colorado reunion will be held at Colorado Springs, August 20-29. Make reservations with J. D. Curtis, Peyton, Colorado.—Floyd E. Engstrom, Colorado Springs, Colorado.

Maine Two-day Meetings

Two-day meetings of Maine District will convene at Stonington on June 5 and 6, and at Beals Island, June 12 and 13. Apostle Paul M. Hanson and Bishop E. L. Traver will be in attendance. We desire a good attendance of all priesthood members at these meetings.—Newman Wilson, district president; Louise Eaton, district secretary, Deer Isle, Maine.

Arkansas-Louisiana Conference

The Arkansas and Louisiana district conference will be held at Eros, Louisiana, May 29 and 30. Prayer meeting at 9:30 a. m., Saturday, will be followed by business session. There will be preaching at 11 a. m., and a special address to the young people followed by roundtable and a recreational hour in the afternoon. A play, "Timbers for the Temple," will be given Saturday night. Sunday's schedule will include: 9 a. m., prayer meeting; 10 a. m., Sunday school and priesthood meeting; 11, preaching; 3 p. m., preaching, and again at 7:30 p. m. Apostle F. Henry Edwards will be with us, and Elder W. A. Smith. We hope Missionaries W. E. Haden and A. M. Baker will also be able to come. All those sending in reports, please direct them to the undersigned, in order that they may be summarized for the conference.—Seth P. Harbour, district secretary, Bald Knob, Arkansas.

Marriages

GERMAN-McAULAY.—A wedding was solemnized, April 20, 1937, at the home of Albert Hodgins, Bracken, Saskatchewan, when Miss Ida German, of Maple Creek, Saskatchewan, and Archibald McAulay, of Bracken, were united in marriage. Albert Hodgins officiated. The ceremony was witnessed by Mr. and Mrs. Hessler and Richard, and the bride's sister, Mrs. Albert Hodgins.

Our Departed Ones

CHAPPELL.—Perry Franklin, d. at his home at Trenton, Missouri, where he had spent his entire life, May 1, 1937. Had been engaged in furniture business for about 30 years. B. near Trenton, January 10, 1873; was married to Miss Nora Dyer, November 22, 1896, who survives him. He also leaves a brother, William Chappell, of Trenton. Was a loyal Latter Day Saint, also a member of the Knights of Pythias lodge. An active church worker, he will be missed by Saints at Trenton. The funeral was held from the Saints' chapel, and interment was in the Knight of Pythias Cemetery, Trenton. Funeral was conducted by Elder Thomas Fiddick, of Cameron, Missouri.

DONKAWICH.—Tony, b. in what was then Russian Poland, September 21, 1895. Was baptized a member of the Reorganized Church April 12, 1925, at Independence, Missouri. For a time was in the service of the army of the United States. D. at the Veterans' Hospital, Excelsior Springs, Missouri, April 20, 1937. Is survived by an adopted daughter, Teresa Belle Donkawich. The funeral services were conducted by Elder R. S. Salyards, and interment was in Mound Grove Cemetery.

MEADOWS.—Emily Matilda, wife of Edwin Meadows, d. March 16, 1937, at Riverside, Maisemore, Gloucester, England, after a brief illness. B. at Gloucester, January 28, 1880. She was baptized December 6, 1911, and was a member of the Gloucester Branch. Her devotion to the church was an outstanding characteristic of her life, and she moved among the Saints with the spirit of a ministering angel. Many of the traveling ministry will remember the hospitality enjoyed in her home. Interment was in the peaceful village churchyard. Apostle J. W. Rushton represented the general church at the funeral.

WILLIAMS.—Anna C. Taddicken, b. May 19, 1888, at Muscatine, Iowa. Was baptized into the Reorganized Church, June 13, 1897, at St. Joseph, Missouri. D. April 20, 1937, at her home at Marysville, Kansas. Bishop Henry L. Livingston, of St. Joseph, Mo., officiated at the funeral.

CORLESS.—Ida Viola, daughter of Levi and Elizabeth (Mosy) Fish, b. July 1, 1867, at Cleveland, Ohio. Spent her early life near Coldwater, Michigan. Was married to Hiram J. Corless, August 17, 1884. To them were born two sons: Erwin who d. September 10, 1910, and Elvin, sole survivor of the immediate family. Her husband d. in March, 1934. She was baptized into the church, November 6, 1886, and lived an exemplary life. Was devoted to the church. She was a resident of Branch County, Michigan, nearly seventy years. D. at her home at Coldwater, April 28, 1937. Funeral was conducted from the Saints' church, Elder S. W. L. Scott preaching the sermon. Surviving are her son, Elvin; 2 grandchildren, 8 great-grandchildren; the family of her sister, Mrs. Dewitt Luse, other relatives, and many friends. Interment was in Lake View Cemetery, Quincy, Michigan, beside her husband.

YOUNG.—Lu Ella b. January 11, 1885. D. April 17, 1937, at Allendale, Missouri, having been bedfast for 5 months. Was married to A. C. Young, November 5, 1911, and to them were born 2 children: Mrs. Pansy Rhinehart and John. May 29, 1932, she, with her children, was baptized. Was a willing worker in the church and a regular attendant as long as health permitted. Funeral services were conducted by Elder John Lane from the Saints' church at Allendale.

McMILLEN.—Margaret, b. January 27, 1864, in England. D. March 2, 1937, at New Philadelphia, Ohio. Was a daughter of Peter and Margaret Hardy, and was united in marriage to Albert J. McMillen, December 24, 1882. They were the parents of 7 children, 3 sons preceding their mother in death. She was baptized into the Reorganized Church, May 24, 1891, by L. W. Powell, and remained faithful to her covenant. Surviving are her husband; 2 daughters: Mrs. Sheridan Bigler and Mrs. Archie Rees; 2 sons: Donald and Albert; 1 sister and 1 brother. Funeral services were in charge of Elder William L. Goudy, assisted by Elder Carlisle. Interment was in East Avenue Cemetery.

CARLISLE.—Mary Gordon, wife of Samuel C. Carlisle, b. June 20, 1885, at Whitefield, Northumberland County, England. D. at her home at New Philadelphia, Ohio, March 31, 1937. Was a daughter of Alexander and Agnes Gordon, and came to this country at the age of 3 years. Was married to Mr. Carlisle, May 25, 1925, who survives her. Joined the church August 18, 1895, at Blakes Mills, being baptized and confirmed by Elder John H. Cramer; remained faithful to the end. Surviving are her husband; 1 sister, Mrs. Charles Hensel, and 1 brother, John Gordon, of Akron, Ohio. Funeral services were held from the home of her sister at Uhrichsville, Ohio, April 2, Elder William L. Goudy in charge, assisted by Charles A. Cramer. Interment was in East Avenue Cemetery.

DOOLING.—James L., b. February 20, 1873. Was baptized August 2, 1909, by Elder George Shippy. Was ordained an elder September 27, 1919. D. February 8, 1937. Early in life he married Harriet Cole who survives him. Lived a consistent life as a faithful member of the church, following his conversion; in the priesthood he served until his late illness as elder of Chatham and Windsor Branches. The funeral was in charge of Anthony R. Hewitt, and the sermon was by William I. Fligg, of Independence, Missouri. The large attendance testified of the esteem in which the deceased was held. Interment was in Maple Leaf Cemetery, Chatham, Ontario.

CASSIDAY.—Robert C., b. May 6, 1885, to Mr. and Mrs. James M. Cassiday in Buena Vista County, Iowa. Married Miss Nellie La-May at Missouri Valley, Iowa, October 7, 1904. He and his 3 sons united with the church, April 9, 1922, being baptized by Elder J. B. Barrett, of Independence. Was employed by the Chicago and Northwestern Railway Company 18 years as a member of their police department at Carroll, Boone, and Clinton, Iowa. Retired from active service in 1932 due to ill health. D. April 19, 1937, at his home at Cedar Rapids, Iowa. Surviving are his wife and 4 children: Donald M., Robert C., John F., and Mrs. Pearle Bingham; another daughter, Mrs. Doris Gaines, preceded him in death. He also leaves 7 grandchildren, 1 brother, and 6 sisters. Interment was in Springdale Cemetery, Clinton, Iowa, Elder C. A. Beil officiating.

DAVIS.—Laura Shepherd b. at Woodson, Morgan County, Illinois, September 1, 1870. D. March 25, 1937, at her home at Beardstown, Illinois. Besides her husband, Charles Davis, she is survived by 1 daughter, Mrs. Ralph France, and 5 granddaughters, of Springfield, Illinois. A son, Roy Davis, preceded her in death. Funeral services were held from the Saints' church at Beardstown on Easter Sunday, Elder Frank Corcoran in charge, assisted by Elder Elzie Kratzer. She was a faithful Latter Day Saint. Interment was in the city cemetery.

HILL.—Anna Place, daughter of Charles and Mary Burns Place, b. in Clearfield County, Pennsylvania, April 25, 1849. Was

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"WHAT A WONDERFUL FATHER WE HAVE"

(Continued from page 659.)

sured that it is the Lord's will that these goals be reached, we need not doubt our ability to "arrive." God will help us over all the rough places as long as we do our part. As we shall make goal after goal we shall come to a fuller and fuller realization of what a wonderful Father we have. How kind he is. How ready he is to give us all the things we need just as we need them.

I was reading the following words the other day: "Because He lives, I too shall live" (Part of the song, "Open the Gates of the Temple"), and thoughts flashed into my mind which gave the words added significance. I not only shall be resurrected because he broke the bands of death, but because he lives I live today—now. Because he lives in the heavens above, and because he lives in the lives of some of my associates I live, not merely exist. When someone helps us out in time of trouble, we must thank them, and we must also thank God. All good comes from him. He it is who put the desire to be of service into the heart of the one who came to our assistance.

God has been very good to me and mine. I feel unworthy of all the manifestations of his goodness which I have received. I ask the prayers of the Saints that I may live better and that I may "endure to the end." I realize more each day what it means to do this.

A SISTER.

Church Standard Is Upheld » » »

On April 4, when I listened to our beloved President on the radio, how my heart rejoiced! I am dull of hearing, but could hear every word he said. There was a radio in Kirtland Temple, but I heard better at home, then I went to the Temple and took the sacrament.

What a message of life President Smith gave! I thought: How wonderful if every individual would put into practice what he is saying! I was glad that he had this opportunity of giving his message to the world. Like Christ's sermons, it was plain so that all might understand. The standard of our church, the Church of Christ, was made plain to all who listened.

I prayed for Brother Smith that the power of God would attend him as he talked on the radio that day, and could feel as I listened, the Spirit in his words.

I love to read every part of the *Herald*. When I was a child in the 1860's my mother took the church paper, and so all of these years I have been a *Herald* reader. It is very dear to me as well as instructive.

MRS. MARY E. GEORGE.

WILLOUGHBY, OHIO, Route 2.

A Manifestation of the Father's Care »

I have been a member of the church forty-two years. About seven years after my baptism I moved into the country where there were no church privileges, and after ten more years I moved back to Deepwater, Missouri, where I was baptized. But when I returned, I found the branch had been disorganized; so I lived there sixteen more years in isolation.

In those twenty-six years I seldom met any of the Saints. In 1926, I met Apostle J. A. Gillen at Johnson City, and he advised me to move to some place where the church work was organized, and to become active. In trying to comply with his advice I found difficulty in locating a place where I could find work.

One evening these words came to me as distinctly as if they had been spoken in answer to my question: "Abide where you are. Till you prove what you have undertaken. If you are faithful, I will find a place for you." It was a new experience for me, but I felt that this was the voice of the Spirit. I decided to trust and abide.

Some time later I received a call from my son-in-law in Kansas City telling me that a man was wanted at the Norris Grain Elevator, and that he had recommended me. I came and was employed. I have been with this firm nearly eight years being idle only a few months in the early part of my employment.

When I came to the city I identified myself with the Bennington group. I became active in the work of the church, and hope to continue as long as it is the good pleasure of the Lord to permit me to remain.

R. E. HUBRICHT.

KANSAS CITY, MISSOURI, 6001 East Eleventh Street.

These Things Do » » » » »

Every Latter Day Saint should be established in the faith, not listening to fables and every wind of doctrine. Here let me list my program of maintaining myself in the doctrine of Christ:

1. Keep the law of the Lord.
2. Meditate upon it day and night.
3. Pray often.
4. Study the lessons which Christ's life teaches.
5. Be faithful in all things.
6. Come up on higher ground.
7. Give thanks for all things.
8. Love one another.
9. Do to others as you would have them do to you.

DEARBORN, MICHIGAN. ELLA H. SHUERT.

Hope Is Renewed » » » » »

It is with joy that I am able to write this letter. And our hearts are filled with gratitude to the Heavenly Father.

After a year of trials and discouragements and what seemed almost spiritual death, feeling that the friends and neighbors whom we have loved and labored with, cared no longer to meet with us at our "Four Corners Mission," this week we had them come out again. And they met with us happily.

On Friday morning Elder W. E. Haden came to our home. We always want him to preach for us when he comes, so we told some of our friends and neighbors that he was here and would preach Saturday evening. A few came out, and preaching was announced for Sunday evening. We were delighted with the response. Keen interest was manifested. After the services closed, Brother Haden received invitations to come into the homes of some and preach when he can so arrange it. We feel that our prayers have not been in vain.

On Sunday morning we with Brother Haden motored to Ava Branch, about sixteen miles away. We stopped at Ava to pick up Grandma Burress, an aged mother who had not been able to attend services for over two years. She is one of the stanch tithe payers of the church.

The morning services were greatly enjoyed by all present. After the meetings, we with Brother Haden, had dinner at the home of the pastor, Brother D. A. Fuller, and his family. We enjoyed their hospitality, and the afternoon was spent in conversation.

On Monday morning early we motored with Brother Haden to a near-by town, Rome, and spent the day visiting isolated Latter Day Saints. Elder Haden's stay with us was short, but we greatly enjoyed it, and are looking forward to his return in the near future.

BROTHER AND SISTER C. L. HURSH.

AVA, MISSOURI, Route 4, Box 92.

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In Gospel Bonds » » » » »

I have been isolated from Saints practically all the time since I left Independence nearly four years ago. I have missed the services greatly. They say you get out of life what you put into it. The same is true of religion. I must confess that I have not been putting anything into it except my tithing, and I have missed that feeling of peace and joy that comes to those who are really working and accomplishing things. I have decided that it is my duty to be a missionary, and am inclosing three dollars for the two sets of tracts recently listed in the *Herald*.

VEDA SHUPE.

SAN LUIS OBISPO, CALIFORNIA, General Hospital.

I have been in the church for twelve years, and have found many good works in it. May we be faithful and true in our home, and rejoice in the blessings of our Heavenly Father.

BREWTON, ALABAMA. GRADIE BELL PUGH.

I want to do all I can to help redeem Zion. I have been a Latter Day Saint forty years, and the gospel grows dearer to me as the years pass. The Lord has been merciful and kind to me. It helps me greatly to read "The Readers Say" columns and to hear from Saints all over the world.

MARSHALL, MISSOURI. MRS. J. A. PAYNE.

I know that this is the true church of God. Let me tell just one of the many blessings I have received. Our children had the whooping cough, and our four-year-old girl fell off a chair backwards. This made her have a hemorrhage in her head. She took convulsions and was unconscious for two days. We called Elder Phetteplace; he administered to her, and she hasn't had a convulsion since. She knew everyone immediately after the administration.

We heard President F. M. Smith's sermon on "The Church of the Air," and greatly enjoyed it. Please pray for me that I may live worthy the promise given me, that I am to be among those who will help redeem Zion.

TYRE, MICHIGAN. PEARL MORGAN.

I have been a Latter Day Saint six years, and have received many blessings. I like to read the *Herald* and enjoy "The Readers Say" letters. How thankful I am that I have a mother who made me acquainted with the gospel! I like to go to the meetings of the young people and to the prayer services. Pray for me that I may overcome my weaknesses.

LENA V. BRATCHER.

KINGSTON, MISSOURI, Rural Route 1.

How glad I am that I am a Latter Day Saint! I have been isolated the major part of my thirty-seven years of membership, but the *Herald* has been my preacher. Elder MacGregor brought the gospel to me. How good the Lord has been to me, restoring me to health many, many times. Saints, please remember my children and me in your prayers. My petitions are always for God's people everywhere.

MRS. A. PARIS.

CLOVERDALE, BRITISH COLUMBIA, Route 3.

Following in the way my mother taught me, I have always had a desire to live a clean life. Temptations have come my way, and I have not always had the strength to overcome them. Nevertheless, I have received many wonderful blessings. I was baptized when eight years old by Elder J. E. Vanderwood, and now at the age of twenty-one I wish to press onward and make my life worth while. My occupation has brought me in contact with many types of people, and sometimes my interest in my daily work has transgressed on my interest in church work. However, I have been assistant branch secretary, also junior Sunday school teacher.

My brother, Lloyd Johnson who spent last winter in a Sanatorium at Phœnix, Arizona, is now home again, and his health is improving to the extent that he can go for a day without taking any rest. He and I would like to receive letters from those who are interested in the gospel.

GRACE JOHNSON.

PARIS, TENNESSEE, 908 Rogers Street.

For over fifty years I have read the *Herald,* and it has brought me much pleasure and satisfaction. My parents, who belonged to the church before I was born, kept the *Herald* and its helpful news before our family. I am hoping and praying that by a cooperative effort our church debt will soon be paid.

MRS. J. V. WOOLSEY.

HOLDEN, MISSOURI, ROUTE 5.

I am a little girl eleven years of age and in the sixth grade at Oakland School. I am the youngest of three sisters and one brother, and we are all Latter Day Saints, also our mother. We are praying for the day when our father will accept the gospel.

I know that the Lord has watched over and blessed me all my life. If there are any Latter Day Saint girls who wish to write me, I would appreciate their letters.

We at Paris are grateful for the church we have built here, and we enjoy most helpful services three times a week.

ROSALEE MCCLAIN.

PARIS, TENNESSEE, Route 5.

I look forward to the *Herald* as a welcome guest. Not having the opportunity of attending my own church, I feel when I read the testimonies of my brothers and sisters, that I am one of a great family.

I had fasted and prayed the week preceding April 4, that I might be able to attend church services that morning so that I might once more renew the covenant I made with Christ twenty-eight years ago, but not being able to go on account of health. I asked a neighbor if I might listen to President Frederick M. Smith's message on her radio (we do not have a radio). She gave me permission, and words cannot express my joy as I heard him read his text. I rejoice in the song we sing so much, "We Thank Thee, O God, for a Prophet." May we as Saints heed his words.

I am afflicted with asthma, and ask the Saints to pray for me. I am trying to find a remedy which will not affect my heart, and am praying that I may be able each Sunday to attend the services of the Saints.

PEWAMO, MICHIGAN. MRS. EDITH E. MELVIN.

Request Prayers » » » » »

Sister Nellie Kilpatrick, of Hayter, Alberta, a helpless invalid for more than twelve years, desires the Saints' prayers in her behalf, that she may have patience to endure her trial and that she may be healed of her affliction if it is in harmony with God's will.

Fred Freeman, Route 1, Box 112, Stella, Missouri, requests the Saints to pray for his father who slipped and fell, May 9, hurting his leg and back. He was ninety years old last September 30, and has belonged to the church forty years.

Sister Margaret Mercer, of Rosedale, British Columbia, is afflicted with blindness and an aching back, and wishes the prayers of the Saints that she may be fully restored to health. She will be eighty-three years old next January. Her daughter reads her the *Herald* on Sundays, then Mrs. Mercer gives the papers to others to read, hoping in this way to bring souls to Christ.

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married to Thomas Hill, September 17, 1865, and 7 sons and 6 daughters blessed this union; 4 sons d. in infancy. Her husband d. 10 years ago. Death came to Mrs. Hill, April 25, 1937, at the home of her daughter, Mrs. James Bignell, of Arkansas, Wisconsin. She is survived by 3 sons: Evan, Guy, and Charles; 6 daughters: Mrs. Eliase Davis, Mrs. James Bignell, Mrs. Otis Bignell, Mrs. Glenn Carroll, Mrs. Roy Veness, and Mrs. Chester Bignell; 33 grandchildren, 46 great-grandchildren, 5 great-great-grandchildren, other relatives, and friends. She united with the Church in 1894, and remained faithful to her covenant. Funeral services were conducted from the Saints' church at Porcupine by Elder F. T. Mussell, of Des Moines, Iowa. Interment was in Round Hill Cemetery.

1937 Reunions—Tentative Dates

District	Place	Time
E. Mont.	Fairview	June 18-20
Manitoba	Winnipeg	June 22-27
No. Wisc.	Chetek	June 29-July 4
Minn.	Minneapolis	June 30-July 4
Owen Sound	Port Elgin	July 4-11
No. Dak.	Valley City	July 5-11
So. Calif.	Laguna Beach	July 9-18
Cent. Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Sask.	Regina	July 17, 18
S. W. Texas	Bandera	July 16-25
S. W. Iowa	Council Bluffs	July 21-25
Rock Island	Afedo, Illinois	July 16-25
Wyoming	Devil's Tower	July 16-25
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit		Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29
N. W. Iowa	Woodbine	Aug. 21-29

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11:00 a. m. Music by the Stone Church Choir.

5:30 p. m. Radio Vespers — Church Radio Drama, "An American Prophet."

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

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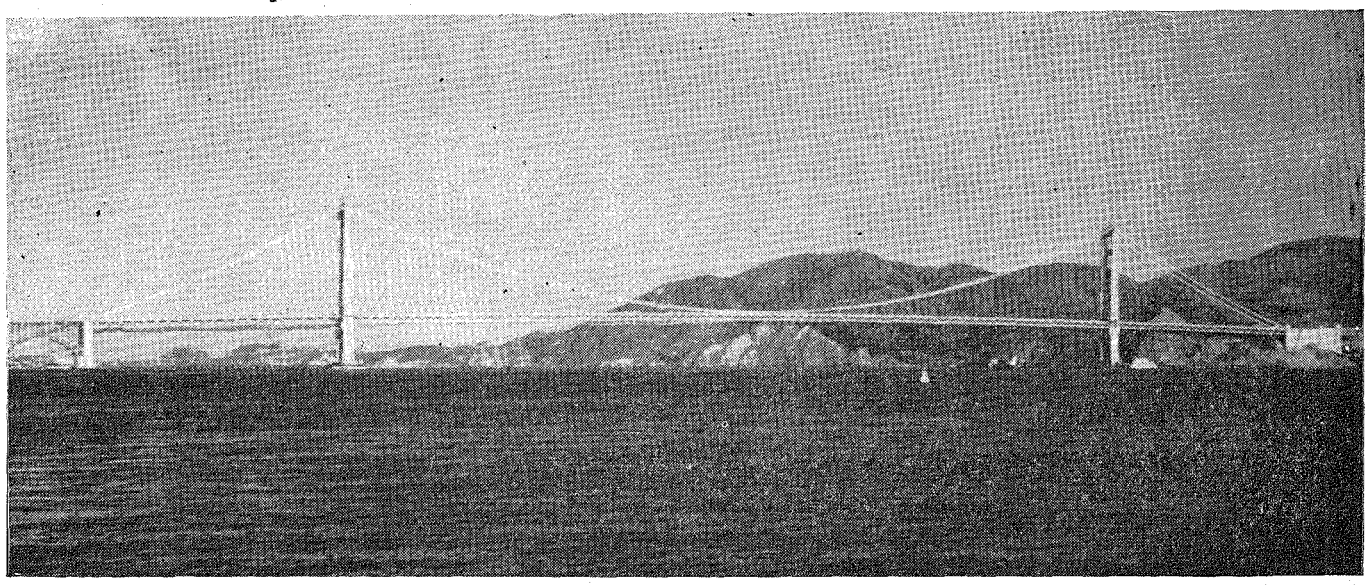

GOLDEN GATE BRIDGE

A second great bridge giving the San Francisco peninsula vehicular connection with the mainland is being completed this year, the Oakland bridge having been finished last year. This structure is an important link in the coastal highways running from the Mexican border to Canada. Total length, including approaches, seven miles; distance between the towers, 4,200 feet—about four-fifths of a mile; height of towers, 746 feet above water. Estimated cost is $35,000,000. The photograph was given by Emory S. Parks, of our San Francisco Branch.

The Mid-year Financial Law Review

By Presiding Bishop L. F. P. Curry

Volume 84 May 29, 1937 Number 22

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THE SAINTS' HERALD

May 29, 1937

Volume 84 Number 22

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

■ Personal Lending Library

The other day a sister came into the office and said, "I'd like to get something good to lend to some friends of mine to read. Can you recommend anything?" In a little while she outlined their particular problems, and we found titles of books that would help. She is building a small personal lending library to help her friends.

That shows a real love of her friends and a love of the church work. A great deal of good has been done in just that way.

People who persistently lend books will lose a good many of them and have many damaged and worn out in service. But they count the cost of books cheap if they can save souls.

One radio commentator recently told how he had purchased some dozens of copies of a certain good book just to give away to people he thought would need them. He didn't care if he never got them back. What a world of good is done in just that way.

A book is much better, at times, than an argument. The book tells its story without offending. It is impersonal and has no feelings in the matter. Your friend can read it and consider what it has to say at a convenient time. Sometimes your book will do more good than you can.

■ Hats

"There is no hat so ridiculous," said Sir Pompous, looking in the milliner's window with Lady Gracious, "but some poor foolish woman will buy it."

"And there is no woman so foolish," replied M'Lady, "but some silly man will run after her."

If men were wise enough to value intelligence in women as much as they do beauty, the women would devote more attention to their minds and less to their complexions.

Hat makers have a wicked practice which enables them to sell more hats. The first showings of the season are always ugly and extreme. Women exclaim, "Aren't the hats terrible this year!" but they buy them just the same. A month later the pretty models come out, and everybody has to buy a new one.

When you are young and pretty, the hat is most important. But when you are old, what you have under it is most important.

■ The Squab in Splints

Squab's first adventure in the editorial office brought such a wrecking to the place and so much injury to himself, that for a time it was doubted whether they should broil him and serve him on toast, or let him live. Finally, with his bill in a plaster cast and forbidden to speak he was turned loose in disgrace to play and recover. Pigeonette put her foot (or should we say claw?) down and declared he cannot, under any circumstances, go to report the Youth Conference (June 17 to 27, and you'd ought to be there) as previously planned. Immediately there were a dozen applications for the job from other young members of the colony; but Pigeon had planted himself at the head of the line. "Go back, all of you," said Pigeonette. "I can take care of this myself!"

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Editorial

Keep Going

Now that we are on the way to success in dealing with our church financial problems, it is important for us to keep going. We have rested the full weight of our load upon our shoulders, and we have found we can carry it. We have come to the steepest part of the road in our journey, and we find we can take it in good stride, and make progress. The discovery that we have the strength and unity to do this gives us courage and hope.

There are people who, when they see the goal in sight, quit the race and never get there. There are some teams that will pull a load to the very crest of a hill, then stop and not be able to start again. Let us not be like that. Let us not think that "the others" can carry the job from here on. It is our job to see it through just at much as it is theirs.

The payment of this debt is not our real goal, but it is a goal we must reach before we can go on unhindered toward the real goal, which is the building of Zion.

One service the debt is giving us: it is teaching us "Keep the Law." When the debt is paid we will all have learned that lesson. Zion could never be built without it. Zion will be built by a people who observe the financial and spiritual laws of the church.

A story is told of two armies that were engaged in a bitter contest for the possession of a certain strategic stronghold. The defenders were outnumbered, and were nearly ready to surrender to their foe that had victory almost within its grasp. "Not yet," said their commander, "Wait!" as he saw a wavering movement among the attackers. Soon their indecision turned to fear, and for some reason they ran away and left their victory untaken. They had only to keep going to win, but they threw their victory away. It will not be so in our church work.

We must keep going. The financial law is not something for a time of stress and need only. It is for all time. Our obedience to that law has brought blessings to the church. If we would continue in this way, we must keep going toward the greater objectives that lie beyond our present goal.

L. L.

The real heroisms of life are the doing of little humdrum things promptly and unostentatiously.—Selected.

A Report and an Appeal

In another column there is presented an article over the signature of Bishop Curry which carries much of interest to our readers. It is at once a report and an appeal—a report of progress made this year in the financial program, and an appeal to the Saints to carry on the good work which has so far been done by the Saints in contributing to the debt reduction program.

It is encouraging to know that since the first of the calendar year about one hundred thousand dollars has been paid on the church debt, and this added to the payments made in 1936 makes a total of approximately $385,000 by which the debt has been reduced. This is a showing so good that it holds great encouragement for the Saints to carry on earnestly in the program of "Keep the Law."

It will be noted, too, that the Presiding Bishopric is asking for a date to be set for self-examination and group scrutiny, as a basis for a fresh start on another lap. To this request from the Bishopric there will be, without doubt, a hearty response. With nearly $400,000 less indebtedness, the task is proportionately easier than it was, and another year's effort to match the last one ought to see us well on our way "out of the woods."

And remember, Saints, removing the obstacles of debt makes the road onward to Zion easier and surer. So we may well whole-heartedly enter into the program laid down by the Bishops.

F. M. S.

Blue Pencil Notes

"Blessed are the peacemakers," said Deacon Goodentart, "and they need it because they get bumped from both sides."

☼ ☼ ☼ ☼

I watched a long line of pelicans flying over the breakers along the Galveston waterfront. They were well regimented; flying in single file, and each did exactly what the leader did. If the leader swung to the left, all of them swung to the left; if he dipped low over the waves, they dipped low. As certainly as a snake's tail follows its head, just so certainly, to the last bird in the formation, they followed their leader. I would like to know how and why they selected him as their leader. I would give a good deal to know what he thought about as

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he swung along the gulf coast. Probably he thought only of the age-old problem, where to find breakfast. What a restless life—sleeping at night on the heaving sea—trying to grab breakfast from the foaming breakers—no waiter, no service, no napkin—but a whale of a finger bowl—and what a bill! There is something heroic, courageous, resourceful about wild animal life. Looking as clumsy as ice wagons on wings, when these birds do sight their breakfast under the waves over which they sweep so low, they go after it with a swift grace and a finished technique. Without schools or hospitals or aid from the government, without tools or shelter or warmth of fire, strictly on their own power and the strength of their two wings, they have survived in the fierce struggle for existence and have come down the ages while empires of men rose and fell. Keeping their own counsel and to their own thousand-year program, they swing down all tidal coasts, following their leader.

☼ ☼ ☼ ☼

In ages long past in some countries when a man was condemned to die, particularly a man of some distinction, guilty perhaps of political offenses, he was given a few last days of fleshly indulgence to reconcile him to his fate. He was given the choicest wines, the riches foods, girls to share his cell. Thus, half drunk, overstuffed with food, sated with indulgences, he died like a hog with its nose in the trough. How different the attitude of those who seek spiritual satisfactions. Socrates spent his last hours conversing with friends on a familiar theme —the immortality of the soul. President McKinley, dying from an assassin's bullet, asked his friends to sing for him, "Lead, kindly light, amid the encircling gloom." Joseph Smith the Martyr, imprisoned in Carthage Jail, awaiting the coming of the mob and certain death, said, "I wish I could preach just once more to the Saints in Nauvoo." President Joseph Smith, contemplating the approach of death, wrote the fine poem, "The lights are growing brighter on the other shore." Jesus spent the hours of preparation communing with his disciples, observing the sacrament, washing their feet, preaching the "sermon of consolation," praying for them. Then he went out courageously into the Garden of Gethsemane, into Pilate's judgment hall, up the high road to Calvary.

☼ ☼ ☼ ☼

Most men do not know the hour of their demise. They do know that the sentence of death is upon them—an indeterminate sentence. Some men spend their few days snatching at physical pleasures: to eat, to drink, to be merry. Some men appreciate the legitimate joys that come to them in line of duty and in the normal functions of life; but they have also a vision of things spiritual. They know that "man shall not live by bread alone." They need to feed their souls and to grow strong spiritually. They would prefer to meet death as Christ met it: face to the skies, saying, "Into thy hands I commend my soul." We know not how long we shall live or when we shall die; but God has given us our choice, to live while we live and die when we die like men of God.

ELBERT A. SMITH.

A New Radio Vesper Program

KMBC, Sunday at 5:30 P. M.

"Youth Believes," is the title of a new series of vesper radio broadcasts to begin the coming Sunday at 5:30 p. m. over Station KMBC. The inspiration of the series will be the desire of youth to carry forward the work of the church. The program will consist of a half hour of religious thought, selected poetry, and appropriate music. Continuity, dealing with religious concepts of youth, will be prepared and announced by Jason Woodside. Musical numbers, consisting of chorus, quartet, and solo selections, will be in charge of Juanita Roedel. Opal Page, to be known as "The Poem Lady," will select and read verse in harmony with the theme of each broadcast. General planning and supervision of the programs will be in charge of Ralph Freeman, the President of the Young People's Council.

Change of Address

When you fail to give us your change of address promptly, the Post Office Department charges the Herald Publishing House for notifying us. You can save us this expense by notifying us promptly when you contemplate moving.

We are inconsolable at being deceived by our enemies and betrayed by our friends, yet still we are often contented to be thus served by ourselves.—Francois Duc de la Rochefoucauld.

It takes so little to bring sunshine and cheer, and yet millions of us go chasing our own little desires through life and never stop to think of the ones who are down.—Maurice Hewlett.

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OFFICIAL

Financial Law Review

Beginning June 6

The semi-annual reviews of the financial law which have been carried out by the Saints during past years have become increasingly fruitful, due to the whole-hearted participation of the membership. We pray that this may be even more true of the June review for 1937.

THE PROGRAM FOR THE MONTH OF JUNE

We ask the cooperation of all branches and their officers in carrying through the following activities for the June Financial Law Review:

1. Special services, Sunday, June sixth, devoted to the purpose of the month, a review of our obedience to the financial law.
2. A series of sermons during the month, as occasion permits, particularly on the part of bishops and other financial representatives, dealing with appropriate phases of the financial law.
3. A personal review of his records by each member to see if he has kept the law as he intended doing when he began the year January first.
4. A renewal of visiting by officers of the pastoral and financial departments to help with personal problems, and to secure dedication-forecast cards from those who have not participated in this way, but desire to do so.

In these activities there should be much of interest and information for everyone, serving to unite us further in the fine work being done.

During February the *Herald* carried suggestions from us under the title, "Reaching 1937's Goal." Central in these suggestions was the reiteration of keeping the law. Certainly the records show that the Saints have not slackened their efforts in this regard, as the trend has continued steadily upward. Below is a table showing the income by months, compared with the amount required to reach our goal of operation and debt reduction.

THE 1937 INCOME BY MONTHS

MONTH	MONTHLY	ACCUMULATED
January	$41,359.18	$ 41,359.18
February	40,876.31	82,235.49
March	54,812.48	137,047.97
April	33,204.04	170,252.01

This shows a total income of $170,252.01 for the first four months of 1937.

OUR GOAL

Our Goal for 1937—$525,000.

Our Goal for the first four months of 1937—$175,000.

While the chart indicates that the income fell short of reaching this goal by the amount of $4,747.99, there still remain seven months of the year in which to achieve our objective.

Regularity in law keeping has done much to regularize monthly church income, as was shown during 1936 and so far this year. The recessions in January and midseason have ceased to be the plague they once were.

AMOUNT OF DEBT ALREADY PAID THIS YEAR

The amount of debt paid this year, up to May 20, is slightly over $100,000. Growing out of the interest savings of last year, arrangements are being made for the appointment of three full-time missionaries; consideration has been given to the appointment of several young men for short terms of service.

A great constructive task will confront us as the debt is paid. To grasp the opportunity effectively, plans must be laid now. This concerns each Saint as much as the general authorities. Spiritual preparation, training and experience in diverse fields of enterprise, accumulation of means for an inheritance or stewardship, these are matters vitally concerning each person. The ground work must be laid today for such work that may not be done for a year or even five years from now. Therefore, as we review our personal affairs during June, let us also look forward to the building of the future.

THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

May 20, 1937.

Bishop DeLapp's Mother Passes

Mrs. Carrie E. DeLapp, mother of Bishop G. L. DeLapp, passed away at her home in Minneapolis on May 18. Her husband, Lawson L. DeLapp, had preceded her in death some years ago. Together they had maintained their home as a center of church influence and a place where the traveling ministry could always find friendly shelter. Sister DeLapp was also known to the people of Lamoni, where she lived for a time. Last summer she visited with her son in Independence and became acquainted with many people here.

To the castle of intelligence clings the vine of truth.

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ZION'S CHRISTIAN LEGION

Glad Tidings to the Legion

By D. T. Williams

Each member of Zion's Christian Legion will be happy to get the good news that the big convention will be held this fall at a time and place to be announced very soon. We gave up our usual time in June to keep out of the way of the Young People's Conference soon to convene in Lamoni, but now we are ready for action and are getting everything in shipshape to move forward with a "bang."

At the meeting of the Supreme Council May 9 at Coldwater, Michigan, we selected two committees, one on arrangements and one on program. These two bodies are getting into action at once—the first, determining the time and place—the second, arranging the details of the program for the convention. Watch for announcements from these energetic workers. You will not have long to wait.

The legion is taking on new life. The divisional convention at Coldwater was a success in every way. The banquet on Saturday night was attended by as many as the banquet room could hold. Professor Roy Cheville of Graceland College was the guest speaker and he gave a splendid address that drew generous praise on all sides. With a like address on Sunday, Brother Roy found his way into the hearts of the young people. The legion leaders in the Southern Michigan and Northern Indiana District are to be congratulated on the success attending their efforts in initiating and carrying forward their convention to such a splendid conclusion.

Legion members in all parts of the territory will be happy to get the good news in the following: Up to March 24, there has passed through the hands of our treasurer, $7,737.40 in dues, every cent of which has gone forward for application on the church debt. With the money that is in the hands of the companies, divisions and the general organization to date, this amounts to well over $8,000. If the legion had accomplished nothing else, this alone would be a worth-while achievement, but it has accomplished much more in many other lines and we are grateful to our Heavenly Father for his guidance.

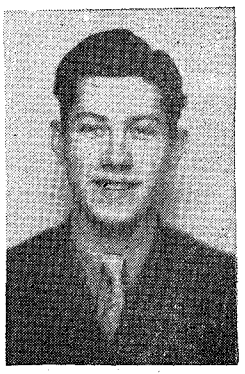
You will be interested in hearing that the council suggested to the committee on program that it put forth every effort to secure the services of President F. M. Smith and Professor Roy Cheville as speakers for the convention in the fall. Therefore, be alert to your opportunities of forwarding the convention in your company and division, encouraging your young people to prepare to attend. They will secure much encouragement as well as instruction by such attendance.

Watch for the place and date.

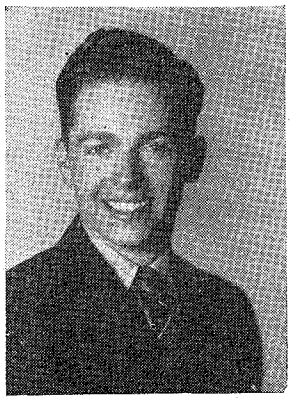
An American Prophet

The Cast Who Produce the Broadcast

In the radio broadcasts of "An American Prophet" which close this week, the character of Samuel Smith, a brother of the prophet, has been represented by Wayne N. Thompson. Adventure and travel contributed much to his background until his family came to Independence. Following them here, he settled down to work, learned of the church, and became a member. At present he is a member of the staff of the Kansas City *Journal-Post*. He is interested in dramatics, writing, and art, and hopes that he may find an opportunity to attend Graceland College in preparation for a career as well as for work in the church.



WAYNE N. THOMPSON



NORMAN INMAN

The part of William Smith, also a brother of the prophet, has been taken by Norman Inman, a native of Independence and a member of a family of church people. He assists with young people's work at Second Church, Independence. His earlier radio experience in the "Whence Came the Red Man" series has helped him in the present work. He is employed in the insurance business in Kansas City.

The great Saint Paul was but little more than a witness. His sermons and his books emanated from his experience. So it has been with all the real effective preaching from Peter to the present. The pulpit's greatest need today is witnessing power. The supremest need among the laity is witnessing power.—O. E. Goddard, in *After Pentecost, What?*

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The Transforming Power of the Gospel

By John W. Rushton

This Gospel of the Kingdom shall be preached in all the world as a witness and then shall the end come.

These words of Christ found in Matthew 24: 14 are in answer to the disciples' question, "What shall be the sign of Thy coming and of the end of the world?"

For about three years the Master had been preaching and teaching the people and showing what He meant by the many "mighty works" done among His countrymen wherever He found faith. Wherever that message had been proclaimed there was a crisis and men could never be the same as they were before that word was heard by them. "It divided the joints asunder, the bone from the marrow." Those who rejected His message became inplacable enemies and demanded that He should be crucified. To those who accepted it, life was transformed. They saw, heard, felt and knew things and people as they had never done before. Indeed, He gave sight, hearing, speech, liberty and healing to all who accepted His word and followed Him. The new power was tremendous and has not been exhausted. It may be questioned if mankind has yet experienced its full expression.



APOSTLE J. W. RUSHTON

The Jewish disciples of His day were looking for a catastrophic realization of their national hopes. For centuries they had been under the heels of different conquering nations. Though bitterly resenting this bondage and periodically making violent but usually vain efforts to release themselves, they waited impatiently for God to daringly fulfill the promises made by prophets and visionaries. They still waited for the "hope of Israel" when through Divine favor the nation would become the dominating power of the world and Jerusalem would be the metropolis of the new world. This was what the Messianic hope meant to them. And they accepted Jesus very largely because He promised the new Kingdom of power and glory. He took, in this case, as He so often did in other matters, that which He found to hand, the people's ideals and ambitions. He took the things which were known and made them the vehicle of communicating to His followers the meaning and purpose of His mission and message.

The "end of the world" also connoted something quite different to the Jewish followers to what was in His own mind. As the coming "Kingdom of God" was not a politico-economic society, so the world which was to end, was not the military empire of Rome. To Jesus, the world meant always humanity in its societal organization, without God. A Godless society was what Jesus meant would come to an end, as the necessary preliminary for the coming of that "Kingdom" in which men and women accepting Him, His teachings and His witness for God, would bring the new social order into existence subjecting their politics, business, moral and social affairs to the control of God. This new social order would reflect the perfect character or glory of God in terms of truth, goodness and the beauty of holiness.

His Jewish followers expected that in a few days, Jesus would, through supernatural agencies, overthrow their enemies and give to the nation the splendor of national supremacy. For this they prayed and hoped. For this they allied themselves with Christ, and even after the resurrection they still looked for the realization of the apocalyptic vision. When they saw the humiliation of Jesus they were bitterly disappointed and in the shadow of the Cross of Calvary their zeal wilted, their faith dissolved and in a pitiful state of spiritual paralysis they went back to "their fishing."

Whatever happened at the Resurrection, at least this little band of dispirited followers became transformed into an enthusiastic, irresistible band of crusaders who literally changed the currents of history, challenged empires and won humanity for Christ. But the epistles and early writings show they still looked for the cataclysmic revolution instead of accepting the evolution as of the "leaven working in the dough," which through personal contact would communicate the power of change. Gradually, however, the truth dawned upon them and instead of the impatient longing for the "coming of the Lord," they were contented whether in life or death to "be with the Lord."

In the book of Revelation (14: 6) Saint John in the peculiar style of the Apocalypse, pictures the same truth. The Gospel committed to earth by an angel from heaven, to be preached to all nations

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and peoples, calling upon them to "Fear God, and give glory to Him" as the maker of things in heaven and earth; is followed by another angel proclaiming the downfall of "Babylon," which is the apocalyptic name for the world. The overthrow of the Godless society is preceded by the proclamation of the "eternal evangel." These Scriptures all point to the same phenomenon. That which a study of history shows is at work in every crisis—the power of new thoughts, ideas, aspirations and visions to change the currents of events. The breaking down of the organized powers of ignorance, superstition, evil and selfishness, the "wickedness in high places," results from the discovery of truth and the fervent preaching and loyal acceptance by its devotees. Whether in science, politics, economics or religion, this is the process by which progress is made.

Archimedes said, "Give me the proper fulcrum and I will move the world." Joseph Conrad transposed this, "Give me the right word and I will change humanity."

In Matthew 16: 17-19, Jesus said that the revelation of the truth of God through Him, would be the foundation of His new society (called His Church), against which all the powers of organized evil would fail.

In this latter day work, as we speak of it, we see the fulfillment of the promises, in which there is another awakening of the consciousness of man Godward, the revival of that "Word" which can change humanity: the gospel of grace, the gospel of the kingdom, the everlasting gospel, in which is contained the "reason of God" (the Logos), and through which men are brought into a new relationship with God and each other, giving them access to the Power of the Eternal.

Saint Paul's analysis of the gospel in Romans 1: 16, 17, gives expression to this same truth: The gospel is the power of God allied with the righteousness revealed in Christ. Supporting this statement consider also that of Lord Francis Bacon who speaking of science said, "We can only conquer nature by obeying her." And that of Dr. G. Stanley Hall, "There can be no moral progress except we believe that the Eternal powers are always on the side of right."

In these days of stress and strain when enthroned evil seems to successfully defy all the strength of our civilization, it is well to remind ourselves again that thoughtful men among all nations are agreed that our only hope is in the truth as it is in Jesus Christ. There is most urgent need for the preaching of the gospel of the "Kingdom," and the living witness to His sovereignty. In fulfillment of His promise, the way is thus being prepared for the coming of the "Kingdom." In faithful witnessing for Him the day will be hastened when all "the kingdoms of this world shall become the *kingdom of our God and his Christ.*"

That "Kingdom" which is constituted of Christianized men and women, who through the teachings of His gospel and the receipt of His grace and power have subjugated the whole life to the will of God, as is done in Heaven, such organization will be the reflection of the perfect beauty of God in zionic effulgence.

(The above is a stenographic transcript taken from a sermon preached by Apostle John W. Rushton in Covington, Lancashire, England, April 18, 1937.)

Attention, Women Workers

Reunion Study Materials

We are happy to announce that the following material has been prepared and is now available for reunion work. We hope to add other helpful lessons on pertinent subjects as soon as possible.

I. *The Voice of Health,* by Vida E. Butterworth, R. N. Based upon instruction given in the Doctrine and Covenants. Should be of interest to all groups. It presents such subjects as: (a) "Cleanse Your Hearts," Doctrine and Covenants 105: 13; (b) "Be Ye Clean," 119: 9; (c) Food and Drink; (d) Your Friend, the Physician; (e) First Aid Measures in the Home; (f) Colds. Price, 25c.

II. *The Child in the Home,* by Mildred Grabske. Discusses the child from infancy to school age, and presents much valuable information. Following are the titles of five lessons: (a) Care of Children; (b) Muscular and Mental Development; (c) Exercises and Habits; (d) Feeding—Birth to the First Year; (e) Teeth. Price, 15c.

III. *Food and Nutrition,* by Marguerite Kelley. Mrs. Kelley, a home economics specialist, is the wife of the Lamoni, Iowa, Superintendent of Schools. Her lessons discuss the need of having a knowledge of nutrition, and she gives us such interesting and important topics as the following: (a) Protein, Carbohydrates, and Fats; (b) Minerals and Vitamins; (c) Balanced Meal Planning; (d) The School Lunch Box; (e) Food for the Sick. Price, 25c.

These bulletins may be obtained at the price indicated by sending your order to Mrs. Myron McConley, 1419 West Kensington Street, Independence, Missouri.

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From Easter to Pentecost

No. 2

Radio Address by R. S. Salyards, Sr.

ORGANIZATION OF THE CHURCH

Last week's broadcast was devoted to the appearances of Jesus after he arose from the dead; to the validity of the witness to his resurrection. This broadcast will refer more particularly to organization of the church.

The apostles chosen by Jesus accompanied him during the three years of his ministry, from the baptism of John to the death of Jesus on the cross. In that wonderful experience of contact with him they were greatly privileged to behold his transcendent life and teaching. They marveled at the purity and lofty character of his entire demeanor. He constantly made manifest the superior nature of his personality; to them he made clear and irrefutable his claim to be the Son of God, the Savior of the world. He reminded them always of the devotion and righteousness of one called to be sent of God, to be the Messiah. He taught them the beatitudes of God's love, the depths of its meaning, in purity of heart, integrity of life, and holiness of conception and action in all that pertained to life. He indicated always a sense of living consciousness of relationship with and responsibility to God, the Father of all, the Creator and Ruler of the universe. All this vast program of holiness was made apparent, real, constant in the spiritual and moral consciousness of Jesus. They saw in him continuing remembrance, manifest conscious love for the Father whom he so deeply loved and to whom he was so entirely devoted.

They could not have beheld that unfailing constancy of divine love, that complete devotion, that outstanding manifestation of wisdom, strength, and power, without being deeply impressed by the divinity of Jesus. This and the love for them and for his people—all this and much more than our poor human language can express, was seen and known by his disciples, who were deeply impressed by association with him. Their sense of loss, their deep depression, their despair when he was taken from them, was very great indeed; their disappointment, their sorrow beyond measure.

But when he arose from the dead in triumph over the powers of evil; when they saw him again, transformed, glorified, they wondered, they adored, they were renewed and recreated in the consciousness of his divinity and superiority over all the forces of darkness. As he taught them concerning the purpose of his death and resurrection and of the organization of the kingdom of God and the salvation of the race, doubtless many things he had spoken to them while in his earthly ministry were made plain and comprehensible to them. Their minds were opened, their souls inspired to understand more fully the significance of his life and being, and the purpose of the Father in sending him into the world, and in bringing him triumphant over death. What he had so often taught them was to be unfolded to their minds by the teaching of Jesus and the inspiration of the Holy Spirit he had frequently promised to comfort and teach them.

"Known unto God are all his works from the beginning of the world." In physical nature there is plan, method, order, system, power in the use of consistent means to designed ends; so in his system of procedure in the spiritual and in the moral world. The life of Jesus on earth reveals a logical, intelligent application of his life powers, including divine communion with his Father for strength and wisdom in overcoming the world, to that end. His mission on earth, including his offering for the sin of the world and his victory over death—all this was followed by manifestation and revelation of the same divine purpose in the unfoldment of means to ends—those ends the salvation and perfection of man and of the world in which man dwelt. Jesus in himself had laid the foundation of the church; he was and is the way, the truth, the life.

Jesus began the actual organization of the church or kingdom when he spent the night in prayer and chose his twelve disciples. He sought special spiritual direction for that purpose. When he commissioned the apostles he instructed them to preach the gospel, to heal the sick, to cast out devils, and to do other work in bringing men to salvation in the kingdom of God. Later in his ministry he declared, "I will build my church, and the gates of hell shall not prevail against it." That kingdom was finally to prevail against all opposing systems of government. What Peter and other men acting as its representatives were to bind on earth was to be bound in heaven. After Jesus rose from the dead he appeared to the eleven disciples in Galilee unto whom he gave the great commission, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." That kingdom was finally to subdue and supersede all other kingdoms, to the end of the world, when the kingdoms of this world are to become the kingdom of our Lord and Savior Jesus Christ. The apostles, acting under his instructions, and while await-

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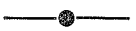
ing the day of Pentecost, proceeded to further the work of organization of the church, as related in the first chapter of the Acts of the Apostles. It is written thus of their action: "And in those days Peter stood up in the midst of the disciples, and said, . . . Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning with the baptism of John, unto that same day when he was taken up from us, must one be ordained to be with us a witness of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

Jesus had also appointed another body of ministers, the two bodies of seventy, or assistant apostles, of whom we read in Luke 10: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come." Their commission was similar to that given the twelve, to preach the gospel and administer its ordinances.

From these statements it is clear that the disciples were to perpetuate the apostolic and other offices, as Jesus had appointed them. Thus we read of the work of Peter, of Paul, and of other authorities of the kingdom: as vacancies occurred in the various bodies of the ministry, they were filled and the offices continued as the work of building the church proceeded. We read in the Acts of the selection of Paul and Barnabas to be apostles; of James, the Lord's brother; of Silvanus and Timotheus; of Apollos; of Andronicus and Junia; all of whom were in due time numbered with the apostles.

We read further of the appointment of pastors, teachers, deacons, bishops, evangelists and other officers in the kingdom as the church developed under the ministry of the apostles, as it continued to grow and as it required various ministries adapted to its missionary and pastoral work. The history of the apostolic church reveals the continuing organization and progress of the kingdom; also that it was organized and developed according to the instructions of the Master, who bestowed spiritual power and exercised oversight of the primitive church as long as it continued to observe all things which he had commanded them. It was only after the apostles fell asleep and the church became worldly and compromised with the political and social world, that the church declined and departure from the primitive faith resulted. The Lord fulfilled his promise to be with the church on condition that it was faithful to observe all things that he had commanded the apostles to observe and teach. All the promises of God are conditioned upon obedience; otherwise he would be compromised by the disobedience and folly of man.



More harm has been done than wise work will undo for many a year by preachers who have pretended to clear up the mystery of life. Think of a preacher proposing to clear up the intellectual and moral perplexities of a cosmos like this! Think of a preacher tackling the problem of a world where little children are born defective, where whole races, like the Aztecs, rise and fall and pass away, and leave hardly a memory behind, where human life is battered by unequal and cruel circumstances, where today if you are born in India you have an average chance of living twenty-two years and if you are born in the United States you have an average chance of living fifty-nine years—tackling a cosmos where the loveliest life was crucified, to clear up the mystery! No, our religion does not clear up the mystery or give us a formula to answer all questions. Upon the contrary, at the heart of our religion is the deepest mystery of all, the cross, where love was nailed to a tree by hate. But what our religion does do is to give us a kind of life, and power withal to sustain it, that can be lived joyously, triumphantly, in the midst of the mystery. It gives us light enough to walk by: faith, and hope, and love.—Harry Emerson Fosdick, in *The Mystery of Life.*



Moral failure destroys the power of understanding. We are responsible for our beliefs. Our judgments are biased by ill-temper, by cynicism, by discontent, by pessimism, by carnal indulgence. Evil habits often result in a physical bar to clear understanding. They ruin health, energy, decision, till men are "not capable of a firm persuasion of anything." We may see and feel truth and strength, but it is only hours of mortal moral strife that aright reveal "the only source of all our light and life."—Clement F. Rogers, M. A., in *Why Men Believe.*



Too low they build who build beneath the stars. —Young.

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For Better Health

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

Goiter

Since goiter is an enlargement of the thyroid gland, one must have some information as to why it occurs most frequently in certain ages and in order to understand this one must have some information concerning its physiology.

The thyroid gland gives an internal secretion that is directly absorbed in the blood stream and is very important in the development of childhood to maturity. Anything that interferes with the absorption of this secretion or the functioning of the glands will cause the child to grow far beyond normal size and thereby fail to advance through the normal changes of puberty, causing him to be mentally and sexually deficient. Such unfortunates as these remain childish in their personalities.

The expectant mother should see that her physician pays particular attention to her thyroid functions in order that her child may not be handicapped in this respect. Many babies die before birth just because of this condition and a child born under such circumstances is liable to be a cretin or at least have a large goiter. This is so important that I wish our church people to pay particular attention to it. It is horrifying to contemplate when I think of the many cretinoid and feeble-minded children that it is so common for the ordinary physician to come in contact with.

During the child bearing period of mothers there is an unusual demand for thyroid secretion. Therefore the thyroid function is of great importance during the entire time of this condition.

Goiter is as frequent in boys as in girls but in some states it has been found that after the child has reached the age of fifteen years it is twice as prevalent in girls as in boys. However, this is only of physiological importance to scientists and therefore it is unnecessary for us to attempt to explain it to the laity.

The normal secretion of the thyroid gland is a compound of which iodine is the most abundant, being estimated at 65 per cent of the entire secretion. The mystery of the disease confounded the wise until it was discovered that it was associated with drinking water. It remained for Chatin in 1850 to make this discovery but his opinion at that time was not accepted.

The mere changing of the drinking water in a goiter district, notably in Switzerland and Italy, has been of great benefit for these unfortunates. The city of Vienna for a long time boasted of its having the best drinking water to be found in Europe. The water of this city is brought through long aqueducts from the mountains six thousand feet high situated eighty-five miles to the north and they had reason to boast due to the fact that since 1872 there has been an astonishing decrease in the number of cases of typhoid and gastro-intestinal diseases. However this water supply came from a limestone foundation which was void of vegetation and because of this the best authorities estimate that the number of goiters in this city has increased at least two hundred percent in the last few years.

The waters of Switzerland, like those of Vienna, also come from a limestone formation bare of vegetation. Eight villages in a certain district of India, to be specific, the Gil Gat district, derive their water from a neighboring stream and this district is badly afflicted with goiter. Fortunately in the same district where the inhabitants use spring water there is no goiter.

There are many other places I might mention where the drinking water has been found to be the cause of goiter but these few I have mentioned will suffice to give the reader an idea of the necessity of having pure and wholesome drinking water which is sufficient in iodine content in their homes. If any of you are so unfortunate as to have goiter in your family you should immediately have an analysis made of the drinking water.

The food we eat likewise should be considered in this respect. Fortunately simple goiter is one of the easiest and cheapest of diseases to prevent by the administration of iodine. The early Greeks treated the disease by administering the ash of burned sea sponges, a substance rich in iodine.

I am highly in favor of the use of iodized salt for it gives considerable promise as an efficient means of prevention. The difficulty concerning it however is in gauging the dosage. Some of the cities now are adding a sufficient iodine content to their municipal water supply but it is too soon to arrive at its appraisal.

I believe a word of precaution is necessary here. Iodine should not be taken except under the supervision of a skilled physician as some people are more susceptible to its effects than others.

I might add that the iodine content of the soil in which vegetables are grown is of extreme importance.

It is estimated that one grain of iodine over a period of one year is all that is needed for the average healthy child.

Service makes great men competent.—Lyman Abbott.

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The Women's Work

A Budget Suggestion

By Vivean Barto

There are plenty of budget and account books available, but somehow none ever seemed practical for my use. Finally, I sat down and worked out a simple way of my own, and for the benefit of others who find the usual book unwieldy I offer my method.

A budget differs from an expense record in that it provides for a certain percent of income for each division of expense. Budget experts for the Good Housekeeping Institute and the Home Economics Department of Kansas State College have divided the expenditures for a family of four with an income of $2,000 per year as follows:

	Good Housekeeping	*Home Economics Department*
Food	30%	21%
Rent	18%	18%
Operating	12%	12%
Clothing	15%	20%
Savings, Insurance	5%	10%
Recreation, church, gifts, car, etc.	20%	19%

For a family of four with an income of $100 per month, the tentative budget worked out by the Home Economics Department is as follows:

Food	30%
Rent	15%
Operating	15%
Clothing	20%
Savings	5%
Recreation, etc.	15%

In every case, it is necessary to set down the average expenses of the home, and then bring the division of expense as nearly into line as possible. Naturally, there will be some differences, since a budget is as individual as a haircut, and the two authorities given above do not exactly agree.

So far, I have followed the usual procedure, but the method of keeping the record is my own. Using an ordinary notebook, I placed each division on a separate page and ruled six vertical columns. These columns I headed as follows: Month, Date, Received, Paid, Item, Balance. Regularly each week I enter in the Received column on each page the amount set aside for that division, and as I spend during the week I enter each amount as Paid. To illustrate, using the Clothing account suggested by the Home Economics Department:

Month	*Date*	*Received*	*Paid*	*Item*	*Balance*
April	3	$4.60	$1.00	Anklets for B. (6 pr.)	
April	5		.35	Rubber Heels	
April	8		3.00	Print for dress	$ .25
April	10	4.60	.45	Pattern	4.40

At any time I can balance my accounts with the cash on hand and see whether or not some item has been forgotten. Also, I have an itemized account of my expenses, and can find at any time just how much I may spend without overdrawing any part of my budget. And after all, the only reason for keeping a budget is to divide the family income so that you can get your money's full value in enjoyable living.

Suggested Readings

If Your House Is Burning. John J. McElligott. (As told to Paul W. Kearney.) May—*McCall* Magazine.

This is an article which should be read and discussed in every home in America. In it are given elementary principles of "what to do until the firemen come"; and recommendation is made for a family fire drill in order that all members of the family may have a clear idea of how to face the emergency intelligently and without panic.

A Curriculum for Kipling Freshmen. Alexander Woollcott. May—*McCall* Magazine. A handy guide to a better acquaintance with Kipling, published in such form it may be clipped for ready reference. Accompanying this guide is an interesting character sketch of Kipling, with references to his recently published autobiography.

Baa, Baa, Black Sheep. Condensed from the story by Rudyard Kipling. April—*Reader's Digest.*

The story of Kipling's own childhood in almost literal detail.

"The lawyers' club of Madras is composed of university graduates and some of the finest minds in Madras. Recently they had a big dinner followed by an entertainment at which a Hindu jester took part. He jested about the Hindu gods and their escapades, and the audience laughed heartily. Then the jester began to make fun of the Christ. Instantly there was silence, then hisses, and finally the audience rose as one man and kicked the jester from the room. Yet there was not a single Christian in that audience. They had no respect for their own gods, but they had for Jesus."—Robert E. Speer, in *Some Living Issues.*

In the hour of vision there is nothing that can be called gratitude, nor properly joy. The soul raised over passion beholds identity and eternal causation, perceives the self-existence of Truth and Right, and calms itself with knowing that all things go well.—Ralph Waldo Emerson.

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Worship Suggestions for June

The Children's Division

Planned by Gladys R. Tischer, Lansing, Michigan

THEME FOR THE MONTH: "THE MEANING OF CHURCH MEMBERSHIP"

FIRST SUNDAY, JUNE 6

Theme: "Faith."

Prelude: "Have Faith in God," Z. P., 214.

Call to Worship: ". . . Jesus . . . saith unto them, Have faith in God."—Mark 11: 22.

Hymn: "Have Faith in God," Z. P., 214.

Prayer.

Offering.

Scripture Reading: Book of Mormon, page 776, verses 14-18.

Hymn: "Anywhere With Jesus," Z. P., 19.

Sermon Talk:

Today we are going to start making the gospel ladder. The first rung or step on this ladder is "Faith." Faith in God is the first principle of the gospel. To have faith in God means to believe and trust in him. We cannot please God unless we have faith in him. Illustrate "faith" by our faith in father and mother. Explain to the children that when they plant a seed, they have faith that it will grow or they wouldn't plant it. Tell the story of the faith the Centurion had in Jesus and how Jesus healed the Centurion's servant. (Matthew 8: 5-13.) The principles of the gospel are some of the things Jesus said we must believe and obey if we wish to serve him.

Story: "A Boy Who Had Faith in God," Primary Quarterly Q-224, lesson seven, or "A Boy's Prayer," Primary Quarterly Q-234, lesson six.

Closing Hymn: "Gently He Leads Us," Z. P., 13.

Benediction.

SECOND SUNDAY, JUNE 13

Theme: "Repentance."

Prelude: "Have Faith in God," Z. P., 214.

Call to Worship: "Repent . . . and believe the gospel."—Mark 1: 15.

Response: "I will be sorry for my sin."—Psalm 38: 18.

Hymn: First and second verses of "Have Faith in God," Z. P., 214.

Prayer.

Offering.

Scripture Reading: Mark 1: 14, 15.

Hymn: "We Come With Joy the Truth to Teach You," Z. P., 132; S. H., 393.

Sermon Talk:

"Repentance" is the second principle of the gospel. Repentance is more than being sorry for sin or for doing things which we know are wrong. It means we will stop doing the things we know are wrong and begin to do things that are right. Tell the story found in Luke 15: 11-24. The boy in the story did all he could to make right the wrongs he had done. He told his father he had done wrong and asked his father to let him be a servant in his home. Jesus told this story to show the people how kind and forgiving God is if we are sorry and ask him to forgive us. If we say unkind things to or about someone, we must go to them and tell them we are sorry and beg them to forgive us, and we will be careful and not say unkind words again. If we wish to be a child of God, or a member of his church, we must repent of wrong doing and ask God to help us to do good.

Story: "Saul Turning Away From Wrong," Primary Quarterly Q-224, lesson nine, Acts 9: 1-18.

Special music.

Story: "Tom Was Sorry He Took Mary's Candy," Junior Quarterly, April, May, June, 1931, page 36.

Closing Hymn: "Loving Each Other," Z. P., 83.

Benediction.

THIRD SUNDAY, JUNE 20

Theme: "Baptism."

Prelude: "Have Faith in God," Z. P., 214.

Call to Worship: "You must repent and be baptized . . ."—Doctrine and Covenants 16: 6.

Hymn: "Have Faith in God," Z. P., 214.

Prayer.

Offering.

Scripture Reading: Acts 2: 38, 22: 16, 10: 48a.

Hymn: "We Will Follow None But Jesus," S. H., 361.

Sermon Talk:

"Baptism" is the third principle of the gospel. Those who want to follow Jesus must be baptized as Jesus was. Bring out the fact that baptism by immersion is the right way. Tell about the baptism of Jesus, reading from the Bible that Jesus *came up out of the water* (Mark 1: 10) from which we understand he first *went down into the water.* Show large picture of "Baptism of Jesus." (One may be purchased from the American Baptist Publication Society for $1.00.) Have the pianist play very softly the chorus of S. H., 361, while the children look at the picture. Ask the children how old they must be before they can be baptized. Ask how many have already been baptized. Explain the covenant we make when we are baptized. We promise God that we will always try to do what we know to be right. God has promised us that when we do this he will forgive our sins and will give us his spirit and help us in all we do that is right. We are baptized in water as Jesus was. Jesus and his disciples baptized people. Today the ministers in God's church baptize in the name of Jesus. After we are baptized we belong to God in a special way and if we try to live right we shall always have his spirit with us.

Story: "Perry Makes Up His Mind," Primary Quarterly Q-224, lesson ten.

Piano or violin solo by a junior or number by the junior choir. An appropriate number is "If We Follow Him," found in the Children's Day pageant, "His Wayside Messengers," published by Lorenz Publishing Company, 30 cents a copy.

Story: "The Giant Who Served the Greatest King," Junior Quarterly, April, May, June, 1931, page 41.

Hymn: "The Child of Galilee," Z. P., 36, or chorus of S. H., 361, sung softly.

Benediction.

FOURTH SUNDAY, JUNE 27

Theme: "Laying On of Hands."

Prelude: "The Old, Old Path," Z. P., 207; S. H., 260.

Call to Worship: "Then laid they their hands on them, and they received the Holy Ghost." (Acts 8: 17.)

Hymn: "We Come With Joy the Truth to Teach You," Z. P., 132; S. H., 393.

Prayer.

Offering.

Scripture Reading: Doctrine and Covenants 34: 2, 39: 6, 66: 5.

Hymn: "Gently He Leads Us," Z. P., 13, or first verse and chorus of S. H., 361.

Sermon Talk:

"Laying on of hands" is the fourth principle of the gospel. God has promised to send us his Spirit when his ministers lay their hands on our heads and pray to him. By what is called the ordinance of the laying on of hands we are confirmed members of God's church. Then as we are worthy, God gives us his Spirit, the Holy Ghost, the Comforter, to be with us always. Sometimes this is called the "baptism of the Holy Ghost." God sends us his Spirit to help us to know the difference between right and wrong; to help us to be unselfish, kind and gentle, yet courageous and strong to choose the right at all times.

The laying on of hands is also to ordain ministers, bless children and administer to the sick. (Explain and give examples.)

These four principles of the gospel, faith, repentance, baptism and laying on of hands, are things we must believe in and obey. There are two other principles, *resurrection* and *eternal judgment,* which we must believe in. (Explain.)

Story: "The Gift of the Holy Spirit," Primary Quarterly Q-224, lesson eleven.

Hymn: Third verse of "Have Faith in God," Z. P., 214.

Story: "A Boy Made Well," Primary Quarterly Q-224, lesson twelve.

Closing Hymn: "The Old, Old Path," Z. P., 207; S. H., 260.

Benediction.

Note: For additional material on "The Meaning of Church Membership," see Primary Quarterly Q-224.

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The Adult Division

By Mrs. Ray Lloyd

THEME FOR MONTH: "WE WOULD SEE JESUS"

PROGRAM I, JUNE 6

Theme Announcement: "We Would See Jesus Through Study of His Word."

Prelude: "O Word of God Incarnate," S. H., 402.

Call to Worship: "Hearken, O ye people, and open your hearts, and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you."—Doctrine and Covenants 63: 1.

Hymn Response: "O Word of God Incarnate," S. H., 402.

Prayer: (That we may, through study of the Sacred Word, so acquaint ourselves with the nature and will of Christ that we may be able to see him.)

Scripture Reading: (Deuteronomy 6: 6-9): "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Hymn Response: "Lamp of our feet, whereby we trace our path," S. H. 404.

Story:

Of boy who had never seen his father.

Some years ago, a baby boy was born shortly after the death of his father. As soon as he was old enough, his mother took him to church on the Sabbath day, and he sat in a class with other children his age.

One Sabbath morning his teacher was telling the class about the Heavenly Father, and thinking to make him more real to the children, she began by asking them questions about their earthly fathers.

Inadvertently, the teacher started to question this youngster who had never seen his father; then, sensing her mistake, she explained that she should have realized that she was asking him a question which he could not answer, since he could not know about his father.

However, to her complete surprise, the boy eagerly replied, "Oh, yes, I do know about my father."

"But," questioned the teacher, "How could you when you have never seen him?"

To which the lad replied, "My mother has seen him; she has told me all about him."

Then the youngster told, in detail, all the wonderful things he had been taught concerning his father. He told of his honesty, his kindness, his love for people; he even described his physical appearance.

The others in the class sat quietly, their faces sober, their eyes shining, as the boy lovingly praised his father whom he had not seen; and the teacher, her eyes brimming with tears, said simply, "You *do* know your father, my boy; you know him, even though you have not seen him."

Reading of Poem: "We See Thee In Thy Written Word."

We see thee in thy written word;
We hear thee speak to men of old;
Our hearts are tuned to welcome thee;
Thy glory doth our eyes behold!

Beside the Sea of Galilee,
We see thee walk; we hear thee say
"Come, be ye fishers, now, of men,
As mine apostles, from this day!

We see along the city streets
The evidences of thy hand;
The far-off hills, the blue-arched sky
Proclaim thy word, at thy command!

And all things, whether great or small,
Of world renown, or little worth,
All things bear witness of thy name;
Thy love is felt o'er all the earth!

We see thee in thy written word;
Thy glory doth our eyes behold;
We feel thy presence in our midst;
We hear thy voice, as men of old!

PROGRAM II, JUNE 13

Theme Announcement: "We Would See Jesus Through Prayer."

Prelude: "To thy temple we repair," S. H., 59.

Prayer: (That we may know Jesus through communion with him.)

Hymn: "To thy temple we repair," S. H., 59.

Leader: "Pray always and I will pour out my spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof."—Doctrine and Covenants 18: 6.

Hymn Response: "I need thee every hour," S. H., 314. (Congregation seated.)

Leader: "Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face."—Doctrine and Covenants 90: 1.

Hymn Response: "O Jesus I have promised," S. H., 298.

Leader: "Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer."—Doctrine and Covenants 28: 1.

Hymn Response: "In the hour of trial," S. H., 249. (First and second verses only.)

Leader: "And he spake a parable unto them, to this end, that men ought always to pray, and not to faint."—Luke 18: 1.

Hymn Response: "O Lord of light, and love, and power," S. H., 299. (First verse only.)

Reading of Poem: "Anchored to the Infinite," by Edwin Markham.

The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon the further cliff and draw
A greater cord, and then a greater yet;
Till at the last across the chasm swung
The cable—then the mighty bridge in air!

So we may send our little timid thought
Across the void, out to God's reaching hands—
Send out our love and faith to thread the deep—
Thought after thought until the little cord
Has greatened to a chain no chance can break,
And—we are anchored to the Infinite!

PROGRAM III, JUNE 20

Theme Announcement: "We Would See Jesus Through Meditation."

Prelude: "Take time to be holy," S. H., 322.

Prayer: (For that knowledge of the Christ which brings mental poise and peace, and for renewed strength through meditation on his word.)

Hymn: "Take time to be holy," S. H., 322. (First and second verses only.)

Leader: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." (Psalm 27: 14.)

Hymn Response: "Take time to be holy," S. H., 322. (Third verse only.)

Leader: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isaiah 40: 31.)

Hymn Response: "Take time to be holy," S. H., 322. (Fourth verse.)

Leader: "My meditation of him shall be sweet: I will be glad in the Lord." (Psalm 104: 34.)

Hymn Response: "O Savior, precious Savior," S. H., 34. (First and second verses only.)

Leader: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." (Psalm 19: 14.)

Hymn Response: "O Savior, precious Savior," S. H., 34. (Third and fourth verses.)

Period of Meditation: Subject, "We Would See Jesus."

(Continued on page 691.)

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 41 continued—

Thus it was that the 7th day of August, 1906, found my little family installed in what the newspaper reporters were pleased to call "an unpretentious cottage," which from that day to this I have called "home."

Slowing Up

I have little to record for the year 1906 after our removal from Lamoni to Independence. I was not well enough for active duty in the field and was obliged to confine my efforts to what little supervision of intellectual affairs in the editorial department of the *Herald* as was possible for me. I tried through correspondence to keep somewhat in touch with the missionaries in the field, and I preached at rare intervals. The year seems not to have been marked with anything of a character special or interesting enough to be set out in these Memoirs.

Under the impression that I might be called away by death in some sudden manner, as men of my age are liable to be, early in the new year I made all necessary arrangements for such a contingency so far as the material things of this world are concerned, and felt thereafter to simply and contentedly busy myself with the hours that might still be allotted to me through the Divine clemency which had been exercised over me all my life.

In doing this and in directing my family concerning my wishes after such departure, I was moved by no special fear of the change whose approach I thus anticipated. The only perplexing thought about it was the possible condition in which the church might be left. I wished to do what I could and direct clearly enough so that when I should depart no obstacle which I might have removed should be left in the way of the Church moving smoothly and successfully forward under the administration of those called to preside after me.

The Quaker City

The first work of the year 1907 of any note was a trip to Philadelphia to help in the dedication of a new church there.

Aside from some personal recollections which may be of interest, the story is best told by extracts from the *Herald*, as follows:

Two thousand years ago Philadelphia had no existence unless in the Divine economy it had been designed and foreseen as one of the geographical and political landmarks to be evolved in the planting and upbuilding of a nation on a portion of the earth known in prophecy as "Joseph's Land."

It may be, too, that in the development of that nation, the spot had been chosen as one the situation and environments of which would be useful in emphasizing the superior value of peace over war as a permanent conqueror of savage natures, and destined to play some part in the latter-day spread of Gospel truth.

From Independence to Philadelphia now is no farther than in 1839; and yet the journey made by Joseph Smith from the far west occupied many days, by slow ways of progression; now it is a passage lasting but a few hours and is made in comparatively great ease and comfort.

The brethren of the "Church of Philadelphia" in 1901 began an effort to "gather in the shekels" preparatory to building a house in which to worship. This effort was sufficiently successful to provide for a suitable site at the southeast corner of Howard and Ontario streets, on which now stands a small but comfortable commodious and substantial building which was the scene of a portentious gathering of the clans, on Sunday, January 27, 1907.

This gathering was for the purpose of dedicating the building to be used in the honor of God and in the service of humanity, in Gospel ministrations, the preaching of the word and those devotional exercises which right-minded, right-thinking devotees and disciples of the Master may do without let, hindrance, or fear.

It is stated that in 1839 Joseph Smith, the first Elder of the Church, preached in some ten different places in the then city; the localities where and the memory of some of the sermons then preached have been preserved and "record kept," the extent of which the readers of the *Herald* may learn more by and by when the forthcoming *History of the Church in Philadelphia*, now in process of evolution, is completed.

The "powers that be" in charge of the work in the New York and Philadelphia District and the Philadelphia Branch took the situation into consideration and determined to make the dedication of their chapel the occasion of a demonstration of the latter-day work "in force."

To this end measures were taken to secure a large, popular, and centrally-located hall, known as "The Odd Fellows' Temple," in which, on Sunday evening, after the dedicatory services of the day at the chapel were over, a series of meetings was begun, to continue until the evening of February 3, omitting the evening of Saturday, the 2d. This series of meetings was extensively advertised, the brethren sparing no pains to let the public know what the Reorganized Church of Latter Day Saints is, and is trying to do. One of the methods employed was to secure an excellently-executed "souvenir program" thousands of which were printed, laid on the seats, and distributed at the doors. These advertized the speakers, and the location of the chapel, and contained a good picture of the building and of the president of the Church, together with a copy of the hymns to be used each evening at the service.

The list of speakers named on the "souvenir" included Joseph Smith and Edmund L. Kelley of Independence, Francis M. Sheehy of Boston, John W. Rushton of Leeds (England), and Walter W. Smith of Philadelphia. In addition to this list, there appeared the names of Mrs. Wallace N. Robinson of Independence, and Miss Josephine Isleib of Boston, as soloists; Miss Henriette Groenveld, Philadelphia, organist, and Orrin K. Fry, also of "the Quaker City," as choir master.

From this display of reputed talent in the Church—for all were members of the Church except the organist—the readers of the *Herald* will see that the local managers of affairs—Brethren Sheehy, Walter Wayne Smith, John Zimmermann, Orrin Fry, and others of the officers of the Branch—had taken pains to make the dedication a notable one and the demonstration in the Odd Fellows' Temple a strong one. And a strong one it was, we safely assure the Saints.

The exercises at the chapel began on Saturday when the District Religio and Sunday school held their recurring conventions in the afternoon. At night the district conference held its session and did the usual routine business, including the appointment of the district officers and their delegates to the annual General Conference to be held at Lamoni in April next.

On the morning of the 27th, the Religio and Sunday school held a prayer service at eight o'clock, followed by the usual branch Sunday school session at half past nine and closing in time for the dedicatory service at eleven.

As the latter hour drew near the house gradually filled until the space was fully occupied and many stood unable to find seats. The service was in charge of Brother Francis Sheehy and the song service in charge of Brother Orrin Fry, the local chorister and his choir, strengthened by the addition of some visiting brothers and sisters from other branches, Sister Clara Zimmermann acting as organist.

That stirring Israelitish song, "Hail to the brighteness of Zion's glad morning," so familiar to our congregations, was used in opening, and Brother Walter Smith led the devotions in a feeling offering of praise and worship. The choir sang an appropriate anthem, and Brother Zimmermann in a brief statement regarding the effort to build and the cost to the Saints, delivered the deeds and the custody of the building over to the Presiding Bishop, Edmund L. Kelley, who, at the close of the dedicatory prayer, placed the premises in the hands of the Philadelphia Branch to be held by them in use and occupancy to the service and honor of the Master, under the principle of a "free pulpit and an open Bible."

The sermon was preached by President Joseph Smith who expressed great satisfaction in having been permitted to be present and assist in so important a work, by which the efforts put forth by the first Elders of the Church so many years ago, will be emphasized, indicating that God will carry on his work and see that no labor performed in honesty of purpose by those whom He has called will be lost to them or be permitted to fail in accomplishing his designs.

After the sermon, the Bishop offered the prayer of dedication, fervently and reverently placing the responsibility of upholding the virtue and integrity of the Church in Philadelphia upon the Saints there and pleading that through the ministration of the Holy Spirit they might be continued in the love of Christ to maintain the honor and glory of God among themselves and before the world. The songs by Sisters Robinson and Isleib and the hymns and anthem by the choir were appropriate and added to the efficacy and beauty of the service, and the benediction offered by Brother Sheehy closed this remarkable and memorable meeting.

The services at the Temple were begun by a sermon delivered by Brother Sheehy on Sunday night followed during the week by sermons from Brethren Kelley, Rushton, and Smith, whose effort on Sunday night, February 3, was a strong and logical presentation of the salvation offered in Christ as contained in the *Scriptures* and as held by the Church. It was a fitting and forceful appeal for the integrity of the word of God.

Taking the exercises from the first to the last, including all parts of the appointed divisions of labor, the occasion was a marked success. There was not a ripple of discontent, not a hitch nor jar in the arrangements, not a note of discord nor an unpleasant interruption of any kind, from the opening hymn to the last benediction.

We do not care to close this account without stating that in order to care for all and to avoid any unnecessary interruptions in the exercises at the chapel, during the two Sunday meetings arrangements were made for providing the whole family of Saints with refreshing food served in the lower auditorium at noon and evening. Thus the Saints were enabled to remain together, become better acquainted, and see and learn of each other's welfare and love of the work. This feature was a marked success and

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may well be noted for other occasions of a similar character.

There is a fine body of Saints at Philadelphia, among whom are a number of rising young men, fast becoming fitted and qualified to present the faith to the public and to maintain the warfare in defense of the truth against all opposing forces met in the world—"the field," as stated by the Master.

Representatives came from the several branches of the district except Scranton. From New York, Brooklyn, Providence, Camden, and from "regions round about" the great "city of brotherly love" they came by one's, two's, or more, to be among the "household of faith." And they were all blessed, for the Spirit of the Lord was "in the midst thereof."

From Memory's Store

At my first visit to Philadelphia (in 1875) the branch was under the charge of Elder Ditterline. The membership had been evolved from elements left scattered after the death of Joseph and Hyrum Smith. Only one of those members is now living, I believe—a lone representative of that period.

Reflecting, some incidents of that first visit come to mind. A brother, then living in Harrisburg, came to see me. I had made his acquaintance years before in a very singular way. He had come to my home in Plano, telling who he was, and asking permission to stay at my house while he fulfilled a certain promise he had made to the Lord. This vow involved a seven-day fast and was for the realization of some special desire which he held sacred but did not divulge. I granted the permission. I watched him zealously, and I know that he did not partake of nourishment at my home during the whole week, nor, as I believe, did he do so elsewhere.

He stayed with us something like a month and then returned to his home, from whence after some time he wrote to tell me that the result of his fast was entirely to his satisfaction. At the time of that first visit to Philadelphia, he learned of my presence and came to pay his respects and to invite me to come to the Capital city where he would make arrangements for me to hold services. I appreciated the invitation though I was not privileged to gratify him for the side trip was at the time deemed impracticable.

I have written of another trip to this Quaker City when I had the pleasure of visiting points of historic interest in company with Elder Zenas H. Gurley whose patriotism and enthusiasm matched my own. Some of these events were recalled in this year of 1907, when, in company with Sisters Zimmermann and Robinson, Brother Sheehy and I visited the old landmarks once again—Carpenter Hall, the house where the Declaration of Independence was signed, the Museum, and a point down the river where we were permitted to inspect a United States man-of-war. The afternoon was thus very profitably spent in my estimation, our return from the interesting jaunt being accomplished just in time to avoid a rain which had it come earlier would have quite effectively dampened our enjoyment.

One day a card was brought to me at the hall where we were holding services, with the statement a gentleman would like to see me at the door. I went, and there stood a man I had not seen for years—Samuel Schaffer, a former resident of Lamoni. He did not want to come into the hall, for he had stopped in on his way from work and was still wearing his work clothing. When I settled in Lamoni, this man had set out the trees in my rather large orchard, but now he was laboring as a contractor and builder. He had wondered if I would recollect him, which I did and was cordially glad to see him again, for I had known him pretty well and had respected him as a man. I had the pleasure of greeting him and his family—wife and two children—at a later service in the hall which, though he was not a member of our faith, he seemed to enjoy greatly.

I think I have recited elsewhere the fact that when Brother Evans and I were in England Brother George Baty, a workman employed in a hat factory at Stockport, made for each of us a hat of excellent fit and workmanship. While at Philadelphia this time, one of the brethren noticed this hat, which, of course, had by that time received much wear and some damage, since I used it constantly except in very warm weather. Being also employed in a hat factory, this Brother Harrison would not be satisfied until he had taken the measure of my head to make for me a soft derby such as I was in the habit of wearing. He was very successful in this kindly labor, and the hat he made for me fitted me very comfortably and is still (seven years later) in good preservation and service. Except for being somewhat out of the fashion, it is well suited to me, as I have stated heretofore that I am not friendly to hard hats.

The trip home was made in company with Bishop Kelley for a part of the way and Sister John A. Robinson for the entire distance. No untoward event happened on the way, but on arriving at Kansas City we found that we had come just in the wake of a severe snowstorm. It was cold and our train was very late, so it was a pleasant surprise to find Sister Robinson's son Wallace N. at the station with a carriage, in which the trip over to Independence was made in comfort and with dispatch.

A Calamity

The *Herald* office at Lamoni was burned in January, 1907, which was indeed a distressing calamity to the community and to the Church. Not only was it a loss financially, but some very valuable records and manuscripts were destroyed.

It was with considerable depression of spirit that the Conference assembled that year for business. This very serious question was presented: What should be the action about rebuilding? There was a strong division of opinion, some in favor of rebuilding at Lamoni, and some insisting upon a removal of all our publication interests to Independence, the "center place." It seemed difficult for the conference to settle this question, and its agitation caused much anxiety to the Saints at Lamoni.

My associate counselors and I took the matter into close consideration and, after invoking Divine assistance, were rewarded with the clear indication that the office should be rebuilt at Lamoni. Soon after, my son Frederick M. and I went to Lamoni, attending a meeting held for the purpose of raising funds for this project and determining upon necessary preliminary details.

The decision of the Presidency to rebuild at Lamoni cleared the spiritual atmosphere there as if by magic. A committee was appointed which included the Bishop, and measures were outlined and steps taken to reorganize the whole publishing department. It is a matter for commendation that the periodicals came out regularly through all this time of trouble, the facilities of the town newspaper office being placed at our disposal. These things are matters of history. My part in the work was perfunctory though whatever official task was required of me was, with the help of my associates, performed.

Pleasure and Pain

In passing in review the memories of the conference of 1907, many things are brought to the surface. Some of these are pleasing and others are painful. One of the happy incidents occurred when near the opening of the sessions Apostle John W. Rushton rising to a question of privilege presented Brother Evans and me with copies of the resolutions of greetings which had been accorded us in England. A committee assigned to the task had had these kind words of welcome and appreciation suitable engrossed and bound, and they were sent to America to be presented to us at this time. Besides the good will expressed in the greetings themselves, the books were excellent specimens of the engrossing and book-binding art of English workmen—handsome gifts indeed, which both of us appreciated as coming from these faraway and loyal Saints whose companionship we had enjoyed.

Another pleasant episode was that my counselor, Frederick M., was presented with a gavel made from the mahogany tops of the pews in the old Juliana Street church in Philadelphia. In this building Joseph Smith and others had presented the Gospel as early as 1842. The Saints of the Philadelphia Branch had sent this token.

At this session a serious question of

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public polity was presented to the Church for decision. A resolution was presented by a number of the ministry, the consideration of which, because it would commit the Church to a certain course of procedure, required the exercise of the best wisdom attainable from the body as a whole, as well as the calmest and wisest counsel that could be found among the individual leading minds in our membership. At various times in our history an effort had been made by some radical members of the ministry to involve us in a wholesale denunciation of secret organizations, especially of the Masonic Order. When this effort would reach the general conference in the form of a resolution, there was usually raised a storm of discussion for and against such proposed action.

It was well known that as editor-in-chief of the *Herald* I had persistently refused to open its columns to this discussion. It was also well known that while as an individual I had not become a member of any secret organization I was strongly opposed to the church assuming any position of antagonism to such orders by openly prohibiting the members to unite with them.

At this conference the subject was revived and debated very warmly, at times verging upon anger. Unfortunately, the Masonic fraternity was so strongly denounced and the adoption of the proposed prohibitive measure so strongly urged that severe opposition was aroused among the more conservative element of the ministry, including some very prominent officials.

During this discussion my position was brought into prominence. I was criticized for not having personally objected to our church members joining secret orders, and also strongly condemned for not, as a leading officer, warning them against such affiliations, especially with the Masonic Order. In this discussion my brother Alexander, Presiding Patriarch, in the warmth of his argument publicly accused me of having failed to do my whole duty as the Prophet and President, in that I had not warned the people in reference to this matter.

It seemed a very tense moment for the Conference and certainly a very serious situation for me. As I look back upon it, I seem again to feel the hush that passed over the assembly under this open condemnation of my brother; and I am again led to raise my heart in thankfulness that I had so schooled myself under adverse criticism that I was able to check my feelings of resentment against accusations which I felt were the result of lack of careful thought and consideration. I feel an especial measure of gratitude that upon this embarrassing occasion when my own brother was my accuser I was permitted to so control my own feelings as to "pour oil upon the troubled waters" and succeed, insofar as one individual could, in preserving the unanimity of the whole church.

As I quietly waited in the absolute hush and quiet which followed my brother's words, the Conference, breathless, watched to see what effect they would have upon me. In that moment a revulsion of feeling seemed suddenly to pass over the assembly, palpably showing the great body that the discussion had been carried too far and that such a radical presentation of the matter was an error. To the great relief of everyone, a much modified resolution was immediately presented by a more conservative group, which resolution after careful examination prevailed.

The resolution to prohibit members uniting with secret orders and the consequent open denunciation of the Masonic Order in particular were presented and led by Brethren Elmer E. Long, R. M. Maloney, Ulysses W. Greene, and some others of less prominence as leading men, the attack being met by Brethren George H. Hilliard, Richard C. Evans, Edmund L. Kelley, and others of similar feeling, more or less prominent as leaders. I mention these names not for any invidious reasons but to show the divi-



BURNING OF THE HERALD OFFICE

It does not seem so great a tragedy now, but at the time the burning of this old historic building was indeed a "calamity" to the Church in general, and the Lamoni Saints in particular—or so it seemed. Soon, however, a new and more modern building took its place.

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sion of sentiment that was prevalent among our able men.

The situation was extremely critical, and it was only by a most careful exercise of the spirit of wisdom and revelation that the storm was prevented from creating spiritual havoc among us. After the crisis was past, I made a short speech in which, without attempting to reply to the charge that in not warning the people of the church against joining secret orders I had failed in my duty as its leading officer, I called attention to the fact that I could give no stronger evidence of the opinion I held on the subject and no more effective warning to those who might choose to follow my personal lead than I had given in the fact that I had never united with any secret organization whatever. I stated that the only faults that could be laid to my door was that I had declined to lend my aid in any degree to efforts calculated to make a desultory attack upon such orders, and that I had refused to allow the church to go upon record as publishing, in its official organ, a denouncement of any given secret order, calling it by name, and branding it as the embodiment of all evil.

Whatever others may have thought of the incidents, I do not claim that any special personal triumph accrued to me from the outcome of this discussion or from the situation which occurred during its presentation, nor do I claim any special virtue for keeping my high and strong temper under control in silently bearing the opprobrium of the charge laid upon me so publicly by my brother. While it is a pleasure to remember that some of those most earnestly engaged in the discussion willingly admitted to me that they thought I acted wisely, I dislike to record the fact that my brother stated that, though he could acknowledge he erred in making the charge in that way, he still believed himself altogether right and that he felt it was unnecessary to apologize for the words he had uttered in debate.

I am quite free, however, to state that this attitude on his part by no means detracted from the confidence and trust I had in him as a man and as an officer of the church called of God. I cherished no feeling of antagonism whatever and here freely place on record the fact that what resentment I felt was in so slight a degree that I could hardly be justified in even saying, "I forgive." He had evidently expressed himself while under the control of certain strong feelings and convictions, for which no form of forgiveness from me was necessary.

It may be here clearly and truthfully written down that he never discovered from word or act of mine that I remembered the part he had taken in this discussion. I looked upon his face as he was lying in the casket before being borne to the last resting place of his body, and said aloud, as I was crying in my heart, "A truer man than Alexander H. Smith never lived." I believe it true. In my experiences with him from boyhood to manhood, always together though upon occasion thinking widely different, there was never a break in our friendship or our brotherhood.

The business minutes of the Conference will show what was done concerning the resolution I have mentioned, and others.

My diary shows little activity for the summer of 1907. The fall Reunion was held at Moorhead where the meetings were, as usual, of a high order notable for their spiritual and encouraging character.

Following the sessions, late in September, Brother Evans and I went to Webb City, Missouri. In walking from the station, we asked a young man to direct us to the home of O. P. Sunderland. This he did, as he believed, but following his direction we went astray. Later, some boys playing marbles on the street put us on the right track, and we found the residence of the brother sought and were at once made to feel at home.

Considerable interest and a little excitement had been aroused in the city because the Saints had erected a building. It was quite near some other churches, and much local attention had been given the movement. At this dedication people gathered from a large area all about, some older Saints—like Walter Taylor, Charles Blank, Isaac Ross, and others—coming from Pittsburg, Kansas, Joplin, Missouri, and other points. This interest gave us a very fine and appreciative audience throughout.

The services were in charge of Brother O. P. Sunderland, Brother Evans delivering the dedicatory prayer and I the sermon. Meetings were held during the day and evening, and all felt well repaid for the effort of assembling.

Brother Evans and wife had been on a tour in the West, and they had reached Independence just in time for him to accompany me on this trip to Webb City, his wife staying the while with my wife. After the day of dedication was over, he and I returned to Independence, where we parted, he and his wife leaving for their home in Toronto, and I departing on the same evening, the first in October, headed west, on what was destined to be a long journey.

Chapter 42

Hawaii

The Voyage

I had been solicited by the Honolulu Branch under the direction of its president Brother Gilbert J. Waller to visit Hawaii. Believing such a visit might be productive of good, I had decided to accept the invitation—which accounts for my turning my face at this time towards the setting sun. Not wishing to undertake the long journey alone, I arranged to have Brother Francis M. Sheehy accompany me.

Upon my arrival in San Francisco, October 4, I was met by Brother J. M. Terry and soon domiciled in the hospitable home of Brother John Cockerton. After being refreshed from my travel, Brother Sheehy came, and we spent the day in making preparations for our trip and in visiting some of the Saints. Among these were Brother and Sister J. A. Anthony, Sister Kaighin and daughter Gladys, and a few others. The next day about four in the afternoon, we boarded the *Alameda,* of the Oceanic Line, and I was off on my second trip on the ocean, this time to sail over twenty-four hundred miles between San Francisco and Honolulu.

Upon securing passage, we had sent a message to Brother Waller announcing the date of sailing. The six or seven days occupied in our passage permitted him to make necessary preparations and advertise the projected dedication of the first church edifice erected by the Reorganization there—the particular reason for our visit. In addition, our going had been heralded by a message sent by some reporter in Kansas City to the local *Commercial Advertiser,* with the addition of pertinent notices furnished by Elder Edward Ingham. So it occured that the Saints of the Honolulu Branch were indeed ready for our advent, and expectation was rife.

The voyage was pleasant and uneventful. There had been some cases of bubonic plague discovered at San Francisco, in consequence of which vessels sailing from that port were not permitted to land at Honolulu until they had been seven days at sea. The Captain slowed down our steamer in order to spend more time on the passage and still was compelled to lay off the town for a number of hours, waiting for the stipulated period of quarantine to pass. Thus it was that we did not approach the city until October 12.

I have already mentioned the peculiar state of mind in which I approached my first visit to California, the "land of sun and flowers," with its much-touted wonders and beauties. I almost dreaded to visit it for fear I should become so enamoured of it that I should not wish to return to my own "land of ice and snow." Likewise I must admit that I approached the Hawaiian Islands with something of similar feeling. I remembered enthusiastic statements about the beauties of the climate, the wonders of the vegetation, and the marvels of physical contours and formations. I really felt that I would be entering an enchanted land.

So far as published and coming within my knowledge, I had read the history of the Islands, and I found it pleasant to

(To be continued.)

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WORSHIP SUGGESTIONS

(Continued from page 686.)

Reading of Poem: "The Great Voice," by Clinton Scollard.

I who have heard solemnities of sound—
The throbbing pulse of cities, the loud roar
Of ocean on sheer ledges of gaunt rock,
The chanting of innumerable winds
Around white peaks, the plunge of cataracts,
The whelm of avalanches, and, by night,
The thunder's panic breath—have come to know
What is earth's mightiest voice—the desert's voice—
Silence, that speaks with deafening tones of God.

Piano (or other instruments): Play softly, "One sweet hour with Jesus every day," S. H., 318.

PROGRAM IV, JUNE 27

Theme Announcement: "We Would See Jesus When He Comes Again."

Prelude: "Come, O thou King of kings," S. H., 179.

Leader: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matthew 24: 30, 31.

Hymn Response: "Come, O thou King of kings," S. H., 179.

Prayer by Leader: (That the trend of our lives may be such that we will eagerly await the time of Christ's coming; and that we may, through righteous living, be prepared for that event.)

Leader: "And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke, and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off."—Doctrine and Covenants 45: 6.

Hymn Response: "Israel, Israel, God is calling," S. H., 189.

Leader: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Hymn Response: "Lord God of Hosts," S. H., 172.

Reading of Poem: (While No. 384 in Saints' Hymnal is played softly.)

O God, our Heavenly Father,
In the name of Christ, thy Son,
We pray thee for thy Spirit
To make our hearts as one;
We pray thee for that wisdom
That cometh from above,
That giveth understanding,
And fills our hearts with love.

O may we ever hear thee,
And heed thy warning voice,
That thy mayest recognize us
The people of thy choice.
May we create that kingdom
Where thou art wont to dwell,
And wait for thee, within its walls,
O King, Immanuel!

Leader: "Be ye also ready: for in an hour that ye think not the Son of man cometh."—Luke 12: 40.

I tell you, by no hook or crook can we ever make one step of real progress in this country if we give up the great tradition of the home.—Harry Emerson Fosdick.

The Challenge of Life

We young people are seeking life in the largest sense of the word. Whether we call it a thrill, a "kick," or the "abundant life" we are unconsciously admitting that we are not satisfied with present plans and are struggling for something more satisfying. On every side we witness things that urge us on—debaucheries, shams, scorching gossip, dirty politics—could we be other than unsatisfied? We are sick of a make-shift society, and search for reality in order to organize our lives and better the affairs of the world.

Most of us are not afraid of the future. We don't ask for an insurance policy on life but we do want to feel that we have found in our lives a nameless Something that will call us to be our best, that will enable us to find peace and joy through the satisfaction of our noblest desires. Yes, we fall far short of the mark, we seem to be indifferent to the calls of our religious and moral leaders, we shun the responsibility of Christians by denying affiliations with their organizations, we seem at times to give more slavery to the mob than service to the Master.

Yet underneath the surface of our lives there runs a strong undertow that is calling and urging us, the same undertow that will ultimately bring us out of the chaos to heights as yet unscaled. We must surrender self to Something bigger than self—life to the Source of Life. At our finger-tips we have the heritage of the ages, in our souls the call to service and before us the Way of Life everlasting.—Alice M. Rose, in *The Pilgrim Highroad* for December, 1934.

Reason by itself, as Aristotle says, moves nothing. It can give conviction, perhaps, but faith is more than conviction. It is an active quality, and it is only too easy to be intellectually convinced and yet find yourself powerless to do anything. Where argument seems to do more we generally find on analysis that it is the keenness of the arguer that carries conviction, or, maybe, our delight in his humor or good temper, or, perhaps, the intellectual pleasure given by a clear, well-illustrated, logical sequence of thought—what George Eliot called "that exquisite kind of laughter which comes from the gratification of the reasoning faculties." Even where argument has its own power it only appeals to one part of man, to the head, and in most men that is the least important and authoritative part. In itself it is weaker than the practical acting will, and in most men this inferiority is further emphasized by lack of education.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

What do the parables in Luke 5: 36-39 refer to?

The parables concerning the garment and the wine bottles may also be found in Matthew, and in the Inspired Version they are the outgrowth of questioning of Jesus by the Pharisees concerning their baptism. It states:

> Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law? But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law. I receive not you with your baptism, because it profiteth you nothing. For when that which is new is come, the old is ready to be put away. For no man putteth a piece of new cloth on an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.—Matthew 9: 18-23.

The first part of this text is not found in the Authorized Version, but otherwise it is much like the text in Luke referred to in the question. It implies that old rites and ceremonies cannot be accepted as compliance with a new message. If the new message was needed, then the old was insufficient. Neither can the new message be made to conform to old customs or ideas. To receive the new it may be necessary to discard the old as being mixed with error.

The parable in Luke 5: 39 deals with the same general subject, but in a different aspect. Students do not all agree as to its intended meaning or application. It says:

> No man also having drunk old wine straightway desireth new: for he saith, The old is better.—Authorized Version.

Some commentaries think Jesus likened the message received by his disciples to the old wine, and that the new wine was the ceremonial law urged on them by the Jews. It is possible, however, that the Jewish religion represented the old wine, with which they had so often become drunken that they no longer desired the sweet new wine of Christ's message that would not make them drunk. The drunkard would say that the old is better, even though experience might prove it harmful.

What stand does the church take on marriage outside of our faith?

I know of no resolution adopted by the Reorganized Church which governs in this respect. But an article on marriage was published in *Times and Seasons,* October 1, 1842, given as it had been printed in the Doctrine and Covenants and adopted by a General Assembly of the church in 1835. In this article it is stated:

> We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.—Section 111: 1.

This section has since remained in our book, and probably still represents the official attitude of the church, though it does not of course have the force of a revelation, as it is simply a resolution or article drawn up and presented for consideration of the Assembly of that time and by its authority published with the Doctrine and Covenants as part thereof. In some instances members have married those not of the faith who later united with the church and were active members, while in other instances the marriage has not been a happy one. Marriage is so far-reaching in its implications and results that great care should be exercised by those contemplating it. Otherwise many unhappy years may follow.

Do any of the church books require the blessing of oil for the sick?

So far as I am aware there is no revelation commanding the ceremony of blessing the oil, except such as refers to the anointing oil under the Mosaic law. It was called "an holy anointing oil." The Hebrew word for "holy" is *qodesh,* meaning sacred, dedicated, hallowed, or consecrated. Hence it appears that the oil was consecrated to divine service, as was the custom with all sacred articles that were to be used in divine service.

The blessing of oil before it is used in anointing the sick seems to be quite consonant with the ancient method of consecrating all sacred vessels used in divine service. So far as the blessing of oil for use by members of the church in cases of sickness is concerned, I find no nearer analogy than that of the blessing of the sacrament for partaking members, or the sending of handkerchiefs and aprons which Paul had touched (Acts 19: 12) to sick persons at Ephesus.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

New Haven, Connecticut

The Saints are feeling happy for the many blessings that have come to them during the past year, both spiritually and physically.

Two sacrament Sundays were spent meeting with the Saints at Norwalk, about thirty miles away. The first Sunday was November 1, at which time D. J. Williams, president of the New York and Philadelphia District, and Elder D. Wiesen, church school director of Philadelphia Branch, were present. The next meeting together was April 4, 1937. A radio was installed so that the Saints might hear President Frederick M. Smith broadcast his "Church of the Air" message. This came through clearly, and was enjoyed by all.

These joint meetings are inspiring and give members of both branches a common interest in church affairs. Pastor Charles Frank, of Norwalk Branch, is going to plan joint meetings of Norwalk, New London and New Haven Branches.

The Christmas offering for 1936 was far over the amount set. As the general church is trying to increase its income for the year, so does this branch increase its quota. Toward this end a special Sunday was set aside in April and was called "stocking Sunday." Each member was given a little sock, and asked to place inside pennies equal in amount to the number of the sock he wore. Enough was realized from this day to put the Christmas offering ahead of schedule about six weeks.

Bishop M. C. Fisher, of Boston, was present the sacrament Sunday of March. All were blessed by his coming, and he gave a fine talk. He was asked to administer to Brother Erwin Menz and with Pastor Calvin Sears, did so. The Spirit was present in abundance. Brother Menz has been in bed over fifteen months. He is rapidly improving in health, and the doctor has hopes of having him up and around once more. His wife has been very faithful and patient during his long illness.

An unexpected honor was accorded the Saints on Easter Sunday when Pastor Sears was chosen by one of the sectarian churches to speak at the early sunrise service. He presented the Easter message in a way that drew many favorable comments.

Mother's Day was celebrated with a program at the church. Recitations were given by Nelson and Edward Garfield; songs by Priscilla, Audry and Shirley Crowell, and Iris Parsons, by Barbara Sears, also Barbara Crowell. The Mother's Day address was given by Pastor Sears, and the congregation sang appropriate songs.

A surprise social was given Brother and Sister Erwin Menz, May 13, on their ninth wedding anniversary. They were presented a woolen blanket. Fifteen guests were present.

Alice Belcher, of Brockton Branch, has moved to New Haven, and is a regular attendant at church.

Pittsburg, Kansas

Spring has ushered in a variety of activities for this branch, and an effort is being made to link the activities to some worth-while purpose.

The department of women, under the supervision of Sister T. W. Bath, presented the play, "The Lost Church," at a recent vesper service at the church. So great was the success which the drama met that the women accepted invitations to present it at Scammon, Kansas, Pittsburg Christian Church, and at the Teachers College in this city. The cast included: Mrs. Cook, Mrs. Phillips, Mrs. Davis, Mrs. Jones, Mrs. Heller, Mrs. Geotell, Mrs. White, Mrs. Canfield, Mrs. Miller, Mrs. Titus, Mrs. McAdams, Mrs. Bennington, and Sue Fisher. Preceding the play a story was told by Mrs. Ronald Smith. Music for the pageant was furnished by Bonita Bothwell and her mother.

A mother-daughter banquet, sponsored by the religio and women's department, was held at the church May 7. "The Tie That Binds," was the theme beautifully carried out in decoration and thought. After the toastmistress, Maurine Jones, introduced a short program, Elder J. Charles May presented the principal address of the evening. "The Tie of Love Which Binds Mother and Daughter," was his subject. A candle-lighting service was held after which the mothers and daughters pledged themselves to the task of becoming better mothers and daughters, and to unite their efforts in the building of the kingdom.

The church was filled to capacity each evening of the week of Elder May's visit to Pittsburg. He presented an educational talk accompanied by stereopticon views of the South Sea Islands. Following this, he engaged in a missionary endeavor which met with a degree of success. His visits among the Saints as well as his discourses from the pulpit proved helpful to the congregation.

The church school, under the direction of T. W. Bath, is making noteworthy progress. Careful planning and prayerful study have enabled the school to reach a high point of interest. A new feature of the school is to present the class having the largest attendance, a bouquet of flowers which they, in turn, take to some sick person and spend the afternoon visiting the shut-in.

The church school is making its final plans for the vacation Bible school which will begin May 31. This feature of the school has met with a great degree of success in past years, and the teaching personnel is looking forward to a similar response this year.

The young people are planning to attend the Youth Conference at Lamoni. Pittsburg young people recognize the importance of such gatherings in the forming of ideals which will better equip them to do their part in building the kingdom.

McKenzie, Alabama

Observation of Mother's Day began at 7:30 p. m. on Saturday preceding Sunday, May 9, when the Orioles entertained the mothers and a few friends and their mothers at the pleasant country home of Mr. and Mrs. Aubrey Odom. The outdoor living room had been tastefully decorated with baskets and vases of cut flowers. The mothers were brought in while Mrs. Edith Odom played. As each mother entered the door she was met by her daughter, who pinned a colorful nosegay of sweetpeas on her, served her fruit punch, and ushered her to a chair. The girls remained standing behind their mothers' chairs during the program.

Mothers and daughters sang, "I Would Be True"; the Scripture reading was by Rochelle Hester; the Orioles sang, "Mothers," and Katie Sellers read "Welcome Mothers." A reading by Elizabeth Holloway was followed by the song, "The Voice of Mothers," by the Orioles, and readings by Geraldine Kemp and Eleanor Booker. Betty L. Odom and Katie Sellers sang "Little Old Lady." Then slips of paper were passed to the mothers who wrote a sentence or two on the subject, "What I Have To Be Thankful for in My Daughter." The girls wrote on "What I Have To Be Thank-

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ful for in My Mother." Names were not signed to the slips, and Mrs. E. C. Sellers read the papers giving all an opportunity to guess the writers.

Lylea Odom represented the girls in a short talk on "What I Would Miss If I Had No Mother." Mrs. Pearl Sellers representing the mothers, led a short discussion on "What I Would Miss If I Had No Daughter." "Blest Be the Tie That Binds," was the hymn which brought the program to a close, and a prayer of thanks was offered by Ruth Harrington. Each mother was served strawberry ice cream and cake by her daughter. The fathers were then called in to share in the refreshments. There were in all sixty guests.

This same program with the addition of numerous readings, a song by the Blue Birds, numbers by quartets, and a play by the young people, was given at the church Sunday night, honoring Mother's Day. There was a large congregation composed of Saints and friends from other churches.

Detroit, Michigan

Saints of the East Side group of Detroit Branch enjoyed a fine season of teaching and preaching during the three weeks that Elder Fligg was in this city. They feel that Brother Fligg was directed by Divine Power in his preaching. He began his series Sunday, March 7, and preached every evening except Saturdays until Thursday, March 25. He used two charts in presenting his themes, and these portrayed, "The Destiny of Man," and "The Midnight Hour."

All services were very well attended, the upper auditorium being filled every evening, and most of the time the lower auditorium also was well filled. The deacons having presented the church with a microphone and loudspeaker, Brother Fligg was able to reach all in the lower room as well as those seated before him; the former group, however, were unable to watch the charts during the service.

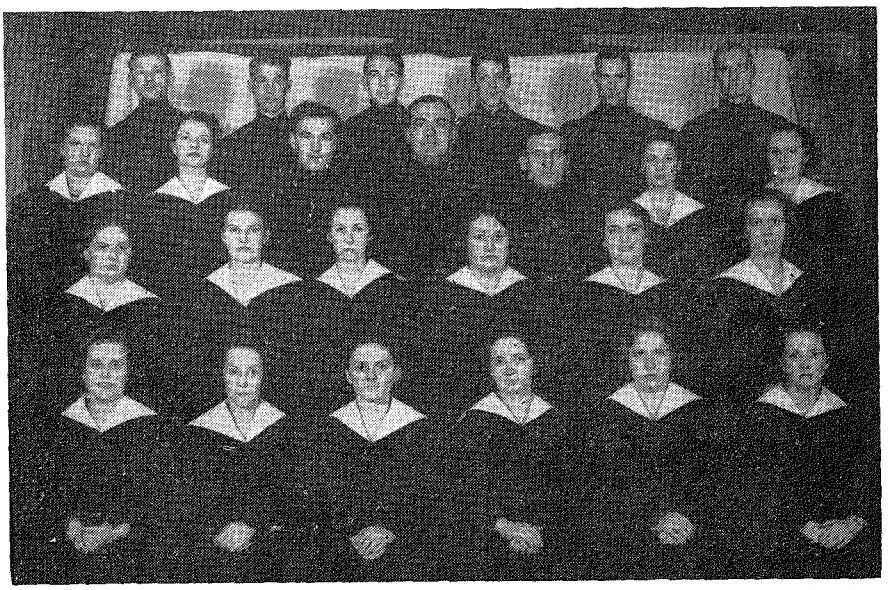
East Side Saints are grateful to Sister Elidora Richards and the members of the choir for their untiring efforts during the three weeks of meetings. They conducted service each evening and also presented special numbers.

A wonderful prayer meeting was enjoyed at 8 a. m. Easter Sunday. At eleven o'clock the junior choir presented a cantata, conducted by Sister Edmere Mousseau who had assisted Sister Richards in training the boys and girls. The rendition was exceptionally fine. A baptismal service was held at Central Church at 3 p. m. The new members of East Side Group were confirmed at a service at seven o'clock in the evening. Half an hour later the adult choir presented an Easter cantata under the direction of Sister Richards. Then Elder Fligg gave a short talk bringing his series of discussions to a close.

Although this congregation did not gain a large number of new members through the missionary services, the old members were stirred to renewed activity, and through their efforts, officers hope that many honest-hearted people of this city may be reached with the truth.

First Columbus Young People's Choir

The Young People's Choir of First Branch, Columbus, Ohio, was organized the second week in November of 1936, and there were eight singers at the first rehearsal. Now thirty members attend regularly, and the choir was given eighth place in the city's best twelve Easter cantatas, according to a rating by the Columbus *Dispatch*. The cantata presented was "Hail the Victor," by Alfred Wooler, and there were solos by the following; Donald Gabriel, Joseph Foster, Merrill Weate, Mildred Ferguson, Helen Dougherty, Theodore Dougherty, and Winston Cummins.



FIRST COLUMBUS YOUNG PEOPLE'S CHOIR

From left to right they are, front row: Helen Dougherty, Grace Weate, Martha Jane Anderton, Ruth Foster, Ida Rison, and Harriet Overly.

Second row: Lida Rison, Elizabeth Parry, Helen Jones, Mildred Ferguson, Mildred Vale, Charlotte Gray.

Third row: Betty Marshall, Velma Brenizer, Merrill Weate, Joseph A. Foster, director, Theodore Dougherty, Margaret Perry, and Anna Dougherty.

Back row: Dwight Baker, James Chesser, David Carter, Richard Anderton, Donald Gabriel, and Winston Cummins. Those unable to be present for the picture were Charles and Eilene Burkhart, Charles Chesser, and Lewis Foster.

Led by their director, Joseph A. Foster, the choir has outlined an ambitious program for the late spring, summer, and early fall. These young people furnished music for a special meeting at Vales Mills, Ohio, May 15 and 16, and for First Branch, Columbus, May 23. They are scheduled to assist at Rachine, Ohio, May 29 and 30, where a branch will be organized; Kirtland, Ohio, August 13; Creola, Ohio, September 12. On September 18 and 19, they will sing for their home congregation, that occasion being the anniversary of First Branch's organization. And on October 9 and 10, they will appear at Highland, Ohio.

Davidson, Oklahoma

Davidson Saints entertained the Western Oklahoma district conference April 16, 17, and 18. Free meals were served in the church dining hall to visitors from Western Oklahoma, and from many points in Texas. The Saints were also happy to have with them Brother Fitzwater and Paul and Jessie Mae Norris, of Central Oklahoma District.

Missionary Hubert Case was the principal speaker at the evening services. Classes were conducted by Lemuel Dyke, district bishop's agent who taught the financial law and its application to everyday living; and by B. A. Howard, director of religious education, who discussed religious education in the home and its place in the church of tomorrow.

Elder S. W. Simmons preached an inspiring sermon at 11 a. m. Saturday. The Saints also enjoyed visiting and talking with this veteran minister.

Those elected to carry on the district work for the year are as follows: Presi-

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dent, Z. Z. Renfroe; counselors, B. A. Howard and Lester Dyke; secretary-treasurer, Roy Diamond; chorister, Valeria Parker; superintendent of women's department, Mrs. Ray Skinner, and young people's leader, Gene Howard.

Two men of the district were ordained to the office of priest Sunday morning, April 18, Muriel and Gene Howard, sons of Brother and Sister B. A. Howard, of Erick, Oklahoma. These boys have been isolated all their lives from branch privileges, yet they are stalwart sons of the Master.

Easter service of the conference was uplifting, and all sessions were beneficial to the Saints. The prayer services bound the membership closer together, for in them were heard expressed the desires and needs of many men and women. Each Latter Day Saint who attended the conference, left with a greater desire to serve in the upbuilding of his life and the establishment of Zion. Davidson members have experienced a renewal of their sense of duty, and are hoping that this part of God's vineyard will soon produce much gospel fruit.

Five additions to the church were made during the conference when Elder Z. Z. Renfroe officiated in the ordinance of baptism. The candidates were: Brother and Sister S. A. Allsup, of Lubbock, Texas; Charles Renfroe, son of Brother and Sister Z. Z. Renfroe; Wilma Fern Willimon and Juanita Blackaby. The last two are girls from the homes of nonmembers, who attended the Saints' church school and junior church for several years.

Pasco, Washington

Saints from Freewater, Hermiston, Walla Walla, Kennewick, and Pasco went to Wallula Gap for early prayer service Easter morning. After the worship period they cooked breakfast and the children hunted eggs. Then the entire group came to Pasco for a program which everyone greatly enjoyed.

Dinner was served at the church. After the meal Brother Becker, from Portland, who had joined the party for the day, gave a sermon which was greatly appreciated.

Pasco mission members were happily surprised one Sunday at church school when Sister Evanson brought her mother and joined them. She had not attended services for the most of the winter, having been at her mother's home. The rest of the family, however, attend often.

Brother Buckley and family came over from Freewater not long ago, and Brother Buckley conducted the sacrament service on that Sunday.

Pasco group was represented at the priesthood meeting at Seattle by Brother Howard Durocher, and Brother Buckley, from Freewater, went in the party also.

Sister Howard took the young folks to the youth meeting at Spokane, and they reported a pleasant and worthwhile trip.

Brother Porter and wife came from Spokane and held services Sunday evening. This is the first time Brother Porter has been to Pasco in a long while.

Chicago, Illinois

Central Church, 6601 South Honore Street.—This congregation enjoyed a pleasant service on Mother's Day. Brother Clem Evans, of West Pullman, was the speaker, Pastor Ray Hurst presiding. The music was under the direction of Brother Arthur Sherman. Each mother present received a rose. In the evening, Brother John Thoman, also of West Pullman, was the speaker. It was fitting that these young men should officiate on Mother's Day as they all grew up in Central Chicago Branch, as did also Brother Denny Smith, of Hammond, who was the speaker May 23.

The West Pullman Choir visited Central Church, April 11, rendering their Easter cantata under the direction of Brother Richard Keir. Brother Keir and Brother Stephen Lester, Jr., are two more Central Chicago boys who are doing a fine work at West Pullman.

Brother H. P. W. Keir ministered to the Saints on May 16.

In January, Apostle Clyde F. Ellis gave an illustrated lecture on the South Sea Islands Mission. Others who assisted the branch were Brothers Leslie S. Wight, R. E. Davey, C. A. Edstrom, Joseph A. Jacques, Edwin Lowe, Alfred Lester, Walter Johnson, Aquilla McPeek, A. F. Sherman, Stephen Lester, Sr., Marion Cooper, and the branch pastor, Ray Hurst.

The Easter services were well attended, Sister Emily Nelson being in charge of the program given by the children.

Central congregation enjoys excellent sacrament services and prayer hours. Outstanding as peaceful, happy meetings have been the programs of the women's department planned by Sister Bertha Burgess.

Much interest is being shown in the new class for young adults which is being organized in the church school, under the leadership of Brother Clarence Ward, who with his wife, Sister Lois Ward, has recently moved to Chicago from Minneapolis. He will be assisted by Brother Leonard Houghton whose wife, Sister Dorothy Houghton is taking charge of the primary department and organizing a primary church at 11 a. m. Brother and Sister Dart, of Independence, Missouri, have located in Chicago, and are attending services regularly, as also is Sister Edna Smith Shonlau.

The men had a supper and program March 5. Violin numbers by Mr. Edward Beyer were featured on the program.

On April 20 a party was given in honor of Sister Bertha Swendener's eightieth birthday, an impromptu program being followed by refreshments.

In the dramatic contest, sponsored by the young people's division, First Chicago Branch was declared winner over Hammond, Indiana, Branch by a close margin.

Sister Helen Nelson and Brother John Leabo, formerly of Portland, Oregon, were recently united in marriage, and will live at 3546 Guthrie Avenue, Indiana Harbor. A shower was given them at the home of her mother, Sister Mayette Nelson.

Sister Edna Benoit, daughter of Sister Eva Lyle, and Mr. Stanley White were married recently.

Mr. James S. Watson and Miss Winifred Cosgrove, both of St. Louis, Missouri, were united in marriage by the branch president, February 7.

Brother and Sister William Keir are parents of a baby boy, Arthur Yates Keir.

Sister Nellie Sherman lost her brother who was buried at Geneseo, Illinois.

Nebraska City, Nebraska

The young people of Nebraska City were hosts to the young people and leaders of the eastern division of Southeastern Nebraska District at a convention, May 1 and 2. The theme of the gathering was "Youth's Opportunity." Elder Francis T. Schrunk, district director of youth, was in charge.

The convention opened Saturday evening with a banquet sponsored by Nebraska City young people. The banquet table was decorated with candles, flowers and rainbows. Placed at each end of the table was one large colored rainbow. On each were painted the words of the conference theme; along on the table were four small colored rainbows, each bearing one of the four major projects of the church young people: "Know Your Church," "Keep the Law," "Win a Member," "Make Leisure Creative."

Elder C. B. Constance acted as toastmaster, and a program was given by members from throughout the district. The address of welcome was by John Preston, followed by the response for the district by Henry Hawes. A number of short talks included, "Youth's Opportunity in Leadership," by Ruth Reichenbauch; "Youth's Opportunity in Keeping the Law," Charles Brockway; "Youth's Opportunity in Knowing Your Church," Donald Broillar; "Youth's Opportunity in Winning a Member," Helen Preston; "Youth's Opportunity in Making Leisure Time Creative," Donald Hig-

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gins. The last number of this program was an address by Elder Schrunk, using as his theme, "The Opportunity of Youth Today." The entire program was intermingled with musical selections and readings. Following the evening program, an hour was spent in play and getting acquainted.

Sunday at 9:30 a. m. the young men and women met for a worship service. This session was followed by a general class in charge of Elder F. T. Schrunk.

District President Charles Fry was the speaker at the eleven o'clock hour, his inspiring sermon bringing the youth courage as well as a challenge for the best they possess.

An appetizing meal was served at the noon hour by the women of Nebraska City. At 2:30 p. m. the young people took their places for the closing meeting of the convention. This was a sacrament and dedication service, in charge of district officers. The young people returned to their homes more determined than ever to take advantage of every opportunity for good, and to strive continually to make new opportunities.

The Ephraim Bookers Observe Golden Wedding

Pensacola, Florida. — Outstanding among the colored Latter Day Saints of Florida and Alabama are Brother and Sister Ephraim Booker, of this city, who on April 6, 1937, celebrated their golden wedding anniversary. This worthy pair have ten living children, three sons; Malcolm, George, and Robert, and seven daughters: Alma McLester, Estella Boleware, Henrietta Booker, Idella East, Anna Mae Holliway, of Pensacola, and Rhebecca Marks and Mary E. Oliver, of Chicago, Illinois. They also have eleven grandchildren and two great-grandchildren. This family has never been invaded by death.

Brother and Sister Booker have belonged to the church over fifty years. Brother Ephraim's mother and father (formerly slaves) were baptized by Brother W. A. Litz, the first missionary to Tunnel Springs, Alabama. Brother George Groves baptized Sister Sallie Booker's mother (also a former slave). Brother and Sister Booker were baptized by P. W. Booker, a priest, and confirmed by Billy Booker and M. Harp, becoming members of the Lone Star Branch. All ten of their sons and daughters and two of the grandchildren belong to the church, and all are firm in the belief that it is the church of Christ.

"I have known of this family for the last seven or eight years," writes Brother Edward I. Yoder, a white Saint of Pensacola; "have labored among them for the last two years, meeting with them weekly for a year. I am church school superintendent of the colored group and teach their adult class. I meet with them in their prayer services and can truthfully say that those who are living their religion are above the average spiritually. Brother C. C. Rummel, a white priest, has had charge of this group for several years, and we have had some of the most spiritual meetings with them that I have experienced in the South."

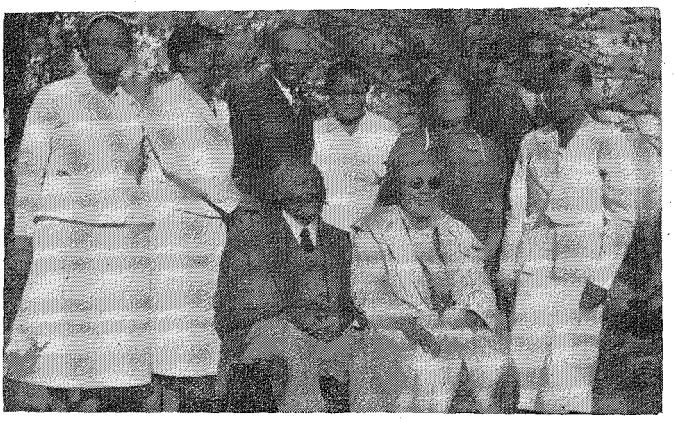
For many years this family has remained steadfast to the faitn, and under the leadership now supplied by the church, they are making progress. A number of years ago these people had a colored minister in the person of Perry W. Booker, a brother of Ephraim. The group has for some time been praying that the Lord will send to them one of their own race to help them.

This pair of elderly Saints are to be commended for their faith and perseverance in the gospel. Only the Master above knows what their lives mean to the church and to their colored neighbors and friends. Many fine things were said about Brother and Sister Booker at the anniversary by their neighbors and others who know them and their family.

Apostles M. A. McConley and D. T. Williams attended the anniversary meeting, also Sister Steve Allen, of Milton, Brother and Sister Rummel and family and Brother and Sister Yoder and daughter, Patsy, white Saints. Three sons and five daughters of the Bookers also attended, four grandchildren, two great-grandchildren, a friend from Detroit, and numerous neighbors.

At 2 p. m., Apostle D. T. Williams offered prayer, and Apostle McConley spoke befitting the occasion. Ice cream and cake were served to the white Saints in the dining room after which Brothers McConley, and Williams, Sister Allen, and the Rummelses had to leave in order to attend services at Santa Rosa Church that evening. The Yoders remained until 10 p. m. At the close of the evening Brother and Sister Booker, seated in the center of the room, called all in for parting exercises. Brother Yoder was asked to make some remarks, then Professor Ephraim Harvey, principal of the Milton Colored School, spoke, followed by Mrs. Kelker, a teacher in that school and life-long acquaintance. Henrietta, one of the daughters and a teacher in Santa Rosa County, spoke words of appreciation for the interest taken in the family, and there were brief talks by Mr. Armstrong and Mr. Lewis, deacons in the Baptist Church.

Brother Booker was a school supervisor in Escambia County for fifteen years. Sister Sallie, his wife, has been blind for twenty-three years. They are a family the members of which are devoted to each other. Brother and Sister Booker's home is at Barth, about twenty-five miles north of Pensacola.



EPHRAIM BOOKER FAMILY GROUP

These members of the family were able to attend the golden wedding celebration of their parents, Brother and Sister Booker, seated. The young woman at the extreme left is Henrietta, the teacher.

Winnipeg, Manitoba

Winnipeg Branch invites all those interested, to meet with them at the reunion, June 22 to 27. There will be accommodations for all; meals will be supplied at a small charge, and those who cannot afford the amount will be taken care of. Reunion officials will be glad to receive donations of either money or groceries for the reunion. Please address all inquiries to the financial agent, Mrs. T. Panting, 1257 Riddle Avenue, or the pastor, W. Hadath, 233 Bradford Street, Winnipeg.

This branch has been busy the past weeks and months installing a new heating system and decorating the interior of the church. They held a skating carnival last March and raised approximately thirty-five dollars. The women's department, under the direction of Sister W. J. Fisher, has been holding home-cooking sales, putting on box socials, making

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quilts and layettes for the needy. These women are indeed workers for the Master.

The Oriole Girls, led by Sister Ruth Hadath and Sister Katie Panting, held a hot-cross bun sale, and will sponsor a social evening soon in which they hope to earn enough funds to buy material to make choir gowns. They have made two layettes this past winter, donating them to the needy.

Elder A. C. Fisher is laboring at Grahamsville, Manitoba, and meeting with a good measure of success.

Independence, Missouri

May 24.—A class of 285 seniors was graduated from William Chrisman High School last week. Commencement exercises were held the evening of May 20, at the Memorial Building, Ward H. Edwards, librarian of the Central Missouri State Teachers College, at Warrensburg, delivering the address. Baccalaureate sermon was given Sunday, May 16, by the Reverend O. LeRoy Walter, pastor of the Van Brunt Presbyterian Church, Kansas City.

In this large class the young Latter Day Saints have made an exceptionally fine showing, winning honors and making many friends. The list of graduates includes the following members of the church: Audrie Andes, Bernice Bailey, Nadine Barnard, Sybil Barrett, Ruth Barwise, Gertrude Beal, Russell Beebe, Thelma Betts, Laurena Beverstock, Lloyd Blythe, Helen L. Brown, Edward Butterworth, Edith Campbell, Orville, Chambers, Alice Willis Clow, Margaret Cook, Thelona Cook, Henry Countryman, John Crandall, Juanita Curtis, Bethel Davis, Virginia Davis, Othelia Dixon, Gottfried Drigalla Land, Donald Dunn, Edna Ford, Pearl Gallup, Jean Gillen, Lorraine Gold, LaVon Gold, Frances Goold, George Grayer, John Gunzel, Marie Hall, Wilverna Hanson, Donald Harder, George Harrington, Virginia Hodges, Eugenia Hulmes, Jane Isaacks, Everett Kelley, Victor Kipp, LaVon Kramer, Helen Kress, Delmar Kroesen, Naomi Kurtz, Robert Laudie, Fern Liley, Laura Lundquist, Arthur Martin, Esther Mayhew, Maurine McClain, Kathryn McCullough, Louise Milburn, Duane Miller, Helen Montgomery, Virginia Moorman, James Myers, Carlene Norman, Juanita Page, Richard Peck, Charles Plain, Elberta Queen, Lavonne Rawlings, Bessie Robinson, Kenneth Robinson, Wardell Rogers, Lorraine Savage, Ruth Schneider, Mary Schneider, Evelyn Scott, Kent Scott, Willard Sherman, Burnice Shikles, Esther Shirk, Marvin Shuler, Charles Siegfried, David Smith, Lawrence Smith, Sammy Smith, Wilbur Smith, William Smith, Vera Snow, Everett Spears, Violet Swenson, Emily Taylor, Helen Thomas, Jean Thomas, J. C. Thompson, Freda Trumble, Lee Roy Watts, Donald Webb, Harold White, Pauline Wilson, Margaret Winchell, Bernice Wisemore, Alice Zion, Cora V. Carr, and Mildred Zion.

Doctor J. Duncan Spaeth, president of the University of Kansas City, was the speaker at the banquet of the Men's Club at the Auditorium, May 17, his subject being "Education for Freedom." Doctor Spaeth came to his new work in Kansas City a few months ago with a long record of distinguished public service. He was introduced to the club by Doctor Floyd M. McDowell. The banquet was served in the Laurel Club dining room at the Auditorium.

Summer school of religious education will be conducted at the Stone Church, Walnut Park, Liberty Street, and Second Church from June 1 to July 2, according to an announcement by the department of religious education. These sessions will be open to all children of the city between the ages of six and fifteen, and will be conducted three forenoons each week for five weeks. Each school will be under the charge of a leader appointed by the pastor, and a faculty of volunteer workers to carry out a program of worship, singing, drama, classwork, handcraft and games.

Stone Church

This congregation honored the graduating class of the Independence Sanitarium and Hospital School of Nursing and also the graduates of William Chrisman High School on last Sunday.

The nurses' graduating class of 1937 listened Sunday morning, at eleven o'clock, to a moving baccalaureate address by President Elbert A. Smith. The class was seated in a reserved section of seats, and the morning service was centered around the theme of their attainments and profession. Pastor Arthur A. Oakman was in charge of the hour, and music was furnished by the Stone Church Choir, Mrs. George H. Hulmes directing, Robert and George Miller playing the organ and piano. The choir sang, "Into the Wood My Master Went," by Nevin, and "Bless the Lord, O My Soul," from the Russian Liturgy.

The awarding of diplomas to the graduating nurses' class of 1937 will take place Friday evening, May 28, at the Stone Church, and will be followed by a reception at the Nurses' Home, near the Sanitarium. President Floyd M. McDowell will give the address.

The members of the class are: Wilhelmine H. Deck, of Minnesota; Alice Olena Plain, Missouri; Sybil Mae Harper, Alabama; Emily Ailene Cottrell, Canada; Elaine O. Rosevear, Michigan; Lucy Marie Nelson, Missouri; Ella May Ultican, Idaho; Lloydea Vivian Thompson, Missouri, and K. Gayle Butler, Nebraska.

On Sunday evening, Apostle F. Henry Edwards addressed the large number of young Latter Day Saints who last week were graduated from William Chrisman

Graceland Briefs

The Rink Quartet, a string quartet of high calibre, was presented in the Graceland chapel, May 13, in the second Lyceum program of the year. The group played from a repertoire including the works of Haydn and Grieg, and some traditional airs of many lands. The celloist and the first violinist performed on instruments of early eighteenth century make, fashioned by a master craftsman of Milan, Italy. The audience was invited to look at these old instruments, if they cared to, at the close of the program. The group was given two encores by an enthusiastic audience.

The annual alumni fellowship dinner was held in the northern half of Walker Hall dining room Wednesday evening, May 12. Mr. A. Neal Deaver, business manager of the college, acted as toastmaster, and introduced Elder D. B. Sorden in a brief speech. Herbert Lively led the group in singing "Graceland Forever."

The last regular Wednesday evening fellowship service, held in the chapel at the close of the alumni dinner, took as its theme, "Looking Into the Future." Sophomores and freshmen rose to their feet to speak of plans and resolutions for next year.

The Crescent Club, honorary girls' organization on the Hill, took their breakfast to the South Woods early Thursday morning, May 13. Mrs. Anna J. Carrel, sponsor of the group, accompanied the girls. They took as their guests Leslie Lynch, Paul Edwards, Herbert Lively, Gene Oliver, Forrest Landes, Reed Holmes, Lowell Schmidt, Bob Brackenbury, and Miss Edith Yeargan. The Crescents this year have been Pearl Travis, Cleda Garrett, Mavis Bishop, Ruth Kerns, Carol Wildey, Dorothy Hunter, Opal White and Marjorie Cox. The Crescents are the representative Graceland girls, and are elected by the girls of the college.

The freshman harmony students presented a recital of their original compositions in chapel Thursday afternoon, May 13. Students represented by music included: Elbert Boren, of Belleville, Illinois; Donald Guinee, Joplin, Missouri; Alice McConley, Independence, Missouri; Margaret Mauzey, St. Joseph, Missouri; Maxcine Harshman, Cory, Colorado; Balmer Liston, Kirtland, Ohio; Arline Fowler, Webster City, Iowa; Nelda Booth, Detroit, Michigan; Delpha Guildehaus, Atchison, Kansas; Annajean Brown, Lamoni, Iowa; Rochelle Hall, Montgomery, Alabama; Marabeth Martin, Marseilles, Illinois; Henry Anderson, Omaha, Nebraska; Lois Cable, Fort Collins, Colorado, and Rosalie Blair, Lamoni, Iowa.

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Briefs

Doctor and Mrs. Joseph Luff, of Independence, Missouri, observed their sixty-fourth wedding anniversary at their home May 24. Due to the advanced age of the couple, no unusual activities were planned by their children, but for many years the anniversaries of Doctor and Mrs. Luff have brought many friends to call on them and wish them well.

Three months ago Doctor Luff suffered a severe illness, but recently has been up and going about town as usual. Mrs. Luff also is up and about her home.

Joseph Luff was born in Toronto, Canada, October 31, 1852, and Janet Parker was born May 29, 1855, at Port Neuf, Canada, moving to Toronto in her early childhood. They were married on Queen Victoria's birthday in London, Canada. Both have been Latter Day Saints for many years. Independence has been their home for fifty-seven years, though Doctor Luff's work as traveling missionary for the church took him to one-half the States in the Union, to Nova Scotia, to New Brunswick and to other points in Canada. For twenty-two years Doctor Luff served as an apostle of the church. He is now eighty-four years of age, and Mrs. Luff will be eighty-two this week.

Doctor and Mrs. Luff are the parents of five children: John J. Luff, Mrs. Jessie L. Preston, Mrs. Hattie A. Dooley, Mrs. Mittie P. Bullard, and Alma C. Luff.

Blenheim, the oldest branch of the church in Canada, expects to celebrate its seventy-fifth anniversary June 27, according to word from Brother Anthony R. Hewitt, of Chatham. The branch was organized February 16, 1862, by Elder John Shippy of the Quorum of Twelve, and though there were only a few members, the latter-day work has spread to all of Canada from this group and also to Michigan. The work of the church is onward at Blenheim.

Blenheim church was dedicated June 23, 1877, by William Wallace Blair and Joseph Luff. It is a landmark, the oldest building in Canada owned by the Saints. Formerly it was a Methodist church edifice at Cedar Springs, then called Buckhorn.

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence, exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—Bishop Vincent, in "Young People's Leader."

High School. The opening prayer was by Elder Howard P. Andersen, Pastor Arthur A. Oakman of the Stone Church, read the Scriptures, and the Stone Church Choir, under the direction of Mrs. George H. Hulmes, rendered "The Sevenfold Amen," and the anthem, "Remember Now Thy Creator." The graduates were seated together in a reserved section during this hour.

The young people of Independence sponsored a reception for the high school graduates following the church service, and a large number of guests gathered in the Stone Church annex. During the course of the reception Donald Harder, retiring student body president, introduced faculty members and school officers who were present, among them Mr. J. N. Hanthorn, principal of William Chrisman High School, and Mrs. Hanthorn, and Mr. J. W. Luff, of the Independence School Board. The graduates were introduced by church districts. At the close of the evening ice cream and cookies were served.

Among those whom death has claimed was Sister Charlotte Elizabeth Erickson, a resident of this city more than forty years. She was born July 16, 1856, at Colbourn, Ontario, and was baptized into the church in 1890. She died May 18, leaving two sons, five daughters, and many other relatives and friends. Her funeral was conducted by Elder J. Charles May, assisted by Elder J. E. Martin, and interment was in Woodlawn Cemetery.

Liberty Street Church

Mother's Day was observed with a fine sermon by Elder E. A. Thomas. The Ancella Chorus sang two songs dedicated to the mothers, and Verona Buntin sang a solo, "My Mother's Eyes." In the evening Elder John R. Lentell preached, telling many of his interesting experiences in the gospel work.

Bishop J. A. Koehler spoke to a large congregation the morning of May 16. In the evening an ordination service was held in which Joseph Frick was ordained an elder by President F. M. McDowell and Elder John Soderstadt. Ralph Smith and Joseph Stobaugh ordained Bernard C. Wilson to the office of priest, and Elmer R. Petre was ordained a priest by E. A. Thomas and Ralph Zion. Brother Frick has served effectively as a priest for the last three years. Brothers Wilson and Petre are young men who show great promise of effective ministry. President McDowell delivered the charge to the ordained men and then spoke to the congregation for the rest of the hour on "The Value of the Priesthood." Local priesthood members were seated on the rostrum.

Liberty Street Saints are proud of the Good Samaritan Class taught by Elder Leonard N. White. The class recently reached its goal of twelve hundred dollars raised in the last twelve months, to be applied on the general church debt.

Bishop J. Stanley Kelley was the morning speaker last Sunday, and his theme was, "Stewardship." The choir, directed by Sister Mayble Frick, sang "Come Holy Ghost." At the church school program, Paul Smith played two saxophone solos.

Englewood Church

Elder John Ely, one of the first members of this congregation, preached the home-coming sermon Sunday, May 16. Brother Ely sketched the highlights of the district's history. A number of former members including former pastors, were present for the day's services. Basket dinner was enjoyed at 1 p. m. In the evening Elder Almer Sheehy preached.

Elder J. B. Moses spoke Sunday morning, May 23, and in the evening Elder Ralph Smith preached.

A few of this congregation joined Enoch Hill members last Sunday in their excursion to Far West and vicinity, viewing historic sites of the church.

Two local young people are to be congratulated upon their recent scholastic achievements. Miss Wilma Clow was one of the three scholars to receive a gold medal for the completion of the advanced course of piano at St. Mary's Academy in Independence. Donald Webb was a member of the graduating class of William Chrisman High School, Independence.

Walnut Park Church

From the opening of the eight o'clock prayer service Sunday morning a good spirit prevailed among the Saints of Walnut Park and continued throughout the day. After an active season of prayer and testimony, the Spirit spoke in a comforting and admonitory message through Elder Amos Berve, and all present felt prepared to enjoy a day of spiritual rejoicing. Following the prayer service, Sister Mary Florence Reece, who had been baptized the Sunday previous, was confirmed under the hands of Elders William Gard and Fred Horn.

At eleven o'clock Kenneth Morford, one of the local priests, spoke on the subject, "Preparation for the Endowment." As a fitting introduction for this theme the choir, under the direction of Miss Ada Fallon, sang beautifully the anthem, "Seek Ye the Lord." Evangelist and Sister F. G. Pitt were present at this service, and at the beginning sang two numbers, Sister Pitt accompanying at the piano.

At the religio hour a girls' quartet from Second Church visited with the young people's class and as a part of the program, sang two numbers, "Prayer Perfect," and "Sylvia." The girls were Ruth Audet, Marianna Cooper, Adys Sarratt and Marie Knight. They were accompanied by Bethel Davis. These

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numbers were preceded by a reading by Lenora Mae Ellis, "The Little Christian Soldier."

At seven-thirty Elder C. K. Green was the speaker, and his sermon, continuing the theme of the morning hour, sent the Saints home with a well rounded day of worship and praise.

Spring Branch Church

Last Sunday was home-coming day at Spring Branch. Many familiar faces were seen at the eight o'clock prayer service, a number of former members being in attendance. The early prayer hour was in charge of Pastor M. C. Jacobsen, assisted by the two associate pastors, J. S. Andes and A. J. Tankard.

"He Leadeth Me," was the church school theme, and the Scripture reading by A. J. Tankard was from Psalm 23. Robert Fish gave the theme talk. This was followed by a solo by Ora McClain, "Tenderly He Leadeth Me."

At the 11 a. m. service every seat was taken, and extra chairs were added. Elder R. V. Hopkins was the speaker. Brother Hopkins was instrumental in the organizing of Spring Branch District in 1821, and his talk was centered around memories of Spring Branch and the home-coming. Winnogene Boyes and Gladys Dark sang a duet selection, and the choir sang an anthem, "Turn Ye Even to Me."

A basket dinner was enjoyed by a large number in the yard of Mr. Skinner, across the road from the church.

At 2:30 p. m. a number gathered at the church for a program of short talks given by former pastors, the superintendent of church school, and assistant pastors. A song was sung by members of the old choir, and letters were read from F. A. Cool and family, now in California; J. C. Mabbott and family, Spearfish, South Dakota; L. E. Roberts and family, Detroit, Michigan; Mrs. Ernest Smith, St. Louis, and Roy Kirkwood and family, Stewartsville, Missouri. The congregation was fortunate in having present the first pastor of Spring Branch, Brother Soderstadt, now of Liberty Street Church.

Another program was enjoyed at the 6:30 p. m. hour. There was a musical saw number by D. D. McClain, accompanied at the piano by Sister Farley. A sacred play, "When Mother's Meet," was given by East Independence members, Mrs. Raymond L. Ward and Mrs. Clair Austin. Two numbers were sung in German by a quartet composed of Miss Bertha Gresens, Brother and Sister Bormann, and G. H. Cohnan. There followed two songs by George Martin, better known by his radio name, "Colorado Pete."

The seven-forty-five service was dismissed in favor of the service at the Stone Church honoring all the Latter Day Saint graduates of William Chrisman High School.

The wedding of Mary Calvert and Woodrow Keene was solemnized May 15, at the home of M. C. Jacobsen, Elder Jacobsen officiating.

Second Church

The early morning prayer service of May 23 was in charge of Brothers Will Grubb and Everett West, and the theme was, "The Helmet of Salvation and the Sword of the Spirit."

There was good attendance at the church school session, much interest being shown in the class work.

Elder B. C. Sarratt, assistant pastor, gave a sermon at 11 a. m. full of pastoral instruction and admonition. The choir sang, "I Heard the Voice of Jesus Say," and "I Shall Not Pass Again This Way."

Elder Israel A. Smith was the evening speaker, and music was by a quartet, Mrs. Wilma Settles, Mrs. Grace Nave, Everett West, and Edward Stowell. They sang "Ivory Palace," and "Though Your Sins Be As Scarlet."

Second Church has in its congregation eight graduates of William Chrisman this year: Cora V. Carr, Orville Chambers, Bethel Davis, Juanita Page, Elberta Queen, Marvin Shuler, Vera Snow, and Bernice Wisemore.

Douglas, Arizona

Nineteenth Street and C Avenue.—This branch had the pleasure of a visit from Elder Harold I. Velt, April 4 to May 2, who each evening gave a fine program of lantern slide archæological views of South and Central American points also Australian views, accompanied by interesting lectures and sermons. A nice gathering attended these meetings though the attendance of nonmembers was not as large as the Saints had hoped for after advertising through the newspaper and with handbills. The local priesthood are now following up a number of prospects, people who showed interest in these meetings.

Brother Velt is a native of Australia, but his home is now located at Fresno, California, where his family resides. Douglas Latter Day Saints hope that he may visit them again this year.

Several times a number of Bisbee Saints motored down to attend Brother Velt's meetings. He was also in charge of a combined Bisbee-Douglas membership sacrament service. The earnest prayers and convincing testimonies of the Saints resulted in a fine spiritual meeting.

Elder Velt left Douglas to hold meetings with Tucson Saints Sunday evening, May 2. From there he will go to California for a brief visit with his family prior to beginning a series of services at Phœnix, Arizona.

Briefs

Calgary, Alberta. The death of Brother John Hale on May 2, was a shock to his many friends in this community where he has lived a number of years. Though not in good health for some time, Brother Hale devoted all his available moments to a study of the Restoration of the gospel. He was especially interested in the Book of Mormon, and gave many interesting talks on this subject. Over a period of years, a large selection of slides and films came to be numbered among his prized possessions as a means of spreading a knowledge of the gospel, and his extensive library of church books was always available to those interested.

About seven years ago the passing of their eldest daughter who was taken from them in her eighteenth year, brought grief to Brother and Sister Hale. Three years later their only remaining child and daughter, Helen, was also called in death. And now at the passing of her husband, Sister Hale's many friends throughout the church, extend to her their deep sympathy in her bereavement, and pray that God will comfort her. See the obituary columns of this issue for further items concerning Brother Hale's life.

Auckland, New Zealand. Bad weather spoiled what had promised to be one of the finest inter-branch reunions planned in several years by Auckland and Kerepeechi Saints. They were to have had a full day of services on Easter Sunday, and many Saints from Kerepeechi had made plans to come to Auckland. Two days of continual and heavy rain, however, stopped a considerable number. Nevertheless, those who managed to attend the meetings in spite of the weather, were well repaid, a spiritual time being spent together.

Commencing at 10 a. m., the church school featured special activities. At 11:15 a. m. there was a baptismal service, the eldest son of Brother and Sister Sheers being baptized by Elder Davies. This rite was performed in the rain. At 2 p. m. came the confirmation of the young candidate and the blessing of Brother and Sister Potter's baby girl. Communion service was enjoyed at 3 p. m., all members feeling the sweet influence of the Heavenly Father. The season of prayer and testimony helped and strengthened the worshipers. Pastor Davies conducted the 7 p. m. preaching service.

Through the efforts of Brother and Sister Davies and some of the local men, the church interior was redecorated for this occasion. The floor, the stand, and the dividing panels on the wall were stained a dark oak, and the plaster boards on the walls were given a coat of light buff.

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Hope to Start Work at Nashville » »

The *Herald* is much appreciated in our home. We know of but one Latter Day Saint in this city besides our family. Elder J. G. Halb has been with us several times and held services. Some of the neighbors attended, but no marked degree of interest has yet been shown.

Apostle M. A. McConley has stopped with us a few hours several times on his way to or from the southern churches. Recently he and Apostle D. T. Williams visited us.

I am hoping that some who read this will have friends or relatives in or near Nashville who are or might be interested in the gospel. We should be so happy to get the work started here.

LILLIAN NUNAMAKER GRAVES.

NASHVILLE, TENNESSEE, 164 Antioch Pike.

Work for All » » » » »

Often we sing these lines of a hymn:

"Something to do for the Master each day,
Let us find something to do."

If every Saint would do this, what an influence for good would result!

We who love the gospel need to share it with others, and all are called to this task, for the laborers are few, and time is flying. We must all be up and ready to use the talents God has given us.

This last year has been a busy one for me in the Lord's work. And I feel that he has blessed our efforts, also that he sent me dreams while living at Savanna, Illinois, about moving away from our home there into a large gray frame house. The dream was repeated a number of times, and, sure enough, we moved up to La Crosse and into a large gray house. We hunted up the Saints here, organized a church school, and now have a group of candidates ready for baptism as soon as our missionary comes in May to perform the rite. One entire family is ready for baptism.

Several of the Saints told me that they had been praying for someone to move here and make it possible for them to meet and study together; they feel that their prayer has been answered. They meet in the large gray house I saw in my dreams.

The Lord blesses us with his Spirit every time we meet, for we come together with one accord and enjoy such peace and harmony that the Spirit unfolds to us the things we desire to know. The Holy Spirit cannot operate where contentions exist, and without that Spirit we can do nothing.

It has been a great pleasure to work with the loyal, humble Saints here. They are faithful in attending, eager to learn, and help financially as much as they can. For most of them work is uncertain, and they are not blessed with much of this world's goods.

We have purchased some tracts which we lend to nonmembers, trying to arouse interest in our work. "He that has been warned, let him warn his neighbor," is the admonition all should heed. I try to tell someone of the gospel every week, and enjoy a portion of the Spirit in presenting our claims.

I am very grateful to the Lord for making me dissatisfied with the popular church of which I was a member, and giving me a desire to know the truth. I am grateful to all his servants who have helped to teach and encourage me in my quest for truth, and also to the *Herald* which is a source of a knowledge and inspiration.

My prayer is that the Saints of God will shake off the coals from their garments, and arise in the strength of the Lord. All of us need to work while it is called today; tomorrow may be late. There is work for all, so let each one use his talent to the best of his ability, and God will bless our efforts.

MRS. A. R. BATCHELLER.

LA CROSSE, WISCONSIN, 1453 George Street.

In Gospel Bonds » » » » »

To read the *Herald* is still my greatest pleasure. My beloved daughter-in-law brings it to me each week, and it is like a dear friend coming for a visit.

As I grow older, the gospel seems sweeter each day. Saints, let us never forget to pray for one another. We need the prayers of our brothers and sisters. While some of our number have been made to sorrow for loved ones who have passed through the gates of death, they realize that God will wipe away all tears and comfort them.

To all of God's servants who have been with us in years past, let me say: We have not forgotten you while you have been laboring elsewhere. If they see this note, will Brother and Sister Truman Richards write to me?

CASEVILLE, MICHIGAN. MRS. GEORGE L. HORTON.

The latter-day gospel means more than all the world to me. I know that God rewards those who diligently seek him. The Lord is in this work and blesses his people every day.

How good the Master has been to our family! One blessing was the healing of my little boy through the administration of Elder O. S. Caldwell. The child had been sickly for about five years, but he has not been ill since that administration.

Will the Saints pray for me that I may be one of God's helpers, assisting others to see Christ as our Light and Savior.

LEXINGTON, TENNESSEE. MRS. C. B. BAILEY.

I am fifteen years old and a new member of the church, having been baptized by the branch pastor, O. S. Caldwell, last September 6. I enjoy meeting with the Saints, and wish to add daily to my services for the Master. Distance isolates me from the church, and I would enjoy letters from the younger Saints. I am sorely afflicted and ask an interest in your prayers, that I may be healed.

LEXINGTON, TENNESSEE, Route 1. RUTH RIDLEY.

Request Prayers » » » » »

Saints of Denison, Iowa, ask the church to fast and pray June 6, for Sister Nellie Lingard, that if it be the Master's will she may be healed of her afflictions. The branch at Denison is fasting each Sunday morning of this month and offering prayers in her behalf, and they feel that if the whole church will unite with them, Sister Lingard will be blessed.

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The Bulletin Board

Appointment of District President

Elder Z. Z. Renfroe has handed to the Presidency his resignation as president of Western Oklahoma District and Elder Lester E. Dyke of Eagle City, Oklahoma, is hereby appointed district president in succession to Brother Renfroe, pending the action of the next district conference. The resignation of Brother Renfroe was necessitated by his appointment as missionary to Oklahoma and Texas. We are happy to have a man of the ability and devotion of Brother Dyke to take the district presidency, and we solicit the support of the Saints and ministry concerned.

THE FIRST PRESIDENCY,
By F. M. SMITH.

Kirtland District Conference

The annual conference of Kirtland District will be held at Akron, Ohio, June 5 and 6. The church is located at 77 West Crosier Street, and the first meeting, a business session, will be held Saturday at 2 p. m. According to rules adopted by the district, branches are to be represented on a delegate basis, one delegate to every six members. Forms have been mailed to each branch president or secretary. These should be filled in and mailed to Edna Rhodes, 711 Long View Avenue, Akron, Ohio, together with other reports required. The district president has also notified each branch president of this matter. There can be no excuse for failing to send in proper credentials. The credentials committee will be Mrs. Edna Rhodes and Myron I. Kelsey. Each branch president and district officer should prepare a report in writing. All elders should report to their quorum, and the quorum officers should make a summary report to the conference.

Meals will be provided at a moderate cost by Akron Branch. The nature of the other conference services will be announced later. All should interest themselves in this the most important district meeting of the year. Come prepared to render that service which will help to make the conference a significant event in your life.—James E. Bishop, district president.

West Virginia Youth To Meet

Young people of West Virginia District will hold a get-together or rally, June 13, at Plus, West Virginia. All who can come and take part in these services will be made welcome. A basket dinner will be had at the church, and visitors are invited to bring their baskets.—Wayne Wilson, young people's director of West Virginia District.

Northern Wisconsin Reunion

Northern Wisconsin District will hold its reunion at Luther Park, Chetek, Wisconsin, June 29 to July 4, inclusive. It is planned to have some of the general church representatives with us. Registration fee will be one dollar for all over 12 years of age, and will include sleeping quarters with springs and straw tick. Bring your own bedding. Meals will be served in the dinning room, cafeteria style, and will be priced as near cost as possible. Advance registration and reservation should be sent to Fred Atwood, Chetek, Wisconsin.—The Committee.

To Organize Branch at Racine, Ohio

A new branch will be organized May 29, at Bald Knob or Racine, Ohio, and every Saint in Southern Ohio who can attend this event on Saturday, May 29, is cordially invited and urged to be present by members of the new group. Services on Sunday, May 30, will commence with a 9 a. m. social meeting, following by preaching. Services in the afternoon will consist of preaching and a miscellaneous program commemorating the branch organization. Patriarch J. E. Matthews who was born and reared at Syracuse, or Racine, will be present to tell of the early Saints who lived at Syracuse on the Ohio River. This will be a long-remembered service.—A. E. Anderton, district president.

1937 Reunion Dates

DISTRICT	PLACE	TIME
E. Mont.	Fairview	June 18-20
Manitoba	Winnipeg	June 22-27
No. Wisc.	Chetek	June 29-July 4
Minn.	Minneapolis	June 30-July 4
Owen Sound	Port Elgin	July 4-11
No. Dak.	Valley City	July 5-11
So. Calif.	Laguna Beach	July 9-18
Cent. Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Sask.	Regina	July 17, 18
S. W. Texas	Bandera	July 16-25
S. W. Iowa	Council Bluffs	July 16-25
Rock Island	Aledo, Illinois	July 16-25
Wyoming	Devil's Tower	July 21-25
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit		Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29
N. W. Iowa	Woodbine	Aug. 21-29

Our Departed Ones

BASSETT.—Ellen Nora Kelley, b. September 9, 1878, at Wabash, Ontario. Was married to Robert James Bassett, August 13, 1895, and to them were born 3 sons: Dalton Merle, of Chatham; Robert L. and Patrick R., of Detroit, and 4 daughters: Mrs. Fostie Louise Sparks, Chatham; Mrs. W. J. Calvert, London; Mrs. Walter Witte, Detroit, and Mrs. George J. Kennedy, Chatham; also 2 sons who died in infancy. Besides her husband, and the above named children, 3 grandchildren survive her. She was baptized by Elder R. C. Russell, and was true to the faith until her death, January 27, 1937. Funeral services were conducted by Anthony R. Hewitt and the Reverend Joseph Janes, of Chatham.

GOULD.—Winfield William, b. August 29, 1852, in Washington County, Wisconsin. Moved to northern Minnesota with his father's family, at the age of 17. Was married to Ella Janette Whiting at Clitherall, Minnesota, July 7, 1875. Was baptized at Clitherall by Apostle T. W. Smith, August 31, 1875. Moved to Independence, Missouri, in 1919. He was the last survivor of his father's family of 7 children. One son, Winfield Maynard, also preceded him to the other side. D. May 10, 1937, leaving his companion; 1 son, Leon A. Gould; 6 daughters: Mrs. Maude Sherman, Mrs. Ethel Tucker, Mrs. Nina Tucker, Hallie, Iva and Gladys Gould. Interment was in Mound Grove Cemetery, Independence.

GOTT.—Alta M. Shotwell, b. October 26, 1895, at White Lake, Michigan. Was married to Lafayette Gott, January 24, 1916, at Newport, Kentucky. Was baptized into the Reorganized Church, February 23, 1916, at Wiley, Colorado, by J. Charles May. To Mr. and Mrs. Gott were born 3 sons and 2 daughters. Mrs. Gott d. April 16, 1937, and Elder Wayne Crandall, of Tolodo, Ohio, was in charge of the funeral. She leaves her husband, 1 daughter, 1 son, and a host of friends.

HODGES.—Mary L. Butterfield b. December 27, 1886, at North Branch, Michigan. D. March 18, 1937, at Harrison, Michigan. Was married to Ernest E. Hodges, October 22, 1902, and to them were born 5 daughters and 5 sons, 2 of them preceding her in death. For 22 years she was a member of the church and gave it and her family untiring devotion. She leaves to mourn, her husband, 2 sisters, 2 brothers, 8 children: Lottie Wallace, Cecil, Bruce, Glenn, Jerald, Mary, Sylvia Hodges, and Beatrice Allen; 4 grandchildren, and a host of friends. Funeral services were from the church at Beaverton, George Burt officiating.

STROUPE.—Lettie Kennicutt, b. at Arlington, Nebraska, August 8, 1864. D. at Appleton City, Missouri, May 8, 1937. Was baptized in childhood. Married W. F. Stroupe, March 4, 1900. Is survived by her husband, and 3 children by a former marriage: Earl Ralph, of Appleton City; Mrs. Elden Muchmore, Lindale, Missouri, and Glenn Ralph, Whittier, California; 3 brothers: A. B. Kennicutt, E. W. Kennicutt, and O. C. Kennicutt; 1 sister, Mrs. C. L. Braden. Funeral services were conducted by A. C. Silvers.

ADAMS.—Harry J., son of Sergeant and Mrs. Harry J. Adams, b. January 20, 1922, at Rich Hill, Missouri. D. April 21, 1937, at the home of his grandparents, at Rich Hill. He was baptized at an early age into the Reorganized Church. Leaves to mourn, his mother, his grandparents, Mr. and Mrs. E. Carlyle, other relatives and friends. Funeral services were held from the Saints' church at Rich Hill, in charge of Elder Ralph Murdock, the sermon being by Elder W. A. Connell.

HALE.—John, b. November 20, 1886, at Wells, Somersetshire, England. D. May 2, 1937, at Calgary, Alberta. United with the church in 1920. Was called to the office of Aaronic priest in 1929, and ordained by Apostle McConley and Elder P. S. Whalley. In 1912, he married Miss Ellen Densmore, at Grand Valley, Ontario. Two daughters were born to them, Vonda Ivadelle who d. at the age of 17, and Helen Mae who d. when 19. He was interred beside his daughters, May 4, 1937. For a number of years he served faithfully as branch solicitor, illness compelling him to resign this office; was a student of Book of Mormon geography and peoples, and thrilled many people with his stereopticon lectures on that subject. He served in the Investigation Department of the Canadian Pa-

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cific Railway for 13 years; prior to that time served on Calgary and Toronto city police forces. The funeral was held from Park Memorial Home in charge of Elder Lee Roy Allen, assisted by the Reverend A. R. Aldrige, of the United Church of Canada. Mr. Hale is survived by his wife.

JENSEN.—Mark, son of Jens Neilson Paulsen and Inger Marie Christian, b. at Lanstrup, Denmark, January 6, 1864, being the thirteenth child in a family of sixteen. When about 17 years old, he came to America, joining some of the older children who had previously emigrated. Spent the rest of his life in Harrison and Monona Counties, Iowa. Was reared in the Lutheran faith, but united with the Reorganized Church of Jesus Christ, December 8, 1889, and to that faith he maintained allegiance until his death, March 17, 1937, at Moorhead, Iowa. December 20, 1891, was ordained to the ministry, and throughout his long life, functioned actively in that capacity; closed his ministry with a sermon preached in the Christian Church, January 31, 1937. Married Miss Bessie Lewis, December 9, 1898, who with the 4 children of this union survive him: Blair, Aurilee Adams, Alice Mann, and Aleta Moore. There also survive 5 grandchildren; 2 brothers: Carl and Andrew; 3 sisters, Mrs. Ellen Jensen, Mrs. Sena Johnson, and Mrs. Maggie Sorenson, and other relatives. Funeral services were held from the Christian Church at Moorhead, in charge of Elder Roy A. Cheville, of Lamoni, assisted by the Reverend M. Dwight Walker, of Moorehead. Prayer was offered at the home by Elder George Meggers, of Pisgah. Interment was in Preparation Cemetery.

NORRIS.—John Henry, eldest son of Henry and Alice Norris, b. at Kewanee, Illinois, November 2, 1870. He grew to manhood in Illinois; was baptized into the Church at an early age. Served Kewanee Branch as teacher many years, and was ordained elder in 1905. He was married to Emma M. Adams in 1895. Was a faithful worker and a good husband and father. The family moved to Oklahoma in 1905, where they have since lived. Brother Norris d. at Chickasha, April 20, 1937, leaving his wife, Emma M. Norris; 2 children: Jessie Mae and Paul L. Norris; 2 brothers, James Norris and Doctor Fred Norris. Funeral services were conducted by Elders Lemuel D. Dyke, of Minco, and Z. Z. Renfroe, of Davidson. Interment was at Anadarko beside his eldest son, Rufus W.

BASSETT.—Nathan, son of Robert Edward and Betsy Bassett, b. in Iowa, December 1, 1856. D. at Springdale, Arkansas, May 11, 1937. Lived in Iowa, Nebraska, Oregon, and Arkansas. Was married to Emma Mortimore, February 22, 1877, who d. in Iowa 17 years ago. Six daughters and 4 sons were born to this union. One son, the eldest of the children, has passed on in death. The surviving 9 are: Mary Godfrey, Clara Godfrey, Ella Shepherd, Effie Godfrey, Arthur Bassett, Annie Bassett, Paul Bassett, Edna Ford, and Less Bassett. There are also 36 grandchildren and 26 great-grandchildren. Mr. Bassett united with the church 37 years ago. Was a loyal Saint, a good husband and father, a respected citizen and a Christian gentleman. Interment was in Rose Hill Cemetery, Lamoni, Iowa, beside his wife. The funeral sermon was by J. A. Gunsolley, and E. F. Robertson was in charge.

TALBERG.—Don Alma b. in Avon, South Dakota, March 17, 1903. D. May 3, 1937. Alma united with the church in the fall of 1916, at Wagner, South Dakota. He was devoted to his family. Leaves to mourn, his father and mother; 2 sisters Eva Stozar and Maxine Gilmore, both of Detroit; 3 nieces, 1 nephew, and many friends. Was preceded in death by 1 sister, Mary, and 2 brothers, Leo Coffman and August Dean.

DEAL.—Joyce Ann, b. September 23, 1936, at Austin, Indiana. D. May 9, 1937, at Henderson, Kentucky. Those surviving are her mother, Grace Deal; her father, Herman Deal; grandparents: Mr. and Mrs. Frank Kerr and Mr. and Mrs. J. Deal, and many other relatives. Was a lovely baby and the only living child of Mr. and Mrs. Deal; one other, a baby boy, preceded Joyce Ann in death. The funeral was conducted by Brother Chester Metcalf, assisted by Brother Kidd. Interment was near Henderson, Kentucky.

WHALEN.—Martin Elijah, b. July 18, 1891, at Bernett, Illinois. D. April 16, 1937, at Rockford, Illinois. Is survived by his wife, Josephine, and 2 children, Mary Ellen and Martin, Jr. Joined the church January 17, 1931. Funeral services were held from the Fred C. Olson Cemetery, Brother C. C. Simpson officiating. Interment was in the Wildwood Burial Park.

The wise know that foolish legislation is a rope of sand which perishes in the twisting; that the State must follow and not lead the character and progress of the citizen; the strongest usurper is quickly got rid of; and they only who build on ideas, build for eternity; and that the form of government which prevails is the expression of what cultivation exists in the population which permits it.—Ralph Waldo Emerson, in "Politics."

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7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Mrs. Emma Tandberg, organist.

11:00 a. m. Music by the Stone Church Choir.

5:30 p. m. Radio Vespers—"Youth Believes."

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

CAST, "AN AMERICAN PROPHET," MAY 16

Joseph Smith, Reginald Smith; Emmaline Griswold Smith, Helen Brackenbury; Edmund Briggs, Wayne Thompson; Samuel Gurley, Norman Inman; Emma Smith, Opal Page; Zenos Gurley, Robert Moran; Isaac Sheen, Harry G. Barto, and William W. Blair, Ralph Dunlap.

CAST, "AN AMERICAN PROPHET," MAY 23

Emma Smith, Opal Page; Joseph Smith, Reginald Smith; Major Bidamon, D. O. Cato; Julia Middleton, Jo Zelma Taylor; Frederick M. Smith, I. A. Smith; Audentia Anderson, Nina G. Smith; Ruth Smith, Alice Edwards; children in the background, Lyman Edwards, Shirley Clow, Gordon Mesley, and Helen Robertson.

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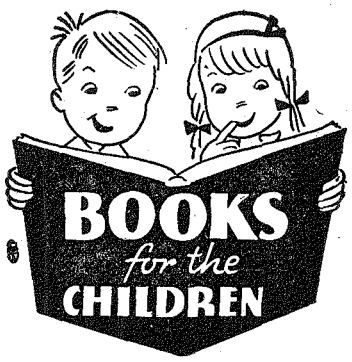

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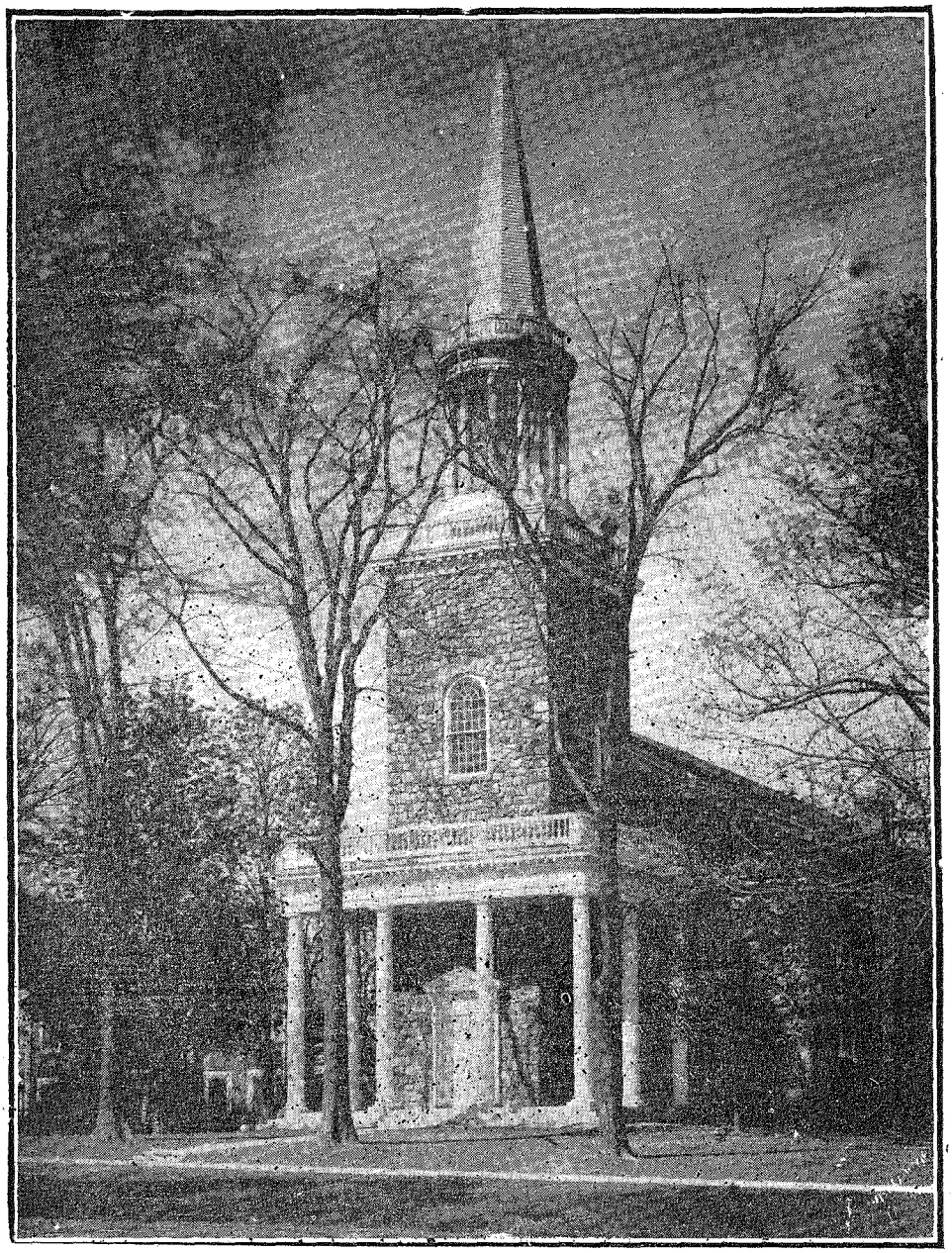

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This church is approximately one hundred years old. It is said that the architect was a member of the Olmstead family, the strains of whose blood runs in the ancestry of Joseph Smith. We present it here as a beautiful example of earlier church architecture, in the colonial manner.

Volume 84 June 5, 1937 Number 23

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THE SAINTS' HERALD

June 5, 1937

Volume 84 Number 23

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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Visitors to Our Office

Brother and Sister Benjamin Leland, of Plymouth, Massachusetts, included Independence and the Herald Office in their tour to the Middle West. They came to return home with their daughter who has been a student at Graceland during the past year. Three sons have been at Graceland in former years. That is a fine contribution to the church.

Sister Emma Rosevear, of Beaverton, Michigan, also favored us with a visit. Her daughters, Edith and Elaine, are both graduate nurses of the Sanitarium; Edith belonging to last year's class and Elaine to the group just graduated.

North Pole

The Soviets are the prize killjoys. Now they have gone up to the North Pole in their airplanes, and they tell us there is no north pole; that where the north pole is supposed to be there are only ice floes, and that they float at the rate of a half mile an hour under pressure of a high wind. All our life we have thought there was a north pole with spiral red and white stripes, made out of stick candy, and that the chaps who found it would have enough for a first-class tummy ache.

So the North Pole goes into the ashcan with Santa Claus, hobgobblins, pixies, and all the other mysterious paraphernalia of childhood we knew. What *will* the kiddies of this modern age think about?

Incognito

A bright reporter found Stepin Fetchit at Union Station the other day, disguising himself behind a pair of dark glasses in order to preserve his incognito. Fetchit, you may recall, was the inarticulate slow motion artist who supplied comic background in the Will Rogers film. Now that Rogers is gone, there seems to be less opportunity for Fetchit in the movie world. . . . It's getting so any time you see a person wearing dark glasses you think it's some movie star traveling in disguise, so the absence of fans flocking around them won't be noticed.

Overheard

People often label us according to the impression we make on them.

Here is one we overheard in a crowd a few days ago:

X said to Y: "Do you know so-and-so?"

And Y replied to X: "Do I? I certainly ought to. He's an ear ache!"

And this editor is aware that to many good people he must be simply an eye strain.

Remedy Wanted

"There are lots of cough syrups on the market," Tiny said between wahn-wahns behind her hand, "but what I need is a read good yawn syrup!"

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Editorial

Are You Ready to Check Up?

Our general officers are asking members of the church to make a mid-year examination of their financial record this June in order to compute tithing due on the basis of the financial record kept. Information has already been sent to local officers who are designated to assist in this work. They are ready to offer whatever service may be needed.

This examination is a routine matter, made advisable because many members who are just starting their effort to "Keep the Lew" need help and encouragement. It is also a part of the educational program which must be continually carried on until all members of the church understand the operation of the financial law and how it applies to their own financial affairs.

Success is attending our efforts in raising funds to pay off the church debt. It won't be paid off in a short time, but if church people continue their present progress in tithe paying, the debt will be paid, missionaries can be sent into the field, and accumulations of resources can be made which will lay the foundations for the realization of our church zionic ideals.

A Better Youth Conference

This issue of the *Herald* will reach our readers a few days before young people in the far eastern and western states begin their journey to the Youth Conference at Lamoni. June 17 on the Graceland campus will see the gathering of what is expected to be the largest group of our young people a general church meeting has ever assembled for so long a stay. While the meeting will make a record for size, it is hoped that it will also make a record for good work and worth-while results.

This hope has a fair chance of being realized. The emphasis will be on leadership. The young people and their instructors will place their principal emphasis on group and church problems more than on individual problems, although the latter will not be neglected. The viewpoint will not be selfishly personal.

There may have been a time when the church had reason to fear radicalism among its young people, but that time is not now. Radical theory and practice has had a pretty good airing and general exposure. Whatever interest it once had because of its novelty has long since worn off. Young people these days are well informed, and have few illusions as to the competence of radical doctrinaires. "Red" tendencies offer them no hope. They are a sane crowd, and not bent on kicking over the traces. They are mature minded, with mature interests in life based on realities. At least, that is how young people of the center regions and those that come to visit headquarters appear to us. It is always possible to be mistaken, but we feel it is safe to form an opinion upon careful observation.

The church can look forward to this conference of the young people and their leaders with confidence and satisfaction. Youth has changed its motto. We can remember a popular exclamation among young people of the 1920's; it went as follows: *"I'll tell the world!"* Years went by to prove that the world wasn't listening, and the shout was in vain. In 1930 a chastened and sobered body of young people, bewildered and without employment, might have expressed its mood this way: *"I'll ask the world."* But by 1937, the feeling of futility and hopelessness has gone. Youth today would say, *"I'll help the world."*

Reunions

Once more the reunion season is opening, this time for what we hope will be one of the best seasons we have ever had. Church officers have done a great deal of planning and arranging in order that each reunion may serve its people effectively. In the past two seasons, with the improved conditions among our people, more have been able to attend the reunions, which have accordingly flourished.

Reunions in general will be bigger this year, many of them are making improvements in their grounds and accommodations, and there will be better provisions for the comfort of those who attend.

It is becoming a popular thing for employed people to consult the reunion schedule published nearly every week at the back of the *Herald,* and arrange their vacations at reunion time. At reunions they can combine their rest periods with a time of spiritual refreshment, instruction, and inspiration. The reunion gives you something so that your vacation days provide more than idleness and satisfaction of physical wants. It gives you an opportunity to meet your friends, and to get acquainted with some of the general church officers. An effort is made to have some of them at each one of the reunions.

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Meet your friends at reunion this year. Participate in the services, the class work, the prayer meetings, the recreation, and the good times. Your reunion experience will combine the best in enjoyment, rest, and spiritual experience. L. L.

Blue Pencil Notes

The Lives of John D. Rockefeller

The strange story of John D. Rockefeller has come to an end. His ambition to turn in a score of one hundred (in years) was not to be gratified. But in the ninety-eight years that he almost completed he led two lives: the first that of the ruthless grabber after wealth and power; the second, that of the generous benefactor. Was it a coincident that Rockefeller was born in 1839, the decade when the Lord was unfolding through his prophet Joseph Smith a new vision of the meaning and use of wealth? This philosophy of wealth regarded riches as a stewardship to be held for humanity and God; and surplus wealth as something to be given in such service.

☼ ☼ ☼ ☼

John D. Rockefeller was born during the decade when that philosophy was propounded by the prophet. He was destined to be the most outstanding exponent and symbol of the then prevailing philosophy: that a man of shrewdness and ability was free to get all that he could get by almost any sort of means, and that when he had gotten his fortune it was his to use as he pleased. During the early years of his active life Rockefeller carried this philosophy to such an extreme that he betrayed its rottenness and became the most cordially hated of men. He ruthlessly broke or absorbed all competitors, and by methods that would now be outlawed gathered the most amazing private fortune the world had ever known.

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After Rockefeller had gathered his fortune a change came over his dreams. He began to see that there was more in heaven and earth than he had dreamed of in his philosophy. Perhaps, his thirst for wealth satisfied, he found the mere holding of it an empty pleasure. Perhaps he tired of the cordial hatred of the people. Perhaps his natural bent for religion opened his heart to visions that his mind, intent upon getting, had been too preoccupied to behold.

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In any event Rockefeller entered upon a different career. He ceased to be the world's greatest money getter and became the world's greatest dispenser of material benefits. He had made a business of getting; now he made a business of giving. Not only did he give vast sums individually (and in the sum total of small gifts, dispensed other sizeable fortunes) with his genius for organization he organized the business of giving under the Rockefeller Foundation. To religion, to science, to education, to charities of various sorts he gave his wealth systematically. He gave away more than a half billion dollars. In a way, after his own light, he consecrated of his surplus.

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He came to propound the theory that a man should get all that he can get honestly and give away all that he can spare. In his own life, reaching almost to the century mark, this one-time most conspicuous example of the "old order" which found its joy in exploiting others, discovered the futility and poverty of that sort of life and swung to another philosophy more nearly in line with the Book of Mormon theory touching wealth. We can hardly imagine a more striking vindication of the inspiration of the Seer of Palmyra than is found in the life —or shall we say "the lives of John D. Rockefeller." It could scarcely be more striking had Rockefeller paused in midlife, perhaps at some of the many times when he visited Kirtland Temple, and said: "I see that my whole philosophy of getting and keeping has been wrong. From now on I will hold my wealth as a stewardship and consecrate my surplus to the good of humanity." Stumblingly, with such light as he had, this rich man among multimillionaires felt his way, pioneered the way, toward a higher conception of the responsibilities of wealth as a stewardship. ELBERT A. SMITH.

When a young man was asked why he had never become a Christian, he replied: "Because so many Christians I know look like undertakers." That was rather a libel on the undertakers' vocation! It is true, however, that this constant habit of worry does not advertise religion. It leads discerning men to think that our faith in God is not as real as we say it is. It looks to them like another form of worldliness. It is simply impossible to believe that a man is trusting in God if day after day he is haunted by fear and distressed by foreboding about the future. A member of a church who got drunk, or forged a bank note, or gambled, would bring discredit upon the whole church. And there is a sense in which our worldly anxiety actually works injury.—Archer Wallace and George Little, in *The Pilgrim Highroad* for December, 1934.

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OFFICIAL

Contributor Gains and Losses

Together with the splendid increase in general church income for the year 1936, there also occurred an increase in the total number of Saints who made contributions to the church. There were 2,855 more contributors this past year than during 1935. There is one aspect of this participation, however, that gives concern; as was pointed out in the last report to General Conference, there are each year a number of people who fail to contribute again the following year.

One of the finest fruits of the June "Keep the Law" Review is the special emphasis given to the renewal of contacts with our people. Despite the fact that there were 27,885 contributors in 1936, many names were lost to the list.

A review of the losses indicates that many are for small amounts, perhaps reflecting lack of continued payments by our children and young people. As we approach this review period, the foregoing suggests that as contacts are made with the older members, the children and young people should not be lost sight of and their training allowed to lapse. Our midyear review calls for interviews and contacts with the membership and priesthood as individuals, as well as being emphasized in the regular church services and the church school.

THE PRESIDING BISHOPRIC,

By L. F. P. CURRY.

Fortunately, extroversion and introversion are definitely habits which are largely within the individual's control. . . .

Usually, however, extroversion is achieved by developing a well-balanced set of normal habits. . . .

The selfish person is the person who hoards his energies and suffers, finally, from their excess. . . .

Jesus talking to Nicodemus, says: "Except a man be born again he cannot see the kingdom of God." . . . From a psychological viewpoint, we are all born as introverts, and as selfish individuals. We achieve extroversion or unselfishness only by a continuous process of rebirth, the painful birth of new habits and new personality traits. . . .

Jesus Christ, the great exponent of the unselfish life, was an extrovert to a degree which few can hope to achieve. He was highly aggressive in making social contacts.—Henry C. Link, in *The Return to Religion.*

Scripture Readings for June

Arranged by F. H. Edwards

1. Genesis 14: 18-20. He gave tithes of all.
2. Malachi 3: 8-11. Will a man rob God?
3. Doctrine and Covenants 64: 5. A day of sacrifice.
4. Doctrine and Covenants 64: 7, 8. The heart and a willing mind.
5. 1 Corinthians 16: 1-4. As God hath prospered him.
6. 2 Corinthians 8: 8-15. First they gave themselves.
7. Genesis 18: 17-19. He will command his children.
8. Deuteronomy 6: 4-9. Teach them diligently to thy children.
9. Joshua 4: 20-24. Let your children know.
10. Isaiah 54: 10-17. Taught of the Lord.
11. Ephesians 6: 1-4. Provoke not your children.
12. Mark 10: 13-16. Of such is the kingdom.
13. John 21: 11-17. Feed my lambs.
14. Matthew 6: 16-21. Lay up treasures in heaven.
15. Matthew 6: 24-33. No man can serve two masters.
16. Matthew 22: 15-21. Render unto Cæsar.
17. Galatians 6: 1-5. Bear ye one another's burdens.
18. Galatians 6: 6-10. If we faint not.
19. Romans 12: 1-5. A reasonable service.
20. James 1: 17-21. Every good and perfect gift.
21. Doctrine and Covenants 102: 2. The revelation on Fishing River.
22. Doctrine and Covenants 102: 3. The transgressions of my people.
23. Doctrine and Covenants 102: 7. Be faithful, prayerful and humble.
24. Doctrine and Covenants 127: 7. In accordance with revelation.
25. Doctrine and Covenants 128: 8. The Gentiles shall assist.
26. Doctrine and Covenants 128: 9. A qualified dependence.
27. Doctrine and Covenants 113: 1-3. The martyrdom.
28. Doctrine and Covenants 113: 4-6. A conscience void of offense.
29. Revelation 6: 9-11. They rest for a season.
30. Matthew 5: 10-16. Great is your reward.

If, through some suggestion or encouragement from you, some Latter Day Saint family were being better fed and clothed how happy you would be. Eternity alone will reveal the amount of good that you have done by persuading others to subscribe for the *Saints' Herald.* They need this source of spiritual food. Will you serve at the table of the Lord?

The heroic soul does not sell its justice and its nobleness. It does not ask to dine nicely and to sleep warm.—Emerson.

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We Sing a Hymn From the Middle Ages

By L. B. M.

How prone we are to take lightly, or at least matter-of-factly, the heritage of beauty, culture, understanding, and goodness which the ages bring us! And in no field of appreciation is this more apparent than in our acceptance of hymns.

For instance, I have heard—yes, a number of times—congregations sing the following words with little more feeling than if they had been singing in their sleep:

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Savior of mankind!

Little do most of us know about the origin of this devout hymn, and very little are we doing to inform ourselves about it.

We must go far back into the Middle Ages to find the original of that hymn. Its source is found in a setting rich with history and religious devotion. *"Jesus, the Very Thought of Thee"* comes from a poem of fifty Latin stanzas, the fruits of the devout meditations of Bernard of Clairvaux, a Cistercian monk who was born more than eight hundred years ago. He died in 1153.

So many centuries have rolled between us and him, that we do not have many of the facts concerning his life, but this we know, that he was born of a noble family at Dijon, Burgundy, in 1091, and that while yet a young man he established the monastery at Clairvaux, France, serving as its first abbot. A man of talent, discretion, and justice, his influence was wide in religious and political affairs in Europe. It is said that his eloquent preaching inspired the second crusade into the Holy Land. Indeed for thirty years he kept a steady eye on the turbulent conditions about him; he directed belief, quieted quarrels, and counseled with kings and popes.

Students of history know that the abbey which St. Bernard founded at Clairvaux in 1115, was used as a central prison during the French Revolution, and at one time, it is said, nearly fifteen hundred prisoners were held there. The extensive buildings are still used as a penitentiary.

The poem from which our hymn comes, begins in its original form:

Jesu, dulcis memoria,
Dans vera cordi guadia,
Sed super mel et omnium
Ejus dulcis presentia.

This fine poem has been the source of pious song in a number of different languages.

The five verses of our hymn are the free translation given the monk's poem by the Reverend Edward Caswall, an English clergyman, born in 1814, the same year which brought into the world another hymn-writer, Frederick William Faber. Like Faber, Caswall went to school at Oxford, and after serving ten years in the ministry of the Church of England, fell under the influence of Newman, and was confirmed in the Church of Rome. He devoted the rest of his life to works of helpfulness and charity.

"Jesus, the Very Thought of Thee" has been sung to a number of tunes, to Barnby's *"Holy Trinity,"* Kingsley's *"Heber,"* Wade's *"Holy Cross,"* and Griggs' tune by his own name. But the tune to which we sing it in our *Hymnal* is *"St. Agnes"* by John B. Dykes.

The Reverend John B. Dykes was a Doctor of Music. He, too, was an Englishman, and after his graduation from Cambridge, he became a master of tone and choral harmony. He did much, we are told, to reform and lift up psalmody in England. He was the first to demonstrate that hymn-tune making can be reduced to a science without impairing its spiritual purpose. Others of his hymn-tunes familiar to us are *"Holy, Holy, Holy! Lord God Almighty!" "How Will the Saints Rejoice to Tell," "Fierce Raged the Tempest O'er the Deep," "Lead, Kindly Light," "The King of Love My Shepherd Is,"* and *"I Heard the Voice of Jesus Say."*

A Bible Eighteen Centuries Old

What is believed to be the world's oldest Bible, still legible, was recently found in a bookshop in Cairo, Egypt. It is nothing more than a pile of one hundred and ninety sheets of dusty manuscripts of laboriously hand-written pages. Dates appearing on it indicate it was written in the second century A. D. The sheets do not include the entire Bible as we know it now. Only the Gospel of Matthew and Paul's epistles are complete. All the rest of the books of both testaments are fragmentary. The Cairo shopkeeper in whose place of business these ancient manuscripts were found, declared they had been discovered in an earthen jar on the site of an old monastery. They are now on exhibition in the Austrian National Library in Vienna, which has purchased them.

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The Light of Faith

A Radio Address by Elder Arthur Oakman

O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies:
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.
—Santayana.

Thus a modern philosopher and poet reveals in luminous language one of the conditions upon which we may partake of the Divine nature—"the thinking of the thought divine." If we are to receive within us the knowledge of Deity, the basic qualification is faith in Him.

"For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him."—Hebrews 11: 6.

Faith is inward assurance. It is an unseen light that shines in the soul, and makes us confident that that which we see not, is real. No one has ever seen Deity with the natural eye. But many have discerned him through the light of faith. The assurance that he lives has burned within them steadily, in spite of doubts, in spite of perplexities or moral shortcomings. As Santayana points out, Columbus found a world because he trusted an invincible surmise in his soul. He had no "proof" in fact—the science of his day opposed his notions. He had no chart; he gauged his position and set his course by compass, sun, and stars. His inward conviction surmounted ridicule, opposition from friends, and the stern rebuke of ecclesiastical councils. It sent him on his way in spite of all these; and even in the face of the threatened mutiny of his crew, it brought him forth triumphant. He had the "assurance of things hoped for." Within him was the "evidence of things not seen."

Now anyone who has this kind of assurance that God *is,* will endeavor to make some adjustment in harmony with his conviction. He will venture out into the unchartered main. Nothing can dissuade him. He who believes that God is, and "is a rewarder of them that diligently seek Him," will "launch out into the deep." In the same way that the unseen and undiscovered continent of America (although he knew it not for what it was) beckened Columbus; drew him forth from Spain in spite of all opposition; so God, whom most of us have yet to discover, draws us to him. He will not let us rest. Deep, deep down within each of us is that passion for the infinite God which is part of his movement toward us. It is there in spite of all we may do, or may not do.



ELDER ARTHUR OAKMAN

Faith in God comes naturally to us when we are really ourselves. When the glitter and tinsel of the present parade and fashion of thought and habit retire into the background; when "sense is dumb"; when we are alone with ourselves; then it is we are disposed to chart the course to God. The "deeps within" are the sounding posts of God. We find them when we tune out the glare and sham of artificiality. Let any man strip himself; let him shun all pretense; and let him spend fifteen minutes every day in quiet meditation on God, man and human destiny, and he will come to the inward assurance which is of the essence of faith in God. Without this we cannot please God. Why? Because he is only pleased when we are coming his way. He loves us. And we are not disposed to venture toward him unless we are sure that he is, and a rewarder of them that diligently seek him. This faith in him must have its right-of-way, for it cannot gain movement if it is covered over with dross, with sham, and with pretense.

"Have faith in God," said the Master of men. Faith is there for us if we will have it. It is proffered to each within his own soul, for God is not far from any one of us. We have been created for the express purpose of "seeking after Him, if haply we might find him." "In Him," says Celsus, "we live and move and have our being." How many people resist the call from within! The world is full of those who are afraid to come to self-knowledge. They spend time and energy studying the sun, moon, and stars; spend millions deciphering the weather; they are slaves of science and tech-

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Witnessing for Christ

By J. A. Gunsolley

The function of a witness is to bear testimony. A witness for Christ, then, is to bear testimony concerning Christ. This testimony would include the fact that he is and that he is a "rewarder of those who diligently seek him." In other words, it would certify to the fact that he is the Son of God and the Savior of the world.

To qualify as a witness one must possess a knowledge of that concerning which he would bear testimony. Belief, hearsay, opinion, hope, desire, and such are not knowledge. For one to state, however earnestly and sincerely, "I desire to testify on the Lord's side," or "I want to stand as a witness for the Master," and such like expressions, does not constitute him a witness. He must know Christ, and to know him is to know not only the fact that he is the Christ, but to know his mission, his nature and his law.

"If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself." This statement of Jesus is fundamental. The will of God is expressed in the law given through the Son—the principles of the gospel. No amount of goodness in one's works is sufficient to qualify him as a witness. He must obey the principles of the gospel, which is an expression of the will of God, which obedience promises him the knowledge necessary to make his testimony valid.

John said, "No man can say that Jesus is the Lord but by the Holy Ghost." No revealments of science nor philosophy can qualify one to say truthfully and with knowledge that "Jesus is the Lord." Peter did not learn it in the laboratory, nor did he reason it out. When he said, "Thou art the Christ the Son of the living God," he gave expression to that which, according to Jesus, "Flesh and blood hath not revealed this unto thee, but my Father which art in heaven." The Father by his Spirit gave him the knowledge in harmony with the words of Jesus speaking of the office work of the Spirit when he said that among other things, "He will testify of me," again "He will take of the things of the Father and show them unto you."

Of what avail is the knowledge unless it be expressed in the way of testimony? There are two ways of bearing testimony—by precept and by example. Of the two, example is the more effective, for "By their fruits ye shall know them." Of some it is said their actions speak so loud that what they say cannot be heard. Jesus said, "Why call ye me Lord, Lord, and do not the things that I say?"

Witnesses for Christ have a grave responsibility, for "Faith cometh by hearing." Those who call upon the name of the Lord are to be saved, according to Paul. He said, "Whosoever shall call upon the Lord shall be saved; how shall they call upon him in whom they have not believed? how shall they believe in him of whom they have not heard? how shall they hear without a preacher? how shall he preach except he be sent?" It is not the preachers alone who are to bear witness of Christ, for "Let him that is warned, warn his neighbor."

May we not, then, draw this conclusion? None are true witnesses unless they have a knowledge of Christ. Knowledge comes only through the Holy Ghost, which Peter said should be given to those who repent and are baptized in the name of Jesus Christ for the remission of sins, thus doing the will of God keeping all his commandments. Those having the knowledge have a responsibility in bearing testimony of the fact that Jesus is the Lord both in word and in deed that faith may be begotten in others that they too may call upon the name of the Lord and be saved.

That there would be false witnesses is indicated in the words of Jesus wherein he said, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works? And then will I say, Ye never knew me; depart from me ye that work iniquity." Again he said, "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many."

Making Friends

If nobody smiled and nobody cheered,
  And nobody helped us along,
If each, every minute, looked after himself,
  And good things all went to the strong;
If nobody cared just a little for you,
  And nobody thought about me,
And we all stood alone in the battle of life,
  What a dreary old world it would be.

Life's sweet just because of the friends we have made,
  And the things which in common we have,
We want to live on, not because of ourselves,
  But because of the people who care.
It's giving and doing for somebody else—
  On that, all life's splendor depends,
And the joy of this world, when it's all added up,
  Is found in making of friends.

—Author Unknown.

Words of kindness bear fruit in worldly deeds, which, in turn, prompt emulation; and so broaden the river of happiness.—Selected.

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From Easter to Pentecost

No. 3

Radio address by R. S. Salyards, Sr.

Following his resurrection on the eastern continent, Jesus appeared to a portion of the house of Israel located on the western continent.

It is recorded in the New Testament that Jesus during his ministry in Palestine made this statement, written in John's Gospel, 10: 18: "I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." He also said: "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15: 24).

In these plain statements Jesus declared that he had other sheep besides those in the land of Palestine; that he would bring them; that they would hear his voice; and there would be but one fold and one shepherd. He said also that he was sent only to the house of Israel; therefore the other sheep would be of Israel. It is clear, therefore, that he would appear to another branch of Israel.

In the book of Genesis it is stated that after the flood, "the Lord scattered them [the descendants of Noah] abroad from thence upon the face of all the earth" (11: 1). Jacob the patriarch, head of the tribes of Israel, in blessing his sons and their posterity, predicted special blessings on his son Joseph. His posterity was to inherit the blessings of the fathers and grow into a multitude in the midst of the earth. They were to emigrate to a land greater than the land of their progenitors, located far removed from the land of Palestine; they were to enjoy the divine favor in that location.

Moses, blessing the tribes, also allotted to Joseph's posterity a special land, called "his land," rich in material wealth, where they would be blessed with spiritual and temporal blessings (Deuteronomy 33).

Zephaniah the prophet declared that "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering" (2: 10).

The Prophet Isaiah refers "to the land shadowing with wings, which is beyond the rivers of Ethiopia," from which special messengers would be sent to gather Israel in the last days; that upon that land the Lord would lift up an ensign to Israel to gather them to their own land, etc. The continent of America stretches out in the form of two great wings; it lies westward from Palestine, "beyond the rivers of Ethiopia."

The Prophet Ezekiel in his 37th chapter mentions the record of Judah (the Bible) and another record, that of Joseph and his posterity, both of which shall be instrumental in his hand in gathering all Israel in the latter days.

Isaiah in chapter 29 predicts the coming forth of a record, a sealed book, which is to be declared to the house of Israel, as a means of their spiritual enlightenment and restoration to their land, in the latter days; such record was to be brought to light just preceding the restoration of the land of Palestine to fertility and the gathering of Israel to Palestine.

That sealed book, that record of the house of Joseph, the sacred Scriptures of the Nephite people, which recites their history upon the American continent, was delivered to and translated by Joseph Smith the nineteenth-century prophet of this latter-day dispensation. It is supported by abundant Bible prophecy and history, as stated, also by American archæology, which indicates Israelitish origin of the Nephite or later civilization established upon the American continent.

The record referred to is the Book of Mormon, so named from a prophet who made an abridgment from the original record. It gives account of the history of the people of Nephi from the date of their origin, 600 B. C., when under divine direction they emigrated from Jerusalem just previous to the destruction of that city by Nebuchadnezzar King of Babylon. It gives an account of the appearance of Jesus Christ to the people of Nephi after his resurrection from the dead. It thus fulfills the prediction of Jesus that he had other sheep unto whom he would go, who would hear his voice, and be gathered into his fold.

American archæology recites traditions of the ancient races of America to the effect that a great white culture hero, Quetzalcoatl, appeared to and taught their fathers; the tradition is abundantly mentioned in ancient American lore. It confirms as does other matter, the record of the Nephite people in the Book of Mormon. It records in particular the manifestation of Jesus Christ and his appearance among them after his resurrection and ascension.

The account recites that at the time of the crucifixion there occurred great destruction of the cities of the Nephites, because of their wickedness; that later, following such visitations, Jesus appeared to those who remained as they were gathered together in their temple; that his appearance was renewed until all who remained were privileged to see and be convinced that he was the Messiah who had been predicted by their prophets.

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It is a principle of the law of Moses, also of our civil law, and derived therefrom, that "in the mouth of two or three witnesses, shall every word be established." The Bible is one witness, the Book of Mormon is another and confirming witness. They both testify to the same thing, the divinity of Jesus the Christ and his resurrection from the dead.

The revelations and providences of God were not confined to the land of Palestine nor the Eastern Continent. Ancient America was the seat of great civilizations, advanced in culture, whose remains astonish the traveler in Central and South America and Mexico. Their traditions include the story of the creation, of the fall of man by the temptation of the serpent, use of the cross as a religious symbol, of the great flood. It indicates by its architecture a people well advanced in the science of mathematics, arts, and other acquirements. Quotations from the law of Moses have been found in their literature. The pyramid form of their temples, the Egyptian headdress, preservation of the bodies of the dead, and other features indicate a people who at one time had contact with Egypt and its culture.

It is written that "God so loved the *world,* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The world *entire,* is named: "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Jesus Christ, therefore, is the universal Savior. His gospel is the universal plan of salvation. It is in harmony with such statements that the salvation of Jesus should be declared and ministered upon this great continent of the western world. The commission of Jesus to his apostles after he rose from the dead was to go into all the world and preach the gospel to every creature. It is in keeping with that commission that the universal love of God through Christ should be made manifest to the millions of inhabitants of America, who were and are the children of God.

The Book of Mormon is a means of bringing men to a knowledge of God and his salvation in these last days. The appearance of Christ upon this continent and his teaching here was and is in harmony with the record of his appearance and teaching upon the eastern continent, as related in the Gospels of the New Testament. Men today are attacking the historicity of Jesus, denying that such a being ever lived; they also deny his divinity and the record of the miraculous, his resurrection, and the entire account of the supernatural. There is no ground for such assertions, but they are made, nevertheless. The Book of Mormon in its account of the appearance of Jesus, in America, as stated, records the teaching of Jesus, the miracles he performed, similarly as recorded in the New Testament. He appeared here in America glorified after his resurrection and made manifest the truth of the New Testament record. He appointed twelve apostles and organized the church in America in like manner and form as written of him in the Gospels. The Book of Mormon is thus of supreme value to the race in its testimony of the fulfillment of the prophecies that affirm the divinity of Jesus the Christ.

For Better Health

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

Goiter

The thyroid gland is one of the important group of structure known as the endocrine gland. Normally it weighs one and one half ounces. It is situated in the front of the trachea or windpipe at the side of the esophagus and the lower portion of the larynx or voice box.

Goiter is one of the oldest known diseases, dating back at least four thousand years. This has been one of the most stubborn diseases to conquer and physicians have been making a special study of it for over three hundred years. Its medical name is "bronchocele" and it is often referred to by the laity as "big neck." To the uninformed enlargement of the lymph gland or tumors of the neck are often mistaken for goiter.

It is quite interesting to study the history of some of these ancient diseases, especially from a religious viewpoint. The ancients had a habit of deifying that which they could not understand and it is peculiarly interesting to know that the ancient Egyptians worshiped a Cretin as a god. The Greeks showed a fondness for people with enlarged thyroid glands and the old Greek statues reveal that the women were proud of their large necks.

Goiter is often endemic, that is, appearing in certain localities. A medical missionary relates that along the border of China in the Himalaya Mountains he found a community of Mongolian people in which every man, woman and child were afflicted and, strange to say, they were all quite proud of their deformity.

The most widely known endemic region is in the Alpine mountain region, particularly in Switzerland. Berne, Switzerland, boasts of the first successful operation for this disease. There are places in the Himalaya Mountains that are especially noted for their large number of Cretins and feeble-minded

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Engineering at Graceland

Opportunities for Engineers

By R. J. Lubsen

INSTRUCTOR IN THE ENGINEERING DEPARTMENT AT GRACELAND

Perhaps at no other time in history have there been as many opportunities for the young engineer as there are today. The public is becoming conscious of this growing profession—engineering. States are recognizing the benefits of good engineering as they have already recognized the benefits of the medical and legal professions. No longer can anyone call himself an engineer without proper training and conforming to a standard determined by state laws.



MR. R. J. LUBSEN

The "trial and error" method of progress has been replaced by the scientific theoretical as well as practical method. Money and materials are too scarce to be wasted, so we recognize a need and a desire for men trained in special branches of engineering.

When one considers the "public worth" of engineering service in the problems that affect the communities in which we live, the opportunities are easily understood. Men are specializing in architecture, civil engineering, surveying, structural engineering, highway engineering, chemical engineering, mechanical engineering and many other phases. Each engineer a specialist in his own field—all related because of the fundamentals of science.

Look around your home, city, and state and watch the "wonders" being brought to light in transportation, public health, public utilities such as water, light, sewage disposal, and new buildings for offices and homes. Read about the new measures for flood control—experiments with new materials, developments of new materials from waste products, new uses for old materials, developments of motors of greater efficiency, developments in radio. The list will continue to grow. Perhaps you or your son or daughter may add to history.

What does Graceland offer you? A thorough training in the fundamentals of mathematics, physics, chemistry, English and other courses which satisfy the most exacting demands of institutions to which you may wish to go to complete your work.

The Courses and Leaders in Engineering at Graceland

By Eveline Burgess

It is the engineers of all ages who have mapped out and constructed the tangible and enduring monuments of civilization. They work with solid, timeless tools.

Graceland offers an excellent foundation for work in engineering. Dr. R. H. Mortimore and Mr. R. J. Lubsen direct the class work, and Mr. Lubsen sponsors the Engineer's Club.

In the first year of the pre-engineering course, the student reads and experiments in the fields of inorganic chemistry and qualitative analysis. At the same time he works out problems in college algebra, trigonometry, analytic geometry, and mechanical drawing. His course includes such liberal studies as composition and rhetoric, and the principles of speech.



DR. ROY H. MORTIMORE

As he enters his second year he is confronted with engineering, physics, and calculus, with electives to be chosen from engineering problems, descriptive geometry, surveying, organic chemistry and qualitative analysis. He is also given an opportunity to enroll in a course in business accounting or economics, or to take up other subjects which meet his choice.

The engineering student is given an opportunity to gain actual practice in surveying, using modern instruments and up-to-date methods, under the guidance of the instructor.

In the course outlined above the student is given a firm, practical foundation in mathematics, physics, and chemistry. He is well prepared to finish his work in any recognized institution of higher learn-

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Elder William Robert Armstrong

By George Towers

Numerous invitations have come from abroad, from missionary brethren and others, desirous of seeing either a letter or an article published in the *Saints' Herald* from our esteemed Brother William Armstrong. He must be excused for the present because of an illness that has lasted for some time, but if his health improves in the near future he will not forget the request that has been made of him. He wishes to thank all for their prayers and confidence which he appreciates very much indeed.

Brother William was born in Manchester on January 24, 1862. His parents were members of the original church, his father being an elder.

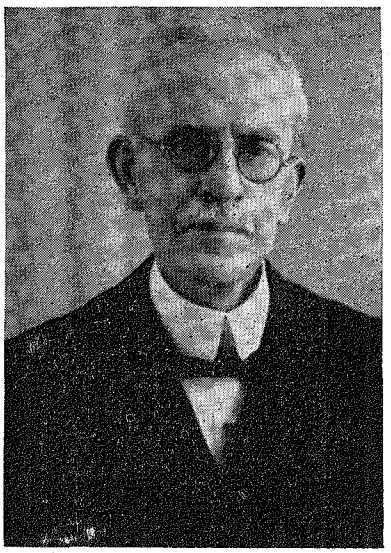
Through the efforts of Elder T. Taylor of Birmingham and a few others who advised the brethren in Manchester and who believed in the Reorganized Church, a branch was fully organized with about twenty members on September 17, 1876. Although Brother William was included nothing much was heard of him until four years later when he was eighteen years old. From that time he had an awakening which moved him to do something for the Master and he took a greater interest in the branch. He was ordained to the office of priest in 1883. When the branch opened cottage meetings took place in different parts of the city during the week. With a large number of tracts, all on the first principles of the gospel, bound with brown paper, he and another brother went into every back street inviting people to the room in Clarendon Street, Hulme.

About this time he changed his occupation from that of clerk in the detective department at the Town Hall to a position on the teaching staff at the Armitage Street Board School. This was the first year of his ministry, 1884. It was then that he made the acquaintance of someone who attended the same Church of England school. The young man was well-versed in the Scriptures and his enthusiasm convinced William that while he and his helpers were doing fine work outside, a number of others in the branch especially sisters and a good choirmaster were doing equally well inside.

The next move he made was to labor with S. F. Mather. At this time the rector became very indignant at the loss of several of his communicants, one being a very little boy who with Tommy Nield had led the choir for many years. So Brother Mather was baptized as was also Sister Ann Barton, the wife of Elder C. H. Barton, who joined later with her husband.

William was now entering upon his second year in the ministry and I was not surprised when he was called to the office of elder. This took place at a conference in October, 1885.

Crowds of people used to congregate at the bottom of the mission steps listening to the singing of the choir, whilst the brethren under the leadership of William went still further afield pursuing their tract work. Some members had to travel several miles to worship on Sunday and it was thought that a more central mission would deal with this difficulty. At the same time William



ELDER WILLIAM ROBERT ARMSTRONG

was working on the boundary line between Manchester and Salford and one could fill a book with events connected with the Salford Mission. About five or six years later William was appointed as elder to preach at Warrington. At the meeting, by William's sermon, a young man was converted and later became president of the northern district, W. H. Chandler.

A room opened in Ellesmere Street, Elder Dewsnup going every Sunday evening to conduct the services. Connected with it was a large Sunday school with a staff of splendid teachers (sisters). At this time in connection with the Manchester Branch, our esteemed Brother McCue passed away. "Live a day at a time," was his famous motto. The branch choir did him honor at the time of his interment by rendering two very appropriate hymns at his home.

William and Elder James Caffall met in Salford half an hour before the evening service for an open air meeting. They did not expect a large audience but fortunately several strangers joined the indoor service and Brother Caffall's sermon was very effective.

When the branch and Sunday school were fully established the Manchester branch moved into Dickinson Street and the North East Manchester Mission opened a room in Hawk Street under the presidency of Brother Leggott. William now turned his attention to the Gorton Openshaw and Bradford districts doing extensive tract work and holding open-air services, though there were never big audiences. Once when standing at the corner of Gorton Lane with two brothers, William was approached by three policemen who said that speakers were not allowed at that corner. A kindly woman threw open her home for a meeting and after several Sunday meetings this led to a room being opened for services and a Sunday school. William now became the secretary of the European Mission and held this post for twenty years. When the East Manchester Branch was organized under Elder S. F. Mather as president, William worked in this branch in various offices. Elder N. J. Weate was president for a few years; then William took his place and with a short break was president for twenty-two years. Gomer T. Griffiths with the idea of spreading the work more and appreciating William's missionary spirit appointed him and Elder S. F. Mather as two local missionaries, bringing Elder T. Brien from the Denton Mission to be president of East Manchester Branch. However, through circumstances, over which they had no control, they were prevented from continuing this special work and once again William became president and remained in office until sickness overtook him.

But about twelve years before his retirement he and his wife undertook a task which proved a stupendous one though it should not have been. They desired to have a church built and perhaps no one has realized what that building cost them in the way of sacrifice. It is not for me to say more but to pass on and sum up in detail his work:

20 years European secretary.

22 years East Manchester branch president.

54 years minister (52 years elder, 2 years priest).

61 years member of the church.

24 years high priest and secretary to the quorum over here.

I have not touched half of his work, but you can form some idea of what a busy life his has been. The missionaries who were sheltered in his home can speak for themselves as to the comfort they received at his hands. For my own part, I would like to say that I have found him a real brother, a man of God, the love of God born in him, always unselfish, most unassuming, humble, gentle and kind, sacrificing, painstaking and punctual, a loving husband and father, unswerving in his devotion to God and his church, and in his service to the people amongst whom he has lived.

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Prayer Meeting Helps

By V. D. Ruch

One of the most important, if not *the* most important service in our church life and spiritual development is the prayer meeting. It has often been said that the prayer service is the thermometer that indicates the degree of spirituality in a branch. No doubt that is more or less true. If the prayer services are poorly attended and not much life in them you may be sure that the spirituality of that branch is at a very low ebb. On the other hand if the prayer meetings are well attended and active the branch is in a fairly good condition.

If it is true that the prayer services are of such importance considerable preparation should be made for each one of them by the membership and especially by those who are to have charge. Too often the one who is to make the opening remarks is not requested to do this until almost time for the meeting to start. This is unfair to the people as well as to the one who is to speak. Usually no songs have been selected or any other preparation made. Under those circumstances if the meeting turns out to be a good one it is because of the patience and love of God for his indifferent children.

Those who are to have charge of the prayer meeting should know about it as far in advance as possible so they can prepare for it. Each member should spend some time in prayer and meditation before coming to the service. It has been my experience that if a definite theme is used for the service a better response is obtained. And I am becoming more and more convinced that Scripture readings have their place in the prayer service. Several songs that fit in with the theme should be chosen and the order in which they are to be sung should be decided upon. As a pastor I always spend considerable time, often several hours, in preparation for the mid-week service. I choose my theme first, then carefully select a call to worship and a Scripture reading that are suitable to the theme. Some time is spent looking through the songbook for about ten appropriate songs. And, of course, I give much thought to my opening remarks.

A form of service which I have used several times in the Tulsa Branch and one which I like very much is as follows: Just before opening the service request the people to sit quietly in their places and engage in a moment or two of silent prayer. This is followed by the reading of the Call to Worship, the singing of a hymn, the announcement of the theme, the singing of another hymn, the Scripture reading, the invocation, another hymn, the opening remarks, another hymn, then the prayers and testimonies in the usual manner.

Knowing that many of our pastors are busy all day in secular work and do not have the time to select themes, find calls to worship and Scripture readings, I have spent sometime in compiling the following list with the thought in mind of helping busy pastors improve their prayer meetings, if possible. Some of these themes are original with me, while others have been picked up here and there from many different sources. I have chosen a call to worship for each one of them and also a Scripture reading. These are merely suggestive and anyone, of course, is at liberty to use any other reading he may select with any of the themes. The first Scripture citation following each theme is the call to worship and the second is the Scripture reading.

Shining Lights	Prov. 4: 18, 19.	Matt. 5: 14-16; 6: 22, 23.
Bitter Herbs	Heb. 12: 5, 6.	Ex. 12: 1-13.
Be of Good Cheer	Matt. 14: 17.	Ps. 66.
Fleeing Shadows	Dan. 3: 17, 18.	Song of Sol. 4: 6.
Gratitude	Ps. 103: 1, 2.	Ps. 100: 1-5.
Does Christ Care	Matt. 9: 36.	Mark 5: 35-41.
Members One of Another	Rom. 12: 4, 5.	1 Cor. 12: 12-27.
Spiritual Sustenance	Isa. 55: 1.	John 6: 25-40.
Witnesses for Christ	Acts 1: 8.	Mark 16: 15-18.
Christ Living in Us	Col. 1: 27.	Gal. 4: 19.
God's Loving Heart	John 3: 16.	1 John 4: 7-19.
Spiritual Growth	Eph. 4: 13.	Heb. 5: 4-14; 6: 1, 2.
Spiritual Recuperation	Isa. 40: 31.	Rev. 3: 7-13.
Unanswered Prayers	Prov. 28: 9.	Isa. 59: 1-3.
Stepping Heavenward in Prayer	Dan. 6: 10.	John 16: 24.
The Mystery of Suffering	Isa. 53: 10.	2 Cor. 12: 5-10.
Otherworldliness	1 John 2: 15.	Rom. 12: 2, 3.
The Joy of Ministry	Heb. 12: 1, 2.	Matt. 25: 31-40.
Christian Love	1 Cor. 13: 13.	1 John 3: 10-18.
A Forgiving Spirit	Matt. 6: 14, 15.	Matt. 18: 21-35.
Precious Promises	2 Pet. 1: 4.	Ps. 91.
A Good Conscience	Acts 24: 16.	Acts 20: 25-35.
A Living Faith	Matt. 8: 10.	Dan. 4: 14-28.
The Beauty of Prayer	Acts 12: 5.	Matt. 6: 5-13.
Our Sympathizing Savior	Heb. 4: 15.	Heb. 2: 14-18.
The Power of Example	Phil. 3: 17.	Matt. 5: 13-20.
Triumph Over Temptation	1 Cor. 10: 13.	Jas. 1: 2-4; 1 Pet. 1: 3-9.
Watch and Pray	Matt. 16: 41.	1 Thess. 5: 1-11.
Obedience	1 Sam. 15: 22.	1 Pet. 1: 13-23.
The Indwelling Spirit	John 14: 26.	John 14: 15-18.
God's Unspeakable Gift	John 3: 16.	2 Cor. 9: 8-15.
Loyalty to the Church	1 Tim. 3: 15.	Matt. 24: 9-13.
Fruits of the Spirit	John 15: 1, 2.	Gal. 5: 16-26.
Good Works	Titus 2: 14.	Neh. 4: 7-18 (Jas. 2: 14-26).
Spiritual Experiences	Eph. 1: 3.	Acts 2: 1-18.
Reasonable Service	Rom. 12: 1.	1 Thess. 5: 12-25.
The Curse of Indifference	Rev. 3: 15, 16.	Matt. 25: 1-13.
The Beautiful Life	Isa. 53: 4-7.	Matt. 5: 1-16.
The Surrendered Life	Ruth 1: 16, 17.	2 Tim. 1: 8-12.
Selling Our Birthright	Rom. 8: 16, 17.	Heb. 12: 14-17.
Growing Like Him	1 John 3: 2.	Eph. 4: 13-16.
When the Oil Flows	Acts 2: 2-4.	2 Kings 4: 1-17.
Refiner's Fire	1 Cor. 3: 13.	Mal. 3: 1-12.
Thorns of the Flesh	2 Cor. 12: 7.	Gal. 5: 16-26.
Will Your Anchor Hold	Isa. 54: 2.	Matt. 7: 24-29.
The Blessings of Trials	Prov. 3: 11, 12.	Heb. 12: 1-11.
Effectual Prayer	Jas. 5: 16.	Mark 11: 22-26.
Bearing One Another's Burdens	Rom. 15: 1, 2.	Gal. 6: 1-10.
The Upward Reach	Matt. 5: 48.	Col. 3: 1-10.
Disregarded Signals	Mark 13: 32-36.	Ezek. 33: 1-20.
Thirsting for God	Ps. 42: 1, 2.	Matt. 5: 1-20.
Maintaining the Spiritual Glow	Rom. 12: 11.	Luke 24: 28-34.
Broken Cisterns	Jer. 2: 13.	John 4: 6-15.
Spiritual Poverty	Isa. 55: 2.	Rev. 3: 1-6.
Something to Live For	Gal. 2: 20.	Rev. 22: 1-7.
The Great Adventure	John 13: 31-38.	Luke 24: 1-12.
Our Debt to God	Luke 16: 5.	Mal. 3: 6-12.
Fruit or Leaves, Which	John 15: 5, 8.	Mark 11: 12-24.
God With Us	Rom. 8: 31.	2 Kings 6: 8-18.
Looking Forward	Phil. 3: 13, 14.	D. & C. 2: 7, 8; 3: 1, 2.
A Closer Walk With God	Micah 6: 8.	Heb. 4.
Improving Our Talents	2 Tim. 2: 15.	Matt. 25: 14-30.
Weighed in the Balance	Dan. 5: 27.	Matt. 22: 2-14.
Take Ye Away the Stone	John 11: 39.	Rom. 14: 13-21.
Self Denial	Matt. 16: 24, 25.	Luke 14: 25-33.
Responsibility to God	Matt. 18: 23.	Matt. 25: 14-30.
Lengthen Your Ropes and Strengthen Your Stakes	Isa. 54: 2.	2 Pet. 1: 1-11.

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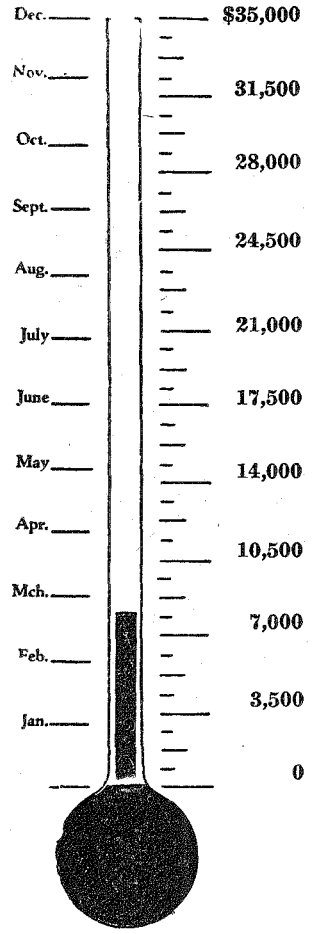
The Accursed Thing	Rom. 6: 23.	Joshua 7: 6-26.
Our Call	Phil. 3: 14.	2 Pet. 1: 1-13.
The Living Christ	Rev. 1: 18.	John 11: 20-26.
Hidden Treasures	Luke 13: 20, 21.	Prov. 2: 1-12.
The Warnings of God	Amos 3: 7.	Job 33: 13-17.
He Leadeth Me	John 16: 13.	Ps. 23.
What Is That to Thee	John 21: 21, 22.	Rom. 14: 7-13.

The Christmas Offering

For January, February, March and April Is $8,393.75

Our goal for the year is $35,000



If up to quota for the first four months, our offering would have been $11,666.66.

Yet the offering in April was $500 more than it was in March. If we may continue at this increase we shall close the year at the top of the column.

This splendid sum for the immediate use of the church is made possible through the frequent self-denial of fifty thousand people. Is your sacrifice offering being counted?

Spiritual growth and power come through a conscious sharing in God's great purposes. The Christmas offering is an ever-present opportunity to contribute, on beyond the tithe required by the law, from the nine-tenths of our increase. We deny ourselves the satisfaction of one or more of our many material "wants" in order that our gift may be laid in love at our Master's feet. Perhaps in the measure of our love is there measured back to us of the manifold richness of divine love and grace.

Since our check in April, 16 more schools have reported, making a total of 222 which have definitely set a goal and launched an aggressive program to achieve the purposes of the Christmas offering. Among those whose goals reach the upper brackets may be listed:

Minneapolis, Minnesota	$160
Valley Center, Michigan	150
Troy, Kansas	100
Moline, Illinois	100

A letter from Leslie L. Davis, Moline, Illinois, indicates the spirit which will make our effort successful. We quote: "Our goal for 1936 was set at $80 and we raised $110. Our goal for 1937 is set at $100 and so far this year including Sunday, April 2, we have a total Christmas offering of $40.65. Up to quota and beyond by a little over $6."

Religious Education

World Friendship

Materials and Plans for Reunion Work in the Children's Division

By Fern Weedmark

These plans contain a full forenoon schedule of activities for children at a reunion, with list of projects, references, songs, poster designs, scrapbook directions, etc. These suggestions were found helpful at many reunions in 1936. Per copy, 10 cents.

The Department of Religious Education
The Auditorium, Independence, Mo.

Attention, Young People's Leaders

A display of all mimeographed publications prepared by local or district young people's groups is being planned for the Youth Conference at Lamoni, June 17-27. Copies of all such bulletins or news sheets will be welcomed regularly in the office of the Young People's Advisory Council. They always bring fresh news of local activity. May we have a current copy at once. Address,

Young People's Advisory Council
The Auditorium, Independence, Mo.

Did you ever think of sending the *Herald* to the hospital in your town? There many are glad to have such reading material while they are convalescing. I have learned of one through Brother O. J. Tary to whom the truth has come through this means, and anxiously awaits recovery so that she may be baptized.—James F. Keir.

If you have made only one person in the world really happy, your life has not been wasted.—Selected.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 42 continued—

reflect that I was to be in the region where Captain Cook had met adventure and, later, dreadful fate; where the valiant King David Kalakaua had arisen, withstood his enemies, and united in one political body all the tribes of the Island.

In the light of early morning as our vessel steamed slowly in by the Island of Molokai, where the leper colony was located, passed around the head and approached the harbor, the tropical vegetation, coming into fuller view, brought forcibly to my mind that I was indeed about to visit a country which was in almost every particular very different from my own. I was delighted with the prospect and eager to be upon the adventure, though it was not until we landed and I began to move about the city that I began to fully realize the peculiarities of equatorial vegetation.

Upon nearing land I began to note that the touch of modern civilization was also to be seen on every hand, for buildings and residences and public utilities similar to those with which I was familiar greeted my eyes. The type of architecture I noted was more akin to that found in our South than in my own section of the country. In a vague way I felt a bit disappointed wondering if in the progress made by the Island there had been banished the evidences of the life and customs of the earlier inhabitants and that which was typical of the glory and grandeur of the former native rulers.

Familiar Duties in a Strange Land

Before we landed Brother Waller came out on a small boat and, climbing on board, greeted us warmly. He told us about the various preparations which had been made for our reception and accommodation and the program of services which had been outlined. As we landed we were met by Brother Mahuka and other brethren and then taken in a cab to the Royal Hawaiian Hotel, a rambling sort of building erected in the times of Queen Liliuokalani. Then Hawaii was ruled as a kingdom, but revolution and later adjustments had wrought many changes which were visible in many particulars. We were given excellent quarters in this hotel and found the service very pleasant, extreme attention being given to our every need and comfort.

We entered upon our church duties with interest. The dedication for which we had mainly made the visit to the Islands took place on the day after our arrival. Reporters gathered about us, and many sketches of our services and interviews—more or less accurate or faulty, as usual—appeared in the papers. The church, a frame structure on the "mauka" side of King Street, opposite the Catholic Cemetery, was built by the group of earnest Saints, native and otherwise, which had been shepherded under the administration of Brethren Waller, Ingham, John D. White, and others of our ministry. It seated some two hundred and was filled before the time of the dedicatory services at eleven o'clock. From a report which appeared in *The Advertiser* next day the following extracts are gleaned:

With simple but effective ceremonies and services, the first church edifice of the body of Christians known as the Reorganized Church of Jesus Christ of Latter Day Saints was dedicated yesterday morning. . . . It is of the pleasing, ecclesiastical architecture of which many examples may be seen scattered through the rural regions of the Mississippi Valley and the Allegheny region. There is adaptation to this climate, however, by an abundance of windows to secure ventilation. The entrance is through a square vestibule formed by a tower terminating in a pleasing cupola. The pulpit platform with small rooms on either side occupies the mauka end of the church. The platform is raised higher than is usual in most churches and is reached by steps at the left. The interior is finished in natural wood. The ceiling is vaulted and supported by framed trusses. The pews are in dark stained wood and exceedingly comfortable. The pulpit platform and the organ were pleasingly ornamented with ferns and great jardinieres of cut flowers—carnations and asters.

The opening hymn was one by Lowell Mason whose recent death recalls the high place he had in Christian hymnology. A quartet consisting of Mr. and Mrs. Isaac Harbottle, Miss Piikoi and Mr. Kahanamoku sang an anthem. On the platform were President Joseph Smith, eldest son of the Prophet Joseph Smith, Elder F. M. Sheehy, who with another has charge of the missions of which this is one, and Elder Gilbert J. Waller, who has been in large degree the pillar and support of the church in these Islands for many years.

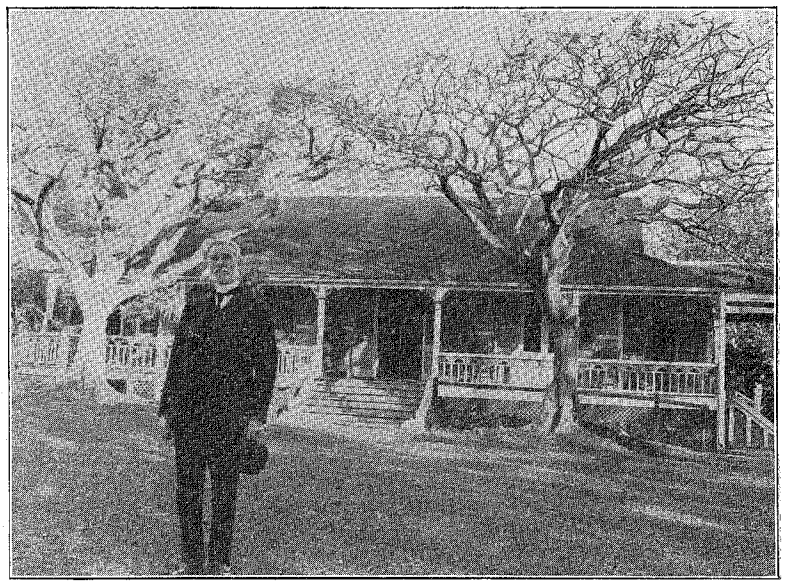
The formal acceptance of the church was symbolized by the presentation by Elder Waller on behalf of the congregation of the key of the church edifice to President Smith, who accepted it on behalf of the Bishop and returned it to Elder Waller for the use of the congregation.

The sermon by President Smith was a simple, straightforward presentation of the purpose of the church to be, to present the truth to all men as it was presented by Christ to his disciples and those whom He sent to be by them presented to those who should follow after, until all should have the opportunity of hearing the Gospel.

President Smith is a benignant figure, gentle, kindly, yet not lacking vigor nor strength. He is a tall, well-built man, erect in spite of his seventy-five years, his gray beard softening a face which a slightly aquiline nose would otherwise make too severe.

The dedicatory invocation following the sermon was by Elder F. M. Sheehy who has a voice of marvelous richness and a diction that is almost eloquent in itself.

After the regular service there was the blessing of an infant and the confirmation of a number who had been baptized at an earlier service. The babe presented by the mother was taken in the arms of Elder Sheehy while the venerable President commended it to the care of a loving Father and of Him who blessed little children in an invocation dignified and gracious. The confirmation was accompanied by the laying on of hands and in this service President Smith was assisted by Elder Sheehy, Elder Waller, and Elder J. D. White, of Kauai, who had come over for this service. . . .



ELDER G. J. WALLER AT THE RICE HOME

This is a very interesting picture. For many years Elder Waller has been the pillar and mainstay of the work in Hawaii. He has spent himself and his substance freely for the cause that he loves. The house in front of which he stands is the old home of L. L. Rice. Here Mr. Rice discovered the long lost "Spaulding Romance" among other manuscripts that he had acquired years previously with the purchase of a printing outfit in Painsville, Ohio. Thus was exploded the famous old theory of the Spaulding Romance origin of the Book of Mormon.

Friends of Like Faith

The membership of the Branch is composed of the Caucasian, Hawaiian, Chi-

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nese, and Japanese races, the larger part being Hawaiians. The song service was exceptionally good, the leader being Brother F. W. Klein, with young Sister Klein at the organ. Native Hawaiian singers, young and old, make up the choir, and they sang in good time and with excellent emphasis, making that part of the service very enjoyable.

Brother John D. White came to the services from the Island of Kauai where he was practicing law; it was good to thus meet, so far from home, one who had there been a near neighbor.

The smiles of greeting and looks of love with which these Island Saints gave us welcome, their words of cheer and confidence were very pleasant and touched us deeply. Though we were told their names, we could neither remember nor pronounce them afterwards, with the exception of a very few. Brother Mahuka, the Deacon, was a fine, solid-looking man in the prime of life and an efficient officer, looking after the interests of the congregation quietly and readily, with a promptness and alertness most commendable.

I was greeted by a Mr. Minston who was a guest at the Mansion House in Nauvoo in 1850, as I understood him to say. There came also a Mr. Francis, resident there, who lived for a time at Richmond, Missouri, where he was acquainted with a number of the Whitmer family, "Uncle" David, himself, Philander Page, General Doniphan, and others whom I had met in that historic town.

At the house of a native brother, Robert Pahau, we dined that day and had our first introduction to some native dishes. The food was deliciously prepared and we enjoyed it all, even the national dish *poi* which is made from the root of a plant called *taro,* as near as I could catch the pronunciation. It is by no means unpalatable, seeming much like mush, though with a slightly sour taste. Brother Sheehy ate his with sugar and milk and appeared to relish it while I, although not disliking it, ate of it sparingly and without trimmings. Fish was served which had been cooked after being wrapped in leaves, which gave it a fine spicy flavor. It was most excellent and with chicken and fruit made a good meal for anyone.

A later visit to the residence of Brother Harbottle, a native, where the Waikiki Religio class held its weekly meetings gave us an opportunity to see some of the Saints at close view and in Branch action. The class was conducted by Brother Waller. It was a pleasure to see the earnest attention and shrewd comment as matters were discussed and applications made.

There was a flourishing Sunday school under the efficient supervision of Elder Ingham, who taught also a Religio class which met at the church. The Elders seemed to be very busy and very happy in their activities. Their efforts were attended by a marked degree of the Spirit, even in the study classes the Lord remembering to give his people assurances needed. In prayer, testimony, and good works the Saints seemed to be finding comfort, peace, and spiritual strength. Among the native brethren in addition to the Deacon named were Priests Keaulana and Kanui, both of whom were assisting faithfully in carrying forward the work of the Branch.

Brother Sheehy and I remained a week at the Royal Hawaiian Hotel but, believing it to be too expensive, we then asked to be removed elsewhere. Accordingly, we became guests in the home of Brother Edward Ingham. His wife, a most charming, cultured, and refined lady, was the daughter of William Bartholomew, an American sea captain, her mother being native Hawaiian. There were three fine daughters in the Ingham home. Singularly, the oldest was very light-complexioned like her father, the second was a little darker, and the youngest quite as brunette as her mother. We were comfortably situated in their commodious home, having separate beds in a pleasant room, screened by netting from the attacks of mosquitoes. Sister Ingham and her assistants were solicitous in their care of us and our sojourn was made very pleasant. Their cottage was outside the city, but a trolley ran within a block or two, and it was not a very long walk to the business part of the Island metropolis.

Usually after breakfast Brother Sheehy and I would go to the city on various errands of business or pleasure. We often lunched at the Palm Rest, where we had taken meals while rooming at the Hotel. This restaurant was run by native help; the service was excellent and the food greatly similar, in its staples, to that obtainable in San Francisco. This, together with the addition of certain native products, we found most satisfactory.

There was a fruit often served to us at breakfast which was similar to our muskmelons. Bananas were of numberless varieties, one brother I think having some six kinds upon his lot. Meats were quite the same as at home. On trips outside the city I saw rice and banana plants growing in fields much as we raise corn, the land appearing to be very productive and watered by irrigation.

The Island of Oahu is called "The Gem of the Pacific" and indeed, so far as human existence is concerned, it seemed to afford a life that is most ideal. The soil is evidently of volcanic origin, the land in places having been heaved into mountainous heights and in others worn low by the elements. Rivers, emerging from the hillsides at sufficiently high points, furnished water for irrigation uses all over the rich, alluvial soil of the region.

Trees of tropical varieties were of luxuriant growth. There were cocoanut, banana, palm, and many kinds unknown to me. An effort had been made at different places to grow eucalyptus trees and some other varieties not native there, but the effort was only rarely successful. There was an infinite variety of ferns, one I remember being called the fishtail, from the shape of its fronds. There was also a great variety of flowers, vines, and shrubs growing in profusion. Magnolias as large as apple trees were literally covered with flowers of gorgeous hues and heavenly odor.

And, with variety and interest to match flowers and trees, the people were of cosmopolitan mixture—Americans, Caucasians from almost every other land, Chinese, Portuguese, Japanese, and native Hawaiians, all forming a kaleidoscopic mirror of humanity well worth studying.

The weather when we arrived seemed very hot to us, and for several days we felt a degree of lassitude and depression due to what seemed the extreme rigors of the unusual climate. In a few days, however, the trade winds began to blow and noticeably moderated the temperature. From then on our entire stay was very pleasant and enjoyable.

We held services four evenings during the week which followed the dedication, Brother Sheehy alternating with myself in delivering the Word. Wednesday evening was the usual prayer service and Saturday evening was exempt. The following Sabbath was a busy round of services with some more baptisms included. There was Sunday school in the forenoon, another (for Chinese) at Waikiki in the afternoon, and Religio services at two-thirty and six-thirty sandwiched in.

Tripping About

On Monday the 21st, we had a most interesting trip. Brother Henry Moore with a Spanish wife and four daughters —the oldest being Madeline about fifteen years old, and the youngest about six—lived some hundreds of feet above sea level, well up in Nuuanu Valley (pronounced Noo-ahn-oo). There we spent a pleasant day, taking midday and evening meals at their hospitable board. Brother Moore was the caretaker of the three or four small reservoirs in the upper part of the Valley from which a part of the city is supplied with water. These are fed by the copious rainfalls of the upper valley, coming from clouds driven before trade winds which, striking the ridges of the mountain range, condense their moisture on the hither side into frequent showers, more or less heavy according to the season.

This Valley is the one into and through which the conquering King Kamehameha drove the natives of the Island of Oahu, and up over the *pali* (precipice) at its upper end. There the brave defenders sacrificed themselves by plunging down the steeps rather then submit to capture and its consequences. After the coming of the white people, the sheer wall at the end of the Valley was pierced and a

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good wagon road made up over its crest and down the northeastern side of the mountain into the valleys along the coast. This is a very fertile region pretty well occupied by gardeners of various nationalities, mainly Portuguese, Chinese, and Japanese, with here and there an admixture of Hawaiian blood.

That evening returning to the city and services I took up the subject of marriage, stating as clearly and exhaustively as I could in the time at my disposal the attitude our church assumed on that much-discussed topic. Quite a number of Utah people were present, including Elders Anderson and Wooley. I tried to avoid using harsh terms or speaking disrespectfully of anyone, but attempted to deal with directness and certainty with principles and commands given of God to the church.

One day we had the pleasure of driving about the Island of Oahu. An eruption at one time had left near the eastern portion of the city of Honolulu a formation called the Punch Bowl—possibly from some fancied resemblance to that receptacle of social, mischief-brewing refreshment, popular in society's fashionable circles. On the afternoon of Tuesday the 22nd, we visited this elevation, and from its hollow top obtained an excellent view of the city and its suburbs, the valleys about, the distant ocean and its shoreline, and the Pearl and Honolulu harbors. We were accompanied on this trip by Brother David Piikio, his daughter Marie (a teacher in the public schools), and his little granddaughter Gardie.

Returning we called at the Luualilo Home, a place established for the use and benefit of aged native Hawaiians. Our escort introduced us to Mrs. Weaver, the matron, a sister of General Armstrong who was connected with the Negro school at Hampton, Virginia. This lady gave us a cordial invitation to enter and see their accommodations. We saw the inmates at their evening meal, the principal article of which was *poi* (evidently a word equivalent to our word porridge) made, as I have said, from the root called *taro,* boiled and pounded into a thick paste. This root is also sometimes baked, in texture and flavor being much like the yam or sweet potato. The natives usually eat it without dressing, but Americans often like the addition of sugar and milk.

Poi and fish are the staples of Hawaiian food, though upon tables in the city where we were entertained there usually appeared a variety of other foods, unexcelled in quantity and quality even in the States. I remember that at one such meal, Brother Sheehy remarked, "We cannot add to your menu; we have nothing, apparently, that you have not."

Chinese Food

One of our unique experiences was when we went with Brethren Waller, Ingham, and others to eat at a Chinese restaurant. I cannot fully describe the Chinese food we ate there, prepared by Chinese cooks and served in Chinese fashion. The reader may draw his own conclusion when I say that as nearly as I can express it in English the menu was: Boiled Abalone, Mushrooms and Lotus Duck, Boiled Chicken, Oyster Salad, Roasted Pigeon, Fishy Fungus, Fried Rib, Boiled Mullet, Kidney Soup. And rice, instead of bread. Those who know my cosmopolitan taste in food will know I found it very palatable. It was most excellently prepared and was crowned by a small cup of tea made as only the Chinese can make it.

To preserve epicurean tradition, there were numbers around the festal board—not thirteen, but eleven. Brother Sheehy and I were accounted the guests of honor, and surrounding the circular table were the hosts: Elders Waller and Ingham, Mr. Tam Hung, Lau Chee, Tom Ayoy, Too Shau Chin, Mr. Whoe Tong, Hop Kee, and Wah Sur. We thoroughly enjoyed this occasion and the associations it offered. These men could speak English, were well-known to our brethren, and among their own people were men of good repute.

The next day we lunched there again, repeating our pleasure in the Chinese dishes, excellent in quality and enjoyable in taste. No matter what may be said by others in objection to Chinese food I saw no reason from our experiences on those two days to find anything but commendation for what we received, and I was glad to frankly acknowledge my pleasure to the owner of the restaurant, his assistants, and our hosts on the occasion. The second day Brother Sheehy and I were accompanied only by Brother Tom Ayoy.

A Tour of the Island

Brother Waller had in his employ a very interesting and intelligent native by the name of Piikoi with whom he arranged a trip about the Island. We left the city by wagon about three in the afternoon, Laie, the Mormon sugar plantation settlement thirty-three miles way, being our objective. Reaching the southwest corner of the Island, we turned toward the sea and by the light of the moon wound along the edge of the foothills. It was a most entrancing drive—romantic were one so inclined—and unique in my experience.

About nine o'clock we stopped to feed the team and to eat our own lunch, sitting on the sandy seashore. We enjoyed the refreshments though the air was quite chilly and the mosquitos aggressive. Resuming our journey about midnight we paused again to witness a most wonderful display of Nature—a rainbow by moonlight, brilliantly outlined against the side of the mountain, truly a most remarkable sight!

It was 1:30 a. m. when we at last reached the summer cottage of Mr. Cecil Brown which had been placed at our disposal. There we found a caretaker ready to receive us. We were soon shown to our beds where, under welcome cover and secure from mosquito attacks, we enjoyed a much-appreciated rest and sleep.

Arrangements had been made for me to speak in the Mormon tabernacle at this place and also in the schoolhouse, both of which appointments I filled, speaking to the Mormons in the evening on questions upon which our churches differed, my sermon being interpreted for them by our Deacon Mahuka. Brother Waller, who understood and spoke the native language, said the brother did very well in translating my message into their tongue. I hope good resulted. I was kindly treated by Elders Bridges, Giles, and Harmon, the latter of whom was the presiding officer of the settlement. I found it rather hard work, though, to speak through an interpreter, thoughts usually crowding too fast upon me to welcome the interruptions necessary to such a procedure. A choir sang for us; flowers for our buttonholes were given us, and a native hung a *lei* around my neck.

The next morning at 7:30 we left the cottage and drove through Kahuku, where eight hundred acres of cane give employment to one thousand people—Portuguese, Japanese, and Chinese, the latter the best liked. We lunched at a Chinese restaurant, rode up to the dam in a launch, and drove to Wakiawa, situated in the high lands of the pineapple belt. There we were put up at Henry C. Brown's hotel where we met and chatted with several interesting people, among them a Professor Craw and his wife. We slept in a cottage, an annex to the hotel, and had a most refreshing rest.

After breakfasting early the next day, Saturday, we took a drive through the pineapple plantations, being much interested in all we observed. I may say that so far as the Mormon sugar industry at Laie was concerned, it appeared that everything about it was kept closely under the secret and dominant rule of the churchly hierarchy.

We returned to Honolulu on the southwest side of the Island, passing the Oahu sugar fields and mills. There we were shown through the establishment by a Mr. Bull, relative of Ole Bull of violin fame. We also passed Pearl City and Colonel Damon's estate, reaching Honolulu at 12:45 and a delightful meal at Brother Ingham's. I should add that in our visit to the seashore Brethren Sheehy and Waller enjoyed a dip in the ocean, but owing to my fears of facial disturbance I did not allow myself the privilege.

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A Feast

One day by previous arrangement in which I did not share, a *luau* (feast) in native Hawaiian costume was given at the residence of Mr. and Mrs. Henry Paoa, in Waikiki. The Saints had wished to give this feast on my birthday, but it had been decided that we would not remain until that date, November 6. The following account of the festival is gleaned from the very full report which appeared in *The Advertiser:*

A most admirably appointed luau was given yesterday afternoon at the residence of Mr. and Mrs. Henry Paoa, in honor of President Joseph Smith and Elder Sheehy of the Reorganized Church of Jesus Christ of Latter Day Saints. It was the first occasion of the kind either of these gentlemen had experienced, and it was thoroughly enjoyed by them and by a number of other visitors in the Islands and by a company of at least three hundred kamaainas of longer or shorter residence here.

The guests were welcomed on entering the grounds at the Ena road, Waikiki. The grounds are ample and the lawn well kept. The luau was served in a large tent which pleasantly broke the rather strenuous trade wind. The floor of the tent was covered with mats about the tables and with cocoanut fronds elsewhere. There were six long, low tables. Two of them were covered with yellow crepe paper with yellow chrysanthemums in profusion for decoration. Two were in purple, asters being the decoration. Two were in scarlet, with carnations as decorations.

The tables were low so that the true Hawaiian style of seating, on lauhala mats, was followed, a method provocative of many jokes and merriment among those to whom it is an unaccustomed position. President Smith, in spite of his seventy-five years, adapted himself to it with grace and cheerfulness. The tables were loaded with the accustomed things of the luau, all excellently cooked or prepared. The poi was served in cocoanut bowls.

Among those present besides the guests of honor were Mr. and Mrs. E. Ingham, G. J. Waller, Mr. and Mrs. W. D. Willard of Los Angeles, Mr. and Mrs. Campbell of New York, Mr. and Mrs. Fishburn of San Diego, Dr. and Mrs. J. M. Whitney, R. H. Trent, Captain Piltz, Dr. W. T. Monsarrat, Ralph S. Hosmer, Mr. and Mrs. C. L. Rhodes, Mrs. George Lucas, Harry Winthrop Tappan of Los Angeles, Miss Piikoi, Miss Puohau, Mr. and Mrs. Isaac Harbottle, Mrs. Emma Gulick, Senator Kalauokalani, Mr. and Mrs. Moses K. Nakuina, Mrs. Wright, Miss Kahele, the Misses Kinney, Mrs. Wilson, Mrs. Bittman, Mrs. Hearne, Miss Vandenburgh, Miss Marshall, Judge J. L. Kaulukou, Mr. and Mrs. J. Mahuka, John W. Francis, Supervisor Dwight, Mr. and Mrs. Harry Swinton, D. Kalauokalani, Jr., and many others.

The Hawaiian band was in attendance and rendered a very pleasing program of largely Hawaiian music. Miss Pihi sang a number of songs to the accompaniment of the band. Her singing was very much enjoyed.

Among the interesting incidents of the occasion was the meeting of President Smith and Mrs. J. M. Whitney. It was Mrs. Whitney's father, Mr. L. L. Rice, who found the long-lost and diligently-searched-for Spalding manuscript, the remnants of a mass of matter that had come to him in the purchase of a printing office in Painesville, Ohio, years before. Mrs. Whitney said to President Smith that she did not wonder that the Latter Day Saints considered the manner of the preservation of this manuscript providential when it was considered that it had been carried around by her father during many years and many removals without any knowledge that it was in his possession or thought that it, or any of the manuscripts among which it was, was of great value.

The Spalding manuscript, which was the manuscript of a romance written by one, Solomon Spalding, was claimed by the opponents of Mormonism to have been the original or to have contained the ideas of the Book of Mormon. In other words, that Joseph Smith had transcribed or paraphrased this romance into the Book of Mormon. To disprove this, the manuscript was sought everywhere by the Mormons, and when it was thus found after many years the mere reading showed that it had nothing in common with the Book of Mormon.

Following the luau there were short addresses by President Smith and Elder Sheehy. They were introduced by David Kalauokalani, Jr., who was the Master of Ceremonies for the occasion. President Smith spoke of the pleasure it gave him to visit these Islands and of the warm welcome he had received. He had found through a long life that men were generally kindly everywhere, and he took it as a token of the universal brotherhood of man. It had been his happiness to live during the era of great material progress. He had seen the development of transportation from the ox-cart to the locomotive and the great steamship, and of light from the tallow dip to electricity. He bore on his hands the evidence of injury by the first "harvester" (the sickle), and he had seen the development up to the self-binding machine. He believed it the privilege of the Anglo-Saxon to lead in these material developments and thereby to be a great blessing to the whole human race.

I confess to a feeling of gratitude and pleasant recollections as I call this feast to mind. We were seated upon mats laid upon the ground, without chairs, and feasted at a low table spread with the abundance of nature, splendidly prepared. We used the native methods of eating by which all were expected to partake without knives or forks and to try to prove themselves adepts at this primitive fashion of eating. The occasion was so fraught with friendliness on every hand that we enjoyed it to the full.

Brother David Kalauokalani, Jr., who presided was a young man of good promise. He was acting Priest of the Branch; was also Clerk of the County Court, and had been, for something like two years, secretary to the delegate at Washington —well known, respected, a very pleasant and able man.

Our immediate neighbor at table was the wife of Doctor J. M. Whitney, daughter of Mr. L. L. Rice, with whom the "Manuscript Found" story was found at Honolulu by Reverend Fairchilds of Oberlin College. The church has been permitted to publish this story and give it to the world. At their invitation I visited Doctor and Mrs. Whitney in their home and spent several pleasant hours in conversing with them.

Pleasant Associations

One of the notable and honorable citizens of Honolulu was Colonel S. M. Damon, a man of business and a lawyer of some repute. By some means, left partly to conjecture, he had come into the possession of the residence of the former King Kamahameha. The estate lay some two or three miles north of the city but was easily reached by trolley line which ran near his residence. Having been invited to visit him, Brother Waller and I made our way thither one day, were met at the entrance by our cordial host, and were escorted to his bungalow.

After a little rest and some cool refreshments, he showed us about his garden and grounds. These included ponds from which fish to supply his table were taken at will. He had taken pains to secure every possible variety of equatorial plant, shrub, and tree which appealed to him, and flowers and fruit were there in great profusion. Measured by outward appearances, it would seem that by such effort and care he had succeeded in creating an earthly paradise which, if not equaling, must indeed have compared favorably with the traditionally ideal one in Eden.

He resided in the cottage which had been the home of the king, the furniture being the same as when occupied by the ruler. The great bed attested to the unusual size of the early potentate.

Colonel Damon treated us royally, and when we finally wearied after spending most of the afternoon with him, he accompanied us to the gate. With his good-by he promised to send me a gift of some particularly excellent bananas —which promise, I may add, the gentleman "forgot to remember."

In going to and from this palatial home we passed the United States barracks or a portion of them, and I heard the story that when they were in process of construction Colonel Damon's son had been killed there in a quarrel with a rather disreputable Irish laborer. So flagrant seemed this act in the eyes of the people that summary punishment would have been meted to the murderer but for the interference of the Colonel himself, who seemed to have some exalted notion of extending mercy. I understood he suffered the culprit to go unpunished upon the hypothesis that the son had possibly unnecessarily involved himself in the quarrel.

One day I went with Brother John White to Waikiki Beach, watched the bathers, and listened to the music. The surf-riding was most interesting. All Hawaiians seem as much at home in the water as on land, even very small children being able to dive and swim with ease. We visited the aquarium, where an almost unlimited variety of water-inhabitants were to be seen. That evening I dined with the family of Brother Isaac Harbottle. Besides being musical and a great help in our work, Brother Harbottle was a collector of taxes for the Government.

Early after my arrival in Honolulu I was taken by Brother Waller to pay my respects to certain officials. At the executive building we called upon Governor Frear and Judge Dole and also visited United States District Attorney Breckons and High Sheriff Henry. In the afternoon we visited the prison and met Mr. Wood, the superintendent. One forenoon was pleasantly spent in sightseeing about the island, the trip being made in an automobile—through the courtesy of Mr. Trent, a real estate agent. At another time I visited the museum and the Kamehameha public schools. These places were all very interesting to me.

(To be continued.)

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ENGINEERING AT GRACELAND

(Continued from page 715.)

ing, with credit to himself and to his instructors.

Dr. R. H. Mortimore, the instructor in physics and mathematics, received his B. S., M. S., and Ph. D. from the University of Iowa. He also serves as a member of the Curricular Adjustment Committee and is a familiar and prominent figure in campus life.

Mr. R. J. Lubsen came to the Graceland faculty just this year. He holds both his B. S. and M. S. from the Iowa State College at Ames. Mr. Lubsen taught engineering at Iowa State College, served as principal of the Rodman, Iowa, high school, and has worked for some time with the Iowa Highway Commission. His specialty is engineering problems at Graceland.

THE LIGHT OF FAITH

(Continued from page 712.)

nology; while they pass themselves—"the crowning wonder"—by. Many, many more people spend themselves seeking the satisfaction of physical appetites. Frantic they are for some new physical thrill. They can never discover the rich and full inner life where God is, while they are consumed with madness; and that is just what that kind of life does—*it consumes.*

The primary qualification then, for the revelation of God is an invincible assurance that he is, and that he is a rewarder of them that diligently seek him.

The faith of Columbus found vindication after fourteen years of travail. He was rewarded by more than he expected. He *diligently* sought, for he felt sure the search was *worth while.* He had to meet the objections and resistance of the intellectuals who opposed him on the basis of an incomplete science. These men said the world was flat: there was no country westward.

We, too, shall meet our difficulties. There will come those intellectual giants who attempt to tell us that there is no God save the one we create, or is created for us in the constitution of our own minds—that he has no objective existence! These giants must be slain if we are to sail to the undiscovered country. We will not be dominated by the dogmatic authority of these who deny the reality and the truth of the inward vision, because they cannot see and measure and weigh the Infinite. No! The more we think of him, the surer we are that he lives. The closer we move toward him, the more our faith in him grows. Every attempt to take us from the path that is lighted from *within* makes us surer of what that path is; so that our very trials become in themselves a spur to duty! We shall have to face inward fears which may arise out of our lack of complete knowledge. These, too, will have to be put aside. We must refuse to listen to the voices of doubts and discouragements, and, "Sail on! Sail on! Sail on!"

Think! If a thousand men of this generation in our church—men of average intelligence—would set out for God with the same intensity and courage manifested when Columbus set out for his Indian continent, they could turn the world upside down, and release to humanity a new world of freedom, prosperity, and peace. May God help us to have faith in Him.

FOR BETTER HEALTH

(Continued from page 714.)

persons resulting from goiter. In this locality many children are born with so little of the gland that they are hopeless and very few people living there are immune.

In the Andes mountain region of South America it is also quite prevalent and medical missionaries discovered cases in the Peruvian Plateau in which the victims were so low in intelligence that no effort was made to convert them. The people were so small and immature and mentally weak that they acted like little children.

In this country there is an endemic goiter district to be found in the Great Lakes Basin, the worst locality being in the Lake Superior region. The disease is also quite prevalent in the Rocky Mountain region extending from Northern Canada down into Mexico. Of course some places are worse than others.

In our own country we have far too many cases of goiter but the people themselves are primarily responsible for this condition existing due to the fact that they do not submit themselves periodically to physical examinations. It is quite common to observe in some of our large cities such as Chicago, Cleveland, Detroit, and others a slight projection in the lower part of the neck of many women and some men, and while the disease is scarcely noticeable in some of these individuals others are particularly conspicuous by their large prominent eyes, indicating exopthalmic goiter.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.—Proverbs 25: 28.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Is crime increasing? If so, what causes it? and can it be checked?

This complex problem can be but partially considered here. Definitions of crime change somewhat with the times, but I assume the questioner refers to the grosser violations of law. In any other sense it might be quite difficult to make comparisons, as with developing civilizations and industrial life many new violations of law grow out of the laws added from time to time, hence new ways of committing crime arise. Opinions differ as to the increase of crime, some claiming that many more people now live and have many more ways of manifesting behavior than was true of past ages. But regardless of this, there are some strong indications that crime has for some time been on the increase. The Detroit *News* recently stated:

> Crimes of violence, crimes against persons, are increasing in this country. A murder every forty minutes is the appalling time schedule of crime. No other country approaches such a record. The statements are on authority of the federal bureau of investigation. Most of these crimes are committed by young people.

The World War doubtless was a considerable factor. Home life was disrupted and the ideals of men were shocked out of existence under the military training and brutal experiences into which many were forced. A sinister philosophy also has for some time exerted undermining influences upon home discipline, until so-called self-expression has in many instances run riot with unchecked evil habits and an incorrigible criminal has resulted. Beyond reasonable doubt, failure of parents to properly guide and control the early lives of their children has been a chief cause of criminal tendencies in their lives. No supervision of early associates can be expected of such parents. J. Edgar Hoover is quoted as pointing out the causes:

> Lax discipline in the home and shirking of parental obligations are betrayal of the child. . . . Political meddling in law enforcement; lack of public support of the police; abuse of parole and probation systems, and "coddling" criminals and glorifying crime.

If these causes should be abolished, doubtless our problem would be largely solved. The homes of the Saints should be examples of better ideals, teaching, and discipline than an ungodly world manifests.

Is the increase of learning predicted as a sign of the last days?

The angel that appeared to the Prophet Daniel uttered a remarkable prediction that some believe refers to the last days of the world. After foretelling the resurrection of the dead (12: 1, 2) and the missionary work of the righteous, he declares:

> But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.—Daniel 12: 4.

As the word *qets,* which is here translated "end," is also given several other renderings in various texts, the problem is to determine what end is meant. The same word is translated "after" in Daniel 11: 13, Genesis 16: 3, 1 Kings 17: 7, and various other places. In Genesis 4: 3 it is translated "process." But the context seems to rather clearly indicate that the end meant is that which shall be accompanied by the resurrection of the dead. Therefore it may reasonably be assumed that it refers to the last days of the world prior to the coming of Christ.

It is beyond doubt that scientific knowledge has wonderfully developed in this age and exceeds that of any era known in the past. Vast libraries, made possible by the invention of the art of printing, has made knowledge available to all, and unnumbered schools and colleges have multiplied in modern times beyond anything the ancients probably ever dreamed possible. The invention of the steamship, automobile, railroad, airplane, and other modern wonders may be considered as instrumental in fulfilling the prediction: "many shall run to and fro." Hence the prophecy seems applicable.

What is the most ancient written language known to have existed?

While some opinions incline to various ancient peoples, there is probably more convincing evidence to show that the Sumerians may have had the oldest alphabetical or phonetical system. It has been pretty well indicated that the Assyrians borrowed from the Babylonians, and that the Babylonians borrowed from the Sumerians several thousand years B. C. The name comes from Sumer or Shumer, which research appears to trace to Shem, a son of Noah. Hence the Sumerians may have been the actual descendants of Noah and possessors of a written language used prior to the flood.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Centerville, Iowa

An impressive ordination was held at the church, April 28, at 7:30 p. m. when Brother John A. Boden was ordained to the office of deacon. Elder Dan B. Sorden, Lamoni stake president, and T. A. Beck, of the Lamoni stake bishopric, officiated.

Apostle J. F. Garver was the speaker of the evening, recalling the time some twenty-nine years ago when he served Centerville Branch as a young missionary. He offered much encouragement to the Saints regarding the advancement of the kingdom of God. His sermon was specially enjoyed by the older members who were located at Centerville during the period upon which Brother Garver turned the light of reminiscence.

On Mother's Day the major part of the program given in the *Saints' Herald* was used with the addition of a few numbers. The entertainment was led by the director of the church school, Sister Arnold Webb. Invocation was by John A. Boden.

Pastor David Taylor sang a solo, "My Mother's Bible." Through many years he has remembered all the words in the song, and his rendition was most appealing. Brother Russell Archibald accompanied at the piano.

At 11 a. m. a touching sermon was given by Pastor Taylor, his theme being "Mothers of Men."

A marriage of interest to Centerville group was solemnized at Chillicothe, Missouri, April 25, by the Reverend L. M. Potts, when Miss Ruth Taylor, daughter of the Centerville pastor, David Taylor, and wife, and Dwight Vredenburg, son of Mr. and Mrs. D. N. Vredenburg, of Lamoni, Iowa, were united in matrimony. D. M. Vredenburg is a member of the standing high council of Lamoni Stake. Mr. and Mrs. James Lee Yahns, of Bethany, Missouri, accompanied the couple.

The bride was graduated from Centerville High School in 1933. She was a popular student and prominent in the music department of the school. In 1936 she was graduated from Graceland College. She served as president of the dormitory in 1935-36, was a member of the A Cappella Chorus of the college, and also sang in the sextet.

The bridegroom was graduated from Lamoni High School in 1931, and attended Graceland. Was graduated from the University of Iowa where he received his bachelor of science and commerce degree. He was a member of the A Cappella Chorus, the male quartet, and a Lambda Delta Sigma. He is at present manager of the local supply store.

On the evening of May 20, about fifty Saints and friends met at the home of Brother and Sister David Taylor honoring their daughter, Ruth, with a bridal shower. Sister Arnold Webb sang a solo, accompanied at the piano by the bride. Brother Taylor gave a humorous monologue, then the hostess, Mrs. Taylor, and Mrs. Lawrence Breese and Mrs. Graham S. Hart served refreshments. The bride received many lovely gifts.

Centerville Saints expect this young couple to be of great assistance in branch endeavor, as they possess many talents.

Santa Barbara, California

District Missionary Jack Milner, of Long Beach, preached a fine sermon on Easter Sunday on "Ye Shall Live by Faith." There was a baptismal and confirmation service on that day, Brother Roy Curtis inducting into the kingdom his son, Breece.

Branch young people gave a dinner, April 2, the proceeds to go to the undertaking of supplying the church with new pews. This is a general project, all groups and individuals assisting.

Brother Paul and Sister Mildred Reed and family, Jackie, Bobbie and Richard, have moved to Culver City, California, where Brother Reed's work takes them. Brother Reed holds the priesthood office of teacher, and while they were at Santa Barbara, as his secular work permitted, he was an active branch helper. Sister Reed served several years as branch and church school secretary. She was faithful in attendance and as a secretary, was most efficient. Santa Barbara members miss the Reed family.

On Sunday, May 2, Brother Roy Curtis, an active minister in this branch, baptized the wife of Brother Virgil Lytel.

The postmaster and City of Santa Barbara met Saturday, May 8, to dedicate the new federal building and post office. In the cornerstone all organizations within the city were invited to place a brief history of their life and work. Sister Hattie Newkirk, assisted by her husband, Roy E. Newkirk, they being the oldest members in the branch as to number of years in the church, compiled a short history of the foundation of the church, beginning with the account of the boy, Joseph Smith, when he went alone into the woods to pray and including all of the events and highlights of the organization. This Brother C. J. Lant gave to be deposited in the cornerstone. Brother Lant, in 1923, initiated the movement to start a series of meetings at Santa Barbara, and this resulted in the forming of a Sunday school which in two years was organized into a mission, and in a few more months became a branch.

The church school gave a pleasing program on Mother's Day, and in the evening a vesper hour was dedicated to the spiritualization of the homes represented by this congregation. This included hymns, special musical numbers both vocal and instrumental, selections by the choir, and readings. This type of service is a departure from the old order of procedure, and was greatly appreciated by the membership. It was arranged by the pastor and his wife, Brother James and Sister Hazel Burdick.

District President Glaude A. Smith and wife and son paid this branch another visit Sunday, May 16. At the morning service Brother Smith used as his text: "Build on the living foundations. In the afternoon there was an ordination service, Charles Clifton Burdick, being set apart to the office of Aaronic priest by Elder Smith and Elder Burdick, father of the candidate.

Following this hour, Sister Smith held a meeting for the women while Brother Smith talked to the priesthood in an adjoining room.

The evening presented a symposium of speakers, each using about twenty minutes of time.

The branch, under the leadership of the district president, the pastor and other officers, looks forward to an expanding service of taking the gospel message into the homes of both members and nonmembers throughout this section of the district.

Hearne, Texas

On Easter Sunday Pastor C. M. Mitchell delivered an inspiring sermon. Noon lunch was served on the church grounds, and in the afternoon an egg hunt was sponsored by the church school teachers for the pupils and friends of the community.

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Brother Harvey Spiller and family, of Houston, were visitors at Hearne, March 21. Brother Spiller preached the morning sermon which was enjoyed by all.

Several weeks ago Brother Gene Wilder, of Austin preached. Sister Catherine Wilder assisted with the music.

On Mother's Day Sister Frances Sherrill and Sister Lily Mitchell and daughter, Nena Faye, of Cooks Point, were visitors at the morning services.

Brother Hardy Hay has been added to the list of speakers, having been ordained to the office of priest. He is a grandson of a gospel pioneer of this section, the late Sam R. Hay. His ordination was not a surprise to the Saints of this district. They are proud of Brother Hay and appreciate the work he is doing, realizing that only with the help of the Master will he be able to do that which is before him.

Hearne group now has preaching services each Sunday morning and evening except on the first Sunday of the month at which time the Lord's Supper is administered. Midweek prayer meeting is fairly well attended, and a good portion of the Spirit is enjoyed.

On Mother's Day the morning service was well attended, and Brother John Nunley delivered a touching sermon on "Motherhood," especially mentioning Sister Mollie Dotson, the oldest mother in the audience. Sister Dotson is eighty-two years old, but is still a regular church attendant in the summer months. She has been called the mother of this branch, and is the oldest surviving member at Hearne.

The adult class of the church school is now studying *Men Nearest the Master,* by Christiana Salyards, and much inspiration and pleasure are derived. G. D. Dotson is the teacher. Students feel that this is one of the best courses they have had in several years.

Hearne Saints are looking forward to reunion time, this being the permanent reunion ground of the district. The grounds are equipped with an electric lighting system, and a pump furnishes running water for shower baths. There is an open-air tabernacle and in addition, a dining hall where meals are served at reasonable prices, under the supervision of the district. Brother Charles Tischer, of Houston, is president of the district, and the Saints of Hearne greatly enjoy visits from this busy officer.

Recently this group repaired the church building, laying a new floor, putting in new windows and lighting fixtures. Woodwork and walls were also refinished. All this has done much to improve the appearance of the building. The Saints have been liberal in contributing to this work, but special credit is due Brother C. M. Mitchell. Everyone appreciates his faithfulness; he is a man who does not spare himself where God's work is concerned. Hearne members are also grateful to Brother S. L. Dotson for his faithfulness in the care of the grounds and equipment throughout the year.

Local Saints feel that the work of the church is growing here to the extent that they put forth efforts to trust in and labor with God. He has blessed this group in many ways.

Kirtland, Ohio

Kirtland members are glad to welcome Elder James Pycock as Temple attendant. On the first afternoon he was here, one party alone was composed of fifty people eager to see all of the historic old Temple. In going over the register for the past year, one finds more than five thousand four hundred names listed. On three pages alone are registered visitors from China, Australia, England, and almost every State in this country. Many are the beautiful experiences had by those conducting the visitors through the house of God, and what a wonderful opportunity they have to tell the gospel story! One woman as she stood with tears coursing down her cheeks, seeming not to know how else to express the feeling of that beautiful spirit which attends such efforts, exclaimed: "Why God is here!" Some of the visitors ask that they may be allowed to sit quietly in the pews to meditate.

As Children's Day nears, Brother Robert Flack is teaching a class which is preparing the boys and girls for baptism.

Through the cooperation of local members, twenty-nine new subscribers to the *Saints' Herald* have been obtained. By means of this endeavor, workers were able to present for use on the Temple pulpit a Book of Mormon and a Doctrine and Covenants bound in flexible morocco leather. Later they hope to obtain the new Inspired translation of the Bible.

Sister Mamie Atcheson deserves credit for the successful Maytime musical program given by the women's department. The entertainers also served dainty refreshments.

The youth institute, held in Cleveland, was well attended by many Kirtland young men and women. Preparing for the reunion choir was one of the features of the institute. Those interested in music are hoping to fill the four corner choir seats in the Temple. All singers who expect to attend, should get in touch at once with Sister Amy Axelson, 131 West Philadelphia Avenue, Youngstown, Ohio, to secure from her the sacred cantata, "Behold It Is Written," by one of the church's composers of music, Sister Louise Hills Lewis.

Many prayers of thankfulness are offered as the Saints see Dana Morley again well and happy, worshiping in the Temple.

Sister Alberta Biggs's Sunday school class have given expression to their appreciation of her by presenting her with a flexible bound Inspired Translation of the Bible.

A pretty wedding was solemnized at the Eben Curry home when Elder George Lindsey and Sister Helen Graser were united in marriage by John Lewis. A floor lamp was presented to them by the women's department. Sister Helen has been their faithful secretary for some time. All join in wishing Brother and Sister Lindsey much joy.

Bishop N. Ray Carmichael spent several days in conference with Brother Earl R. Curry, at Kirtland.

The passing away of two babies, Rose Marie, ten-months-old daughter of Brother and Sister Vance Douglas, and the little son of a neighbor family, Mr. and Mrs. Schaeffer, have saddened the hearts of many. Sympathy is extended also to the Mehlish family in the loss of their brother and uncle, Mathew Kenny.

The young people presented some interesting side-lights on a number of hymns used by Latter Day Saint congregations, Sunday evening, April 25. After each account was read, the hymn was sung by the congregation. Some of the songs so used were: "Blest Be the Tie That Binds," "All Hail the Power of Jesus' Name," "My Faith Looks Up to Thee," "God Will Take Care of You," and "The Old Rugged Cross." The verses of the last were sung by Clyde Ebeling, the congregation joining in the chorus. A quartet selection added to the program.

The choir, under the leadership of Clyde Ebeling, has participated in two pleasing events. They sang over WHK and associated Ohio stations. Before journeying to the Cleveland studio for the broadcast, the singers met in the Temple, and Patriarch George Neville offered prayer. It was under this influence that the choir rendered the songs of Zion. Again, under the same spirit, they sang on Easter evening, "The Seven Last Words of Christ," by Dubois. At the church school hour that day, the children, directed by Mary Lewis, gave an impressive program.

The eighty-seventh birthday of Brother J. E. VanVorhees was happily celebrated with a birthday card shower, and many were the good wishes that came to him.

Sister Mildred and Claude Williamson brought their baby to the Temple to be blessed. Brother and Sister William Davies are rejoicing over the birth of their first son.

The Saints were glad to welcome Elder L. S. Wight. In introducing him as the speaker, Brother Curry said in part: "This must be an interesting moment in the life of our brother, to stand here in the Kirtland Temple pulpit where his grandfather, Lyman W. Wight, and his father, Apostle J. W. Wight once stood." Brother Wight's heart seemed to be full to overflowing, and upon re-

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turning to the home of his host, he expressed the hope that his son may follow in his footsteps and someday stand in that sacred spot.

Sister Stella Gamble and Her Class



This class of boys and girls of Hammond, Indiana, ranging in age from three to seven years, is taught by Sister Stella Gamble. While the smaller children play in the sand or with blocks, the older class members listen to stories told by their teacher and illustrated on the blackboard or with the use of modeling clay and cut-outs. Sister Gamble has been a member of the church only two years. She was converted through a series of meetings held by Elder Roscoe Davey.

The children in the picture are, from left to right, front row: Billy Thomas, Jackie Gamble, Terry Smith, and Roy Lee Gardner; back row: Lila Mair, Curtis Gamble, Lyn Belford, Rex Dean Gardner, and Lois Mair. Sister Gamble stands behind her pupils.

Wichita, Kansas

Wichita Branch has enjoyed the finest attendance of its existence thus far in 1937, and as a result the present building is inadequate for the demands for classroom space, and plans are being drawn up for a larger edifice. Elder Garland E. Tickemyer is pastor of the branch.

Wichita congregation has enjoyed visits this year, from the following general church officers who spoke from the pulpit: President F. M. McDowell, Bishop G. L. DeLapp, and Elders Hubert Case and James A. Gillen.

Brother Gillen spent an entire month in this district, conducting services at Winfield, Kansas, at a mission of Wichita Branch near Augusta, and at Wichita Branch. Saints of this city regretted that the illness of Sister Gillen made it necessary for him to return home to Independence, before the conclusion of his series at Wichita.

At the time of President McDowell's visit, Pastor Tickemyer made arrangements for him to address the student body of the Friends' University. A tribute was paid him by the period of absolute silence at the conclusion of his address and by the remarks of the president of the university, Doctor David M. Edwards, who was impressed not only by the message itself, but by the sincerity with which it was delivered. The comment of one professor of economics was that the addresses of Doctor McDowell and Bishop DeLapp, who had spoken there the year before, were the most outstanding during the two-year period.

This congregation is happy to welcome several new families, that of Brother and Sister Earl Short and their three sons, Harold, Eugene and Kenneth, of Kansas City, and that of Brother and Sister Rhodes, from Liberal, Kansas, and other new members.

New stimulus has been given to the priesthood work by the ordinations of Earl Sheppard to the office of teacher, and Clayton Crooker to the office of elder. President McDowell was in charge of the ordination service, one of the most inspiring ever held at Wichita.

Ribstone, Alberta

This branch had a fine Easter program given by the children's division. Sisters Grace Jensen and Bessie White directed the entertainment, obtaining their material from the Herald Publishing House.

Sister Hurst has moved back to her little home at Ribstone. She is eighty-two years old, and lives alone in the summer; her winters are spent with her son, Leslie, at Chauvin.

Sister Lilah Walrath, of Edgerton, spent two weeks visiting her daughter, Sister Hazel Dallyn, and other friends in this branch. She was several days with Sister Bella Smith who also lives alone since Brother Smith's death last summer.

Brother and Sister Billy Clifford have returned from British Columbia, and intend to make their home at Ribstone.

This community united all its forces for a big coronation celebration at Chauvin, May 12. About four hundred children took part in the parade marching in the formation of the Union Jack. Thirty-seven Latter Day Saint children were in this unusual display.

On May 8, the Girls' Club, under the leadership of Sisters Gladys Clifford and Bessie White, gave the mothers a Mother's Day party. The guests were treated to an hour of program and another hour of games, then served a lunch. Each mother also received a cellophane bag of colored marshmallows. There are fourteen girls in the club.

On Mother's Day, Pastor Millar preached an appropriate sermon. Vernon Gregory, Stewart Dallyn and Danny Waite, boys of the congregation, met the members at the church door, giving each a paper carnation. Before the sermon a quartet sang, "Tell Mother I'll Be There," and a duet rendered, "My Mother's Prayers," after the discourse. Dinner was enjoyed in the basement at noon.

The women met and cleaned the church basement several weeks ago. The day was so cold and windy, however, that they could do nothing to improve the appearance of the yard.

Church workers still carry on the mission at Joe Dallyn's each Sunday. Brother Clifford Dallyn is in charge of the Sunday school, and the three elders of the branch take turns coming down from Ribstone.

Youth Rally at Boone, Iowa

A district young people's rally was held at Boone, May 15 and 16. The Saturday evening service was in charge of the Boone young people's director, Mrs. Kathryn Berg. The program included the following: A comedy skit by Thelma Hardie and Alice Carlson, of Boone; character reading, Naomi Cook, Des Moines; piano solo, Dorothy Turpin, Boone; reading, Dorothy Lentz, Marshalltown; and a one-act play, Agatha and Doris Kirlin, Donald and Richard Ackelson, of Newton. Tom Beil, of Pilot Mound, conducted a song service concluding with "The Old, Old Path." Prayer was offered by Elder C. E. McDonald, of Des Moines, who also gave the young people this admonition: "Let us pray for one another."

Seven o'clock Sunday morning found approximately fifty young men and women assembled at Ledges State Park, a few miles from Boone, in a sunrise prayer service. A worshipful spirit was present. Priest Ernest Kirlin, of Newton, was in charge of the service. Breakfast was served in the open after which the delegation assembled at the church for morning worship.

A large class of young people con-

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vened at the church school hour, and a special choir rendered the music of the worship service. District President Henry Castings, of Des Moines, delivered the sermon. The noon meal was served in the basement of the church by Boone women.

A forum, in charge of Miss Kleta Finley, district young people's supervisor, was a feature of the afternoon. The question, "What is your mental attitude?" was discussed. The following branches of the district reported with a brief resumé of the work being done in their respective places: Des Moines, Newton, Perry, Nevada, Marshalltown, and Boone. Coalville, a branch in Northwestern Iowa District, was represented by a fine delegation who reported some good work being done in their group.

The evening study hour was led by Kleta Finley, and was a continuation of the afternoon's discussion. It was found that unselfishness, which invariably results in sharing with others our time, our thoughts, our ideas, our happiness, and our very lives, is an attitude to be attained by the Saints before they are prepared for Zion.

Harold Cackler, a young member of the priesthood of Des Moines, delivered the evening sermon. A wonderful spirit prevailed throughout the meeting, the young people of Des Moines District demonstrating their willingness and eagerness to carry on their part of the work of the church.

Legion Rally at Coldwater, Michigan

The Zion's Christian Legion of Southern Michigan and Northern Indiana District sponsored a youth convention May 8 and 9, at Coldwater, Michigan. A banquet was held in the Roosevelt Gymnasium Saturday evening, the domestic science class of the local high school furnishing and serving the meal.

District President Alva Dexter, of Lansing, was in charge of the program and introduced the toastmaster, Apostle D. T. Williams. The address of welcome was given by Judson Corless, local legion commander. He was followed by a strong trio of Quincy, composed of Beryl Pruyne, celloist, Eva Lampman, pianist, and Alta Baker, violinist. The principal address of the evening was given by Elder Roy A. Cheville, of the Graceland faculty, Lamoni, whose theme was, "Making Leisure Time Creative." Two hundred and fifty guests enjoyed the banquet.

On Sunday the convention sessions were held in the Roosevelt Auditorium. There was a prayer meeting at 9 a. m. Apostle D. T. Williams spoke at eleven o'clock on "Know Your Church." The afternoon meeting started with the election of officers as follows: Commander, Jack Hodge, of Grand Rapids; secretary, Wanda Trumble, Lansing; director of solicitations, Edward Watson, Grand Rapids; director of socialization, Jack Pray, Fort Wayne; director of publicity, William Webber, Grand Rapids, and treasurer, Bishop E. C. Evans, Grand Rapids.

Apostle Williams gave a second address at 2:45 p. m., using as his theme, "Win a Member." A musical program was given by the district choir, led by Louise Evans, of Grand Rapids. Elder Cheville spoke on "Keep the Law" at 3:30 p. m.

Members were present from Mishawaka, Fort Wayne, and Angola, Indiana, from Buchanan, Niles, Kalamazoo, Battle Creek, Muskegon, Alto, Pullman, Jackson, Midland, Hudson, and Detroit, Michigan, and from Chatham, Windsor, and Hamilton, Canada.

Grand Rapids, Michigan

Prayers and fasting were called in behalf of Brother Jack Hodge, January 10. Brother Hodge had suffered a skull fracture. The service was in charge of Brother Merrill Champion, assisted by Brother Floyd Lalone. Twenty-eight young men and women attended. Brother Hodge is now entirely recovered from his injury.

President Frederick M. Smith's birthday anniversary was celebrated by this group with a party at Garfield Park Lodge. Sister Rosetta Champion planned the games. There also was ice-skating for those who enjoy that sport. Sister Marie Eckert made arrangements for refreshments, and there were many delighted exclamations over the beautiful as well as delicious birthday cake baked by Sister Harper.

Another skating party took place at Garfield Park, January 30, after which fourteen young members gathered at Brother and Sister Merrill Champion's home where they were served chili.

A young people's prayer service, February 7, was led by Brother Ellis Whitehead. On Easter Sunday the young people again held a prayer service at eight-thirty. This was attended by twenty worshipers, and Ellis Whitehead was in charge.

The last big event of April sponsored by the Zion's Christian Legion was a "delux hamburg supper," one of the activities planned to help raise money for the paying of the local building debt. The legion has pledged two hundred dollars, and expects to gather this sum from proceeds from plays, suppers, and programs of this type. The program consisted of whistling music by Brother Beamer, accompanied by Sister Ruby Cavanaugh; moving pictures of the Saints, taken by Elmer Evans, also a comedy and animal pictures. The supper was arranged and managed by Brother and Sister Jack Hodge, Rosetta Champion and Marie Eckert. A sum of more than twenty dollars was made.

Quite a group from this branch attended the convention of the legion at Coldwater, May 7 and 8. Regional officers were elected. High points of the convention were the talks given by Roy A. Cheville, of the Graceland College faculty, and by Apostle D. T. Williams.

Fayette City, Pennsylvania

Spring has once more arrived in this valley in all its verdant beauty, and the industries which mean a livelihood for the people in this mining district, are again operating.

Church services and activities are going forward. Several of the young people are away during the week and come home over Sunday. Fayette City members were permitted to attend the Pittsburgh district conference in April, all present enjoying the spiritual encouragement which comes when Saints worship together.

Branch Pastor Samuel Winship has been ill for nearly three months due to an injury received while employed at his school work. While so disabled that he could not work, he was busy calling on the sick and shut-ins, and feels that his efforts in this line of service were blessed. Fire-side gospel talks often do as much good as sermons in converting people to the truth, and in this way lay-members may do their bit. The field is white to harvest, and many laborers are needed to tell and live the gospel story.

Elder E. B. Hull, district president, has visited Fayette City twice of late. And Brothers Ben Warner and Jess Winters, local men, with the pastor's help, have occupied the pulpit each Sunday.

A contest between two teams, the reds and blues, in the church school, has resulted in the collection of money which is being applied to the local church debt. Recently a supper was served to the winning side. This contest gave all an opportunity to help, and a generous payment was made on the debt. The cleaning and renovating of the building must come soon; workers are anxious to keep God's house in order. Each year, either in the spring or fall, they go over the building.

Easter and Mother's Day were observed with special services.

A quiet marriage ceremony was solemnized at the church, April 30, when Miss Elizabeth Marie Hough, daughter of Mr. and Mrs. Oliver Hough, became the bride of Mr. William Henry Barker, son of Mr. and Mrs. Albert Barker. Elder Samuel Winship, uncle of the bride, read the marriage service. Attending the young couple were Miss Agnes Winship and Mr. Raymond Gardner. Mr. and Mrs. Barker will live in this vicinity.

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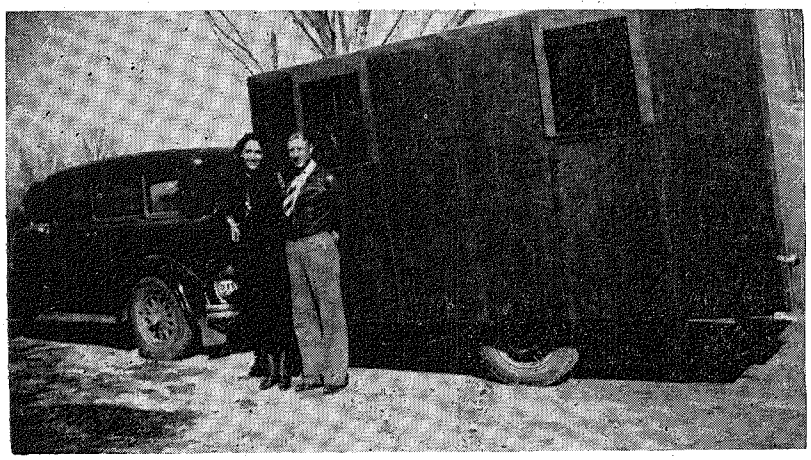
As usual, a few busy women are active in helping to eliminate the debt on the local church. They hold meetings once a month for study and social purposes.

Fayette City members are pleased to welcome back Brother Robert Auther who has been employed at Niagara Falls for two years.

Western Colorado District

The priesthood and laymembers of Western Colorado District are beginning to make definite plans for the youth convention and district conference to be held at Delta, June 30 to July 4. All are trying to prepare themselves spiritually as well as financially to receive the most from the services and associations such a gathering affords. The Saints are especially looking forward to the message to be brought by President F. M. Smith or whoever is able to meet with the convention from church headquarters. Being somewhat isolated in this district and unable to meet many officials of the church, the Saints look forward from year to year to the blessings received at the conferences.



Elder and Sister C. B. Wallis, ready to start from Grand Junction, Colorado, on their district work.

District President C. B. Wallis and wife have covered most of the scattered territories this spring, and are now at Durango for a time. Last fall they bought a house-trailer which they planned to use in the district work this year, but conditions necessitated their selling the trailer in March. They spent two weeks in Montrose and vicinity, visiting and conducting services. From there they went to Center, Monte Vista, Alamosa, Pagosa Springs, and Bayfield, visiting isolated members and holding services where interest and sufficient members warranted.

Brother Wallis preached a series of sermons at Bayfield toward the first of April, and has held preaching meetings there every Sunday afternoon since then. He also started a Bible study class there recently. Several nonmembers are much interested, and the Saints who have been denied church privileges so long are greatly enjoying the sessions. Elder John Vigil, of Durango, is helping Brother Wallis in the work at Bayfield and Durango.

Durango Branch held services at Sister Frances Stoddard's home during the winter and early spring. After so many of the Saints moved from the City, it was impossible to pay the high rent on the hall that had been used for church services, and the Saints met at the Stoddard home for several months. A way has been opened in the last few weeks so that the Animas City schoolhouse may be used for Sunday services. The building is a little north of the city, but has a large territory to draw from, and several interested members have pledged themselves to the work of visiting each home, distributing tracts and endeavoring to tell the gospel story to all in the vicinity. If all the members in the branch, the district, and the entire church could realize their individual responsibility in telling the gospel to others and living it in their daily lives, the work of the church and the building of Zion would go forward by leaps and bounds.

A group has been organized recently at Montrose, and interest and attendance are good. With Elder A. E. Merryman and Elder Albert Rose as workers there, much good should be accomplished.

Delta Branch, being host to the coming conference, finds much to do at present. The young people are sponsoring a play to be given to raise funds for the youth convention. Prayer services are being established at Delta for both the young and the adults. There is a general increase of spiritual desires throughout the district.

The group at Grand Junction misses the help of Brother and Sister Wallis since their departure in March. M. L. Schmid is now the elder in charge. Some of the priesthood from Delta go to Grand Junction whenever opportunity permits, to help Brother Schmid in his work.

There is much need of added priesthood help throughout the district. The district president finds it hard to know just which part of the district needs his help the most. Both Grand Junction and Durango, 190 miles apart over mountain passes, are greatly in need of men of the ministry.

Dedication-forecast cards have increased in number throughout the district, and they have doubtless been instrumental also in increasing the spirituality of the members. Some isolated members who have few opportunities of attending services are showing their devotion to the church by filling out their cards, taking the *Herald,* and trying daily to improve their lives.

Home-coming at Knoxville, Iowa

All-day home-coming services were held at Knoxville, May 23, and the following towns and branches were represented: Des Moines, Newton, Lamoni, Runnells, Dunreath, Melcher, Sully, Albia, Lovilia, Milo, Ackworth, Pershing, and Knoxville.

The theme of the worship service at 9:45 a. m. was "The Spirit of God That Dwelleth in Man." District Church School Director Ernest Kirlin, of Newton, was in charge. Following the church school, Mrs. Ethel Thomas, of Des Moines, the district supervisor of women, gave a talk on "Women's Work in the Church." A piano solo was rendered by Mrs. Lucy Orr, of Des Moines, was followed by a vocal solo, "Come, Sweet Comforter," by Eddie Lewis, of Des Moines.

District President Henry Castings delivered the morning sermon, speaking on "The Task That Lies Before Us." A basket dinner was served at noon at the church.

The afternoon prayer service was in charge of George Orr, of Des Moines, pastor of Knoxville Branch. The Master's Spirit was especially felt at this hour.

A home-coming program was enjoyed at 6:30 p. m. led by Harry Meyers, of Knoxville. "O Jesus, I Have Promised," was sung by a choir, then followed a reading by Mrs. Willetts, also of Knoxville; a discourse, "Come Up Higher," by the district young people's leader, Kleta Finley, of Newton; a reading, Willard Randall, of Knoxville; an address, "The Work of the Church School," Ernest Kirlin; "Principles of the gospel," the primary department of Knoxville. The choir brought the program to a close by rendering "Rock of Ages."

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Graceland Briefs

The two final recitals of the music department were presented, May 20 and 22, in the college chapel. Freshmen participating included Henry Anderson, of Omaha, Nebraska; Vernon Goodfellow, Topeka, Kansas; Theda Jones, Malad, Idaho; Alma Williams, Melcher, Iowa; Lois Cable, Fort Collins, Colorado; LaVella Fifield, Joy, Illinois; Elbert Essex, Pleasant Hill, Missouri; Lyle Davis, Soldier, Iowa; Ruth Williams, Ottumwa, Iowa; Annajean Brown, Lamoni, Iowa, and Melba Moorman, Independence, Missouri. The following sophomores and juniors presented groups of selections: Marjorie Cox, Seattle, Washington; Ruth Kerns, Council Bluffs, Iowa; Drexel Heistand, Pisgah, Iowa; Kathlyn Cato, Independence, Missouri; Audrey Lyons, Edgwater, New Jersey; Frances Stewart, Akron, Ohio; Vere Cady, East Moline, Illinois; Bertha Midgorden, Lamoni, Iowa; Rosalie Blair, Lamoni, Iowa; Marabeth Martin, Marseilles, Illinois; Herbert Lively, Detroit, Michigan; Bob Brackenbury, Des Moines, Iowa; Opal White, Batesville, Arkansas; Opal Hall, Creston, Iowa; Dick Banta, Houston, Texas, and Miss Nina B. St. John, a member of the college faculty.

The graduating class of 1936-'37 presented a clever program in chapel, May 21. Following the singing of the college songs under the leadership of Herbert Lively, Donald Bogue presented the events of the two-year period in terse summary, accompanied by shadow pantomimes behind a screen. Moving pictures taken on the campus during the two year period were also shown. Dick Cox and Forrest Landes presented the 1937 "Acacia" to the college. Robert Brackenbury, president of the class, announced the proposed gift of a lamp post by the outgoing students.

President Floyd M. McDowell presented an inspiring baccalaureate sermon Sunday evening, May 23, to the assembled graduates and their friends. President McDowell took as his subject, "Again! The Heavenly Vision!" The A Cappella Chorus furnished special music for the occasion.

A joint recital of the music and speech departments of the college, May 25, featured as artists Opal White, Roy Benson, and Mrs. Anna Carrel at the piano; the Graceland Girl's Sextette; Wallace Fike, bassoonist; Audrey Lyons, reader; Maxcine Harshman, soprano soloist; Alice McConley, violinist; Marion McDonell, reader, and Herbert Lively, baritone, soloist.

Elder C. E. McDonald, of Des Moines, delivered the evening sermon. There was also a vocal duet by Ruth Gunlock and Mrs. Dixon, accompanied by Mrs. Harry Meyers.



MR. AND MRS. LEE O. MUSSELL, OF ALGONA, IOWA

Mr. and Mrs. Mussell, well known and popular church young people and workers, were married, April 11, in the church at Des Moines, Iowa, Apostle F Henry Edwards reading the double-ring service. Before her marriage the bride was Miss Doris Nelson.

Following a wedding trip to Minneapolis, Minnesota, Mr. and Mrs. Mussell are now at home at Algona, Iowa, where Mr. Mussell is a credit man for the surrounding territory for the John Deere Company.

Muscatine, Iowa

Pastor Allen's birthday was May 2, and the Saints surprised him with a pot-luck dinner, and presented him with a fountain pen.

Sisters Goddard and Beitz served breakfast to all the children the morning of May 16.

This congregation has enjoyed some excellent sermons from its priesthood members in recent weeks.

The young people meet once a week. Charley Freers is their leader. They had a box social not long ago and cleared fifteen dollars for the use of the choir.

The Saints have a well organized choir under the direction of Mrs. Crull, a Muscatine vocal teacher.

The women's department meets each Wednesday afternoon.

The Christmas offering goal for the year is one hundred dollars, more than a dollar a member, since Muscatine's membership numbers eighty-four. Officers are pleased with the effort which is being exerted to raise this amount. A sum of more than fifty-one dollars has already been paid, a large increase over that of last year.

Members are looking forward to the coming reunion, and all who can are planning to attend the sessions from which they receive new hope and strength.

Independence, Missouri

May 31.—Memorial Day was observed with a fitting service at the grave of Joseph Smith, second President of the church, at Mound Grove Cemetery Monday morning at eleven o'clock. In this hour the Saints of Independence paid tribute to those who rest in this and other burying places.

The first of the series of new radio vesper programs, "Youth Believes," sponsored by the young people's council, was broadcast over KMBC Sunday at 5:30 p. m. Jason Woodside, the narrator, stressed the necessity of a belief in better things and of a definite plan to exemplify those beliefs in daily living. "A Plea for Youth," by Helen Welshimer, was read by Mrs. Opal Page, who is "The Poem Lady." Musical numbers included a piano solo, "To a Wild Rose," by Viola Stobaugh; a cello solo by Milford Nace, accompanied by Vivian Sheehy. Mrs. Sheehy also accompanied Ralph Dunlap in his solo, "The Stranger of Galilee." The Clematis Chorus, directed by Mrs. John R. Lentell, sang "At Eventide." Two selections, "Where Wilt Thou Put Thy Trust," and "I Heard the Voice of Jesus Say," were sung by a double quartet: Pearl Chrestensen, Melba Moorman, Anita Gillen, Reva Richter, Norman Inman, Keith Johnston, George Jenkinson, and David Smith, Mrs. Lentell directing. The music for these radio broadcasts is in charge of Mrs. Juanita Roedell.

Ralph Freeman, director of the program, promises a fine service for next Sunday. Mr. Woodside's subject will be "Belief in God." Music will be furnished by Edmund Allen, bass soloist, Eloise Higgins, violinist, and a girls' trio, Myrelle McClain, Mildred Shupe, and Alice Woodside.

Stone Church

The Memorial Day sermon Sunday morning was delivered by Elder Leonard Lea, and was a strong plea for peace as a fitting memorial to our honored dead. The Stone Church Choir sang "God Is Our Refuge and Strength," by Dudley Buck, Mrs. George H. Hulmes directing and Robert and George Miller accompanying at the organ and piano. Pastor Arthur A. Oakman was in charge of the service, assisted by Elder J. E. Kelsey.

A number of Graceland students shared with the congregation in this service. Some of these were Independence young men and women who have

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returned home with the closing of the school year, and others were their guests.

The Wahdemna Choral Club closed its concert season Sunday night with the presentation of a fine program at the Stone Church. In the absence of Director Paul N. Craig who has been ill for two weeks with the grippe, Mr. Franklyn Hunter directed the choral club. The chorus was assisted by Mr. Ross Moore, organist; by Miss Dorothy Nace, violinist, who was accompanied by Miss Ellen Gray; by Miss Joy Harder, pianist; by June Whiting Lea who read, "A Woman Who Understood," by Ward Muir, and by Miss Elinor Smith, harpist. Outstanding among the numbers rendered by the chorus were, "The Day of Judgment," from the Russian Liturgy, by A. Arkhangelsky, "Hymn of Praise," by P. Tschaikowsky, and "The Music of Life," by Noble Cain.

On Sunday evening, May 23, the Wahdemnas were the guest choral group at the Grand Avenue Temple, Kansas City, being directed by Mr. Hunter.

There were three ordinations at the union prayer meeting held at the Stone Church the evening of May 26. Apostle F. Henry Edwards was in charge of the service, and President Elbert A. Smith gave a talk. Brothers Gottfried Land and Roy Smith, of this congregation, were ordained to the office of deacon by Elders Howard P. Andersen and H. G. Barto, and Brother Everett Landon was ordained a teacher by Pastor Arthur A. Oakman and his two associates, Elders D. O. Cato and Norman Cox. The pastors of the various districts represented in the Stone Church were seated in the choir loft for this service, and there was good attendance of the Saints in spite of a heavy rain in the early evening.

Enoch Hill Church

Evangelist Ray Whiting will open a series of special meetings, June 1, to continue to June 11. These services will be held on the church lawn, and neighboring branches will assist with the music. All are invited to attend.

Enoch Hill is proud of its young people and their scholastic attainments. This year four of the William Chrisman High School graduating class are members of this district, Helen Thomas, Victor Kippe, George Grayer, and La Von Kramer. Edmund Allen, son of Elder and Sister Amos Allen, is at home again after finishing three years of work at Graceland. Local Saints are proud of Edmund's musical accomplishments. At Graceland he received the Seal of Award in music.

Several Englewood young people joined those of Enoch Hill who recently journeyed to points of historic interest in Far West Stake. Ten carloads made the trip.

The class of women was in charge of the worship period Sunday morning, May 23. Sister Henry Hartman took charge, and the theme was, "We Would See Jesus in Our Homes." Sister Iva Chrestensen offered the opening prayer; Sister Hartman read the Scriptures; Sister W. L. Young sang, "We Would See Jesus"; Sister Robert Whitsitt read a story from the *Herald,* and Sister J. A. Collins gave a talk on the theme. Sister Leonard Crowl assisted at the piano, and Dick Bullard directed the music. The benediction was by Sister Neal Crandall.

Elder O. E. Byrn was the speaker at 11 a. m., and a duet selection, "Thou Art Near," was rendered by Sisters Modena Petre and Zadie Young.

Elder Almer Sheehy preacher in the evening, and there was special music by Sister Clara Koonse.

The theme of the church school, May 30, was "Seeing Christ in the Lives of Others." Margaret McDonald sang a solo, and Iva Chrestensen talked on "Seeing Christ in the Lives of My Neighbors." Edmund Allen offered the benediction.

Speakers on Memorial Day were Elder Morris Jacobsen at the morning hour, and Elder J. E. Cleveland in the evening. Brother Jacobsen is pastor of Spring Branch congregation, and Elder Cleveland is pastor at Enoch Hill. The Ancella Chorus of Liberty Street furnished music in the evening.

Pastor Cleveland is planning to hold prayer meeting for Saints in the District of Highway 40 and Crysler. Brother Dick Bullard will be in charge, and meetings will be held in the homes of the members. Latter Day Saints living in that area should get in touch with Paster Cleveland or Brother Bullard.

The Bulletin Board

Southern Missouri District

There will be a rally day service for the southwestern part of Southern Missouri District Sunday, July 13, at the Basher Branch, near Ava, Missouri. All scattered Saints are requested to be present. Bring your lunches and stay all day.—Lester Bronson, district president.

Northwestern Iowa Conference

Northwestern Iowa district conference will convene at Logan, Iowa, June 6. The first session will be a worship period commencing at 9 a. m., followed by general prayer service. Apostle J. F. Garver will be present, and we urge a good attendance. The month of June has been designated as the mid-year review period. This conference will offer a good

Briefs

Elder S. J. Goodenough, veteran minister of the church, died, May 22, and was buried, May 24, at Kalamazoo, Michigan. From 1908 to 1916 Brother Goodenough served the church as a missionary under General Conference appointment, laboring in Illinois, Wisconsin, Michigan, and Indiana, and winning many souls to the gospel cause. He was a devoted Latter Day Saint for many years, having been baptized in Michigan, May 2, 1886, by C. M. Bootman. Was ordained an elder in 1892, and a member of the quorum of seventy in 1905. He was seventy-nine years old at the time of his death.

Man is not born to solve the problem of the universe, but to find out what he has to do—and to restrain himself within the limits of his comprehension. —Goethe.

Elder Joseph Ecclestone, late pastor of Exeter Branch, England, passed away at Exeter, April 21, 1937, being sixty-one years of age. His body was taken to Leicester and interment was in Gilroes Cemetery, April 26, Apostle John W. Rushton in charge.

Brother Ecclestone had been associated with the latter-day work for fifty years, during which time he had been connected with the Stafford, Birmingham, Enfield, and Leicester Branches. He had served as pastor of Exeter Branch for the past six months.

Brother Ecclestone's first wife preceded him in death, and in August, 1936, he married Sister Maud Mason, of Llanelly, South Wales. He leaves to mourn, his wife, and his son and daughter by a former marriage who have the deep sympathy of the Saints.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace like a clock in a thunderstorm.—Robert Louis Stevenson.

Elder Frank C. Mesle, pastor of the Saints' branch at Sherrill, New York, was named president of the Vernon and Vicinity Ministers' Association at the annual business meeting of that group May 24, according to a press clipping from Oneida, New York.

O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.—Psalm 117.

We have committed the Golden Rule to memory; let us now commit it to life.—Edwin Markham.

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place and time to remind us of our responsibility in keeping the law of the church.—Mrs. W. R. Adams, secretary.

Appointment of Bishop's Agents in Australia

Notice is hereby given that the following named men have been appointed to serve as bishop's agents for the Australian Mission: Nathanial Williams, bishop's agent at headquarters; A. J. Corbett, associate at headquarters; W. J. Haworth, bishop's agent for Queensland and North New South Wales; and Clarence W. Butterworth, bishop's agent for Victoria District.

We solicit for these brethren the whole-hearted support of the Saints in this phase of church work.

THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

Approved,
THE FIRST PRESIDENCY,
By F. M. SMITH.

Southern New England Youth Convention

The annual young people's convention will be held at Onset, Massachusetts, June 19 and 20. Apostle Paul M. Hanson and Brother Charles Hield, of Brooklyn, New York, will be our guests. A banquet will be held Saturday at 7 p. m. Those planning to attend, please notify your branch representative, or send your name to District President W. A. Sinclair, 166 Pearl Street, Somerville, Massachusetts.—W. A. Sinclair.

Chatham One-day Spring Conference

The Chatham district presidency has decided to hold a one-day spring conference at Chatham church, Sunday only, June 6. The program for the day will be as follows: 9 a. m., sacrament service in charge of D. T. Williams and the district presidency; 11 a. m., preaching, D. T. Williams; 2:15 p. m., song service; 2:30 p. m., business and institute session; 7:30 p. m., preaching, W. I. Fligg. It will not be necessary to appoint delegates to this conference, but it is hoped that a large number of your branch will be present to enjoy the day.—Ivan N. Pritchard, district secretary, 124 Selkirk Street, Chatham, Ontario.

Eastern Montana Reunion-Conference

The Eastern Montana reunion and district conference will convene at Fairview, Montana, June 18, 19, and 20. We expect Apostle J. F. Curtis to begin services, June 13, and continue all week. Come prepared to camp and enjoy these meetings. Provisions will be made for visiting Saints to cook in the basement of the church.—Vernon W. Ditton, district secretary.

Minnesota District Reunion

The Minnesota district reunion will be held at Clitherall, Minnesota instead of at Minneapolis, as first announced by the reunion committee. We are expecting Apostle J. F. Curtis and Elder O. W. Okerlind to be present. The dates will be July 1 to 4. Come to Clitherall and enjoy an outing among the many lakes, and get acquainted with the Saints who live in that territory. In addition, you will receive a spiritual uplift from the many services which are being planned for your edification. The reunion committee is composed of Lester Whiting, Battle Lake, Minnesota; Harold W. Keairnes, 3949 South Fifteenth Avenue, Minneapolis; E. J. Walters, Carlton, Minnesota; Wesley Elvin, 2111 Glenwood Avenue, Minneapolis, Minnesota; W. C. Stauty, 3203 Chestnut Street, Duluth, Minnesota. For further information write to Lester Whiting, Battle Lake, Minnesota.—W. C. Stauty, secretary of Minnesota District.

Our Departed Ones

DELAPP.—Carrie Elizabeth West, b. January 26, 1865, at Lind, Waupaca County, Wisconsin, where her parents had settled in the early fifties. Was married to Lawson LeGrand DeLapp, December 4, 1884, at Clare, South Dakota. Four children survive this union: Clifford L. DeLapp and Mrs. C. E. Lynch, of Minneapolis; G. Leslie DeLapp, Independence, Missouri, and Mrs. H. B. Mercord, Prescott, Wisc. The family lived successively at East Delavan and Lake Geneva, Wisconsin, Chicago, Illinois, Minneapolis, Minnesota, and Lamoni, Iowa. Mr. DeLapp preceded his wife in death, November 3, 1930. Since his death, Mrs. DeLapp has lived with her children. She d. at the home of her daughter, Winnifred, May 19, 1937. Surviving her besides her four children are 10 grandchildren, and 1 brother, Doctor H. H. West, Elgin, Illinois. She was baptized into the church, August 23, 1896, at Lake Geneva, Wisc., with her husband, and was a devoted Latter Day Saint.

1937 Reunion Dates

DISTRICT	PLACE	TIME
E. Mont.	Fairview	June 18-20
Manitoba	Winnipeg	June 22-27
No. Wisc.	Chetek	June 29-July 4
Minn.	Clitherall	July 1-4
Owen Sound	Port Elgin	July 4-11
No. Dak.	Valley City	July 5-11
So. Calif.	Laguna Beach	July 9-18
Cent. Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Sask.	Regina	July 17, 18
S. W. Texas	Bandera	July 16-25
S. W. Iowa	Council Bluffs	July 16-25
Rock Island	Aledo, Illinois	July 16-25
Wyoming	Devil's Tower	July 21-25
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit		Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29
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of

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Testimony of a Danish-American » »

I greatly enjoy the good letters in the *Herald,* from Saints in this land as well as those abroad and in the islands of the sea. I feel that no Latter Day Saint can afford to be without the church paper.

We have been tried in different ways in the past ten years, and many times have been downhearted and sad, but God has been with us and blessed us in many ways. Many of the Saints, especially those in Far West Stake, will remember the sorrow we passed through in 1930 when our dear daughter and son-in-law passed away in the prime of life. Loyd Graybill, our son-in-law, was thirty-four, and our daughter was twenty-nine. Loyd died at Richmond, Missouri, November 6, and Iona on December 6, the same year. Both were in the best of health and actively engaged in the work of the church until their departure from this life. Loyd held the office of priest, and Iona always helped in the Sunday school.



SAINTS AT UNDERWOOD, IOWA

Elder E. Y. Hunker was visiting the branch on the day this picture was taken, and is to be seen standing on the church porch in front of the door.

They left two lovely children, Rogene six years old, and Kenneth, four.

The children have been in our care since that time. It was their mother's wish that we should care for them, and we have done what we could, and shall always do so as long as the Heavenly Father permits us to be here. They are lovely children, Rogene, now thirteen, the image of her mother, is a studious girl, and Kenneth resembles his father. He is a mischievous boy, but kind-hearted and always willing to share with others. It was their mother's last request that they be reared in the church, and that in time they should go to Graceland College, where she and Loyd met and their mutual love resulted in marriage. In the trust which our daughter gave us we wish to be true.

Always we remember the Saints of Richmond for their kindness to Loyd and Iona as well as for the friendliness to us in our stay with them for eighteen months in 1926 and 1927, and all the Saints of Far West Stake.

We have been members of the old Hazel Dell Branch for thirty years. This branch at its beginning was called the Scandinavian Branch, nearly all its membership being of that blood. Indeed that blood runs in the veins of many of the fine and noble men of the church. I came from Denmark in 1895.

UNDERWOOD, IOWA. HANS ANDERSEN.

Misses Association of Saints » » »

I heard President Frederick M. Smith speak over "The Church of the Air" the morning of April 4. Since I was a little girl I have longed and prayed that I might see or hear President Smith. I feel now that my prayer has been answered; I have heard him speak.

I lost my husband two years ago this winter, and am now living with his father and mother. My little son will be six years old this summer, and he is a great comfort to me. I am trying to rear him up in the faith, and pray that he will be as good a man as his father. I want to teach the boy so that he will be ready for baptism.

How much I miss the association of Saints. If there are any members of the Reorganized Church in this community, I should be most happy to have them write to or call on me. One of my brothers and I went to conference last fall at Black River Falls, Wisconsin, and felt strengthened by our experiences there.

I was born at Baldwin, Iowa. I remember many of the friends and neighbors back in Iowa, and enjoy the letters of those who write to the *Herald.* If Elder L. O. Wildermuth reads this, I wish to thank him for my happiness in the past few years. I feel that he brought it about; he baptized me into the church, and about ten years ago married my husband and me.

I read the letter from the girl at Primate, Saskatchewan, and am praying for her. I know what it is not to have the companionship of Saints. Will you pray that the members of my family who have not yet accepted the gospel may become more interested? Please pray also for my aunt and uncle, Brother and Sister Gibson, at Mammoth Springs, Arkansas. I should like to hear from young Saints in their twenties and thirties who care to write to me.

VESPER, WISCONSIN. THELMA TURNER.

Testimony » » » » » »

When I hear a sister or brother say in testimony: "I know this gospel is true," it gives me new hope to try harder to live up to the standard that is given us.

I was permitted to attend all of the Southern Ohio conference at Columbus not long ago, and I felt the Spirit of God there from the first meeting. I rejoiced with the sister whose companion was taken into the waters of baptism on Saturday evening. Her testimony was that she had prayed for a long time to see that hour, and her heart was filled with gratitude to her Heavenly Father. I at one time experienced the same thing; I prayed for twelve years that my husband might see the light of the gospel. And what joy came to my soul when my prayers were answered!

The Saints of our little mission were nearly all at the conference. Sunday morning some arose at four o'clock and

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drove from seventy-six to eighty miles to be there for the early prayer service.

I feel the need of a closer walk with God from day to day for my trials are many, and some are hard to bear. How greatly all of us need to obey the law of the Master in these confusing and threatening times! We were glad to have District President A. E. Anderton, R. M. Gray and W. Smith with us Sunday, April 11, to organize us as a mission here, and we hope the Saints will remember us to our Heavenly Father that he will draw many honest hearts to accept the gospel in this place.

I should be glad to hear from Saints at Marion, Michigan, the branch where I was baptized, or from Sister Ina Shelley. We worked together in that branch some eighteen years.

MAUD MCCONNOHIE.

MOUNT VERNON, OHIO, R. D. No. 3.

Begin Today— » » » » »

Congratulations to the editors for their splendid work on the church paper. For me the *Herald* increases in value with each issue, bringing many good thoughts and lessons which help to strengthen and sustain me in times of need.

How necessary it is that the people of God train their ears with all diligence to hear the still small voice of the Redeemer, lest in the confusion and troubles of these times, we be caught by the flood of disappointment, discouragement, suffering and destruction and carried away from our goal and purpose. Let us add to our faith daily by doing the will of God. Let us pray for and practice self control that we may be able when all others are afraid, to bid our fears be still so that we may hear the word of God unto temporal and spiritual salvation. Let us begin today to train ourselves in the righteousness of our God and refraining from touching things of evil.

As followers of the Master let us not be ashamed of the gospel of Jesus Christ. It is our only hope of rest.

I am determined that environment shall not separate me from God. He is my first love, and I enjoy the presence of his Holy Spirit in my heart. I greatly rejoice in the sunshine of his tender mercies, and feel that we cannot fail to be gathered in if we do what he says: "Sacrifice and tithe, oh ye, my people, that ye may see the salvation of your God and his love."

It was a pleasure to be able to listen to our Prophet's address by radio, April 4. While listening I was reminded of a desire that came to me as a child after mother had finished reading of the prophets of old one evening. I thought that it would have been grand indeed to have lived in the days of Moses and others of God's servants. I longed then to live to look upon the face of a prophet of the Lord, and to listen to his words.

MRS. GEORGE W. ANDERSON.

FAIRFIELD, ILLINOIS, Corner First Street and Main.

Why Do We Doubt » » » »

I am very thankful that I was reared in the church. Often I wonder where I would be today if it were not for my parents' taking me to church services that I might learn the good things of life.

I am eighteen years of age. My father baptized me when I was eight. I have two sisters and six brothers, all members of the church. Father is an elder, and one brother is a priest.

We live thirty-eight miles from the nearest church. Our home is in a lumber camp in the mountains, and the roads are not good, so we are especially glad when it is possible for us to go to the church meetings.

I know that the latter-day gospel is true. I have been blessed many times. I pray that we as a people shall live as we should, and that we may be blessed with faith to go onward. Why do we doubt when we know that God is always ready to guide and direct us?

I attended the last two days of the Northern California district reunion last year. I could feel a wonderful spirit in every meeting, and hope to attend all the reunion this year. My great desire is to live in Zion.

MARJORIE BECKETT.

PINO GRANDE, VIA CAMINO, CALIFORNIA.

In Gospel Bonds » » » » »

I thank God for the day I was led by the Spirit the truth to obey. I have been a member of the Reorganized Church of Jesus Christ of Latter Day Saints over forty years, and am still in the faith. I want to live so that my daily life will be pleasing to the Heavenly Father and a guide to others. My prayer is for the work of the Lord.

SAMUEL SLOAN.

KNIFE RIVER, MINNESOTA.

Now that we are again isolated, we feel the need of spiritual food, and know that a portion will come through reading the *Herald*. I would enjoy hearing from Saints who care to write. I am more commonly known by my maiden name, Pearl Barnum. My prayers are for the advancement of the work of Christ.

GRACETON, MINNESOTA. MRS. A. C. STOWELL.

Forty-nine years ago I was baptized into the church by Patriarch John Shields, and though the years have brought many changes, my faith in the gospel has not been shaken. I know that God is in his heaven, and that he hears and answers prayer. I am glad that the Lord in his wisdom has seen fit to call our son to represent him and to preach this gospel to the world. My prayer is that I may continue faithful to the end.

MRS. MELISSA TAYLOR.

GRAND VALLEY, ONTARIO.

Request Prayers » » » » »

Brother and Sister W. H. Boswell, of Independence, Missouri, ask the Saints to fast and pray for their son, Leonard Boswell, also of Independence, who is suffering with cancer. The young man has been seriously ill with this disease for more than a year, and has undergone several operations and much pain; he is greatly in need of the faith and prayers of all. Leonard has a wife and two young children.

Mrs. Eunice Shepard, of Valentine, Nebraska, seeks the prayers and fasting of the Saints in behalf of her sister, Mrs. Allie Scott, of Savage, Montana. More than a year ago Mrs. Scott suffered blood poisoning in her right hand, which left the hand quite stiff and helpless. The shoulder was also affected so that Mrs. Scott cannot raise her hand to her head. Physically she is in a weakened condition, and in addition, hard times, drought, illness, and isolation from church associations have combined to discourage this Saint. Mrs. Scott would appreciate cheering letters from those who care to write her.

Sister Nettie Smith, of Knoxville, Iowa, desires the Saints' prayers in her behalf, that she may be healed of afflictions.

Sister J. W. Hancock, of Lockwood, Missouri, wishes the Saints to fast and pray the first Sunday of the month in behalf of her husband who is suffering from a bad heart, and is beyond medical aid. They have faith that the Lord can heal if it is his will. Brother Hancock wishes to continue in the Master's work, and feels that there is a work to be done at Lockwood.

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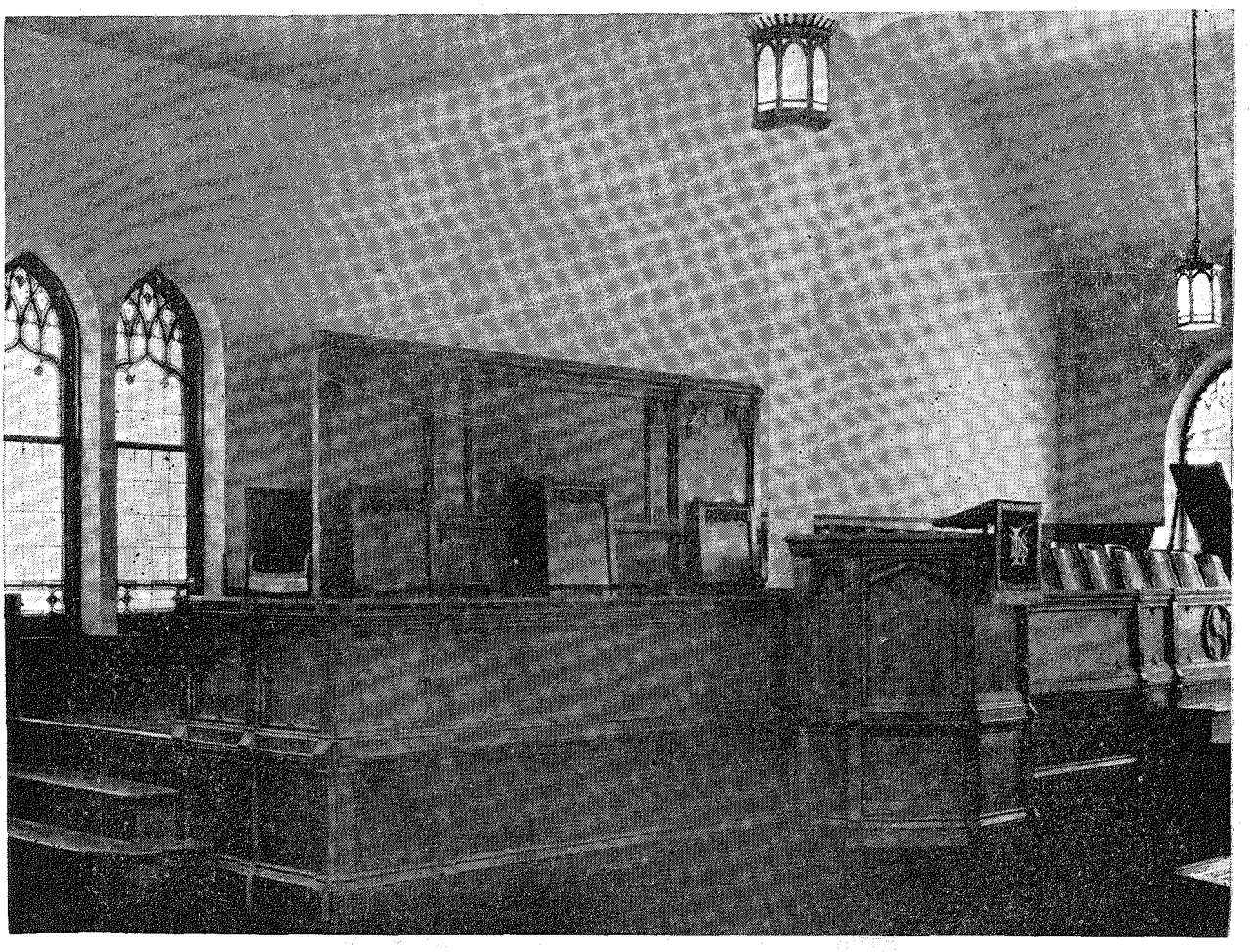

INTERIOR VIEW, PHILADELPHIA CHURCH

As the church grows, the number of beautiful and dignified places of worship increases. A fine example of interior arrangement and decoration is provided by the Philadelphia church. President Frederick M. Smith obtained this photograph for our use during his stay in the city. We welcome good pictures of church buildings.

Volume 84 June 12, 1937 Number 24

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THE SAINTS' HERALD

June 12, 1937

Volume 84 Number 24

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

On Other Borders

If they could only get the Italians and Germans out of Spain, the war might be settled.

There was once an old farmer who had company that stayed too late. Finally he got so sleepy he went to bed and left them in the sitting room. They took the hint and went home. . . . Now if England and France could just evacuate the Spaniards, perhaps the intruders would leave.

Sister says she's glad the Duke and Wally want only peace and privacy to live their own lives, because she's getting tired of hearing about them. This could be accomplished if various governments would send for all the photographers and newspaper men and tell them to come home. The corn and potatoes need hoeing, and we think they could do a lot more good here than they are there.

This period of time will be known to future historians as "The Age of Protruding Chins." Photographs of Il Duce and Der Furore are revelations of obtrusive jaw-bone. It wouldn't do to mention anybody in our own country, of course. There is one big danger in that kind of jaw. Eventually somebody comes along who is not afraid to hit it.

Army commanders are always hired as servants of the state, but they frequently forget their places and want to become *bosses* of the state. We favor taking the generals off all government commissions and committees, and parking them in the armory until needed.

Tide of Youth

The voices of departing students at the Graceland campus have hardly died away before another gathering of church young people is heard making its way up the old college hill. Graceland is the rallying place of youth. Study and worship, friendship, experience and play—this is the round through which our young people go as they prepare for life. First we teach them, and then they teach us. Gravely we watch the thinning ranks of aging church workers on one side, but happily we behold the young recruits coming to us on the other.

The tide of youth! Such is the ebbing and flowing of the young people upon the Graceland campus. Another Youth Conference—June 17 to 27—is about to begin. It promises to be a happy and profitable time.

Children's Day

Pastor Arthur Oakman has been preparing a group of children for church membership so that when they are baptized they will know what it means. The children enjoy their special class with him, and it is easy to understand why he has fallen in love with them. "The greatest experience of my life," he has called it.

Naturally the talk about the church and especially about baptism has been carried home to younger members of the families. One eight-year-old girl said, "I want Uncle ———— to baptize me." Immediately her five-year-old brother shouted, "No you can't! *I'm* going to have him!" Finally Daddy had to intervene. To the boy he said, "You won't need Uncle ———— to baptize you for three years yet. Suppose we let Sister have him this time?" And peace was established with that excellent stroke of diplomacy.

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Editorial

Blue Pencil Notes

Shall we invest in big men or in big guns?

One year ago I attended the commencement exercises at the Kansas State Teacher's Training College. As a great many students went up to the platform to receive their various degrees, I was struck by the number of them, particularly young men, who were above average height. One of my own sons was among the number, standing six feet-two, but he was by no means the tallest man among them. There were several who stood six feet and three or four inches in height. After the service I remarked to Dr. Brandenburg, president of the institution, "They certainly grow tall in Kansas." He replied that he had noticed the number of tall men graduating that year, and added, "It seems to me that they grow taller every year."

☼ ☼ ☼ ☼

Probably Dr. Brandenburg was not at all wrong in his impression. Dr. Lawrence B. Chenoweth of the University of Cincinnati states that during the last twenty years first-year men students at that University have increased an average of 1.98 inches in height and 11.06 pounds in weight. Women are taller by 1.38 inches and heavier by 2.61 pounds, the latter despite reducing fads. Dr. Chenoweth believes the growth is due to better dietary and living conditions. Reports from some other universities support Dr. Chenoweth's statistics. I imagine the same thing is going on in Canada.

☼ ☼ ☼ ☼

Probably generous diet is not the only factor having to do with an increase of height in American youth, but it is an important factor. In such lands as the United States, Canada, and Australia people have had room to live, room to breathe, and most of them from generation to generation have had abundant food. It is true that during the depression there have been some in America who were on scant rations, and all the time in some of the slum districts there are those who are underfed. However, these young men at the universities do not represent the privileged classes, at least not the super-privileged classes. They do not come from among the idle rich. The young men in Kansas that I have observed were mostly sons of farmers and small-town people. Many of them in European countries would be called peasants. Many of them were working their way through school.

Among the adults in America dieting to reduce is quite a common topic of conversation. The problem with many people seems to be not to get enough to eat but to avoid eating too much. That problem does not trouble a great many people in European and Asiatic countries. They do not push back from the table uncomfortable from eating too much. They leave the table when it is bare and while they are still hungry. In America and Canada it is difficult for people, most of them accustomed to an adequate food supply, to appreciate the situation of peoples in Germany, Italy, and Japan or to understand the desperate methods that they are taking to remedy conditions. One of our brethren of German extraction writes to me:

"I will again appeal to you to speak well for a nation whose sixty-eight millions are crowded into a place smaller than Texas."

Perhaps a little thought would enable Americans to have more sympathy for the distress of some of these poorer nations crowded together in small areas, and to appreciate more thoroughly and thank God more heartily for the privileges we have in the land designated as "Joseph's land," which was to enjoy the "good will of him that dwelt in the bush."

☼ ☼ ☼ ☼

It is possible to understand and sympathize with the plight of the distressed nations of earth without being able to approve as wise or humane the policies laid upon them by their rulers. The present mad armament race exhausts the resources and credits of such nations, and in the end they must make war or go bankrupt—perhaps make war *and* go bankrupt. The money that should buy food buys guns, battleships, tanks, bombing planes. Along with this policy the peoples of these overpopulated nations, crowded into small areas, are constantly goaded by the government to an increased birth rate, which obviously must intensify their problem. The underlying plan being to raise more babies to grow into more soldiers to bear more arms—and the only outcome imaginable is that they shall presently break forth over the earth after the old-time manner of wars of conquest and pillage—to destroy the people of one land that the people of another land may move in and occupy.

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Mussolini puts the matter baldly, "It is we or they!" Forward-looking leadership might well begin to seek ways of cooperation among the nations. The "good neighbor" policy would solve a great

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many world problems. The Big Bully policy constantly makes them worse. Money spent for food instead of guns would mean fewer guns but bigger and healthier young men and women for the future.

E. A. S.

When Tragedy Strikes

Our news columns carry notice of the death by drowning of Paul and Robert, the young sons of Brother and Sister Henry C. Smith. Brother Smith is our Church Architect. Sister Smith was formerly an instructor at Graceland, and is well known in and out of the church as a sociologist, a qualified teacher of home life and education, and a well-informed student of international affairs. Together these parents have undertaken a unique program of educational training for their family of four splendid sons, preparing them for the highest possible type of citizenship, culture, and moral responsibility. That such boys should be taken from this home is a very heavy loss to all.

Before such a tragedy we recoil with a feeling of our human helplessness in the face of death. Such a thing as this cannot be explained in any satisfactory terms. Consolation is impossible. We can only give sympathy, the assurance of enduring friendship, and the promise of hope which we have in the gospel.

When tragedy strikes, the first question that comes to people's minds is this, "Why did God do this?" The answer must be a negative: "God didn't do it. It is one of the unforeseen and fatal accidents that happen all the time. But God can help you to bear it. He, and he alone, can help you through."

A second thought that comes to bereaved persons and their friends is this: "We must have committed some wrong that offended God, and he punished us by taking our loved ones." We cannot believe that God is so vengeful. We do not worship that kind of God. It is an immoral principle anyway, for no matter what sin we commit, why should punishment fall on the young who are sinless? No—God doesn't punish you by hitting somebody else. If he is angry at you, he will hit you; but of course the whole concept of punishment needs a separate examination. A great deal of the world's suffering is the result not only of errors of judgment, but also of blind chance and accident.

How must we feel about the loved ones who are gone? We must know that they are in God's hands. The souls he has created he will not lose. His love surrounds them in ways that we cannot know, but in which we have perfect faith. We believe that he has a work for them to do, and that in that work they will find happiness and realization that would not be possible for them on this earth. There is no need to worry about the brief period of physical suffering they endured in death, for it is all over. And we need not worry over their present condition, for they are safer and better off in his hands than they would be in ours.

Our grief is in the loss of their companionship, in the service they might have given to society, in the homes they might have built. This is very real, and it is almost inconsolable. But reconciliation can come when we realize that it is all out of our hands, and that it is far better than anything we could provide.

There is one other consideration. No one can tell what tragedies may come in life. As bad as this that has happened is, there are other things that could have been far worse. There may be invisible mercy in the fact that this has come to us as it has come, rather than something else. That should always be kept in mind.

A last question comes to the minds of the bereaved, "What should we do from now on?" The answer is, "Your life is in the future, not in the past. You cannot build with those that are gone. Enshrine them in loving and loyal memory, take that which remains, and go on with your journey to the end. Be brave and true to the ideals with which you started. It may be that unseen hands will assist you in your work, that unknown love will surround you. Put your hand in God's, for there is no other one to trust."

L. L.

Help on the Church Debt

Good Samaritan Class of Liberty Street, Independence, Makes Large Donation

From the office of Bishop G. L. DeLapp comes the following interesting story of how one organized class carried out a plan to help with the reduction of the church debt. Following the General Conference of last year, in which the Presiding Bishopric made an appeal for debt reduction, Elder Leonard N. White, the teacher of the Good Samaritan Class at Liberty Street Church, Independence, discussed the matter with his class and suggested that they try to raise twelve hundred dollars in the ensuing twelve months to apply on the church debt. The class gave approval and pledged their support.

At the beginning of the effort the class numbered thirty, but increased to fifty in a short time. They studied "Principles of Stewardship," using a quarterly on that subject written by J. A. Koehler. Early contributions consisted of debt and sacrifice

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The Liquor Trouble Irritates

The liquor question continues to give trouble. Since the repeal of the eighteenth amendment there has been an increase in serious accidents, especially on the streets and highways. So far as official records are concerned, liquor may never be charged with its full responsibility. "Careless driving," "Failure to observe traffic lights," etc., are often given in newspaper reports where later information reveals an offending driver was simply drunk.

A party of young people were recently out driving, spent several hours drinking, and started home at a late hour. They had a clear wide road, but at an easy turn over a bridge they were going far too fast, struck a concrete post, and all were killed. In another case a young man, who had been involved in serious accidents twice before, ran down a little boy and left the scene of the accident. Caught by police, he tried to lie out of his predicament. The charge was "careless driving." His victim, if he lives at all, will be permanently crippled. Now it comes out the young man was drunk. A third case produced immediate tragic results. A woman who had been drinking heavily with a companion shot him fatally. Sobered up and blubbering tearfully, she couldn't remember the shooting, and was full of regret. Liquor to blame again.

Liquor bears its share in the moral responsibility for so many deaths and accidents to people and property. Must it not also bear its part of the sentence? Is the weak dupe of alcohol to be sent to jail, and the traffic that put him there be left at large to destroy others?

Just now we are leaving the consumption of liquor as a matter of private judgment. But the public continues to suffer from it. Some things are naturally left to private judgment because they have only personal consequences: the color and style of clothes, the food we eat, the homes we build and where we locate them, the education we choose and the professions we follow. But other things having social consequences are reserved for the collective judgment: the education of children, the payment of taxes, the responsibility for debts and contracts, and the forbidding of murder. As our social organization grows more complex, more and more things are added to the list of items removed from individual decision to collective judgment. The people who are foolish enough to drink are also foolish enough to drive when under the influence of liquor. On the road they are a menace to themselves and to all others. The man who does not drink has a right to the safe use of public streets and highways, but his life is in danger so long as numbers of drunken drivers are allowed to operate.

The use of liquor, as is now adequately demonstrated, cannot be safely left to individual judgment. It is a thing on which society must decide and act, or society will suffer as it is today.

In a country that has made many mistakes, both serious and foolish, the repeal of the Eighteenth Amendment has been one of the worst. But the liquor question will continue to plague us. It will not be quiet. Our responsibility to control it in some way is clear. If we do not control it, it may control and ruin us. L. L.

Labor Troubles

In the great wave of labor trouble that is sweeping the country at the present time, members of the church are interested in both sides, some as employers and some as employees. Many lines of business are represented. We are interested in and sympathetic towards both sides. They all have their troubles and problems. Owners and operators are trying their best to keep business going against keen competition and price cutting, with costs of materials and operations increasing all the time. It is no easy thing for them when labor costs go up too. At the same time working men are trying to pay for homes, provide food and clothing, education and medical treatment, opportunity and a reasonable scale of living for their families. With wages low and the prices of necessary commodities going up, they also have their struggles to make ends meet.

Somewhere between the extremes of demands on both sides justice is to be found. The hope of obtaining that justice is made very difficult—and impossible in some cases—by the racketeers who stand and work in the ranks of both capital and labor. It is their work to conceal the truth, to strive for selfish ends, to win their points by fair means or foul. And so honest men on both sides of the conflict are jeopardized by less scrupulous associates.

In all the trouble several needs are apparent. One of the first is a truly democratic type of labor organization, responsible to its men, regulated by the government, and not run by the autocratic type of labor leaders in charge at present. Union books should be opened to audit and inspection, and union leadership required to come up to some kind of standard. At the same time, resort to violence should be prevented because after the fighting and the killing are done, the whole thing has to be settled around a conference table anyway, and it might as well be settled there first. Our industries have yet to learn, it seems, that they do not own the country; that men who have worked for a company for years have some legitimate interest in their jobs

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THE CAST AND CHORUS OF "AN AMERICAN PROPHET"

Reading from left to right, seated on the floor: Don Carlos Smith—Douglas Flanders; Julia Smith—Jane Fairbanks; Little Joseph—Paul Brackenbury; Chorus—Lyman Edwards; Frederick Smith—Robert Flanders; Little Joseph—Robert Brackenbury; Chorus—Dorothy Gould; Little Lucy—Helen Robertson.

Second row, seated: William Smith—Norman Inman; Samuel Smith—Wayne Thompson; Sophronia Smith—Florence Burgess; Catherine Smith—Eugenia Hulmes; Emma Hale Smith—Opal Page; Joseph, the martyr—Ralph Freeman; Hyrum Smith—Cecil Cox; Joseph Smith, Sr.—Robert Moran; Thankful Pratt, Emeline Griswold Smith—Helen Brackenbury; Joseph Smith III—Reginald Smith; President Frederick M. Smith—Israel A. Smith.

Third row, standing: Chorus director—Glenn Fairbanks; Chorus director—Elizabeth Okerlind; Chorus director—Mrs. Glenn Fairbanks; Mary Whitmer—Edith Swain; Elizabeth Whitmer Cowdery—Lois Williams; Production Director—Margaret Haeckle (KMBC staff); Aunt Polly Knight—Mrs. Leonard Lea; Phebe Ann Patten—Jo Zelma Taylor; Audentia Anderson and Nina Smith —Mrs. Nina Smith; Authors of Script—Mr. and Mrs. S. A. Burgess.

Fourth row: Arthur Milliken—Floyd Mengel; Peter Whitmer, Jr.—Charles Siegfried; Christian Whitmer—John Pennell; Oliver Cowdery, Sidney Rigdon and extras—Jason Woodside; Director and Narrator—Neil Keene (KMBC staff); Ruth Smith—Alice Edwards; Joseph Knight—Harry Barto.

Fifth row: Chorus—Gordon Resch; Chorus—Gerald Resch; Chorus—Lucille Esgar; Chorus—Mary Okerlind; Reverend Simmons and Mr. Stoal—A. M. Chase; Mr. Thompson—S. A. Thiel; Preacher—Evert Elliott; Oliver Cowdery—Richard Maloney; Stable boy —Robert Laudie; Jacob Whitmer—Hershel Green; Chorus—Paul Elliott.

"An American Prophet" Radio Broadcasts Completed

The splendid devotion and consecration of the hundred or so people who took part in "An American Prophet" could not be adequately described here. The hours of time willingly given by the cast and singers, the cooperation of KMBC, and the inspiration felt in writing the drama combined to make this a rich spiritual experience as well as a fascinating and stimulating project. These broadcasts mirrored the chief events of early church history as centered and personified in the life of Joseph Smith, the first prophet of the Restoration. The last three Sundays traced also, very briefly, the rise of the Reorganization and the call and ministry of "Young Joseph" ending with a message by Frederick M. Smith which incorporated the zionic ideals of the church of today.

In addition to those of the cast already given special mention in the *Herald* there are a number whose outstanding work should be given particular appreciation. Some of these are: Reginald Smith as his father Joseph Smith, Israel Smith as his brother President Frederick M. Smith, Helen Page Brackenbury as Faithful Pratt and later as Emmeline Griswold, Albert Brackenbury as Sidney Rigdon at Kirtland, June Whiting Lea as Aunt Polly Knight, Lois Jean Williams as Elizabeth Whitmer Cowdery, Edith Swain as Mother Whitmer, Florence Burgess as Sophronia and other characters, Burhl Hill as Parley P. Pratt, Frank Turner as Lyman Wight and other characters, Gomer Cool as David Whitmer and later Young Joseph.

Neil Keene directed "An American Prophet" for some weeks but most of the drama was rehearsed and broadcast under the sympathetic, highly religious, and efficient direction of Margaret Haeckle. Mrs. Haeckle and Mr. Keene are the Margaret and

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The Common Concern

"It is a simple statement of fact, but one which cannot be too often affirmed, that the United States and Great Britain have one great common concern—the preservation of peace throughout the world."

Words take their value from their author and their occasion; and simple, almost platitudinous, statement of fact though it be, it is not a small thing that the declaration here quoted should have been made by the President of the United States and made in a special message to a leading American paper, *The Christian Science Monitor,* in direct connextion with the Coronation of King George VI. The message forms one, and the most notable, of the manifold evidences available of the community of feeling between the two great democracies on either side of the Atlantic in their sorrows and their joys. This nation was moved to its depths by the grief manifest everywhere throughout the United States at the death of King George V, a grief unique among nations outside the Commonwealth in that it was instinct with an understanding nowhere else achieved in quite the same degree of what the loss meant to King George's own people. Today, when the crowning of a new king sets another note, and bells that tolled then are pealing now, it is again in the United States, immutable Republic though it be, that we find the fullest community of spirit with ourselves. New York and other cities, we read, are dominated by Coronation fervour, thronged pre-Coronation services are being held, Coronation issues of all the principal papers are appearing, and Mr. J. W. Gerard, President Roosevelt's Coronation envoy, landing on these shores on Monday, affirms simply but sufficiently that "never was the feeling towards England in the United States better than it is today."

Discount as we may a temporary and contagious enthusiasm, there is ground here for very deep satisfaction. In nations, as in individuals, a disposition to think always the best of each other instead of the worst is as welcome as it is rare. But a community of spirit is not necessarily a community of purpose, and a community of purpose will not of itself result in common achievement, in which Anglo-American friendship must express itself if it is to prove its worth. To that goal President Roosevelt points both countries when he chooses the occasion of the Coronation of a British king to declare that the two nations have one great common concern—the preservation of peace throughout the world. That that is no empty aspiration the policy to which Mr. Roosevelt and his Secretary of State, Mr. Cordell Hull, have diligently striven to give effect for years past abundantly testifies. It is a policy aiming not at the preservation of peace as between the United States and Great Britain—that peace, we may with all reverence thank God, is not in danger—but peace, as Mr. Roosevelt says explicitly, throughout the world. That is a vast undertaking but half of it is already accomplished. Peace is preserved between the United States on the one hand and Great Britain and all British Dominions on the other, and since the Buenos Aires Conference of last year it is legitimate to believe that in spite of sinister memories of the Chaco struggle it is now preserved through the Western Hemisphere.

For its preservation throughout the world a close, resolute and wisely conceived cooperation between Great Britain and the United States is an essential condition. Their task is twofold—to cement their own relations more firmly and to offer their joint assistance in the removal of such removable factors as plainly endanger world peace. The means to that end have been exhaustively studied in the United States, more exhaustively perhaps there than here, and the conclusions reached are clearly indicated in the illuminating series of articles on Anglo-American relations which Sir Arthur Willert is contributing to *The Spectator.* Mr. Roosevelt and Mr. Hull want a trade treaty with Great Britain, to crown the series of treaties for the mutual reduction of tariffs which they have already successfully negotiated with sixteen nations. Every such treaty involves sacrifices on the part of some particular industry in so far as it means a withdrawal of tariff protection. The proposal for a trade treaty between America and Britain inevitably provokes protests from American manufacturers and British farmers; one of the baleful effects of protection everywhere is that it makes a minority vocal and leaves the majority indifferent. This is a case in which the majorities must be stirred from their indifference, for great issues are involved, constituting the essential first step to the preservation of the peace of the world. The advances are being made by the United States; Mr. Runciman at least can be under no illusion about that. It will be calamitous if either the Coronation or Cabinet reconstruction or unjustifiable consideration for vested interests is made an excuse for ignoring them. The fact that the Ottawa Agreements, which would necessarily be affected by a trade agreement with America, are to figure

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prominently on the agenda of the coming Imperial Conference suggests that the opportunity is being realized.

Their agreement achieved, the two countries will be substantially better equipped for the approach to their great common concern. That approach cannot be along political, much less along military —sanction, lines. America will not at present look at new political commitments. But if there are nations in the world (and there are a dozen of them unless the world is irretrievably demented) which have slipped, through a perverted instinct for self-preservation, into a disastrous economic nationalism—disastrous not only to themselves but to peace, because of the antagonisms it engenders—and would welcome external help in their endeavor to restore saner conditions, that help can be afforded primarily by the two nations whose common concern for peace has just been proclaimed anew. Germany's case is the most obvious. Dr. Schacht has once more been emphasizing her need for export markets. He and every German speaker emphasize ceaselessly her need for raw materials and for colonies, both as a source of supplies and an outlet for population. German industry and inventive capacity are immense, and there are undoubtedly areas in the world where those qualities could be immensely productive in association with capital which could only be raised at present in Britain or America. But it is by no means certain, or even probable, that such results could be obtained from African colonies, which Great Britain, with far greater colonizing experience, has in the main found singularly unremunerative. On purely business grounds a loan for the development of colonies is impracticable. Nor, of course, could a loan calculated to facilitate a rearmament programme be entertained. Limitation of armaments is, for both psychological and economic reasons, the basis of the preservation of peace. But the preservation of peace, which not merely two great nations, but all nations in their professions and the vast majority of them in their sincere intentions, make the object of their policy, is no empty and visionary aspiration. Peace can be preserved. War is not inevitable. America is shaping a practical policy in which we should be fully associated with her. It may be permissible to suggest that King George might do much to strengthen the common purpose if he could find an opportunity, perhaps in his Coronation broadcast, of assuring Americans how deeply this country is impressed, not merely by a concern for the preservation of peace, but by the value of association with America therein.—*The Spectator,* April 30, 1937 (English Publication).

"AN AMERICAN PROPHET" RADIO BROADCASTS COMPLETED

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Gordon Monroe of the skit, Over the Breakfast Table, which is heard five times a week on KMBC. P. Hans Flath, at the KMBC organ, furnished beautiful musical atmosphere. Gomer Cool, as script man, gave the authors some very efficient and helpful suggestions on radio script technique. Many of the KMBC staff assisted as narrators, announcers, sound men, etc.

Glenn Fairbanks' work as musical director and the singers who came Sunday after Sunday—often to be used only for the one moment of beautiful theme music which introduced each broadcast, were a very important factor in the success of the production. The theme music used was a composition of Paul N. Craig. ALICE M. BURGESS.

HELP ON THE CHURCH DEBT

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offerings, but as the months went on tithing increased until the last payment which was mostly tithing. Progress was measured on a large thermometer. To help raise money the class included the selling of household goods, the operation of bazaars, chili and pie suppers, and ice cream socials, in its activities. Besides the funds raised, the class gained spiritually and educationally from their effort. It is not possible to mention by name all who assisted, but the church is grateful. Brother White's leadership in this work is deeply appreciated.

LABOR TROUBLES

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and the business besides the wage, and some rights in connection with it.

There are many who can give quick easy answers to what is right, but justice is not easily learned or applied. Even when one can learn all the facts in any given case—which is most difficult in times of trouble—it is still very hard to see a way to give due consideration and justice to all parties concerned.

We cannot be sure that we know all the answers to these problems. Even trying sincerely to apply the ideals of Christ to our life and work, we still have large room to be mistaken. And if we should ever realize our hope of an industrial Zion, we shall have to find answers for these problems too.

L. L.

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"Provide Neither Purse Nor Scrip"

By Harold I. Velt

Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.—Matthew 10: 9, 10.

This instruction was given to the twelve apostles when Jesus sent them out on their missions. The seventies were given similar instructions. (Luke 10.)

Was it intended that the missionaries for Christ should be guided by the spirit and purpose of this instruction for all time?

The writer of this article has been a missionary for many years, and believes that he and other missionaries have acted in harmony with the spirit of the instruction above quoted. He does not believe that any excuse can be found in the above or any similar instruction for non-support of the missionary's family from church funds, nor yet for non-support of the missionary himself as circumstances may require. It seems quite plain from the various Scriptures that have a bearing on this subject that the chief principle involved in the instruction is that the traveling minister for Christ is not to be impeded by the necessity of providing for himself, nor yet by the cares or worry of those needs beyond the immediate future. It would require a strained interpretation indeed to say that he should not "take" for his use that which, from time to time, might be provided by others, and which would not be beyond his actual needs. The reason assigned for his not providing money, clothes, etc., for his journeying is that "the workman is worthy of his hire." (Matthew 10: 9, 10 and Luke 10: 7.) This certainly means that he should be provided for by those whom he serves; otherwise it would read "for the workman is not worthy of his hire."

Some have argued that near the close of his earthly career, Jesus gave another set of instructions meant to change this method of missionary support. They quote: "And he said unto them, When I sent you without purse, and scrip and shoes, lacked ye anything?" and they said, "Nothing." Then said he unto them, "But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one." (Luke 22: 35, 36.)

Unfortunately for this argument the text involves the principle of carrying a sword. Who would say that this was now to be the way Jesus wished his servants to go forth to preach the gospel? What then is the explanation? It seems clear that this instruction given just before the crucifixion of Jesus was intended only during the temporary cessation of missionary activity, while they were to tarry in Jerusalem waiting for the promised endowment of power. They must now provide for themselves and protect themselves as ordinary citizens until such time as they would again occupy as traveling missionaries. This would place them somewhat in the position of the released men of today. After the Pentecostal endowment, however, they carried with them no swords, neither did they provide for themselves on any different basis than originally. The Apostle Paul quoted, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," and then proceeded to explain that that was not written for oxen, but for preachers of the gospel. He said, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Corinthians 9: 9-11.) "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (Verse 14.) While Paul himself suspended the rule somewhat among the Corinthians by his tent making for expenses, he upbraided them severely for their selfishness in allowing it to be so. He said, "Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself." (2 Corinthians 11: 7-9.)

Surely there is no consolation here for any who would say that the traveling missionaries ought to be self-sustaining because Paul, at times, partially sustained himself. Instruction to the traveling ministry to "provide not" for their needs, quite evidently was intended also as instruction for saints and friends of the gospel "to do the providing" necessary. It was not a matter of what the missionaries should "carry" or "take," so much as it was the principle of who should "provide" the necessary expenses involved.

Instructions of Latter Days

Joseph Smith, being instructed of the Lord in 1830, was told:

Magnify thine office; and after thou hast sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette, and Manchester, and they shall support thee. And thou shalt take no purse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou

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needest for food, and for raiment, and for shoes, and for money, and for scrip; for thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also, all those whom thou hast ordained, and they shall do even according to this pattern.—Doctrine and Covenants 23: 2, 7.

The indication here is that the pattern of former days was to be the pattern again for the last days. This was not for Joseph and Oliver only, but for all whom they had ordained. This was confirmed in September, 1832, when a revelation instructed the traveling priesthood that they were to go out as the men of New Testament times. (See Doctrine and Covenants 83: 13.) That there might be no mistake the Lord said:

Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the church, unto the ministry), from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. . . . Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you know my disciples.—Doctrine and Covenants 83: 15, 16.

A twofold responsibility is thus imposed. Upon the part of the traveling appointee it is to exercise faith in God to supply the need. Upon the part of those who would be known as Christ's disciples it is to provide of their substance that that need may be supplied.

All should know that while the families of the missionaries are supplied from the tithing funds of the church treasury as far as possible, and on the basis of the need, the missionaries themselves still must trust the Lord for food, clothes, traveling and incidental expenses as they go forth. Such must come from Saints and friends among whom they labor. Each day's receipts and expenses are carefully itemized and recorded on blanks provided, and the balance sheet sent to the Presiding Bishopric at the end of each month. God's promises to provide are as sure as ever upon the conditions of faith and loyalty; and it is still true that "by this ye may know my disciples" for they will "feed you, and clothe you, and give you money." There has been no change in the law since it was given at Jerusalem.

Most of our people are doing as well as they know how. They have great discouragements and trials to withstand, and suffering to endure. Yet they do much to help each other in need and distress. There is a lot of good in them. Go out and try to help them, and you will soon quit criticizing them and begin sympathizing with them.

A Reunion Vesper Service

There was developed at a recent Nauvoo reunion a most pleasing and effective series of vesper services using chiefly the songs which have been enshrined in the worship experiences of Latter Day Saints. The eight services were built upon the successive themes found in 2 Peter 1: 5-7. We list below the Scripture reading and the hymns used. In each service there was a brief exposition of the theme and the story or interpretation of a theme hymn chosen for the occasion. The programs were prepared by Lloyd Mussell, of Des Moines, Iowa. As will be observed, most of the hymns are found in the Little Hymnal.

FAITH: Scripture Reading, Hebrews 11: 6.
Theme Hymn: Redeemer of Israel, Little Hymnal 60.
Hymns: With a Steadfast Faith, Zion's Praises 21.
Faith of Our Fathers, L. H. 140.
Oh for a Faith That Will Not Shrink, L. H. 157.

VIRTUE: Scripture Reading, Philippians 4: 8, 9.
Theme Hymn: The Saints Shall Wear Robes as the Lilies, L. H. 78.
Hymns: Look for the Beautiful, Z. P. 209.
I Would Be True, L. H. 113.
Oh, for a Closer Walk With God, Z. P. 313.

KNOWLEDGE: Scripture Reading, Proverbs 10: 13-17.
Theme Hymn: Admonition, L. H. 44.
Hymns: I Know That My Redeemer Lives, L. H. 70.
O Reapers of Life's Harvest, L. H. 125.
The Spirit of God Like a Fire Is Burning, L. H. 154.

TEMPERANCE: Scripture Reading, Doctrine and Covenants 11: 4, 5.
Theme Hymn: Tenderly, Tenderly, Lead Thou Me On, L. H. 81.
Hymns: Take the Name of Jesus With You, Tune of No. 2 in new Saints' Hymnal.
Yield Not to Temptation, L. H. 107.
O Jesus, I Have Promised, L. H. 109.

PATIENCE: Scripture Reading, Doctrine and Covenants 67: 3, 4.
Theme Hymn: Onward to Zion, L. H. 168.
Hymns: Anywhere With Jesus I Can Safely Go, Z. P. 19.
O Master, Let Me Walk With Thee, S. H. 213.
Sowing the Seed of Truth, Z. P. 171.

GODLINESS: Scripture Reading, Psalm 1.
Theme Hymn: Guide Me, O My Savior, Guide Me, S. H. 266.
Hymns: Love Divine, All Love Excelling, L. H. 90.
Gracious Spirit, Dwell With Me, S. H. 192.
I Need Thee Every Hour, S. H. 314.

BROTHERLY KINDNESS: Scripture Reading, Matthew 22: 37.
Theme Hymn: Consecration, L. H. 115.
Hymns: This Is the Motto We All Would Obey, Z. P. 83.
I Love To Share a Sorrow, Z. P. 136.
Teach Us, O Lord, True Brotherhood, L. H. 133.

CHARITY: Scripture Reading, Doctrine and Covenants 16: 4.
Theme Hymn: The Old, Old Path, L. H. 141.
Hymns: Hark! the Voice of Jesus Calling, S. H. 344.
Cast thy Bread Upon the Waters, S. H. 346.
Savior, Thy Dying Love, S. H. 302.

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"I Will Arise and Go to My Father"

By Sayde Butler Katschkowsky

"Each day is a new day with a new beginning!" What are you doing with each of these promising hopeful days as they parade before you? According to a parable told by Jesus one young man decided, "I will arise and go to my father." Oh, what a happy decision to have made!

This young man had drifted into sin. He had squandered his inheritance in riotous living. With the impetuousness of youth he had said, in substance, "You can't tell me how to live my life. I'll live it the way I wish. It's my life!"

But is it your life, Does it not partly belong to those men and women in whom this stream of life flowed before it came to you? These people gave you their name, their heritage. Into your hands they have placed something very precious. It is yours to guard, to keep pure.

Think you that the future generations do not have some claim upon you? Is not this life you are living partly theirs? Do not your children have a right to be well born? Some of your sins may be felt as far as the third generation!

Perhaps some of the branches of our family tree are twisted and knarred by sin. It is still our privilege and duty to grow straight, and firm, and true, that we might pass on to our children the very best it is possible to give them.

The prodigal son did not reach the depth of his degradation all at once. Neither do those men and women who find themselves in the "death-house." A writer in the *Christian Herald* says: "Criminals are not unwary innocents, betrayed by a sudden impulse into wrongdoing. They have slowly become habituated to an unsocial attitude. One downward step led to another, until the abyss was reached." These people never *came to themselves.* They stifled the small inner voice which prompts one to good behavior.

Would that all of us were as afraid of the deadly, insidious beginnings of sin which cause spiritual death, as we are of those germs which cause disease of the body. Our cities quarantine contagious diseases, yet license those places where breed the destructive forces which bring spiritual death. Only the ignorant and the foolish disregard the power of germs; and only the careless person takes chances with sin's beginnings.

Perhaps some young people are led into forbidden paths by those who say, "Oh, don't be old-fashioned. People live differently today. Be modern." Be modern! Why, sin and riotous living have for ages been seeking the destruction of the souls of men. The methods of Satan may be different today, but his weapons are the same as always—lusts of the flesh, greed, hate, and selfishness.

Jesus tells us that when the prodigal son *came to himself,* he said, "I will arise and go to my father." There is a time in the lives of most individuals when they *come to themselves.* A time when they realize they are not enjoying the fullness of life which God has ordained for man.

The mission of Jesus was to draw men nearer to the Father. We know God more perfectly because Jesus came and dwelt among men. Jesus says, "The Son of man is come to save that which was lost."

Jesus then asks, "How think ye if a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray?" Jesus assures us that it is not the will of our Heavenly Father that even "one of these little ones should perish." Jesus is our Good Shepherd. He will lead us into God's green pastures and beside the still waters, even in this troubled day.

Oh, that all men would arise and go to the Father! Dr. Norman Vincent Peale, in a radio address to the nation, said: "If America needs any one thing today, it desperately needs the cooling balm and healing grace of Jesus Christ. We will never be saved by scientific invention or by political and social planning."

Jesus knew that His Father was the source of strength. He knew that, from of His throne of grace flowed the wisdom and power which men need if they would lead happy, abundant lives. So He would have each of us arise and go to our Father.

Elder Arthur Oakman in a recent radio address reminded his listeners that, while the prodigal son was happy because of the decision he had made, the happiest person concerned was the father.

We have, too, the beautiful, soul-thrilling, words of Jesus, "There is rejoicing in heaven when a sinner comes to God."

We are told, "That one chill autumn evening many years ago a lonely and discouraged young man was making his way through the Berkshire hills of Massachusetts. He was going out into the world and his prospects were not encouraging. This young man was William Cullen Bryant later to become one of America's first citizens.

"Walking along in the gathering darkness he noticed high in the heavens etched against the fading

(Continued on page 648.)

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For Better Health

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

Skin Cancer

Cancer is one of the most treacherous of diseases, yet there is little necessity of its proving fatal if periodical physical examinations are made. If people were sufficiently educated along hygienic lines they would have physical examinations made at least once a year in which case a loathesome and dangerous disease such as this would be annihilated.

It is a very difficult problem to get a person to see a doctor when he is apparently well. If cancer of the skin is treated in its early stages before it spreads to some vital location that is practically inaccessible, a cure may be reasonably assured. Just recently I referred a case to a Cancer Specialist where the cancer had destroyed the skin almost to the bone in the temple region and was just beginning to irritate the eye ball. In this particular case radium and X-ray treatments performed almost a miracle. In only a few days more I am satisfied that the condition would have resulted in the loss of the eye if not the life of the victim.

It certainly seems very strange to me that anyone would be so careless as to permit himself to undergo such suffering without trying to do something about it. No matter how trivial the circumstances may appear to be in this class of disease warning signals *must not* be disregarded. This means that any disturbance of the bodily functions should be given prompt attention. People who are of middle age or past should be very very careful to consult a physician if there is any chronic irritation.

However, it should not be forgotten that cancer is liable to attack young adults, but these cases are very rare.

Immediate medical investigation should be made of any unexplained irritation of the skin or of any lump or swelling that may appear on the skin.

The treatment which I have mentioned above, X-ray and radium, offers the best known opportunity for a cure. In some cases it is necessary to resort to surgery and then it should be followed by X-ray and radium. I have a number of friends who have kindly sent me prescriptions for local applications on skin cancer, and while they might be of benefit in some cases the treatment above mentioned is the safest and best. "Quacks" have made a great deal of money in using plasters and "what not" in these cases and many cases that were pronounced cancer were really not cancer at all.

I have frequently been asked by *Herald* readers whether or not cancer is hereditary and fortunately I am able to advise you that it is not. However, there are entire families who are poorly nourished and do not have a sufficient variety of vitamins in their food. No doubt these people would be susceptible and two or even three members of this family might succumb to cancer, in which case the old-time doctors would have pronounced it hereditary when in reality it was caused by dissipation of some kind or by dietetic errors which, unfortunately, would be prevalent in entire families.

No matter how insignificant an unusually prolonged irritation of the skin may seem, the source of the irritation should be sought for and corrected. I wish to emphasize to the *Herald* "Family" that any source of irritation of the skin unduly prolonged may cause cancer and a physician should be consulted even though it might seem trivial.

"I WILL ARISE AND GO TO MY FATHER"

(Continued from page 747.)

rose of dying day, a waterfowl. With steady strokes it was flying with serene confidence toward the southland. The sureness of the bird impressed him. It had no fear or worry. Winter was coming on but it was not alarmed, for did it not have wings? It was a tremendous journey with those fragile wings that would take it a thousand miles or more, but it sailed on with steady wing-beat into the sunset. Bryant addressed himself to the bird.

> "Whether midst falling dew
> While glow the heavens with the last steps of day
> Far, through their rosy depths, dost thou pursue
> Thy solitary way?

"Then he realized that that same power that watches over birds watches over men, the only difference being that birds are naive enough to trust that power and men, God forgive them, sometimes have little faith. So he concludes his poem:

> "He who, from zone to zone,
> Guides through the boundless sky thy certain flight,
> In the long way that I must tread alone
> Will lead my steps aright."

Let us arise and go to our Father! He is quick to forgive and generous to bless.

Don't expect too much of people. They are only human. Most of the time the average person is doing the best he can. Once in a while he will forget himself, slip, and hurt somebody. Soon he is repentant and wants to make up, for it. If you can forgive him for his occasional mistakes he will treat you pretty well the rest of the time.

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Worship Suggestions for July

The Children's Division

By Adalain Lee Taylor

The purpose of the following four services: To help the child build up in his own mind definite reasons why he should choose Jesus to follow.

JULY 4, 1937

Theme: "Jesus, the Healer."

Prelude: "Father When in Love to Thee," S. H., 151.

Call to Worship: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

Response: "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

Hymn: "Great and Marvelous Are Thy Works," S. H., 123.

Introduction to the Prayer: Ask the children if they know of anyone this morning who is ill, perhaps in their own family, or a friend. Explain to them that we wish to ask God to heal that person, if it be his will. Then perhaps you can ask for sentence prayers from volunteers, these prayers to include those who have been mentioned. Or, if you prefer, have the prayer offered by an older person who will have been instructed as to the theme of the service.

Prayer Response: By the children: "Cast Thy Burden Upon the Lord," S. H., 442, first line only.

Hymn: "They Who Seek the Throne of Grace," S. H., 117.

Scripture Readings: Psalm 103: 1-3; Matthew 4: 23; Acts 14: 9.

Hymn: "Pass Me Not, O Gentle Savior," S. H., 324, verses 1, 3 and 4.

Introduction to Junior Stories:

How many of you children have been ill and have had to call the doctor? We believe that our doctor knows how to cure our illnesses and that he knows what is best for us. That is why we call him when we are ill. If the doctor says we must take a certain medicine every two hours, we take it, if he says we must not eat a certain food, we do not eat it. If we follow his instructions, soon we are well. Our doctor may have spent many years studying to be a doctor. Therefore, he has learned what is best for us and what causes us to be ill. He has learned the laws of God which govern our health and he tries to help us put those laws into practice. The greatest doctor in all the world did not call himself a doctor. I wonder if you know what he called himself? He not only healed people of their bodily illnesses, but he healed their minds when they were sad and unhappy. Jesus, also, knew the laws of health and happiness. He had studied men by being in constant contact with his follow men. He knew what they should eat as well as what they should do to be happy. The Bible tells many stories of Jesus healing the people, which some of the children are going to tell us this morning.

Stories by Juniors: "The Blind Man Near Jericho," (Matthew 20: 29-34; Mark 10: 46-52; Luke 18: 35-43); "The Raising of Lazarus," (John 11); "Jesus Heals the Man With Palsy," (Mark 2: 1-5). Many other stories of the healings of Jesus can be used, which you may prefer to the above.

It is suggested that each child be given a picture to study on the story he has been assigned to tell. These pictures can all be secured at the Baptist Book Concern in Kansas City, Missouri, or from any book house handling Biblical pictures. Mount each picture attractively on colored drawing paper and allow the child telling the story to hold his picture before the group as he relates the story.

Special Music: Junior choir: Suggest "God of Our Youth, to Whom We Yield," page 162 of New Hymnal for American Youth.

Story: "A Helpless Cripple Who Threw Away His Crutch," page 25 of Story Worship Services for the Junior Church, by Mary Kirkpatrick Berg; or "In the Hospital," page 44 of Stories for all the Year, by Stockwell; or "How a Sick Girl Was Healed," page 51 of Knights of Service.

Hymn: "Come Unto Me, Ye Weary," S. H., 329, verses 1 and 2.

Story: "A Little Girl Who Was Sick," page 10 of the Pilgrim Elementary Teacher, January, 1932; or "The Will to be Well," page 11 of Intermediate Grade Quarterly, Q-434, July, August, and September, 1936.

Closing Hymn: "Wonderful Words," S. H., 335, verses 1 and 2.

Benediction.

JULY 11, 1937

Theme: "Jesus, the Protector."

Prelude: "Be Not Dismayed," S. H. 231.

Call to Worship: "Behold God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation."—Isaiah 12: 2.

Hymn: "God Will Take Care of You," S. H., 231, verses 1, 2, and 4.

Prayer.

Hymn: "God Is My Strong Salvation," S. H., 230.

Scripture: Isaiah 41: 10; Psalms 27: 1; 56: 3.

Quiet Music: Violin solo, if desired: "God Will Take Care of You," S. H., 232.

Sermon Talk: "What Time I Am Afraid I Will Put My Trust in Thee." There is no danger in life through which Jesus will not accompany us, or from which he will not protect us, if we put our trust in him. We know that in Bible Days God protected those people who put their faith in him. (Tell the story of Daniel in the Lion's Den. A picture on this may be used. An interesting story of this incident is found on page 457 of Story of the Bible, by Foster. Also tell the story of Jesus bidding the storm to cease, story found on page 549 of the above book.)

Special Music: Suggest junior choir or smaller children singing, "He Cares for Me," found on page 12 of Songs for Little People, or "Master, the Tempest Is Raging," S. H., 252.

Story: "Alma, Priest of God."—Mosiah 11: 1-76. This story also found on page 34 of quarterly Q-411, October, November, December, 1933; or "What Time I Am Afraid I Will Put My Trust in Thee," page 29 of The Pilgrim Elementary Teacher, January, 1930; or "Of Course He Will," page 80, Zion's Hope, May 17, 1936; or "A Righteous People Protected," page 34 of Quarterly Number 311, by Hallie M. Gould, Junior Grade First Year, Part 1.

Piano Solo or Instrumental Number by a Junior.

Story: "When Edward Was Afraid," page 7 of Stories for All the Year, by Stockwell; or "The Thunder Storm," page 136 of the same book; or "I Am With You," page 271 of The Pilgrim Elementary Teacher, June, 1931.

Closing Song: "With My Substance I Will Honor," S. H., 351.

Benediction: Trust in the Lord forever; for in the Lord Jehovah is everlasting strength." Amen.

JULY 18, 1937

Theme: "The Giver of All Good Gifts."

Prelude: "Joyful, Joyful, We Adore Thee," S. H., 8.

Call to Worship:

Leader read: Psalm 136: 3 4.
Response: Psalm 136: 5.
Leader: Psalm 136: 6.
Response: Psalm 136: 7, 8.
Leader: Psalm 136: 9.

Hymn: "Praise Ye the Lord," S. H., 27, verses 1-4.

Prayer.

Prayer Response: "We Thank Thee, Lord," S. H., 439.

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Hymn: "We Plow the Fields," S. H., 429.
Scripture Reading: Psalm 92: 1, 2; 1 Timothy 6: 17; Isaiah 45: 12; Acts 14: 17.
Hymn: "My God, How Wonderful Thou Art," S. H., 133.
Sermon Talk: (Prepare for this service a poster attractively arranged with pictures of beautiful things which we so often take for granted, or which we do not recognize as gifts from God. You may use pictures of nature of course, birds, flowers, etc. Also show pictures which will illustrate talents which God has given us, a piano or other musical instruments, children singing, children swimming and displaying health. If this poster is prepared two weeks ahead of time, it is a good idea to suggest to the children that they bring a picture of some gift which they feel God has given us. These can be placed on the poster and the children will of course feel a keener interest.)

When I choose a friend, I like to choose someone who loves beautiful things, someone who walks along with me and notices that the flowers are beautiful, that the birds are singing and that the clouds form interesting figures in the sky. I choose someone who likes to hear beautiful music, someone who admires lovely paintings. What kind of a friend do you choose? Then, if I choose someone to follow, whom could I find who would be that sort of a friend? God gave to us every good gift, not only the material beauties which we see in nature, but also the beautiful things we have in our own lives. God gave us our talent to play the piano, our talent to sing beautiful songs and many other talents which we may have. He gave to us the greatest gift, his son, and wherever Jesus went he made things beautiful because he made people happy. There is nothing as beautiful as people who are happy and kind to each other. Let us try to find the beautiful things in life, in nature, the good things about our friends and let us cultivate the talents which God has given us.

Special Music: Suggest as a solo, "When Morning Gilds the Skies," page 1 of Living Hymns; or "All Things Are Thine," page 310 of The New Hymnal for American Youth.
Story: "Who Gave It All?" page 218 of Stories for All the Year, by Stockwell; or "The Giver of All Good Gifts," same book, page 2; or "Garden—Rain—Sunshine," same book, page 103.
Piano Solo or Instrumental Number, by a junior.
Story: "The Little Boy Who Loved Music," Zion's Hope, November 8, 1936; or "The Best Gift That Day," page 78 of Story Worship Service for the Junior Church, by Berg.
Poem: "He Hath Made Everything Beautiful," found on the cover of the May, 1932, issue of The Pilgrim Elementary Teacher.
Closing Song: "Doxology, S. H., 14.
Benediction.

JULY 25, 1937

Theme: "Follow Him."

Prelude: "Come Unto Me, Ye Weary," S. H., 329.
Call to Worship: "But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matthew 19: 14.
Hymn: "Come, Ye That Love the Lord," S. H., 5, verses 1, 2 and 4.
Prayer.
Hymn: "Oh, Master Let Me Walk With Thee," S. H., 213.
Scripture: Matthew 8: 19; John 12: 26.
Hymn: "Am I a Soldier of the Cross," S. H., 202.
Sermon Talk: Review briefly the three previous services, only to bring to the children's minds again reasons why we would follow Jesus. There are many other reasons why we would follow Jesus, not only is he a healer, a protector, a giver of all things beautiful, but he is more interested in us than anyone else on earth. He knows our every act, he is happy when we are happy, he is sad when we are sad. He wants us to have the things that make us happy, otherwise he would not have given us the many beautiful things which he has placed on this earth. I want to follow someone who is interested in me, someone who wishes for me the very best that life has to offer, don't you? (Discuss ways we can show that we are following Jesus.)
Special Music.
Story: "Our True Guide," Zion's Hope, November 1, 1936; or "Something for Jesus," page 391, September, 1932, of The Pilgrim Elementary Teacher.
Hymn: "I'll God Where You Want Me to Go," S. H., 292, verse 1.
Story: "A Doer of the Word," page 55 of Stories For All The Year, by Stockwell; or The Story, found on page 56 of Quarterly Q-434, July, August, September, 1936.
Closing Hymn: Last 2 verses of S. H., 292.
Benediction:

"God loveth every person,
No matter, black or white,
Who truly loves and serves him,
Is righteous in his sight.

"Hear his saying, 'Follow me,'
To the boys and girls today.
Let us heed his loving calls,
Follow in his holy way. Amen."

Above poem found in Zion's Hope, February 28, 1937.

In the post-war scene two forces have arisen which oppose liberalism and are resolved to crush it—communism and fascism. Both regard it as naive, if not deliberately hypocritical, because it does not see its own inconsistencies. Both, although with antagonistic sympathies, deride it as weak in permitting a force, like Marxism, to grow up in its midst, without realizing that it is allowing its own existence to be put in jeopardy. Both hold in contempt its faith in the might of self-evidencing truth and its regard for freedom in discussion and teaching. Both despise its aversion to the employment of force as a sign of its lack of virility. Both ruthlessly suppress its loved institutions of representative government, free press, free speech and free assembly, as soon as they have finished using them for their own purposes. Both scorn liberty of conscience; for with both the individual is subordinated to the nation or to the class, and his conscience must be made to conform to the mass-mind. Both are militaristic imperialisms—fascism an imperialism of the middle class, communism of the proletariat. Both erect dictatorships, surrounding the leader with a mystic halo, or regarding him as the necessary instrument for procuring the dominance of the messianic working-class.—Henry Sloane Coffin, in *Religion in Life.*

"Life is made up not of great duties and sacrifices, but in little acts of daily duty."

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 42 continued—

One day we were shown through the slaughter house and tannery of the Metropolitan Meat Company of which Brother Waller was manager. I was especially interested in the tannery. The foreman who accompanied me through, answered my many questions and showed me the different kinds of leather made there. I saw the various processes of treatment, as far as they could be seen in an hour or two. It was explained how under the modern process a hide, especially of the ordinary grades, could be made into leather in forty-eight hours. It was admitted, however, that as far as sole leather was concerned those methods did not give the firmness and solidity that were obtained by the ancient and time-honored "tan bark" process.

Brother Waller gave me a practical and acceptable souvenir of this visit by having my suitcase re-covered with a fine grade of leather, tanned in this establishment. He was a director in the Company which had been formed, as I suppose, in England. It carried on an extensive business in furnishing the city of Honolulu with many kinds of meat, specializing in that from cattle.

I think that at the time of my visit Brother Waller was one of two remaining directors and that the reorganization of the firm was pending before the stockholders. He was in some anxiety as to what would be done and whether or not his administration as the active business manager had been acceptable and would be continued. He feared that possibly his connection with us as a people and his activities in propagating our doctrine and the interests of our Branch there might be considered as jeopardizing his business efficiency to some extent. He hoped for the best, however. It is now seven years since I was there, and I am glad to say Brother Waller still holds his place of responsibility in the business and an enviable one in the commercial circles of the city, and is as well, still very active in church—all of which would seem to show that his religion had in no manner impaired his secular successes or his efficiency as an able man of business.

Leis

A trite saying has it that "all things have an end." So did my visit. It was determined that I should return home on the *Alameda,* sailing November 6, while Brother Sheehy was to stay another month—or longer—if so led to do. In the preceding account of my trip to Hawaii, I have taken liberal extracts from my letters to the *Herald* at the time, believing that a fairly full account of what I deemed one of the most important events of my life and certainly one of the most pleasing has proper place in these *Memoirs.* Thus I do not offer apologies for the space occupied in the relation of this visit to the "Paradise of the Pacific" which holds such a bright spot in my memory.

On the morning of my seventy-fifth birth anniversary, accompanied by a large number of Saints I went to the dock, where followed much leavetaking, amidst many gay remarks, smiles, regrets, and quiet tears. Good-bys were said, and a large number of *leis* or wreaths were placed around my neck. I went aboard with these strings of flowers, shells, or beads, literally weighing down my shoulders. This is a typically Hawaiian custom of saying farewell and wishing Godspeed, and a very pretty one it is.

At the close of the *luau* the week before, the master of the Hawaiian band which had played there told me he would have his musicians at the wharf when I left, to see me depart. As he laconically expressed it in his broken way, "I vill blow you off, Brother Smith; I blow you off with my band!" Sure enough, the band was there, the leader in high feather, and much gay and martial music as well as national airs gave a stirring thrill to my departure.

When the moment finally arrived and our boat slipped from its moorings to slide out into deeper waters, I stood at the rail, watching regretfully the receding pier with its throng of friends and well-wishers, knowing I would not see them again in life. Bearing in the sultry heat the heavy and almost stifling burden of *leis,* I responded to the waving hands, fluttering handkerchiefs, and lifted hats, until they were lost to sight.

The perishable *leis* were consigned to the sea waves—the only tribute I paid the trident-armed ruler of the deep on the whole trip—while those of beads and shells I brought home with me and distributed among the women and girls of my family. I believe every daughter, daughter-in-law and granddaughter received one, besides the wife. Some were very beautiful, and all, whether of shells or flowers, must have cost the Hawaiian sisters considerable painstaking care and patient labor.

Homeward Bound

My return trip was quite like the outgoing one in most particulars with the main difference that we were going northeasterly instead of southwesterly. There were also more passengers aboard. At first there was a heavy sea, and the boat would go into deep troughs, from which, rising, it would turn or roll the other way with a decided lurch. The only time the ship seemed really still was when the wind blew strongly and a storm seemed brewing. Then a sail would be run up about midship which steadied the vessel to a considerable degree.

There was a band of "jolly good fellows" on board, who enjoyed themselves in their own way and among themselves, both in the salon and at the table. Their conduct of boisterous hilarity was quite in constrast to the sobriety of my tablemates. My seat was next to and at the right of the second officer. The Captain was at the head of the table, and two officers at the foot. My nearest seatmate was a man from "down East," rather pleasant but not over talkative.

Other neighbors were Mr. Walter Brown and wife, from Independence. Of these I have made mention heretofore. Having seen me at some of my visits to Independence and to the home of her father, Mr. Joseph Mercer, she and I quickly formed acquaintance. After the first meal and about as soon as we were out of sight of land, she became seasick, and her seat at table was vacant for two or three days. Indeed I think it was not until the fourth day out that she appeared again at table looking rather wan but insisting that she was all right.

Opposite me sat a tall, sickly-looking man, a Reverend Dodge, who had been for some time on the Island of Maui. He had come from the East, as he said, to regain his health, but had overstayed and was suffering from the lack of suitable food. Indeed I can well believe that, for he had an unfortunate attack of *mal de mer* at the table which caused him to retire in great haste and the cabin boys to have some work in getting him to his stateroom. However, his illness was a short one, notwithstanding he himself was "a long one" being over six feet high. As his deck chair was near mine, we formed a desultory speaking acquaintance.

One incident occurred at table which brought me some mortification. It was caused by my very unwise attempt to eat a piece of pickle which served me a rather bad trick by starting up my neuralgia. I sprang from my seat convulsively as the paroxysm of pain twisted my face in agony. When it passed I apologized and sat down to await, in some embarrassment, the finish of the meal. Mrs. Brown who sat near was quite sympathetic. She did not express surprise at my action for the reason that she had suffered some from the same affliction herself and knew something of its terrors.

There was on board a native Hawaiian, a member of the band which had played at the luau and had learned who I was. There was also a Brother George Cava-

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naugh, an Irishman taking steerage passage to Los Angeles where he was to take charge of the grounds of some wealthy gentlemen. I sometimes used to chat with him at the point or dividing line where the passengers of both classes could meet. These two gave out who I was, with the result that I was invited by the purser (with the sanction of the Captain) to conduct the religious service on Sunday and preach to the passengers. I accepted the invitation and had quite a good-sized audience in the salon. I felt it good fortune that the Reverend Dodge kindly assisted me by reading the hymns and leading the singing. The passengers joined in this part of the service very heartily, including some two or three members of a disbanded troup of entertainers, one of whom played the piano for the hymns.

I felt it to be a curious spectacle as I stood at one end of the great salon and faced the roomful of listeners, their seats arranged in the spaces between the dining tables. I took for my text the familiar statement, "My doctrine is not mine but his that sent me," using it as a sort of apology for my believing differently from my so-called fellow Christians. I cannot say that I had brilliant success, though at the close I was warmly congratulated by one or two of the "jolly good fellows" and also complimented by the Reverend Dodge. This made me feel I had no reason to find fault with myself nor with the occasion even though the mass of listeners had expressed no interest.

The trip coming home was made in shorter time than going, for there was no embargo or restrictions about entering the San Francisco port. We could have run in even sooner, only that the Captain preferred to saunter along the last half-day, in order to get into dock quite early in the morning.

Through the Golden Gate

Though I had written Brother Terry the time of my intended arrival, there was no one at the wharf to meet me when at last we sailed in through the Golden Gate. I hired a lad to carry part of my luggage as we started from the dock. We shortly met Brother Terry, however, hurrying from the street car. I was glad to see him and to have him relieve me of part of my luggage, for the kind members of the church in Hawaii had loaded me down with gifts of many kinds—an assortment of cocoanut dishes, mats, hats, souvenirs, and specimens of interest.

We found our way to Sister Anthony's. I had intended going straight home but, yielding to Brother Terry's solicitation, decided to remain in San Francisco a few days and preach to the Saints there and in Oakland and visit among them as requested.

One day was spent in searching for and visiting with my cousin Josephine, Inez or "Ina Coolbrith" as she was known, the daughter of my father's youngest brother Don Carlos. I had known her as a child in Nauvoo and had seen her, as I have related, on a former visit to California. She had moved since then, and it was only with difficulty we found her, following a clue given by Brother McKinstry, husband of Moses A. Meder's daughter. This man was a lumberman from Oregon but visiting in the city. He had become acquainted with Inez through a Bohemian society of authors and writers.

After the great earthquake and fire, having been released from her long years of service in the Oakland Library, she had taken a room in a small building on a side street not far from the Presidio, in a new part of the city. There she was living in a frugal manner, writing at times but greatly dependent upon the charity of the Society mentioned. The home which she had worked so long to build and beautify had been destroyed in the general catastrophe which had engulfed the city, and she seemed poor and heartbroken, the terrible strain of those days and nights of conflagration and danger, with the loss of all she possessed and cherished, having broken her spirit and left her ill and dejected.

Though younger than I, she seemed very aged and had grown stout and unshapely, but though sad-faced she seemed right glad to see me and to tell me the story of her troubles. Along with her dwelling had gone all her many gifts from admirers and many personal keepsakes, among them her father's ring which I had sent to her years before. So far as I could judge from her words and expression she was as much distressed over this latter loss as for any she had sustained. She had saved only the clothing she wore at the time, but said she was glad to have escaped with her life.

I tried to cheer her as well as I could, but came away with the impression that as far as she was concerned the charm of human existence had vanished with the smoke and ashes of that dreadful fire and that only in death would she escape from its haunting and horrible memories. She was a brilliant woman in her day and of her I have already written at some length.

I spent an hour or more with her, doing the best I could to comfort her and help her to take a renewed grip on life. I tried also to build up a certain confidence in me and a belief in the sincerity of my interest in her as a relative —a confidence which she had long withheld. My correspondence with her since has given me the satisfaction of feeling that I succeeded in some measure; for she was finally willing to credit me with goodwill toward her and to acknowledge the cousinship between us—a relation she had studiously hidden from her world throughout the years. So I fancy my hunting her up as I did seven years ago resulted in some mutual advantages; at least, I hope so.

J. A. Anthony, who was with me in making this search for my cousin, is the man who married Sister M. E. Andrews some years after the death of her first husband. He had once been my companion on a voyage from Los Angeles to San Francisco; had been a sailor and a ship carpenter; became enamoured of a system for cooperative buying and selling, and at the time of my 1907 visit, was busy running a store as a unit of such society. I believe I have written of him before and of his efforts to explain his ideas and plans to our people.

Reflections on Hawaii

As I admitted in beginning the relation of these memories of Hawaii, I held a certain trepidation that my visit to that "Paradise" might make me dissatisfied with the land where my own home is located, where cold prevails a part of each year. In retrospect I can see that it did not, even though it called forth my admiration. I can say I have felt greatly benefited by making the trip in that my sympathies and understandings have been broadened and deepened, as was the case with my trip to England. The antagonisms against Britain which had been engendered in my mind through reading about and reflecting upon the scenes and causes of the American Revolution had strongly prejudiced me against anything British, but upon my visit to England I learned there was small ground indeed for the continuance of such a feeling on my part. Contact with the English upon their native soil and in their everyday life gave me quite a different opinion of them, and I met and noted nothing with which I could honestly find fault.

So on my trip to Hawaii I learned much about the people which enlisted my appreciation and sympathy. While enjoying the hospitality of Brother Ingham I was privileged to read two histories of the Islands, one an official account written since the United States took over that Territory, and the other a plaintive appeal from Queen Liliuokalani, telling of the injustices done her people by the Government. I could not speak as to the credit of her complaint, but the fact of the dwindling of the people of the Territory seems quite plausible. When Captain Cook found the Islands, the inhabitants numbered some one hundred and fifty thousand souls, but since then they have dwindled to something like fifty thousand—a deplorable loss, indeed, due, as usual, to the efforts made to change native ways to those of "civilization." The "firewater" of the white man and its abuse, resulting in general intoxication for the

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men and prostitution for the women, have worked their usual sorry devastations, and it will not be many years I fear before the native, pure-blooded Hawaiian will be extinct. On seeing the children come out of a school in Honolulu, one can easily trace the mixing of the races, so prevalent there.

From all I have read and from all I observed, I am prepared to say that I have no prejudices against the Hawaiians, either as a race or as fellow-churchmen. Their ways of living are no doubt a result of the climate and therefore right for them. Their food is palatable and nourishing, though perhaps somewhat enervating. *Poi* makes for flesh, and laziness results. At the Katak hospital I saw a nurse, a large, native woman, giving a blind man his food. He was of very large frame and extremely heavy. He had lost his teeth, and as she fed him with *poi* she would put into his mouth a huge spoonful at a time, almost enough to make a meal for me. He would swallow it at a gulp and his mouth would fly open for more as he gave an impatient grunt for the next installment. When his hunger was finally appeased he was ready to lie down in the shade and go to sleep, doubtless awaking only to repeat the process. The result of these habits could be plainly seen in his condition of great avoirdupois.

At the *luau* we had an almost endless variety of food. Perhaps because Brother Sheehy had passed out a word to the effect that I wanted to try raw fish, there *was* raw fish upon the table. I took a piece and ate it with bread, finding nothing unpalatable about it. It had been salted but aside from that it was no more unsuitable to the taste than is the usual codfish found on our markets. The Hawaiian cooks have highly developed the ability to prepare food to perfection.

My whole conception of the life in the Islands was that so far as mere existence is concerned, expressed in the indolence of the natives, it is quite ideal for them and well-suited to their needs and tastes. From what I have read and heard, conditions in the South Sea Islands are quite similar to those of Hawaii. Brother Sheehy made some quite extensive inquiries as to the origin of the Hawaiians and seemed impressed with the idea that it was identical with that of the South Sea Islanders. Most certainly they are not of Negro origin, though they may be Malays. However, with all the conjecture I heard, I did not reach any conclusion for myself.

It was the 20th of November, 1907, when I reached home in health quite as good as that in which I had left that restful haven. The memories of that visit, my experiences while there, and the warm-hearted hospitality and kind thoughtfulness of the Saints I there met have all combined to make me feel very well satisfied indeed with that trip to Honolulu and its results.

Chapter 43

Still in the Harness

Familiar Places

For quite a number of years there had been a fund known as the Memorial Fund, collected for the purpose of erecting a memorial to Joseph and Hyrum Smith at Nauvoo, near the place where their bodies were buried. A committee was appointed to visit Nauvoo to confer with the citizens there upon the matter of such a memorial.

In company with Bishop E. L. Kelley, Alexander H. Smith, Heman C. Smith, and George P. Lambert, I was appointed to act on that committee and in pursuance of duty went to Nauvoo, late in May, 1908. Owing to heavy rains and a washout on the line we were marooned at Keokuk until quite late in the morning, having changed cars in the middle of the night. Thus we had been deprived of usual rest and sleep and also felt the lack of food. We skirmished about some, found an eating house which was open, and managed to get a "bite," unsatisfactory enough but sufficient to last until we reached Montrose.

There we met others of the committee and got a good breakfast before crossing the river to Nauvoo. In due time we assembled at the place appointed where we met Brother Mark H. Siegfried, then in charge of the Branch there. A preliminary meeting was held at the point where it was suggested the memorial would be erected. We agreed upon certain steps and decided just what approach should be made concerning the project to the inhabitants of the city.

Brother Siegfried assigned us to various places for lodging and meals, Alexander and I being located at Sister Thomas Ellison's. Heman and the Bishop lodged at Brother Siegfried's, I believe. Brother Lambert was not far from his own home, out on the prairie a way, and came and went at his own discretion.

In the forenoon we held services in our own chapel and in the afternoon, as per arrangment, met with the citizens. Unfortunately for this conference, rain came up the valley and prevented a goodly attendance. When we gathered at the hall we found it not yet open, the only ones about being Mr. Argast, an editor, and a Mr. Dockeath. With both of these men I had had former acquaintance. They interested themselves to show us courtesy and cooperation, but it appeared to be quite in vain as far as getting us a good hearing was concerned, for but few came out to hear our plans or to evince any interest in the matter.

We had made this move upon being informed that the Nauvoo citizens were interested in such a project and disposed not only to offer us friendly moral support but to render proper material assistance as well. In our committee meetings we had agreed that we would not ask the citizens for financial help, however, for the reason that we wished no dictation or outside interference in the enterprise. In spite of our disappointment at not receiving a wider hearing, we laid our proposition before the people who did meet with us and left it for them to present it to their fellow townspeople at some subsequent meeting.

By request, an appointment was made for a preaching service to be held that evening in a public hall. There we were met by quite a group of citizens and some of our own members. Among the attendants was Albert Ketchum (a whilom "Bishop" of the Strangite faction), Gilbert Watson, and a friend named Richtman with whom they were staying in Nauvoo. Mr. Richtman kept a hardware store and junkshop.

The speaker at the service was Heman C. Smith. At the close of his address this Albert Ketchum desired to ask some questions. Brother Heman replied that he was ready to answer any legitimate question upon the subject he had been discussing. This reply seemed to irritate the man, who immediately challenged him to a public discussion of differences.

I objected upon the hypothesis that the one challenging to a debate should be an authorized representative of some recognized body of believers, but I turned the matter over to Heman, the presiding missionary of the District, to manage as he deemed wise. A meeting was promptly arranged for the next day, to be held at the store of Mr. Richtman.

Earlier in the day we had met Brother Lester Haas, son of a prominent German of some wealth in the city and son-in-law of Sister Ellison to whose hospitality we had been consigned. Upon his invitation Alexander took up his abode with Brother Haas, that we might each have a bed for himself. In the morning Brother Haas took his rig and drove the committee all about the city, showing the improvements and changes which had taken place and some altogether new sections with which I was not acquainted. All of this proved very interesting to us, especially to Alexander and me.

At the hour appointed for the debate we went to the store to hear what Ketchum had to say. When asked for his credentials he presented two certificates, purporting to be of ordination and appointment. Heman took them, examined them closely, and then handed them back to Ketchum with the remark:

"They are not legitimate."

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It is true that while they certified that A. D. Ketchum was a member and had been ordained an Elder in the "Church of Jesus Christ, organized April, 1830," it was very evident that they had been prepared just that day or the one before, and were signed, apparently, by other local members of their faction.

Heman declared that we could not accept such certificates, for the reason that the courts of the land had recognized the Reorganized Church as the only lawful successor of the church founded in 1830. Their men appeared confounded at this position. Ketchum became quite angry and blurted out, in a very ungenteel manner, through clenched teeth:

"Yes! The Reorganized Church is the legal successor, in a pig's eye!"

At this I interfered with the statement that he could at least be decent in speech toward men who proposed fair treatment and treat them in as gentlemanly a manner as he wished to be treated himself. Watson then rebuked Ketchum for his crudities and apologized to us. The episode closed, for we could not give recognition or standing to the certificate of authority presented. We left them with the understanding that when they were prepared to approach us properly, Heman or some other representative of our faith would be notified and the matter receive attention.

On June 1, by invitation Alexander and I went home with Brother Lambert and occupied an evening or two at Rock Creek. Then Brother Lambert sent us to Ferris along with Brother Siegfried, father of Mark, where we were left at our Cousin Don C. Salisbury's. After visiting here a day or two I left Alexander to continue labor and went to Burlington, thence to Lamoni, where I arrived on the morning of June 6 and was joined by my wife and children who came up from Independence.

We had made arrangements to make a visit to her people and old home in Canada, intending also to attend a conference at Galien, Michigan, on our way, with a stop at Detroit and a short tour of some few branches nearby. This would make the trip one not devoid of church labor although mixed with pleasant family visiting.

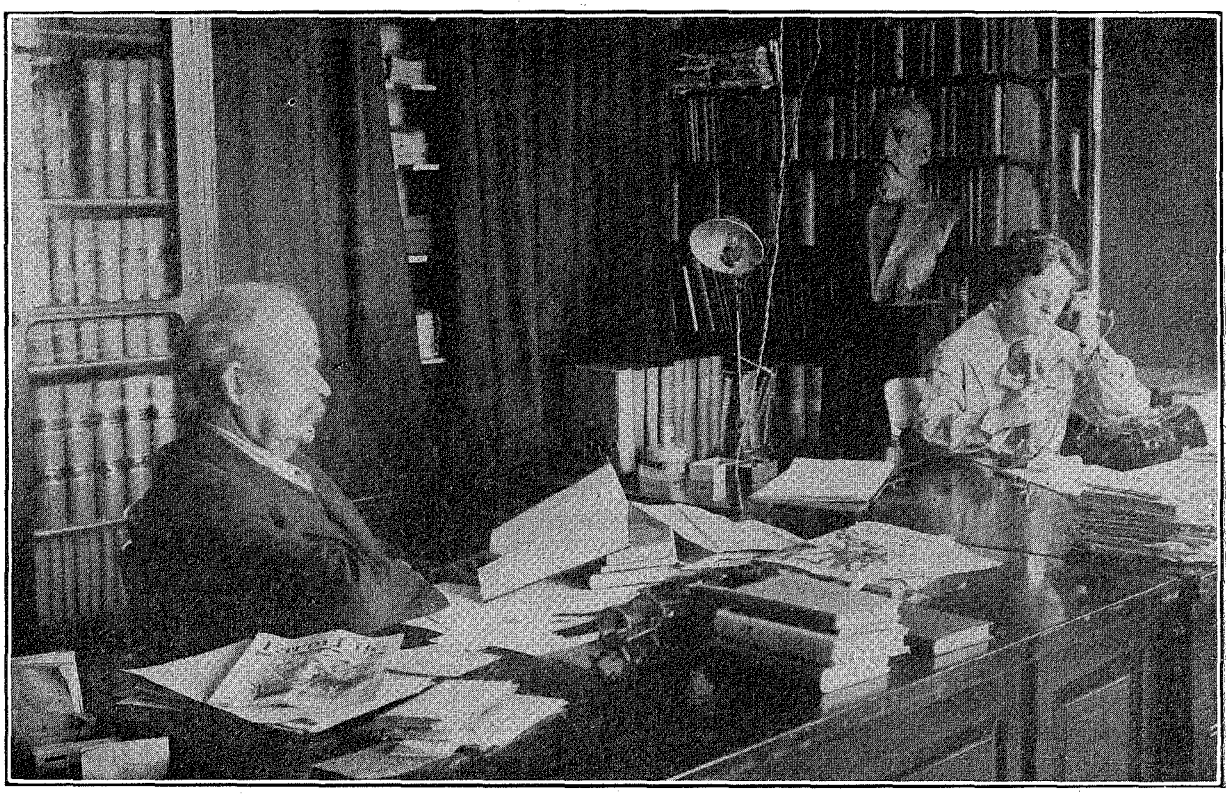
A week was spent in Lamoni where I occupied the pulpit on Sunday. Next day we departed for Galien. We took our youngest son Reginald with us, leaving the two others in the care of my daughter Lucy Lysinger and her husband, on their farm south of Lamoni.

Labors in the North

We reached Galien on the 18th of June, in time for the Religio and Sunday School Conventions and the District Conference sessions Saturday and Sunday. The mission was in charge of Elders S. W. L. Scott and H. E. Moler. They presided over a pleasant dedicatory service held on the 21st in a new building erected there by the Saints. We were guests during our stay of Bishop Edwin A. Blakeslee, living in his father's old home. There we were most hospitably entertained and enjoyed making the acquaintance of his excellent wife and family. They threw their doors open wide, generously caring for quite a large company of visiting Saints.

Everything passed pleasantly and profitably, as such occasions among us are wont to do, and it was considered by those who attended as a conference productive of much good. It was a joy for me to renew many acquaintances of old and to introduce my wife to many people of whom she had heard but never before had seen.

Leaving Galien, June 22, we were met at Detroit by Brother N. A. Liddy and taken to his home where we were well cared for. (To be continued.)



IN THE HISTORIAN'S OFFICE

This picture of Heman C. Smith was taken in the Historian's Office in the Herald Building, Lamoni, Iowa. A bust of President Joseph Smith is seen in the background. Heman C. Smith was one of the most outstanding of the able men developed during President Joseph Smith's administration. He was rugged, fearless, and honest. He visited President Smith a few days before the latter passed away, and Brother Joseph said to him, "Heman, the secret of your power, and you had lots of it, was your sincerity."

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The Readers Say---

Second Coming of the Lord Is Near » »

On the night of August 19, 1936, at our midweek prayer and testimony meeting, after the usual opening exercises and the reading of the Scriptures, the one presiding gave a short talk on the theme, "I Would See Jesus." This appealed strongly to me, and as soon as the time for testimonies arrived, I arose and tried to impress upon the meeting the great sacrifice Christ made for us.

That evening I went home in deep meditation, went to my room and to bed. But I could not sleep. I lay quietly thinking for hours. Suddenly I found myself standing on my feet on the floor, and the room was as bright as noonday. There Christ our Lord appeared before me, standing on the floor.

No one can find words to describe the beauty of him. He was fully dressed to the shoulders, but his arms and chest were bare. The whiteness of his person was more than I can describe. He took hold of my right hand and gripped it as firmly as any man could do. "I am coming again," he said and relaxed his grip for a moment. Then again he tightened his hold, and said: "My second coming is nearer than my people think." And while he still held my hand I heard a group of voices singing praises to God in the highest. The singing was most beautiful and seemed to come from just over my right shoulder. The song of praise continued until the Lord released me, and ascended into the air. I stood gazing upward at him until he had risen thirty or forty feet, and then he disappeared. I was left alone. I had tried twice to turn my head to see who was singing, but could not take my eyes away from the Master until he disappeared from my sight.

Then I lay down on my bed and was wrapped in the Spirit. I am at loss how to tell you more adequately of the evidence I have had of the second coming of Christ. My only object in writing this letter is to impress upon the Saints that the time is near for the second coming of our Lord.

I have been more than forty-one years in the church, and have had many evidences of the truthfulness of the restored gospel. My prayers are that we may walk steadfastly in the footsteps of our Savior.

WILLIAM SHEPHERDSON.

NEW LISKEARD, ONTARIO, Box 119.

The Lord Is Her Strength » » »

The testimonies in the *Herald* are a source of strength and encouragement to one who is a shut-in, and for the present deprived of church attendance. I have been in bed with tuberculosis since March 24, but wish to add my testimony to those of others.

How good and gracious the Heavenly Father has been to me! He has been near to bless in this time of need. He has heard and answered prayers, especially when the elders have administered to me. He has given me peace of mind, and helped me to have patience. Words cannot express the deep gratitude which I have for these blessings and also for the kind Saints who have remembered me in their prayers. It is most helpful to know that one is not forgotten.

The doctor has been well pleased with the rapid progress of my recovery. Its rapidity, indeed, has exceeded his expectations.

We found it necessary to move to a more desirable location, a less noisy neighborhood, and again the Lord heard our prayers. I had to go in an ambulance, but the moving and the usual cares associated with it did not affect me at all. My mother is taking care of me, and so I am assured good nursing.

I rejoice in the latter-day gospel. It grows dearer as time goes on. My prayers are for those who are laboring in the service of the Master, and I hope again in the near future to contribute my small share.

MRS. LLOYD MCINTYRE.

SIOUX CITY, IOWA, 2121 West Third Street.

How Much Do We Want What We Pray For?

How many of us ever stop to think when we ask God for a thing, if we are really in earnest and want it regardless of the circumstances that must come to pass in order that we may receive it? I know that in the past I have not considered this.

Here let me tell you of an experience through which I have gone in the last two years. Had I known what was ahead of us, I would not have asked as I did. About twelve years ago we lost our home by fire, and in the course of a few months, my husband fell sick and died. Then the family, two sons and three daughters, had to work out, and I too had to work. Our home was broken up, and all except the youngest, a son, married and scattered. The one son always worked nearby, but as he was crippled in one foot and it was hard for him to get home or to my place of work. I did not see him sometimes for weeks at a time. Often I prayed that it might be possible, in some way, that I could have a home, and could care for him. Though he is a man in age, he is the youngest of the family, and I wished that at least we two could be together.

My prayer was answered, but what terrible suffering brought it about! Two years ago my son fell and broke his hip, or the bone two inches below. In a year his leg had to be removed; his hip joint was badly infected. Most of the first year he had to be fed with needles, and seemed only a living skeleton, weighing less than seventy-five pounds. For the most of two years he has been in the General Hospital in Madison, Wisconsin, but I had him home for about three months at two different times. At present he is in the hospital and feeling fine. It is a great comfort to have him near even though he is in bed most of the time; he is never discouraged or cross. He is not a Latter Day Saint, but I hope that he will join the church. I am trying to be an example of right living before him.

I wish that Saints living at Union, New York, or Endicott, or Johnson City, whichever is nearest, would look up my daughter, Mrs. Martin Ingham, Route 3, Binghamton. She was baptized five or six years ago at Sparta, Wisconsin, and is in need of friends and comfort. Her husband does not belong to any church, and it would be a great help if he could be persuaded to go to church and take his family.

On a recent sacrament Sunday there was an all-day meeting at Wyeville church, with a nice gathering. Some from Black River Falls, Tomah, and Sparta were present. Brother Mussell was the speaker. A Sunday school was organized

(Continued on page 765.)

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Why did Jesus rebuke those who sold animals for sacrifice in the temple? What part of the temple was it?

In various ages it appears to have been the practice of some people to use the influence of religion for the purpose of gaining certain other ends. Sometimes these ends were personal, and at other times they were political or social. In the instances referred to in the question it is not certain whether the transactions were carried on with the support of the priests who officiated in the sacrifices, or whether they were acts of persons who sought solely to sell for the personal profits secured.

But whatever the motives of these merchants and money-changers, the effect was to detract from the sanctity of the temple and of the worship of those who bought there as a handy means of obtaining an animal for sacrifice. This was contrary to the divine will, for God had always required great reverence toward everything used in the course of worship. Hence the priests were set apart, and every article used in the temple was consecrated for that purpose. This was probably the reason Jesus rebuked acts that made merchandise of the house of God.

The place where these sales occurred was in the Court of the Gentiles. This court was outside of what was known as the inner wall that surrounded the temple proper where were the Holy Place, the altar, courts of the priests, women, and Israelites. The Court of the Gentiles practically surrounded this part of the temple, and it was itself surrounded by an outer wall with gates opening onto various porches. It was from this court that Jesus drove out the cattle (see John 2: 13-17). This event took place near the beginning of his ministry. Again, it is thought, nearer the close of his ministry, Jesus found it necessary to administer a second rebuke for merchandising there. This instance is recorded in Matthew 21: 12, 13, Mark 11: 15-17, and Luke 19: 45, 46.

What is the position of the church on birth control?

So far as I recall, no specific action has been taken dealing with the matter. It seems reasonable that all Saints will live according to the precepts of Christ in such matters as well as in others, and any act or method that is immoral or that violates the civil law is condemned. Those who may be confronted by critical conditions threatening to health should consult a Christian physician of high standing. The world is ever ready with evil advice and examples for those who lack the high conscientious motives that every Saint should hold, but only those who esteem lightly their covenant with God will be likely to be led astray by such.

What relation, if any, was John the Beloved Disciple to John the Baptist?

John the Beloved Disciple was a son of Zebedee and Salome (see Mark 1: 19; 15: 40) and one of the apostles with his brother James (Matthew 10: 2). Zebedee appears to have been a man in good circumstances who hired servants (Mark 1: 20). Salome has been by some identified as a sister of the mother of Jesus (see John 19: 25). If this be correct, Jesus and John were cousins.

John the Baptist was the son of the priest Zacharias and his wife Elizabeth (Luke 1: 5, 13). The angel who foretold the births of John and Jesus made reference to Elizabeth as the cousin of Mary, in his conversation with the latter (Luke 1: 36). Hence Jesus was a cousin of John the Baptist. I know of no record that gives us any further light on the question of relationship between John the Baptist and John the Beloved Disciple than may be inferred from the foregoing texts.

What is the Moabite Stone?

It is a stone measuring about four feet in height by two feet in width inscribed in Phoenician characters which record the victory of Mesha, king of Moab, over the Israelites in the days of Ahab (about 890 B. C.). It was found in Moab at Dibhan in 1868, and was placed in the Museum of the Louvre, Paris. It is the oldest known specimen relating to the ancient Hebrew character forms and shows that the Israelites and Moabites used practically the same language, as later proved by the discovery of the Siloam Inscription written in Phoenician characters about a hundred years later.

A. B. PHILLIPS.

'Tis for you to bridge the chasm twixt what you are, and what you would be.—Anonymous.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Dow City, Iowa

Saints of this locality are pressing forward with renewed effort as there has been sufficient rain for gardens, and crops are looking fine. The branch is sponsoring a garden project for the third year. Ground this year was donated by Sister Christine Butterworth, and is located in the eastern part of the town.

Some members have been called to mourn the loss of loved ones. A daughter, Janice Elaine, was born to Brother and Sister Frank Fry, March 14, but was not permitted to remain, being laid to rest the same day.

On March 23, J. R. Griffin, the husband of Sister Lura Griffin, died very suddenly. He was seventy-six years old. And on April 26, Albert M. Peffers, seventy-nine, passed away after years of illness.

The church was the setting of a pretty wedding, April 18, when Leta Fawn Riley was united in marriage to Fred A. Fry, Jr., of Woodbine. Fred Fry, father of the bridegroom, read the marriage service in the presence of relatives and a few friends. Preceding the ceremony Mrs. D. R. Griffin sang, "O Promise Me," accompanied by Mrs. Frank Fry who also played the wedding march. A reception was held in the church basement after which the couple left for a short trip to Cameron and Independence, Missouri. They live at Woodbine where Brother Fry has work in his father's grocery store.

Mother's Day was observed with an appropriate service at 11 a. m. when the junior choir of twenty boys and girls appeared in their white robes. The mothers of the children's division were guests at the church school. They were presented with a carnation on paper, the work of children.

Dorothy Baughman, Kenneth Argotsinger, Leone Miller, and Wilbert Jenkins, of the local young people's division, were among the twenty graduates who received diplomas, May 20. On May 16 Brother Frank McDonald, of Council Bluffs, preached the baccalaureate sermon in the Methodist Church. His message brought many favorable comments.

Pastor Elvin Baughman and wife, Frank Fry and wife, and Mrs. D. R. Griffin went to Coalville Sunday, May 23, where a sectional conference was held. E. Y. Hunker, who was there, returned to Dow City with them and spent a couple of days.

Brother E. L. Edwards, of Pomeroy, Iowa, was at Dow City and delivered the memorial address at 11 a. m., May 30, when this congregation met with the Methodist people as has been the custom for many years. Music was by a union choir.

Brother Cecil Talcott, his wife, and two sons, from Harrison, Nebraska, are visiting at the parental A. L. Jackson home. Cecil has a position as superintendent of the schools at Veteran, Wyoming, for the next year, and they will move to Veteran soon.

Tampico, Illinois

The Saints scattered throughout this community continue to hold monthly services in the Legion Hall at Tampico. In January, however, it was impossible to meet because of icy roads.

Elder J. C. Stiegel, of Rock Island, Illinois, and District President W. W. Richards, of Davenport, Iowa, were speakers the second Sunday in February.

Some of the church members have moved away, and still others have moved closer to the heart of this community. Workers are hoping the church will continue to grow in and around Tampico. In March, Elder J. C. Stiegel, was the speaker for the day, and though attendance was not large, those who were present enjoyed the sermon.

Elder C. A. Beil, of Clinton, Iowa, was the speaker the third Sunday in April. This was his first visit to Tampico since November 8, 1936.

Brother and Sister Lejah Presnell, of Mount Carmel, Illinois, visited his son, Brother Everett Presnell and wife, of Prophetstown, and attended church services at Tampico. The Presnells formerly were of Brush Creek.

On the second Sunday of May Elder F. C. Bevan, of Rock Island, delivered the Mother's Day sermon.

A daughter, Betty Jean, was born, March 16, to Brother and Sister Everett Sefton, of Sterling.

Sister Lula Burgess and Laurence Greenwood were married, April 17, at the courthouse in Dixon, Illinois. The bride is the eldest daughter of Brother and Sister Floyd Burgess, of Tampico.

Berkeley, California

"Leaves From the Past," was the theme for Guest Day, April 27. Talks on the lives of three men who consecrated themselves to the building of the church and the spreading of the gospel message were thoroughly enjoyed. "The Life of Charles Derry," was presented by Camilla Collins. "The Life of Alexander Smith," was given by Lillian Weldon, and "The Life of Magnus Fyrando," was related by Sister Moran. Maybelle Colville and Elnora Morris acted as hostesses.

The mothers' and daughters' banquet, May 7, in the lower auditorium of the church was a lovely social affair. The front of the stage was banked with roses. The dinner tables were decorated in pastel shades. The following program, with Emily Bruhns acting as toastmistress, helped to make the memory of that evening one long to be cherished: Prayer, Elizabeth Day; the Mothers' and Daughters' Pledge; duet, "Mother Machree," Phyllis Moore and Ruby Strand; "Daughters' Joy," a song by the daughters; "Mothers' Counsel" was sung by the mothers present, and the daughters responded with "We Trust Your Counsel." There was a toast, "To Our Daughters," by Dolly Moore, and the response, "To Our Mothers," was by Margaret Christiansen. Sister Bartholomew gave a toast, "To Our Granddaughters," and Norene Bartholomew responded with "To Our Grandmothers." Lola Bonham read the poem, "Which Loved Best"; Ruby Weldon told how Mother's Day originated, and Evelyn Carlson contributed a piano solo. "Oh, Do Not Fear to Follow Where Love Leads the Way," was sung by an octet. Camilla Collins paid a tribute "To Our Graceland Mother." Corsages were presented to these women: Sisters Gutch and Boshell, the oldest mothers; Sister Hinton, of San Francisco, mother of the most children; Sister Weldon, the mother who has sent the most children to Graceland; Sister Elizabeth Day, the mother who has devoted the greatest number of years to the service of the Master; Emma Miller, the youngest mother. The closing song was "Consecration."

Pastor Sheehy delivered the Mother's Day address the morning of May 9, to a large attendance. "My Wonderful Mother," was sung by Mrs. Ekstrom, and the choir sang "My Mother's Prayer."

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Special services were held in the afternoon at three o'clock for the aged and crippled mothers. Cars called at their homes and brought them to the church. Pastor Sheehy spoke to them on "Mothers of the Past." A reception was held in the lower auditorium. The mothers were seated at a table prettily decorated with red candles and red carnations. Cake and fruit punch were served. Each mother was presented a corsage. Piano solos were played by Robert Colville and Evelyn Carlson. Two songs, "Mother Machree," sung by Marian Vrang and "Beautiful Garden of Prayer," by Viola Hawley added to the afternoon's festivities.

Apostle E. J. Gleazer spoke in the evening on "The Plan of Salvation." The anthem by the choir was "Seek Ye the Lord."

Bill Collins who has been seriously ill is improving slowly but surely.

A salad, a steaming bowl of stew, hot cornbread and delicious strawberry shortcake. Add to this, an illustrated lecture on "California Parks," by Fred Bruhns; a talk on current events and their relation to the Book of Mormon by Roy Weldon; a song, "In the Land of the Sky Blue Waters," sung by Marian Vrang as she and Barbara Jean Davis, dressed in Indian costumes, sat beside the campfire at the door of their teepee, and group singing of song favorites of many years back, and you have the last gathering of the Gateway Club.

The young people sponsored an all-church dinner on a recent Friday evening. Proceeds from the dinner went to the fund to send their representative to the Youth Conference this month. After dinner was served, the guests went to the upper auditorium to listen to a vocal solo by Emily Meyers and a lecture by Patriarch Albert Carmichael.

Brother Carmichael gave a series of lectures a short time ago. His message for Sunday, May 23, was "Zion." "What Is Thy Will for Me?" was the duet sung by Ethel Godfrey and Marian Vrang. A monologue was given by Roland Lampkin who is visiting Berkeley.

Gerald Hawley has been in the hospital with a fractured rib. He is much improved and is now at home.

Traverse City, Michigan

A priesthood meeting of Western Michigan District, held at Traverse City, Sunday, May 2, had representation from nearly every branch and group in the district. The first meeting was called at 9 a. m., a prayer and testimony session of an hour and a half. The time allotted was far too short for the many fine prayers and testimonies. The second meeting of the day was the sacrament service, local priesthood in charge. A fitting program was arranged by the branch president, H. A. Doty, and several excellent talks were given throughout the day by priesthood from various branches. At the close of the last afternoon meeting, the men left expressing their gratitude for a day well spent.

Those who attended the Friday night church school, May 7, enjoyed something different from the usual routine. Cars were waiting at the church, and instead of the regular classes being held, the Saints were motored twenty miles out to the home of Brother and Sister George Botts, at Maple City, Michigan. There after the classes were held, the guests were served warm biscuits and maple syrup.

Nancy Dee Doty arrived April 30 to make her home with Brother and Sister Harry Doty, of this city.

The Western Michigan district conference will be held, June 12 and 13, at Marion, Michigan, and District President J. C. Doty requests everyone interested to make a special effort to attend. Apostle D. T. Williams will be there.

Sister B. H. Doty is again able to be out after several days' illness with congestion of the lungs which nearly developed into pneumonia.

Among the visitors to this branch in recent weeks was Brother J. Rusnell, of Holt, Michigan, who assisted in some of the services while at Traverse City.

Fall River, Massachusetts

Speakers of recent date have been Elder Fred Roberts, from Providence, Rhode Island and District President William A. Sinclair, from Boston.

The Q Club held a May basket party in honor of the twentieth wedding anniversary of Brother John and Sister Alice Henderson.

The women's department served a bean and cold meat supper, May 8, at the home of Brother and Sister Ernest Chesworth, at Attleboro, Massachusetts. Those who went, met at the church at Fall River. The Chesworth home is offered for future good times.

Myra Cockroft, R. N., passed away May 22, and funeral services were held from the home May 25. Elder Edmund Brown, from Providence, preached the sermon. Sister Mabel Mathison Daniel sang "The Old, Rugged Cross," and "The Beautiful Garden of Prayer." The attendance was large and the floral pieces were numerous and beautiful. Myra leaves her father and sister, Nellie C. Nickerson, of Fall River, and a brother, Charles, of Providence. She had suffered more than fifteen years. Before her illness she was interested in cradle roll work, was a Sunday school teacher, and an organist.

A beautiful basket of cut flowers from the Brindley family was placed on the altar, May 16, in memory of a former pastor, H. W. Howlett. The following Sunday a similar basket was placed on the altar by Pastor James W. Heap.

Sister Sophia Brodie is confined to her bed with grippe and bronchitis. Dorothy Millward, only daughter of Brother George and Sister Isabel Millward, is ill and needs the prayers of the Saints.

Mother's Day was observed, May 9, with a sermon by Alma M. Coombs, priest, and readings by Alice Baldwin, Sophia J. K. Brodie and Gladys Coombs.

Spring River Conference

The semiannual Spring River district conference was held at Miami, Oklahoma, May 28 to 30, with Apostle John F. Garver as guest speaker.

The sessions opened Friday night with a dramatic production sponsored by the youth of the district. Sherman Sheppard, president of the young people, introduced the Miami young men and women who presented the drama, "For He Had Great Possessions." Sister Hazel Kyser is president of the Miami youth group.

Preceding the business meeting Saturday a prayer service was held, Elder Amos T. Higdon in charge. This proved to be a worthwhile activity with which to start the conference proper, for the spirit of peace and unity which was so keenly felt during that hour, was carried throughout the entire conference.

Reports of progress were read at the first business session at 10 a. m. Spiritually as well as financially the district is moving upward. The following officers were elected for the year: District president, Amos T. Higdon; counselor to president, Andy Jones; district secretary, Maggie Wilson; director of religious education, Lynn Smith; director of music, V. L. Krucker; adult supervisor, Sister Hogan; statistician, Ira O. Waldron; the historian and publicity agent is to be appointed by the district presidency.

Apostle Garver preached Saturday evening and twice on Sunday. The spirit of hope and cheer accompanied his addresses. The young as well as the old, greatly profited from his visit to this district.

The young people expressed themselves simply, sincerely and beautifully in their Sunday morning prayer meeting. They voiced the desire to make the church and the task of kingdom building the center around which their future plans will be made, fully conscious of the suffering which is required of many who make such their choice. Apostle Garver spoke with power of the fact that God is depending on these young workers for great accomplishments.

The spirit of the youth prayer service was carried into the adult meeting of the afternoon. Beautiful experiences were shared, and heart-felt desires were ex-

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pressed by a group of devoted people made humble, forgiving, and understanding by the power of God.

Following the prayer service the conference adjourned to meet at Joplin, Missouri, in November.

Brentwood, Missouri

The Lord's work is going forward in this section, and the people are responding to the efforts of the ministry. Each succeeding meeting brings new testimonies of blessings received.

The church school is growing in number and in scholarship. The High School Class is studying *Fundamentals,* by F. Henry Edwards, and finding much to keep them busy in this text. They have had a number of additions to their membership roll. As the P. A. L. S. they recently sponsored an Irish supper, netting well over fifteen dollars toward their fund to pay for their trip to the Youth Convention at Lamoni.

The W. A. G. S. (junior high school people) are also working hard to augment the fund, and during the past three months have sponsored entertainments. With the mothers and fathers supporting them along with the big brothers and sisters, they too hope to be financially able to go to Lamoni. One of their entertainments consisted of a skit, "They Do Say," followed by an "art exhibit" consisting of snapshots of the members and their families as found in the oldest albums on the parlor tables, on down through the postcard era, and also photographs.

The Helpers (a boys' class) report that they are now ahead of their goal for the Christmas offering fund. They have set out to raise one hundred dollars or more this year, and each Sunday they lay stress on the "or more." They have several selling projects which they hope to put into good effect during the summer season. The boys have also set about acquainting themselves with business methods. They have a secretary-treasurer, and into his hands each member places twenty-five cents a month, or more (he must earn the money thus used and deposited). Each three months they have "pay day," and distribute their funds as follows: 40% for branch expenses; 20% for general church debt; 20% for Christmas offering, and 20% for a "round robin" fund which they hope to use in furnishing a library and also gymnasium equipment for their class and other classes in the school. The boys are enthusiastic over their project, and are proud to pass the idea along.

The women of the J. O. Y. Class have been busy again. They sponsored a White King Soap Company demonstration which netted them about nine dollars towards the building repair fund. This class too has reported a gain in membership, and now has an average attendance of twelve in the Sunday study session. Their text is, *The Story of the Church,* Sister Maybelle Remington being the teacher.

The men's class is taking up the study of *Men Nearest the Master,* and at times they have lively discussions. They, too, are happy to see new faces in their meetings on Sunday.

A recent project of the church school is the class in chorus work for the high school and young people's group. Brother Harold Holton is the director.

The junior school in charge of Sister Edna Fath reports progress. The classes received their new quarterlies recently, and prospects are promising in this department. Sister Fath has as her assistants, Sister Olive Gillespie, Sister Viva Dickenson, and a new teacher, Sister Clara Karr.

Worship programs for the morning hour on the Lord's Day are being sponsored by various families during the next five weeks. The pastor, Elder Roy Remington, and his family had charge of the worship period, May 23, and their theme was, "We Would See Jesus in the Home." The seven members of the Remington family are all Latter Day Saints, and each had part in the program. Flowers placed in abundance on the altar, added to the attractiveness of the service.

Brother Harold Holton gave the sermon at 11 a. m. that day, basing his thoughts on the commission of Jesus: "Go ye into all the world and teach them." This was Brother Holton's first sermon since his ordination as an Aaronic priest.

Other morning hour speakers of late have been Elder C. J. Remington, Priest Ira Day, and the pastor.

The Sunday evening hours have been devoted to an educational program on "Knowing Your Own Church," with lectures by the pastor. Several nonmembers have been regular in attendance. These lectures will continue through June.

Brentwood sent seventeen young people to the youth convention at Belleville, Illinois, May 8 and 9, and the morning sermon period of May 16, was given over to the local young people's division. A number of short talks on assigned subjects relative to the convention, were given. Sister Naomi Langguth, youth director, gave the introductory talk, and members of the P. A. L. S. Class followed with reports. The W. A. G. S. furnished music for the session.

Prayer services continue to be spiritual feasts, and in recent weeks everyone attending has taken active part.

Two candidates were led into the waters of baptism by the pastor, April 27, and the confirmation service in the evening was conducted with the assistance of Elder C. J. Remington. One of the candidates was a young man, the other a lad of nine years.

Looking toward the summer months, plans are being laid for out-of-door projects for young and old, and Brentwood Branch hopes to report steady growth in spirituality and in numbers.

Boise, Idaho

This branch is moving forward under the leadership of President Lester Dellenbaugh. Interest in services is growing, and attendance has increased. Many inspiring sermons have been heard from President Lester Dellenbaugh and associate members of the priesthood. Their leadership is of high quality and the members appreciate the services rendered by them.

Brother John B. Cato was released from the pastorate of Boise Branch, which post he held for six years. Brother Cato has been called to the office of evangelist and patriarch, and is now engaged in his new work. Too much credit cannot be given Brother Cato for his untiring efforts to build up the branch. He has given his loyal support to the service of his Master, and the Saints are desirous of his success in his new work.

The priesthood cottage meeting, held once a week, is functioning in an efficient manner, due to the special effort of the branch president, Lester Dellenbaugh, and the cooperation of the priesthood. The president's motto is: "A well developed priesthood will produce a well developed laity." Every one of the priesthood is actively engaged in service. Elder Leonard G. Hoisington is the teacher, and the meetings are conducted in the roundtable method of instruction. There are twelve members of the priesthood, and the attendance is fine. A great amount of good has been accomplished by these meetings among the priesthood. Many of the men have been stimulated to work more diligently than ever before, also to study and prepare for greater service in the future.

The Idaho-Utah youth conference, held in March, was well attended, and has increased the Saints' confidence in the future possibilities and growth of the church. A complete report of the conference was given in the *Herald* of April 17. The three young men of Boise Branch, Everett Smith, Jack Hewes and Wayne Hewes, who were called to the priesthood, are laboring with enthusiasm in the Lord's work.

The young people's division, supervised by Priest Everett Smith, recently held a pie and ice cream social at the new home of Brother and Sister Lester Dellenbaugh. An enjoyable evening was spent with games, then the pies were sold to highest bidders, and pie and ice cream were served. The money from the sale of the pies is to be used to defray the expenses of Cecil Fletcher, this

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district's representative to the Youth Conference at Lamoni, Iowa.

The Saints look forward to a series of meetings scheduled to begin May 30 and to continue for two weeks. Elder J. W. A. Bailey, president of Utah District, will be the speaker.

During the eleven o'clock worship period, Sunday morning, May 9, a brief Mother's Day program was given. There were vocal and reading numbers appropriate for the occasion. Young children participated in the program. Elder Leonard G. Hoisington delivered a tribute to all the mothers of the church in his sermon on "Motherhood." The Saints were pleased to have with them on this occasion, Brother and Sister I. R. Simpson, of Portland, Oregon, and Brother and Sister Chas. Likens, of New Meadows, Idaho. Sister Simpson favored the congregation with the song, "I Would Be True."

Sister Jessie Fletcher, president of the women's department, has been busy working out plans of interest to the group. Several food sales have increased the budget. The department has various activities on its calendar. They have taken up the study, "The Message of the Bible."

Sister Carrie Cato's good work as leader of the women's department of Boise Branch in the year, 1936, was appreciated. The group wish her favorable results in her new work as president of the women's department of Idaho District.

Brother Rolla Bullock, bishop's solicitor, gave a fine talk on "Financial Law" at the Sunday morning service, May 16.

Miss Virginia Wilson, daughter of Mr. and Mrs. Wilson, of Boise, had the misfortune to fall from some steps last November 16, causing a lengthwise double fracture of her left ankle. She was confined for four months, and just recently has been enjoying a little recreation with the aid of crutches.

Kennett, Missouri

Members of this branch continue to move forward. Sunday school every Sunday is active and has good attendance.

District President Lester Bronson was at Kennett, April 9 to 11, incusive, preaching four sermons which were rich with inspiration and spiritual food. Local Saints regretted to see him leave so soon, and hope for his return in the near future.

Mother's Day was observed in a most effective way. An impressive play, combined with good music, was given by the young people. Brother H. H. Wiggins preached the sermon at 11 a. m. which was outstanding for its stimulating qualities.

Local members are now looking forward to Children's Day, and are preparing an appropriate program.

Shidler, Oklahoma

Local Saints met April 25 for a second business session, to consider the choice of another pastor. Elder Workmon having decided to move to California, had resigned from his pastoral office. Brother William F. Page was chosen to fill the vacancy. O. B. Adair was selected as church school director, taking Brother Page's place in that office. Charles Bump was elected clerk, Sister Lulu Vine Daugherty, pianist, and Sister Grace Shufeldt, song leader. Due to declining health Sister Daugherty declined to fill longer the office of women's supervisor, and Sister Grace Shufeldt was assigned to this work. Brother Ola Brown and wife were elected young people's supervisors; Sister O. B. Adair, children's supervisor; Hugh Grossman, treasurer; Sister Beulah Bump, secretary.

Brothers McKibben and William Newman, priest, meet with Shidler Saints as often as they can conveniently do so. They live at a distance from the group. Both are actively engaged in the Master's work.

Brother Ola Brown has been very ill for several weeks, and is still unable to leave his bed.

The Saints hold sacrament service at Shidler at 11 a. m. each first Sunday of the month, then as many as can, go to Washunga, and at 2 p. m. have service at Sister Fronkier's home. Usually Brother Workmon and one of the priests preside at this another sacrament meeting.

The women are still very active. Sister Workmon will be missed as she has been a faithful helper in every way, never refusing to do anything she was called upon to do.

Sister Thelma Montague and children are returning to California as soon as the school at Shidler is closed.

Monetville, Ontario

This branch is a long way from Independence, and is unable to announce the visit of an apostle or prominent member of the priesthood to preach to Monetville members. Though the Saints enjoy listening to Pastor J. L. Fryer and try to heed the advice and counsel of him whom God has placed in charge of the group, they would like occasionally to hear from guest speakers.

At present, church members in this community are very busy getting in crops for food and fodder and cutting logs for pulpwood, to offset the withdrawal of government relief. Life is strenuous here, and some families will be compelled to migrate to more populated and thriving centers of industry, in fact one family of members has already gone. Monetville Saints are trusting that God will overrule for their good and the advancement of the people on this continent.

Thoughtful Latter Day Saints in Canada have been stirred anew by the story of the crowning of their new King, George VI, and pray that he will have many years of wise and good reign. And yet they realize the truth of that grand old hymn, "Onward Christian Soldiers," especially the verse which emphasizes the stand of eternal truth:

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the church of Jesus
Constant will remain."

Although there is some sickness in this group, church attendances are well sustained. Mother's Day was appropriately commemorated, and at the April 4 sacrament service, a searching of hearts and confession of faults gave evidence of spiritual uplift.

Torrington, Wyoming

Torrington Saints after attending the reunion at Devil's Tower last summer came home determined to hold Sunday school and church as regularly as possible. They have been meeting in the different homes, scarcely missing a Sunday.

Recently Mr. John Babcock offered the group the use of a small house on the back of his lot, for services during the summer months. Sister Ethel Gomez donated calcimine, and Frank Babcock, priest, painted the little structure. Now the Saints have a nice-appearing place in which to worship. They held their first prayer meeting there May 19.

The young people gather at seven-thirty on Wednesday evening to practice singing under the leadership of Sister Ethel Gomez.

Elder L. O. Wildermuth was at Torrington a week, preaching each evening and twice on Sunday. On May 9, several members from Albin, Wyoming met with this group, Elder Ed. Anderson being the afternoon speaker.

Following the afternoon services, the priesthood held a meeting at the home of Brother J. K. Vandel. Elders Wildermuth, Anderson, Bilyue, and Priests Babcock, Vandel and Prettyman were present.

The local Laurel Club was organized last August with Sister Ethel Gomez as president and Sister Alice Babcock, secretary-treasurer. The club has a membership of fourteen, and meets every two weeks to read and study the Book of Mormon. While Elder Wildermuth was at Torrington, he met with the group and talked concerning the Book

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of Mormon. The women workers made a wool comfort for the missionary chest at Devil's Tower, and now have a quilt ready to be quilted. Their bake sales and bazaars have been quite successful.

The women have purchased a lot, and have one hundred dollars in their treasury, and the men now have started a building fund. They are donating fifty cents each a week. The Saints hope that they will be able to build a small church by fall.

Sister Florence Jackson and husband, from Casper, Wyoming, moved to Torrington this spring, and were made welcome by the church members.

Most of the Saints are planning to attend the reunion at Devil's Tower in July. Eleven went from Torrington last year, going in a large school bus.

The local goal for Christmas offering for 1937 is twenty-five dollars.

Independence, Missouri

The four summer vacation schools of the church have enrolled 315 boys and girls of six to fifteen years of age. Classes meet at nine o'clock Monday, Wednesday and Friday at the Stone Church, Liberty Street, Walnut Park and Second Church. The program includes worship, singing, handcraft, games, and stories. Three forenoon moving pictures will be shown to the children at the Granada Theater, and boys and girls attending the school receive a weekly ticket entitling them to swim in a group at ten cents each at the Independence Natatorium on Thursday forenoon. The summer schools of the church are a part of a city-wide project engaged in by practically all churches, and the Saints are glad to cooperate in so fine an endeavor.

Radio listeners are commenting favorably on the new vesper programs entitled "Youth Believes." Their attitude and response to the opening broadcast, May 30, have given much encouragement to Brother Ralph Freeman, who is endeavoring to present a program which will capture and hold the interest of the people. Last Sunday the octet directed by Mrs. John R. Lentell, made an outstanding contribution to the program, rendering three numbers. Those singing in the octet were Pearl Chrestensen, Melba Moorman, Anita Gillen, Reva Richter, Keith Johnson, Norman Inman, David Smith, and George Jenkinson. Edmund Allen, a member of last year's Graceland Male Quartet, sang a bass solo; the girls' trio, Mildred Shupe, Alice Woodside, and Myrelle McClain also sang, and Mrs. Opal Page read a poem. Jason Woodside presented the theme of the program, "Belief in God." His subject Sunday, June 13, will be "Belief in Jesus." Music on that program will consist of numbers by a string trio, a bass solo by Virgil Woodside, and songs by Marcine Smith Feldmeth's octet.

Stone Church

There will be two baptismal services in the lower auditorium of the church next Sunday, Children's Day. The first will be held at 8 a. m., and will be for candidates between the ages of eight and sixteen. The other service will be conducted at 2:30 p. m., and will be for the baptism of older young people and adults. The pastor will preside at both services. Confirmation services will be held later in the month.

A considerable number of young men and women in this congregation are planning to attend the Youth Conference which will convene at Lamoni, June 17 to 27.

The communion service for June, last Sunday morning, was marked by a strong feeling of worship and fellowship. Apostle F. Henry Edwards presided, and was assisted in the stand by Bishops G. L. DeLapp and J. S. Kelley, by Elders Shankland Arnson, R. V. Hopkins, Norman Cox, and C. I. Carpenter, and also by a large corps of priests who passed the sacred emblems. Congregational singing was led by Gerald Johnston; Mrs. Emma Tandberg rendered an organ prelude, and the Æolian Chorus sang, "Father When in Love to Thee," and "Just for Today." Bishop DeLapp gave the sacrament address, and Bishop J. S. Kelley spoke concerning the oblation.

President F. M. McDowell spoke to a large congregation Sunday night, and with him in the stand were Elders Clarence Resch and Walter I. Betts. Music was furnished by the Stone Church Choir which sang two anthems, Mrs. George H. Hulmes directing.

After the church service the choir went to the home of their director, Paul N. Craig who has been ill three weeks, serenaded him with familiar hymns, and presented gifts betokening their love and gratitude for his services and the wish that he may soon be well and strong again. Then the singers returned to the church, where, under the direction of Mrs. Hulmes they supplied the music for the ten to ten-thirty studio broadcast over KMBC. Both Brother Craig and the choir members are grateful to Sister Hulmes for her faithful services as choir director in Brother Craig's absence.

The Wahdemna Choral Club added another concert to its season of good music Sunday night, appearing as guest musical group at the University of Kansas City for the baccalaureate service at eight o'clock. Franklyn Hunter directed.

Tragedy visited this congregation the afternoon of June 1, claiming the lives of two promising boys. They were brothers, Paul Smith, 15 years old, and Robert Smith, 13, sons of Mr. and Mrs. Henry C. Smith, and they were drowned together in Lake Tapawingo, near Independence. Paul and Robert, with an older brother, Myron, and two neighbor boys were swimming in the lake, and Paul lost his own life while trying to save his younger brother. Myron with the two neighbor boys, Walter Davis and Jack Kirkham, was swimming across the lake when he heard shouts from his brothers who were swimming near the shore; he swam back half the length of the lake and in an almost exhausted condition succeeded in pulling Paul from the water. Robert did not appear again on the surface.

The boys are the sons of Henry C. Smith, church architect, and have spent most of their lives in Independence. At school they were good students; they were constant church attendants, and were beloved by many friends. Double funeral services were held for them from the Stone Church, Friday afternoon, a large crowd attending. President F. M. McDowell was in charge and gave the sermon. He was assisted by Apostle F. Henry Edwards and Elder Roy Hopkins. The two boys are survived by their parents; two brothers, Myron, 17, and Lawrence, 11, other relatives, and many friends.

Liberty Street Church

A fine group of young people, ten in number, represented this branch in this year's graduating class at William Chrisman High School. Many were outstanding in their class-work, and some attained the distinctive honor of being elected members of the National Honor Society. These young people are valuable in the work of the branch, and it is felt that they are now even better prepared to serve.

Several good speakers have preached here recently. Besides the pastor there have been Brothers William Ecclestone, Hubert Mills, John Zion, and Cecil Walker. At the eleven o'clock service on Memorial Day, Pastor H. L. Barto delivered an address in memory of those who had passed on. The names of all those who had died during the past year were read.

The Liberty Street Vacation Church School, one of a number of such schools in the city, is progressing. Sixty-nine children attended the school the first week, and prospects are bright for an increasing attendance. Music, drama, handcraft, and junior stewardship are taught on the three mornings each week. Recreation is provided and a children's movie and swim are sponsored each week. The school will be in session for five weeks. Besides the trained leaders provided by the federal government, several local leisure-time workers are contributing their time to the project.

Walnut Park Church

Pastor William Patterson, who had been for two weeks in southern Missouri

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Briefs

Kansas City, Missouri. A floral festival will be held at Central church Sunday, June 13, when the Saints and their friends will bring flower offerings in token of their gratitude to the divine Creator and in appreciation of some living friend. All offerings will be given place in the display of single flower specimens, rare varieties, homespun bouquets and beautiful floral arrangements. Those in charge plan to have a quarter of a million blossoms on display at the church. The building will be open all day for visitors and contributors. At 2:30 p. m., there will be an organ and vocal recital by Maude Gilmore Murphy and Josephine Crinklaw Mader. At 4:30 a worshipful vesper service, arranged by Frank Hunter, will be given, and at 7:30 the Cantanina Chorus of Independence will sing.

We are in rebellion against a pagan world ruled by irreligion.—Harry Emerson Fosdick.

Patriarch Gomer T. Griffiths was united in marriage to Miss Catherine Eoll, of Auburn, Indiana, May 22, at the home of Brother and Sister Harry Simons of Fort Wayne, Indiana. The bride was attended by her friend, Mrs. Maude M. Crandall, of Fort Wayne, and was given in marriage by her brother, Samuel Eoll, of Detroit, Michigan. Brother Griffiths was attended by R. C. Crandall. The opening prayer was offered by Fort Wayne's pastor, Samuel Nichols, and the marriage service was read by Priest Harry Simons.

Sister Griffiths is English born. She came to America in her youth, where she qualified for the nursing profession. This she has followed throughout her life. She served overseas with the American Red Cross during the World War, and at the time of her marriage was still serving with that organization as Public Health Nurse of De Kalb County, Indiana.

Brother Griffiths is a well known patriarch and is loved by the Saints throughout the church. Following the serving of refreshments, Brother and Sister Griffiths left by train for Lima, Ohio, their future home. They have the best wishes of all their friends.

It is not in brilliant conceptions and strokes of genius that we shall find the chief reliance of our country, but in the home, in the school and in religion.—Calvin Coolidge.

We hardly find any persons of good sense save those who agree with us.—La Rochefoucauld.

recuperating from his recent illness, was back with the Saints at Walnut Park last Sunday, and presided over the eight o'clock prayer service in the morning, the communion service at eleven o'clock, and occupied the pulpit at seven-thirty in the evening. Everyone was glad to have him back again and especially happy to see him looking much improved in health.

Prior to the serving of the emblems Sunday morning, Hiram Robinson, one of the local deacons, spoke in behalf of the oblation. After the sacrament had been shared, a quartet composed of Delta Chapman, Alta June Moorman, Arlon Chapman and Milford Nace sang a hymn and the pastor spoke encouragingly and warningly to the Saints.

Following the religio class period Sunday evening, two Walnut Park young people were united in marriage, Benson Brown performing the ceremony. The young people were Ruth Barwise, daughter of Sister Edith Barwise, head of the children's division of the church school, and David Harris, also a member of our church school. The bride was given in marriage by her brother, Frank Barwise. Preceding the ceremony Milford Nace played "Because" as a cello solo, Fred Chappelow sang "Ah, Sweet Mystery of Life," and Mildred Crabb sang, "I Love You Truly," Lavona Crabb playing the accompaniments and also the Lohengrin Wedding March as the bridal party assembled. A prayer was offered by Kenneth Morford. The maid of honor was Edna Ford, cousin of the bride, and Charles Anderson was best man. A small reception for the bridal party and the immediate families was held at the home of the bride's mother following the ceremony. The young people will make their home in Independence.

Sunday, May 30, being Memorial Day, the patriotic motif prevailed in the morning services. While many were absent because of week end vacation trips including the Monday holiday, an unexpectedly large number of the Saints remained at home and attended all of the services. A special feature of the church school session was a medley of patriotic airs played by the orchestra under the direction of Fred Mollison. At eleven o'clock, Evangelist U. W. Greene made a Memorial Day address. His talk was preceded by an anthem, "Lead On, O King Eternal," by the choir under the direction of Ada Fallon. Melba Moorman, soprano, also sang a solo.

The religio program Sunday evening was given by Pauline Sherman, soprano, of Gudgell Park, who sang two numbers, "Rocked in the Cradle of the Deep," and "Pale Moon," and there was a piano number by Frederick Young of Enoch Hill.

At seven-thirty, Elder Amos Berve spoke from the text, "I have kept the faith." The choir sang, "The King of Love My Shepherd Is," solo parts being taken by Duane Reynolds and Kenneth Morford.

East Independence Church

Pastor J. E. Martin was the speaker the morning of May 23, giving a fine admonition to parents concerning their children. Music was supplied by the choir. That evening Elder R. D. Weaver spoke on "The Nature and Attributes of God." The service was in charge of Pastor Martin and Elder Leonard White, and the junior choir, directed by Sister Charles Warren, sang.

At the close of the Sunday school, May 30, a short play, "The Children's Hour," was given, Mr. and Mrs. Clair Austin and children, and Nancy Green and Mildred Carlile taking part.

Elder Frank Minton preached at 11 a. m., May 30, on "Zion—What Does It Mean to Us." He read Nehemiah 6. The choir sang, "O Word of God Incarnate." Elder Weaver continued his Sunday evening series, discussing "The Right of the Ministry to Represent God." The church was crowded to hear him. Earl Carlile sang "Take My Life and Let It Be."

On Monday following Memorial Day more than sixty people met at the church. The men worked on the parking place and the women served dinner, after which they cleaned the church. A fine spirit of cooperation was present.

Englewood Church

A few of the local young people conducted a worship service at the McCune Home for Boys Sunday morning, May 30. Music was furnished by a quartet: Glenn Closson, Jr., Juanita Roedell, Reva Richter, and Morris Roedell, and a talk was given by Elder Almer Sheehy.

At the eleven o'clock worship service on Memorial Day, the young people were in charge. Numbers were contributed by the quartet and by Nora Mae Closson, Ralph Dunlap, and Alfred Wilcox. At the evening service Elder D. S. McNamara spoke in remembrance of Decoration Day, his talk being based on his own experiences as a soldier.

There was good attendance at the sacrament service last Sunday. The oblation talk was by Glenn Closson, Sr., President Elbert A. Smith met with Englewood congregation, and gave the pre-communion talk. He also spoke after the emblems were passed. His remarks, based on testimonial material, were uplifting. Elder R. D. Weaver was the evening speaker.

Spring Branch Church

"We Would See Jesus," was the theme for the church school hour Sunday morning. The Scriptures were read by A. J. Tankard, and the theme talk was by J. E. Smith.

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The eleven o'clock sacrament service was in charge of Pastor M. C. Jacobsen. The entire priesthood occupied the platform. The oblation talk was by A. J. Tankard, and the sacrament address was by J. S. Andes. Following the serving of the sacrament, a few minutes were given to songs and testimonies.

The speaker at 7:45 p. m. was Elder Robert Fish who based his discourse on a reading from the Book of Exodus.

A bridal shower was given at the home of D. D. McClain for Miss Charlotte Plain whose marriage to James Tankard will take place Sunday, June 13, at 3 p. m.

Akron, Ohio

77 West Crosier Street.—Through the efforts of Brother Robert Coon, now fully recovered from his illness, Akron members were privileged to hear by radio President F. M. Smith's message over "The Church of the Air." This was clearly heard and was greatly appreciated, also the music by the Philadelphia Choir.

Another home was united in the gospel by the baptism of Walter Limric, who is already proving a faithful worker. This baptism preceded Akron's reception of President Smith's message, April 4, and the broadcast was followed by sacrament and a season of testimonies.

Sister Ella Linehan, district women's supervisor, was in charge of an afternoon program, April 24, which was well received and greatly appreciated. Interspersed with musical selections were talks by Sister Hammond, Brother Hubert Mitchel, Brother Earl Curry, of Kirtland, and District President James E. Bishop on the theme, "The Zionic Home." The singing of "Onward to Zion" with benediction by Elder E. Guy Hammond, closed an enjoyable afternoon.

Apostle Paul M. Hanson visited Akron and preached three consecutive evenings, May 19, 20 and 21. The Saints' appreciation of Brother Hanson's visit was evident by their good attendance. Brother Hanson is greatly loved by Akron Branch.

Elder John McCoy occupied the pulpit on Mother's Day, giving an inspiring sermon. Sisters Papp and McCoy, mothers of the largest families, were presented with plants by the Sunday school. Each woman gave a short talk. "Mother Mine," was sung by Sister Alice Kelsey at the evening service.

Brother John Slusser is recovering at his home following an eye operation at the Cleveland clinic. His family says that there is no danger of loss of eyesight as was at first thought. Sister Robert Coon who has been ill for several weeks is gaining in strength. The members are thankful for this hopeful news.

Under the direction of Brother George Yoss, Sister Yoss, and Sister Vaun Wellock, spring cleaning at the church has made great strides. The basement and kitchen are receiving a new coat of paint. All services of the brothers and sisters who gave freely of their time in this undertaking have been worthily mentioned by Brother Hammond. New evergreens and shrubbery donated by Brothers Yoss and Myron Kelsey, now adorn the entrance. The branch expects the church to present its most attractive appearance at the coming district conference.

Sister Ruth Kreibel is rehearsing the young people for the coming Children's Day services. She is a faithful worker, and each year gives her talents in the interests of the boys and girls.

Zion Builders group held a supper and bazaar in the church basement, April 30, clearing thirty-five dollars. They recently presented a new set of silver to the church and fifteen dollars toward painting the basement. Their next project is partitions for the Sunday school room. This will take form from proceeds of a rummage sale in the near future.

Kansas City Stake

Bennington Church

The week preceding Easter, Pastor Marion Sneed conducted a series of sermons on topics covering the activities of the last week of the Master's life on earth. The first night of this series, the Gladstone Chorus rendered special music.

Easter Sunday morning two babies were blessed by Brothers Sneed and Helm. That evening two Graceland students; Miss Gladys Forbs of Detroit, Michigan, and Miss Dorothy Farlow, of Phœnix, Arizona, who were spending their Easter vacation in Kansas City, were visitors.

At the worship service, April 11, Edward Hugh Gould was blessed by his two grandfathers, Elder H. W. Gould and Edward Stonger.

Interest in prayer meetings has gained considerably since Easter. April 28, there was an attendance of fifty. May 19 the Stake O. B. K. prayer meeting was held here and there were ninety present.

Mother's Day services were in charge of the young people's class, and consisted of music, songs and readings. Evangelist F. G. Pitt and Sister Pitt sang two numbers after which Brother Pitt preached a splendid sermon.

A number of guest speakers have occupied the stand since last report, and their sermons have been most interesting and instructive. The sermon the morning of March 25, though not delivered by a guest, was much enjoyed. It was by a young local brother, Victor Witte.

April 16, the group, by vote, accepted Brother Marion Sneed as pastor for another year, and also by vote, concurred in the recommendation for ordination of Victor Witte, to the office of elder, and of August Witte, to the office of priest.

The Bulletin Board

Correction of Rally Date

There will be a rally day service for the southwestern part of Southern Missouri District, Sunday, June 13, at Brasher Branch, near Ava, Missouri, instead of July 13, as was announced in last week's *Herald*. All scattered Saints are requested to be present. Bring your lunches and stay all day.—Lester Bronson, district president.

Rich Hill Children's Workers' Conference

The Rich Hill district children's division workers will meet at Fort Scott, Kansas, Sunday, June 13. Services will begin at 10 a. m.; basket dinner at 12. A special children's service will be held at 2 p. m. There is a possibility of a prominent general church appointee meeting with us at this time. It is the desire of the district officers that this meeting be well attended by Saints of the district.—C. C. Martin, district president.

Southern Ohio Meeting at Jackson

On June 11, 12, and 13, a meeting will be held in Southern Ohio District, at Jackson Branch, which we urge the following branches to attend: Jackson, Wellston, Limerick, Vales Mills, Creola, and Chillicothe. However, we cordially invite all members in the district to attend this three-day gathering which is in the nature of a reunion for present and past members of these branches. The activities will start on Friday night, June 11, at seven-thirty and continue all day Saturday and Sunday. Make this one of the biggest things ever held in the district.—A. E. Anderton, district president.

West Virginia Youth Rally

Young people of West Virginia will hold a rally, June 13, at Parkersburg, instead of Plus, West Virginia. Plus was incorrectly named as the place of meeting in an earlier announcement. Basket dinner will be had at the church at Parkersburg, and visitors are invited to bring their baskets.—Wayne Wilson, young people's director.

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Marriages

HOWE-CAUSIE.—Miss Winnifred B. Howe, daughter of Mr. and Mrs. Fred Howe, was married to Mr. Herbert F. Causie, of Concord, Michigan, May 15, at high noon, at the farm home of her parents, Horton, Michigan. Elder S. W. L. Scott, of Coldwater, Michigan, read the double-ring service in the presence of fifteen guests. The Wedding March from "Lohengrin" was played by the bride's sister, Irene. Winnifred is a teacher in the public schools and a one-time student at Graceland College with degrees from Northwestern, Kalamazoo, Michigan. Her husband is a professional machinist with office at Jackson, Michigan. After the wedding feast, Mr. and Mrs. Causie departed on a wedding trip to northern Michigan.

Conference Minutes

CENTRAL MICHIGAN.—A special conference of this district convened at Beaverton, May 1, and 2, to conduct the following business: Ordinations of Fred Mitchell and Bernard Weber, of Bay City, to the office of priest, and to act on the matter of purchasing a reunion ground. The meeting was called to order by District President Marshall McGuire; invocation by Elder L. E. Grice. The report of a special auditing committee on reunion books prior to 1935, was read and approved. Then the names of Fred Mitchell and Bernard Weber were presented to the assembly and recommended for ordination. The recommendations were ratified by the conference, and the ordinations were provided for.

The district president briefly stated the reunion business to be taken up and read a communication from general church officials relative to the attitude of this district toward consolidating with other districts in the State in the purchase of a permanent reunion ground. At this time Bishop G. L. DeLapp spoke concerning the attitude of the general church, emphasizing the need of permanent facilities, not only for reunions but also for establishing various other activities in the general church program, working toward the redeeming of Zion. A motion was made and seconded that if this district buys a reunion ground, Detroit District be invited to unite with Central Michigan in the effort. A substitute was offered that the Saints look with favor on consolidating with Southern Michigan and Northern Indiana District, and with Eastern Michigan District and Detroit District in the purchase of a reunion ground. The substitute carried. Bishop's Agent Otto Bartlett gave a report on the Sanford property, stating that it had been gone over by general church as well as district officials, and all concurred in reporting favorably on the property. After much discussion a motion was made and seconded that the district not purchase a reunion ground at this time. Speeches to the question were limited to two minutes. Previous question was moved, and the motion was adopted. A rising vote of thanks was given the committee which had worked on this proposition.

Motion prevailed that District President Marshall McGuire, appoint a committee of six to act as a permanent reunion committee to investigate further concerning reunion grounds. The following committee was named and presented to the conference: District President Marshall McGuire, Otto Bartlett, Matthew Umphrey, Albert Ash, Miles Conklin, and William Ash. The appointments were approved, and conference was adjourned.

Our Departed Ones

LEVERSON.—Otto Gaylord, b. on a farm at Albany, Wisconsin, October 2, 1878. D. in Decatur County Hospital at Leon, Iowa, May 16, 1937. Moved with his parents when he was 15 years old, to Osage, Iowa. Married Clara Bertine Nelson, June 12, 1901. Joined the Reorganized Church, August 5, 1923, and was faithful throughout his life. Moved to Lamoni, Iowa, in 1927, remaining there until his death. Was preceded in death by a baby daughter, a brother, and his father. Is survived by his wife, Clara; 9 children: Mrs. R. W. Case, Mrs. M. V. Chapman, Clarence Leverson, Cora, Elmer, Norman, Gordon, Kenneth, and Vernon; 3 grandchildren; his mother; 2 brothers, and 1 sister.

DAWSON.— Sarah Charlotte, b. September 25, 1857. D. May 21, 1937. Was a daughter of Henry Green and Mary A. Hulmes, granddaughter of Hervy Green, pioneer missionary. D. of cardiac insufficiency, at the home of her daughter, Mrs. S. M. Reiste. Was a native of San Bernardino County, California. Married William Naaman Dawson. To them were born 9 children, 3 dying in infancy; 2 sons and 4 daughters survive: Evangelist William H. Dawson, Elder John B. Dawson, Mrs. Ida D. Reiste, Mrs. Anna M. Hammond, Mrs. Pearl B. Richards, Mrs. Ruby B. Ferris. She leaves also 2 brothers, William A. Green and Joseph C. Green; 11 grandchildren, 1 great-grandchild, other relatives, and many friends. Joined the church in her early twenties and was faithful to the last. District President John F. Sheehy preached the sermon and Bishop Burdick offered prayer. Her husband preceded her in death 13 years. Interment was beside him in East Lawn Cemetery, Sacramento.

1937 Reunion Dates

District	Place	Time
E. Mont.	Fairview	June 18-20
Manitoba	Winnipeg	June 22-27
No. Wisc.	Chetek	June 29-July 4
Minn.	Clitherall	July 1-4
Owen Sound	Port Elgin	July 4-11
No. Dak.	Valley City	July 5-11
So. Calif.	Laguna Beach	July 9-18
Cent. Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Sask.	Weyburn Plains	July 17, 18
S. W. Texas	Bandera	July 16-25
S. W. Iowa	Council Bluffs	July 16-25
Rock Island	Aledo, Illinois	July 16-25
Wyoming	Devil's Tower	July 21-25
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit		Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29
N. W. Iowa	Woodbine	Aug. 21-29

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Missouri

INDEPENDENCE: Stone Church, River Blvd., at Lexington, Arthur Oakman, Pastor. Phone 5700. 11-36

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WANTED EMPLOYMENT by single man 24. Would like to learn good trade. Good reference as to honesty. E. L. Wright, Casey, Illinois. Route 4. 25-1t

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READERS SAY--

(Continued from page 755.)

with Brother Bert Grossitt as leader. I know that if each one does his part, this organization will be successful. I am trying in my small corner to live so that others will know I am a Christian without my telling them in words. My church membership means to me that I should do always as I would have others do to me. I want to do my part in helping to keep our meeting place in readiness at all times for visiting missionaries. We have been greatly blessed in the past by having ministers sent to us with the message of life. Please remember me in your prayers.

MRS. MYRTLE SHAW.

SPARTA, WISCONSON, 707 Wolcott Street.

Rejoices in the Gospel » » » »

On May 4, 1935, I was baptized into the Church of Jesus Christ by Elder George Njeim, at Windsor, Ontario, and the intervening two years have been the happiest and most profitable of my life.

Day by day I rejoice in the light of the gospel restored to the earth in these last days. Since I have put on the new man, old things which I once enjoyed, have died. In their stead I have a stronger desire for righteousness, more zeal to obtain knowledge, and a greater hope for the future.

With all the Saints, I want to be humble, meek, full of love, and in this way be able to assist in the marvelous work of Christ. As the followers of Christ, we have a wonderful heritage. From our ancestors come the rich experiences of men called of God to perform the task of building the Lord's kingdom on the earth.

My daily task is to try to keep the commandments of God and to teach others to do likewise. The *Saints' Herald* brings me strength for this undertaking, and seems to draw me nearer to my brothers and sisters in the faith. I am the only member of my father's family who is a Latter Day Saint, and it is not easy for me to obey all Christ's commandments as I know that I should. Will you pray for me that I may have courage and strength?

ESSEX, ONTARIO, CANADA. A YOUNG BROTHER.

Perfect Resignation » » » »

God does indeed hear and answer the prayers of his Saints; all our lives he blesses us with helps and healing. I am in my seventy-first year, and have been a sufferer with my heart all winter. At last I was advised to go and take tests as it was thought I had an inward goiter causing my trouble. This it proved to be and quite serious, too. An operation was arranged for as soon as I could be prepared, a short period of rest and building up being prescribed.

I asked for administration, and this was arranged. Elders Walters, of Carlton, and Schnuckles and Zuelsdorf, of Duluth, were present. I did not receive healing of body, but a peace of mind and a perfect resignation to God's will. The assurance was mine that all would be well. After paying my tithing and making such other adjustments as seemed necessary, I was ready.

On April 6, I entered Saint Mary's Hospital at Duluth; on the ninth the operation was performed, and on the sixteenth I came by auto seventy miles to my daughter's home where strength and healing have rapidly come to me. For these blessings I give God the praise. I wish also to thank the Saints of Duluth and elsewhere who remembered me in their prayers, also all who visited and cheered me.

I wish to comfort and encourage any who may find themselves in situations similar to mine. At no time was there severe pain or much discomfort. My heart returned to normal very soon much to the gratification of doctors and nurses who marveled at my speedy recovery.

FINLAYSON, MINNESOTA. MRS. KATE SMITH.

Tribute to Sister Flora Fitzwater » »

I was grieved to hear of the death of Sister Flora Fitzwater. I knew her several years before she became a Latter Day Saint and can say that her life was one of loving service to her father's family, hence it was easy for her to become a missionary's wife and a mother to his children. She gave her young life to the care of her aged parents, the last few years being devoted to nursing an invalid mother. After her marriage to Brother Fitzwater, I saw little of her; they moved west to Wyoming and Nebraska. But on making a visit to Oklahoma the Christmas of 1935, it was my pleasure to meet her again and her charming step-daughter. It was easy to see that she had filled well the place of a stepmother, and my sincere sympathy goes to her husband and family. May the Lord be with them in their bereavement.

MRS. HOMER A. JONES.

RAYMONDVILLE, TEXAS, Route 1.

Every Day Most Precious » » »

How plain it is that God will direct us if we let him! I have been led to recognize the fact that he is shaping my life's course, even though I have not always realized that he was so concerned about me.

Sixteen years ago Easter Sunday I was baptized near Rich Hill, Missouri, by Elder W. S. Macrae, now of Warrensburg, Missouri. Not long after this, circumstances so changed my life that I drifted from the church, and for fifteen years attended first one church then another (never a Latter Day Saint Church). I was not satisfied. I married out of the church, a man who had not heard of the restored gospel.

Last September we moved to Newton, Iowa, and the first stranger I met here was our son's teacher, a Latter Day Saint, who invited us to attend services at her church. I felt the Spirit urging me, and this time I could not resist it; I decided to go once more. From that day to this, I have missed only two or three services, these absences being unavoidable.

On Easter Sunday, this year, my husband and our son were baptized. We are rejoicing that our family is united in the gospel, and that together we may render the service God expects of us. We have lost so much time that we feel every day is most precious in this service.

Truly we all have much to overcome in ourselves in striving to become acceptable to Him. I am convinced that selfishness, the inclination not only to follow our own impulses, but to expect others to do likewise is one of the evils which we find hardest to cast out. We are told that selfishness leads to introversion and this, in turn, leads to emotional instability, to maladjustment and finally, to unhappiness. It requires something higher than the individual to overcome these selfish impulses and lead us to a happier and more successful life. I am praying that God will continue to have his way with us and that we may do our part in building Zion.

OLA AYRES KELLY.

NEWTON, IOWA, Country Club Acres.

We cannot do without the *Herald*. We have been isolated all our lives, but the *Herald* has always been in our home. My father used to say that if we had time to read anything, we had time to read the *Herald*. It has been a comfort and an inspiration. The paper is opened immediately when it

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arrives, and given a quick scanning right then no matter how busy we are. We need the prayers of the Saints that we may continue to find our greatest joy in God's service.

JESSIE MAE NORRIS.

CHICKASHA, OKLAHOMA, 1327 Oregon Avenue.

The New Patriot » » » » »

Who is the patriot? he who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's good will?

Who is the patriot? he who sends
A boastful challenge o'er the sea?
Or he who sows the world with friends,
And reaps world-wide fraternity.

Who is the patriot? Is it he
Who knows no boundary, race or creed,
Whose nation is humanity,
Whose countrymen all souls that need.

Who is the patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood.

—Frederick Lawrence Knowles, in *Church Management* for May, 1936.

In Gospel Bonds » » » » »

We heard it said in a testimony in one of the recent Wednesday night prayer meetings that it is not the big things done in a little way but the little things done in a big way that count much. May we all think of that, especially in meetings of this kind when we feel that we cannot say anything of value, and therefore decline to take part. Let us make an effort, it may be the means of helping someone who needs strength and courage.

TRAVERSE CITY, MICHIGAN. RAY DICK.

I was priviledged to attend the youth convention at Mobile, Alabama, March 26, 27, and 28. Our school bus driver took a crowd of us young people in his bus. We felt that the Lord was watching over and protecting us on our way. We left Dixonville at 4.30 p. m. Friday, and because of rainy weather and having to change a tire, did not arrive at Mobile until the Friday night church services were breaking up. Everyone welcomed us with smiles and handshakes.

We attended the rest of the services. The Spirit of the Master was there in power. Brother C. F. Davis, pastor of our branch (Alaflora), brought a spiritual and uplifting message to the young at the prayer meeting Saturday morning. This causes us to want to move forward in the work of the Lord, trying to do those things which are right.

The Lord has blessed me many times, and I know that he will help us if we give him the opportunity. My desire is to serve him with all my heart and to be a shining light to my friends around me.

JAY, FLORIDA, Route 1, Box 66. RUTH BARNES.

We are a family of isolated Saints here in Australia, living one hundred miles from our own church, and hoping and praying that we may soon go to Zion. Because our own branch is such a distance away, we sometimes attend the meetings of one of the popular denominations of the day, but how empty their services seem when compared to those of our own faith!

My eldest sister passed away, February 19, and we feel very sad at losing her. In our time of grief, however, the Lord has been near to comfort and bless us.

I should be pleased if some of the girls of my own age in the church, would write to me. I am sixteen years old.

JOYCE EDEN.

LEONGATHA, VICTORIA, AUSTRALIA.

My whole desire is to live each day in a way more pleasing to our Heavenly Father who has guided and cared for me through many years. In and through Him we live, move and have our being, and at present it is the pleasure of all the people of the northern hemisphere to look upon His beautiful spring-time creations. It is a season of hope and promise.

I believe that we who are blessed with a knowledge of Christ's truth, are responsible for the teaching of his laws. We know that his promises are sure for those who are faithful and obedient. All of us wish to be happy and at peace with our Lord and fellow men, and this happiness and peace come to us by letting our light shine so that others may see the beauty of the gospel.

How thankful I am each day to the Heavenly Father for his merciful blessings to me and my family!

My son, Lloyd, was a patient in the sanatorium, and the situation was a trying one for me. How comforting it is to know of One to whom you may turn for consolation and blessing! And how happy we were when Lloyd was given physical strength enough to come home. He has been helped greatly through administration, and has been given bodily strength and improvement which, I am sure, could not have come by any earthly help. Here let me thank the Saints and friends who were mindful of my boy, writing, helping, and cheering him. Will you continue to remember him in your prayers?

MRS. ZULA JOHNSON.

PARIS, TENNESSEE, 908 Roggers.

Revelation Helps Man Rise » » »

"If man will but rise,
I will answer from the skies,"
Saith the Lord.
Rise!
Not by mighty deeds of blood;
But by soothing words of good,
Can man rise.
Only knowledge of true kind
Will free man's soul, and his mind.
Surely!—if men truly rise,
I will answer from the skies
By *revelation's* holy light;
I will free men from their plight.
Man shall live in true fraternity
Throughout time, and all eternity;
Man shall dwell in Paradise,
Saith the Lord,
If man will but *rise*.

ELIZABETH CUTLER JENKINS.

INDEPENDENCE, MISSOURI, Box 246. Dedicated to my sons

Request Prayers » » » » »

W. H. Kettner, of Mena, Arkansas, asks special prayers for his wife who is suffering with dropsy.

Sister W. V. Teeter, of Grinnell, Kansas, wishes the Saints to fast and pray for her son who for a number of years has been ill, and is now afflicted with a paralytic condition and other ailments. Sister Teeter bears her testimony to the goodness and blessings of God given her and her family durin the past winter.

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The Saints' Herald

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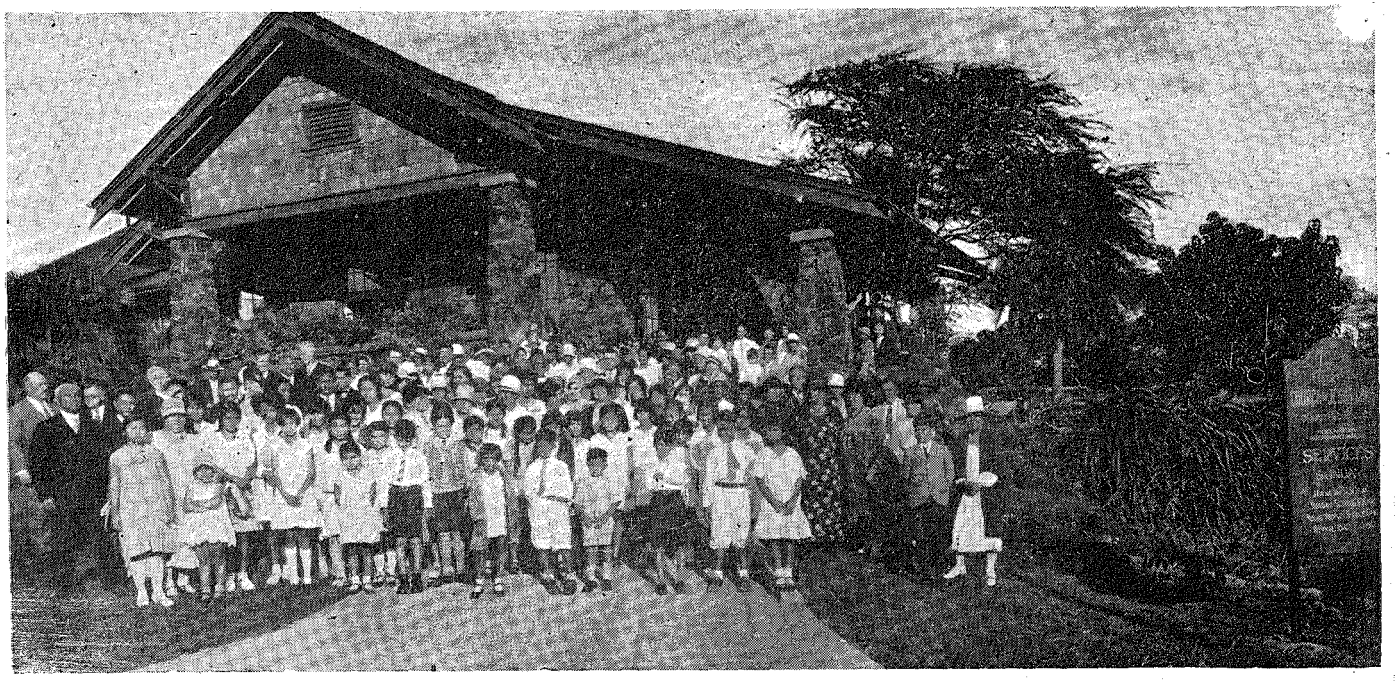

HONOLULU, HAWAII

Members of the branch gathered in front of the church building.

Volume 84 June 19, 1937 Number 25

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THE SAINTS' HERALD

June 19, 1937

Volume 84 Number 25

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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Turn Now

"Would a man 'scape the rod?"
Rabbi Ben Karshook saith,
"See that he turn to God
The day before his death."

"Ay, could a man inquire
When it shall come!" I say.
The Rabbi's eye shoots fire—
"Then let him turn today!"

—Robert Browning.

Weather

They tell a story (we will not vouch for its authenticity) of a Californian who went to see a neighbor and found him napping in a chair on the porch of his home.

"Nice day we're having," said the visitor. The sleeper was hardly able to get his eyes open, but he didn't forget his lines.

"This is unusual," he droned.

California had better hurry and get a copyright on its favorite weather comment, because since we're having so much rain and cool March weather in June, Missourians are also beginning to say, "This is unusual." All loyal Native Sons of the Golden West please take warning.

Which reminds us of a story that happened a long time ago. Two strangers met, and talk came around to California as it often does. One of them criticized the state and the other became angry. Believe it or not, the critic was a Native Son, and the ardent defender had been there only two years.

Stranger

This happened on a "dude ranch" which is a place where city people wear cowboy togs and get a taste of life on the range. It was crowded with Chicagoans and New Yorkers dressed in fancy chaps, spurs, stetson sombreros, and bandannas. Away at one side of the corrall a lone man, dressed in overalls and all out of atmosphere with the crowd, sat looking dejectedly at the dust.

"Who is he? What's he doing here?" one dude asked another.

"Shhhh! I think he's a native," was the answer. "There's been so many of 'em killed by the big game hunters there aren't many left."

Broke

Skippy has cut the bottoms out of his pockets. "It's so long since I've had any money," he says, "that I've quit keeping a place for it!"

Improvement

"Here's a scientist," said Sir Pompous, emerging from his paper, "who is looking for a way to add ten years to the average span of existence."

"It's a waste of time," Lady Gracious replied. "He'd ought to look for a way to make us lead better lives in the years we already have."

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Editorial

The Spiritual Condition of the Church

One frequently hears intimations from numbers of people that the spiritual condition of the church is not as good as it used to be; that there is a decline of healings and of the gifts, that the people are not as prayerful, and that the Spirit of God is not present in the power it once was.

It would be very hard to keep statistics on spiritual life. You cannot measure the strength of the Spirit present at a meeting with any known instrument of the physical sciences, such as an ammeter, a voltmeter, or a seismograph. In the presence of this kind of thing, the engineer, the scientist, and the social statistician are helpless, for they can find nothing to which to apply their instruments.

So the net result is that a comparison of this period of church history with any other must be based on remembered impressions which may or may not be accurate. We must bear in mind, too, that what one gets out of a meeting depends in some measure upon his own condition, which may have been better in the long ago than it is now.

Our own life in the church work has hardly covered a quarter of a century. While conditions have changed greatly in that time, it does not appear that people have changed much. Twenty-five years ago there were the few who lived on a high plane—literally "walked in the light." There were many whose thoughts were pious and lives blameless. There were some who were weak—uncontrollably weak—and fewer still who were vicious. More harm was done by stupidity and ignorance than by bad intentions.

That is also a fair description of conditions today. It may not apply at all to conditions fifty years ago. We do not know.

But, returning to the church of today, there are some things we know positively. We have only to meet in the homes and at the prayer services to know that there are many in whom the light of spiritual life burns brightly. A few rare souls walk very close to God. Led and blessed by them, large numbers are strong in the faith. We receive many letters and publish them in the *Herald* every week, from people who are in the church only because they have met God through their experiences in it. They testify that their prayers have been answered, their sick have been healed, they have been helped to see their way through grievous problems, they have been given courage and hope in all kinds of distress. God speaks to them.

Moreover, it has been our privilege to minister to some of these people personally, to talk with them, to pray with them, to administer to them. Laboring with these people, we find God at work.

It is recorded in the gospel of Matthew that John the Baptist sent two disciples to learn the true identity of Jesus, and they said, "Art thou he that should come, or do we look for another?" What could Jesus say? Could he boast? Or would he mumble some apologetic, evasive answer? No, he told them the truth, but referred them to the testimony of others. He said, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

There is only one question before us today. Is this Christ's church, or do we look for another? We present to you those things which we know are done: the sick are healed, according to their faith; we have seen many freed from suffering and restored to health. We have seen men and women turned from thwarted, misdirected and purposeless lives to lives of peace, happiness, and spirituality. If testimonies are needed, they can be found aplenty in the pages of the *Herald* and in the spoken word of the people at their meetings. We cannot pretend to have the power Jesus had, but we can follow after him and share in his ministry.

It is not the purpose of this article to start an argument, nor to make invidious comparisons with the past. What we must do at all times is to lift our testimony to the people in order that they may be encouraged, and in order that all may be brought closer to God.

L. L.

Nauvoo Camp, July 6 to 16

Make Registrations Soon

Time is moving along for the Nauvoo Camp for young people, which is to convene at this historic and beautiful church property from July 6 to 16. An encouraging number of young people have already made their registrations for this camp, but there is room for about twenty more, and officers in charge of the camp are expecting that these places will be reserved soon.

This camp is for younger young people, and is conducted under the best leadership that the church can provide. Many of the leaders and teachers are from the faculty of Graceland College, and the others are prominent in church educational work.

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Reservations should be made with A. Neal Deaver, Graceland College, Lamoni, Iowa, who will furnish information to those who desire it.

"Let Your Light So Shine"

"Let your light so shine, before men," said Jesus to the multitudes on the mountain, "that they may see your good works, and glorify your Father which is in heaven."

Such are the queer twists that distort the human mind that some people are not concerned if the light of their faith is only the feeble gleam of a sputtering candle behind a dim and dusty window pane; but they think that if they can only get enough advertising for it people will believe that it is a mighty searchlight, cutting across the darkness of the world. There is such a thing as proportion, and there is a limit to what even the best of advertising campaigns can do. If you have advertised a fifteen hundred pound draft horse, and the first potential customer who comes finds that you have only a weak little knock-kneed colt, it doesn't increase his faith in you to tell him that it is going to be a fine big horse some day, and he will immediately tell the world you are a fake.

We have heard people say in the midst of testimony, "Let us show the world . . ." etc. That's starting in the wrong direction. Let us first show God what our faith and devotion amount to. If we show him, there can't be any faking. And the world will see soon enough. No publicity campaign will be needed. We won't have to "put the best foot forward," nor be concerned about "making a good showing."

As we read the *Memoirs* of the late President Joseph Smith, and other reminiscences of the past, what do we find to be the virtues for which the members of the Reorganization were accepted and praised by other people? Here are a few picked at random from memory: "They are good neighbors." "They are honest." "They pay their debts." "They are hard workers." "They are always willing to help anybody in trouble." These are practical things that the world can see and measure. To the people of the world, these external things are the reliable signs of inward wholesomeness and righteousness. People who live so that they earn such tributes from their neighbors are effective missionaries, working all the time. The world will judge well of a people who hold their standards high. No amount of preaching can overcome the bad example of one faithless member in any community. Only the faithful lives of all the rest can live that down. It is not bad testimonies but bad lives that "crucify to themselves the Son of God afresh, and put him to an open shame."

It is all too easy to emulate the weaknesses and the sins of the world, and to forget the standards of conduct and principle which are the foundation of church life and membership. It is easy for some to forget their financial obligations, to enter into the "tricks of the trade" in business, to make a little "soft" money, to take intoxicants without being observed, to let things develop which result later in a broken home. It is possible to do these things and escape retribution and exposure—for a while. But eventually the world sees us as we are, and not only we, but the church and its people as well, are discredited.

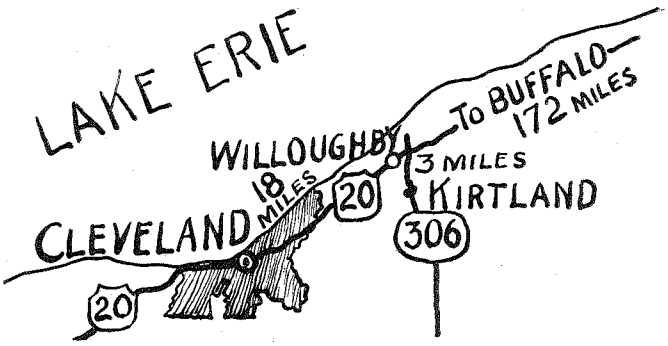
Before we can show a good light to the world, we must have it burning with a clear pure flame at home. Before we can have an advertising campaign, we must have something of merit to advertise. Nothing burns more brightly, nothing can be seen at a greater distance, than the light of righteousness, charity, and good works. When we have such works, our light will shine brightly and glorify the Father which is in heaven.

L. L.

How to Get to Kirtland

Brother John A. Robinson, who gives part time assistance in the guide service at the Auditorium, finds that many visitors would like to visit Kirtland Temple, but do not know how to get there. Accordingly we thought it would be well to make a local map showing the routes to follow, since many of the popular filling station maps do not give the location. Brother Earl R. Curry, of Willoughby, Ohio, sends the directions to accompany the map we are using, which was drawn by Brother Robinson:

> Willoughby is on Route 20 from Cleveland to Buffalo. Kirtland is on Route 306, and is about three miles [south] from Willoughby, which is about eighteen miles [east] from Cleveland. Route 306, change to 43 several miles south, crosses routes coming in from the southeast to Cleveland—such as Routes 14 and 422.



Church members will do well to keep this map so that it may serve to guide them and their friends to the Kirtland Temple. It is a visit that will repay any trouble or effort made to get there.

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Kansas City Floral Festival

On Sunday, June 13, Kansas City Stake inaugurated a new and impressive service which they called the Floral Festival. All members of the churches in the stake were invited to furnish flowers, with the result that a rich and beautiful setting was provided for a day filled with fine activities. Through preceding weeks the idea was talked and advertised in order to secure cooperation, which must have been excellent, judging by the results. The flowers were brought on Saturday, and a women's committee of sixteen spent the entire day selecting and arranging them. The baptismal font was a bower of branches and blooms. The altar was deeply banked with cut and potted flowers. Every pew had its little water-filled container full of blossoms. The balcony, hall, and stairway were likewise decorated. At the afternoon service, with many flowers still to spare, members of the committee pinned lapel flowers and corsages on the guests as they entered the church.

The flower-filled church made a very beautiful setting for the Children's Day exercises, which occupied the entire morning with worship, baptisms, class work, music, and confirmations. It was most appropriate to combine this day with the Floral Festival.

Two programs were arranged for Sunday afternoon. The first, at 2:30, was a recital of vocal and instrumental selections which featured numbers dealing with nature and the season of early summer. The second, at 4:30, was a worship service, including sacred music both vocal and instrumental, and readings. The evening service featured vocal, organ and choral selections with a short sermon. Artists from Independence assisted, and shared in the happiness of the occasion.

We are informed that the President of Kansas City Stake brought the idea of the Floral Festival from Australia. The church thanks him and Australia richly for this splendid idea. We hope that the Floral Festival will be repeated again next year. It would be a fine thing for other churches to adopt the idea, particularly for what it will add to the beauty, and joy, and significance of Children's Day, as well as for its own loveliness. L. L.

The Women's Department

Orders for reunion material prepared by the women are coming in splendidly. We expect to have the pamphlet in the mail this week.

The money to meet the expense of mimeographing and assembling is being advanced by the general church office. We are anxious to meet this bill so are suggesting that where possible, the women's groups meet, and select a subject for next fall's study and send in their order at once for the number required for class work.

A hundred copies of each pamphlet are available:

1. The Care of the Child, by Mildred Grabske, 15c.
2. The Voice of Health, by Vida Butterworth, R. N., 25c.
3. Food and Nutrition, by Marguerite Kelley, 25c.

Address Mrs. Myron McConley, 1419 Kensington Street, Independence, Missouri.

Wages

By Geraldine Wyatt

A little five-year-old was visiting a country school. For her entertainment a number of blocks, and such, were brought out. When it was almost time for school to close, the teacher asked the child to pick the toys up and put them away. "What will you give me if I do?" asked the child. "I'll give you a kiss," responded the teacher patiently. "No," protested the little girl, "I want something nice." The teacher, being used to having her orders obeyed, became impatient: "Well," she promised, "I'll give you a whipping if you don't."

A great many people think of their religion the way this little girl did. If they were asked to define the word religion, they would answer: It is a plan of living for which we will be rewarded in eternity.

Yet people who live exemplary lives are the happiest. Find any person who adheres strictly to his religious teachings, and you will find a happy being. A person who receives the greatest pay or reward from every moment. There is a broader, richer feeling that we experience when we do good for others that is gained in no other way. I think that if evil and good had a firm line drawn between them, few people would deliberately trespass.

When trials have become almost unbearable, I have often wondered if God is the benevolent being we are taught to believe. All around I could see the handiwork of his intelligence, and seeing that, and considering the puny creations of man I would be sure that if man, with his limited intelligence, could discover the greater happiness in living as Christ taught us to live, then certainly God, whose wisdom is so vast we are unable to comprehend it, would have discerned this truth. It is reasonable to surmise that no one with intellectual discernment would be willing to accept a less happy way of living when they are able to know: "And all these things shall be added unto you," when on the other hand, "the wages of sin is death."

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Jesus, the Light of the World

By G. G. Lewis

Light is such a commonplace thing to us that we seldom give much attention to its various sources. In the *Children's Encyclopedia* is to be found an interesting page dealing with the manner in which man has obtained light. Twenty different ways are mentioned—the sun, moon, stars, aurora, lightning, oil, electricity, gas, and metals, etc.—have contributed light to supply man's need when darkness has come upon the earth.

No one voluntarily prefers darkness for in darkness activities diminish or cease. Man's eyes are not constructed for vision in the dark to any great extent so we can appreciate these gifts of a beneficent Creator.

But there is one source of light that was not mentioned by the author of this article on light. It is the light about which the gospel of John refers, the light that shineth in the darkness, yet it is not comprehended by many. This light is Jesus, the light of the world. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

We learn in a revelation to the church that Jesus is in the sun and is the light of the sun and the power thereof by which it is made. As co-creator with God he gives life and light to man. Science has discovered that light is the source of many wonderful things. Without it life cannot continue, growth will cease, colors are not discernible. It was a very apt description of the Master when he said that he was "the Light of the World," the source of all life, development and brightness in life. It was not to what we may term the physical aspect of light, however, that Jesus referred but rather to the fact that it was the light of truth that was caused to shine when he came into the earth. When the truth that Jesus brought began to break upon the spiritual vision of mankind the shackles of sin were loosened and the shadows of doubt and unbelief began to flee.

Jesus brought light and truth to the people of his day and age. He pointed men and women to the way of righteousness. Many were seeking self-righteousness through meticulous observance of the Mosaic law, so much so that they had lost the real purpose for which their religion stood. Jesus turned the searchlight of honest self-criticism upon those who questioned him and we find many transformed lives as a result. He was not harsh in his judgments but rather by well-directed answers his hearers became self-convicted. The ruling religious classes endeavored to ensnare Jesus by their questions but we see the ready flow of light that lightened his mind when he perceived their endeavors. The questioners were made to answer their own questions sometimes by words and sometimes by inference, but at all times we see the light of truth shining. In this modern age we may sit by and read these things that happened long ago, and enjoy the situations that arose, yet Jesus uttered truths that are eternal and we find that many of those situations are reenacted in our own experiences and that light which shone then brings us the needed clearer vision.

The Psalmist says, "Thy word is like a lamp unto my feet." This is particularly true of the sayings of the Master for they have proved to be beacon lights to the believer as he passes over the waters of life.

Millions of people are quoting the words of the Christ today. Some merely quote them, not comprehending the light that is contained in them. Others are building their lives around the definite gems of truth that he uttered and they are proving the verity of his words "he that followeth me shall not walk in darkness, but shall have the light of life."

"Back to Christ" is a motto that many have raised today. The world needs to come back to Christ. The world needs to learn that it is better to live in peace than in strife; to follow the way of Christian love than to harbor the fires of hate and envy. The struggles of the world which will lead to destruction and death ought to teach men and women that it is utter folly to continue in that direction; rather it would be better to try Christ's way. The invitation is "to taste and see that the Lord is good."

Many are seeking the way out but do not know which way to turn. Jesus is still the light of the world and if we will do his will we shall know of the doctrine, we shall know too that it is light unto us. Those who have tried testify that he is the light of truth, the source of all joy, and the hope of all men.

We often sing the song, "Let us walk in the light of God." It is a rousing Latter Day Saint hymn, one that is full of meaning. We need to walk therein and also to invite others to walk with us. Jesus as the light of the world shines brighter and more clearly as the world rushes on in its mad career. That light invites you to follow him to the pasture of peace and contentment and safety.—From *The Standard* (Australia).

If you have been buying the *Herald* each week at 5 cents per copy, you will save by subscribing for it at $2 per year. This is equivalent to 30 per cent interest on your money. Do it today!

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"From Thee All Skill and Science Flow"

BACCALAUREATE SERMON FOR NURSES OF THE INDEPENDENCE SANITARIUM

At the Stone Church, May 23, 1937

By President Elbert A. Smith

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matthew 25: 34-40.

When I see a group of graduate nurses going about their work in their white uniforms I am sometimes reminded of a passage of Scripture in the book of Revelation which reads like this: "Who are these arrayed in white? These are they who have come up through great tribulation." Perhaps only those who have looked behind the scenes in a hospital or sanitarium have any adequate conception of the hard grind that graduate nurses have passed through during the long years of their novitiate. As a member of the Sanitarium Board and as a minister sometimes called to stand at the bedside of the sick and dying, and as one who has at times been a patient, (more or less impatient), in a hospital, I know a little bit about some of the experiences that these nurses pass through. Their training has not been on a bed of roses.

THEY CAME WITH IDEALS

I presume that almost all girls who enter training in the nursing profession do so with a degree of idealism. They have consciously or unconsciously in the back of their minds a desire to serve humanity, and certainly those girls who have had religious teaching and who have also entered training in an institution under church patronage feel that not only will they serve humanity but thus will they serve God. It is true that they think to master a profession that will earn them a good living and it is proper that they should think about that; but they have something over and above that in mind.

I am quite sure that very soon in their novitiate this early idealism is rudely tested and sometimes it may even be shattered. The processes of training for nursing are not altogether romantic. It isn't a matter of holding the hand and cooling the brow of some sick young millionaire who is going to fall in love with the nurse and lead her to a life of wealth and ease. The percentage of millionaires who come to the Sanitarium for treatment is very small. More likely the nurse will draw down some old man who has not had a bath for years and must be made clean for an operation and whose temper may be as mean as his body is dirty. If there is anything that is quite as bad as a sick man with a nasty temper it is a sick woman who has a mean temper and wicked tongue. It is true these nurses find many fine and lovely men and women and children, but they have enough of the class I have just mentioned to take some of the romance out of their idealism. From the beginning they have many tasks that must be very difficult and repugnant if not repulsive. They see many scenes that are terrible—terrible wounds that must be dressed. They see all the wreckage of humanity which comes from accidents and disease—the long anguish of slow death. That is their common daily experience along with the discipline and hard hours of study.

EMOTIONS SPENT IN ACTION

The nurse has little time to weep with those who weep and suffer with those who suffer. She must obey the staccato commands of the surgeon and religiously follow the orders of the physician and observe the rigid discipline of the hospital or sanitarium. If her emotions are stirred to their depths by scenes of suffering they must be spent in action and not in tears. She must get the oxygen tent ready, she must prepare the patient for a blood transfusion, she must get the needle ready for a shot in the arm, perhaps the shot of adrenaline which will save a life so that there will be no need at all for tears; and then with a warm glow in her heart she can go on to another hard task.

As a matter of fact, if nurses stopped to weep with all those who weep and suffer with all those who suffer, they would very soon break and would themselves need care. So they have to learn to discipline their feelings. They have to learn to build, as it were, a wall around their emotions. And it is fortunate if this process does not become a process of hardening. I think that we have all seen professional men and women who are hard-boiled. They are just as hard and mechanical in their work as a boiler maker. They do not hammer on metal but they do hammer on people's hearts.

That was a beautiful sentiment in the first line of

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the hymn we sang: "From thee all skill and science flow, all pity, care and love." (*Hymnal* 176.) In the ministry of healing, along with skill and science, there must also be pity, care and love, if these girls are to cherish the ideals they had and bear in mind the statement of the Master, "Inasmuch as you did it unto the least of these you did it unto me."

A Call to Reconsecration

So this morning the whole burden of my sermon —and it is not going to be a long sermon; these girls have suffered enough—the whole burden of my sermon this morning is an appeal to them to reestablish the ideals they had when they entered service, or if it is not necessary to *reestablish* those ideals, to stop a little while and reevaluate them in the light of the experiences had and the knowledge gained. Life without ideals is very barren; it is empty and in the end is unsatisfactory, because a man finds himself in the position of one who though he may gain the whole world has lost his own soul. Service without ideals is barren and unfruitful, mechanical, and certainly in this profession has no place at all. The trained individual, man or woman, who sells his service just for the money in it and thinks of nothing else sells himself over the counter like a keg of nails. Judas Iscariot thought he was selling Jesus Christ, but he was not, he was selling himself. He sold himself for thirty pieces of silver. And the individual who is trained and skilled to minister to humanity and thinks of nothing but the salary he can make out of his skill, sells himself for so much silver and betrays the Lord Jesus who would enlist him or her in trained and consecrated service for humanity.

Under This Banner

I think the best way that anyone can establish or reestablish ideals is to do so consciously under the banner of Jesus Christ. I would appeal to these young women to rededicate themselves now as they finish their training and go out into the world to serve humanity in private homes or in institutions —to rededicate themselves conscientiously and consciously under the banner of Jesus Christ, to take a little time now for prayer and meditation and thought. Jesus said to his disciples, "Tarry ye at Jerusalem until ye be endowed with power from on high." I would like to see these young women take a little time to reconsecrate themselves and receive from on high that spiritual endowment that should go along with knowledge and skill.

I believe that the medical profession and the nursing profession both are in line with the work of Christ. Jesus Christ was no mild reformer who came into the world just to have one cheek slapped and then the other one. He did not enter into the world just to die for something Adam and Eve had done thousands of years before in the Garden of Eden. Jesus Christ came to challenge the world, and he still challenges the world and always will challenge it until the challenge is made complete and his victory is won.

Jesus came with a twofold challenge: first of all to combat all that is evil. John says that he was manifest that he might destroy the works of the devil. (John 1: 3-8.) We will not argue at any length this morning whether or not there is a personal devil, but we do know that there are forces of evil that prey on humanity (that manifest in their operations a diabolical intelligence) that ruin the bodies and minds and spirits of men, women and children. And, second, his challenge was to all people who care at all for righteousness and virtue and honor and justice and truth and mercy and service to rally constructively to his cause, "Seek ye first to build up the kingdom of God and to establish his righteousness."

Jesus came, as John tells us, to destroy the works of the devil. The evil forces that pray on humanity we are more or less familiar with. They include sin and ignorance and poverty and disease. The medical profession and nursing profession are especially enlisted in the war against sickness and disease, first to prevent it and second to cure it. How fine it is to be consciously enlisted in that war under the banner of Christ who said, "I was sick and you visited me. I was not sick myself but others were sick and you ministered to them and when you ministered to them you ministered to me. When you smoothed the pillow, when you gave the healing draft, you were ministering to me. I was there in the Sanitarium."

I think it is the glory of the nursing profession that in times of peace and in times of war it serves humanity and does it often consciously under the banner of Christ. That is what I would have these girls do as long as they live and follow their profession—heed his challenge, fight under his banner, help destroy the works of the devil, help establish righteousness in their own lives. As members of the nursing profession, as girls who have gone out from a sanitarium that was established by the revelation of God, they in their own lives should be clean and righteous that their lives shall be like the white uniforms they wear. And I might complete the passage mentioned a little while ago, "Who are these arrayed in white? These are they who have come up through much tribulation, who have washed their robes and made them white in the blood of the lamb." We are told elsewhere in the good Book

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that the white robes the Saints shall wear are the robes of righteousness.

Breaking Over Racial Barriers

The nursing profession is in line with the work of Jesus Christ on another point and that that it recognizes no racial lines. Jesus was born a Jew, in a Jewish home, and lived most of his life, in a little Jewish community where there was the deepest racial feelings. The Jews thought themselves the elect of God, and all Gentile nations were Gentile dogs. If a Gentile should wander into the temple of God he might be stoned to death, and the best that he could hope for would be to get some of the blessings that fell from the table of Judah, like the crumbs that fell from the rich's man's table for the dogs to pick up. That was the social inheritance of Christ. How marvelous it was that he visioned a world-wide message and said, "Go ye into all the world and preach the gospel to every creature. Go teach all nations." He recognized no racial barriers at all. His beautiful parable about the good Samaritan must have offended his Jewish compatriots because they did not think there were any "good" Samaritans. Today, after the passage of all these centuries, racial prejudices seem about as strong as they ever were and the world has grown too small for them. Modern communication and transportation has made the world altogether too small for the many nations that inhabit it, who look at each other with hatred and fear. Sometimes it is astounding how deeply race puts its mark on humanity.

It is the glory of the nursing profession, as of the medical profession, that it passes over these *racial* barriers and endeavors to serve *humanity*. Even in war the Red Cross nurses at the front minister to the wounded, even though they are enemy prisoners, no matter what their color or language. When there is an accident on the highway, when a man is terribly injured and a call goes over the wire for a physician, he does not answer: "Is he a Jew? Is he a Negro? Is he one hundred per cent American?" And when a nurse is needed to prepare him for the operating table, she does not say, "Is he French or German, black or white? Is he one hundred per cent American?" She responds to the call of suffering humanity. He is a human being in pain.

Training Increases Responsibility

In conclusion may I remind you that knowledge always brings responsibility. An increase of knowledge such as has come to you girls through years of training, experience, and study—an increase of knowledge and, pray God, an increase of wisdom—brings also an increase of responsibility. May I again admonish you to take a little time to meditate, to reestablish your ideals or, if they do not need to be reestablished, to reevaluate them in the light of what you have learned and in the light of the things which will be required of you in the years to come. "Tarry ye until ye be endowed with power from on high." To the training you have received add that faith and that conscious consecration that does bring spiritual power from on high. If you will do this I am quite sure that along with the men of my profession, the ministers, you can claim the promise of the Master, "Lo, I am with you alway."

On behalf of the church I congratulate you that you have courageously and persistently carried on your work and finished your training; and I bid you Godspeed in your profession and pray God's blessings to be upon you.

For Better Health

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

Addison's Disease

Someone has written me concerning this disease and I may as well answer the inquiry in the columns of the *Herald*.

It is a strange and unusual affliction which was first described in 1885 by Thomas Addison, an English physician. He stated that there had come under his supervision a very peculiar case in which the skin turned brown and a Caucasian became as dark as an Indian or a Mulatto. Upon inspection he found that the adrenal glands had become involved and he believed that tuberculosis was a factor.

Fortunately medical science has discovered a great deal about it since that time. It has been found that any disease which destroys the adrenals will cause Addison's disease. It has been known to occur in neglected appendicitis cases and in peritonitis where numerous adhesions have occurred. However there is no question in the minds of leading authorities but that the tubercle bacilli is the most frequent cause.

The adrenal glands are small glandular structures located on the top of each kidney and described as somewhat resembling a "cocked hat." They are of vital importance and manufacture a valuable substance known as adrenalin or epinephrin.

Addison's disease is often the result of taking into our bodies food that is not free from disease germs. I believe that I have frequently called attention to the fact that we should be very careful

(Continued on page 778.)

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"Who Comes There?"

By James F. Keir

Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4: 23.

The heart was formerly thought to be the seat of our emotions, our affections, and our desires. Apparently the ancients believed this for the Scriptures admonish us, "Thou shalt love the Lord thy God with all thy heart."

While emotion has its place in religion, it should be guarded and restrained, or it will run riot. A sentinel must be placed at the door of the heart to challenge with the voice of authority all who approach: "Who comes there?"

In some religious movements we see samples of unrestrained emotions when the adherents work themselves into a frenzy. To me it appears to be a sort of self-generated ecstasy or hypnotism which they interpret to be the Spirit of God. As the process develops reason is dethroned and they may pass into a state of coma or trance. No justification of such conduct is to be found in sound judgment. In our religious life there should be a proper balance between the emotional and the intellectual. He who builds his religious life on an intellectual foundation only will miss many rich spiritual experiences. It is, however, a safer foundation than emotion, but both are necessary, for the command is to worship God with "all thy heart and with all thy mind." The mind is the sentinel that stands at the door with challenge. "Who comes there?" The mind shapes, moulds, and controls our emotions and our desires.

For an alibi we may say, "I do not know why I did thus and so." The facts are we did it because we wanted to do it, and liked to do it. Our better judgment would have dictated a different course, but the sentinel was off duty and the intruder entered, and desire had the right of way. That sentinel had no right to leave his post until another came to relieve him.

"Keep thy heart with all diligence for out of it are the issues of life."

How then shall we keep a sentinel on the job to guard our desires? Paul answers that question in this way: "Be not conformed to this world but be ye transformed by the *renewing of your mind,* that ye may prove what is the good and acceptable and perfect will of God." (Romans 12: 2.)

"By the renewing of your mind," transformation comes. The following expression from the Psalmist, if repeated daily and frequently, will work wonders in keeping your sentinel on the job to challenge all with, "Who comes there?"

"Praise the Lord, oh, my soul, and forget not his benefits."

With these words of praise vibrating in your heart the enemy will beat a retreat at this song of love and harmony.

ADDISON'S DISEASE

(Continued from page 777.)

regarding the milk we drink. For my part I would prefer the pasteurized milk even though raw milk might be considered by some to have better nutritive value. If these germs should happen to be in food which we eat or liquids which we drink, they locate and develop in the abdomen and quite frequently find lodgement in the adrenals or near by causing the skin to turn brown.

At the beginning of the disease the victim usually considers it of little importance but as the disease progresses the blood pressure falls gradually to 80 and sometimes to 60 accompanied by profound weakness. In some cases there is nausea and vomiting and diarrhea. This may at first be considered as nothing but indigestion but as soon as the discoloration of the skin begins the diagnosis is very easily made.

Unfortunately there are a large number of these cases in which there is no hope of recovery and therefore a knowledge of the general glandular system, especially those of the thyroid, sinus, sexual glands, adrenals, and possibly other ductless glands is of extreme importance in an attempted cure of this disease. At the present time the medical profession has found that the disease can be greatly ameliorated or controlled.

One thing is certain. Medical science has advanced far since this disease was first discovered and many mysteries concerning the cause and treatment of various diseases have been solved. I feel reasonably sure that the time is not far distant when a specific remedy will be found for Addison's Disease.

When a man complains that the spiritual state of the church is low, that the people are all going to the bad, and tells you that there is no hope; do not worry so much about the church as about him. He is the one in danger. What has turned his disposition sour? What disappointed hopes and grievances is he nursing? He can see the world only through his own eyes, and if they are filled with motes and beams, how shall he see clearly? Yet you must regard him with the same sympathy and understanding you have for all others.

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From Easter to Pentecost

No. 4

Radio Address by R. S. Salyards, Sr.

This is the fourth and last of the present month's series of addresses on the subject named. Last week's address presented evidences to the effect that Jesus after his resurrection and ascension appeared to a branch of the house of Israel located on the continent of America. It included Bible prophecy and history to prove that he would and did make his appearance to the other sheep and other fold of whom he made mention in the New Testament Gospels. Herein we present a statement in part of that appearance, as related in the Book of Mormon, which is a history of the Israel of the western continent.

The history relates that at the time of the crucifixion and resurrection of Jesus there occurred great destruction of cities on the American Continent, because of wickedness of the people. We quote now from the record:

"And now it came to pass that there was a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous changes which had taken place; and they were also conversing about this Jesus Christ, of whom the sign had been given, concerning his death.

"And it came to pass that while they were thus conversing one with another, they heard a voice, as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard. And it was not a harsh voice, neither was it a loud voice, nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear, to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it;

"And their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and behold, the third time they did understand the voice which they heard; and it said unto them, Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him.

"And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world: And behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.

"And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And it came to pass that the Lord spake unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets, should come.

"And when they had all gone forth, and had witnesses for themselves, they did cry out with one accord, saying, Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him."

The account of the appearance and teaching of Jesus is quite extended. It recites that he called and ordained twelve apostles and organized his church; that he taught the twelve to preach the same principles of the gospel as he delivered to his

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apostles in the New Testament account, including the beatitudes, and in general. The entire teaching is in strict agreement with his declarations made during his ministry in Palestine. He also blessed little children; he healed the sick, gave sight to the blind, made the lame to walk, etc., showing forth the same compassion and love to the multitude. The account records that he continued his ministry and teaching among the Nephite people covering several days, and also to his ministry from time to time, giving instruction and direction as occasion demanded.

At the close of the interviews he made mention of the Gentile nations that would occupy the land of America following the decline of the Nephite people, in the latter days; in effect that in those days the gospel would be restored and taught to the Gentiles, also to the remnants of the Nephites, in the work of the Father in restoration of the entire house of Israel; and to the effect that the Gentiles would be blessed and preserved if they would "obey the God of the land, which is Jesus Christ"; that otherwise they would be visited with judgments and decline in power if disobedient to God. Many predictions, now being fulfilled in the present time, were made by him. The record is full of interest to the world entire. It should be investigated as the word of God to the people of this present age. We pass by much of great value because of limited time. We quote further from the words of the account:

> "And now it came to pass that when Jesus had told these things, even from the beginning until the time that he should come in his glory; yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapped together as a scroll, and the heavens and the earth should pass away; and even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God to be judged of their works, whether they be good or whether they be evil. . . .
>
> "And now there cannot be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; . . . and these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.
>
> "And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall be so that they shall believe these things, then shall the greater things be made manifest unto them.
>
> "And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.
>
> ". . . And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me; therefore I would that ye should behold that the Lord did truly teach the people, for the space of three days; and after that, he did show himself unto them oft, and did break bread oft, and did bless it, and give it unto them."

The entire account of the appearance and teaching of Jesus will be found to be very confirming and inspiring to the believer in Christ, also to the unbeliever, as attesting the truth of the New Testament history of the life of Jesus in the Gospels.

Robert G. Ingersoll, the American skeptic, said that the Almighty knew nothing of the American Continent until Columbus discovered America—this a criticism upon religion in general because sectarianism evidently had no account of any provision for the salvation of the millions of people who had inhabited the Western Continent. The Bible prophecies cited and the Book of Mormon history answer this statement, indicating that salvation would be preached in "all the world," "to every creature."

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Always be kind. This is sometimes hard advice to follow, but it pays the biggest dividends of any investment that can be made on this earth. In a few cases you will meet misunderstandings, rebuffs, and disappointments. But the majority of people respond gladly and gratefully to kindness. Do something good for them, and they will try their best to pay it back with interest. You enrich your own life every time you try to help others.

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Every effort you make has two results: the internal and the external. If you help somebody, love grows in your heart. If you hurt somebody, you prepare a harvest of hate. The sum of your life's work and activity at length so fills your being that you are the product of your own acts and thoughts. Thus you become a living record of what you have done.

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He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.—Pope.

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Of Interest to Book of Mormon Students

By M. H. Morgan

According to history, the Inca dynasty in Peru was not founded until about 1140 A. D. These people were sun-worshipers, Cuzco, their sacred city, being devoted particularly to its worship. They were pagans. The title "Inca" had reference more especially to the leaders; not the people. These leaders seem to have been white and very tall in contrast to their followers. Brother married sister in order to keep the sovereignty in their own hands. In continuance of this idea of dominance, the common people were compelled, by the use of slanting boards and strictures, to depress the forehead, under the belief that the forehead was the seat of individuality, and if individual expression were thus prohibited the leaders could better retain the ascendency. The same theory is responsible for wearing the hair long, the presumption being that the individual possessing long hair is subservient to the dominant short-haired person.

The Inca, or leaders, were known as The Children of the Sun, and this distinction was constantly held before their followers. In their temple at Cuzco was a great golden plaque, so situated that the rays of the setting Sun could strike it, casting its effulgence over the devotees. In the Garden connected with the Temple were images of the constellations, and all forms of plant and animal life (made a part of their nature worship), modeled in pure gold—a rich find for Pizarro and his bandit crew.

These people had no form of writing other than the "kyipus"—a series of knotted cords of different colors—the colors, shape of knots and their distance apart, indicating the history and its kind; whether religious, civil, relating to the arts and sciences—whatever it might be; and buildings were maintained for such records, with scribes who could decipher them. The American Indians had some such system, composed, mainly, of seeds or shells, known as "wampum."

The government of the Inca is usually described as "patriarchate" and very nearly perfect; but as a matter of fact, it represented autocratic communism. While the individual was retired from all work at sixty, with provision made for food, clothing and shelter during the continuance of his life, the state arrogated to itself the provisions of that care. The humble citizen, under this autocracy, was not permitted to even choose the style of cutting or wearing his own hair; his manner of clothing was designed for him; he was not allowed to select his own avocation; if he had not chosen a mate at a certain age, one was presented to him by the state. A certain portion of each week was devoted to work for the government on its various projects. He could not own a foot of ground, no matter how hard he worked. The common people might not aspire to office. They were born and continued, as workers only, or virtual slaves. Individualism was not tolerated.

There was a pre-Inca civilization in Peru, but it contained none of the color of the Inca empire. Just who these people were that preceded the Inca is not exactly known, but McGovern in *Jungle Paths and Inca Ruins* declares the tradition of upper South America today is that their forefathers came from the north: some in ships down the western coast; some landing east of the Andes in Amazonian country; some traveling through the Isthmus of Panama; but the civilization that possessed the coastal plains west of the Andes never crossed this Rocky Mountain chain into Central South America.

Nowhere in the world is the land more desolate and unfertile than the western coastal plain of South America, the most intensive irrigation being necessary for any degree of agriculture. Where such occurs, or where mountain streams invade the valleys, the product is rich; but Peru and Chile lie in a mineral belt rather than an agricultural; rich in deposits of gold, silver; all minerals, borax and nitrates.

The mountains were artificially terraced, the earth having been laboriously carried in baskets to build these terraces. Then this "made" ground was irrigated; but even so, there were some essentials that would not grow there.

McGovern declares that the tradition persists of a mixture of white and dark people, and he himself saw many lemon-colored natives.

It is possible that companies of Jaredites broke away from the parent colony, journeying down the western coast as far as the southern point of South America. The Jaredites were a large people, and giants may still be found in Patagonia, eight foot men. The tradition is that the Inca, the big, white leaders, came from the south. We can only reconstruct some history backward, reasoning from point to point. Perhaps a small company of Jaredites, even as late as 1140 A. D., working north, discovered this pre-Inca civilization which, both before and after the birth of Christ, left the Nephite colony in large numbers; pages 540 and 541 speaking of a company of 5,400 men, *with their wives and children* (which would comprise a very large colony indeed) leaving in ships at one time. Some, the record states, went north; while they did not know where the others went. Some returned, but others

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were not heard of again. These could have fulfilled McGovern's tradition that some settled on the western coast, coming from the north; while others branched over into the central jungles to the east of the mountain range. Some, he said, came through the Isthmus of Panama. As several histories declare the Isthmus of Panama did not exist until after the crucifixion of Christ, when, according to the Book of Mormon, "all the face of the land was changed" and historians say the Isthmus rose out of the ocean, connecting Central to South America for the first time—these people who reached South America through the Isthmus of Panama must have done so after Christ's crucifixion.*

The original colony of Nephites under Lehi found the "Promised Land" exceedingly rich and fertile, which western South America was not. Later, the record states, the Nephites spread "from the sea east to the sea west," but McGovern says these people, after leaving the Isthmus and branching, some east; some west; never again mingled. They were never one nation—those west of the Andes always remaining there. They did not "spread." Then, again, the Nephites had a well-developed system of writing, on both paper and metal and stone. South America cannot show the stellae found so prolifically in Central America. And there is no indication that the Nephites ever used the knotted cords.

*The New International Encyclopedia, second edition, 1921, volume 15, page 764: "Characterized by extensive geological changes through volcanic activities and regional upheaval. . . . North and South America were finally joined by the upraising of the Isthmus of Panama."

Native Races, volume 5, page 210, speaking of the terrible cataclysm in Central America says: "The sun and moon were darkened, and the earth rent. . . . The time of this event was 33 A. D., or when Christ our Lord suffered." The Book of Mormon says it was 34 A. D. (See Book of Mormon, page 624 and onward for the account of the cataclysm.)

. . . . . .

GENTILES

Origin of the word *"Gentile."* Anciently there were tribes, groups or clans known as "Gens," governed by women; the members of which inherited through the female line. This occurred in Asian history as recently as ancient Rome; and in our own America among the Wyandottes and the Iroquois, with others, a council of four women directing the affairs of the Gens, selected a male relative to be their Gen-tile chief, although the women were the virtual leaders, and through them was the line of descent.

This in contradistinction to the Hebrew or Jewish custom of inheriting through the male line; particularly the Priesthood or governing power in a Theocratic form of government.

This created the division into the two groups: Jews and Gen-tiles.

. . . . . .

JOSEPH'S COAT OF MANY COLORS

Genesis 37: 3: "Now Israel loved Joseph more than all his children . . . and *he made him a coat of many colors.*" Genesis 37: 23: "They (Joseph's brethren) stript Joseph out of his coat . . . of many colors that was on him." Genesis 37: 31-33: "And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood. . . . And they brought it to their father. . . . And he knew it and said, 'It is my son's coat.' "

Later Jacob bestowed his blessing upon Jacob and his sons, Ephraim and Manasseh, declaring in Genesis 48: 4, that God would make of them "a multitude of people." (Many colors and shades.)

Joseph himself was an Hebrew; he married an Egyptian woman—Asenath, daughter of one of the priests of On. (Genesis 41: 45.) His two sons are born, Ephraim and Manasseh. (Genesis 41: 50, 51, 52.)

Book of Mormon, page 334: 3: "And Aminadi was a descendant of Nephi, who was the son of Lehi . . . who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren.

Book of Mormon, page 471: 54: "Moroni said unto them . . . we are a *remnant* of the seed of Joseph, *whose coat was rent by his brethren, into many pieces.*" (Verse 56.) "Let us remember the words of Jacob, before his death; *for behold he saw that a part of the remnant of the coat of Joseph* [of many colors] was preserved, and had not decayed." (Verse 57.) "And he said: 'Even as *this remnant of garment of my son's* hath been preserved, so shall a remnant of the seed of my sons be preserved . . . while the remainder of the seed of Joseph shall perish, even as the remnant of his garment." (Verse 60.) "And now who knoweth but what the remnant of the seed of Joseph which shall perish as his garment, are those who have dissented from us."

Some of the "many colors": (Book of Mormon, page 307: 104): "And the skins of the Lamanites *were dark,* according to the mark which was set upon their fathers."

Book of Mormon, page 308: 111: "The Amlicites, for they also had a mark set upon them; . . . they set the mark upon themselves, yea, even a mark of *red* upon their foreheads." (Page 309: 120.) "And even so doth every man that is cursed, bring upon himself his own condemnation."

Book of Mormon, page 605: 52: "Those Lamanites who had united with the Nephites, were numbered among the Nephites; and their curse was taken from them, and their skin became *white like unto the Nephites.*

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 43 continued—

I preached to the Saints in the evening and arranged with the brethren —Liddy, Mortimer, and Arthur Allen —to spend a few days there on our return from Canada, if possible. The exact date was not selected, but I promised to inform them in due time.

The next day we proceeded to Toronto, where we were greeted by our brother-in-law Archie F. McLean, his wife Alice, and sister Mabel, who happily escorted us to their home, 53 Foxley Street, there to begin our visit with a much-needed and very welcome rest.

This visit was not altogether void of intent and fact of labor in spiritual fields. I recall a visit to Humber Bay, a suburb or village adjacent to Toronto, reached by trolley. There on Sunday, June 28, in company with Brother Evans and numbers of other Saints I ministered in a church obtained largely through the efforts of the rising young brother, James Pycock, assisted by resident members. As a rule our people there were engaged in raising vegetables and fruits for the city markets. They proved to be a devoted and interesting group, and we were handsomely entertained during the day.

One item of note was that a group photograph of the assembly was taken, the members standing in front of the little church building. As I now recall that picture Brother Evans, my wife, and I are shown near each other surrounded by a medley of pleasant-faced people, all apparently emotional with the fervor of true discipleship.

Our stay in Toronto was filled with invitations to visit numerous families of Saints. Among them might be mentioned those of Sisters Seaton and King, and of Brethren Thompson, Gillette, Clark, and others.

Owen Sound

On July 4, Brother Evans and a group of friends accompanied us to Owen Sound, one hundred and some twenty miles north of Toronto. There, on an arm of the Lake, a city of some fifteen thousand people engaged in the lumber business had been gathered. Here a convention and conference of Saints had been called by U. W. Greene, presiding missionary, and we found a happy assembly collected in the City Hall to greet us. The conference passed without special incident, the preaching being done by Evans, Greene, Gregory, and myself.

There was a little humorous diversion at the opening of the meeting. We were discussing our musical possibilities, and I undertook, with the assistance of a lady (not a member of the church) who volunteered to play the organ, to drum up a choir. I found I was real efficient in this task, for soon an immense choir was recruited, but upon the initial tryout, somewhat to my chagrin and dismay but greatly to my amusement as well, it was discovered that there was no qualified leader among the number, and that if we were to have any singing worth listening to it would be necessary for me to take active supervision as director as well as recruiting officer!

This I did—to the delight of the organist, at least. She expressed herself as being very much surprised at the beauty and appeal of some of our church hymns, especially the number, "Hail to the Brightness of Zion's Glad Morning," which she liked particularly well. She was a very fair musician and played the hymns with intelligence and spirit, and we certainly did make the rafters ring with the stirring and sonorous songs expressive of our belief and doctrine.

According to arrangements made for us, we were sent for our meals to a restaurant where some of our sisters were employed. There we were very kindly treated; the table service was excellent and the food very palatable.

As companions Brother Evans and I enjoyed every hour of our stay together. He certainly was never in better view or favor than he was then. Among my recollections is a call on an eccentric gentleman somewhat past middle life. He had never been associated with the ordinary religious denominations, but had formed some peculiar views which he was quite willing to share with me in conversation. He was apparently delighted to discover that there was a religious body which professed a belief so nearly coinciding with the conclusions he had reached in the reflections and experiences of his own life. His name I have failed to keep, though I believe it was Knight. We parted amiably.

Our departure from Owen Sound on July 6 required an early breakfast. We had been lodged in the home of a relative of Sister Macgregor and her mother, where the others joined us in time to take our train to the south. On the journey I fell into conversation with a member of the church who was a school teacher, living not far from Sister Campbell's, and the time passed very pleasantly with this gentleman. He finally reached his destination and left the train. Soon we were again in Toronto, where I joined my family at Brother McLean's.

Orangeman in Toronto

Through the kindness of Brother Thompson, I became pretty well acquainted with the city and its environs, for we took numerous street car rides in all directions, which I much enjoyed. One of the public holidays that city has is held on July 12, known as Orangemen's Day. A great parade of men belonging to different industrial organizations, principally men of Irish birth or extraction, passed through the streets.

On Queen Street there was a photographer named McCey, whose wife was a member of the church. I was at their studio having some pictures taken when the parade passed by. I was given a seat at a front window, which gave me a splendid view of the activities in the street below. Though not feeling well I watched the parade for an hour or more, finding much entertainment in it. It was certainly a curiosity to see an apparently organized company of men of all shapes, sizes, heights, style, and dress attempting to march to music. Their performance indicated that either there was little or no rhythm in their natures or else they were too tired or to indifferent to express it by keeping step to the strains from the band which led them.

An unfortunate clash occurred between these demonstrators and Mr. Fleming, the president of the street railway company. It centered about a corner a block from my point of vantage. Mr. Fleming evidently objected to the interruption of traffic at the intersection, refused to make any concessions as to the right-of-way, and flatly gave orders for his street cars to keep moving as usual. The altercation seemed to create the opportunity for a first class row, which almost everybody seemed to expect, and much confusion reigned.

Notwithstanding Mr. Fleming's order the Orangemen occupied the streets in sufficient numbers to prevent the mandate being carried into effect. Mr. Fleming retaliated by suddenly ordering the entire trolley service of the city to be suspended, which move left hundreds of people, possibly thousands, marooned away from their homes. I recall that when I got ready to return to Brother McLean's, two miles away, I boarded a car just before the order to stop running was received. I sat there inside for more than two hours, while the cars massed for blocks in all directions.

Finally despairing of movement I got out of the car and began to walk to the house of my brother-in-law. I reached his place along towards sundown, some time before the street car service was resumed. A riot had seemed inevitable, but was happily averted—though it might have been an interesting sight at that, an Orangemen's row!

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By Boat and Train

Except for local meetings, preaching, visiting, and a funeral service, nothing very unusual seems to have occurred during the days that followed. Having received an invitation from Bishop Myron C. Fisher of Boston, we decided to visit the Eastern Reunion. Not waiting for the celebration of the birthday of the Queen, on July 20 we took passage on the steamer *Kingston* and went by way of the picturesque route down the lake and river to Montreal, thence to Boston by rail.

I had long had a great desire to travel that route for I had heard much of its beauty. Now seemed the accepted time, and would possibly be the only opportunity I would ever have. We left our Reginald with his aunt and uncle, the McLeans, and went carefree, determined to enjoy to the full this pleasant excursion. The boat was a regular passenger steamer, and we were conveyed down the lake during the night. Early next morning we reached a point of transfer and changed to a small river steamer, and soon all assembled for breakfast on board.

It is useless for me to attempt anything like an adequate description of that early morning ride down that beautiful river or to try to portray the interest and charm of that trip. The boat was pleasantly arranged so that passengers on deck or in the cabins could see the scenery on the shore, and we sat entranced, watching mile after mile of novel and picturesque landscape unroll as in a moving and colorful panorama. Sitting on the forward deck we had a view of both sides of the river, and certainly it was one of the loveliest pictures I ever beheld. We passed many an island occupied by jovial picknickers or seekers after pleasure or health, and many an attractive summer resort where every possible device to enhance or improve upon the already lavish gifts of Nature had been applied by enterprising man. Indeed, as far as was possible for such a climate, the beauties and attractions offered by that region seemed to fully vie with those of "the gem of the Pacific." If not exactly duplicated they lost little in striking contrast, as far as my memory seems to indicate.

To me, born and reared in the temperate zone, always welcoming the charms of the varying seasons, enjoying the cold of winter and heat of summer, the exhilaration of winds and the tang and breath of rivers and lakes, every mile of that run down the Saint Lawrence was a continual delight.

At last, just before reaching Montreal came the exciting word that we were about to shoot the rapids! Everyone was warned to be careful not to shift from one side of the boat to the other, signifying that there was some danger in the passage. In order to get good views many sought advantageous places. My wife stood on an elevation where she could reach and steady herself by the awning. I established myself nearby, standing firmly on two wood-bottomed chairs and holding an unbrella in my hand for a stay or support.

Suddenly the vessel lifted on a swell of the stream and began to sway sharply from side to side. Then, with a brief but swift plunge it dropped down the most extreme portion of the rapids, fairly sweeping most of us off our feet. Those who were not securely anchored fell to the deck amidst a general uproar of hilarity and confusion. As for me, my double support in which I had reposed such confidence played me false, for it collapsed in two different directions at once, and like the unfortunate being who attempted to sit on two stools I fell between the chairs, receiving from one a vicious abrasion along the shin of one leg. I may add, in passing, that I was not entirely free from the result of this wound for nearly, if not quite two years, as hot weather, combined with a lack of proper care at the right time, caused an ugly and stubborn sore.

A young lady near me had also tried the two-chair stunt and had likewise suffered a fall. She was quite severely bruised, but was most solicitous in regard to me, inquiring as to my injuries. Assuring her I was all right, I tried to put on the smile of a stoic in spite of the pain I felt.

However, we were through the rapids. The water became quiet, and after a bit we pulled into dock at Montreal, where we were hurried to our train without being allowed to get supper. My wife succeeded in getting a little lunch, including some rather stale fruit, with which accommodations we managed to be content.

Eastern Reunion

Reaching Boston next morning we were received with pleasant welcome and escorted out to the Reunion grounds. There we found the usual hearty and royal reception ever tendered by our people. Brethren M. C. Fisher, A. B. Phillips, John Smith, George Gates, and others were ready and anxious to make us comfortable. I still remember the eagerness with which, with tired bruised frame and empty stomach, I for one appreciated that bountiful breakfast.

Looking back in memory over the incidents of our arrival at that Reunion I recall that a light rain was falling, and as we waited a while at the little station before starting to walk to the grounds my attention was attracted to a group of young men nearby, particularly one among them who was quite a bit taller than the others, good-looking, and dressed in conventional well-tailored clothes. I learned that this personable young man was Albert N. Hoxie, Jr., who had quite a local reputation as violinist and musical leader, and at the organization of the Reunion had been chosen chorister. To those in the church who have known of his later services at General Conferences and Reunions no further statement is needed to attest the quality of the music we had at that gathering.

I will not attempt to describe much of our stay at this Reunion. Suffice it to say it was pleasant throughout. The grounds were excellently chosen near a small lake, where bathing and water sports could be freely enjoyed. My wife was particularly fond of this pleasure, but it was one which for several days I had to forego because of the condition of the wound I had received at the rapids. Besides, on two days I was quite ill otherwise, but thanks to the kindly and solicitous care of Doctor W. S. Sinclair and an overshadowing Providence I came through in good shape. My sight had been gradually failing through atrophy of the optic nerve caused by excessive neuralgia. In walking about I was often rather shakily uncertain of my step, though I did the best I could to enjoy the occasion and to perform my equal share in the labors of the pulpit.

I was glad to renew many old acquaintances, such as that with the John Gilbert family from Fall River, the Potts family and others from Brooklyn and New York, the Phillips family from Providence, the Nickersons from Plymouth, and a host of others from many points, even Stonington and Jonesport in Maine. In all it was a most excellent assembly.

There was one rather comical muddle that might be mentioned here. In organizing the reunion it seems the business men of the district conceived the idea of creating an association, requiring an initial membership fee of one dollar. When paid this would entitle the member to participate in conducting the business of the Reunion Association. It happened that when the time came to consider the matter of holding another reunion, the question was raised as to just who had a right to vote. Upon investigation it was discovered that not more than four or five present had qualified themselves in that way, according to the rules of membership. Taking advantage of the situation I at once paid a fee, got recognition, and made my speech. Then the fun commenced, for others rapidly followed my lead, one after another walked up and paid their dollars, and soon the affairs of the Association were happily and satisfactorily arranged.

This Eastern Reunion has continued through the years, principally under the direction of Bishop M. C. Fisher and his colleagues. It was proven to be one of the most successful in the church. Land has been bought and permanent grounds established at Onset Bay, where some of

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the Saints have built cottages and annually repair for their summer vacations as well as for the reunion. Brother Hoxie has become quite noted as a leader in the general choir and orchestra movements of the church, and has really a remarkable talent for infusing animation into the service of music in our large assemblies.

I would be sadly wanting in proper respect to my pleasing memories of these good friends of the Master with whom we mingled at this reunion should I omit to say that besides enjoying the spiritual feasts spread for us at the regular hours of worship there were many other occasions when the spirit of good fellowship was with us. There was much musical talent present, and the little gatherings at the various camps in the woods were marked with many rich services of song.

As I have related in regard to many of the gatherings around the fair "camps of Israel" in Western Iowa during the earlier years of the Reorganization, so I now recall many eventful gatherings at these camps in the Massachusetts woods, when Brother Hoxie as master of ceremonies with his violin would lead the voices of all who would sing the songs of Zion. By the flickering lamps we could see each others' countenances, as sitting, standing, or reclining about a common center the pleasant evening shades would echo with our oblations of harmony. I doubt if Massachusetts' old woods ever rang to the praises of the Redeemer with a more sincere and divine effusion of devotion than marked our offerings on these wondrous occasions.

Instead of being in the "dim old woods" of Pilgrim lore, our camp was situated in a copse of growing young trees, which, if not destroyed, will in years to come give comforting shelter to oncoming races—should the world be permitted to stand. In other ways, too, we could draw a comparison between our lot and those of our early forefathers. They were few in number, beset and surrounded by wild denizens of the tangled forests, and scantily equipped to withstand the rigors of a strange and severe climate. Yet they were profoundly grateful to God for their escape from tyranny and safe arrival in a land where they hoped to worship God as they chose, gladly preferring, with the grim determination of martyrs to a great cause, the suffering and privations encountered to a relinquishment of their faith and its privileges.

In contrast with their persecutions, there we were meeting in times when freedom of religion for all in this land had been vouchsafed by universal opinion and will, representing the power and genius of our Republic.

Ignoring, perhaps, thoughts of these time-honored Puritan ancestors and the difficulties of their situation, in our joy we may have infused into our associations somewhat more of jollity and merriment than was respectful to their memory, but surely we "made the welkin ring," and when several of the camps joined in rendering a cantata, it was an occasion long to be remembered by those privileged to hear. These camps were ruled over by energetic young men, John Zimmermann leading the Philadelphia group, Jack Potts the Brooklyn, Ed Fox the Providence, and John Gilbert the Fall River—all being welded into an efficient whole through the masterly touch and unbounded enthusiasm of Brother Hoxie.

At the close of the Reunion upon invitation from Brother and Sister M. C. Fisher we accompanied them to Nantasket Bay where the "two Fisher boys" had a summer home on the beach. There we were royally entertained and obtained a good rest besides enjoying dips in the ocean. This latter interested all of us for it was August and hot, and those outdoor salt water plunges were real refreshing.

In the Dominion

We returned to Boston by boat and got tickets back to Toronto. Having several hours before our train was scheduled to leave I hired a cab and took my wife about the city, visiting the old South Ferry, Faneuil Hall, Bunker Hill Monument, and one or two other points of historical interest, thus using the time to pleasant and profitable advantage. After an excellent lunch we entrained for Toronto, going by way of Buffalo and Niagara Falls, a route which, while not as novel as the one *via* Montreal, is of great beauty and interest.

It was August 11 when we left Toronto for Grand Valley, some five miles out. There lived my brother-in-law, James Clark, on a typical farm home, a hundred acres or more. I was permitted there to see many details of operation which were interesting to me. He had a huge barn, large enough to give storage for all the crops raised on the place, and a comfortable and commodious dwelling house well filled with a growing family of hustling, bustling young men and women, boys and girls of various ages from sober-faced lady Mary to a small, good-natured chunk of a girl who trotted about in scanty attire quite as jolly as such a happy, healthful life could insure.

For the first time I here saw the operation of separating milk. Immediately after being drawn from the cows it would be turned into the separator, the thinner portions resulting being used for cooking or to feed stock and the cream being sent to the large dairies or factories. I busied myself by helping the milk maids run the separator during the few days we were on the farm, for I was not in a physical condition to assist in the harvesting which was then occupying the attention and labor of James, and Ernest his son.

Here, too, I had the privilege of reading a history of Napoleon, by an English writer. It gave me an insight into the character of that great leader different from any I had received before. I believe that this book was the last volume of any importance that I have been permitted to read, for my sight was even then failing rapidly and soon thereafter I found it quite easy to overtax the strength of what vision remained. The sight of one eye was entirely gone and the other passing.

On Sunday, August 16, we went to a little church where a small band was held together through the presidency and ministry of Brother John Taylor. We attended the Sunday school session and I was permitted to speak to the children. Later we held an afternoon preaching service in which I ministered as best I could. In addressing these good people I could but mark the contrast between the enthusiastic and effervescent nature of the city people with whom we had so recently mingled at the Reunion and the sedate, home-like people of this rural assembly with their steady immovable faith.

We went to Brother Taylor's for supper. While there a child with deformed limbs was brought to us for administration. Quite a number of Saints gathered in, and the rite was duly performed amidst solemnity and the grave exercise of what faith could be mustered. It was a pitiful case, and as a disciple and minister of the Gospel of Jesus, I longed, oh, so earnestly, to be able to say, like the Apostle of old:

"Silver and gold have I none, but such as I have give I thee!"

I yearned to have been conscious, in this service, of possessing the power to add, "Arise, my child, and walk!" But alas, that power is not given to all of us at all times. What was the result of our effort and heart's desire I have never heard.

As rain was pending, shortly after supper we left Brother Taylor's and the Saints assembled there, and returned to the Clark farmhouse.

On August 18 we went to Stratford, where we found Brother Daniel Macgregor lying quite ill at his home, suffering extreme pain. Brother George Lindsay was rubbing him with oil. At his request we administered and had the satisfaction of seeing him immediately relieved. The tense, drawn look of pain vanished from his face, his customary cheer returned, and next morning he was up and about his daily activity.

We spent one day here, Brother Macgregor taking us for a pleasant ride through the city. It was called Stratford and the stream near it was called Avon, both in memory of the great poet of England, of whom all Britishers are justly proud. I spoke to the Saints in the evening at their little chapel, giving

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them encouraging words and good counsel as best I could.

Detroit Once More

Having written and made appointment for meetings at Detroit, we repaired thither on the 20th. At the station we were met by attentive brethren and soon found ourselves again in the pleasant home of Brother N. Liddy, at 57 Seldon Street.

(To be continued.)

Corrections

Again our thanks are due for certain corrections sent in by interested readers of the *Memoirs*. Owing to prolonged absences from home, publication of these more recent communications has been delayed, for which apology is offered. As may be seen, most of the errors were in names, frequently of the sort easily made by stenographers in transcribing their shorthand notes.

Should the *Memoirs* ever be published in book form, they would require careful re-editing and errors eradicated. For this reason we again invite any who have noticed inaccuracies not already caught, to send corrections at once. The series has not long to run, now, and it were well to publish the errors concurrently with the installments if possible.

Brother A. B. Kirkendall, of Creola, Ohio, was moved to write us of incidents which followed President Smith's visit to that branch when their church was dedicated, and the conversion of the skeptic referred to—not to our church, but from infidelity to Christianity. Should any be interested in this recital, Brother Kirkendall will be glad to give it to them, we feel sure.

AUDENTIA ANDERSON.

1. From Brother Charles H. Porter, of Geneva, Nebraska, we have received a correction in regard to the Clark Braden debate at Wilber, Nebraska. His opponent at the time mentioned by President Smith was Brother E. L. Kelley, and not Brother R. M. Elvin as appears in *Herald* issues of June 2, 1936, and December 12, 1936. Brother Elvin was in attendance at the meetings, throughout, and may have acted as moderator part of the time; he may have met Mr. Braden in debate at some other place and time. And Brother Porter ought to know whereof he speaks, for it was on the closing day of the Braden-Kelley debate at Wilber, November 21, 1883, that he and Sister N. E. Tripp were united in marriage, Brother Elvin officiating! So Brother Porter can surely answer "yes," when we say, *"Vas you dere, Sharlie?"*

2. Regarding the "correction" made in the November, 28, 1936, issue, by an anonymous writer who stated that Lucy Salisbury Duke had four sons and two daughters instead of the "only son Jack" mentioned by President Smith, Brother Mark H. Siegfried, born and raised in the vicinity of Nauvoo, writes: "I am sure the writer of the note is mistaken. I knew Jack Duke, but never knew of his having any brothers or sisters. He does have a number of sons and daughters of his own who live in and near Burlington, some of whom are near my own age. He was near my father's age, and, if living, would be about 95. I am sure if he had had brothers and sisters I should have known some of them."

3. In Oklahoma City, recently, we conversed with the Brother David Harder mentioned in the *Memoirs* last February 6. He told of his keen interest in the series, but laughingly said, "Those twin boys happened to be girls, however!" When asked why he hadn't sent in the correction, he smiled and said he did not know that it mattered much. However, in the interest of accuracy, please read "girls" instead of "boys" on page 176, and "ladies" instead of "fellows" on page 177.

4. From Brother Nathan J. Weate, Branch President at Clayton, Manchester, England, comes the request to change a word in the *Memoirs* of March 13, 1937. It should read that the American visitors were made *free* members of the Religio. He writes: "Ours was the first Religio Literary Society in Great Britain, and because we had regular committees the branch requested us to arrange the reception and welcome for the Presidents. When the "freedom" of the society was voted them, the Prophet, responding, said it seemed somewhat strange that while he had visited many Religios in Canada and United States, he had never before been made a member; it seemed he had to come to England to receive that honor. When Brother Evans made his speech, he said he had come better recommended than Brother Joseph, for he was 'honorary' member of more than 20 such societies in Canada and the United States; but he had not before been made a 'free' member, and asked what was the difference.

"It was then explained by the presiding officer that many and various were the societies which make 'honorary' members of influential persons solely because of the considerable donations they receive for bestowing the honor, but that our society wished to give all possible benefits and expected nothing in return except the great honor of having such illustrious persons as they, become 'free' members of our 'mother' association of Religio. It is something like the 'freedom' of a city that is proffered to notable persons."

5. From Brother Robert W. Munro, now of Burlingame, Kansas, but formerly of the British Isles, comes the following: "On page 402, *Herald* for March 27, 1937, correct the names of the officers of the Hamilton Branch to read that Robert W. Munro was president, with Walter Browning as clerk. The latter held no priesthood at the time. Brother Alexander Porteous was priest, and after he left for Canada, Brother Robert Murray succeeded to that office.

"Also, there are no *salt* mines in Hamilton, and I doubt if there are any in Scotland. But there are lots of *coal* mines in and around Hamilton. While the Duke of Hamilton (not an English lord) draws royalty from the mines, he cannot close them down, as they are company-owned."

6. From Apostle John W. Rushton, now in the British Isles Mission, come the following corrections:

a. February 20, 1937, page 242, "Conneaught" should be spelled "Connaught."

b. Same page, referring to the "Stone of Scone"; "This chair is not in a museum, but is always kept in Westminster Abby, attached to the Coronation Chair."

c. Same page, middle column: "The Jerusalem Chamber was where the *Revised* version of the Bible was made, but that was not in the time of King James. The one made in the latter's time is the *Authorized* version, commonly called 'King James' Version.' "

d. Same page, column 3, "Kartoum" should be spelled "Khartoum," and, in the next paragraph, "Bow Street" should read "Bow Common Lane."

e. February 27, 1937, page 271, middle column, the evening service was held at the *Stratford* Town Hall.

f. March 6, 1937: "Speaking of Clay Cross, the statement that this region was known as the 'potteries' is not correct. The 'potteries' take in the section between Stafford up to Newcastle and include Hanley and Stoke."

g. March 13, 1937, page 335, middle column, some names should be corrected. "J. Mere" should read "Joseph Moir"; "W. Sharp" should be "Henry Sharp," and "Wortlry" should be "Wortley."

h. Same issue, page 337, column 3, speaking of a canal: "Brother Joseph obviously meant the Manchester Ship Canal which is between Manchester and Liverpool instead of between Manchester and London. London is 180 to 200 miles southeast of Manchester while Liverpool is but 40 miles west."

i. Same issue, page 338, column 1, the name of Brother George Baty should read, "James Baty," a brother of George. And same page, column 2, concerning Brother Clark's daughters, their names were Ada and Marian. "Lucy" was a granddaughter, the daughter of Ada, wife of John W. Green.

j. March 20, 1937, page 369, column 1, the name "Daeley" should be spelled "Dalley," and next page, column 3, the name "Hawkins" should read "Hankin." Near the bottom of same column, Sister Davis' name should read "Lottie."

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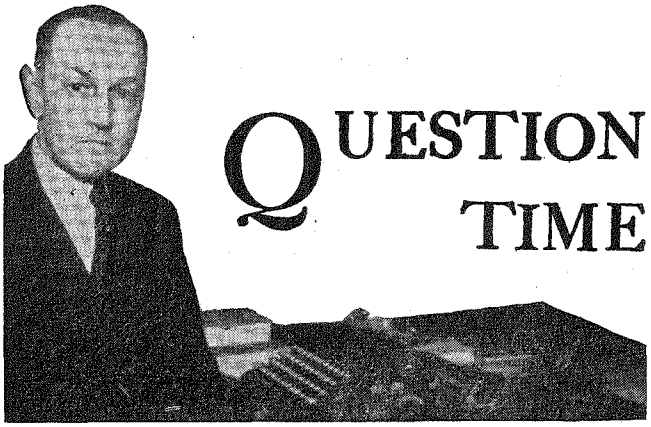

QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

What is the real meaning of the "redemption of Zion"?

In the sense in which this term applies to the question, to redeem is to ransom, to rescue or liberate from bondage, and implies the payment of the cost of so doing. The term "Zion" has been used in two senses which have a relation to each other. The first is a temporal or physical sense, and as such it was applied to the hill on which the Jerusalem temple was built, and was considered the abode of Jehovah (see Isaiah 2: 3; 4: 5; 8: 18. Also Psalm 48: 2). In the Authorized Version it is first mentioned in 2 Samuel 5: 7, as being the stronghold at Jerusalem taken by David from the Jebusites in war. As the dwelling place of Jehovah it held also a spiritual meaning, and in the Inspired Version we are informed that it was a "city of holiness" built by Enoch the son of Jared (Genesis 7: 25). Of the name we read:

> The Lord called his people Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—Ibid. 7: 23.

The Hebrew term for Zion is *Tsiyown,* sometimes written *tsiyuwn,* which means a monumental or guiding pillar or sign, used in a sense of conspicuousness. From the foregoing we may perceive that the redemption of Zion specifically implies two things: the rescue of the people of God from spiritual bondage, and their establishment as his people. Spiritually, the redemption of Zion would be accomplished by the conversion and regeneration of the Saints, they thus becoming a holy people in unity and purity of heart. Temporally, this redemption will be accomplished by the ransom or purchase of the place of their residence and its establishment under the guidance of God through the righteousness which their lives shall exemplify. To do this they must live together in unity and love and all of their activities must be in unselfish devotion to the well-being of all, thus being the "pure in heart."

In what sense does the Lord term the language of Isaiah 58: 6 a fast?

The real significance of a fast is its purpose or the thing to which it is devoted. Singleness of heart or devotion to an objective, then, is the important aspect of the act of fasting itself, and the refraining from food which is its most common manner of expression is but incidental. The text referred to identifies the fast with a proper objective, as distinguished from the insignificant or even unholy fasts which unrighteous people had observed. Hence the Lord says:

> Behold, ye fast for strife and debate, and to smite with the fist of wickedness: . . . Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—Isaiah 58: 4, 6.

This lesson is designed to impress the important truth that our fasts must be for righteous purposes if we would secure the divine approval. Fasting should not be for mercenary or selfish aims, or to seek advantage at the expense of other people, for such may bring condemnation instead of blessing and success.

What does it mean to show respect for the priesthood?

Priesthood is used in two senses: it refers to the commission (including authority and responsibility of its exercise) placed by God upon selected individuals to minister for him among men in accordance with divinely given instructions; and it is also used to designate that body of men thus commissioned. Respect due the priesthood is chiefly and primarily respect due to God and his instructions committed to men. The recognition that such instructions have been imposed upon and through his ministry will of necessity extend such respect to the instruments executing the commission thus imposed. This respect is for these instruments (priesthood) as such and because they are such.

Doubtless such respect is naturally increased to the extent that those holding this great responsibility are faithful, efficient and consecrated; and it is just as naturally decreased to the extent that these instruments are negligent, inept, or lacking in devotion, so far as such respect concerns the instruments. Jesus clearly indicated the principle involved when he said to his commissioned ministry:

> Verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.—John 13: 20.

A. B. PHILLIPS.

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The Readers Say---

The Way of Life » » » » » »

Forty-three years (one-half my life) have passed since I accepted the Savior's invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." I was a wicked man before that time, but after accepting the restored gospel—Oh, how thankful I am for it!—and getting used to bearing the yoke, I found it easy and the burden light just as Jesus promised. Of course I did my part the best I could.

I have learned the truth, and the truth has made me free from the bondage in which Satan held me. I have received the gift of the Holy Ghost which has taught me, little by little, the way of life and what and how I should do in order to keep in that way. The first few years it was not pleasant traveling all the time, and to my tender spiritual feet, portions of the road have been rough, made so by others who have started on the same road but failed to keep on, and in turning back, have left obstacles in the way. These obstacles I had to remove before I could continue my journey. In removing the impediments to my progress, I have murmured and complained; the work of lifting those things out of my way seemed hard and irksome. But I continued walking by faith, believing the promises of my Master, and hope that I have partially lessened the distance between him and me. I am determined to continue the journey until I reach home and Father and the Saints who are waiting there to welcome those who love God with all their hearts and their neighbor as themselves.

Dear fellow church members, I want to tell you that as time has passed my spiritual feet have toughened and my spiritual muscles have hardened, and the things that used to bother at times, affect me no more. I take great pleasure in helping to clear the path for others who have started on the way of holiness since I was taken out of the kingdom of darkness into the kingdom of God's dear Son, that they may not fall victims to Satan's wiles. Things which at one time were hard for me to bear are now easy, for I more fully understand by my experiences and by revelation from our Father that I am to do all I can to help others; then God does the rest. I must have complete control over the members of my body (especially the tongue) that they be used to God's honor and glory. This places me in a position in which the Father can direct, teach, and reward.

Pure, true, unselfish, Christlike love is in the gospel. The fulfilling of the law, all the law, and the words of the prophets hangs upon love. Do we understand what true love is? Is it not necessary sometimes to punish in some way those whom we love? Do we not allow burdens to be borne for a time by those we love? And why do we do this? Is it not because it gives them experiences that they cannot have or learn in any other way, and helps to build them up in the places they are weak? And yet to those who are thus burdened, these experiences may seem arduous and unnecessary. Though it pains us when we mete out punishment to our children, can we really and truly love our offspring and let them have their own way in everything? Whose children inhabit the houses of gambling and vice, and our prisons? Are they the children of parents who taught their sons and daughters obedience by suffering?

My understanding of real love is what I accept as the genuine feeling of the Father toward us. God is love, and his dealings with us are manifestations of that love. So, dear travelers along the way, cheer up even though the clouds appear and we cannot always see clearly, even though sometimes we stumble and the load seems heavy. Remember that it is God's love for us which allows these things to be. Such experiences are for our good and strengthening, and in time to come here or hereafter, our joy will be greater on account of the things we have endured for the Son's sake.

May God bless all of you with strength and power of body, mind and spirit, that you may be able to serve him willingly and if called upon sometimes to suffer, learn obedience in that way.

Physical law as well as spiritual law is necessary if we want to enjoy this life perfectly and find happiness all along the way.

FRED A. SEVERY.
BERKELEY, CALIFORNIA, 1530 Ward Street.

Would Be Faithful and Prayerful » »

I was just sitting at my piano, playing over a few of the hymns so dear to all of us. It caused me to think of my mother and father. They, in their younger days, used to take an active part in the music of the church. Many evenings they passed the time in this way. I rejoice that I have been privileged to have parents who are earnest workers in the gospel cause. Had it not been for this blessing, I know not where I might be today.

My greatest desire is to be found faithful and prayerful. I want to acknowledge my blessings by helping other people that they may enjoy this latter-day truth, too. I want to teach my little ones so that they will always remember the wonderful gospel plan. I pray that I may be humble and worthy in those things I undertake for the Master. Pray for me that I may be found ready to serve him in any way that I can.

MRS. OPIE SCHUPBACK.
WELLSBURG, WEST VIRGINIA, Route 1, Box 150.

Finds the Way and the Truth » » »

Even in my childhood I wanted to do that which was right. I wanted to be a church member. All the denominations whose services I attended had some of the teachings of the Bible, but none agreed closely enough with the Scriptures to suit me, and when I noted the lives their members were living, I was not satisfied that they had what I was hunting. Often I wished that I knew which was Christ's church, and I kept feeling that surely there was something better than I had yet found.

There was in our neighborhood a Latter Day Saint minister whom I had known since my childhood days. I knew him to be a true Christian and an upright man. I promised the Lord that I would investigate the doctrines which my neighbor believed. Thus I found and accepted the true gospel of Christ.

When I began reading the *Zion's Ensign,* I felt that it had been written especially for me. I sent for some church books, *The Call at Evening* and the Book of Mormon. After

(Continued on page 797.)

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Olton and Lubbock, Texas, Groups Are Active

Although the Saints in the Olton and Lubbock, Texas, territory are scattered, several found it possible to attend the district conference held at Davidson, Oklahoma. This gathering gave courage and strength beyond measure to all attending. One sister stated that it was her first conference, but that she did not expect to miss another as long as it was possible for her to attend.

On May 2, Brother and Sister S. W. Simmons and also Brother and Sister Ralph Wilt with whom they were visiting at Borger, Texas, spent the day at Olton, and a number from the Lubbock group were also present. At 10 a. m., Brother Wilt preached on "What Is My Rating as a Latter Day Saint?" and his words were well received. Sacrament service was enjoyed at 11 a. m. Elder Simmons gave instruction for all, and the power of the Spirit was felt by the Saints. Picnic lunch was served on the lawn at the home of Brother Bill Schrier.

Elder Simmons delivered a stirring sermon on "Zion" at 1:30 p. m., touching upon prophetic ministry, stewardship, and the financial law.

Brother Fred Schrier, local priest, because of lack of bodily strength, is not able to go about much and so cannot help as he would like, but he assists in meetings and in any way he can.

Over thirty shared in the services at Olton. Following the afternoon service, two gave their names for baptism. This was taken care of May 23.

Brother and Sister Simmons visited Saints at New Home, Texas, near Lubbock, the week of May 16 to 23, with the result that three more stated their desire to enter the kingdom of God on earth. Brother Wilt, of Borger, was called to help administer the rite of baptism.

On Sunday, May 23, at 10 a. m., the Saints gathered at the home of Brother and Sister P. H. Renfroe, Junior, four miles north of Abernathy, Texas. More than thirty were present. Brother Simmons was in charge, and Brother Wilt talked, giving much-needed instruction. Then the group retired to a tank about a mile away for the baptismal service, and five candidates were inducted into the kingdom: Brother and Sister L. E. Renfroe, Lewis Granville Allsup, Elvie May Allsup, and Randall Sterling Allsup.

After the picnic lunch eaten on the Renfroe lawn, the group gathered in the home for the confirmation ceremony which brought tears of joy to the eyes of all present. The Spirit used Brother Simmons as the mouthpiece through which to speak to those being confirmed. Following this ordinance, many in the congregation testified of their desires to serve the Lord and told of blessings they had received.

The two carloads of Olton members present at this service gave much encouragement to the Saints of the area.

The aim of Lubbock and Olton Saints is to go forward, and they feel that others will accept the gospel and be numbered with them before many days. All Saints living in this area are invited to meet with the two active groups, especially priesthood members. The nearest priesthood who are able to take the responsibility live 155 miles away, but visit once a month with the Saints. L. C. Schrier is leading the Olton group. The prayers of Texas Saints are for the furthering of God's work and the building of his earthly kingdom.

Duck Mountain Mission

Kenville, Manitoba.—Saints of this mission have been active and have enjoyed some fine services throughout the winter in spite of cold weather and sickness among the members.

They were much pleased to have Brother A. C. Fisher with them for a short time. He preached a fine Easter sermon. Not many people in this community, however, seem interested in hearing the gospel preached.

Priest Nelson Henry has been active in the gospel work among the Mountain Saints. His efforts are much appreciated. Now he has taken up his work as lineman for the telephone company for the summer season, and will be missed at Kenville. Thus for a time Duck Mountain Mission will be without a leader, but the Saints are hoping to be visited by some of the traveling elders and priests during Brother Henry's absence.

A number who had planned to attend the Winnipeg Reunion, June 22 to 27, are much disappointed that they will be unable to go.

The mission members were pleased to welcome to their number Brother and Sister James Saul who recently moved to this city from Saskatoon, Saskachewan. They have purchased a home on the mountain, and will live here. Sister Saul is a daughter of Brother and Sister George Todd.

Sister Fred J. Farmer was called to mourn the loss of her husband, May 25. Funeral services were held from the Kenville United Church, May 27, and burial was in Durban Cemetery, Durban, Manitoba.

Washington, D. C.

On Sunday, May 23, the young people of Washington, District of Columbia, entertained as their guests the young people's group from Baltimore, Maryland.

The program opened at 8:30 a. m. with a lively prayer meeting conducted by Priest Ralph Hardy. Immediately following this was church school, and at 11 a. m. the usual preaching service was supplemented by a series of short talks on these subjects: "Live for Christ," "Win a Member," "Know Your Church," "Make Leisure Time Creative," and "Keep the Law," by Brothers Winfred Powell, Ralph Hardy, Adolphus Edwards, Jr., Albert Melisch, Joseph Edwards, and Bundy White.

In the afternoon the guests were taken to the homes of the Saints for dinner, and then a tour of the interesting places in the city was made.

Sister Stella Mealy passed away, May 21. Services were held at Murray's Funeral Home at 2:30 p. m., Sunday, May 23, and were conducted by Elder Winfred Powell who was assisted by Elder Harry E. Ratcliffe. Music was furnished by the Macrae sisters who sang, "Beautiful Zion," "There Is a Land Immortal," and concluded with "Abide With Me." Interment will be at Steator, Illinois. Washington Saints feel deeply the loss of this beloved sister and wish to extend to her family their sympathy.

On Wednesday evening, May 26, as one of the projects of the women's Division, Sister Ratcliffe and Sister Froyd gave a dinner, the proceeds of which will go to the church building fund. The dinner was served in the recreation room of the home of Brother and Sister Ratcliffe, and a charge of fifty cents was made for which everyone admitted true value was received. Practically everyone in the group was present and several

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visitors. It was felt by all that the dinner was a success, and a hope was expressed by many that this was only the beginning of such projects.

Columbus, Ohio

First Church

At the morning service Easter Sunday the young people's choir rendered a cantata, "Hail the Victor." This was the first time that the choir had tried anything so difficult, but they presented it beautifully.

In the evening there was a candle-lighting service, and the senior choir rendered a cantata, "He Is Risen." At this time Brother S. E. Dixon, of Lancaster, Ohio, started his series of meetings which lasted until April 9.

During the series of services First Church congregation was privileged to hear Brother Dale Dixon, a young missionary, for the first time, and greatly enjoyed his discourses. The hearers were also much impressed by Brother S. E. Dixon's sermons for they had the old-time ring. Music for this series was furnished by the junior choir, the young people's choir, and the senior choir. The Saints gained new strength and hope through the efforts of these ministers.

Speakers for May included S. E. Dixon, A. E. Anderton, and J. E. Matthews, of Second Church.

Elder C. W. Clark, assisted by Elders George Ferguson and Charles Ferguson, presided over the sacrament service, May 2. On this occasion several in the congregation were spoken to in prophecy.

An ordination service was held Sunday night, three young men being set apart for priesthood offices. District President A. E. Anderton talked to the congregation and to the candidates to be ordained. The following were ordained: Winston Cummins, to the office of priest; George Howdyshell, teacher, and Clarence Snyder, deacon. They were ordained by Elders C. W. Clark, A. E. Anderton and R. M. Gray. Music for this service was furnished by the senior choir.

The morning service, May 9, was given by the mothers of First Church. In the evening the sermon was by John Gabriel. There were also talks by two young people: Thomas Rison spoke to the boys of the church on "My Mother," and Martha Jane Anderton spoke on "The Most Beautiful Thing in the World." Merrill Weate sang a solo, and a quartet of young men sang, "Tell Mother I'll Be There." They were Merrill Weate, Donald Gabriel, Wilbur Overly and Leonard Gabriel. The choir sang, "Write a Letter to Your Mother," Sister Jessie Weate taking the solo part.

The young people's choir visited Vales Mills Branch the evening of May 15 and also sang for services on Sunday morning and afternoon. On Saturday evening Winston Cummins talked on "How the Church Appealed to Me"; Ted Dougherty gave a talk on "What the Church Means to Me"; Donald Gabriel sang a solo, and Ted Dougherty played a violin selection.

Sister Ida Rison, a member of the choir, suffered a broken ankle while roaming over Brother Carroll Cummins' farm early Sunday morning, and was brought from Vales Mills to the University Hospital in Columbus in an ambulance. She was confined to the hospital until May 26, when she was moved to her home. Her friends wish for her a speedy recovery.

Second Church, Rinehard and Twenty-second Streets

W. J. Graham, of St. Albans, West Virginia, visited this branch with his troop of Boy Scouts, May 9.

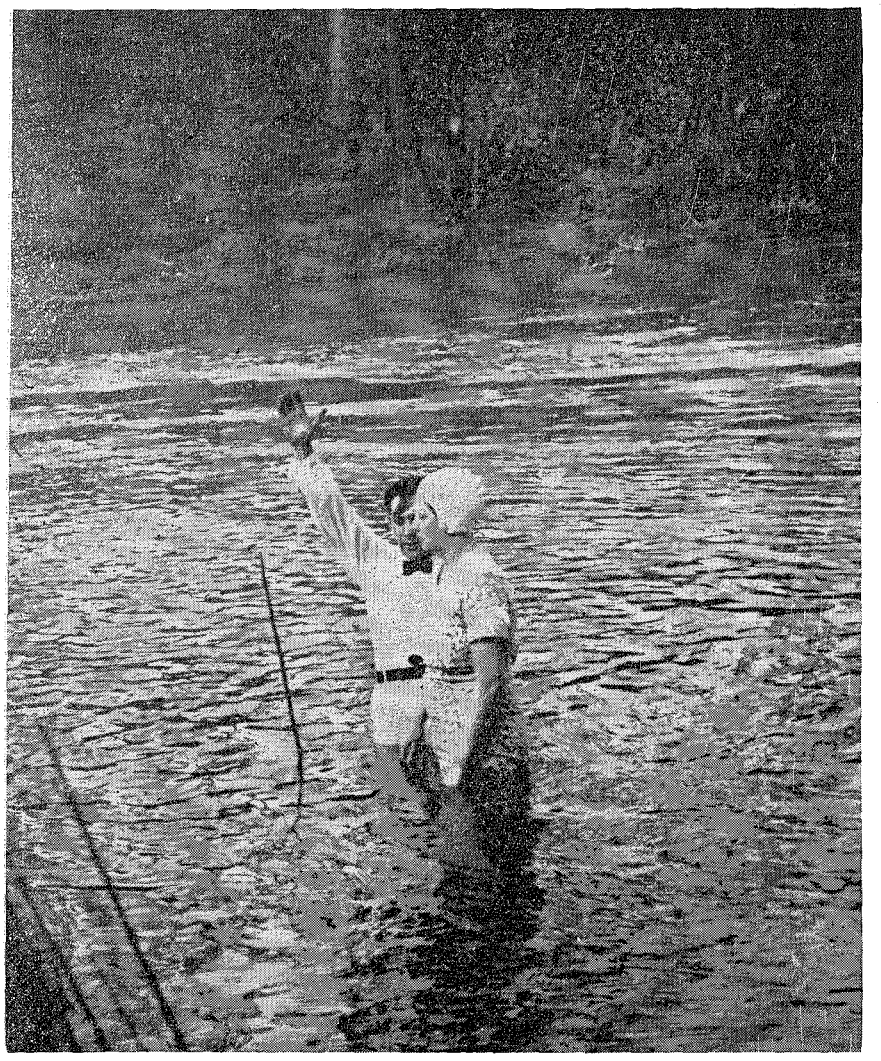
On that day the primary department presented a fine Mother's Day program. Each mother was given a rose. In the afternoon Elder R. E. Madden baptized Mrs. Syrilla Wemlinger, Wilma Wemlinger, William Wemlinger, and Margaret Wemlinger, also Jack Denny, Jimmy Denny, Rosalie Feller, and Almar Ellison.

They were confirmed by Elder Madden and Patriarch J. E. Matthews.

The women's department met, May 12, in the social room of the church. A paper on "The Life of the Prophet Amos" was read by Mina Turvey. All took part in an interesting variety program.

Elder C. W. Clark, pastor of First

Baptisms Near Columbus, Ohio



Priest Harry J. Hoffman, of Second Branch, Columbus, baptized Mr. and Mrs. Elmer H. Jenkins, April 25, in the waters of Black Lick Creek, near Columbus. This attractive picture was taken by Elder R. E. Madden at the baptism of Mrs. Jenkins by Brother Hoffman. The two candidates were confirmed the following Sunday morning before the sacrament service, by Patriarch J. E. Matthews and Elder W. B. Reeves.

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Branch, preached an excellent sermon on faith not long ago. Other speakers were Patriarch J. E. Matthews, Elders R. E. Madden, A. H. Nieman, G. H. Kirkendall, and W. B. Reeves, Priests C. H. Hamilton and H. J. Hoffman, and Teacher Chester A. Carey.

Port Huron, Michigan

Port Huron members were happy to have with them the evening of May 5, Bishop G. L. DeLapp, who gave an inspiring talk about the preparation that all must make who are to have part in building Zion. After the sermon a round-table talk was held in which many questions were asked and answered.

Due to the district conference, the sacrament service in May was not as well attended as usual. Pastor John R. Grice was in charge, and Elder J. N. Muir and Elder Guy Yeager, of Flint, assisted. A good spirit prevailed throughout the meeting, and those who attended were made glad.

Elder John Rotz is in charge of the young people's prayer meeting which convenes the first Sunday of each month at 8 a. m. At the May service Elder T. P. Summers was the speaker.

On the second Sunday of the month a Mother's Day program was given in the morning, Pastor John R. Grice, the speaker. Carnations were passed out to all the mothers, and a potted plant was given to the oldest and to the youngest mothers. The subject in the evening was "Our Mother" and was presented by the pastor. Special music was by the choir.

Fifteen young men were ordained to the priesthood at a service, May 16. Those who received the Melchisedec priesthood, being called to the office of elder, were: John Rotz, W. Leslie Whenham, and Lewis E. Bender; those called to the Aaronic priesthood were: to the office of priest, Joseph Campbell and William Hands; teacher, Henry Locke, William McGruer and Clair Egnew; deacon, Virgil J. Billings, A. Ernest Ledsworth, Jr., Fred McAuley, Wayne R. Liston, Everett Gerstenschlager, William Max Grice and William Emlaw. The elders participating in the ordinations were: Apostle D. T. Williams, missionary in charge of Michigan and Canada; Percy Farrow, pastor of Sarnia, Ontario Branch; William Grice, Eastern Michigan district president; John R. Grice, local pastor; J. J. Ledsworth, J. Leslie Brown, T. P. Summers, Joseph N. Muir, George Skinner, A. E. Ledsworth, C. C. Whittford, and Elmer Davis.

Apostle D. T. Williams was the speaker at the evening service, and the choir sang the anthems, "Trust Ye in the Mighty Lord," by Tosecrans and "An Evening Hymn," Schoffield.

On Monday evening Apostle Williams was guest speaker at a banquet held for the priesthood and their wives. Other speakers were: Elder A. E. Ledsworth on "Finances at Port Huron"; J. J. Ledsworth, "Missionary Work at Port Huron"; C. C. Whittford, "Future Growth of the Church at Port Huron"; J. Leslie Brown, "Port Huron a Gateway to Zion," and Frank Bailey, "A Greater Branch at Port Huron."

Children blessed during the month were: William Floyd, son of Mr. and Mrs. VanLoven; Audrey Lue, daughter of Mr. and Mrs. Chester Davis. The former was blessed by Pastor Grice and A. E. Ledsworth, the latter by Brother Grice and W. L. Phillips.

Due to the change in the time of service, Sunday, both a prayer meeting and preaching hour are held. Prayer meeting convenes at nine o'clock followed by a continuous service of church school and preaching. By the change a greater spiritual feast is hoped for, and this arrangement is also giving the priesthood more experience in working in the offices to which the Lord has called them.

Elders W. L. Phillips, J. J. Ledsworth and John Rotz have also spoken from the pulpit in the past month.

Weyburn, Saskatchewan

The Saints gathered at the church, April 3, for church school and sacrament service after which lunch was served. The day's gathering was also a farewell to Brothers J. R. Neill and William Neill and their families who were preparing to move to Lancaster, Wisconsin.



Weyburn farewell gathering for the J. R. and William Neill families.

J. R. Neill has been a member of the branch since its organization in 1906. For years he has faithfully held the office of elder. William Neill holds the office of priest. It was with regret that Weyburn members saw the departure of these two valued families. Brother Gerald Whattam read a brief farewell message to the departing members.

Sisters J. R. Neill and William Neill were called forward to receive tokens of the good will, love and deep regard in which they and their families are held in this community.

Joy, Illinois

The election of branch officers the first of last December resulted in these choices: Pastor, Elder W. V. Holmes; associate elders: Dale S. Holmes and J. W. Bean; priest, Earl Scranton; teacher, Williard McNeal; bishop's agent, W. V. Holmes, and clerk, Eva Bean.

The church school leaders are Marjory Holmes, Nota Finch, and Lillian Dorsett. The church quarterlies are used for the younger classes, and the older classes are studying *Fundamentals* and *Men Nearest the Master*.

Religio leaders are Orpha Holmes, Mark Holmes, and Letha Fifield. The *Young People's History* and Book of Mormon are used by religio classes.

The women's department is led by Eva Bean and Orpha Holmes. The women meet to study "The Message of Jesus" every first and third Thursday of the month. Grace Fifield is young people's supervisor.

Regular services have been held by the local priesthood except on the Sundays when ice-covered roads prevented attendance and during the Rock Island district reunion held at Aledo, seven miles from Joy, August 16 to 23, last year. Joy gained four members by baptism at that time.

The old Buffalo Prairie Branch has been merged with Joy Branch. No services are held at the old church except a home-coming all-day meeting in September.

Thanksgiving Day is observed by the Saints with an hour of praise and prayer at the church. Christmas is a happy time for all with a tree, treat and gifts for everyone. Always the sacredness of the Christ Child's mission is stressed. The young people gave a Christmas cantata with beautiful music, tableaux and colored lights. Best of all was the Christmas offering given at that time, a sum of $46.15, a gift to the cause of the Master.

There has been preaching by the following visiting ministers in the past year: District President W. W. Richards, Bishop's Agent John Stiegel and

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Elder Leonard Stiegel, president of Rock Island Branch, all of the Tri-Cities; Elder Thomas Hartnell, of Detroit, Michigan; Brother and Sister F. G. Pitt, of Orlando, Florida; Brother Lee Allen, assisted by Brother Simmons, of Muscatine, Iowa; Brother John Williams, of Nauvoo, Illinois, and others.

On Easter Sunday Joy Saints felt honored to have Brother Richards present. He preached morning and afternoon. A basket lunch is always served on these special days for many of the worshipers come from a distanee.

Elder C. Nikel came, April 4, and held services a week, leaving for the Rock Island district conference on Saturday. All hope he will return in the near future.

Elder Williams, of Davenport, preached the Mother's Day sermon. His wife, son and daughter, also Brother and Sister Langton and baby accompanied him.

Another all-day session was held Sunday, May 23. Brother Richards had received calls to the priesthood for three young men of the district. He sent a blank to the president of the branch each young man belonged to, and in each case the blank came back verified. In Joy Branch Mark Holmes received a call to the office of priest. An impressive service was held at the morning hour. As the prelude, "Nearer My God to Thee," was being played, the priesthood moved to the platform, then, "Holy, Holy, Holy," was sung. Elder Dale S. Holmes read the call of Joseph Smith to the holy priesthood. After another hymn Elder W. V. Holmes made the opening prayer. There followed a sermon by Elder L. W. Stiegel after which "Consecration" was sung. The charge was given by Elder Richards, a hymn was sung, and the dedicatory prayer was by Elder J. W. Bean. The ordination was by Elders Richards and Stiegel, then the congregation sang, "'Tis a Glorious Thing to Be in the Light," and Elder Stiegel offered the benediction. Basket lunch was served at noon. Elder Richards preached the afternoon sermon.

Joy Branch has a talented group of young people. Letha Fifield, Verla and Marna Holmes won honors in singing in the community consolidated schools of Joy. Marna Jayne received first in piano solo in county and sub-district. She was also valedictorian of Joy graduating class. There were three Latter Day Saint high school graduates: Marna, Martha and Verla Holmes, cousins; four junior high graduates: Jane Scranton, Nola June Fifield, Verlea McDonald, and June Wakeland. Marna Jayne will attend Graceland College this fall. Joy Branch has sent a number to Graceland in late years. Lavella Fifield is home from Graceland with her diploma. She has a school near Joy for next year.

Sister Bessie Knapp's funeral was held from the church last October 23, the sermon being by J. W. Bean, assisted by W. V. Holmes.

The elders have been greatly blessed in administering to the sick.

The branch was lately favored with a gift of sixteen dollars from a community fund divided between the three churches at Joy. Now the question before the local is if this sum should be used for the purchase of a communion set or for a much-needed platform carpet.

Joy is called a "big little branch" in Rock Island District because of its tithes and offerings. This branch is supporting the June financial review.

Sarnia, Ontario

This branch held successful homecoming services, December 6, 1936, being favored by special speakers: Bishop J. C. Dent, of London, the district presidency, and Elder John R. Grice, of Port Huron, Michigan. Much credit goes to the junior choir which rendered musical numbers. The combined choirs of Port Huron and Sarnia contributed excellent help. The Saints appreciate the talents and time given by several nonmember artists as well as by those of the faith.

The Christmas service was held, December 20, and in spite of weather conditions, there was fine attendance. A hallowed influence was felt during the candle-lit carol service. Favorite classical numbers were rendered by both junior and senior choirs.

The third Sunday of January was devoted to a dedicatory service. Sister Mary Chisholm directed a pageant, "Why the Chimes Rang," which was most effectively given. The priesthood brought inventories and forecast cards to the altar. There was a solo, "We Give Thee But Thine Own"; Bishop J. C. Dent offered the prayer of dedication, then some from the congregation followed to the altar, and Pastor P. E. Farrow pronounced the benediction.

The women's circle has been engaged in several projects during the winter, which they hope will aid materially in decorating the local church.

The young people have been working toward the goal of donating hymnbooks to the branch. They realized a substantial sum from a party.

The adult division presented the branch a fine linen sacrament set, and are now ready to put bookracks on the seats.

The district presidency happily surprised Pastor P. E. Farrow with a gift of money for Christmas, to take care of his new glasses the purchase of which was necessary to ease the acute suffering Brother Farrow had endured for months. His eyes have been well fitted, and his eyesight is steadily improving.

Lenten services were begun the second Sunday in March. A play, "When Mothers Meet," was given, and March 21 was Palm Sunday. On Easter the church was beautiful with a lighted cross on the wall and two palms on either side in addition to the lilies that are always brought for that occasion. Priest John Rotz and Elder Leslie Brown, both of Port Huron, were guest speakers, and Elder S. Phillips spoke on Palm Sunday in the absence of the pastor who conducted services for the Chatham broadcasts over Station CFCO on Sunday evenings.

On April 11, there was a baptismal service, the candidate being John Northcott, a young man of seventeen years. At the confirmation the following Sunday morning, everyone present sensed keenly the divine Spirit.

Bishop G. L. DeLapp visited the branch on May 4, and his talk was inspiring. In the congregation were a number of Saints from nearby branches.

Sarnia Branch has been working on a platform project, and is ready to commence the work of tier-seating the choir loft and erecting an altar.

The senior choir, under the direction of Sister Percy E. Farrow, has done good musical work as well as presenting two palms to the branch and donating materially toward the platform. This group is aiming to purchase chairs, and already has a sum in its treasury for that purpose.

Muskegon, Michigan

Children of the church school presented a program on Easter Sunday at eleven o'clock. The cantata, "The Life of Christ in Scripture and Song," was given by the choir Sunday evening, Sister Wilma Bushor directing.

Several Muskegon members had the opportunity of hearing Elder C. B. Woodstock at Grand Rapids, March 12.

Rally day was held at the church, April 4, with several visitors from Detroit, Pontiac and Lansing. Services began at 9 a. m. with priesthood meeting. From ten to ten-thirty the congregation enjoyed the radio broadcast, "The Church of the Air," with President F. M. Smith as the speaker. This was followed by sacrament and prayer and testimony meeting. Dinner was served at noon in the church dining room by the women's department, under the direction of Sister Anna Farwig. The afternoon was occupied by District President A. J. Dexter and Elder Shelly, of Lansing. Elder Douglas Osborn, of Detroit, delivered the closing sermon in the evening.

The church at Muskegon is being remodeled and painted.

Members of the dramatic club and the young people's group of Zion's Christian Legion entertained on May 7, in honor of the mothers. A program was presented in the auditorium and followed by lunch served in the church basement.

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Upon entering the auditorium, all mothers were given corsages of pansies. The oldest mother present was given an American Beauty rose.

Several Muskegon Latter Day Saints attended the banquet and services at Coldwater, Michigan, May 8 and 9.

Those occupying the pulpit recently have been Brother H. Simons, district church school director; Elder Carlisle Whitehead, of Pontiac, and Elder Winters, of Flint.

The adults are entertaining the children, June 13, with a Children's Day play and program. Out-of-town speakers. including Elder Dexter, district president, of Lansing, are expected to attend. There will be ten baptisms, and several babies will be blessed in the course of the day's program.

Zion's Christian Legion members and friends have enjoyed marshmallow and wiener roasts recently, and more outings are planned for the summer months.

Independence, Missouri

June 14.—Children's Day was observed by all the congregations Sunday with special programs by the boys and girls and with baptismal services. On this day a large number of children in the center place made their covenant with Christ.

This week sees the departure of many local young people who will attend the Youth Conference which opens at Lamoni, Iowa, June 17. Faculty members of the conference who live at Independence, are to be in Lamoni on June 15.

A special administration committee to assist pastors and group elders in the City of Zion was appointed some weeks ago. It is composed of the following elders: Ammon White, A. M. Chase, R. V. Hopkins, J. E. Vanderwood, C. E. Beal, Ralph G. Smith, C. K. Green, John Taylor, George Bullard, Fred R. Horne, Amos Berve, and A. W. Whiting.

The Campus Sunday evening services will begin next Sunday at 7:30 p. m. Elder Arthur Oakman will be the speaker, and George Anway, song leader.

"What We Believe About Christ," was the theme of the radio vesper service Sunday over KMBC from 5:30 to 6 p. m., and there was music by Marcene Feldmeth's octet: Myrelle McClain, Mildred Bath, Edith Swain, Mildred Shupe, Donald Webb, Fred Chappelow, Gordon Resch and Gerald Resch. Virgil Woodside sang a bass solo, and an instrumental trio: Frank White, violinist, Milford Nace, cello, and Alice Woodside, pianist, contributed to the program. This program was the third of the new vesper series "Youth Believes," in charge of Ralph Freeman.

Next Sunday's vesper service will be dedicated to the Youth Conference at Lamoni, and the theme will be "Study of the Scriptures." Music will be by Mrs. J. R. Lentell's octet, by Ross Moore, organist and soloist, and by Mildred Shupe, contralto.

Stone Church

Two baptismal services were held Sunday, Children's Day, for those of this congregation who wished to take upon them the name of Christ. At the 8 a. m. service thirty-two children were baptized by local elders, Pastor Arthur A. Oakman being in charge of the hour. Six more candidates were inducted into the kingdom at the 2:30 p. m. service which had been set apart for the baptism of older young people and adults. The font was made beautiful with a profusion of flowers, and the baptismal ordinance was observed with reverence and solemnity.

The eleven o'clock sermon was in keeping with the spirit of Children's Day, Elder James F. Keir speaking on "The Influence of the Home in Bringing Children Into the Church." Pastor Oakman was in charge of the service, and Elder William Ecclestone offered the benediction. The Stone Church Choir, under the direction of Mrs. George Hulmes, sang "The Lord's Prayer," Malotte-Deis. "Meditation de Thais," by J. Massenet, was the offertory rendered by Robert and George Miller, organist and pianist.

Bishop G. L. Delapp preached a thought-provoking sermon Sunday evening. George Anway led the congregation in the song service, and there was a solo by Miss Lillie Andrew, soprano, "Consider the Lilies," by Scott. Sister Clayton Wolfe, of Oklahoma City, was guest organist for the evening, and twelve-year-old Jackie Wolfe sang very pleasingly, "Cast Thy Burden on the Lord." Brother and Sister Wolfe and their young son and daughter are spending their vacation in Independence, their former home.

Among those whom death has claimed in the last week was Dorothy Lee Schwab, fourteen-year-old daughter of Mrs. Ethel Schwab, who passed away at the Independence Sanitarium, June 8. Dorothy Lee had belonged to the church four years. She is survived by her mother, one sister, a grandmother, her father, John Schwab, and other relatives.

Englewood Church

The members of the priesthood and their wives were guests at the home of Elder and Sister C. Ed. Miller, joining with them in the celebration of Brother Miller's seventieth birthday. There was a program including a poem in honor of the occasion, written and read by Elder J. E. Vanderwood. Brother Miller, in his response, stated that there were two important things in which he had used good judgment in choosing as he did: the choice of his companion, and his acceptance of this gospel.

On Children's Day the church was beautifully decorated by the Oriole Girls under the leadership of Sister Mary Hiles. The eleven children baptized were: Kathryn Gene Bopra, Betty Lee Katzman, Mary Louise Nedervelt, Margie Louise Weir, Dick McNamara, Billy Wolf, Danny Wayne Harder, Lois Elaine West, George Francis Needham, Donald Dean Weir, and Eugene Harold Harder. These children were confirmed at the eleven o'clock service. Also at this service, Louita Janette Goode, infant daughter of Brother and Sister Delmar Goode was blessed by Elders Almer Sheehy and C. Ed. Miller. The rest of the morning worship hour was devoted to Children's Day program.

Elder C. Ed Miller gave an illustrated lecture, "Children of Every Land," at the evening service.

The young people held their fellowship meeting at the home of Miss Reva Richter. They enjoyed talks given by three men: Brothers Ned Jacobson, Harold Parks, and Bob Hawley. These speakers are from California; the first two are missionaries.

Spring Branch Church

The theme talk for the church school hour Sunday morning was, "I Would See Jesus Through Prayer," the talk being by Sister Jalmer Nelson.

The 11 a. m. service was one of baptism preceded by a talk on "Baptism," by Elder Robert Fish. A solo, "I Think When I Read That Sweet Story of Old," was sung by Gladys Robinson. Five were baptized: Darlene LaGreece, John Williamson, and George Williamson were baptized by M. C. Jacobsen; Vernon Gray by Fred Epperson, and Olive Martin, by J. S. Andes.

The confirmation service was at seven-thirty, and the talk was by Elder J. E. Smith. Darlene LaGreece was confirmed by M. C. Jacobsen and J. S. Andes; Olive Martin, by Robert Fish and J. S. Andes; George Williamson, by J. E. Smith and Robert Fish; John Williamson, by J. S. Andes and J. E. Smith. The other candidate was not present.

A children's program, a pageant, "God's Shining Light," was given by the juniors and primaries and a number from the intermediate department, under the direction of the superintendents of the primary and junior departments, at 8 p. m. Then James Gene, infant son of Brother and Sister Clark, was blessed by J. S. Andes and M. C. Jacobsen.

A large gathering witnessed a pretty wedding Sunday, at 3 p. m., which Miss Charlotte Plain, daughter of Brother and Sister C. Plain, and James Tankard, son of Brother and Sister A. J. Tankard, were united in marriage. The ceremony was performed by the bridegroom's father. Preceding the ceremony, a duet,

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"O Promise Me," was sung by Melba and Alta June Moorman, and "The Sweetest Story Every Told," was a solo by Ira Week. Ruby Barnum played the wedding march. Francis Epperson was the matron of honor, and Mary Helen Taylor was bridesmaid. The bridegroom was attended by Charles Plain and Fred Epperson. Gene Harrington was the ringbearer, and flower girls were Ruth Ward and Helen Ward. A reception for all was held immediately following at the home of Brother and Sister A. J. Tankard.

A bridal shower was held at the home of Brother and Sister Nelson for Mary and Woodrow Keene who were married a short time ago. This shower was sponsored by members of the choir.

The Chante Oriole circle held a pie social and program on Sister's Sherman's lawn, on Kiger Road, last Friday evening. The girls are trying to earn enough to enable them to attend the Stewartsville reunion this summer.

The two groups met at the church for prayer service Wednesday night. Apostle F. Henry Edwards met with them, giving the opening remarks.

Enoch Hill Church

Miss Nellie Mae Kramer's class was in charge of the church school, June 6, and the theme was "Friendship." Edith Loyd offered the prayer; Jewell Allen read a poem, "Friendship's Road"; Wilma Brewer and Jewell Allen sang "The Open Door," and Sister Kramer told a story, "Where Love Is There God is."

At the opening of the communion service Dick Maloney sang a solo, Mrs. Louise Andes accompanying on the piano. There was good attendance at this meeting, the worshipers listening to a talk on the offering by Bishop's Agent J. C. Alexander and to the communion address by Elder J. H. Miller. In the past few weeks three babies in this congregation have been blessed: Alfred Lee Pixly, son of Mr. and Mrs. Madison N. Pixly; Henry Albert, son of Mr. and Mrs. Henry Brooks, and Edward Russell, son of Mr. and Mrs. Russell Waterman. The infants were blessed by these elders: J. E. Martin, O. W. Sarratt, G. E. Whitehead, and E. E. Thomas.

Elder Charles Warren is recovering from a serious illness resulting from the influenza. The Saints fasted and prayed for him, and he received a blessing.

Evangelist Ray Whiting concluded his series of meetings on Friday night. The spirit of the restored gospel dominated every service, and there was good attendance. Though the meetings were to have been held on the church lawn, stormy weather made it necessary to conduct them in the building each evening. Enoch Hill Saints appreciate the fine support of Liberty Street, Walnut Park, and Blue Springs, Missouri, branches.

Among the beautiful floral offerings that decorated the church on Children's Day was a sword cactus which with its large lily-like blossoms added color and beauty to the services. The plant was owned by Sister J. W. Stevens.

Five children were baptized at 9:15 a. m. in the basement font: Elmer Kelley, John Benton Gold, Mary Helen Cogan, and Billie Dale Willis were baptized by Pastor J. E. Cleveland, and Eleanor Louise Quick, of Blue Springs, was baptized by her father, John Quick. The confirmation followed immediately after the baptismal service in the upper auditorium.

In the afternoon Liberty Street congregation held their baptisms at Enoch Hill.

The Children's Day program at 11 a. m. was in charge of Sister Charles Warren. An excellent feature was given by the girls' chorus, and an adult quartet sang, "And They Brought the Young Children to Him." Primary and beginner songs were directed by Sister May Worth.

A fine sermon was given by Elder Ray Lloyd, of Malvern Hill, Kansas City Stake, on Sunday evening. Sister Amos Allen sang one of her own compositions.

Second Church, Corner Delaware and West South Avenue

Children's Day was a busy time for this congregation, all services being well attended. The opening meeting was one of prayer and testimony, then came church school with its class sessions at 9:30 a. m. At eleven o'clock the program was by the primary, junior and intermediate girls and boys.

The baptismal and confirmation services were held beginning at 2:30 p. m. Among the children inducted into the kingdom of God was a little girl, from Blue Springs, who was baptized and confirmed by her great-grandfather, Elder Caleb Blodgett.

The service in the evening was in charge of the young people, and was of fine quality. Orchestra, choir, and individuals united their efforts in presenting a most inspiring entertainment.

East Independence Church

Elder E. F. Robertson made the opening remarks of the Wednesday night prayer meeting last week. On Sunday at 8 a. m. the young people had a fine prayer service in charge of Frank Minton and Arthur Peer.

The children's program at 11 a. m. Sunday presented readings, solos, and numbers by the girls' chorus and by the boys' chorus.

The Saints met with Atherton members at 4 p. m., at Spring Branch, for a baptismal service. Elder M. Holman opened the meeting, and Pastor J. E. Martin, of East Independence, offered prayer. Doris Pyper read, "Lo, at the Water's Brink." Eugene Austin was baptized by his father, Clair Austin. Donald Pyper and Virgil Coffman sang, "Jesus, I My Cross Have Taken." Then several children from Atherton were baptized.

At the 7:30 p. m. hour the boys' trio, Donald Pyper, Virgil Coffman, and Paul Clements sang. Eugene Austin was confirmed by E. F. Robertson and Clair Austin. Doris Pyper read Psalm 23. Elder E. F. Robertson was the speaker, using Micah 6: 8 as his text.

Walnut Park Church

Sunday was Children's Day, and the entire day was devoted to the children of Walnut Park. The theme of the eight o'clock prayer service was, "Suffer Little Children to Come Unto Me"; the class period of the church school was cut short for a program by the children's division; the eleven o'clock hour was devoted to a baptismal service, and another children's program was given in the evening.

The program at the church school was in charge of Sister Edith Barwise, head of the children's division. As the processional was played the candidates for baptism entered, each carrying a white lily. They occupied the front seats in the center of the auditorium. Numbers consisted of a reading, "I'll Do What I Can," by Glenna Deane Jacobs; a talk, "Go Ye Through the Gates," by the pastor; songs by a girls' chorus directed by Thelma Moorman, and two songs by the entire children's division, directed by Sister Paul Roberts. At this time also Margaret Elizabeth Matthews, infant daughter of Brother and Sister E. C. Matthews, was blessed, Elders William Patterson and John Taylor officiating.

The baptismal service was held at eleven o'clock in the lower auditorium. These children were baptized: Audrey Lourine Hurshman, Larena Mae Bateman, Rosemary Caroline Olson, Margaret Lavina Slover, Juanita Mae Thompson, Delores Adele Goodrich, Frances Marie Oeser, Ruth Angela Patterson, Dale Eugene Street, Edward Eugene Matthews and Mildred Suzanne Hawn. In addition to these children two adults, Clayton Kinsey and Marjorie Kinsey, were baptized. Those officiating in the baptismal service were Bernard Hurshman, priest, who baptized his daughter, and Elders William Gard, Carroll Olson, John Zion and William Patterson.

At the religio, a program was given consisting of two bass solos by Edmund Allen, accompanied by Jewell Allen, and a violin solo by Orlando Nace, accompanied by Bernard Butterworth.

The program at seven-thirty in the evening was in charge of Sister Henry Smith and consisted of a number of readings, a pantomime by six girls, and a pageant in which seventy-five children took part.

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Kansas City Stake

Grandview Church

Grandview Church feels honored that another pastor from their congregation is esteemed capable and worthy to occupy in the stake presidency. Elder J. A. Gardner, who is the very busy pastor and minister, now also serves in the stake presidency since his ordination at the last stake conference. Previous pastors who have also served in like capacity are, C. D. Jellings and C. G. Mesley.

This group regrets to report that changing of jobs takes away from Kansas City Brother and Sister Chester G. Wilcox, who are now located at Trenton, Missouri.

The Wednesday night study and prayer services are very well attended and of especially high spiritual unity. On May 26, the following newly-baptized members were confirmed: Elsie Echternacht, Louise Horseman, Lorene Cloughly, Robert Cloughly. Officiating in this ordinance were Pastor Gardner, associate pastor, Evan A. Fry, Joseph A. Harrington, and Daniel Tucker.

President F. M. McDowell was at Grandview at the June 6 sacrament service. At this time there were two ordinations to the office of priest, Louis Landsberg and Frank Freeze being ordained by President McDowell, assisted by Evan A. Fry and L. W. Hayes.

The new officers for the Gleaners Class are Nina McDaniels, president; Paul Heinzman, vice president; Minnie Crabb, secretary-treasurer. This class undertook to earn money for new chairs for the lower auditorium by the penny-a-day gift method. Fifty-four dollars was earned in a few months' time.

The Saints were happy to have visit them Brother and Sister Frank Merrill and Herbert Merrill, of Rantoul, Kansas, former workers in this congregation. These workers always try to drive in to Kansas City for sacrament service. Sister Cecile Hamilton, of Salina, Kansas, was also, a visitor. She will spend a few weeks in Kansas City, and local Saints will enjoy her lovely singing.

Paul Harrington, a junior at the University of Kansas School of Medicine and Bell Memorial Hospital of Kansas City, is doing summer work at the Kansas State Asylum for Insane at Larned, Kansas. After several weeks there he will assist at a summer clinic for children at Hoxie, Kansas, for two months.

Thayer, Missouri

Thayer, Missouri, Saints are endeavoring to go forward in the work of Christ, under the leadership of their pastor, G. A. Davis.

They enjoyed a most profitable day, May 16. Elder William E. Haden, district missionary, visited them, bringing with him Sister Ezra Neff and Mr. and Mrs. R. C. Askey, from Hunter, Missouri, also Mr. and Mrs. T. J. Neal, of Ellsinore, Missouri. The last four came to be baptized. The ordinance was administered in the afternoon by Elder Haden, and confirmation service followed, Elders Haden, G. A. Davis and J. W. Adams officiating. Thomas Neal and Marylin Rose, the two small children of Brother and Sister Askey, were blessed by Elders Davis and Haden.

The bringing of these four good people to a knowledge of the gospel was done mostly through the personal evangelism of Sister Neff. Brother Askey, wishing to investigate the work further, visited Thayer last winter when Elder L. G. Holloway was holding meetings. While here he was instructed very thoroughly. Then Elder Haden visited the two families this spring, and his visit resulted in their acceptance of the gospel message.

The faith and prayers of Thayer congregation go with these fine people as they return to their homes and with Elder Haden in his further missionary endeavors.

Compton, California

The theme for the morning worship service, May 9, was "Mother." The desire of those participating was that they might pay homage to all mothers. Sister Toler, the oldest mother present on this day, was presented with a beautiful bouquet of roses.

The Compton group was happy to have as the eleven o'clock speaker, Elder J. L. Milner. Brother Milner is a former pastor of Long Beach Branch, and is now a member of the district presidency; being in charge of the missionary activities throughout the district. Brother Milner delivered a message inspiring both members and nonmembers.

Special invitations having been extended through the church school pupils to their mothers, the group gathered early in the evening. Ice cream and cake were served to all, the mothers being guests of honor. Group singing was led by Sister May Wilson.

One hundred and five people attended the evening service, which taxed the seating capacity of the building. The increasing attendance is gratifying to the group who less than a year ago moved from a tent on a corner lot.

The Farley family choir, under the direction of Wallace M. Farley, presented the cantata, "The Message Eternal," by J. Truman Wolcott. Soloists were: sopranos, Sister Ethel Tarling and Sister Sara Bender; tenors, Joseph F. Farley and Wallace M. Farley; alto, Sister Ruth Bender; baritones, Joseph O. Farley and Joseph S. Farley. Sister Bessie Farley was at the piano. This choir of sixteen voices is composed entirely of sons and daughters and grandsons and granddaughters of Brother and Sister Farley who are also members of the choir.

At the close of the cantata, Brother Wallace Farley, from his position as director, sang "Wonderful Mother of Mine" to his mother seated in the choir. Brother Albert Tarling, a son-in-law, in behalf of all the members of the family, presented a bouquet to "Mother" Farley, a mother whose entire family holds office, and each is actively engaged in church work.

The Bulletin Board

North Dakota Reunion

The North Dakota district reunion will be held again this year at chautauqua park, Valley City, from July 5 to 11, inclusive. This is an ideal spot for a reunion and vacation, having a large auditorium, a screened kitchen and dining hall, good water, shade, electric lights, and bathing facilities for those who enjoy swimming. All these conveniences are furnished free to us by the city. We rent tents and cots from the Epworth League Institute at the following prices: Tents, 12 x 14 feet, 3 foot wall, $3; homemade spring and straw tick to accommodate 2 persons, $ .50; single army cots, $ .25, no ticks for these. You should bring bedding. Please send order and deposit by July 1, if you want tents or cots. Meals will be served to those who wish to board, and the cost will not be over $ .75 a day, less if possible.

We are expecting Elders P. T. Anderson, O. W. Okerlind, L. O. Wildermuth,, and Elder Curtis if he is able, and perhaps others. It will be worth your while to come to Valley City on your vacation, and receive spiritual as well as physical benefit.—Mrs. C. E. Stowell, 224 East Main Street, Valley City, North Dakota.

Northern Wisconsin Reunion

To the membership of Northern Wisconsin District: As the time of our reunion at Chetek, Wisconsin, June 29 to July 4, is approaching, we earnestly desire that as many of you as can, will attend the reunion. Apostle J. F. Garver with Bishop T. A. Beck and the undersigned have been assigned to this gathering as helpers and leaders. Brother Garver needs no introduction to Wisconsin Saints, and we feel assured that Brother Beck will soon make the acquaintance of all who attend. We want you to come to commodious Luther Park, and enjoy the reunion. The first service will be held the evening of June 29, an hour of preaching. On Wednesday morning we shall assemble and arrange the

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work for the remainder of the time, according to the numbers present and to prevailing needs and conditions.

Saints who are not of the district are also invited to be present. Come and spend the time with us, and we are sure that you will not be disappointed. Any who wish information as to registration, meals, or other accommodations should feel free to write to F. A. Atwood, Chetek, Wisconsin, or to F. C. Sherwood, Black River Falls, Wisconsin.—F. T. Mussell, district president.

Appointment of Bsihop's Agent in Germany

Notice is hereby given that Brother Erich Huhold, of Hannover, Germany, has been appointed to serve as bishop's agent for the German mission. Brother Christian Rosch and Franz Beil, both of Hannover, have been selected as counselors to Brother Huhold.

Brother Huhold has been highly recommended to serve in this capacity, and we solicit for him the whole-hearted support of the Saints in this phase of church work.

We request the solicitors of the German Mission to send their reports to Erich Huhold, Husaren Strasse, 9, IIIA Hannover, Germany.

THE PRESIDING BISHOPRIC,
By N. RAY CARMICHAEL.

Approved,
THE FIRST PRESIDENCY,
By F. M. SMITH.

Marriage

DRIVER-ROBINSON. — Mary Christine Driver, daughter of Mr. and Mrs. A. L. Driver, of Winfield, Kansas, was united in marriage to Hugh Lindon Robinson, a member of the priesthood of Wichita, Kansas, May 30, the ceremony being solemnized at the bride's home, by Elder Clayton B. Crooker, of Wichita. Miss Mary Sterling, of Wichita, was bridesmaid, and Ralston Jennings, also of Wichita, acted as best man. Little Margarite Crooker was flower girl. Preceding the ceremony, Elder Garland E. Tickemyer, of Wichita, sang "At Dawning," and "Because," Mr. Raymond Henderson, of Winfield, played a violin solo, "To a Wild Rose." The wedding march from "Lohengrin," was played by Miss Merle Steinberg, of Winfield. At the close of the service Elder Tickemyer sang, "Ah, Sweet Mystery of Life." A reception followed the marriage service at the home of the bride's parents. Mr. and Mrs. Robinson are now at home at 1448½ Fairview, Wichita.

Our Departed Ones

ERICKSON.—Charlotte Elizabeth Martin, b. July 16, 1856, at Colbourn, Ontario. Was a resident of Independence, Missouri, over 40 years. D. May 18, 1937. Was married to Olof R. Erickson, March 4, 1880, and was baptized into the church, September 21, 1890, at London, Ontario, by A. E. Mortimore. One son, John J., preceded her in death in 1928. Surviving are 2 sons: William M., and Arthur R., and 5 daughters: Mrs. Lulu N. James, Mrs. Pearl L. Davenport, Mrs. Ila R. Sappenfield, Mrs. Viva Roby, and Mrs. Agnes C. Kaufman; 15 grandchildren, and 2 great-grandchildren. Funeral services were held from the George C. Carson Funeral Home, by Elder J. Charles May, assisted by J. E. Martin. Interment was in Woodlawn Cemetery, Independence.

LEGGE.—Roland L., b. at Scotts Bay, Kings County, Nova Scotia, May 15, 1880. Was baptized into the church September 10, 1916. D. April 30, 1937, at Halifax City Hospital after a stomach operation. Leaves to mourn, his wife, Nellie Davison Legge; 1 daughter, Josephine; 2 grandchildren, other relatives and friends. Was laid to rest in the family lot beside his daughter, Frances (Mrs. Jess), who d. in November, 1935. Rollie will be kindly remembered by Saints and elders who have visited his home at Scotts Bay.

ADKINS.—Ida Effie, b. in Columbia, Kentucky, October 14, 1883. Was married to George S. Adkins, June 12, 1905. To this union 5 children were born. Mrs. Adkins joined the church in 1908. D. April 14, 1937, at Independence, Missouri. Funeral services were held from the George C. Carson Funeral Home, Ammon White and H. L. Barto conducting. Interment was in Mound Grove Cemetery. Mrs. Adkins is survived by her husband, and by these children: Margaret Pratt, Robert Adkins, Ruth Ryder, and Lillian Netz, all of Independence; 2 grandchildren; 2 sisters: Mrs. Mollie Burkhart and Mrs. Anna Waters; 1 aunt, 1 uncle, and many friends. One daughter, Ethel Adkins, d. in infancy.

BRADEN.—Robert Alexander, b. November 23, 1864, near Cameron, Ontario. Married Addie Clark in 1891. His widow and 3 sons, Ralph, George and James, survive him; 3 daughters preceded him in death. Of a family of eight, two brothers and two sisters remain: James, of Lindsay, and William, of Winnipeg, Margaret (Mrs. Felix Northey) of Fenelon Falls, and Amelia (Mrs. Anson Burton), Ribstone, Alberta. There are also 4 grandchildren. He was baptized January 12, 1885; was ordained a priest in 1902, and an elder in 1905. Presided over Cameron, Branch almost until his death, December 15, 1936. He served on the Fenelon Council a number of years, but always made his church work first. Funeral sermon was by James Pycock.

BELKHAM.—Martha, b. in Gibson County, Indiana, December 24, 1845. D. May 18, 1937, at the home of her son, Elder Charles H. Belkham, Independence, Missouri. She with her husband, joined the church, August 3, 1890, being baptized by Emsley Curtis at Lebec, Missouri. Married Charles F. Belkham, October 3, 1867, in Clinton County, Illinois, and to them 3 children were born: Charles H., Erma, and LeRoy, the latter two having died in childhood. She is survived by her son, Charles; a grandchild, Mrs. Duty Douglas, 2 great-grand-children, Gene and Joan Douglas. Since the death of her husband in 1918, she had made her home with her son and his wife. Was a true Saint, her faith shining brightly through all the years allotted her. The funeral sermon was by R. S. Salyards, Sr.

HAWKINS.—Sarah Ann, b. December 3, 1860, at Kent, England. D. May 22, 1937, at Sacramento, California, of heart disease. The late William J. Post, her first husband, was the father of her 3 children, 2 of whom preceded her in death. Mrs. Hawkins was the wife of the late C. W. Hawkins, former missionary and president of Northern California. Is survived by her daughter, Mrs. Rose Dawson; granddaughter, Mrs. Rose Ida Honeychurch; grandson, William Earl Dawson; a great-grandson, 2 brothers, 4 sisters, 2 stepsons, 2 step-daughters, and other relatives. Funeral services were from the church at Sacramento. The occasion was made doubly sad as two mothers in one family had passed away in twenty-five hours, after short illnesses. Interment was in East Lawn Cemetery, Sacramento. District President John F. Sheehy conducted services and Pastor J. L. Bussell offered prayer.

UNGSTAD.—Norman Peter, b. February 25, 1923, at Glasgow, Montana. Was accidentally shot by his little chum, May 25, 1937, while hunting magpies. Spent most of his life in Canada, and was a friendly, kindly boy. Was baptized by Elder O. W. Okerlind, July 11, 1933. Peter was a twin, and is survived by his parents, 4 brothers, and 7 sisters, of Ponoka, Alberta. The funeral was held in the Reo Schoolhouse, Elder Elgin Clark conducting. Interment was in Ponoka Cemetery.

MAWHINEY.—Louisa Jane Bybee b. August 25, 1846, at California, Missouri. At the age of 15 she was married to William Guinn who was killed in 1863 while serving in the Civil War. In 1865, she was married to Wil-

(Continued on page 799.)

1937 Reunion Dates

DISTRICT	PLACE	TIME
Manitoba	Winnipeg	June 22-27
No. Wisc.	Chetek	June 29-July 4
Minn.	Clitherall	July 1-4
Owen Sound	Port Elgin	July 4-11
No. Dak.	Valley City	July 5-11
So. Calif.	Laguna Beach	July 9-18
Cent. Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Sask.	Weyburn Pins.	July 17, 18
S. W. Texas	Bandera	July 16-25
S. W. Iowa	Council Bluffs	July 16-25
Rock Island	Aledo, Illinois	July 16-25
Wyoming	Devil's Tower	July 21-25
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit	Edenville, Michigan	Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
W. Nebraska & Black Hills	North Platte,	August 6-16
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29
N. W. Iowa	Woodbine	Aug. 21-29

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READERS SAY--

(Continued from page 788.)

reading them, I was convinced that I had indeed found the pearl of great price. And so it was made plain to me that this is the true church. I was baptized the next March, and am thankful that I found the Bible way of living.

The gospel grows dearer to me each day. I am most thankful that Brother James M. Smith, formerly of Cato, Arkansas, now at Kennett, Missouri, lived the Christian life that helped me to find the way and the light. I in turn, am trying to live in such a way as to help others.

I am an isolated member, there being only one Latter Day Saint in twenty miles of me. I feel that I could not get along without the *Herald;* it means much to me. I have a dear family, and I pray that God will open the eyes of my loved ones so that they may behold the wondrous things of his law. You Saints whose families share your faith have a great blessing and joy. Will you remember my family in your prayers, and also pray for me that I may be faithful and that I may be healed of affliction? I remember always to pray for the priesthood as they labor under heavy responsibilities, and my heart goes out to all who ask us to pray for them.

PENIA HOOKS.

NORTH LITTLE ROCK, ARKANSAS, Route 4.

Wishes To Be of Service » » » »

Since moving from Independence to a farm near Odessa, Missouri, I have learned to appreciate the *Herald* as never before. Our father, W. C. Dutton, sends it to us, and we are thankful to him for this thoughtful act.

I have met many fine people in this place, and in conversation with them I find that they are unknowingly searching for more light which I know the gospel can bring them. We have been unable to attend many services of the Saints at Bates City, where there is a nice branch, but the few Sundays we have been able to go have been very precious to me.

Two different families with their children have told me that they are interested and want to go also when we go again. I should like to see those children in Sunday school.

I used to teach children in the Sunday schools at Independence. After coming here I had a dream which has troubled me greatly, for I fear that I am failing in a task I should be at. I saw myself in an empty Sunday school room where I formerly was very active. I was talking to another sister and telling her how we had worked in that room. All the time I knew that there was work waiting for me which I should be about, but I sat on for a time, and when I arose to get busy, other women were doing my tasks and had them almost finished. I believe the dream referred to the children I mentioned. Counting my own, there are about ten, but it seemed impossible for me to start a class, as I am not very brave, and so I waited. Then something happened that made me believe the opportunity had passed. But now they have asked to go with us, and I shall do my best.

I wish that a missionary might visit us, and believe that God would bless us so that we could care for him. This winter we have been blessed in many ways, and we would be thankful to do something for the Master. We are trying to establish our financial standing so that we may pay our tithing and offerings to the church.

The *Herald* has been a great help in our family devotions. We have learned much from its pages, and I hope to keep it in our home at all times.

MRS. ALTA DUTTON.

ODESSA, MISSOURI, Route 3.

"The Lord Is Mindful of His Own" » »

My patriarchal blessing says: "He has been mindful of thee since thy childhood, and he has taken care of thee. . . ." Many have been my experiences in life confirming this promise. When I was four years old I was ill with diphtheria, and the doctor had no hope for me. I was administered to, and a week later I left my bed. I shall never forget the feeling which accompanied one of my first administrations; I was very young but I still remember that blessed feeling.

At the time of my confirmation into the church when I was eight years old, I experienced a wonderful feeling which caused me to realize the importance of being and doing good. I do not remember the words of that prayer, but I do remember the blessing of the Spirit. At that time I was impressed that there was a work for me to do.

When I was nine years old, I was given instant healing through administration. A year later I was suffering with what was almost a case of pneumonia. We were twenty miles from doctors and one hundred miles from elders; we had no telephone. I asked my parents to pray, and when they did, I received immediate relief, and soon regained my health.

When I was twelve, while on my way to school through a severe storm, I was almost overcome by cold and fatigue halfway between my home and the schoolhouse. It was only with God's help that I had strength to reach the school.

At the age of seventeen, I suffered an attack of flu the effects of which caused me to spend nine months almost continuously in bed and two years of suffering; in fact I have never completely recovered from this illness, and am not strong. At times if God had not helped me, I do not believe I could have lived longer; he has helped me to be patient in my suffering. Last summer I had a serious illness which came near being tuberculosis. I was administered to several times, and tuberculosis did not develop.

Although I am not yet strong, I hold hope of enjoying good health. Not only in the ways I have named has God helped and blessed me, but he has kept me from associating with unworthy companions and doing those things which would harm me spiritually and morally. In trials when I seek him in prayer, I am given the sweet, peaceful assurance that helps me beyond measure. I am very thankful for my blessings, and each experience in life strengthens my faith.

MRS. NONA JOHNSON.

THAYER, MISSOURI, Route 1, Box 63A.

I Believe in Prayer » » » » » »

I believe in prayer for through it my family and I have been blessed at many times. When my oldest son was about twelve years old, he took a severe pain one night. I went to his room and kneeling by his bed I prayed that the Lord would remove the pain. While I was still on my knees, the boy was blessed with relief, and soon went to sleep; he suffered no return of the malady.

A number of years ago I was sick with a fever. I called for the elders, they came, and when they entered the room, the fever left. I believe that they prayed for me as they came.

Last winter when the ground was so icy that walking was difficult, I was very sick at my daughter's home, three and three quarters miles from Lee's Summit, Missouri. I wanted to be administered to but hesitated to ask for this because of the condition of the roads. Nevertheless, I kept wanting the elders, so I sent a card by mail to Brother Brace, and as soon as he could, he walked out on the slick road, and started back after administering to me. I told him that I was sorry he had to walk that distance, but his reply was: "I had rather walk that distance than have you want the elders and not get them." I received the blessing I wanted and rested well that night. Nor did I forget to pray that

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God would protect kind Brother Brace on his trip home.

How my heart rejoices to learn of the church debt reduction! I am sure that if all of us would sacrifice, we could pay the debt much faster. I am thankful that I may help a little in this undertaking.

I enjoy meeting with the Saints and hope to be able to attend services again before long. My health is poor and I cannot do as I would like to do. Will all who read this pray for me? I want to live worthy the Lord's blessings all the time, true to the covenant I have made with Christ. I make mistakes, but I want to keep on trying to overcome my faults and weaknesses, and live the life of a true Saint.

HOLDEN, MISSOURI. MRS. PEARL WILLIAMS.

What a Friend We Have in Jesus » »

How often do we stop to reflect what a friend we have in Jesus? He is always ready to help if we have faith in him. He has promised never to leave us if we will put our trust in him and keep his commandments.

Here is an experience I had not long ago. My husband rented some land to farm quite a distance from home, so far, in fact, that he could not come home except on week ends. We live a long way from neighbors, and have three small children. I asked him before he went away: "Have you though what I would do if one of the children would get sick or hurt while you are gone?" "Yes," was his reply, "I have thought of that. We must trust in the Lord that nothing will happen."

Those words encouraged me greatly. Two days after he went away, however, our baby girl, two years old, was playing outside. I was very busy with my housework when Ruby, who is four, came in and said: "Mother, old things are biting Garnett." I hurried outside to see what it could be, and there I found my little girl almost lifeless. She had sat down to play near a large anthill. The ants had crawled all over her clothes, and had bitten her hands and face until she was unconscious.

I carried the child into the house and washed her face. After a short while she regained consciousness, but the pain was most intense. I tried in every way I could to comfort and relieve her suffering, and as I sat holding her in my arms, these words came to my mind:

"Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer!"

Then I prayed that God would spare her life and that he would relieve her suffering. In a short while I prayed again. Soon the child was better. I could see that she was still weak and sick, but the awful pain had stopped. And I felt that the Lord had heard and answered my prayers.

My husband was reared in the church. I was baptized in November, 1936, at Independence, Missouri. What pleasure I have found in serving the Master since I have been a Latter Day Saint! Will the Saints pray that I may live truly and faithfully, and bring my little ones in the way pleasing to God? Pray also for my husband who is afflicted.

MRS. CARROL MANN.

MOUNT MORRISON, COLORADO, R. F. D. 1, Box 114.

In Gospel Bonds » » » » »

I was told while being confirmed a member of the church that I would be blessed both physically and temporally, and can truly say that I have received these blessings. I had previously prayed for these things in order that I might be able to do something for the Lord.

The article, "Win a Member," by Sister Velma Ruch, in the *Herald* of May 8, should make many of us readers more desirous of trying to bring souls to Christ. Please pray for me that I may be willing to study and prepare myself for future service, whatever the Lord may desire me to do.

VICKERY, OHIO. A BROTHER.

I have been blessed of God many times, in speech, action, and thought. And I hope and believe that I may be of use to the Master in his work on the earth. My desire is that I may assist in his work. Though many times I do and say things which are displeasing to God, I find rest for my soul in prayer. I seek an interest in your prayers that I may live so as to help the young people in this district to live closer to the church. I have been a Latter Day Saint for eight years; was baptized by Elder H. Cohoe when I was thirteen.

WILLIAM HARTFORD.

BLENHEIM, ONTARIO, Route 4.

I love the *Herald* from the first to the last page. I read all the large print first and then as much of the finer print each week as my eyes will permit. Then I pass the paper on to another member of our church who reads it and passes it to someone else. In that way we let as many read it as want to.

I would like to tell of some of my blessings which I received before I found the gospel and in the years since, but my eyes are too poor for much writing or reading. My prayer is that I may be able to read and write at least a little as long as I live. Pray for me that I may be faithful. I am remembering the whole church in my prayers.

CISNE, ILLINOIS. MRS. J. T. FLEEHARTY.

Captured Beauty » » » » »

Could I capture the beauty of a sunset,
With pen, or with colors bright;
Could I capture the beauty of the heavens,
Paint the mystery and grandeur of night;
Could I capture the wonder of a sunrise
In words, express the fragrance of rain;
I would take them each as a captive
To rooms darkened with pain;
Leave them there like a bouquet of flowers,
God's gift, sent down to mankind,
Carbon copies of his great love—
Could I capture this beauty divine.

IVA MERRILL.

BAKER, OREGON, 2617 6th Street.

Request Prayers » » » » »

George W. Sloan, Beecher City, Illinois, desires prayers in behalf of his son, Earl, of Decatur Branch, who has a blood clot on the brain as the result of an accident, and suffered a light stroke recently. Brother Sloan testifies of blessings which he and his family have received, and adds: "I know that God does answer prayer. He will be with us if we do our part."

Mrs. John Barr, Turner, Michigan, seeks fasting and prayers for her mother, Mrs. Edward Bowlsby, who was operated on for goiter, June 5, also for her mother-in-law who suffers from ulcers of the stomach. She wishes likewise that the Saints would remember her husband who had an operation four years ago for goiter, that he may be able to work again.

Mrs. Maud Davis, of Glencoe, Oklahoma, requests the Saints to pray for the recovery of her son, Garland. He contracted the flu the first of March, and this left his heart and nerves in a bad condition. He was a teacher in the Glencoe High School, and had to give up his work. He is confined to his bed all the time, and has had the care of two doctors. Will the church members fast and pray for him on the first Sunday after this request is printed?

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liam John Mawhiney, of Cross Timbers, Missouri. To them 12 children were born, 5 preceding her in death. Her second husband d. May 11, 1896. The 7 surviving children are: John H., Robert D., Martha Campbell, Stephen A., George E., Ora, and Mary Hursman. She was baptized into the church, March 30, 1913, by Elder Amos T. Higdon, and was faithful till death. D. May 12, 1937. Funeral services were conducted from the home by Elders Ralph Murdock and Elmer D. Harpham.

KRISTOF.—Clemma D., born at Independence, Illinois, December 1, 1868. She was married to John F. Kristof, July 1, 1888, at Oakley, Kansas. Was baptized a member of the Reorganized Church, June 23, 1890, by Elder George W. Shute, and had her membership with Long Beach Branch, California, for some time. Her home was at Torrance, California. She d. while on a visit to Tulare, California, December 14, 1936. Is survived by her daughter, Mrs. Earl E. McJunkin, of Torrance; 2 brothers, O. E. Wilson, Brentwood, California, and L. M. Wilson, Springfield, Missouri; and a sister, Mrs. H. R. Kent, of Tulare, California. Collis Renaud and James Dawson, of Tulare, had charge of the funeral. Interment was in Tulare Cemetery, December 16.

BALDWIN.—Clara Jane, wife of the late John Baldwin, of Niles, Ohio, b. at Ponty Pool, England, May 24, 1868. Was baptized into the church, July 3, 1892, and was a faithful Latter Day Saint until she d. March 21, bridesmain, and Ralston Jennings, also of 1937. She is survived by 3 sons and 2 daughters: Thomas, Lloyd, John, Mrs. George Trimbur and Mrs. Mary Scriven who tenderly cared for her mother through her years of illness. Mrs. Baldwin was a member of the Warren, Ohio, Branch. Before she d. she called her children and grandchildren to her and gave them her oft-repeated testimony that she knew the church was true, and asked them to be faithful to it. Mrs. Baldwin is a sister-in-law of Evangelist Richard Baldwin who preached the funeral sermon.

WILLIAMS.—David Morgan, b. at Pottsville, Pennsylvania, April 30, 1867. D. at Bevier, Missouri, May 22, 1937. Married Mrs. Eliza Hamer Evans, October 29, 1894. Leaves his wife, 1 brother, and 2 sisters. He united with the church, June 18, 1876. The funeral was held from the Edwards' Funeral Home, Bevier, by Elder Ben S. Tanner.

EBELING.—Joseph E., d. at his home at Colorado Springs, Colorado, May 23, 1937. He was b. at Wheeling, West Virginia, December 25, 1869. United with the church, August 31, 1885, serving as deacon, and then teacher; was ordained an elder, May 30, 1920, and had served as branch president of Colorado Springs since that time. He leaves his wife, Estella; 4 sons: Joseph E., Jr., Earl, Ray, and Willard; a sister, a brother, 2 grandsons, and 3 granddaughters. All of his sons are members of the church, and Ray is a priest and president of the district young people. Funeral services were conducted by Elder J. D. Curtis from the Law drawing room, and interment was in Evergreen Cemetery.

SIMMONS.—Jesse Mitchel, b. January 1, 1876, at Harmontown, Mississippi. He married Maggie V. Pearle at Vilonia, Arkansas, November 10, 1895. Was baptized into the church by J. M. Smith, May 20, 1897, and was ordained a priest, October 22, 1897. He was ordained an elder February 26, 1905, and was sent on his first mission to Arkansas and Louisiana in 1906. Was ordained a seventy in 1907, and labored as a missionary in Arkansas, Louisiana, Texas, Oklahoma, New Mexico, California, and Arizona. Was released from missionary work in 1922. Brother Simmons at the time of his death, was associate to the branch president at Pensacola, Florida, and with C. T. West was associate to President A. D. McCall of Florida District. D. January 1, 1937.

BEEM.—James Alonso, b. December 20, 1856, in Cortland County, New York. D. May 26, 1937, at the home of his daughter, Mrs. A. C. Welch, at Andover, Iowa. Was the son of James Alexander and Malvina Tarbox Beem. When he was 7 years old, he moved with his parents to Pleasant Valley, Iowa. Married Lavina Joslin at Anamosa, in 1881, and to them 5 children were born: Maude Eloise, Merta Ethel, Ray Ellsworth, Cassius Clifford and Josie Alice, all of whom with Mrs. Beem survive him. He joined the church in 1911; was also a member of the Anamosa lodge of Independent Order of Odd Fellows. Is also survived by 2 brothers, Levi W. Beem and Perry O. Beem; 25 grandchildren, and 18 great-grandchildren.

SOUTHERN CALIFORNIA DISTRICT REUNION

JULY 9th to 18th, INCLUSIVE

AT CHARLEY'S CAMP

in Beautiful Laguna Canyon

LAGUNA BEACH, CALIFORNIA

Stop with us for part of that vacation

The Southern California District is laying plans for another time of fellowship and mutual joy, in worship, study, and recreation, all done with the desire to order things so that all of us may enter more fully into the task of forwarding the work of Christ in our District. There is work to be done in Christ's name. Let us order our lives individually and collectively to do it. The reunion will help, and under very enjoyable conditions.

The Reunion speakers and teachers will be, in addition to the officers of the district: President Elbert A. Smith, Apostles F. Henry Edwards and E. J. Gleazer, and Elder John F. Sheehy. Fine men, with the work of the Lord at heart, and well prepared to feed the flock in the reunion services.

For your reunion camping needs write to Bishop David B. Carmichael, 1311 No. Garnsey St., Santa Ana, California. Reservations for tents, cots, mattresses, etc., should be made at least a week in advance to be sure that you will be supplied. The rents will be as follows for the reunion period:

WALL TENTS: 10′x12′, $3.75; 12′x14′, $4.50; 14′x16′, $5.75.
UMBRELLA TENTS (having floors): 9′x10′ or 10′x10′, $5.
MATTRESSES (all new): Double, $1.35; single, $1.10.
Camping space on grounds, $2 per tent.

Bring your own bedding and a few dishes for your own use if you plan on living in a tent. Use your own tent or trailer if you have one. A few cabins and rooms may be rented nearby, while others can be had in town.

For further information write—

CLAUDE A. SMITH, District President
864 W. 40th Pl. Los Angeles, Calif.

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List your church in this column. Rates: Per year $3.25 per line. Six months $2.00 per line. Cash in advance. Regular style only.

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Michigan

DETROIT: Central Church, 5858 4th Ave., Blair Jensen, Pastor, MA. 5537. 7-37

New York

BROOKLYN: Schenectady Ave., at Park Place. I. R. T. subway to Uthica Ave.

Rhode Island

PROVIDENCE: 163 Bellevue Ave., Geo. F. Robley, Pastor. Phone WE-1316R. 7-37

Ontario

SAULT STE. MARIE: 239 Gloucester, G. A. Edwards, Pastor. 7-37

TORONTO: Bathurst St., at St. Clair, J. L. Prentice, Pastor. Phone La. 6575. 9-37

Wisconsin

MADISON: 221 Jackson St. Robert H. Brigham, Pastor. Phone F. 3575J. 12-37

Missouri

INDEPENDENCE: Stone Church, River Blvd., at Lexington, Arthur Oakman, Pastor. Phone 5700. 11-36

CAMERON: North Main St., Emery E. Jennings, Pastor. 9-37

WASHINGTON, D. C.: 1012 Ninth Street, N. W. A. W. Powell, Pastor. Phone Walnut 7138W.

CLASSIFIED ADS

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

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ISRAEL A. SMITH, Attorney at Law, Battery Block, Independence, Mo.

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If you heard the voice of Jesus saying to you: "Go ye into all the world and preach the gospel to every creature"—

WHAT WOULD YOU DO?

It is easy to imagine that you would redouble your efforts to spread the Angel's Message.

A most excellent way to do this is to place the gospel tracts in the hands of your friends and neighbors.

Send for a supply today, and begin your missionary career now!

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No. 1219—Faith in God
No. 1220—Repentance
No. 1221—Baptism in Water
No. 1223—Laying on of Hands
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Herald Publishing House

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SAINTS' HERALD

Dec 37
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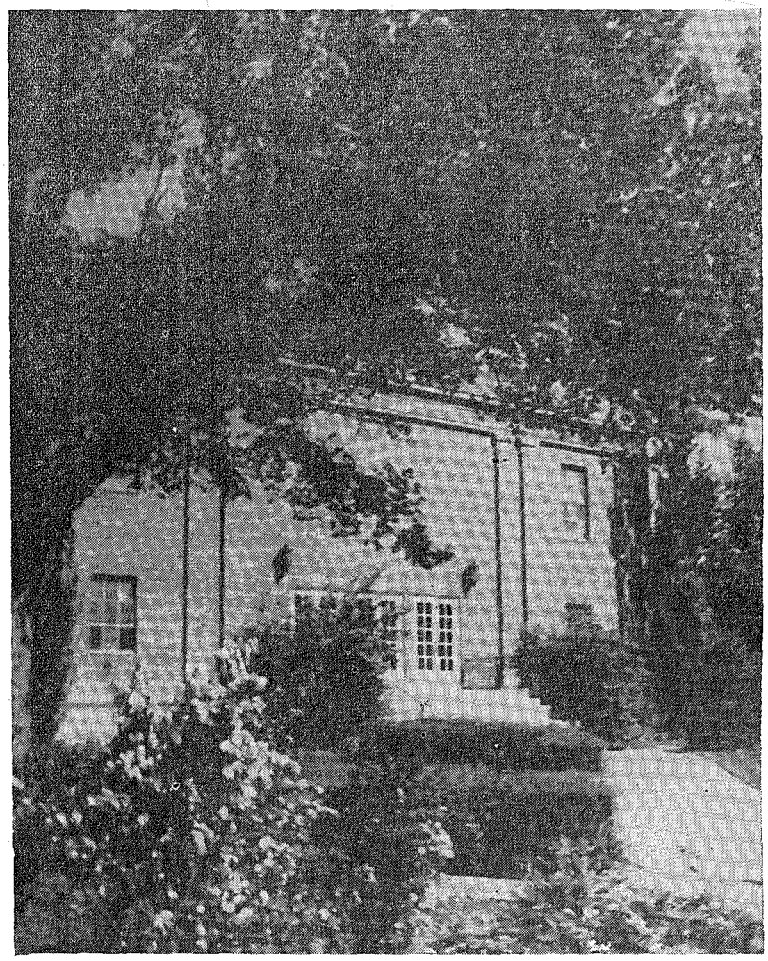

ZIMMERMANN HALL

This building accommodates the prayer meetings, the larger classes, and the evening preaching services. On warmer nights, meetings are held on the spacious lawn to the south, with the building making an effective background.

The Youth Conference Begins

Lamoni, Iowa, June 17 to 27

Volume 84 June 26, 1937 Number 26

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THE SAINTS' HERALD

June 26, 1937

Volume 84 Number 26

Frederick M. Smith, Editor in Chief
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

YOUTH CONFERENCE SPECIAL

Friendship

Pigeon had been reading *How to Win Friends and Influence People.* Thinking to make a contribution to the Youth Conference, he tried to organize a class. After three minutes of his strutting they threw him out on his ear! "I've decided Dale Carnegie's old book is no good," Pigeon says.

Lecture

Roscoe Faunce was appalled by the large enrollment in his class on church drama.

"I'm going to give them a lecture on stage fright!" he said.

Atlas (or is it Hercules?)

George Mesley's generous stature and prodigious strength never fail to entertain people when he is in action. A pulpit—*a mere pulpit*—was on the platform in Zimmermann Hall, and obviously in the way of the meeting that was about to start. He took it with one hand, swung it easily across several yards of platform, and let it down as gently as a feather at the side. Now conference young men are addressing him as "Mister" instead of the usual "Hello, George."

Those Maryland Girls

First Wallie cast her net for Edward VIII, but when she drew him in he turned out to be only the Duke of Windsor—still quite a handsome prize, but not a king. Now another Maryland girl has an option on a member of the Graceland faculty. They seem to know how to do it. Girls, shall we investigate this Maryland technique, and write a book about it?

Husbands of Famous Women

Some men achieve fame; some marry it. The poor, obscure man enjoys the charm of a rare companionship, but there are times when his soul is tried. Like this, "Oh, yes!" (purely an afterthought) "This is Sister ——'s husband!" For the first year it is easy to stand, but after five years it wears thin. Some men go to war over it; some acquire fame of their own in self-defense.

President McDowell played this theme against George Mesley and Henry Livingston last Saturday morning. George arose protesting, "Better men than you have been shot for that, Mac!"

Sir Pompous was grateful that his own humble attachment to Lady Gracious was forgotten in the excitement.

Pigeon Troubles

Pigeonette was in the commissary with the Squab. The meat grinder was running top speed. Suddenly, the Squab fluttered toward it—there was a blur of feathers, and the grinder stopped. "Oh, My!" cried Pigeonette, who feared she had lost a son. "Oh, My!" cried a cook, who feared his hash was spoiled. But Squab emerged from behind the machine with nothing more than a twisted neck and a hurt foot.

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Editorial

Youth Conference Calls Church Young People

So fine has been the response of church young people to the call to attend the Youth Conference at Lamoni, that every leader and committeeman there expressed happiness over the results. While this report must be closed on the first Sunday of the Conference, and can therefore be only a preliminary survey, we feel confident that nothing will disturb what appears to be the assured success of the gathering.

A Large Registration

Registration on Friday morning was 459. By the middle of Saturday afternoon it was thought that a good many who would be "regulars" throughout the Conference period had arrived; at the time registration had reached 540. By Sunday morning at ten there were 625 on the book, but no one could say how many unregistered visitors were present.

Graceland College Helps

Graceland authorities are making heroic efforts to provide for the comfort and welfare of the Conference, and from what visitors say an effective piece of service is being rendered, for which many thanks are due to Graceland people. More and more it is being accepted that "Graceland is the home of the Youth Conference," and undoubtedly many friends are being won for the College in this way. Lamoni citizens, too, have been very generous in opening their homes to the guests, and giving splendid cooperation wherever possible.

The Work of the Conference

This Youth Conference is conducted by the First Presidency under the direction of President F. M. McDowell. The plans, the courses, the ground to be covered, have all been carefully considered in advance, in order to give assurance that there would be no conflict with the other work of the church. No legislative function has been given to this meeting because there is one legislative body for the entire church, and that is the regular General Conference. President McDowell emphasizes the fact that "The Youth Conference is not something separate and distinct. It *is* the work of the church."

We believe that this Conference is making five very important contributions:

1. It will instruct our young people in the basic philosophy of the church.
2. It will fit young people's activities into the regular program of the church.
3. It will engage young people's strength in the tasks of the church.
4. It will give further unification to young people's work within the church organization.
5. It will lift the young people up to God so that they may share in the inspiration of the church.

The Work of the Faculty and Students

It will be impossible here to give adequate appreciation for the work of the faculty of the Conference. Outlines of their projected work, earlier printed in a special issue of the *Herald,* can give only the most fragmentary idea of the fine quality of teaching. This Conference enjoys the great advantage of having a goodly number of the three leading quorums of the church—Presidency, Twelve and Bishopric—on the teaching staff, as well as regular members of the Graceland faculty, along with a number of other church workers from various parts of the country.

Something must be said about the contribution of the young people themselves. Their good behavior, their refinement, the high quality of their conversation, their responses in the classrooms and their testimonies at the prayer meetings, all indicate that there is growing up within the church a body of young people for whom we may be very proud and happy. Without this kind of body of young people—regardless of the fine quality of leadership that has been provided—there could not be any such Youth Conference as we are having. Basically, the young people themselves make this splendid Conference possible.

The Campus

It is hard to imagine any place available for the Youth Conference that is more beautiful than the Graceland College Campus. The spacious, neatly clipped lawns, the fine shade trees, the flowering shrubs, and the ivy on the walls of the buildings give everything a harmonious and pleasant appearance. Equally important are the comfort of the good classrooms, the chapel, and spacious Zimmermann Hall for larger assemblies, together with dormitories and camping space for visitors.

A Permanent Institution

The Youth Conference, it is hoped, will be a permanent thing for the young people of the church. It may change in character from time to time, but it has values too great to be lost. Those young people who have not been able to attend this time should plan now to attend the 1939 conference.

L. L.

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Conference Prayer Meetings

The young people come from all over the church to the Youth Conference to receive ideas and inspiration. These represent technique and motive power. Inspiration is not the least important of the pair, and a great deal of it comes from the prayer meetings. These have been placed under the kindly, wise, and able leadership of Apostle J. F. Garver. It is a splendid thing for our young people to have the opportunity of knowing him, as well as other members of the faculty. Certainly it takes experience and insight to handle a meeting of six hundred young people, most of them with a desire to contribute. We give below characteristic expressions of these young people and their leaders at the meetings:

President F. M. McDowell: "The Lord be praised that he has given me in this hour an opportunity to work for His kingdom with people like you."

Young Ed. Gleazer: "It is our desire to go forward with new vigor and new vision toward God's Kingdom."

Etelka White: "This conference exceeds my greatest expectations. I wish to spend the strength within me more than ever before in service to God. I hope that the Spirit I feel here will continue with me through life."

Florence Burgess: "I am filled with the joy of just being here."

Arlo Hodgson: "I hope that I may catch a new vision that I may consecrate my life to the building of God's Kingdom."

Wesley Elvin: "I am dissatisfied that I shall not be able to take all this wonderful spirit with me back to my branch. How little we can carry, how poorly we amplify the message that is transmitted through us. Yet it is our happy privilege to do our best to carry it to the people who need."

Frank Feske: "While we are at this high point of our experience, we can look ahead to our goal."

Ray Whiting: "We owe a great deal to those who have gone before in the work of the church for the heritage they have left us. I hope we will be as true to the things we see as they were to the things they saw."

Brother Traber: "We cannot build alone. We must build together. We must all go forward together."

A. R. Gilbert: "I am finding in this Conference resources of strength and spiritual power I did not expect, and I am thankful."

M. A. McConley: "I am happy to have the opportunity of attending this Conference and to keep in touch with the youth movement, so that I may minister to their needs as I go about among the thousands of young people in this land."

E. J. Gleazer: "I am grateful for the power that has drawn us together to this place. Although I came here to minister, I have been ministered to. I am grateful for the part I have with you in this convention and in building the Kingdom of God."

Many other fine statements, worthy of quotation and remembrance, were made. We regret we are not able to give more of them, but the rapidity with which they were delivered and an editor's pencil that is always too slow, made it impossible to get

(Continued on page 806.)

This Editorial Came From a Ten Cent Store

Would you be ashamed to have your friends see you in a ten cent store? A famous psychologist propounds that question, and your answer is supposed to mean something. Years ago when I lived in Iowa and came to visit Independence, I had occasion to meet a friend in Kansas City. He said to me, "Where shall we meet?" I thought a moment and replied, "At the ten cent store." That was the one place I was sure of in Kansas City at the time. A peculiar expression came over his face and he replied, "Suppose we meet in the lobby of the Hotel Baltimore?" Probably the suggestion had merit—in the hotel lobby we might be mistaken for big business men. I had not thought of that. However, I still believe that the five and ten cent store is an exceedingly interesting place to visit. Human nature on exhibition there is as varied as the goods on display.

Not long ago I stood by a counter in one of the largest five and ten cent stores in the country when my attention was attracted to a woman, obviously Jewish. What attracted my notice most sharply, however, was the little boy with her; he, too, was as Jewish as though he had just stepped out of a synagogue in Palestine. He had clear olive skin, dark eyes and hair, and Father Abraham's nose in the making. He was not more than five years old, but ages before he was born nature had put on him the stamp: "This is a Jew." His blood stream had flowed through Egypt, across the Red Sea, through the wilderness, into the Holy Land, past the Wailing Place, through a thousand Ghettos, into America, into a ten cent store—and yet it remained unchanged. I thought of the ancient prophecy that Israel should be scattered as corn among the nations but not one kernel should be lost. There stood that five-year-old boy with race written all over him and through him; typifying a problem that confronts most nations, a problem to himself, a problem for God to solve.

How deeply racial barriers are entrenched! How high and wide they are! I turned from my contemplation of this little Jew, and at another counter in the ten cent store saw a short, stalky figure, a young man, clothed in typical American street costume: blue serge suit, white shirt, red tie, soft felt hat, tan shoes. Everything he wore bore the trade mark of America, yet he had indelibly stamped upon him: "Made in Japan." Hair, skin, eyes, nose, posture, all spoke of the land of the cherry blossom. He might simmer in the "boiling pot of the races" for generations and remain unchanged. A very good friend of mine, a Californian, who liked most

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people, seeing him would have felt his scalp stirring a bit and he would have muttered, "Another of those little brown devils!" Race raises its dividing barriers very, very high; but not so high that wars may not be fought over them.

As I turned to leave the ten cent store another figure came in at the revolving doors; a generation ago white men had gone into Africa in search of "black ivory"; they had caught his great-great-grandfather by some camp fire in the jungle and had dragged him to the coast, thrust him into the hold of a stinking slave ship and brought him to America, the land of the free. He had been sold on the auction block. Hard labor in the cane and cotton fields had not sweated Africa out of his blood. The slave whip had not scourged it out of him and his children. Armies of blue and gray had fought over them. The blood of white men and the tears of white women had been shed for them. At home this young Negro may have a degree from some university, duly earned, signed, and delivered. Yet the deepest root of racial prejudices rise mountain high about him and separate him from the white peoples of America. He was a handsome lad of color, and carried himself well; but the white girls gave him room—though they did not seem to see him at all.

Boake Carter says: "Americans do not have to hate like Old World nations must hate." In America we have not had occasion to develop the intense feeling that comes when races of different speech and conflicting interests face each other across fortified frontiers for generations and fear and hatred are bred in the cradle. The intensity of that bitterness is illustrated by the old story of the angel that appeared to the Bulgarian soldier and said to him: "Ask me anything you wish and I will do it for you—only remember, whatever I do for you, your enemy, the Rumanian across the border, shall have double. The gentle Bulgar thought a moment and then said: "Put out one of my eyes."

Perhaps in America we are most race conscious across the color line. Colored people have physiological as well as psychological differences that set them apart from white people. In addition to that, in America they still bear the stigma of past slavery. In southern states the line between the two races is sharply drawn socially. They must occupy different compartments on railroad trains, separate waiting rooms at the stations, attend different schools, and so on. In the northern states the lines are not so obvious; but they are there.

I know a good sister who inherited the old abolitionist complexes from Northern ancestors. Any slight put upon colored people in speech or through the press roused her hot anger. Yet one day she stood in the aisle of a street car hanging to a strap when she was very tired rather than share a seat with a colored man. I saw President McKinley shortly before his assassination. He stood on the back platform of a special train in Redlands, California, where he had just made a speech. Hundreds of men and women were crowding around the train to shake his hands. Among the forest of hands held up was one black hand. It was held there a very long time, close in to the platform—but McKinley never saw it. He shook hands all around it.

Booker T. Washington complained rather bitterly that one drop of Negro blood was stronger than ninety-nine drops of white blood—the one drop mixed with the ninety-nine made a man a Negro and set him apart from many privileges enjoyed by white people.

Can the gospel break down such prejudices? In San Bernardino, California, years ago we had a good colored sister. She had been a slave in an early day. Her husband did not belong to the church, but he was very friendly toward it. He was a barber and usually did work for the ministry gratis. He would say: "Oh, when you get to heaven you just tell St. Peter that I cut your hair free—maybe he will let *me* in, too." Or he might vary his statement thus, "Tell St. Peter I was your barber—maybe he will let *you* in."

Here is the point. Under the spirit of fraternity in the church we forgot that Sister Rowen was colored. With my family I have dined with her in her spotlessly clean home. We rode with her in her buggy in the old "horse and buggy" days. We sat with her in church. We quite forgot that there was any color line. In Christ no bond nor free, no black nor white, no Jew nor Gentile. Race consciousness *can* be broken down. In many sections of the world a premature effort to mix peoples of different language, color, and racial inheritance in congregations is unwise and would be disastrous. It will take time for the great work of human amalgamation under the fatherhood of God and the brotherhood of man to be effected—but it *can* be done. The prophets assure us that it *will* be done.

What power shall ever, worlds without end, break down the barriers of race in a world grown too small to carry so many nations and races who hate and fear each other? There is only one power that offers any solution, and that is found in the brotherhood of the gospel of Christ in which there is neither Jew nor Gentile, German nor French, Japanese nor American. Some time that great solvent will make men one, when every knee shall bow and every tongue confess that Jesus is the Christ; when he shall rule over every nation, kindred, tongue, and people. There may be many wars and great

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tribulations between the now and the then; but there is no other hope—and that hope is adequate. It gives the only vision ever to be obtained of peace on earth, good will toward men. Thus endeth this epistle, begun in a five and ten cent store.

ELBERT A. SMITH.

CONFERENCE PRAYER MEETINGS

(Continued from page 804.)

them. An idea of how the meetings move may be gained from the fact that at one meeting there were sixty-one testimonies in sixty minutes, not allowing for singing in between some of them. We give a few good statements from persons we could not identify:

"I want to take something back to my branch so that I may be able to serve there. I wish that God's light may be illustrated in my life."

"I thank God for the privilege of working in this church."

"We all have a duty to perform, and we should do our utmost to perform it well. It is a great thing to teach the gospel, but it is a greater thing to live it."

"It is my hope to help others on their way to the Kingdom of God."

"I have already been repaid and more than repaid for the cost and effort of getting here. At the Youth Conference of 1935 I experienced a spiritual awakening that has been with me ever since. I feel that this Conference will contribute more than that one did."

"God is truly marshaling his army, for which there is no conscription, but from which there is no furlough. I hope that I may live so that I may have a captaincy in that army."

"We have within this hall the power to build the Kingdom of God. We must consecrate ourselves to the task in specific ways. I know a young man who places his car and himself at the disposal of the church every week, and a young woman who gave five hours a week to church work. This is what it will take from all of us."

"This gospel has been a stabilizing influence in my life. It has brought me richness of knowledge and power to go forward."

We hope to have further material in another issue of the *Herald*. L. L.

Richard Bullard

Brother Richard Bullard, for many years a missionary and servant of the church, passed away at his home in Independence on Sunday, June 20, at about eighty-five years of age. Though physically weak, his fine spiritual ministry to a wide circle of friends continued to the end. He had passed his eighty-fifth birthday on the thirteenth, just a week before his death. A native of England, he had preserved the courageous and stalwart character of his people, steadfast in faith to the end.

The Art of Worship

A Short Outline Course

BY C. B. HARTSHORN

We all enjoy a carefully planned worship service. The service runs smoothly, it has definite appeal to the best within us, it opens the avenues of communion with God, brings us comfort, challenge and strength. The art of worship may be cultivated and our worship services made yet more effective. We need to become familiar with worship materials, with song and prayer and Scripture, and to gain facility and grace and power as we move into the presence of the divine.

Elder C. B. Hartshorn, of the general Council of Religious Education, has recently prepared a short course of ten lessons in "The Art of Worship" for personal study and class use. This will prove a most excellent help to leaders who are responsible for the building of worship programs and the conducting of worship services. It has been planned especially for use in reunion classes where leaders of worship and others interested may study the course in preparation for a year of local worship services.

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Good work is never lost. Though the recipient may be ignorant of its value and unappreciative of what you have done for him, the doing of that work has also done something within you which will be saved. This is a gain, if you use it rightly and without resentment, that will remain with you.

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"An Anchor Grounded in Eternity"

By President F. M. McDowell

This is the funeral sermon of Paul and Robert Smith, the sons of Henry C. Smith, the Church Architect, and Sister Smith. On Tuesday, June 1, they perished by drowning while swimming with friends. The service took place at Stone Church, Independence, on June 4. Reported by M. H. Morgan.

"Let not your heart be troubled. Ye believe in God."

From the moment when the news of the stark tragedy reached my ears up unto the moment of my great need now, these ten words have been ringing in my ears and in my soul. "Let not your heart be troubled. Ye believe in God." And with this experience, with its tragedy, grief, pain and sorrow, and with all the love and friendship I have seen manifest to counteract it, there has come to me a sweeter testimony than I have ever experienced before that the words are divine and true; and that within them we shall find our strength and our victory. "Let not your heart be troubled. Ye believe in God."

There was an ancient custom of stretching wires between the towers of a castle to make an Æolian harp. When it was calm there was no music; but when the storm raged, then, from the harp, came exquisite melody. The harp used the storm. It turned its raging into melody.

Jesus opens this possibility to man. He uses pain, so that one can stand anything that happens. He transforms misery into melody. Shall we not, in the storm of tragedy that has broken upon our lives, play upon this harp? Shall we not listen today to its exquisite melody? That of the taut strings in the storm?

You will pardon me, I am sure, if I assume to play upon the taut strings of this Æolian harp, that we may together find our strength and our triumph.

"Let not your heart be troubled. Ye believe in God." These words were spoken by the Son of God standing at the crossroads of time. Behind him and ahead of him were events that divided all history into two parts. In his heart was a prophetic testimony of impending death. Experiences were to reveal the heart of the universe; the depth, the ultimate depth, of grief and sorrow; the hope and the testimony of man.

Here is the word of God. Here is the revelation of supreme truth. Here is the word of the ages, for all ages. Here is the supreme upreach of man, and the supreme downreach of God; and as we hear the words, "Let not your heart be troubled; ye believe in God," we know that nothing else matters; that nothing can happen to destroy this truth. Here is that which is sufficient for every need. Here is that which banishes all fear. Here is the marvelous undertone coming from the Æolian harp today, giving depth and quality to the melody that we shall hear. The marvelous undertone of this harp, "Let not your heart be troubled; ye believe in God."

And what are some of the taut strings of this harp? And what sweet tones do I hear, that bring the evidence today of the immortality of the soul?

May I speak of father-love? For I hear today the strong notes of the true love of an earthly father. This father has been my friend for years. It was my privilege to room with him at college. We dreamed dreams together, and I know today that all he had was centered in these lads. No matter what hour of night he returned from his trips, he sought out their beds; he felt each straight limb, and if not assured, he would waken them that it might be made known to him that all was well. I hear from the Æolian harp today the sweet tones of father-love, and I know that immortality is real.

And this mother—a classmate of mine: an intelligent, thoroughly trained, God-fearing, devoted mother, if there ever was one; who gave herself utterly for her family; and this not only in the agony of physical suffering that only mothers know, but in physical toil; long hours of it; endless hours of it; and more; in the culture and spiritual nurture of souls given to her charge; in hours of diligent research and careful study; in collecting things of beauty and permanent worth to share with her boys. Then, too, fearlessly and graciously, with earnest conviction, she set herself, at all costs, against those enemies of boys which stalk abroad in the land; and especially against the greatest of all enemies of boys—war—that destroys them, not by twos, but by countless thousands. And then, seeing that the meaning of this love was so great that it must be shared, she made it her task to send words of consolation to others in grief. She devoted herself to expressing sympathy to others. She sent out encouraging words without regard to race, creed or class. Her statements were dedicated to the comforting of others, and these have been read in public places, and splendid tribute has been returned.

Ah, as I listen to the sweet melody of the Æolian harp today, methinks I hear clearly that sweet strain of melody that is found in the immortality of a mother's love. It shall not die. It cannot die.

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These lads here were beautiful boys. Beautiful in the only way a boy wants to be beautiful. We come to honor them today. They were clean, alert, intelligent, friendly, trustworthy, and there is clear evidence available that to the end these boys stood the acid test, and they were true to the end of their lives; and that's all we could ask. Be it but a few hours, a few days, a few years or nearly a century, if we shall be true to the end, to our trust, God is satisfied.

Normal, healthy, growing boys, they dreamed of great things yet to be achieved. They had big hopes and big ambitions. They made splendid progress in their school and in musical organizations. They made friends everywhere. Just last week a former teacher wrote to Paul: "May I express now, Paul, my sincere thanks for the long hours of work and your fine cooperation in the work of the Camera Club? You see, it was really you and the Camera Club which gave me my chance to take up a new line of work, in which I am very happy, and I have been more successful than in teaching. If there is ever a time that I can be of help to you, please call upon me." Just a simple tribute. A hundred others could be written like it.

These lads represent to me the masterpiece of God's artistry. I can think of nothing better to say than to quote the words of the Master: "Of such is the kingdom of heaven." All that you know, all that I know, all that is written across the walls of human experience and travail, cries out today that death shall not destroy such beautiful handiwork of God. Death does not end all for these lads. They lived; they dreamed; they fought; they worked, and they go on to finish the work that God called them to finish, for God—the kind of a God we have come to know—will not suffer his work to come to naught. He does not work in vain.

I want no better testimony; I want no better argument for immortality than the fact that these lads had their lives cut short here. The sweet testimony comes to me: it shall, it must, go on. Yes, this is the exquisite melody of the harp in the storm. It speaks the language of the heart rather than of reason. As we listen, our souls respond to it, and we know it is so. In the storm we understand better this part of the love of God—the death and redeeming grace of His Son. All that we have now of these boys, this father, and this mother and these friends and these tributes—all of these play upon the taut heart strings of our soul, as we hear the melody which is the sweet testimony of immortality and eternal life.

Against this day the supreme revelation of God speaks to still the soul. Against this day all the best that man has known and all the best that God has revealed, join in one testimony. Against this day all the resources of God and man are summoned: the best in us; the best we have ever possessed; the best that is revealed in the course of all ages; the still, small Voice of the unseen Spirit joins in crying out—such excellence as this, as God lives, is permanent.

I come just now to say a word to this father—a dear friend of mine. I come to commend to him the understanding love of the Divine Father; a Father who loves so much that he gave his only begotten Son that we might find life. The heart of such a Father shares your burden today, as no human heart can. You are his son. For you his heart is torn, and bleeding today. All that he has he sends down to sustain you in this hour of need. But reach up your hand, and he will clasp it, and you will find strength to build anew and carry on. Two of them are gone but two remain. All that I have said, and all that remains as inspired conviction in my soul, is back of the urgency that with God's help you should stand upon your feet and face the future with courage.

And to this mother: let her sad heart be still, and let her, through these trying hours, pause to listen to the melody of the harp—the harp-strings of her soul—in this storm. She has heard this melody before. She has spared no effort that others shall catch this sweet refrain. She has known of its truth and strength. Today, let hers be the prayer for courage written by her intimate personal friend, Grace Noll Crowell:

God make me brave for life.
O, braver than this!
Let me straighten after pain
As the tree straightens after rain,
Shining and lovely again.

God, make me brave for life.
Much braver than this!
As the blown grass lifts let me rise
From sorrow with quiet eyes
Knowing Thy way is wise.

God make me brave—life brings
Such blinding things,
Help me to keep my sight,
Help me to see aright;
That out of the dark, comes light.

And let these brothers plant their feet securely on the rock of God's unfailing love, and his Divine plan for them. Let them build in harmony with the pattern of the Master workman Jesus; in harmony with the teachings of their parents; in harmony with the example of those who have now gone before. My lads, your course is clear. Follow it and you shall meet these dear ones. You have an anchor now; an anchor grounded in eternity; the knowledge that these loved ones are in the realm

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beyond; the memory of their love and fellowship; such shall hold you when the storms of life again shall break around your heads. If, my lads, you let the bitterness of this trial crush you, then all, for you, is lost, and for all those for whom you care most. But if you convert this trial into new strength, and mount on this crushing disappointment and bitter loss, you can rise. "Quit yourselves as men. Follow the course that you know is right, and the earth is yours, and everything that's in it; and what's more, you will be a man, my son!"

And there are these friends to whom I would speak—the children; playmates and the schoolmates of Robert and Paul. May I speak to you? They are not far away. They are not forever separated from you. Just over there in the next room. Perhaps only a door between, and as God lives you can open that door, if you will. They are now perhaps playing with new playmates, blessing them with their friendship as they have blessed you. If they could speak to you today they would say, "Carry on." They would say that whatsoever of beauty and truth and goodness; whatsoever of the understanding of human lives and fellowship and friendship and honor; whatsoever of cleanliness and sportsmanship and clean living—these are eternal. Be clean. Be courteous. Be kind. Be true and be brave, and give yourselves utterly to service to others. There is the way for you—friends of Robert and Paul. And God has said if you would walk that way you shall live, and you shall meet those beyond. Nothing shall destroy such a life. To walk with Him is to become a son of God; a joint heir with Christ, and to triumph with him. May I make it emphatic, my young friends? There's the way of life for you.

And then there are those of our friends; may I speak a word to them? The citizens of this community. This tragedy has taken two of our wonderful boys. There remain hundreds, and abroad in the land are those forces that not only destroy the bodies of our boys, but would destroy their souls. They would not only take two from our midst, but ten thousand times two. What shall the experience of this mean as to our stewardship over the boyhood of today? Will they meet destruction at our hands? Will carelessness, or planning, or selfishness destroy our boys? God forbid.

"Let not your heart be troubled. Ye believe in God." Beloved, lean on Christ who understands, and though the way is dark, he will be Light. The burden is heavy; his strength will endure. Though the grave seems beyond our ability to understand, his love will heal; and if perchance—if perchance—today we have not been able to hear the sweet tones of this Æolian harp, as it has been played upon in the storm, perhaps the greatest storm that has come to us, the greatest tragedy in our lives for many months—if perchance our ears were unattuned to hear the sweet melody of immortality, then we can wait, as the poet has said:

> If but one message I might leave behind,
> One single word of courage for my kind,
> It would be this—Oh, brother, sister, friend,
> Whatever life may bring, what God may send,
> No matter whether clouds lift soon or late,
> Take heart and wait.
>
> . . . . . .
>
> For I have waited through the dark, and I
> Have seen a star rise in the blackest sky
> Repeatedly—It has not failed me yet.
> And I have learned God never will forget
> To light His lamp. If we but wait one day
> It will be lit.

To the June Bride

A Warning on Marriages Outside the Church

Dear sisters, sometime ago I read an extract from "The Memoirs" on "Marriage Warnings" to the young women of the church, and I felt that I should add to it my experience.

Sisters, do not be too hasty in contracting marriage outside the church. You will shed many unhappy tears if you do. Husband can be ever loving and careful of you, but still there will be that something lacking; there will never be complete understanding, and seeing him heedless will leave a terrible ache.

What will happen when your children come? Yes, they come to every normal home. As you look down into that innocent baby face, you will feel the weight of responsibility crush you down, with only one pair of slim shoulders to bear up, and one heart to pray. It is hard, and as each baby comes, the burden is harder to bear.

Sisters, do not be afraid to talk to your young man before marriage about the gospel, for if you do not then, your chance is gone. Seldom can you talk and discuss it after. For husband is then too busy about the material welfare of his family to give heed to the spiritual.

Do not be too hasty to marry; give him time to reason the gospel out. He will do quick thinking, and hit the right point if he finds you have set the rule and mean to stick by it, and remember, girls, he will be ever thankful to you that you heeded the warning given in Doctrine and Covenants, and brought him to his senses.

I look back on the years of my marriage and see so much wasted—no tithes, no offerings, no united effort to bring the angel message to friends and neighbors; no delightful hours spent in discussions

(Continued on page 812.)

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For Better Health

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

Acne Vulgaris

ACNE VULGARIS is the technical name which is given a very common ailment of the skin and is a disease which is the cause of more unpleasantness than any other human ailment. It is sometimes referred to as "pimples," sometimes as "blackheads," or "comedones." While there is no physical pain connected with this disease, it is the cause of much unpleasantness and embarrassment and mental anxiety on the part of the victim.

Few boys and girls who are approaching the age of maturity entirely escape this troublesome disease. It is characterized by pustules or pimples breaking out on the skin, more particularly on the face and neck than on any other portion of the body. In some cases there may be no pimples but hard lumps will raise up under the skin and look angry and unsightly for several weeks.

At the period of maturity or puberty there is an increased activity of the entire glandular system in which the oil glands share causing the skin to assume a greasy and a sallow appearance. When the orifices of these glands become completely occluded blackheads are usually caused, which are often followed by an inflammatory action.

No doubt you have noted that there is quite a variety of skin textures. Some skins are smooth and firm, others rough and pored, some dry and others oily. The oily skin is the most susceptible to acne.

We can safely say that there is some bodily poisoning which should be attended to and corrected in these cases, as we find that those who are most likely to be afflicted with this disease are people who have a tendency toward stomach disorders, genital troubles in women, constipation, anemia, diseased tonsils or ears, and intestinal disorders of various kinds. One thing is certain, individuals who have this disease cannot hope to be cured unless they live the right sort of lives.

One of the most effective treatments is out-of-door exercise, as activity increases all of the glandular structures of the body as well as those of the skin. An abundance of fresh air day and night is of great importance. The sinuses should be examined by a trained specialist; also the teeth should be looked after by a competent dentist. One peculiarity about this disease is that in some cases there is a relationship existing between it and dandruff.

Persons afflicted with acne should bathe frequently, rubbing the skin with a coarse towel. Some authorities advise that the skin should be washed with very hot water, using a super-fatted soap plentifully, working up a good lather and rubbing the skin vigorously. I do not entirely agree with them, however, that hot water is best as in some cases I have observed that it increased rather than decreased the condition. But no doubt hot water is applicable in some cases.

Where blackheads are prevalent it is a good idea to squeeze them out being very careful not to bruise the skin. Before we had the present stem winding watches and had to use a key, physicians used to tell their patients to use a watch key to expel the blackheads. Now since the discontinuance of the old-fashioned key winding watches, there are instruments known as comedo extracters. When these instruments are used the finger nails should be protected by thin silk handkerchiefs.

When papules are present sulphur in some form has been found to be one of the best remedies. There is an old-fashioned remedy which I will venture to mention in this article but I am loathe to advise remedies on account of the danger of being mistaken in the diagnosis as there might be some other complications which should have the direct attention of a physician.

A good method is to have two lotions, one for day and one for night but they should only be used on the approval of your physician.

For the day lotion:

Precipitate of sulphur	1½ drachms
Rose Water	3½ ounces
Lime Water	3½ ounces

Apply by means of a little piece of cotton wool.

For the night lotion:

Precipitate of sulphur	1½ drachms
Starch powder	2½ drachms
Powdered Zinc Oxide	2½ drachms
Vaseline	4½ drachms

Occasionally a saline laxative has been found beneficial and where a victim of this disease is troubled with dandruff the dandruff must positively be eradicated.

All greasy foods, beers, wines, etc., should be eliminated from the diet. Sweet and starchy foods should be eaten in moderation. Where there is indigestion, which is quite frequent in these cases the diet should be given careful and strict attention. It is a notable fact that a great majority of these cases are troubled with flatulency.

In expelling the blackheads and pus from the papules the scars will be lessened, especially on the face, if the little abscesses are evacuated as soon as they are formed.

(Continued on page 812.)

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How Firm a Foundation

By Dwight D. W. Davis

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.—Luke 6: 46-49.

A few years ago, were we to have entered a certain director's room in one of San Francisco's largest office buildings, we would have seen five men sitting around a large mahogany table. The immediate problem confronting these men was the expenditure of seventy-six million dollars in the construction of what is the world's largest bridge. Of that great outlay, twenty-six million dollars was to be dumped into the bay without delay. But it had to be done just so, for the result was to be a chain of huge, concrete islands strong enough to sustain the towers and superstructure of a titanic bridge. The erection of these pillars was unique, for it was the first time engineers had undertaken to build from the top down; it was the first time engineers had undertaken to go so deep—a hundred feet from the surface of the water to the mud below; below the mud, another hundred feet to the solid rock. But where to dump the concrete for the erection of these mammoth pillars!

This assignment was given to Bill Reed. His task was to explore the bottom of the bay along the five-mile course of the bridge. It took months to complete this survey, because of the necessity of working under pressure—one hundred pounds of air per square inch as compared with sixteen pounds of air per square inch on the surface of the earth. When the task had been completed, twenty-six million dollars worth of reinforced concrete was sunk into the bay at the points designated by Reed.

In any work of construction the type of foundation to be used should receive primary consideration. The utmost care was used in laying the foundation for the San Francisco bridge not only because of the stupendous monetary outlay involved but more particularly because of the calamitous toll that would be exacted in human lives were the bridge to collapse. Whether it be bridges, or dams, or skyscrapers, material foundations are important; yet there is something of more vital concern to us here. What about the Spiritual Foundations that are being laid by the membership of the Reorganized Church of Jesus Christ of Latter Day Saints?

Spiritual Foundations

All of us know that for material foundations such things as rock, cement, steel, etc., are used—but what are some of the materials for a solid spiritual foundation? Perhaps we can best develop the point through a process of partial exclusion; therefore before we consider the elements of a strong spiritual foundation, let us ask ourselves this question: Of what do Spiritual Foundations not consist?

Membership, as such, in a church is no guarantee of a spiritual foundation. If all there were to salvation was the enrollment of so many millions of names on the church books, the kingdom of heaven would long ago have been established.

Too many people erroneously confuse membership with spirituality and celestial glory. Latter Day Saint ministers have long expounded the doctrine that every man shall be judged according to the works done in the flesh. Christ, himself, said that we shall be known by the fruits which we bear. The church, when we join it, does not automatically put beneath us strong spiritual foundations; what it does do for us, however, is provide us with multiple avenues for the self-development of spiritual foundations.

The church provides us with a set of doctrine, with a priesthood organization through which God administers to the needs of his people; the church provides us with a spiritual environment, with opportunities for the development and the expression of our talents. Only as we seek to expand our philosophy of social interrelationships, do we build within us strong spiritual foundations. Membership in the church provides us with the possibilities for constructing solid spiritual foundations—it is no guarantee of them.

In the spring of 1820, when young Joseph Smith went into the woods to inquire of the Lord which of all the existing sects of the day was right, he received the rather startling information that he must "join none of them for they were all wrong; that their creeds were an abomination in the sight of God, that those professors were all corrupt; that 'they draw near to me (God) with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' "

This simple, straight-forward account of Joseph Smith's first religious experience, written by himself, is arresting. It leads one to this conclusion: Spiritual Foundations do not consist in the Creedal Dogmas of human personalities.

The religions of Joseph Smith's day were religions of creeds, and dogmas uttered by human personalities. Joseph Smith realized that all the sects of the

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day could not be right. He sought the Lord for guidance because of his own internal confusion in listening to the respective denominational ministers emphatically declare his creed to be the one way to salvation. Indeed, it was a "war of words and tumult of opinions."

Since the attention of the converts was centered on human personalities, conversions were to human personalities. Jesus Christ was lost to sight. Small wonder one of the personages in Joseph Smith's vision pointed to the other and said: "This is my beloved Son, hear him." For the first time in centuries, man was commanded to turn his heart to Christ and follow him.

We do not seek to disparage the work of the reformers, for God worked through them in preparing the way for the Restoration of the Gospel of Jesus Christ. But we do emphasize the importance of learning the folly of following the "man." Allegiance must be to God and the church—not man.

But let us consider some of those elements that go to constitute a strong spiritual foundation. Certainly one such element would be a personal, spiritual experience to tie to during the hours of trial that may come to us. That spiritual experience may not be as startling as Paul's, or Alma's, or Joseph Smith's, yet it may be just as convincing and just as stabilizing. If God reveals himself to us in such a way that we know beyond all doubt that this is his work, and that we must be instruments in his hands for effecting righteousness, would not this testimony strengthen our spiritual foundations?

Since true convictions find their outlet in self-expression through group expression, these personal, spiritual experiences become more meaningful as one identifies himself with some worth-while program. More and more lives of Latter Day Saints must be motivated with the conscious realization that we have been created for an express purpose; hence the need for discovering that purpose in order that we might fulfill our destinies.

One of the functions of the church is to assist and guide us in this task of discovery. As this light dawns upon us we must strive to align our lives in conformity with the universal purpose of God. Such alignment necessarily ties us in with the creative work of the church and compels us to lose ourselves in the achievement of its goals; namely, the evangelization of the world and the zionization of the church. Some compelling program to tie to, then, is another element that assists us in the building of a strong spiritual foundation. Have we so identified our lives with the program of this church that we can say it is a part of our foundation?

Important as these elements may be, we have yet to realize that all spiritual foundations, if they are to stand the strains of life, must center in Jesus Christ. Humanity has yet to learn the transforming power of these truths uttered by the Savior: "I am the way, the truth, and the life. . . ." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . ." "I am come that they might have life, and that they might have it more abundantly. . . ." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. . . ." "Peace on earth and good will to all men."

Just as Abraham looked for a city which hath foundations, whose builder and maker is God, so likewise should Latter Day Saints be looking for that same city. If the cities to be builded by Latter Day Saints are to have permanent foundations, then Latter Day Saints themselves must have firm spiritual foundations. Bridges may collapse, and they have; dams may break, and they have; buildings may crumble from the shock of earthquakes, and they have—but the foundation of Jesus Christ standeth sure.

ACNE VULGARIS

(Continued from page 810.)

Vaccines have been known to be quite beneficial also the X-rays, and these should be resorted to if all other forms fail. My advice is that all persistent disorders of the skin should be treated by a physician.

TO THE JUNE BRIDE

(Continued from page 809.)

and prayer and reading of the sacred word. All this when if I had waited possibly only a short time, oh, what a difference!

Think not that my husband is irreligious; he is not. He is like the average man you meet, possibly better for he has but few of their habits. Pray for me and mine that someday my greatest desire may be granted and we may have as our motto, "Each for the other and all for God."

(For obvious reasons, the name of the author cannot be given.—Editors.)

The ability to manifest Charity of the first grade might be a matter of heritage, but it is more likely to be developed and held by practice.

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Worship Suggestions for July

The Adult Division

By Elder Stanley J. and Sister Gladys Fout

THEME FOR THE MONTH:

"BEHOLD I STAND AT THE DOOR AND KNOCK."

FIRST SUNDAY

Theme for the Day: Same as for Month.

Announcement of Theme by Leader.

Period of Meditation: "Oh, Jesus I Have Promised," S. H., 298. (Leader ask congregation to meditate on the theme of the hour during the playing of this music.)

Call to Worship: Congregation sing, "Behold the Savior at Your Door," S. H., 328.

Response: Matthew 7: 7, 8.

Story:

"Behold, I stand at the door and knock; if any man hear my voice and will open the door, I will come in to him, and will sup with him, and he with me." The Light of the World has come in the darkness of the night and seeks admission at the door of the world, or at the door of the human heart—yours and mine. He walks barefooted upon the rough ground, humble and alone. The prints of the nails are in his hands. The lantern tells us it is night, and its dimness emphasizes the radiance that shines from every aspect of the Risen Christ.

But the door is shut. There is no knob or latchstring. The door can be opened only from within. It has not been opened for a long time, for the weeds have grown up against it, almost hiding it. They are now shedding their autumn seed and in another season the door will be entirely covered over. From above the undisturbed vines hang down. In the upper, untroubled nook of the door a bat has made its home. But the Master, with infinite patience and hope and love, knocks and waits and listens.

As we look more closely we see the crown of thorns is losing its sharpness, and it is turning into a crown of gold, set with jewels. The piercing brambles are putting forth leaves, leaves for the healing of the nations. The spotless and seamless robe of the high priest is upon him, but over that is the gorgeous purple robe of royalty. He is now more than a high priest offering sacrifices for our sins; he is now the King of Glory, seeking fellowship with his own. Notice the great brooch that holds the regal robe about him. It has three distinct parts; the circle of eternity, studded with the foundation stones of the new Jerusalem, meaning that his kingdom shall never fail; the old priestly breastplate, with the jewels of the twelve tribes, meaning that he is the fulfillment of all that Israel ever dreamed; and the cross in the center that unites and holds together the symbols of the old kingdom that has fulfilled its purpose, and of the new kingdom to which he calls us.

Notice in the distance the peaceful river, the open country, and the glowing light of the coming dawn; and overhead the quiet, changeless stars are shining dimly through the darkness of the trees.

Hymn: (Either as a special number or as a congregational hymn.) "Oh, Jesus Thou Art Standing," S. H., 333.

Prayer: A special prayer that we might hear the Savior knocking at our door and be constrained to open unto him.

Closing Thought: Revelation 3: 20-22.

Classes.

Note: Have a picture of Holman Hunt's "Light of the World" in a place where it can be seen by all. During the telling of the story the storyteller should be in a position to point to the picture and the different parts as the story progresses. If 333 is used as either a special or a congregational hymn, have it played through once while the congregation is asked to look at the picture and meditate on the significance of the entire story and print.

SECOND SUNDAY

Theme: "Listen for My Voice."

Announcement of Theme for Day and Month by Leader.

Period of Meditation (Meditate on theme): "Jesus My Shepherd," S. H., 272.

Call to Worship:

Shepherd, show me how to go o'er the hillside steep,
How to gather, how to sew, how to feed thy sheep.
I will listen for thy voice lest my footsteps stray,
I will follow and rejoice all the rugged way.

Hymn: "Jesus Calls Us O'er the Tumult," S. H., 337.

Prayer.

Reading: "The Master's Voice."

One knelt within a world of care
And sin, and lifted up his prayer;

"I ask thee, Lord, for health and power
To meet the duties of each hour;
For peace from care, and daily food
For life prolonged and filled with good,
For sins forgiven, for pains relieved,
I thank Thee for good gifts received,
For near and dear ones spared and blessed,
For prospered toil and promised rest
This prayer I make in His great name,
Who for my soul's salvation came."

But as he prayed, lo! at His side
Stood the thorn-crowned Christ and sighed;
"O blind disciple, came I then
To bless the selfishness of men?
Thou asketh health amidst the cry
Of human strain and agony:
Thou askest peace, when all around
Trouble bows thousands to the ground;
Thou askest life for thine and thee,
While others die; thou thankest me
For gifts, for pardon, for success,
For thine own narrow happiness.

"Nay; rather bow thy head and pray
That while thy brother starves today
Thou mayest not eat thy bread at ease;
Pray that no health or wealth or peace
May lull thy soul while the world lies
Suffering, and claims thy sacrifice:
Praise not, while others weep, that thou
Hast never groaned with anguished brow,
That only good things with thee abound
While others sink, in darkness drowned;
Can'st thou give thanks, while others nigh
Outcast and lost, curse God die?

"Not in my name thy prayer was made,
Not for my sake thy praises paid.
My gift is sacrifice; my blood
Was shed for human brotherhood,
And till thy brother's woe is thine,
Thy heart knows no throb of mine.
Come, leave thy selfish hopes, and see
Thy birthright of humanity—
Shun sorrow not; be brave to bear
The world's dark weight of sin and care,
Spend and be spent, yearn, suffer, give,
And in thy brethren learn to live."

Hymn: "O Brother Man, Fold to Thy Heart Thy Brother," S. H., 339.

Scripture: Hebrew 3: 7-19.

Period of Meditation: Play 330 through twice asking congregation to meditate on what the voice of Jesus says to each individual.

Closing Thought:

Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid:
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by thy gracious, omnipotent hand.

Classes.

THIRD SUNDAY

Theme: "Watch for My Coming."

Announcement of Theme for Month and Day by Leader.

Period of Meditation (Meditate on Theme): "Pass Me Not," S. H., 324.

Call to Worship: Matthew 25: 13.

Hymn: "How Will the Saints Rejoice to Tell," S. H., 183.

Scripture: Mark 13: 28-37.

Story:

One time a promised bridegroom went into a far country and left word that he would return for his bride. During his absence, however, his betrothed and friends should watch constantly for his return.

Soon the word was spread abroad that the bridegroom was soon to appear. Ten young women, wishing to attend the wedding, took their lamps and went forth to wait for his appearing. At midnight the cry was heard. "The bridegroom is coming, awake and trim your lamps and be ready to meet him." When the ten maidens awoke five of them discovered that their lamps were not burning and were without oil. They said to the other five, "Let us borrow some of your oil that our lamps might be bright and burning when the bridegroom appears." The five whose lamps were burning brightly replied. "No, we cannot do that lest by chance we do not have enough for our own lamps. You know when the bridegroom went away he told us to watch and be ready for his return and we have always kept enough oil in our lamps so we might be ready for this hour. But hurry and go to a merchant and purchase oil for your lamps." The five maidens did hurry and purchased oil, but, alas, when they returned the bridegroom had already appeared and entered the wedding hall with those who were ready and waiting for him. The door was closed and when the five young women asked admittance the bridegroom replied. "I cannot let you in. You were not ready and watching for my return as I bade you and now the door is closed. Farewell." The five unprepared maidens went away sorrowing.

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Inside the wedding hall the scene was one of great beauty and happiness. Those who had been watching and ready for the bridegroom's return entered into the wedding ceremonies and all was rejoicing and pleasure because of the faithful watching and preparation.

Response: Matthew 25: 13.
Hymn: "Come, Oh, Thou King of Kings," S. H., 179. (Verses 1, 2, 4.)
Prayer.
Closing Thought (Use this as a special, a reading, or as a congregational hymn): "Watchman Tell Us of the Night," S. H., 134. (Third verse.)
Classes.

FOURTH SUNDAY

Theme: "Open Your Hearts to My Pleadings."

Announcement of Theme for Month and Day by Leader.
Period of Meditation: "Draw Thou My Soul, O Christ," S. H., 316.
Call to Worship: Doctrine and Covenants, 63: 1.
Hymn: "Jesus Is Calling," S. H., 322.
Prayer.
Talk Outline:

From the beginning of time the Almighty has always patiently and untiringly implored all who would to reach forth and enjoy the more abundant life.

In the time of the Israelites wanderings, they were told they were to be a people set apart, peculiar, different than the people round about them. They were to be a special witness to do a special thing for Jehovah. They were to be his people and he their God. They were to keep themselves receptive to the Lord's promptings and will. They were to see with their eyes, hear with their ears and understand in their hearts. We can almost imagine we can hear Jehovah saying to those ancients. "Listen my children, you whom I have chosen from the multitudes to keep my laws and statutes before the nations; harden not your hearts, but seek to know and understand my will. Let not anything come between your willing obedience to me and my desire to bless you."

Today we as a people are set apart, peculiar, different, to be a special witness and to do a special thing for our God. Like the children of Israel we cannot do this unless we keep ourselves in line with the Divine will. The christianizing influence of Diety; the pleadings of the Holy Spirit that leads us into all truth; the sure knowledge of God's gift for man's salvation, should be the factors that prompt us to become this people set apart, peculiar, different.

These influences should be the factors that prompt us to keep alive and observe God's laws and statutes before the nations; that will help us make ready a place for the Savior's coming. That will help us to harden not our hearts, but listen and obey the pleadings of one who gave his life willingly for us.

Scripture: Doctrine and Covenants 45: 1.
Hymn (Use this either as a congregational or a special number): "Give Me Thy Heart," Z. P., 29.
Classes.

Around the Corner

Around the corner I have a friend,
In this great city that knows no end:
Yet days go by and weeks rush on,
And before I know it a year has gone.
And I never see my old friend's face,
For life is a swift and terrible race.
He knows I like him just as well
As in the days when I rang his bell.
And he rang mine. We were younger then,
And now we are busy, tired men—
Tired with playing a foolish game.

Tomorrow, say, I will call on Jim,
Just to show that I'm thinking of him,
But tomorrow comes—and tomorrow goes,
And the distance between us grows and grows.
Around the corner, yet miles away. . . .
"Here's a telegram, sir," . . . "Jim died today!"
And that's what we get and deserve in the end—
Around the corner, a vanished friend.

—Charles Hanson Towne.

Let's Go Somewhere

Let's not drift through today. Let's go somewhere!
Let's not drift along through life. Let's go somewhere!

Most people when they start out in the morning for their day's work know where they are going and what they hope to accomplish. In other words, they have a plan.

Most people when they start out in their youth to take up their life work have only the vaguest notion of where they are going or what they hope to accomplish. In other words, they have no plan.

Of course, it is sometimes wise to change the day's plan in order to take advantage of favorable circumstances, even as it is sometimes wise to change the plan of a life, but that is not argument for dispensing with all plans.

So few people decide where they want to go. So many drift on the tide of circumstance. It is a wonder that more lives are not wrecked, that more human ships do not reach a snug harbor of achievement.

When we leave the house in the morning we take with us the equipment that our judgment tells us we shall need during the day: an overcoat; the address of the man we must see; figures on the plan we must discuss; tools, if our work calls for them.

When we start out in life, however, most of us give no thought to the equipment we should take with us, because we have only the haziest notion, if any at all, of where we are going or what we shall do.

This is a foolish approach to the precious and unique thing which is our life.

Each one of us must choose his own destination. Each one of us must plan his own life. No one can do these things for us.

Let us always remember that it is never too late to make this decision, to form this plan. Suppose youth is gone. Instead of youth, we have experience to help us decide wisely and plan definitely. Suppose middle age is behind us. We have the knowledge that there are so many things not worth while for us that it is easy to formulate a plan with judgment and foresight.

No matter how young or how old we may be, let's not drift through life. Let's go somewhere!—Odessa Davenport, in *The Young People's Leader.*

Natural things are often exquisitely lovely; but spiritual things hold the highest beauty and the only power to satisfy.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 43 continued—

We stayed there some five days, during which in pursuit of my ministry I visited numbers of the Saints. One day was spent in an outing at Belle Isle, the favorite picnicking resort in the Saint Clair River near the magnificent bridge. Quite a goodly number of Saints joined in this picnic and seemed to thoroughly enjoy the beautiful day, the well-kept park, its numerous attractions and curiosities, the lounging on the grass, or the chatting and visiting in holiday mood.

One day we visited Brother Hunter, across the river, taking a meal with him and his family of earnest workers. One of them was a teacher in the deaf and dumb school at Bradford, and as such had acquired some local celebrity.

In the evening a meeting was held in an old, metal-roofed building situated on land belonging to the city railway. It was understood they were soon to be ejected from this property, and the Saints were considering the matter of a new location, for which a certain sum had been raised. The main object of my visit at this time was to advise with them (at their invitation) in regard to the purchase of a certain building offered at a cheap price. In company with Brethren Mortimer and Liddy I visited and inspected this proposed property, but we decided it was unwise to purchase as the location was undesirable.

We had an excellent meeting, listening to a discussion upon the question as to whether or not baptism is essential to salvation and as to whether or not the thief on the cross was a baptized disciple. Liddy affirmed and W. J. Smith denied. We were all considerably entertained, as well as instructed, by the ingenious arguments presented by these two brethren.

While visiting between services I had an excellent opportunity to get acquainted with Brother Arthur Mortimer. I was quite delighted to find him a much better educated and more talented man than, through his modesty and humility, I had been led to consider him. I was very much interested in him and his account of his life, how he once found himself a wanderer, without home but not without friends—as well as some who were hostile to him, which could be accounted for by his misadventures. I learned considerable of his history and experiences in Canada, and altogether learned to appreciate him so much that when news of his death came, not long after my visit, I was deeply pained.

Another man I met was a Brother Black who with others was employed in the work of sinking caissons to form a tunnel through the river at Detroit. Large tubes of iron were being sunk below the bed of the river, packed and surrounded with many feet of solid concrete. Viewing this work I was made sensible that there was nothing that the progressive spirit of the present generation could conceive which the genius of American workmen and engineers could not materialize or accomplish. The idea of sinking such tubes—two hundred and sixty-five feet in length—and making them secure to form a highway for railway tracks beneath the waters of the river seemed an almost impossible feat, and yet such a tunnel, nearly two miles long, is now in daily use in caring for the heavy traffic between the United States and Canada.

Brother Black had become ill, and I was called to administer to him. In chatting with him afterwards he gave me much interesting information about this engineering project, later supplemented by what I obtained from others.

I remember also meeting Brother and Sister Sheppard, who had the "million dollar baby." We took Sunday evening supper with them before attending the regular service of the Branch. They have since removed, with their baby, to Independence. He says they remember with pleasure our visit to him at Detroit.

Detroit is a typical American city. During the conflict between our Colonists and the French and English it was a point of considerable importance and connected with some notable efforts in obtaining possession of valuable territory, such efforts as those made by George Rogers Clark and his expedition which resulted in wresting the Northwest from British dominion.

One curiosity I was shown in Detroit, I remember, was a clock in the city park, which operated under hydraulic power. It was called a water clock; I was interested in its construction.

Lamoni Reunion

Having filled my engagement with the Detroit Branch, we left that city for Chicago, where we spent one day and entrained next day for Lamoni. There we arrived at seven in the morning of August 26. We had sent a telegram to our daughter, Mrs. Anderson, and supposed we would be met at the station; but the message had either miscarried or delayed, I forget which, and no one was there. However, Dick Salyards, my grandson, showed up and helped to carry our luggage to the home of my son-in-law B. M. Anderson, where we were refreshed by an ample breakfast and a good rest.

The two little boys whom we had left with my son-in-law J. M. Lysinger were glad to join us again. Having no reason for hastening home, we decided to stay on in Lamoni for a while, visit our relatives and many old friends, and attend the ever-popular Reunion of the Lamoni Stake, due to commence on the 31st.

We had a tent on the grounds, which were located a mile south of the town, and were most comfortably situated. The commissary was excellent, the associations all that could be desired, and the whole experience a very enjoyable one. It was pleasant to be among old coworkers and to assist as I was able in the preaching and other services. My brethren affirmed that I delivered my sermons with the full vigor of my old-time fervor. Be that as it may, it has ever been a cause for thankfulness with me that I have been enabled to stand before the people upon occasion, with whatever messages of hope and encouragement, of counsel and warning, as have been given me. I hope to be able to bear a clear, firm, and unwavering witness to the love of Jesus Christ and the truth of his Gospel to mankind to the very end of my earthly pilgrimage.

The Burden Lightened

My activities in the spiritual fields of my work for the year 1909 were very limited. My sight had grown very defective, as I have said. Yet I went to the Conference of that year at Lamoni and attended its sessions throughout, presiding a portion of the time, greatly and very ably assisted by my son Frederick M. and my other counselor R. C. Evans.

Unfortunately the weather was quite wet and stormy. I might have run a considerable risk to health in exposure to its inclemency had I not been housed at my daughter's very near the church—Mrs. F. M. Weld. There I had every possible care. Brother Thomas W. Chatburn, a very efficient man, escorted me to and from the meetings, sat by me there, and through his keener sight and hearing greatly aided me in keeping the run of business affairs.

An important change took place in the Presidency of the church at this Conference. By Divine direction and with words of commendation for faithfulness Brother Evans was released, and Brother Elbert A. Smith, son of my brother David H. Smith, was called and ordained to succeed him. There was also a change by the same Divine command when Brethren Joseph Luff and Heman C. Smith were released from the Quorum of Twelve, the former to act as Physician to the church and the latter as Historian. Brethren J. F. Curtis and R. C. Russell were called into the Apostolic offices thus vacated.

The release of these men from positions they had held for a number of years and the choice of others to fill the

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vacancies thus caused seemed wise and imperative for the reason that it was impracticable for men to occupy efficiently in two or more offices at the same time. President Evans had occupied in the office of Bishop and Bishop's Agent while acting in the Presidency, and Apostles Luff and Smith had for some time been occupied with the duties of Physician and Historian, respectively. This double burden had seemed necessary for the period in which they acted, but now, by Divine direction, they were released from one part of those obligations in order to give, with less division of attention, more activity in the positions to which they had thus been pointedly designated, the specific work of Physician and Historian being recognized as necessary to the full development and effective accomplishment of our church work.

These changes were also important because, as was quite generally believed in the church, the time had come when a more complete understanding as to the division of labor should prevail. The choosing of younger men to occupy in the leading quorums infused new strength and impetus into them, and the men, as they proved themselves efficient in the spiritual field, were given opportunity to preach the word with undivided attention to their missionary duties.

I have sometimes been approached by brothers or sisters who have asked, with undoubted sincerity, an apparently simple question, couched as follows:

"Why did the Lord call this man or that one to office, or direct this or that to be done?"

To these queries there is but one answer. If it be true that "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," then who can claim to live so close to the Lord that he is able to say:

"I have been in his counsels and know the reasons why He has called or has failed to call, has directed or failed to direct?"

I must here record the fact that as far as I am concerned I do not know *why* the Lord does so and so. I do not know why these changes in official personnel were made at this Conference of 1909. I only know I presented what was given to me and have no human reasoning to apply other than the possible analysis I have given. Paul said, "All things are lawful unto me, but all things are not expedient." The command of God is law for that which He commands, and He alone is the judge as to the expediency of that which He directs to be done. There, for the time, this question must rest.

If Brother Evans was to be taken from my Council, I certainly was pleased to have the son of my brother David placed there, for his being called and chosen to occupy in the position his father had once filled would seem to aid in settling other questions which had arisen and which would arise again in case of exigency occurring in the history of the church.

The sessions were remarkably harmonious throughout, considering the circumstances under which we met. But one day, I recall, I found myself in a situation where I was more completely at a loss to determine my course of action than at any previous time for many years. The quorums were all meeting in official capacities elsewhere, to consider the revelation I had submitted to them, and the main assembly room was filled with a group of members and delegates over which an air of suppressed excitement and expectancy reigned. Railroad agents and newspaper reporters were present, and many strangers not of our membership who had taken advantage of the opportunity to see and hear that which might prove interesting. The hour had to be filled in some manner, and I seemed to be the only one left to do it.

So I talked to them, trying to occupy their attention in a profitable manner, though clearly at a loss just how to proceed. I was fully conscious that though I did not stand in the august presence of kings or magistrates I was before a group of people with whom I had long labored and whose confidence and trust I had long held. I could not possibly know what would be the fate of the revelation I had submitted to the quorums; I dared not even speculate on its reception or whether or not it would be approved. I dared not be afraid of its rejection, and I dared not be over-confident or exultant. It seemed as if my fate, my honorable standing among my church associates, hung in some balance and I utterly in the dark as to which way the favor would swing.

There may be few who can realize the delicacy of the position I occupied or the perturbation of spirit which possessed me. In looking back over the experience, I am conscious of an increased appreciation and respect for the oversight and guidance of the Master, for when the trying moments were passed and the Conference met again in business capacity the sensations of doubt and distrust which had so beset me in trying to talk to the lay members fled away, and I sensed the peace and harmony of the body as it became manifest in their approval and endorsement of that which I had received. The memory of the experience is accompanied with a deep sense of gratitude to the One in whose service my life was being spent, as again the spirit of ministry which moved among us was justified.

There was an incident of this Conference which I should mention here. It has to do with the illness of Brother Elijah Sparks, a faithful old brother who had come to Lamoni from Canada a number of years before. He was stricken by paralysis, early in this Conference session. With Brother William Anderson I was called to administer to the sufferer. We found him in very bad condition and unable to speak. We administered and were blessed in doing so, and the brother, while unable to attend the Conference meetings, did partially recover. Though more or less helpless he is still alive, being cared for at the Saints' Home in Lamoni.

Concerning this afflicted one, again a question may be asked: "Why?" And who shall answer?

Conference adjourned on April 21, and I returned home in due time. There my infirmities largely confined me during the remainder of that year. I attended to correspondence and such business of the First Presidency as I could easily handle, though it consisted mostly of counsel to the ones in active occupancy.

A Beloved Comrade Taken

For some two years prior to that year of 1909—and for what reason I cannot say—I had been impressed strongly that I would outlive my brother Alexander, in spite of the fact he was nearly six years younger than I. So it happened that I was not deeply shocked nor very much surprised when, on August 12 of that year, Bishop Kelley waited upon me to inform me of the receipt of a message that told of his passing.

He had been attending the Reunion at Bluff Park, Montrose, and had crossed the river to Nauvoo to attend to some business. There he regaled at the table of his brother-in-law, John Kendall, and ate heartily of cabbage, of which he was inordinately fond. Unfortunately this indulgence at this time, for some reason resulted in an intestinal disturbance and congestion from which he died in great agony, lying in one of the upper rooms of the old beloved Nauvoo Mansion House.

His body was taken to Lamoni, his home, and there three days later was laid away. When my wife and I arrived at the home and were led into the room where he lay, it was with deep feeling and the stirring of many fond memories that I looked down upon his face, last seen in the full tide of manhood's strength. Recollections of our long life together, shoulder to shoulder in a common heritage and a common purpose, swept over me, and heartfelt emotions forced me to pay tribute to his worth in the statement, "A truer man never lived!"

He left a family of wife, three boys, four girls, and numbers of grandchildren. His oldest son Frederick A. Smith has followed in his father's footsteps in having served the church as Elder and as Apostle. From the latter office he was released in 1913 by due call and or-

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dination to the office of Presiding Patriarch.

The earthly remains of my brother Alexander were borne to a flower-bedecked grave in Rose Hill Cemetery, by the kindly people among whom he had lived and labored as Elder, Apostle, Counselor, and Patriarch. There it awaits the call of the resurrection.

Thus it was that the impression that I carried for two years about his death preceding my own was fulfilled. I have elsewhere spoken of these impressions, how frequently I received them, and how hard it was to bear the burden of sorrowful anticipation they placed upon me.

A Family Gathering

No further activity occurred in 1909 worthy of record here as far as memory serves me, with the exception, perhaps, of a trip taken into Illinois when wife and I attended a family reunion held at the home of my Cousin Solomon J. Salisbury and his son James, near Nauvoo. There about one hundred and twenty relatives and friends were entertained in honor of this patriarch of his family. He was born September 18, 1835, and is still a hale and hearty man. His birthdays have been the occasion in recent years of many such social gatherings as this one of 1909, in the woods. Acquaintances were made and strengthened, and many relatives met and enjoyed each other—doubtless for the last time in that particular group formation.

During this present year (1914) the family of Cousin Solomon has twice been invaded by death, his son James and one daughter passing to the beyond.

My sight was so poor I could not venture alone about the old localities as of yore, for I needed a guide with me, especially if the day were not bright and clear. We spent a few days at the home of my Cousin Don Carlos Salisbury, at Ferris. He very kindly took me to Carthage one day, to visit my oldtime friend George Edmunds, then living with his daughter Mrs. Cherry. He was a broken, bowed, feeble old man, being ten years at least older than I. Our friendship began in 1846 and had never been broken. He was an ardent Democrat, a non-religionist (except that he formerly acknowledged the Quaker theory, an independent thinker, and one of the best real estate lawyers in Illinois. I spent an hour or more with him, and then we parted as often before, with the firm clasp of tried and true friendship.

As we were returning to the home of Herbert Salisbury, son of Cousin Don C., we met upon the street John Bernard Risse, he who was secretary of the meeting in 1860 when those resolutions were adopted that sought to proscribe the exercise of my faith and that of my brethren in Hancock County—as I have written elsewhere. He had fallen from manhood's stalwart estate and frankly told me he was dying of an incurable disease. I shook hands with him in the amity of oldtime acquaintance and with no reluctance, animosity or resentment. Not long after this meeting I learned of his death. Judge Edmunds has also passed away, at Chicago.

While at Ferris, Don Carlos had a visit from his daughter Emma who lived at Ottawa where she was practicing medicine. Throught her energy and initiative a trip to Nauvoo was organized and accomplished. A team was secured, and with Emma and her sister Mary, and the latter's twin daughters, together with their parents Don Carlos and wife, we went to the old city. We visited many places of interest, passed down the old familiar streets, and finally reached the old residences and landmarks on the bank of the Mississippi. There a fire was built and we ate a satisfying picnic lunch.

In memory this seems a very, very happy afternoon. We looked the old places over, and amidst well-remembered sights and sounds spent pleasant hours together. One little item seems worthy of record. At the corner of the "Old Homestead" I met three Brighamite Elders with whom I entered into conversation. One of them seemed about forty-three years of age and the others younger. I took them up the river to where Law's mill was located, showed them the places where numbers of former church officials had lived, and extended every courtesy I could.

As we separated, however, I could not help firing a parting shot: "Gentlemen, please pardon the question—but can you tell me why no children were born in polygamy to either my father or my Uncle Hyrum, if they really had all the wives their so-called friends credit (and their enemies charge) them with having?"

The younger men looked at each other and at the older one, who finally said:

"We cannot explain it, Brother Smith. We know no way of accounting for it."

Suggesting that it would be well for them to take that singular fact into serious consideration, I parted from them.

My readers may remember that at a previous visit to Nauvoo I had met the Strangite brother, Albert D. Ketchum, with his confreres Watson and Richtman, and that a question of difference arose and a discussion was arranged to be held in Richtman's store. Whatever there may be of an ominous character in the incident, I here record that in passing the locality where that store had been located, I now discovered nothing was left of it and the two buildings adjoining but great holes in the ground. I was told that Richtman had stored on his premises five hundred pounds of dynamite and six hundred pounds of powder. These supplies had exploded, no one knew how, with the above dire result. I could not help reflecting that men, even though they would cling to a wornout hobby, ought to be sensible enough to avoid packing explosives in their house, I have wondered that city officials had not prosecuted Richtman for negligence to public safety in so doing.

Among other places, we went to the Mansion House and ascended to the room in which my brother Alexander had so recently died, there gravely recalling the incidents of his illness and passing.

It was late in the afternoon when we returned to Ferris, but we all felt we had had a splendid outing, even though many sad memories clustered about the scenes we had visited and mingled with our good cheer.

One day Don took me in his buggy to visit our cousin Don C. Milliken, near Elvaston, a few miles from Hamilton where the dam is now located. We had dinner with him and his wife, enjoyed seeing them again, and returned home through a gentle rain. The next day we left for our own home, bidding the kind relatives farewell, and grateful for all their solicitation.

On the train we met John Stevenson, an old member of the Nauvoo Branch. He was en route to Chicago, and we had a little while to chat with him.

At Cameron, Missouri, we were greeted by W. G. Danielson, a man who under the direction of the Utah leaders had started a plow factory in Independence. He was very cordial and pleasant, and kindly helped us at the station, carrying our grips to the train for us.

With the exception of a dedication service at Nevada, Missouri, on October 10, no other activity engaged my attention for the year—a year marked with fewer absences from home, perhaps, than any I had known in the many years of my ministry. This church at Nevada was the last one a distance away from home which I have assisted to dedicate. In the service I had the help of Brethren George Jenkins and George H. Hilliard, and was for the time the house guest of Brother Roy Keck and of Uncle Billy.

So ends the year 1909 as far as these *Memoirs* are concerned, unless something further occurs to my memory hereafter.

Chapter 44
Toward Sunset

In Retrospect

[President Smith had been quite diligent in his dictation for these *Memoirs* during the summer and fall of 1914. Often a long dictation period in a forenoon would be followed by another equally long in the afternoon after he had taken a refreshing nap. A few intervals are to be noted, but, as will be seen in this chapter, he felt he had about covered the eventful years of his life. Hence, the period which elapsed between the date he had reached (1910) and the close of his life, four years later, he passes over very lightly.

As he met his son on October 15, (1914), to

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dictate the contents of this chapter, he remarked, "I am going to begin to wind things up, now."—A. A.]

It was when I returned to my home in Lamoni in November, 1905, that I first realized, however, unwillingly it might be, that so far as itinerary labor was concerned I had become practically disqualified and that it was quite unlikely that I would prosecute many further missions from home. My health seemed to have failed, and I spent that winter in practical seclusion as I have recorded, doing a little editorial work for the *Herald* but not undertaking nor engaging in any serious or extensive task, either of a literary or a missionary character. From year to year, however, I have continued to attend the Conferences.

When I removed to Independence in the summer of 1906, it was with the understanding with myself that my active labors had about ended with the inability to accomplish them, placed upon me by my failing health. I arranged my temporal affairs in such a way that should I be called by death at any time they would be found in order and the family regularly provided for so far as I had the ability to make such provision.

In removing to Independence I did so to get into direct and closer touch with the Bishop's office and also to fulfill, as I believed, a religious duty to become a resident of the place designated of old as Zion.

Looking back over the years I felt that much had been accomplished towards the better working organization of the church. Stakes had been established at Lamoni and Independence and, as far as such organization could accomplish it, the house of God had been "set in order."

I had not been seriously concerned about, nor mixed up in any of the controversies about, the "one mighty and strong" named in a certain letter of Joseph Smith to W. W. Phelps, which epistle by some spiritual transposition or transformation has been endowed by some with the reputation of being a revelation from God. While others have indulged in tomes of argumentative debate and writing upon the topic, it has never appealed to me as one which was profitable for discussion.

The suit the church planted for the purpose of getting possession of the Temple Lot in Independence had, as I have related, achieved a moral victory for us in the courts of the land, even while the possession of the property did not thereby revert to us.

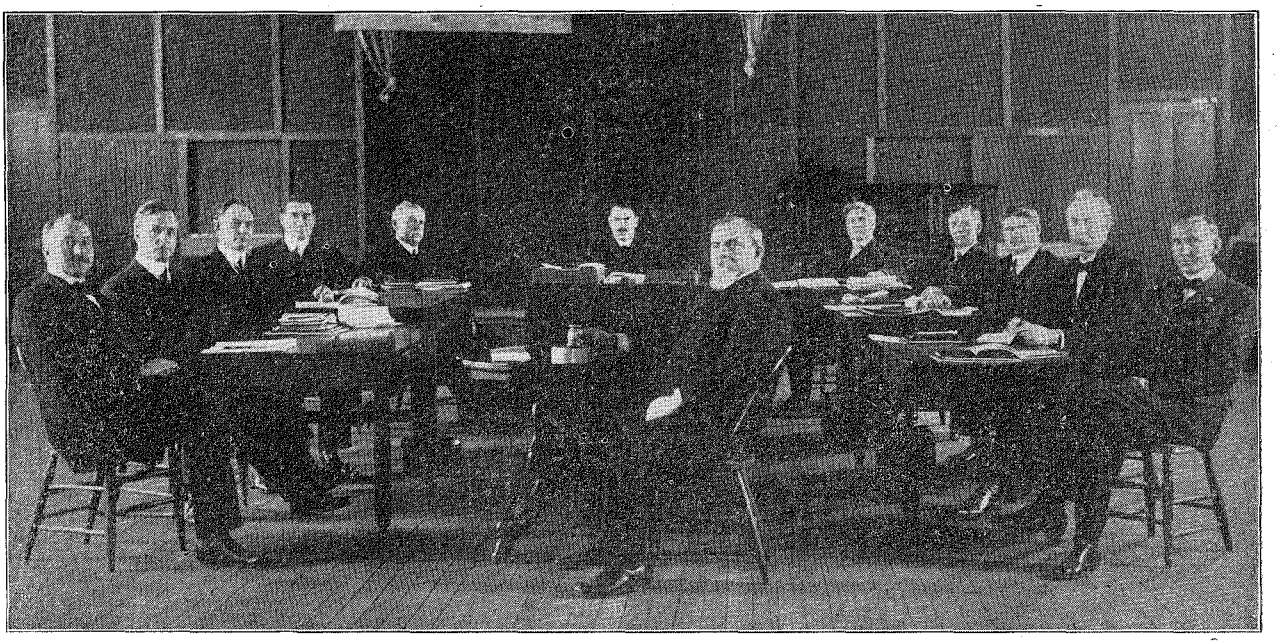
I had lived to see a marvelous and constantly increasing growth in membership and activity. The word of the Gospel was being carried farther and farther away to the very corners of the earth. By action of the courts and through the Smoot Congressional investigation, the men of the Reorganization had been placed in the front of religious dispute and the church fully exonerated from heresies which had marred other factions. I felt indeed that the prophecy once granted unto me had been abundantly fulfilled, namely, that one in which I was told that I should live to be an old man and to see the time when the name of Latter Day Saint would be honorable in the sight of men.

After settling in Independence and realizing my inability to carry on active outside labor as heretofore, I naturally began to cast about in my mind to discover something with which I could profitably occupy my time and attention. While I was not well, I still had a fair degree of strength. Brother Joseph Luff, under whose care as a physician I placed myself, was of the opinion that by ordinary care a number of years of life might still be vouchsafed me.

Through necessity I had been provided with a secretary, and it was suggested by different members of the leading quorums of the church—Presidency, Twelve, High Priests, and Bishopric—that as a duty which seemed incumbent upon me I should take up the threads of my life experiences and by dictating to my assistant weave them into a book to be known as memories, or *Memoirs*, and thus preserve to the church many evidences, events, and occurrences which might be cherished and, properly recorded, be beneficial as well.

As editor I wrote such articles from time to time as I thought should be of value and kept up with my general correspondence on church matters but did not get down seriously to the suggested task for some time—one or two years.

(To be continued.)



THE QUORUM OF TWELVE APOSTLES

This picture, taken in the Recorder's office in the "New" Herald Office Building, at Lamoni, April, 1915, represents the Quorum as it was following changes made in harmony with the revelation of 1913, the last revelation through President Smith affecting the Quorum of Twelve. Reading around the circle "with the clock": Gomer T. Griffiths, U. W. Greene, Paul M. Hanson, William Aylor, R. C. Russell, F. M. Sheehy, John W. Rushton, J. A. Gillen, Peter Anderson, J. F. Curtis, Cornelius Butterworth, James Kelley. Paul M. Hanson, John W. Rushton, J. F. Curtis remain with the quorum. Aylor, Russell, Sheehy, Anderson, Butterworth and Kelley are deceased.

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The Readers Say---

Would Be a Light To Friends » » »

When the *Herald* comes I turn first to "The Readers Say" pages, then to "The Memoirs of President Joseph Smith."

I have the privilege of attending church school when weather permits and prayer meeting every Sunday night.

Near the last of August, three years ago, Brother Caldwell started revival meetings at Liberty Hill. My mother and father decided to go and see what he had to say, and they found that his message was not what they had expected it to be. They hardly missed a sermon. Soon mother decided to be baptized at the close of the meeting. Father was not yet sure that he was prepared to accept the gospel. After a time Elder Caldwell returned to hold another series of meetings, and this time father was the only one to be baptized. My brother and I were baptized last September 6, along with two other girl candidates. Now we are all in the church except my youngest sisters, ten and five years old.

We have enjoyed many inspiring sermons by Brother Caldwell, and are hoping this year to gain new members. I am now seventeen years of age, and would enjoy letters from Latter Day Saints young people. I want to be a light to my friends who have not yet been baptized, leading them to accept the truth.

ZULA MIDDLETON.

LEXINGTON, TENNESSEE, Route 3.

Healing Brings Increase of Faith » »

Our faith has increased as a result of a wonderful healing in our home, and I wish to share this experience with *Herald* readers, hoping that it will help your faith to grow and expand.

Our youngest children had the flu not long ago, and our little daughter, Willie Fae, five and one half years old, developed pneumonia. We did all we could for her in the way of medical aid, and then we called our pastor, Sidney McCall, to administer to her. Willie Fae would rest better each time for a while, and then would get worse. We also called a doctor to see her. He made three trips and the third time he came, he said that she had developed double pneumonia; he left no hope for her recovery. This was April 20. The doctor was here in the morning, and we called the elders who came in about one-thirty in the afternoon and administered again.

Willie Fae began to rest. She seemed exhausted, did not want to be bothered to take any nourishment. She rested until ten o'clock that night, then roused up and wanted something to eat. Her fever had begun to leave (it had been 104½ degrees that morning); by two o'clock the next morning she had no fever and was strong enough to rise up in bed for her nourishment.

We knew that she had been healed, but the doctor who came the following morning, was surprised to see her alive. When he drove up to the gate and asked her father how she was feeling, and was told that she was "feeling fine," he exclaimed, "What?" in a very surprised tone. At the doorway he stopped a moment or two and gazed at the child, then he examined her thoroughly, and when he straightened up, he said: "Well, she is all right! Just take care of her now."

Our hearts go out to God in praise and thanksgiving for this blessing. We feel our unworthiness before him, and wish to live righteously.

I know that God keeps his promises. During the conference here at Oakland, in November, Brother Simmons spoke in prophecy saying: "If you live true to my gospel, I will heal your sick." Also, my patriarchal blessing tells me to be strong and that I shall receive marvelous blessings.

I have one brother in the church, but my mother and my other brothers and sisters are nonmembers. I pray that they too may be of the faith in the near future. The church grows dearer to me each day, and my desire is to live in a way pleasing to our Master and to train my children in the way they should go. Will the Saints remember us in their prayers?

I will appreciate letters from Saints in different parts of the world. My prayer is for us all, that we may be strong and true and fit for a place in Zion.

MRS. CHARLES E. BARNES.

JAY, FLORIDA, Route 1, Box 166.

Let Us Pray For One Another » »

I want to thank *Herald* readers for remembering me when I asked for the prayers of the Saints. I am sure that many of you did, as my eyes do not hurt me now and I can still see to read without glasses. I thank the Giver of all good for hearing your prayers and mine and for the many blessings we all enjoy.

When I read a request for prayers in the *Herald*, I bow my head and pray for the one who asks it, right then and there. I hope that you will still remember me, but more especially, I ask your prayers for my youngest son who, I am afraid, is threatened with tuberculosis that if it is the Lord's will he may be healed, and that he will obey the gospel. My son has said that he intended to be baptized, but never has, and we have no elder near.

I am trying to live as the loving Savior would have me, and I think that it will not be long until I shall be called to meet my many loved ones who have gone on before me. What a happy meeting that will be!

How thankful we as Saints ought always to be. God showers us with his blessings each day of our lives. No matter if we are isolated from church privileges, we are not isolated from the Lord who has done so much for us.

MRS. HARRIET CALLAHAN.

CHERRYVILLE, MISSOURI.

Neilton Saints Now a Mission » » »

We are very happy to report that our little group of Saints here at Neilton, Washington, is now organized as a mission. Brother White and Brother Lasater and families were here for an all-day meeting Sunday, June 6. It was a wonderful experience for us to be in a sacrament service with the ministers who are directing the work in this part of God's vineyard.

We were especially happy because of the baptism of three in the early part of that day. One was our young son, Wayne, who had just passed his ninth birthday. The others were Elizabeth Fishel, fourteen, and a young mother, Sister Ralph Fishel. We are thankful that another home is made

(Continued on page 829.)

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Is water baptism required of those who have received the Holy Spirit?

Let me first call attention to the fact that no minister is divinely authorized to teach or practice contrary to that which God and Christ have instructed men to observe. If anyone should do so, he could not thereby change the divine requirement in any particular, and he would become a false teacher and a leader of heresy. The Scriptures show clearly that all who hear the gospel are commanded to be baptized in water. Jesus himself issued this significant warning:

> Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 5.

It is admitted that the birth of the Spirit is baptism of the Spirit. Hence the birth of the water is baptism of the water, the term "born" being used but once in the text and applied to both the water and the Spirit. To argue the question is to leave it just as it is, hence the simpler and safer way is to observe it. This is not an isolated instance of the teaching, for it was consistently taught thus by Jesus and his disciples on various other occasions. After his resurrection Jesus still taught it, and his parting commands to his apostles included it. The Emphatic Diaglott, which is a very strict translation of the Greek, records his words:

> All authority has been imparted to me, in heaven and on earth. Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things which I have enjoined upon you. . . .—Matthew 28: 18-20.

The Apostle Peter obeyed this command and construed it strictly as applying to all people. When filled with the Holy Spirit on the day of Pentecost, he spoke by divine inspiration and commanded:

> Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Acts 2: 38.

Still later when divinely sent to teach the Gentiles, the Holy Spirit fell upon them while he was speaking to them before they had been baptized. Perhaps God had anticipated the very question which is asked above, hence he sent Peter with divine authority to give the right answer. After hearing these new converts to his preaching speak in tongues by the power of the Holy Spirit, it did not occur to him to say that those who had received the Spirit need not be baptized. On the contrary, he said:

> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus.—Acts 10: 47, 48.

It seems to me that this answers your question as clearly as the English language can express it. I do not believe anyone ever gained anything by seeking to climb up some other way. As I understand it, this command applies to all who hear it or know that it exists. But I would like to say further, that a similar obligation rests upon us to observe all other commands required by the gospel message.

Are God, Christ, and the Holy Spirit comprised of three personages?

I so understand it, though the term "personage" may not mean to me what it means to some people. In a physical world we observe through physical faculties and measure by physical things, such as color, form, weight, size, density, etc. I think it quite probable that in the spiritual world other factors may exist which will render all these physical things quite secondary, if indeed they exist as such. Man is said to be in the image and likeness of God (Genesis 1: 26), yet philosophers and theologians still question what it means. No one can be sure of judging spiritual things aright from a physical basis. Language and human thought are far too flexible to permit it.

Practically all Bible translations, including the Inspired Version, personify the Holy Spirit. We read: "When He, the Spirit of truth is come," etc. (John 16: 13.) Paul refers to the "mind of the Spirit," and warns us not to "grieve" the Spirit (see Romans 8: 27; Ephesians 4: 30.) Jesus refers to the Spirit as teacher (John 14: 26), who shall testify (15: 26), reprove (16: 8), and speak and hear (16: 13) the truth. Doctrine and Covenants (17: 5) states that the "Father, Son, and Holy Ghost are one God, infinite and eternal," which must be a great contrast to finite things. We know of nothing in the world that has intelligence without personality, and naturally we can know nothing of an impersonal intelligence in the spiritual world, if such there be.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Northeastern Illinois Youth Convention

A young people's convention of Northeastern Illinois District was held at First Chicago Branch, June 5 and 6. Beautiful weather, a splendid attendance representative of nearly every branch in the district, orderly services, congenial fellowship, and a harmonious and peaceful spirit combined to make the week end one that will be long remembered. The convention was under the supervision of Richard E. Wildermuth, of Plano, the recently appointed young people's director for the district.

On Saturday evening the young people enjoyed a pot-luck picnic supper at Garfield Park. At eight o'clock the finals were held in the one-act play tournament. Earlier in the spring, tournaments were held in each of the three areas in the district, and the winners in each were selected to go to the district finals. Two plays were presented on Saturday evening, "For He Had Great Possessions," by the Aurora young people, and "Who Gets the Car Tonight?" by young people of First Chicago Branch. The judges were Sister Lillian Nelson and Brother Roy Healy, of Chicago, and Sister Eleanor Wakehouse, of Pisgah, Iowa. The judges gave the decision to the Aurora group by a small number of points. Elder Roy Healy conducted a general mixer in the church basement following the plays.

On Sunday morning the young people assembled for a prayer meeting at eight-thirty o'clock, in charge of District President C. A. Edstrom and Elder Healy. The Spirit of God was present as many young people rose to bear their testimonies of God's blessings to them and of their desires to be of service to him and to his church. Under the Spirit's influence, Brother Bert Hayden spoke in prophecy, giving words of encouragement to the youth.

At ten o'clock Elder D. H. Smith, of Hammond, Indiana, the district church school supervisor, conducted a church school hour, and was in charge of the young people's class.

The auditorium was filled to capacity for the sacrament service at eleven o'clock with Elder C. A. Edstrom presiding, assisted by Elder J. A. Jaques and Elder H. T. McCaig. During this service the young people's director, Richard Wildermuth, was ordained to the office of priest, Elder C. A. Edstrom officiating, assisted by J. A. Jaques and Elder L. O. Wildermuth. A brief period was occupied with testimonies.

First Chicago young people served the visitors an appetizing plate luncheon in the church basement during the noon hour.

The convention closed with the afternoon service at two o'clock. Bishop J. F. Wildermuth brought to the group a stirring message on "There Shall Be a Gathering." Mrs. Genevieve Livingstone, of First Chicago, sang a solo and Marjorie Williamson, of Mission Branch, played a violin selection.

Several from Northeastern Illinois District are planning to attend the Youth Conference in Lamoni, and many are hoping to attend at least a part of the annual reunion at Belvidere, in August.

Minneapolis, Minnesota

Corner of Fifth Avenue and Queen Avenue, North.—The cause of Christ in this local is moving forward with renewed interest, under the leadership of Elder H. W. Keairnes, pastor of the branch. A fine spirit of cooperation is being shown by both priesthood and laity.

The branch sponsored a mother-daughter banquet, May 7, at the church. A canopy of white and yellow decorations made an attractive setting for nearly eighty guests. They marched from the upper auditorium, and were seated at long tables decorated with sweet peas and yellow and white candles. The banquet was served by young men of the branch, and the program consisted of numbers by the mothers and daughters. One number, especially, will be long remembered, that one rendered by three generations, Sister DeLapp, her daughter Ruth Mercord, and her daughter Marilyn. Sister DeLapp passed away, May 19, a woman beloved by all who knew her.

The local young people presented a play, "Young and Healthy," May 13 and 14. Through the efforts of Sister Ruth Mercord, this plan was also given at Prescott, Wisconsin. Good attendance was had each night, and the proceeds are to be used to help defray the expenses of those from Minneapolis who attend the Youth Conference at Lamoni.

Minneapolis youth and their leaders worked hard on the group project, that of attending the Youth Conference. Mrs. L. S. Wight, district leader of young people, reports that about fifty from Minnesota District, will be present at the conference. They will represent Bemidji, Duluth, Frazee, Clitherall and Minneapolis branches.

Attendance at church school is gradually improving with a goodly number of young members present each Sunday. Older members are glad to see this interest among the young, and feel that the work of those in charge of this department is showing results.

The women's department have as a project for this year the selling of a cracked wheat cereal which to date has netted them fifty dollars. The sewing group has also made and sold aprons and quilts which has brought in a substantial amount.

At each of the women's group meetings, speakers have been obtained through the efforts of Sister Florence Freberg. The subjects covered thus far include, "Current Events," "Cooperative Movement," "Foods and Diet," and "Social Problems." The last subject was discussed by a Minneapolis police matron. These lectures will continue throughout the year.

Brothers William and Victor Fisher, from Canada, have been in Minneapolis the past month, and have rendered real service to the Saints. Minneapolis church members will regret the time when their business will require them to leave this city.

The Minnesota district reunion will be held this year at Clitherall, Minnesota, July 1 to 4, and Minneapolis will be well represented.

Children's Day at Tulsa, Oklahoma

Instead of the usual Children's Day program being held at the church during the morning preaching hour, June 13, the entire congregation left the church in cars immediately after the close of Sunday school and drove to Barthenia Park, about eight miles from the city. There an open-air program and baptism were held. This beautiful park is owned by the Y. W. C. A. of Tulsa who kindly permitted the Saints to use it on that day.

For the past three months Sister Julia Martin, who is in charge of the junior

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church, had been preparing her department for this baptismal service. During the hour from eleven to twelve each Sunday morning a special course in the doctrines of the church was given to the children. Those who had not yet been baptized were learning what they should know, while those who were already members of the church were learning more about it. Brother Selma Stephens served as junior church pastor during this period and did a fine piece of work. He enjoyed the experience of teaching the gospel of Jesus Christ to these children.

An appropriate program, arranged by Sister Martin, was carried out on the shore of the lake. The pastor, Elder V. D. Ruch, then led seven boys and girls into the water and baptized them. By this time it was noon, and the picnic lunch which had been taken along was enjoyed.

In the afternoon the confirmation service was held in which the seven children who had been baptized received the laying on of hands for the gift of the Holy Ghost. There were also nine children blessed at this service. The elders officiating were Ellis Rathbun, F. M. Conner, W. L. Conner and V. D. Ruch.

Late in the afternoon the Saints returned to their homes feeling that a profitable and enjoyable day had been spent.

Colorado Springs, Colorado

The Saints of Colorado Springs Branch are bowed down with brief at the passing of their beloved pastor, Joseph E. Ebeling, who died at his home the night of May 23, from cancer of the liver. His life was one of devotion to service. "Pop" Ebeling, as he was more affectionately known, enjoyed his ability to serve, giving more than fifty-one years of life to the church. His devotion to duty was an example to all. He was never absent from church in his home branch except when ministering to the Pueblo or Canon City groups, or standing near the bedside of some sufferer. His special gift, besides his cheerful disposition, was that of healing. His was a faith that brought many healings to others who were near death's door, and it was a trial to him in his illness that God did not deem it the part of wisdom to grant him two more years to serve the church. He wanted to see the little building at Colorado Springs dedicated and the general church out of debt.

Elder Ebeling struggled to keep this group from debt, knowing that to be shackled with debt robs the Saints of spirituality. This minister for Christ took the leadership of the branch when it was torn by grievous trouble, welding it into a unity of spirit and purpose.

This is the second death in the Ebeling family in the last nine months. His daughter-in-law, Lila, preceded him.

Brother Ebeling's death leaves the burden of the branch upon the shoulders of a young worker, Brother Floyd H. Engstrom who is also district educational director. As Elders Curtis and Engstrom have had some district work to care for, the local activities have been kept going by Harold DeCoster, Willard Cummings, and C. D. Liggett.

Elder A. E. Stoft, district president, has called twice lately at Colorado Springs, stopping on his way through to see Brother Ebeling and for the funeral. He offered the prayer at the grave.

Local Saints are looking toward the reunion which will convene the latter part of August. They are expecting to have present President F. M. McDowell and Bishop G. L. DeLapp.

New York District Conference

The business conference and educational program of New York District were held at Niagara Falls, New York, June 5 and 6. A fine spirit prevailed, and the Saints were happy to have present Patriarch Richard Baldwin, who made a valuable contribution. District President F. C. Mesle presided, being ably assisted by his counselors, Elders George H. Landes and George H. Schaefer. Catharine Lambert, district chorister, made provision for the music, the combined choirs of Buffalo and Niagara Falls taking part.

The following officers were chosen for the year ahead: District president, Doctor P. L. Weegar; counselors, Elder George H. Schaefer and Buffell Landes; clerk, Anna M. Lloyd; chorister, Catharine Lambert, sustained; supervisor of women, Echloe Wagner; treasurer, Frank C. Mesle, and bishop's solicitor, sustained.

The conference approved and provided for the ordination of eleven young men.

Mobile, Alabama

Mobile members had the privilege of hearing Apostle M. A. McConley in a short series of meetings a few weeks ago. This visit of the apostle in charge of the mission brought a spiritual uplift to Mobile Branch.

The young people's department has made fine progress in the last quarter, under the leadership of Brother Hale Miller. The meeting time was changed from Sunday to Tuesday evening, and as a result, there has been an increase in attendance and interest. Elder Henry Hough is teacher of the Church History Class which meets for half an hour of the evening, then the group is dismissed, and the young people spend the rest of the evening playing lawn games.

A number of the young members are interested in volley ball, and a few weeks ago a team of boys went to Vancleave, Mississippi, to play a matched game with the Vancleave boys. The Mobile team claimed the victory.

The young people's department has had several beach parties already this spring and summer. The Genial Gleaners gave a farewell to Pastor R. L. Booker and wife in the form of a beach party last week.

Mobile Branch looks into the future with regret at the loss of the pastor, Elder R. L. Booker whose work takes him out of Mobile for an indefinite length of time. The good wishes of the Saints go with the Bookers wherever they journey.

The junior department and adult division of the church school, under the supervision of Sisters Verna Booker and Edna Miller, respectively, sponsored a special program on Mother's Day. The entertainment was both pretty and impressive.

The three organized groups of women of Mobile Branch, the Genial Gleaners Club, the women's department, and the Theodore Group, are making a fine financial contribution to the church. Each group is contributing fifteen dollars to the building fund each quarter. In addition, the Genial Gleaners have started a kitchen fund. They hope to have a kitchen built onto the church in the not too distant future.

Brooklyn, New York

This branch has been fortunate in the past few months in having such church officers and speakers as President Frederick M. Smith; Apostle Paul M. Hanson; Elder Edward Brown, of Providence, Rhode Island; Elder Karl Green, of Independence, Missouri, who was on his way to Germany as a missionary. President Smith's radio "Church of the Air" message was heard by this congregation at the church school service, April 4, and was much enjoyed. Brother Lee Hartshorn had installed his radio in the church for that purpose, and the reception was fine.

On an evening in January several of the church school classes met in the vestry for class organization. The evening was well spent as all the classes present elected their respective officers and discussed their objectives for the season. Refreshments were served.

The young women of the Clover Class were the first this year to sponsor a social affair. They gave a Lincoln's birthday party in the church vestry. An admission was charged, one cent for each year of the guest's age. Several games were played, and refreshements were served. The Clover Class are building up a fine hostess reputation.

For some time the branch has been in

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need of a new organ, and a committee was elected to collect funds and purchase an instrument. The organ is to be a memorial to those faithful ones who have gone on before. After the first appeal for funds, the response was such that the new instrument was installed in February. The committee selected an Estey Electric Reed Organ. The organ is a beautiful instrument, and its tone is of excellent quality. The committee, Gladys Harris, Charles Harris, and LeRoy Squire, deserves much credit for its work. Dedication services were held in February.

New York and Philadelphia district conference convened in Brooklyn, February 20 and 21, and was well attended. The conference was interesting and beneficial, and so far as your reporter could determine each branch in the district was represented.

Brother and Sister Howard Mousley tendered a swimming party for several of the juniors of the church school while they enjoyed their Easter vacation from school. There were nine present. The pool is located in the apartment house where the Mousleys live, and is only for the convenience of the occupants of the house and their guests. The youngsters enjoyed this treat so rare in the winter, and after the swim returned to the apartment to find dinner waiting.

The Loyal Club has been progressing the last few months. The group reports two interesting advertising offers they accepted which were financially successful. One was a trip through one of the Fairchilds funeral chapels, the other a luncheon sponsored by the Eagle Guild. The women recently held a bake sale at Sears Roebuck and Company.

The branch priesthood meet regularly every two weeks, holding most beneficial sessions. By their fine sermons and other activities the ministry show that they are working diligently. The church school is moving forward under the leadership of Brothers LeRoy Squires and Lee Hartshorn. Brother Charles Hield's lectures on "Christ and His Times," are popular now, and each class has requested him to give them an opportunity to take this course of study. He has completed the course with the K. G. B. Class, and is now well into the series with another class.

The primary department is also progressing under the leadership of Sister Elizabeth Rittenhouse, and has good attendance. The youngsters are enthusiastic about their own little church school.

Brother LeRoy Squires has organized a fine choir, and has the cooperation of those who give their time and effort to assist in the music. Local Saints are proud of the choir, and always eager to hear them render their anthems. It is also interesting to see the juniors coming forward with their musical instruments, to assist in the music of the services.

Wheeling, West Virginia

Elder L. D. Ullom passed the eighty-ninth milestone of his life on the eighth of last month. He is one of the few remaining charter members of this branch, and the oldest member now living. He was tendered a pleasant surprise by the religio recently, when an appropriate program was rendered in his honor.

The district priesthood meeting was held at Wheeling, the last Sunday in May, in charge of District President Robert E. Rodgers. Brother Rodgers is a very busy man with his regular work for the company with which he is employed. His time while off duty is well spent in the interests of the church in the district.

A youth conference was held for the district with Bellaire, Ohio, Branch, June 19 and 20.

Instead of the regular session of the church school at Wheeling on Children's Day, an appropriate program was rendered by the young folks of the school, under the direction of a committee. Then followed a service in which the pastor, Elder L. A. Serig, baptized six young members of the church school. This ordinance was carried out in a well planned manner and with a technique that made it impressive and spiritual. Those baptized were, Elizabeth Jane Dueker, Glenn Robert Ries, George Walter Freese, Virginia Lou Cook, Gerald William Barcalow and Jack William Serig. They were confirmed by L. A. Serig and O. J. Tary. Another member of the school was eager to be baptized, but could not get the consent of her Catholic father.

Sister Mabel Barlow, of Wheeling District and for some years of this branch, passed away at her home in Morristown, Ohio, May 31. The funeral was in charge of O. J. Tary, and interment was at Bethesda, Ohio.

Cottage Grove Mission, Oregon

Elder J. Verhei assisted by Elder M. H. Cook, organized Cottage Grove Mission with Brother Z. A. Coop as pastor. Other officers are: Perry Hunt, missionary and secretary; Harold Carpenter, church school director, solicitor and treasurer; Sister Z. A. Coop, women's leader; Sister Nora Root, publicity agent and librarian.

The mission is located as near a central point as possible. Brother Harold Carpenter and family live at Eugene, Oregon, a distance of twenty-two miles. Brother Perry Hunt and family and Brother F. Mills and sons live at Black Butte, eighteen miles away, and in another direction Sister Fish and son live at Fall Creek. They have not yet worshiped with the group. Brother Z. A. Coop and family, Sister Lamson and

Briefs

Apostle John W. Rushton left England on May 14, for Germany and Holland, according to the "Mission Courier" (paper of the British Isles Mission). Brother Rushton hopes to visit all the branches and missions in these countries, beginning with the conference at Hanover held at Whitsun. He expects also to meet with the group of Polish Saints. Elder Frank Veenstra, in Holland, reports encouraging prospects in Rotterdam and Friesland.

Evangelist G. J. Waller, stanch minister for Christ in the Hawaiian Mission, sailed from Honolulu to Hilo, May 18, spending several enjoyable days with the Saints of the latter group. On Wednesday, after his arrival, they had a good prayer meeting. On Friday afternoon he gave blessings to four members, and in the evening preached to a good-sized congregation at the church. On Saturday morning there were two more blessings, and in the afternoon Brother Waller with Elder Miguel de la Cruz, pastor of Hilo Branch, visited the Tuberculosis Home. On the following morning (Sunday), Evangelist Waller taught a class of young people with Elder de la Cruz. At 11 a. m. Brother Waller preached to the Saints, his words being well received. Following that there was a special sacrament service, and then the patriarch was asked to give another blessing. After lunch with the members at the mission house, Brother Waller spent the afternoon until three o'clock, talking with the Saints present who asked questions relative to church matters. He left by steamer for Honolulu at 4 p. m.

While he was at Hilo, a member of the church placed a car at Brother Waller's disposal, and he was in this way able to visit members in their home.

"I was kindly cared for," he writes, "and my visit was not only a benefit to the Hilo members, but also to myself. Elder de la Cruz, the pastor, is faithful and capable, and he is doing a good work which is appreciated."

Castroville, California, Branch. The Spirit was present to a great degree at the sacrament service, May 2. At the end of the hour the ordinance of blessing was witnessed by the Saints when Jacob Levi Buak, four-weeks-old son of Mr. and Mrs. Buak, of Watsonville, California, was blessed by the branch pastor, Elder Kenneth Richmond. This was Brother Richmond's first service of this kind since his ordination to the eldership. Brother Buak, the child's father, is deacon of the branch.

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Sister Kent live at Cottage Grove and keep the mission alive. Sister Lamson is poor in health but is rich in God's Spirit, and does much to help and strengthen the Saints. She was isolated for forty-five years, but bears a strong testimony. This mission is an answered prayer to her, it being the first branch or mission she has been privileged to attend.

Elder M. H. Cook visits the group occasionally and preaches. On April 18, Bishop Monte E. Lasater, Elder J. Verhei, Sister Verhei and son, Lloyd, spent the day at Cottage Grove. Brother Verhei spoke at 11 a. m., and Brother Lasater also gave a short talk. At 2 p. m., Brother Lasater was again the speaker.

Brother Willard Becker, district missionary, was with this group, May 26, and preached a series of sermons. Several nonmembers attended. Elder M. H. Cook came at the close of the series, preaching additional sermons.

Local Saints greatly enjoy visits from the missionaries. These strengthen their faith and give them courage to go forward, overcoming the obstacles that now confront them.

Through the untiring efforts of Brother Z. A. Coop and Sister Lamson the meeting place has been provided with seats, janitor work and heat, and these are greatly appreciated by the scattered membership.

Porsgrund, Norway

Special meetings were held in Mechanics' Hall, May 16. At 9 a. m. seven members of the priesthood met for prayer meeting, enjoying the Spirit of the Master. Elders present were N. O. Nilsen, of Kragerø, Carl Carlsen and P. Muceus, of Porsgrund. Other members holding the priesthood were Johan Andersen of Skien, Olaf Fossum, of Oslo and Thorleif Nilsen, of Kragerø. Brother Muceus addressed the members of the priesthood on the responsibility and duties of their offices.

At 11 a. m., Elder Carl Carlsen was in charge of the meeting. Seven people from Oslo, two from Arendal, one from Larvik and four from Kargerø were present to meet with Porsgrund Branch for sacrament service. At this hour the Spirit of the Master was much enjoyed by all present.

During this meeting letters were read, an encouraging epistle from Apostle John W. Rushton, in England, who expressed his regret at not being able to meet with the Norwegian Saints; another was from Brother A. Nielsen, of Aalborg, Denmark, who expressed his regret at not being able to meet with the group at Porsgrund, but said that he would pray for the success of the meetings.

Brother N. O. Nilsen, of Kragerø, who with others came in a motorboat from Kragerø, related the following: "In the night a drenching rain had fallen, which continued into the early morning hours, making our journey highly problematical. I resorted to prayer that if it was God's will, the storm might discontinue. Soon the rain ceased and before we reached Porsgrund, the sun peered into our cabin." Brother Nilsen, with others, was thankful for this manifestation of divine kindness.

Sister Christiansen, of Oslo, testified concerning the Book of Mormon. She had for a long time desired to read the book, and having procured a copy from Brother Ruch, she began to read it. She had not read very far, however, when she came upon something that seemed distasteful to her, and she laid the book aside. Some time later she took the book up, and after having been reading a short time, she looked up and saw the walls lined with angels. This became to her a lasting testimony of the divinity of the Book of Mormon.

At five o'clock in the afternoon Brother Muceus spoke to the congregation of Saints and friends on the subject, "Christ as Savior, Teacher and Exampler." The Spirit of God was enjoyed not only by the speaker but also by the audience.

Brother N. O. Nilsen and his son-in-law, Olaf Fossum, occupied the evening hour, dividing the time between them. Brother Nilsen related many examples of divine intervention, which had greatly strengthened his faith.

As the next day, May 17, was a national holiday, and no hall could be obtained, the Saints met at the home of Sister Marie Carlsen at 5 p. m. Here a sandwich lunch was served, at the close of which several members of the priesthood gave short addresses. Most of these dealt with the theme, "What These Meetings Have Meant to Me." Brother C. Carlsen also expressed thanks to friends and Saints from a distance for their efforts to come and for their part in the services.

Wichita, Kansas

This branch is proud of its young people. On June 6, there were twenty-nine in the young people's Sunday school class; average attendance is around twenty-four young men and women between fifteen and nineteen years of age. About fifty per cent of the class are nonmembers. Sister Frances Balman is the teacher. On the first Sunday of this month fourteen attended the youth prayer meeting at 8 a. m.

The following were graduated from high school this year: Wilma Jean Jackson and Ronald Manuel, who graduated with honors, Marion Coplen, Jim Van Biber, Jack Dodds, Arthur Cordell, and Marietta Truman.

These people from Wichita planned to attend the Youth Conference at Lamoni: Aliene and Marietta Truman, Mr. and Mrs. Lindon Robinson, Clarence Stuart, Irene Fye, of Eldorado, Allen Zinser, Alfred Shannon and Jim Van Biber.

The young married people's class has been increased by two couples. Mary Christine Driver and Lindon Robinson were married at the home of the bride at Winfield, Elder Clayton Crooker reading the ceremony. Edna and Ralston Jennings were joined in matrimony by Elder Emery Jennings at Cameron, Missouri.

Sister Dagmar Root is leaving soon for California for her summer vacation. She is adult leader of Wichita Branch.

Elder Garland E. Tickemyer has recently been honored with a scholarship to the Curtis School of Music in Philadelphia. Wichita people are proud of Brother Tickemyer and are glad for his opportunity, but the branch will regret to lose him.

Charles Brockway has been appointed to act as young people's leader, filling the unexpired term of Miss Margaret Williams who is now employed in the office of Graceland College, Lamoni, Iowa.

Indianapolis, Indiana

Corner Chester and Ninth Streets.—In the face of hardships and struggles the faithful Saints are trying to serve the Master. Church school is coming along nicely.

Easter, Mother's Day and Children's Day were observed with special programs. Sister Dorothy Swift had charge of the Easter program, Sister Lillian Davis of the Mother's Day entertainment, and Brother Arthur Gage, Junior, of the Children's Day service. The congregation was favored with a solo by Brother Dutton on Mother's Day, and the Saints appreciate his willingness to serve.

A series of missionary meetings was held in May by Elders Dutton and McConley. Their messages were most helpful, and considerable interest was shown in the meetings.

A number in this congregation are ill at this writing. Some have been afflicted for months. Brother John Kinnear who suffered injury in an automobile accident about four years ago, is now able to be about again and to attend church services. Sister Edna S. Gage, wife of the pastor, whose health has been poor for some time, is improving slowly. She is greatly missed when she is not able to attend church. Sister Melissa Honocher has been ill, but is also improving, as are Charles Nolan, Brother Burch, Emmet Johnson, and Ralph Homar.

Mr. Spratt, husband of Sister Sara Spratt, recently passed to his reward, leaving Sister Sara very lonely in her declining years.

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Pastor A. W. Gage recently had the pleasure of visiting New York City on a business trip.

Indianapolis members are pleased at the educational progress of their young people. Six young men and women were graduated from high school this spring and one from Butler University. Those graduating from high school were Virginia Tice, Lurline Davis, Eleanor Pace, James Ellis, Kenneth Stennett, and Harry Kinnear. Arthur Gage, Jr., was graduated from Butler University. May the talents of these young people be used for the upbuilding of God's kingdom.

Joseph Nolan, a young brother, will be missed by Indianapolis Saints. He is vacationing in the country this summer.

Local members are looking forward to the district conference, to be held in this city in August. They are hoping that the other branches of the district will be well represented, and that much good will result from this gathering.

Independence, Missouri

The Campus Sunday evening season was opened last Sunday night with an excellent sermon by Elder Arthur A. Oakman, pastor of the Stone Church, who is to be the summer speaker. The theme for Brother Oakman's series is "Christ in Us—the Hope of Zion," and the topic for the opening night was, "I Make All Things New." A very large congregation gathered to share in this pleasant open-air service, receiving both encouragement and inspiration from the discourse.

The meeting was in charge of Apostle F. Henry Edwards, assisted by Elder William Patterson, pastor of Walnut Park congregation. Other pastors in the center place occupied places on the platform: A. K. Dillee, Second Church; H. L. Barto, Liberty Street; Morris Jacobsen, Spring Branch, and Wilbur Paul, Sugar Creek. George Anway directed the congregational singing, accompanied by a brass quartet supplied from the Walnut Park Band. Under the direction of Mrs. George H. Hulmes, the Stone Church Choir sang two anthems unaccompanied by any instrument: "The Lord's Prayer," Malotte-Deis, and, "How Beautiful Upon the Mountains," by Wolcott, Virgil Woodside, baritone and Pauline James Arnson, soprano, taking the incidental solos in the latter number.

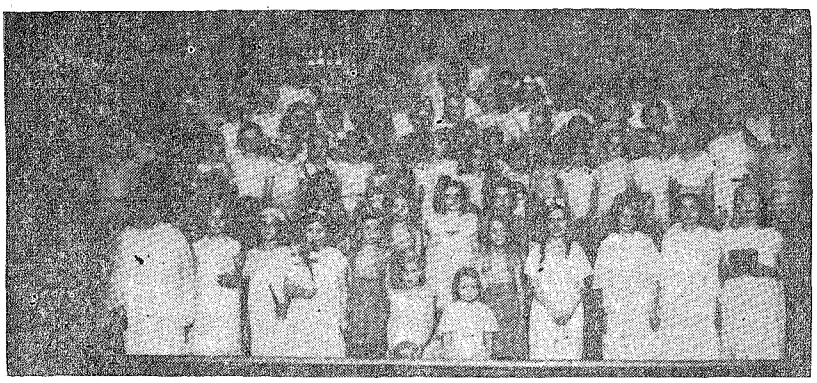
After a day of summer temperatures, it was pleasant to assemble on the Campus under the sunset sky. A considerable sum of money has been invested in Campus improvements—new benches, a lower and more attractive speaker's platform with elevated choir seats—and these are much appreciated by those who participate in the Sunday evening services.

Walnut Park Church

Eight girls, who had been baptized on Children's Day, were confirmed at the eight o'clock hour last Sunday morning, Elders William Gard, Carroll Olson, Fred Horn, Gerald G. Phillips, George Bullard, B. J. Scott and William Patterson officiating. Those confirmed were Larena Mae Bateman, Rosemary Caroline Olson, Margaret Lavina Slover, Juanita Mae Thompson, Delores Adele Goodrich, Frances Marie Oeser, Ruth Angela Patterson and Mildred Suzanne Hawn. One little girl, Audrey Lourine Hurshman, who also was to have been confirmed at this service, was ill and her confirmation was postponed until a later date. Two adults, Brother and Sister Clayton Kinsey, who also were baptized on Children's Day, were confirmed at eleven o'clock Sunday morning. Elders William Gard and John Taylor officiated.



MR. AND MRS. BUFORD A. TUCKER



WALNUT PARK'S CHILDREN'S DAY GROUP

Seventy-five juniors and primaries of the Walnut Park Church School, took part in a pageant the evening of Children's Day, Mrs. Henry Smith directing. There were also other program numbers including music and a pantomime. The entire day, June 13, was devoted to the children of this congregation and their interests.

Aside from the two confirmations, the eleven o'clock service, June 20 was devoted to ordination of four men recently called and accepted for ordination to offices in the priesthood. This service, which was in charge of Apostle F. Henry Edwards, consisted of Scripture readings from Doctrine and Covenants and the Book of Mormon by Elder William Patterson; a number, "I Gave My Life for Thee," by a male quartet composed of Arlon Chapman, Edward Butterworth, Milford Nace and Edmund Allen; a short charge to the men to be ordained by Brother Edwards; a prayer by Elder Gerald G. Phillips; the ordination of Lewis Mauzey to the office of priest by Apostle Edwards and Elder Phillips; of Nelson Gard to the office of priest by Apostle Edwards and Elder William Patterson; Henry Countryman to the office of priest by Elder Phillips and Elder Fred Horn, and Frederick Fish to the office of teacher by Elders Patterson and Horn. Following the ordinations a cello solo was played by Milford Nace, and "Rise Up, O Men of God" was sung by the quartet.

The choir, which is under the direction of Sister Ada Fallon, voted at its last practice session to disband for the summer months. Its work will be resumed at the close of the Campus services in the fall.

Miss Ruth Kathryn Price and Mr. Buford A. Tucker were united in marriage in an impressive church wedding service, June 11, Pastor William Patterson officiating. Preceding the ceremony there was a half hour of wedding music: Milford Nace played two cello solos; Mrs. Marian Campbell, soprano, sang a selection, followed by a vocal number by Mr. Gerald Resch, baritone. There was also a violin solo by Mr. Marvin Turnbull. Elder William Gard offered prayer. The ceremony was followed by a reception at the home of the bride's sister.

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Walnut Park Saints extend good wishes to this popular young couple.

Stone Church

The confirmation service for those recently baptized in the Stone Church area will be held Sunday afternoon, June 27, at two-thirty, in the upper auditorium of the church. This service will displace the usual Sunday afternoon prayer service. There will be a pre-confirmation class in the lower auditorium of the church at nine-thirty Sunday morning.

Elder C. Ed. Miller, a former pastor of this congregation and now pastor at Englewood, preached the Father's Day sermon Sunday morning. Pastor Arthur A. Oakman presided over the service, assisted by Brother W. J. Burton. Music was furnished by the Stone Church Choir under the direction of Mrs. George H. Hulmes, accompanied by Robert Miller, organist, and George Miller, pianist. There were solos by Pauline James Arnson and Virgil Woodside.

Evangelist Richard Bullard, well known to the Saints in England and the United States, passed away Sunday afternoon, June 20, at his Independence home where he has been in declining health for some months. For many years Brother Bullard faithfully served his Master, occupying in a succession of priesthood offices, priest, elder, high priest, bishop, and evangelist. He was born at Hitchen, England, June 13, 1852; came to Independence in 1909. He labored as missionary in the British Isles and in various parts of the United States, on the East coast, in Colorado, in California, and other places. His funeral was held from the Stone Church Tuesday at 2 p. m., Doctor Joseph Luff preaching the sermon. Interment was in Mound Grove Cemetery. Surviving Brother Bullard are his wife, Mrs. Elizabeth Ann Bullard; 3 sons: Richard, Jr., Harold, and Walter; a daughter, Mrs. Lilla Warren; a sister and a brother, in England; nineteen grandchildren, eight great-grandchildren, and many friends.

Liberty Street Church

Attendance at the church school continues to increase. There were three hundred present at the session on Children's Day. This was a record for this church school year. The children's program was given at 11 a. m., and was accompanied by a sermonet by Pastor H. L. Barto. At this service, William Hiram, infant son of Sister Marie Hobbs Fields, was blessed by Elders John Soderstadt and Ralph Zion.

In the afternoon a large group gathered at the Enoch Hill font for a baptismal service. Those baptized were Bonnie Winchel, Billy Gene Bridges, Henry Thomas, Mrs. Naomi Price, Mrs. Myrtle Ruth Holsworth and two children, Bobbie and Wanda Mae, Robert Schofield, Robert White, Mrs. Susan Elizabeth Robinson and four children, Susie Lee, Rose, Nelda, and James, and Mary Paschall. Those ministers assisting in the baptisms were John R. Lentell, Herbert L. Barto, Raymond Wrigley, Vernon O. White and Ralph Zion. The elders assisting in the confirmation which followed were Brothers Barto, Lentell and Zion, Henry Gunion, John Soderstadt, Ralph Smith, Joseph Stobaugh, and Harry Blake.

Several young people from this branch drove to Lamoni to attend the Youth Conference. It is felt that the rich experiences which they have and are able to relate to those who stayed at home will be of benefit to the progress of the branch.

Elder Harry Blake, local bishop's agent, was the morning speaker Sunday, June 20. Doctor Charles F. Grabske showed his moving pictures on Mexico to the juniors at their service. The travelogue was most interesting.

Madison, Wisconsin

Elder Charles B. Woodstock, of Independence, Missouri, was the speaker at Madison the evening of March 10. "The Purposes of the Gospel," was the theme of his discourse. Sister Effie Hield and Brother and Sister Wasson, of Janesville, worshiped with the congregation for the hour.

The choir gave "The First Easter" on Easter Sunday, a beautiful rendition.

The women's department is doing a good work. In March a bazaar and supper were given netting about sixty-five dollars. This was very good for a small group.

On the evening of May 7, a mother-daughter banquet was held in the lower auditorium of the church. Pink candles and pink and white sweetpeas were used for decorations. A chicken dinner was served, the proceeds going into the Christmas offering. The mistress of ceremonies was Sister Margaret Bender, and speakers were Sister Clara Miller, Sr., Sister Jeanette Fuss, Sister Irene Johnson, Sister Clyde Richardson and Sister Nona Walker.

On May 22, a food sale was held by the women, bringing in a nice sum to add to their collections.

Elder C. Nikel held a week of services from May 16 to 23, giving some good sermons. Topics used included "The Lord Requireth the Heart," "Lay Up Treasures in Heaven," "The Value of the Church," "Life Is a Fragment Between Two Eternities." Madison members were glad to have Elder Nikel with them, and hope that he will come again. A wiener roast was held the evening of May 21 after services, the young people having a good time in the park.

A shower was held for Nona Walker, May 25, at the home of Brothers Taylor and Richardson. Sister Nona received many beautiful and useful gifts.

Apostle Clyde F. Ellis was the speaker the evening of June 6. Using Revelation 14: 6, 7, Brother Ellis gave the congregation some fine thoughts on everyday living.

A pretty wedding took place at eight o'clock, June 12, when Sister Nona Walker became the bride of Herbert Dutton. Elder H. W. Woodstock read the double-ring ceremony. The bride was given in marriage by her father. Sister Helen Richardson was maid of honor and Sister Ellen Dutton, sister of the bridegroom, was bridesmaid. Clarence Roessler and Bert Wildermuth were groomsmen while Carson Richardson and DeWayne Miller served as ushers. During the ceremony Irene Johnson, of Plano, Illinois, sang "Because" and a trio composed of Lois and Aura Carpenter and Madeline Hills presented "I Love You Truly." A reception was held at the Walker home following the ceremony. Sister Nona is the daughter of Brother and Sister W. Walker, and Brother Herbert is the son of Elder and Sister J. O. Dutton, of Galva, Illinois. He is employed in the Research Laboratory of Oscar Mayer and Company.

On June 13 old friends welcomed Elder J. O. Dutton as speaker in the evening. "A New Heaven and a New Earth," was the topic of the sermon.

Kansas City Stake

Central Church

On Friday, May 28, at 8 p. m., a reception was held in the main auditorium of the church for Mrs. C. G. Mesley and her son, Gordon, who will leave shortly for a three months' visit with relatives and friends in England. The auditorium was lovely with its setting of floral arrangements and floor lamps. A large basket containing a silver love offering was presented to Mrs. Mesley at the close of the evening.

Mr. and Mrs. Clayton Wolfe and family and Mrs. Earl Short and family are with Central Saints again for a short time and enjoying a reunion with friends and loved ones.

The Bible Study Class met at the home of Mr. and Mrs. O. R. Nunn on May 26 at 8 p. m. The evening was spent in study and discussion. Pastor C. G. Mesley is the leader of the class. Refreshments were served.

The Floral Festival Sunday, June 13, was a grand success. Pastor C. G. Mesley was elated at the response to his request for flowers to decorate the church, and remarked that the day had far exceeded his expectations in beauty and attendance.

The auditorium was a breath-taking spectacle, flowers being banked high on

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every side, adorning the balconies and the supporting posts. Masses of flowers were in the chancel, and in the background a huge white cross was entwined with red roses. The white altar tables displayed their burden of loveliness, tributes to the living, and many hearts were made happy as they read the inscriptions on the dedicatory cards. The entrance to the church was a bower of ferns and larkspur, and as each person entered, he or she was presented a boutonniere or small corsage. These were a contribution from the Girls' Circle.

The day started with a worship and baptismal service at 9:45 a. m., then the class period from 10:30 to 10:55. A confirmation service followed in which the primary children took part in observation of Children's Day. At 2:30 p. m., the recital by Maude Gilmore Murphy, organist, Josephine Crinklaw Mader, soprano, and Ruth Ringer, accompanist, was enthusiastically received by a large audience. At 4:30 p. m. the Vesper Choir presented a concert, assisted by Evan A. Fry, organist; Eloise Higgins, violinist; Jean Dunn and Pauline James Arnson, sopranos, and Mrs. John Hamilton, accompanist.

The evening service at eight o'clock consisted of a program of songs presented by the Cantanina Chorus, Mrs. Esther Nelson directing. Special numbers were given by Alice Woodside, pianist and Virgil Woodside, baritone soloist. A sermonet was by Elder Leonard Lea.

Chelsea Church

The Saints are looking forward to welcoming Elder David S. White as pastor of Chelsea congregation, and pledge him sincere cooperation.

The women's degartment has been doing a wonderful work in the spiritual field. They hold meetings on Thursday evening once a month, at the home of each member. Always these are well attended. Not long ago they were happy to have Evangelist Ammon White as their guest.

Sunday, June 13, a Children's Day program was presented by the primary department. A play written by Adalain Taylor, "He Is With His Children Always," was given at the morning church service. Special music was furnished by Lurabel Sears, and Beverly Weedmark who rendered a marimba solo.

The congregation was happy to have Elder C. A. Guinand as speaker the night of June 13. Brother Guinand gave the first of a series of six lectures on the Book of Mormon.

The O. B. K.'s enjoyed a wiener roast, May 28, at the Wyandotte County Lake site. Thirty-five O. B. K.'s were present. Games were played under the leadership of the director, R. J. Crayne.

San Diego, California

4328 Alabama.—The young people under the supervision of Sister Ann White, gave an Easter play that was highly appreciated by members and nonmembers alike. The acting was excellent, and there was revealed in it a high spiritual value that was enjoyed by all. Attendance was good. Sister White is to be commended and thanked for her fine work in developing the talents of the young people, and the Saints look forward to more from this class of religious education.

Sister Mabel Kellerby was united in holy wedlock to Mr. Harold Kovell, April 11, at high noon, Pastor Virgil Lum officiating. The house had been decorated with flowers by the women's department. Brother Charles Edwards made and set up at the altar a lattice fence and gate, and these were decorated with roses and other flowers. The Saints were glad to share in this ceremony. The bride is loved by all for her generous, friendly disposition, and is an active member of the local young people's group. She is well trained in dramatics. She is the daughter of Brother and Sister W. F. Kellerby. Mr. Kovell, of Nebraska, is in the naval service as a radio man; he is a fine young person admired and respected by all who know him for his pleasing personality. Though not a member of the church, he is favorable to its teachings, and is honest. Preceding the ceremony Sister White and Brother Peck sang, "I Love You Truly," and Harold Dillee and Harry Tarbit gave instrumental numbers. Mr. and Mrs. Kovell have the good wishes of the Saints.



Bridal picture of Mr. and Mrs. Harold Kovell. At the left stands Pastor Virgil Lum, who officiated in the marriage ceremony.

On April 26, Elder J. L. Milner, of Long Beach, was guest speaker. Brother Milner is in charge of missionary activity in Southern California, and he gave San Diego members a stirring sermon which dwelt upon the everlasting covenant.

Elder W. H. Mannering, a former member of the quorum of seventy, is with this group indefinitely, and the Saints are trying to develop some missions to assist in acquainting the people with the gospel. San Diego Branch invites visitors to its church at 4328 Alabama, to share in the services.

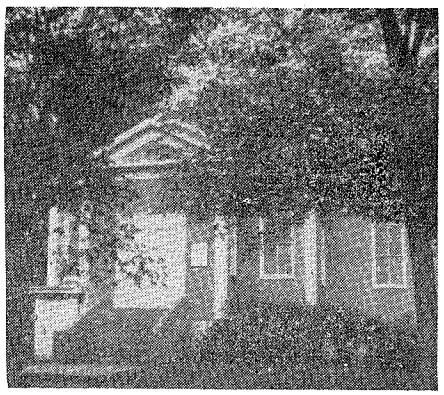
Springfield, Missouri

Sunday, March 25, was a memorable day for Saints of this local. On that day the first services were held in their new church. Attendance was large at all meetings, and the Saints were happy to see the fulfillment of their dream of a neat attractive church home.

On the preceding Sunday, the last in the old building, a memorial service was held, a number of the older Saints giving short talks of a reminiscent nature. Elder Henry Sparling, sometimes called "the father of Springfield Branch," gave an interesting account of the opening of the latter-day work at Springfield. Time has laid a heavy hand on Brother Sparling. His eyesight is gone, and his step is feeble, but his love and zeal for the work of Christ remain unchanged.

On May 2, Evangelist Ray Whiting began a series of meetings which continued for three weeks. "Come Unto Me, All Ye That Labor and Are Heavy Laden, and I Will Give You Rest," was the theme of this series, and the speaker stressed the great necessity of building the kingdom of God. Brother Whiting is a consecrated worker and a forceful speaker. Much good was accomplished among the Saints and interest was aroused among nonmembers.

A group of one hundred drove to Pear-



NEW CHURCH BUILDING AT SPRINGFIELD

son Creek five miles east of Springfield, on the last Sunday afternoon of the missionary series May 23, and six candidates were baptized: Wilma Buttrick, Gladys Fitzgerald, Eula Mae Underhill, Naomi Dewitt, Maysil Mink, and Mrs. Lester Scott. All are young women except little

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Naomi Dewitt who was so eager to be baptized that she could not wait until Children's Day.

Brother Whiting was accompanied to Springfield by Apostle John F. Garver who remained until Monday, May 3. District President Amos T. Higdon was also present throughout the week beginning May 2.

This branch suffered a loss in the death on May 17 of Elder A. W. Duemlar, a former pastor and long-time member of the church. For several years he had been in failing health, and for that reason had been forced to retire from active church work, much to his sorrow. His upright life, fatherly counsel and sympathetic understanding endeared him to the Saints, and they together with his wife, other relatives and friends, mourn his death. Brother Duemlar was sixty-one years of age.

Elder and Sister C. B. Woodstock met with this congregation Sunday morning, May 30. Elder Woodstock favored the church school with an address on religious education. They were visiting their son and new daughter-in-law, Brother and Sister Lyle Woodstock, recent additions to this branch. Sister Lyle Woodstock was formerly Miss Doris Jones, of Michigan.

Elder and Sister Arthur A. Oakman, of Independence, Missouri, who were vacationing in the Ozarks, slipped into Springfield for sacrament service the morning of June 6.

Other recent visitors were Brother Bill Starkey and his wife, who worshiped with this congregation May 23. Brother Starkey was supervisor of music at Troy, Missouri, public schools the past term,



ELDER A. W. DUEMLAR

and came home for the graduation exercises of the Springfield Teachers College where he received his degree. He has returned to Troy where he will teach a summer term, and will be reemployed for the next school year.

Brother and Sister Henry Van Nieuwenhuzye and family, of Chicago, are welcome additions to Springfield Branch. He is superintendent of construction for the company which is erecting the new post office at Springfield. Brother Van Nieuwenhuyze has rendered valuable assistance already in the improvements made in and around the new church and in other ways. They will be here about a year.

New Westminster, British Columbia

On May 23, this congregation had present at the evening service Apostle E. J. Gleazer and Elder White. Brother Gleazer delivered an instructive sermon on "Life After Death," handling his subject simply and plainly, in a way helpful to young and old.

The church had a table at the May Day Festival held in Queen's Park, and the proceeds were gratifying. The young people netted forty dollars and the older members turned in thirty dollars.

The Easter program was taken from Florence Morse Kingsley's arrangement of a reading, "Love Triumphant," read by Sister May Dunlap. Music was arranged and directed by Sister Lilliam Pope Cross. Sister Vi Miller and her sister, from Vancouver, and Miss Walsh, a nonmember of New Westminster, assisted in the singing. Sisters Thirkettle and Lillian Cross rendered a duet, "Love That Passeth Knowledge." Sister Cross was at the piano, and Brother Jack Arding played the organ.

At the opening of the school year, the girls' group was amalgamated with the young people. Since that time they have carried on their various activities with even greater success. This group is active and has been a great help to the church, sponsoring programs, plays and worship services.

The Mother's Day program was in charge of the young people. During Easter week they put on their annual Mother Goose Carnival. This was a gay bazaar, supper and concert, with the girls dressed in their colorful costumes representing the nursery characters, and the boys helping in a number of ways, especially in the plays. The money raised from this venture went to the church building fund. Sister Myrtle Green displays wonderful tact with the children.

Officers hope that this group will continue active, spiritually as well as socially.

At the morning service, June 13, Sister Maidie Gibson's baby was blessed by Elders Pope and Morrison.

It matters not what you are thought to be, but what you are.—Publius Syrus.

Glenwood, Iowa

A number of the young people of this branch enjoyed the banquet and youth conference in charge of President F. M. McDowell and Apostle Clyde F. Ellis, at Council Bluffs, the latter part of March. Most of the members attended the Easter services at Council Bluffs also, and had the pleasure of hearing Brothers McDowell and Ellis speak.

On Mother's Day a short program was given at the close of the Sunday school hour. Each mother was presented a carnation. The program opened with the song, "Blest Be the Tie That Binds," followed by prayer by Pastor C. D. Hunt. Alice Hunt read the Mother's Day proclamation. There was a reading by Frank Willey; Alice Sandell and Lorna Willey rendered a vocal duet; vocal solo by Jesse Steele; the song, "M-O-T-H-E-R," by the juniors; piano solos by



A GROUP OF GLENWOOD SAINTS STANDING IN FRONT OF THEIR CHURCH

Rena Steele and Berdella Mae Larsen, the latter from Council Bluffs. Brother P. Larsen, of Council Bluffs, delivered the sermon for the morning service, a tribute to mothers.

The women's group meets each Thursday afternoon. They have a short program and then make fancywork. They are planning on taking up some study in the near future.

The young people's and adults Sunday morning classes are studying *Fundamentals*. The young people are taking up the "Know Your Church," project in their evening class.

Prayer services are held each Wednesday evening, and although the group is not large, each one feels that he is blessed for the effort put forth. Choir practice is held each Friday evening.

Recent speakers have been Carl Larsen, Cleo Hoover, and Peter Heurmann, all of Council Bluffs.

Every man's nature is a sufficient advertisement to him of the character of his fellows. My right and my wrong is their right and their wrong.—Emerson.

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READERS SAY--

(Continued from page 819.)

complete in the gospel, and may God bless this young mother and father in rearing their young son in the way of truth and life.

Elder Willard Becker held a series of meetings here recently, and as a result several nonmembers have expressed themselves as being nearly ready for baptism. We shall continue to pray that God's Holy Spirit may direct them, and that they will enter the kingdom of God. We have felt a great degree of encouragement, and have a greater desire to press on in the Master's work.

On March 10 of this year, we were called upon to give up our baby girl, Phyllis Marie, just seven months of age. We miss her sweet smile so much, but we know that she is with her Heavenly Father. We are thankful that we have felt the presence of the Holy Spirit to comfort us in our loss and that we have been strengthened because of our trial. Now, because of our deeper understanding, we hope to be better servants of Christ.

We enjoy the "Readers Say" pages, and have found comfort and increased faith in reading them. May it be our privilege to be of assistance to others. Christ's people have a wonderful work to do, and it is our prayer that we may be found faithful and that we may help others to realize the value of serving God.

PAUL AND RUBY FISHEL.

NEILTON, WASHINGTON.

Sees God in the Beautiful » » »

We were privileged to have a wonderful trip East to Newark, New Jersey, this spring. The scenery was beautiful as the train wended its way through the most picturesque country in which I have ever traveled.

We motored from Newark to Asbury Park, where I had my first view of the mighty Atlantic Ocean. The water was very quiet as the tide came in. The moon arose, and a more beautiful picture is not to be seen. I should like to spend hours watching the ocean and listening to its roar. Our time was limited, so we returned for many miles along the coast. We saw a number of fine homes built too close to the water and ruined by waves beating against them in bad storms. In some storms the waves dash 150 feet high. These homes are deserted and going to ruin.

I am told that it is unusual for the Atlantic to be quiet. I wanted so much to see it rough, with the waves rolling high. I hope sometime to spend a week along the ocean so that I may sit and watch it and hear it roar at night.

God truly must love beautiful things for he made so much beauty for us to enjoy. I think I appreciate Him more as he speaks to us through the beauty of Nature.

At Altoona, Pennsylvania, it was a pleasing sight as the train rounded a horse-shoe bend about a small mountain and we caught sight of the city's water supply in the valley, a lake as clear as crystal.

VASSIE Z. SHEETS.

COLUMBUS, OHIO, 69 West Weisheimer Road.

A New Church Opening in Indiana » »

This writing finds me at the home of Brother and Sister Nathan Ring, near Milan, Indiana. Sister Ring has been a member of the church for a number of years, having obeyed the gospel at Louisville, Kentucky, when she was fourteen years old. She was the daughter of Brother and Sister Lorenzo Berry, and her given name is Nora. Many of the older members at Louisville will remember her as a girl in the home of her father.

More than two years ago Sister Ring and her husband moved into the country near Milan, and since coming here they have been reading the Book of Mormon and other church books. So Nathan decided to be baptized. I came here to their home, May 28, from Evansville, and had the first meeting at their house the night of May 29. Sunday, the thirtieth, I had the pleasure of baptizing Nathan in the Ohio at Aurora, Indiana. There were present from Cleveland, Ohio, Brother and Sister Joseph H. Berry, two sons and two daughters, who attended the baptism and rejoiced to see Brother Ring take this step. Joseph H. Berry is a brother of Sister Ring.

Since that Sunday we have continued the meetings at the Ring home with a degree of success. This being a very busy time of the year for the farmers, however, some were hindered from attending, and with others, prejudice would not permit their coming out to the meetings. In the afternoons during the week I have visited many homes, explaining our faith to those who were willing to hear. And so I feel that we have made an opening to which I or other ministers may come in the future.

Brother and Sister Ring have lived in this community so that they are highly respected, and this in itself assures a good beginning in any neighborhood. We hope in the future to see the latter-day cause well established in this community. This seems to be the first time that many here have heard of the Reorganized Church of Jesus Christ of Latter Day Saints. Of course the preachers are crying, "Mormons! Mormons!" but we hope that they will learn the truth as time goes on. Brother and Sister Ring have been giving out tracts of different kinds and among them *An Open Letter to the Clergy*. This worthy couple desire the prayers of the Saints that the light of God may shine out and that those who love the truth may be caused to see what the Heavenly Father has done in these last days for the salvation of those who are willing to listen and understand.

MILAN, INDIANA. JASPER O. DUTTON.

In Gospel Bonds » » » » »

What a wonderful Father God is! And how grateful I am for his goodness to me and my family. In times of sickness and sorrow he has heard and answered our prayers. I have been blessed with beautiful night visions. In one I saw the Holy Spirit in the form of a dove symbolizing God's love for those who seek him.

I am past eighty years of age and am quite deaf. I cannot hear the sermons of our ministers or the testimonies of the Saints, but I get good spiritual food from the *Herald*. My daily prayers are to the end that the Heavenly Father will continue to bless his people.

MRS. MARY JANE EPLING.

SACRAMENTO, CALIFORNIA, 2111 Twenty-eighth Street.

Request Prayers » » » » »

The Saints are asked to pray for Sister Viola Ross who is in the State Hospital at Lansing, Kansas. She has been there about three months. Please pray that she may be able to return to her family, her husband and three little children, who sorely need her. This request comes from Sister Ross's mother-in-law, Sister Ella Ross.

Sister Leonora Fox, of Sacramento, California, 2940 Forty-third Street, seeks the prayers of the Saints that she may be relieved of pain and healed of injuries received May 16, when the automobile in which she was riding crashed into a freight train. Her injuries included a broken left arm and minor bruises and cuts. She prays also that she may be a faithful true Latter Day Saint.

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What Is a Friend?

"A *friend* is a balancing-pole," said an athlete, "a balancing-pole without which it is impossible to walk safely the tight-rope of life."

"A friend is a jewel," said a pretty girl, "that shines brightest in the darkness of misfortune."

"A friend is a volume," said the journalist; "a volume of sympathy, bound in cloth as a rule, though in rare cases the binding may be silken."

"A friend is a gold link," mused a jeweler, "in the chain of life."

"He is a plaster," said a physician, "for the cuts of misfortune."

"Like ivy," said the botanist, "the greater the ruin, the closer he clings."

"When the whole world has gone out, a friend," said a widow sadly, "is the check in payment of a life insurance policy, for frequently it alone stands between little ones and absolute want."—*New York Life.*

The Bulletin Board

Southern Missouri Conference

Southern Missouri district conference will be held at Kennett, Missouri, July 9, 10, and 11. In addition to our district priesthood, Apostle Clyde F. Ellis will be present.—Lester W. Bronson, district president.

Attention, Musicians of Kirtland Reunion

Special emphasis will be placed on music at the Kirtland Reunion this year. There will be the reunion choir again composed of all visiting singers, in conjunction with the Kirtland Temple Choir. The following anthems will be used: "All Hail the Power of Jesus' Name" (Galbraith), and "My Faith Looks Up to Thee" (Schnecker). Both can be secured at Presser Co., Philadelphia, Pennsylvania.

The young people of the Kirtland District are preparing to present the sacred cantata, "Behold! It Is Written," by our own Sister Louise Hills Lewis. Copies can be secured from Sister Lewis 201 South Willis Avenue, Independence, Missouri. The Kirtland Temple Choir, under the direction of Brother Clyde Ebeling, will be heard numerous times presenting, among other things, the sacred cantata, "The Seven Last Words," DuBois.

The vested choir of Columbus, Ohio, will present a program. We would like all musicians to bring their instruments and help to increase the orchestra started last year. Brother Ebeling and Brother Wayne Thomas, of New Philadelphia, Ohio, will have charge of this feature. We are anxious for special numbers, solos, duets, trios, quartets, sextets and choirs. If you can supply special music kindly register with me before the reunion. All are invited and welcome to participate. The reunion is for all.—Amy Axelson, director of music, Kirtland Reunion, 131 W. Philadelphia Avenue, Youngstown, Ohio.

Southern Saskatchewan Reunion

The Southern Saskatchewan District will hold its annual reunion and conference at the farm of Joseph D. Neill, 10 miles south, and 4 miles west of Weyburn, July 14-18. A cordial invitation is extended to all to come on the opening day. We are expecting a fine time, both spiritually and socially. Sleeping and eating accommodations will be provided. Where possible, bring bedding. Anyone intending to bring foodstuffs, write Brother J. D. Neill. We expect to have Elder Roscoe Davey, president of the seventy, with us, along with Apostle J. F. Curtis and Elder O. W. Okerlind. —Mrs. J. R. Dickson, secretary Weyburn Branch.

Oklahoma Reunion

The Western and Central Oklahoma districts are uniting in one large reunion this year, to be held at Pawnee, Oklahoma, from July 30 to August 8, inclusive. We have obtained the use of the Fair Grounds, a fine place to camp with plenty of shade and good drinking water. An ideal recreation field is located at the camp, while one-half mile away is a large lake where swimming, boating and fishing may be engaged in. General church appointees to be present are Apostle Clyde Ellis, and Elders Hubert Case, Z. Z. Renfroe, and V. D. Ruch. Several other special workers from the two districts will assist in providing classes for men, women, young people and children. It is expected that several Indians will camp on the grounds with us. Pawnee is the headquarters for the Pawnee Tribe, and about six hundred of them live in the city, about thirty of them being members of our church. Several other tribes live in and around the community. "Pawnee Bill's" famous home, buffalo ranch and Indian trading post are located near the city, and may be visited. These things will make the Pawnee reunion one of outstanding interest to all Latter Day Saints.

Tents will be available at the following prices: 10x12 feet wall tents, $4 for the ten days, and 12x14 feet wall tents, $5. If you have your own cots, bring them along. Otherwise cots may be rented at $1 for the time of the reunion. For those who do not wish to live in a tent there are rooms available in the city at prices ranging from $3 to $7 a week, with or without bath. Please send your orders for tents, cots and rooms as early as possible to V. D. Ruch, 718 North Cheyenne, Tulsa, Oklahoma. Meals will be served at as near cost as possible. Pawnee is located in the northern part of Oklahoma on highways 64 and 18. Two railroads, the Santa Fe and the Frisco, also serve the city. Spiritual prayer meetings, instructive classes, and enthusiastic preaching services will make your vacation creative. A welcome is extended to anyone desiring to attend this reunion "out where the West remains."—V. D. Ruch, secretary-treasury of the reunion committee.

Lake Orion Branch Home-coming

A home-coming will be held by Lake Orion Branch, Michigan, Sunday, June 27. The first service will be a prayer meeting at 8:30 a. m. Church school will convene at 9:30 followed by a sermon by the Detroit district president, Elder Kenneth H. Green. A cafeteria dinner will be served at noon in the upper room. The afternoon service will be as follows: a roundtable talk at 2 p. m. conducted by district officers; history of Lake Orion Branch at 3 p. m., followed by a sermon by Elder Michael Crowley, of Detroit. In the evening a musical program will be given at seven-thirty, under the direction of Miss Verna Schaar, district chorister, assisted by talent from Romeo, Detroit, and Lake Orion. All former members as well as friends of Lake Orion Branch are invited to attend.—Julia Hammond, clerk.

Southern Ohio District

On July 3 and 4 the Southern Ohio District will hold a reunion of present and past members of the following branches: Pleasant Valley, Portsmouth-Nauvoo, McDermott, and Ironton. This gathering will be held within Pleasant Valley Branch, R. F. D., from Lucasville, Ohio. While members of the branches named are particularly urged to be present at all the services, all branches are requested to urge their members to make an effort to be present and enjoy the services. The activities will commence at 9:30 a. m., July 3, with a social service, and every moment will be occupied. On Sunday, July 4, the meetings will commence with a sacrament service at 9 a. m., and meetings will continue throughout the day. Sunday noon a basket lunch will be served on the lawn at the church. Remember the date, July 3 and 4, and the place, Pleasant Valley.—R. E. Anderton, district president.

Minnesota Reunion

Minnesota District will hold its annual reunion at Clitherall, July 1 to 4, and we believe this will be an excellent opportunity for the Saints to learn more about God's work, and gain a spiritual uplift. We are expecting Apostle J. F. Curtis and Elder O. W. Okerlind to be with us. Kindly advise us early if you are to attend. If it is impossible for Saints in the district to attend, they should send financial help so that we may build up our reunion to the best efficiency. Meals

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will be in charge of the women's group of Clitherall Branch, and will be served cafeteria style, the diners paying for what they eat. Notify us early if you wish to rent cottages, and please bring your own straw ticks and bedding. There will be room in the Saints' homes for some; the church and another building also will be used. Meetings will be held at the hall at Clitherall. Kindly notify Lester Whiting, at Battle Lake, Minnesota, or Wesley Elvin, 2111 Glenwood Avenue, Minneapolis, Minnesota, concerning your plans.—W. C. Stauty, district secretary.

Pittsburgh District Youth Conference

There will be a young people's conference of Pittsburgh District at Donora Branch, Donora, Pennsylvania, Saturday and Sunday, June 26 and 27. Saturday's service will begin at 7:45 p. m., Eastern Standard Time, and Sunday's sessions will open with a youth prayer service at 8:45 a. m.—Clarence Winship, district young people's president.

Our Departed Ones

ALVES.—Charles, b. December 18, 1875, at Lawrence, Massachusetts. Married Sadie A. Wilcox, November 9, 1915, and to them was born 1 child, Charles Douglass Alves. Mr. Alves was baptized into the church by Elder E. J. Gleazer, December 12, 1920; was ordained a deacon, August 26, 1923. D. May 22, 1937, at his home in New London, Connecticutt, leaving his wife and son. The funeral services were held from the church at New London, May 25, 1937, Pastor Alma T. Whipple conducting. Interment was in River Bend Cemetery, Westerly, Rhode Island. Brother Alves leaves a host of friends both in and outside of the church.

SPARKS.—James H. b. August 16, 1871, at Kidder, Missouri. D. June 8, 1937, at Kerr, Missouri. His parents d. when he was a small boy; 3 brothers also preceded him in death. He married Mrs. James Shaw, January 16, 1926. Mr. Sparks was a good neighbor, a kind husband and a friend to all who knew him. He is survived by his wife; 3 nephews: Frank Sparks, Will Sparks, and Fred Sparks; 5 nieces: Mrs. Clea Feltis, Miss Pearl Sparks, Mrs. Maud Bowers, Mrs. Ruth Boulton, and Mrs. Connie Decker. Funeral services were held from the home at Kerr, Missouri, June 9, the sermon being by Elder S. H. Simmons. Interment was in Graceland Cemetery.

HOBBS.—Henry Chester Hobbs, b. February 14, 1905, at Camp Creek, Texas. D. April 23, 1937, at Palestine, Texas. Funeral services were held at New Baden, Texas, with Brother C. W. Tischer in charge. Brother Frank James conducted the music and also contributed several beautiful vocal solos. Interment was in the James Cemetery at New Baden, Texas. Brother Hobbs is survived by his wife and 2 children; his mother, Sister Nancy Hobbs; his father, Brother John Thomas Hobbs, and a brother, Lester Lee Hobbs.

SCHWAB.—Dorothy Lee, b. February 1, 1923, at Independence, Missouri. Was baptized into the church, June 11, 1933, by Elder John F. Sheehy; confirmed by Elders T. A. Beck and E. A. Thomas. D. at the Independence Sanitarium, June 8, 1937, leaving her mother, Mrs. Ethel B. Schwab; grandmother, Mrs. Laura Mosier; 1 sister, Mrs. Herbert Barrett; 3 aunts, 2 uncles, and her father, John Schwab. The funeral was in charge of Elder J. E. Vanderwood, assisted by Elder R. V. Hopkins, and was conducted from the George C. Carson Funeral Home, Independence. Interment was in Mound Grove Cemetery.

1937 Reunion Dates

District	Place	Time
Manitoba	Winnipeg	June 22-27
No. Wisc.	Chetek	June 29-July 4
Minn.	Clitherall	July 1-4
Owen Sound	Port Elgin	July 4-11
No. Dak.	Valley City	July 5-11
So. Calif.	Laguna Beach	July 9-18
Cent. Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Sask.	Weyburn Plns.	July 14-18
S. W. Texas	Bandera	July 16-25
Rock Island	Aledo, Illinois	July 16-25
Wyoming	Devil's Tower	July 21-25
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
S. W. Iowa	Council Bluffs	July 30-Aug. 8
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit	Edenville, Michigan	Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
W. Nebraska & Black Hills	North Platte,	August 6-16
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29
N. W. Iowa	Woodbine	Aug. 21-29

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11:00 a. m. Music by the Stone Church Choir.

5:30 p. m. Radio Vespers—"Youth Believes."

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

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Every thought which genius and piety throw into the world, alters the world. —Emerson.

How much better to be kind and helpful at sunrise rather than sad and self-reproachful at the sunset? The good Lord gives us the morning, but we help fashion the evening of life. What manner of life-artists are we proving ourselves to be?—George W. Tuttle.

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26 — 1937

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The
SAINTS' HERALD

Dec 37
Mrs A S Coburn
4651 Burke St
New Westminster B C
Can



KANSAS CITY FLORAL FESTIVAL

No half-tone could give an idea of the color and beauty of the Floral Festival at Central Church, Kansas City, on June 13. But this picture does show the plan followed, which may be of value to other churches in carrying out similar schemes elsewhere.

Volume 84 July 3, 1937 Number 27

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THE SAINTS' HERALD

July 3, 1937

Volume 84 Number 27

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

The Spirit of Youth

The irrepressible happiness of youth is nowhere better illustrated than in the wedding of two Independence young people which recently took place. They couldn't build a big home; they couldn't have a long trip; but they could be happy. Their friends escorted them to Union Station in Kansas City, and duly saw them depart to the accompaniment of rice and flowers. Good-byes were said, the train started, and the young couple were alone with each other. The friends leaped in their cars, raced back toward home, beat the train to the Independence station, and were there to welcome the newlyweds back from their brief honeymoon. Youth!

Office Notes

Ross Mortimer (Graceland student and sundry friends take notice) and Mrs. M. (formerly Viola Leigh) have been blessed with a baby boy. Ross is in a state of cheerful dither, and expresses fear the baby may turn out to be a gambler because he was born at eleven minutes to seven, and weighs seven pounds and eleven ounces. The man-child is to bear the name of Rowe Leigh Mortimer, and greetings may be addressed to him care of his Daddy at the Herald Office.

Observations

There are a thousand plans, at least, for losing your soul; but only one satisfactory plan for saving it.

He who wishes to die has many choices of method; but he who wishes to live must walk a narrow path with no deviations.

There are many roads on which you can wander and miss your way; but there is only one path that leads to your goal.

If you choose the goal, you must also choose the path, however steep, that leads to it. You can't elect to go to heaven by a highway that is taking everybody else to hell.

You can go to the top of Masonry via the Scottish or the York rite; you can go to San Francisco via Portland, Denver, or El Paso. But you reach God only one way: that is through Christ.

Chirography

Brother X's handwriting is not noted for legibility.

The printer said, "I see Brother X has corrected this manuscript."

Editor: "How can you tell?"
Printer: "Why, there's a note in his handwriting."
Editor: "Can you read it?"
Printer: "Certainly."
Editor: "Then Brother X didn't write it!"

Superiority

Speaking of handwriting, they say that illegibility is a mark of distinction. If that be true, Offie is a genius. Nobody could reproduce his particular blur. His signature looks as if it might have been written by a whirling dervish, spinning at top speed. Or it might be taken to represent the progress of a dust-devil down a country road on a hot day. While turning furiously upon its narrow axis, it inches slowly forward, laying down line upon line like the falling loops of a cowboy's lariat. Nobody could forge it. One could easily break an arm trying to imitate it.

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Editorial

The Poison of War

Dorothy Thompson, a brilliant and famous journalist in her own right, as well as the wife of Sinclair Lewis, has given splendid service in the related causes of peace and democracy. Writing in the *Ladies' Home Journal* for July, she poses a new and even more sinister threat against world peace:

> The minds of men, women and children are being deliberately trained, directed, distorted, by every conceivable instrument of education and propaganda, to make them tolerant of war, receptive of war, prepared for war, lovers of war. The greatest menace in the world today is not poison gas. There are gas masks against that. The menace is poisoned words, poisoned ideas.
>
> A hundred and fifty million Russians have been told . . . that an Armageddon is coming in which world capitalism will confront world communism and communism will emerge triumphant. Sixty-five million Germans are being told every day that . . . war is the natural and inevitable condition of mankind; . . . Forty million Italians are trained to despise peace and to glory in war. And all young of Japan is brought up in admiration of the warrior as the highest type of citizen. I have seen a German youth camp, housing six thousand children around the age of ten, display in tree-high letters the words: "You were born to die for Germany!" I have seen babies of six and seven, black-shirted and belted, march in Italy in military drill. I have seen children in Russian kindergartens taught how to adjust gas masks and the strategy of trench warfare.

Campus Services

As this editorial is being written, the first of the summer series of Sunday evening services at the Campus in Independence has already registered a very fine success. Before this report reaches our readers, a second service will have been held, and there is every reason to believe that it will draw a large attendance.

The church has gone to considerable effort to improve the comfort and appearance of the meeting place for the summer. As earlier indicated in these columns, the seating capacity has been increased by the addition of some fine new park benches. All seats, new and old, were in use, and people who could not get seats sat on the lawn and in their cars. The stage has been reconstructed, with an improved arrangement of lighting and sound equipment.

All who may be near Independence on any Sunday evening will be well repaid for an effort to go to one or more of these services. It would be well to be there in advance of seven-thirty in order to get seats. Parking areas for cars are provided. Loud speakers amplify the sound so that all can hear easily. Good music is furnished by local artists, and the speaker will be Elder Arthur Oakman.

The Youth Conference

It will be impossible to give a final report of the Youth Conference in this issue of the *Herald,* and we must reserve that for another week. Further reports on attendance are available, however, and we are glad to know that the registration reached 725 over the first week-end. Attendance on the first Sunday totaled about fifteen hundred, and it was necessary to hold an overflow service in the college chapel, the main meeting being held in Zimmermann Hall. Including unregistered auditors, the daily average attendance at the conference has been around eight hundred. Thus we are happy to record that the 1937 Youth Conference has exceeded the most optimistic hopes that were held for it. Certainly the whole church will benefit through the services of the fine young workers who will return with renewed zeal to branches and districts to help in the service there.

Labor Problems

In a breakfast-time newscast one morning last week, a commentator spoke of one governor's attempt to be fair in the current labor troubles. He said that those who want to strike have a right to do so, and that they will be protected in that right. At the same time, those who want to work have a right to do so, and they will be given equal protection for their right.

In the prejudiced and conflicting reports that are circulated about labor troubles, it is very hard to arrive at the truth. Things are not always what they seem to be. Contending parties are neither as good nor as bad, as right nor as wrong, as advertised. The public, as a measure of protection against error, will reserve judgment and maintain a watchful and skeptical attitude. Public sympathy has so often been betrayed before, and there is more than a suspicion that false propaganda is at work now.

Our civil liberties depend upon the maintenance of certain rights: the right to engage in honest work, the right of collective bargaining, the protection of life, the protection of property, and the duty of government to intervene in any internal trouble —labor trouble included—when that trouble gets

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out of control and distresses the larger community which is not a party to the dispute.

There is no such thing as a private quarrel, either personal or industrial. Society is always interested because society is always affected. Any fight tends to destroy values and reserves in the creation of which society has contributed, and in the preservation of which society has a responsibility. Unions cannot destroy industrial property without hurting society. At the same time, great industries cannot grind down its laboring people without seriously impairing the strength of the nation.

One thing should be noted. Society has a right to expect of any union the same responsible leadership, the same fidelity to agreements, the same orderly direction of policy, that it expects of industrial leadership. No lawless group can expect to exact binding agreements from a law-abiding group, when it will abide by no agreement itself. In this situation as in all other lines, our country needs to be called to the observance of law and order.

Nauvoo Camp

July 6-16

Mrs. C. B. Woodstock Joins Camp Staff—Registration Nearing Closing Days

Mrs. C. B. Woodstock will act as arts and crafts counselor at Nauvoo Camp which opens July 6. She will bring to the young people a wealth of experience in her field which should prove a source of inspiration and benefit.

The camp this year is designed to accommodate sixty campers. There is still room for a number of young people to join the camp, but registrations should be sent in promptly. The staff is all set to make the camp this year the best in Nauvoo history.

If you are of camp age, don't miss the camp this year. Send your registration now to A. R. Gilbert, Director Nauvoo Camp, Lamoni, Iowa.

(Registration fee $1.00. Other expenses $15.00.)

We learn in proportion to the interest that we feel in our subject. The unbiased mind that is quite indifferent never really reaches to the heart of things. The personal note comes in in all our convictions. Friends influence us. Ideas are contagious. We believe a man in whom we have confidence; of others we say: "I don't trust him somehow." Manner tells more than argument.—Clement F. Rogers, in "Why Men Believe."

New Appointments

In another section of the *Herald* will be found a list of appointments recently approved by the Joint Council of Presidency, Twelve and Presiding Bishopric.

The return of Elder Renfroe of the Seventy to full time appointment, and the full appointment of Elder Oakman after his extended service as an unmarried appointee, have both been made possible by the saving of interest due to debt repayment. This interest saving has made possible one other appointment, which will be announced in due course. We congratulate the Saints on the progress which has been made, and we look forward to the assignment of other ministers to missionary and pastoral tasks as further interest saving is effected.

In addition to the brethren already mentioned, the list contains the names of six unmarried young men who have been appointed for a two-year period, without allowance, and whose ministerial expenses will be met in the districts to which they are assigned. We appreciate the devotion to our joint task which prompts these young men to respond to the call for service, and we bespeak the interest and support of the Saints in their behalf.

THE FIRST PRESIDENCY,
By F. M. SMITH.

Independence, Mo., June 25, 1937.

Personality, like everything else, needs food and exercise, and without these it will inevitably die out. An old adage says: "Sow a thought and you reap an act; sow a character and you reap a destiny." This is the material out of which personality is made. What we build into the fabric of our thoughts today forms our attitudes and will control our actions tomorrow, and thoughts, attitudes and actions build up personality. Paul knew this when he said: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, pure, lovely, of good report, think on these things." But remember the advice of Kipling: "To think, but not make thoughts your aim." So, give your personality the *exercise* it needs by daily putting your best beliefs to the test. "Let us think high thoughts, cultivate worthy interests, and give ourselves to worthy deeds until these have become a life habit. Let our hearts go out in helpfulness to those about us, until sympathy for humankind becomes a compelling motive in our lives. Let us *consciously* listen to the still, small voice speaking to our souls, and we will find our souls expanding to meet the infinite."—From *The Standard* for July 15, 1934.

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We Travel On

Meditations of the Wife of a Prodical

(In appreciation of the "Meditations of a Prodigal" published in Saints' Herald, *April 24, 1937.)*

The dusk gathers and with it a strange sensation of loneliness and uncertainty. Fear grips my heart and my body is chill and numb. For months we have walked cautiously in semi-darkness but always ahead has been a tiny ray of light to lead us along the Pathway of Life in spite of the darkness on either side. Hand in hand we traveled on. But now the gleam of light ahead grows dim and darkness more dense. His hand is gone! I cannot find it in the darkness.

In my terrible anxiety I call to him. I hear his voice but I cannot touch him. I beg of him to take my hand but he is using his hands to gather that which will sustain our bodies and bring us comfort and security. Again I call to him for I fear he will become so engrossed in the work of his hands that he will take his eye off the tiny gleam of light ahead and will be lost. He answers but this time from farther away. He reassures me that he can still see the light. I travel on but with a heavy heart.

Hark! The sound of loud and boisterous voices echo from the valley. From out the darkness a husky voice whispers, "If thou wilt but join them in their merrymaking, success shall surely be thy great reward."

"No, no," I shout but from far away comes back the reply, "Not for an instant will I take my eyes from the guiding light. Never fear."

What can I do! I am overcome with fear. Were it not for our little son I would go down and try to find him and bring him back. But I cannot leave a little child to travel the Pathway alone, neither can I take him down in the valley with me. I cannot turn aside. I cannot go on. I will wait. I now realize that nothing I can ever achieve can be fully appreciated or enjoyed without my companion. None of the goals I hope to attain can give satisfaction if I must climb to them alone. Why, oh, why did I not cling closer to his hand before I lost the touch of it? If I had only been more patient and tender perhaps I could have kept him closer. I could have steadied him when his footsteps faltered.

I pour out my heart to God. I have been a negligent wife. Many times I have become so engrossed in my own work that I have forgotten that I am also the helpmate which God gave him. God gave to him the special task of representing Him on the earth to minister unto our fellow man—a task that can never be mine, for I am a woman. But to me is the sacred privilege of assisting him in fulfulling the purposes of God. Therefore if he fails, then I, too, shall fail. Oh, God, I pray watch over him down there in the valley where I cannot reach him and somehow bring him back. Give us another chance. And then I wait.

After many days and endless nights of waiting I hear his voice calling to me. Again I feel his hand close tenderly over mine. His body is broken, he is weary and worn. The treasures of the world he had gathered are all gone. It is all spent in trying to regain that which was lost. Under his arm he clasps the rough wooden box containing the precious gift God gave him many years ago. It is all he has left. But on his face shines the light of the inner life of a servant of God. I shall not complain —my body is well and strong. When he is in distress I will ease his pain, when he is despondent I will give him cheer, when he is rejected I will understand, when he is forgetful I will remind him. We pledge to give as we are able to those about us as they need. We travel on.

Scripture Readings for July

1. Luke 5: 1-11. Launch out into the deep.
2. Luke 19: 41-47. How oft would I have gathered you.
3. Deuteronomy 26: 1-11. A land flowing with milk and honey.
4. Doctrine and Covenants 112: 1-3, 5-7. Governments were instituted of God.
5. Colossians 1: 12-20. The Lord is King.
6. Matthew 22: 16-21. Render unto Caesar.
7. Psalm 85: 1-13. Our land shall yield her increase.
8. Romans 12: 16-21. Vengeance is mine.
9. Romans 8: 12-17. Sons of God.
10. Romans 8: 18-23. Awaiting the Sons of God.
11. Hebrews 5: 1-9. No man taketh this honor unto himself.
12. Numbers 16: 1-9. Seemeth it a small thing unto you?
13. Numbers 11: 23-29. Would God that all the Lord's people were prophets.
14. Luke 6: 12-19. He came down with them.
15. Matthew 10: 19-31. The disciple is not above his master.
16. Matthew 10: 33-42. He that receiveth you receiveth me.
17. Doctrine and Covenants 104: 7-10. The authority of this ministry.
18. 3 Nephi 5: 29-37. The spirit of contention is not of me.
19. Ephesians 5: 15-21. See ye walk circumspectly.
20. 1 Nephi 2: 62-69. The rod of iron.
21. Philippians 2: 5-11. Let this mind be in you.
22. 1 Kings 3: 5-14. An understanding heart.
23. James 1: 22-27. Be ye doers.
24. Genesis 12: 1-9. Thou shalt be a blessing.
25. Psalm 34: 1-22. O taste and see.
26. Doctrine and Covenants 98: 5. Stand in holy places.
27. Psalm 46: 1-11. God is our refuge.
28. Doctrine and Covenants 85: 18-21. There shall be no darkness in you.
29. Psalm 27: 1-14. The Lord is my Light.
30. Doctrine and Covenants 123: 31; 124: 8. To God whose hand has led us.
31. Psalm 95: 1-11. We are the people of his pasture.

F. H. EDWARDS.

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What We Need

Not long ago, discussing the inefficiency and uncertainty of the processes of our democratic government, a man made this statement: "What this country needs is a dictator." I looked at him closely to see if he spoke seriously. He did.

It is hardly likely that he, and the numbers of others who make such statements, have thought it through. No, what this country needs is not a dictator. Our peculiar and awkward processes of government have many disappointing features. But most of the muddle from which we suffer at the present moment is a result of the application of dictatorial methods to our problems. Bungling though they may be, the masses are wiser in their collective stupidity than the cleverest wizards in their isolated superiority.

Now consider what our present situation would be if this country were under a dictator. Hoover would have been shot, and most of his cabinet officers with him. Other leading members of his party would be in exile. Censorship would be clamped on all publications, and we would all have to look twice to see if we were being watched by spies before passing an opinion on the vagaries of our national weather. The children would be taken in charge by army officers and trained for the next big war, probably to conquer Mexico. Everything that we do, eat, wear, think, and say would be under strict control. Following other dictator-bossed countries, our taxes would go up, our wages down. Foreign trade would disappear, and we would live on substitutes and imitations.

It is very thoughtless to say that we need a dictator.

Another man said, "This country won't get straightened out until we have a revolution."

The perfect reply to that is to ask, what did the poor Russians get out of their revolution? Was there any abuse under the Tsar that is not as bad or worse under Stalin? All the old abuses go under new names, but does that make them any easier to bear?

And how about Spain? There is a country that is enjoying to their full all the modern advantages of a first-class revolution. "Oh," says one, "that would be all right if other nations would keep out." But other nations don't keep out. France helped us in the Revolution. Hessian soldiers were rented from Germany. And in the Civil War, a nation with whom we have long since been at peace sympathized with the South and gave some help. A party rebellion will accept any help, no matter what sell-out of the country is asked as a price of aid. The uniform history of internal disturbances is that outside finance, arms, and interference cannot be avoided. The case of Spain demonstrates the rule rather than the exception.

It is a mistake to say that we need a revolution. There is no evil from which we may suffer that will not, for a time at least, be worse than it is now.

What, then, does this country need?

It needs a steadily growing adherence to and respect for law and order. It needs a steady application of pressure through exposure of dishonesty and prosecution of criminality for the removal of official corruption.

It needs a more steady and law-abiding citizenry. We, the people, are too lawless. We seem to prefer violence to justice. We need to civilize ourselves. There is too much of the barbaric in us.

We need a growing understanding of the weaknesses of our system of government and business, a knowledge of the basic principles at the root of our problems. We need steady onward progress toward the solution of those problems. These things are not gained by revolution, nor granted by dictators. They are gained in the orderly conduct of the business of society by a people under the leadership of thinkers, not dictators.

Above all, we need a growth of righteousness among the men and women of our nation. Our problems cannot be solved in the cocktail bar, on the dancing floor, nor at the movies. Our moral and political problems will be understood and solved, if at all, in the library, the study, the lecture hall, the church, and the university. Intelligence and morality, clean lives, clean bodies, alert minds, keen consciences are needed. The gospel of Jesus Christ has something to offer for suffering humanity. The church has a message which will mean something to the world. L. L.

Our philosophy of life affords us the conceit that our efforts to make a better world are necessary to the Almighty, and that without our cooperation even he cannot do it. Our endeavors have been founded on the assumption that love for one's neighbor, in order to be understood by him, must find its chief expression in helping to bring the kingdom of heaven down to this earth.—Sir Wilfred Grenfell, in *The Pilgrim Highroad,* December, 1934.

Has somebody hurt your feelings, and are you sorry for yourself? Well, do you know how many others have had their feelings hurt by you, and you knew nothing of it? Forgive, just as many others have forgiven you.

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Do You Really Believe in Christ?

By Charles R. Hield

A talk delivered at Onset Reunion.

Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.—Matthew 7: 34, 35, Inspired Version.

"This world belongs to the strong;—not only does might make right, but might is right;—Christianity with its ideal of care for the weak is a delusion concocted by the weak to prevent the strong from the rightful use of their own strength for themselves." *That,* is the teachings of one of the greatest of German philosophers—Frederick William Nietzsche, who died in 1900. "Assert yourself," he says, "care for nothing except for yourself. The only vice is weakness, and the only virtue is strength. Be strong, be a super-man. The world is yours if you can get it. Let the weak serve the strong; let them be fertilizer even, to make rich the soil out of which the super-man may grow. Humility is vice, pride is virtue. We that are strong ought to squeeze the weak unto our cups and drink their blood like wine to make us stronger still."

In spite of the fact that Nietzsche went mad, and was confined to an insane-asylum for the last five years of his life, *that* philosophy of life, is, if not in *toto,* at least in part, the philosophy of life which is permeating much of our life today. Not only is it noticed in the feverish race of the world for military power, but it is noticed in much of the business and private relations of our everyday life.

On the other hand we have the philosophy of Christ, and his famous Sermon on the Mount. *He* teaches that the strong ought to bear the burdens of the weak. *He* would have us renounce the ambition to seek riches and fame for ourselves, but rather, he asks us to shape our lives after the pattern of the government of His Father,—a philosophy of life which is devoted to promoting harmony, peace, love, sympathy, a brotherhood of man with God. Look at the world today. Who wins? Nietzsche in spite of his mad-house, or Christ who died on the cross seeking to convince us that his way of life was the only solution to our problems?

This philosophy of life was not new with Nietzsche. It had been tried in far-off Babylon under Nebuchadnezzar;—in Greece by Alexander the Great;—in Egypt by the Pharaohs;—by the Rome of Augustus and the Cæsars;—by Carthage ruled by Hannibal;—and in Europe under a Napoleon and a Bismark. Not only in the old kingdoms and their feudal systems have we seen it, but now many of its features still exist in our own capitalistic system. If we are willing to examine carefully our own lives and our philosophy of life, we will have to admit, most of us, that we too are looking out mainly for ourselves. That is *not* the philosophy of life as Christ *taught* it, and as he *lived* it. The world must rediscover Christ if it is to save itself from another terrible catastrophe.

These are not my own thoughts alone, for some of the best minds of our age are also foretelling disaster. Simon Schuster published a book a short time ago entitled *Living Philosophies.* It contains a series of intimate statements of more than a score of writers on both sides of the Atlantic;—Albert Einstein, Theodore Dreiser, James Truslow Adams, Sir Bertrand Russell, John Dewey, H. G. Wells, H. L. Mencken, Irving Babbitt, Joseph Wood Drutch, Hu Shih, Dean Inge and others. In one of the opening essays John Dewey says: "The chief intellectual characteristics of the present age is its despair of any constructive philosophy. . . . The result is disillusionment." Theodore Dreiser writes: "I find life to be a complete illusion or mirage. The best I can say is that I have not the faintest notion of what it is all about, unless it is for self-satisfaction. I catch no meaning from all I have seen, and pass quite as I came, confused and dismayed." Irving Babbitt says: "Unless there is a reaffirmation of the truths of the inner life in some form—religious or humanistic—civilization is threatened at its base." James Truslow Adams writes: "We are now floundering in a morass. . . . The present situation cries aloud for some code. . . . We are bewildered." George Jean Nathan says: "To me pleasure and my own personal happiness—only infrequently collaborating with that of others—are all I deem worth a hoot. . . . I have all I can do to look out for my own happiness and welfare." Bertrand Russell writes: "Brief and powerless is man's life; on him and all his race the slow sure doom falls pitiless and dark." Joseph Wood Drutch says: "A color has faded from our palette, a whole range of effects has dropped out of our symphony. . . . We are carried one step nearer to that state in which existence is seen as a vast emptiness. . . . We have grown used to a Godless universe, but we are not yet accustomed to one which is loveless as

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well, and only when we have so become, shall we realize what atheism really means."

You will notice that the current philosophy of these quotations is one of despair,—they offer no philosophy of life of their own,—just despair.

Parallel to these, however, are a group of modern thinkers who *do* have a solution. And what do you think their solution is?—The Kingdom of God! Professor John MacMurray of University College, London, and the most stimulating philosopher in England today, has just written a whole book entitled *Creative Society,* in which he defends the Kingdom of God as the only solution for our society today; capitalism, fascism, as well as communism. He writes:—"Only by the establishment of the Kingdom of Heaven through the process of social development can the conditions for the full and universal expression of personal communion be achieved. The transformation of Communism is the task of Christianity, but first it must revolutionize itself, and regain its own substance." Sherwood Eddy and Reinhold Niebuhr have collaborated in writing a series of pamphlets defending Jesus, and the Kingdom of God as the only way out of our despair. "In the end," they write, "we shall have to come to Jesus's way of life, for there is no other way, finally, but the way of love, of sharing, of a cooperative brotherhood,—of a family of God." Upton Sinclair in a period of violent anti-religious reaction, wrote a book entitled, *The Profits of Religion,*—but even he has recently given us a restatement of his philosophy. He has just written a book entitled, *What God Means to Me.* "Jesus, the stirrer up of the people, is ready to serve us any time we call him to our side," he writes. "The religion I am talking about is not yet established. It does not honor the rich, nor sprinkle holy water upon flags and cannon, nor send young men out to slaughter and to be slaughtered in the name of the Prince of Peace. My god is a personal God, . . . a God of Justice, a God of love in a world of raging madness. He has put into the hearts of his people the idea of subduing the hate-makers. He says: 'I have made a world, and am still making it. I am still making you.' " George Bernard Shaw, who is the last person to go to for sentimental opinions, has said recently: "I am ready to admit, that after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern practical statesman. If we were better men, we might try his plan."

Francis B. Sayre, Assistant Secretary of State, Washington, D. C., in the Winter Number of *Religion in Life,* in an article in which he discusses the problems of our civilization says:—"Social scientists have grappled with these problems, but the solution has not come. Economists have tried to solve them—and failed. Statesmen have tried to solve them—and failed. The one solution that I can see, the *only* solution that seems really practical, lies along the teachings of Jesus Christ. I mean that if our civilization cannot be brought to understand more c l e a r l y and to believe more strongly in the fundamental teachings of Jesus Christ and the principles upon which He staked His life, our civilization cannot survive." Dr. Wilbur M. Urban, professor of Philosophy at Yale University, writes in this same magazine:—"The task of the church is, indeed, primarily to save souls and to make saints; but it is also to bring about the realization of the kingdom of God on earth. The prayer of the church and the object of its labor is that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

And the religious thinkers of the day are turning more and more to Jesus, seeking to *rediscover* his philosophy of life. They seem to be reaching out, like a man in the dark, expecting to find their way out into the light. George A. Buttrick of Madison Avenue, Presbyterian Church, here in New York, writes: "The ideal of a 'kingdom' is one which the historic creeds of Christendom have virtually ignored, but which Jesus proclaimed as His one purpose and passion." Walter Rauschenbusch of the Rochester Theological Seminary has written several books discussing the kingdom of God as a solution of our civilization;—such books are *Christianity and the Social Crises, Christianizing the Social Order, The Social Principles of Jesus, A Theology for the Social Gospel,* etc. In this last named work he goes to great length to criticize the churches for substituting their creeds and rituals for the Kingdom of God movement. He says: "Jesus always spoke of the Kingdom of God, . . . only two of his reported sayings contain the word 'church.' The Kingdom of God is the supreme purpose of God, and should be for each of us *our* supreme task. Since the Kingdom is the supreme end of God, it should be the only purpose for which the Church exists." Harry Emerson Fosdick, in his book *The Hope of the World,* says: "The most sensible thing that the church of Christ could do today would be to rediscover Jesus and his way of life."

And Latter Day Saints have had this Kingdom of God teachings in our books for over a hundred years! We, too, need to rediscover Jesus.

Just what is this Kingdom of God?

One of the best places to learn about it, is from Christ's Sermon on the Mount. One enemy of this

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philosophy of Christ has called it "The Sarcasm on the Mount." Most of us have expressed one time or another in our meetings the desire to follow Jesus. I am going to discuss with you this morning some of this Sermon on the Mount, and see afterward just how much we, too, may need to rediscover his way of life. Are we true followers of Christ, or do we, too, seek for our own pleasures and make our own reservations with regard to his teachings?

Starting tomorrow and lasting for two weeks we have examinations at the University. One of the methods employed is what we call a "True and false examination." A statement of fact is made and the student is merely asked to write "Yes" or "No" as to the truth or falsity of the question under consideration. I wish to use that method, more or less, this morning. (You might write your answers on the back of your printed programs.)

In this Sermon on the Mount, among other things, Christ said: "Blessed are the poor in spirit who come unto me." This word "blessed" still means the same as it did for Aristotle,—divine blessedness in contrast to human happiness and pleasures. The Greek word means "happiness,—not subject to death";—so we might say: "Happy and deathless are the poor in spirit who come unto me." Poor in spirit means one who realizes his poverty of spiritual things, one who realizes his poverty in knowledge about the kingdom of God. It also means one who is *not* exalted. For instance, would you say that Hitler is poor in spirit? Or Mussolini? But we need not look at other men, how about ourselves? Do you seek to be exalted? Do you seek to be rich for your own pleasure? Or famous? Are you willing to devote *your* time as Christ devoted *his* time to the building up of a more perfect society? On your chart answer that question! Yes, or No.

Do *you* mourn over the conditions of the world, as Christ mourned over Jerusalem? When you look around you and find the world rejecting the teachings of Christ are you actually concerned enough to grieve? and further, does this grief affect you strongly enough to cause you to desire to aid Jesus?

Yes, or No.

Do you *seek* after righteousness? Are you aware of your *own* lack of knowledge about the Kingdom of God; i. e., are you actually *hungry* for information about his way of life?

Yes, or No.

Are *you* merciful as members in a government of God must be merciful to their fellow members? No quarreling with your brethren,—no hatred. Only cooperation, sympathy and aid for those who may not understand the perfect law, and may even do you wrong. Are *you* merciful?

Yes, or No.

Can you bear insults from another,—for that is what smiting on the right cheek means. Suppose that I hit you on the *right* cheek, being right handed as most of the world are, it would have to be a backhand blow. In the kingdom of his Father, Christ tells us they do not retaliate when they are insulted. As we grow older and experience a little what it means to be insulted, the more we are impressed with the fact that one who acts upon this principle of Jesus, is a sensible man. Can *you* stand being clipped on the right cheek,—are you *man* enough not to retaliate?

Yes, or No.

Can you love your enemies? Germany, I understand, has changed this Sermon on the Mount in their Bible so this no longer will be required. Now love does not mean,—nor did it mean in the language of the time it was written,—the type of love that our newlyweds think of. It meant goodwill,—a feeling which in no case could ever reduce itself to retaliation. Can *you* go with Christ into the garden and replace the ear of one of your enemies as it is cut off by Peter? Can you follow Jesus to the cross and look down upon your enemies as he did? Can *you* see as He did, that their very acts were going to keep them from entering the Kingdom of God? Can you look upon your enemy who perhaps hates you, who perhaps steals, or lies,—and can you wish that he might be born into a *new* life? Can you pray for him? Christ prayed to his Father to forgive even those who were crucifying him. Are you *big* enough, strong enough, are you trained in the army of the Lord,—do you have the discipline that a member of God's government must have,—a yearning for the souls of men who are going astray? Can you feel sorry that they may not get into the kingdom of God? Can you have goodwill toward your enemies?

Yes, or No.

In taking up a collection a certain Christian congregation used to have their ushers use long poles on the ends of which were attached small knitted bags. One Sunday they substituted open plates and the amount of the collection went up immediately. Do we always give of *our* means that the Kingdom might be built up, or do we sometimes give that others may see us?

Yes, or No.

In India a sadhu will stand all day immovable, unattracted by the things going on around him. But he always chooses a very prominent corner on which to stand. Another sadhu will sit on a bed of spikes

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For Better Health

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

Raynaud's Disease

A French physician by the name of Maurice Raynaud discovered this disease which bears his name. It is a sort of dry gangrene brought about by a disturbance of the circulation in various parts of the body, but especially the fingers and toes, and is apparently caused by a spasmodic contraction of the small arteries.

For instance, during severely cold weather an ulcer may appear on a finger or toe and may be considered a trifling matter. Often home remedies will be applied, the sore not being particularly painful and suddenly the victim becomes astonished to find that the tissues have begun to crumble after which in a comparatively short time the joint, bone and all, may be gone. Some of the cases are very slow and may consume an entire winter before the seriousness of the condition is discovered. Sometimes the ulcers will seem to be entirely healed and will break out again during the next winter.

During last winter there were several people in my office whom I warned regarding a possibility of this disease as they complained of a feeling of numbness in the fingers or toes, stating these parts felt as though they were lifeless, presenting a waxy color. This is one of the first symptoms.

A contraction of the arteries will cause the circulation to stop in these parts and when the circulation is reestablished there is a sensation of tingling and prickling in the members involved. If this does not clear up in a very short time a second degree condition occurs in which the fingers or toes become blue with cold, are somewhat swollen, especially in the smaller veins, due to a stagnation of the blood. This is much more persistent than the first stage and may be accompanied with severe pain and tenderness. If the circulation is re-established at this time the parts are very painful, accompanied by a hot sensation.

The third stage is when gangrene sets in, the skin bursting open and leaving a deep ulceration which may dismember only the tips of the fingers or toes, or the entire digit.

I might mention some mild symptoms which predispose to Raynaud's disease, such as chilblains, cold feet, large veins of the face and even in some cases red noses. In some of these cases when the blood returns to the part a fluid escapes and blisters are formed.

Sir William Osler describes a "beefsteak hand" in which the hand appears cold, clammy and swollen. Another authority describes the "beefsteak" cheeks of gouty men.

These mild manifestations may seem of little consequence and it may seem rather unusual and farfetched for me to mention it in these articles, but strange as it may seem I have had two or three inquiries regarding this disease from *Herald* readers. I would suggest that perhaps it might be well to cut out this article and keep it for reference next winter. It is very important if these symptoms appear to have extra warm clothing during the cold winter months. One should wear warm and roomy gloves and shoes that are warm but not binding on the feet. Neither extremely hot nor cold water should be used to wash the affected parts. A mild stimulating liniment may be used to restore the circulation unless there is too much tenderness. If the parts are extremely tender they should be wrapped with cotton wool.

In any case a physician should be consulted. Electricity and violet rays have been found of great value in treating these cases, together with certain drugs such as cod liver oil, calcium lactate, etc., but these should be prescribed by the physician. If gangrene occurs the parts affected should be kept covered with antiseptic dressings.

I hope the *Herald* readers who made the inquiry regarding this disease will read this article and obtain some good from it.

Graceland College Library Receives $3,000 Carnegie Grant

Students at Graceland this coming year will enjoy the advantage of increased library resources due to receipt lately of a $3,000 grant from the Carnegie Corporation of New York, for the purchase of reference reading material, books, and other materials.

The Carnegie Corporation has been studying junior college libraries for a year, and as a result of a visit made by President G. N. Briggs to Richmond, Virginia, where he presented the qualifications and work of the library, later investigation of the library was made by an inspector. An excellent rating was given for the Graceland library service. Much credit for the present condition of the library is given to the Patroness Society of Lamoni for books, furnishings, and decorations. The arrangements for the use of the grant are being made by Miss Cleo Hanthorne, the college librarian.

The empty vessel makes the greatest sound.—Shakespeare.

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Further Notes on the Inca Civilization

By M. H. Morgan

Book of Mormon students have been accustomed to believing the outstanding civilization in Peru known as the Inca, represents the Nephites who left Jerusalem and established themselves on this western world. But by comparing the history of the two peoples we find this theory untenable.

The Nephites reached America 600 years *before* Christ.

The Incas were not established until 1100 years *after* Christ.

The Nephites were Hebrews, committed to a monotheistic belief in the one God.

The Inca were polytheistic, pagans, with a multiplicity of gods, the foremost of which was the Sun-god.

The Nephites had a hieroglyphic form of writing —a mixture of ancient Hebrew and Egyptian; and they kept many records: on paper, metal and stone.

The Inca did not write, their records being preserved through the use of knotted cords or quipus.

The Nephites, *as a nation,* existed for 1000 years; or from 600 B. C. until 400 A. D.

The Inca, *as a people,* lasted only 400 years; or from about 1100 A. D. until 1500 A. D., when they were overthrown by the Spaniards.

(This does not mean *all* the people of either civilization were destroyed; merely that they were wiped out nationally.)

The "Promised Land" of the Nephites, according to Book of Mormon history, was one of exceeding fertility. Central America produces two and sometimes three crops a year; and the growth there is so rapid that as one writer says: "I have watched with my own eyes a great banana leaf, which in the early morning presented itself as a tight green cylinder about six feet long, unroll by visible jerks until at noon it had flapped fully open."

While the western coast of South America, long considered the seat of the Nephite First Inheritance, is notably sterile except where the most intensive irrigation is practiced, or mountain streams perform the same office. This is especially true of Peru, the seat of the Inca civilization. There are a few fertile patches in Chile; but this coastal plain and mountainous range is the seat of great mines, rich in all manner of ore rather than vegetation.

Archæologists are discovering that the entire western coast of South American has seen pre-Inca settlement, in patches, here and there; and in some localities, particularly the northwestern section, there are evidences of a very large race of men. There was nothing to prevent either Jaredites or Nephites (or Lamanites) from reaching these shores at any point, since they were already engaged in shipping; and traveling south to its southernmost tip.

The pre-Inca civilization reached its highest stage in Peru, evidently, with its temple and other large buildings, but apparently it never attained the glory of the Incas.

A tradition of the mixture of white and black peoples persists in both Central and South America, and there can be little doubt that both classes existed.

The one thing that did not occur was for the nation that colonized the western coastal plain of South America to cross the high Andes Mountains into the lusher jungle of Brazil, this mountain chain of the Andes presenting too formidable a barrier.

It is not remarkable to find traditions, races and history in both Central and South America that is uniform, since they were offshoots of the same people.

The Master Teacher

BY ETELKA WHITE

Lord of our lives
We come at this closing hour
To dedicate our all
To the unfinished task
Which lay before us.

Unreservedly we come
Seeking the way and ask
That Thy Light may shine
Midst the shadows of life
And bring us safely home.

Oh, Master-Teacher
We have come to learn of Thee,
And lo, you have
Challenged every inch of us
To higher, loftier, nobler ideals.

Lord of our lives
We come for strength and courage
With willing hearts and minds
Oh, God! We desire to follow
Only—lead the way.

You can make yourself completely miserable if you are always looking for slights, injuries, and offences. Brood over them, and you will soon hate everybody. What you will not observe is that you, too, are hurting other people right and lift without a bit of consideration. But if you wish to be happy, forget all these things, think of your friends, and try to do good. Your blessings in life will then far outweigh your sorrows.

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Landscaping for Churches and Homes

By Leonard Mann

It is easy for some to say that the necessary living is more important than flowers and shrubs. It is true that bread and shelter are more important, but most of the people in our cities and towns are able to have some luxuries. One of the most enjoyable luxuries would be the creating of beautiful church surroundings.

If the yards are clean, the lawn well clipped, flowers, trees and shrubs properly cared for; one does not require wealth, taste or culture to enjoy and respect such a place.

A beautiful, well clipped hedge is a friendly living addition to many church lots. Sometimes it becomes a necessity, especially where paths are sometimes carelessly cut across the lawns. Hedges are beautiful along walks, driveways and lot lines, yet do not interfere with the view. The Amoor-River Privet of Russia is one of the hardy hedge shrubs that can be used in all climates because cold wind and dry weather can have little effect on it as it is so completely hardy. It shears as well as the English Privet. Barberry, Japanese Barberry, Spiraea Van Houttei are three of the most popular shrubs for hedges. And the Spiraea Van Houttei and Barberry are popular beautiful shrubs to use in foundation planting. Many deciduous shrubs take first place among plantings chosen for private and public gardens because of their quick growth, wide range in color and long season of bloom. They soften harsh outlines and also form beautiful screens. The Peegee Hydrangea is one of the beautiful flowering shrubs that can be used so well in the garden or foundation planting not only for its sheer beauty of flower and its fine form, but because it endures a shady spot. It is also hardy and it always flowers. Almost all of the Spiraea family are free bloomers; beautiful, hardy, and useful. The Prunus has many useful members. Prunus Cistea always seems to add beauty to gardens and is very useful as a natural informal screen between different ground parts. But no attempt can be made to name more than a small number of the useful and beautiful shrubs. A few of the beautiful bloomers are: Flowering Almond Amabliss beauty bush, Butterfly bush, Cornus, Forsythia, Hydrangea, Lilac, Mock Orange (Philadelphus), Quince Japonica, Snowball—Viburnum, Spiraea Anthony Waterer, Spiraea Ballardi, Spiraea Froebel, etc.

Whether your garden or lawn covers a few square yards or many acres, you should be deeply interested in it; rejoice in your good fortune that nature has so lavish a collection that you can use. It will bring to you many years of satisfaction in seeing your plantings develop and mature and each year pleasing the eye and gladdening the heart.

Each place, country and climate presents a different problem, but not too difficult where given the proper interest. Few things can yield such returns of pleasure as working together to make your church and its surroundings the most beautiful in your city.

Trees are necessary to complete the landscaping of the church lawns. Great care must be taken in the choice of the right specie of trees. Care should be taken in regard to the location of the trees and if properly placed they will become more valuable year by year and for generations people may enjoy them. Most of them planted in the church landscape garden should be so placed and chosen to remain a permanent part of your surroundings. The proper trees will give more real satisfaction when the financial investment is considered than anything else in the landscape. In the summertime, comfort will be enjoyed by the shade of them, and they make a splendid wind break in the winter.

There are said to be over four hundred species of trees in upper North America alone, and many more in Europe and tropical countries. Where some small trees are needed, the writer would choose from the following: The June Berry service tree, (Amelanchier canadensis) which grows up to about thirty feet high, blooms from March to June, being very beautiful in the spring of the year and turning to a rusty red in the autumn. Second, the American Crabapple (Malus Coronaria) grows from twenty to thirty feet tall, with rather small, smooth leaves turning yellow in the autumn, and flowering with fragrant pink clusters during the summer. This is one of the loveliest of the small trees growing wild from Dakota to Florida. The next that might be mentioned is the Linden tree. This tree grows to a medium height in America as well as in Europe. The botanical names are Tiliga Glabra or the Michauxii. It endures well the rigors of the winter's cold as well as the heat of the summer's sun. It resists the harmful effects of smoke or gas. With its tender gray smooth twigs and the rich scented flowers in the spring, it is a favorite with bees. The Cherry Birch (Betula Lenta) may be mentioned next. It has red bark, slender branches, the leaves and catkins giving off a fine odor, making indeed a beautiful addition to any group of trees. The Silver Birch (Betula Papyrefera) is among the list of trees that may be suggested. It is of medium size and makes a beautiful specimen of tree and looks well among evergreens. Some of the Birch have beautiful cut leaves and

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weeping branches, and all are good for most church grounds in many climates. The Mountain Ash (Corbus) grows up to a height of about thirty feet in America or in Europe. This tree flowers from April to June, followed by clusters of berries which usually remain on the tree most of the winter. In the autumn, the leaves turn to a rich red, giving the tree the appearance of a beautiful tall bonfire which never burns out until the frost of winter nips them and gradually the fire dies down, but not until it has brought real joy to many people.

The following choices can be made from a group of the larger trees: The Birch (Fogus) is the first that might be mentioned. This tree grows up to a height of about one hundred feet. Its bark is smooth, of a bluish gray tinge; its leaves are thin dark green turning to a soft gold color in the late summer and autumn. As the years pass, it grows to be a beautiful massive tree. Among the well known trees which attain to a height of about one hundred feet is the Red Slippery Elm (Ulmus Falva). It becomes a handsome, massive tree. Another tree, the Hack Berry, which stretches its long slender trunk to a height of about 120 feet, makes quite an impressive picture with its wide spreading head at the top. When young, the bark is smooth, but as it ages it becomes rough as are its leaves. It produces an orange red fruit, and is hardy indeed as it stands the rigors of both heat and cold. The Hack Berry (Reticilata) is a smaller tree with thick leaves. The next that may be mentioned is the Tulip tree (Liriodendron) which grows up to a maximum height of about 190 feet. It is always a beautiful tree even when small. Blooming as it does in May or June, it produces some very large flowers sometimes three to four inches in diameter. It is not able to endure much smoke. The Cucumber tree or Broadleaved Magnolia (Magnolia Acuminata) is indeed a very beautiful, useful tree, even when small and as it towers to the height of about ninety feet, it grows in beauty and usefulness. This tree with its pale green leaves and flowers that grow to be about two inches long, makes a wonderful lawn tree. Many other well known trees considered indispensable to the landscaping around homes, should be used to beautify the church landscaping as well.

Ornamental trees, shade trees, and border trees, offer a wide variety in beauty of form, in many colors, in scented flowers and luscious fruit, increasing in beauty and comfort from year to year. There is little or no need now to be denied of the beauty and joy of trees when you can secure them at such low prices or dig them up in the near-by countryside. What a miraculous change a few of them would make.

A few simple rules will help one to create a beautiful setting: First, Use Evergreen for all year beauty. Second, Keep the greater part of the lawn open, planting only a few specimen and shade trees in it. Third, plant the taller trees in the background as well as some of the good substantial sort. A beautiful landscape setting for almost any style of architecture softens its harsh lines. The church building and the lawns should fairly radiate charm and hospitality to all who pass by.

Seeking

By Geraldine Wyatt

In the streets of ancient Greece, a man carried a lantern, and with it searched the faces of the men he met. Diogenes was seeking for a perfectly honest man. Reaching the market place he cried: "Hear me, O men." A crowd gathered about him. Scornfully he declared: "I called for men, not pygmies."

Very often, like Diogenes, people are disappointed. Their goals are fixed upon transitory, and perishable objectives. If the material and the workmanship are imperfect, then of course the finished article cannot be without flaw.

We do have perfection though, if we only know where to look for it. And those who earnestly seek, are not disappointed like Diogenes, but are given the opportunity of culminating their desires.

Christ said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Christ then asked if a man would give his son a stone, or a serpent, when he had asked for bread, or a fish. After this comparison, He says: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

Very often people are insincere in their "seeking." They ask for things, yet their hearts are not wholly turned toward God. They are like the woman who prayed for a certain thing, and when she finished praying, arose, and looked for the objective for which she had prayed, and not finding it exclaimed: "I didn't believe it anyway." God, being able to know our needs and our thoughts, is most certainly able to determine our sincerity.

As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.—Proverbs 25: 12.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Please explain 1 Timothy 5: 23 concerning the use of wine.

There is some uncertainty as to the integrity of this text, though it is included in most versions. A careful reading of the preceding and succeeding verses makes it rather clear that if the text is genuine it does not belong at verse 23, as it is wholly unconnected with them. The fact that marginal notes of copyists (called glosses) were sometimes mistaken for parts of the text by later scribes, makes it impossible to determine the facts in some instances. Parchment and skins, on which the texts were written, were covered so closely that no space remained between the lines, hence a marginal note might be mistaken for a portion of the main text left out by the scribe accidentally when copying, as such omissions necessitated using the margins to correct the error. The text cited states to Timothy:

> Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.—1 Timothy 5: 23.

Those who consider the text to be of Paul's authorship usually suggest that it was written to Timothy because of some trouble with his stomach which required treatment, hence was applicable only to him and until the trouble disappeared. The Moffatt Version does not contain the text, but Dr. Moffatt states in a footnote:

> The words, "Give up being a total abstainer; take a little wine for the sake of your stomach and your frequent attacks of illness," which follow, are either a marginal gloss or misplaced.—Note to 1 Timothy 5, following verse 22.

The author of the Inspired Version placed the text at the end of the chapter (see verse 25), which seems to support the suggestion of Dr. Moffatt that in the Authorized Version it is misplaced, but genuine. Some versions, however, place the text in parentheses, indicating a possible interpolation.

Does the Greek text show whether the Holy Spirit should be referred to as he or it?

So far as the pronoun itself is concerned, the Greek term is *autos* (found in John 16: 13 six times), and in all leading versions it is translated "he" when used of the Holy Spirit. It is thus rendered also in the Inspired Version. But *autos* is a reflexive pronoun rendered *he, him, her, it, she, their, them, and they,* according to the indications of the context. It is used thus many hundreds of times, reflecting back to the subject-matter and thus indicating the gender. The Spirit is represented in Scripture as a creator: "Thou sendest forth thy Spirit, and they are created"; (Psalm 104: 30). His personality as one of the Godhead is also clearly implied in many texts, as is also his individual authority. For example, Jesus commands:

> Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matthew 28: 19.

What was the most ancient form of the Apostles' Creed? When was it written?

So far as I am aware, the most ancient form is uncertain, and also its date. But in the first three centuries there were several in use, each differing from the others in various respects. Justice Bailey states that before 600 A. D. it was no more than the one quoted below, which was in use at that time. It says:

> 1. I believe in God the Father Almighty; 2. And in Jesus Christ his only begotten Son, our Lord; 3. Who was born of the Holy Ghost and Virgin Mary; 4. And was crucified under Pontius Pilate, and was buried; 5. And the third day rose again from the dead; 6. Ascended into heaven, sitteth on the right hand of the Father; 7. Whence he shall come to judge the quick and the dead; 8. And in the Holy Ghost; 9. The Holy Church; 10. The remission of sins; 11. And the resurrection of the flesh, Amen.—*Apocryphal New Testament,* pages 53, 54.

It will be noted that this creed omits several items to be found in the present form in use, including the descent into hell, the word "Catholic" and communion of saints, and the life everlasting. The assumption that each of the twelve apostles contributed a part and were authors of the creed has no convincing evidence. It has been shown that reference to the descent into hell was added at least since the time of the historian Eusebius (4th century), and Rufinus (5th century) states that it was not in the Roman or Oriental creeds of his time. Evidently it was a matter being discussed at that time, however.

When was the Inspired Version translated?

This work was not produced by a translation of Biblical manuscripts, but was a correction of the Authorized Version in print. It was begun in 1830 and finished in 1833, though not printed until 1867.

A. B. PHILLIPS.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 44 continued—

Then with the services of my daughter-in-law Rogene B. Smith, and later of Brother William R. Dexter, I set definitely about the work of writing these *Memoirs*. The continued predisposition to suffer from periodical attacks of neuralgia or ticdouloureaux, which had afflicted me for so many years, caused a great number of lapses to occur in the work; during such attacks I could dictate to a stenographer with no greater physical ease than I could preach from a pulpit. As infirmity advanced, the periods of writing and preaching became fewer and farther apart for me, resulting in much apparent waste of time. With those conditions I was forced to be as contented and patient as I could manage to be.

About this time, for personal reasons, I conceived the idea of writing a book to be known as *A Study of Moral Ethics*. In this I made some progress but when the necessity for changing stenographers occurred I let that work drop, and from the time my son Israel was installed as my stenographer and private secretary I confined myself to the subject of my *Memoirs*, which labor I have continued to this date.

As I have said, the year 1909 witnessed a considerable diminution in my labors away from home, and I counted the Conference of that year as being strongly providential, in that it made adjustments which allowed me to rest from great mental effort and to do only what I could when circumstances and conditions of body and will favored.

The year of 1910, then, came upon me in that situation of life. The active members of the Presidency and the Twelve had consulted with me about the propriety of making the Conference of that year one of special celebration as the Semi-centennial Anniversary of my installation as President of the church. To this I agreed, as I had no disposition to interfere with what seemed a practicable and legitimate project.

I was able to be present at the Conference sessions, but my failing sight prevented me from being of use as a presiding officer. I had made it my business to attend the General Conferences of the church through the years, missing but one—that of 1889 at Saint Joseph which I purposely avoided for reasons which I thought justifiable. As chairman I had earnestly tried to aid and educate the brethren in parliamentary law and usages, with a degree of success which assured me there would be no need of bungling by whomsoever held the gavel; and it pleases me now to reflect that there are, to use a plain expression, "any number of men" qualified to sit as presiding officer over the business sessions of the General Conferences.

Thus it was that when I could not clearly see the faces of the ministry to recognize them as they arose to speak and my hearing was so defective that I could not catch argument, minutes, or resolution quickly enough to act promptly in response, it was with no anxiety that I realized it was "high time" for me to lay down that part of the Conference labor and entrust it to younger men. I had therefore returned to the Conference of 1909 the gavel which, as a gift from the Texas Saints and through the energy and ingenuity of Davis H. Bays, had been intrusted to me and which I had so long used as presiding officer of the church. In doing so, I publicly expressed my decision to resign any practical, active charge of its General Conference sessions.

It has occurred to me that with the recording of this "Jubilee Conference" held in commemoration of the one of April 6, 1860, I have reached a point where it would be well to close these *Memoirs*. Although five years have passed since that date when I rounded out fifty years of public service, they seem unmarked by events of note. They are the quiet days of old age and infirmity, days in which I have been more ministered unto than able to minister to others. I have no disposition to bemoan the fate which has caused me to spend those days in physical darkness, for I have striven always to adapt myself patiently to conditions life has imposed upon me over which I have had no control. Through the kind mercies of a beneficent Father, I have found myself in these years of comparative helplessness and suffering the object of tender care and thoughtful solicitation on the parts of a loving family and a circle of affectionate friends. Besides, there are ever the halls of memory, bright with the events of the past and plenty of time in which to ponder them, and I am conscious of an ever-present ministry from the Source of all illumination and power.

There are many occurrences, some perhaps of importance, which I have failed to set down here or to note in my diary. The failure at times to keep proper memoranda may be accounted for by the fact that often my time was so fully occupied by a constant succession of demands for my services or by a steady stream of callers and interviewers—brethren seeking counsel, strangers coming out of curiosity or to present schemes of a personal nature, and what-not—that frequently for days at a time I had no opportunity to make even fragmentary entries. Sometimes I notice whole months passed by with nothing recorded of my ever-busy days except a few stray items of a personal character or financial memorandum. In spite of these lapses it may be said that generally speaking little of much importance as an aid to the information or instruction of my readers has been permitted to pass without recollection, review, and inclusion herein.

With the introduction of extracts from the minutes of the "Jubilee" conference (the selection of which I shall leave to the one to whom the editing of these *Memoirs* shall be intrusted) and with the addition of a chapter which I design to dictate wherein I shall treat the subject of revelation as concerning those directions which have been received by me during my incumbency in the office of "Prophet, Seer, and Revelator" and incorporated in the Book of Doctrine and Covenants, this book may be considered finished, and I be justly absolved from further duties or labor in the matter.

. . . . . .

The Jubilee Conference

(A Word From the Editor)

In harmony with the instructions indicated in the foregoing, the editor has selected a number of extracts from the many tributes of affection, commendation and trust which were showered upon the aging President upon the occasion of the "Golden Jubilee Conference." With almost extravagant words and visible emotion was expressed the love universally felt for him by the membership. It has been a difficult task to make such selections from the published reports as would properly reflect the spiritual joy of the occasion. Through it all shone brightly not only the love felt for him as a man, nor yet only the honor due him as a faithful and conscientious officer, but prominent throughout was seen the confidence reposed in him as a Prophet of God, a trustworthy guide, a spiritual leader, proved stanch and true through half a century of trial and devoted labor.

The special exercises filled the day and evening, music appropriately chosen and skillfully rendered contributing to the services. In prayers, songs, poems, addresses, papers, and ceremonials, the hours moved forward laden with tributes which were gratefully, though humbly, accepted by their venerable object.

In making liberal selection from these expressions, the editor feels that the readers of this book will understand her motives. President Smith was ever known as a man of unassuming though very real humility and meekness; he never sought or desired honor or credit for what he did, nor expected preference above his fellowworkers. In recounting

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his life's memories it may appear that he himself has figured rather largely in the narrative but from the extremely personal nature of the book, that issue seems inevitable, unavoidable, and to be expected.

In spite of that fact, the editor feels that the extreme devotion, genuine respect, and high esteem which the man inspired for himself in the hearts of all with whom he came in contact are not adequately apparent in his own recitals. For this reason she has felt justified in including herein a considerable number of the publicly-expressed sentiments of the "Jubilee Conference," some of which give very fine analyses of his character. —A. A.

Return of the Gavel

As mentioned before, at the Conference of 1909 the President had formally returned to the body a gavel which he had long used, this action being intended as a token of his retirement from active presiding duties, as seen from the words which accompanied:

Some thirty years ago (1878) this gavel was presented to me by the Saints in Texas, at the hand of Brother Davis H. Bays. I have had it in my possession ever since and used it at succeeding Conferences, missing only one spring Conference and, I think, possibly two fall Conferences.

I return the gavel to the body. I may never wield it again. It belongs to the body, and it has been suggested by my colleagues that it be presented to you and, if you see fit, it may be ordered into the archives of the church to be kept as a relic; this would please me.

Though making this surrender I hope I may be able to meet with you for years and years to come, but we know not what is in the dispensation of the Almighty. In doing it, as a representative of the body over which I have presided from time to time by the good will of the people, I feel to thank you for the uniform respect you have always shown to this emblem of authority derived from God and the people. Not only do I thank you on my own behalf, but on the behalf of those who have at times been temporarily invested with the right to preside over you by your courtesy or by your call. I realize this respect for rule which you have shown has been the voluntary service of men engaged in a common cause, and divested from all ideas of personality.

I surrender this gavel upon the hypothesis that those who are coming after must partake in measure of those who are passing away. All old things must pass and other things must take their places, or the old become new. I have tried to grow old gracefully and am trying to let go of the things of this life gracefully. I hope to be able to do so, by God's permission. Amen.

Following this speech a motion was adopted thanking the honored leader for his long and faithful service as a presiding officer and providing that the gavel be placed in the archives of the church.

The assembly was much affected by the incident. While some feared "Brother Joseph" might not often again wield the authority so long exercised as the President of the Conference, it was generally understood that failing sight and hearing admonished him, and he thus sought to inform the body that he must in future largely yield to another in the Presidency the active work of presiding in the general assemblies of the church.

"Growing out of this incident came the suggestion of a song, entitled 'The Return of the Gavel,' the words of which were written by Brother Charles E. Crumley, one of the missionaries, and the music by Audentia Anderson, daughter of the President, who sang it as a solo at the Jubilee Anniversary Conference as a part of the program."

We take thy long-used gavel with regret;
We treasure it as precious, more than gold;
But we would see thy hand long use it yet,
And hear its call to order, as of old.
Not as bold Abdul Hamid's selfish throne
Has been thy ruling seat, who spake for God;
The pride of life was all to thee unknown,
Who walked by sacrifice the path *we* trod.

First in our loving hearts, our aged sire,
We honor thee, today, with love and tears.
God's Spirit burns in us—celestial fire—
And tells us He accepts thy burdened years;
For they were ever wisdom-fraught and kind;
Time-tested now the precepts thou has taught,
When, by thy mouth our God hath shown his mind,
The glory for thyself thou hast not sought.

Through half a century thou hast been our chief;
Our hearts will not allow thy work is done;
Yet one thought makes more tender coming grief—
Thy work will still continue in thy son.
Sweet be thy rest in thy declining days,
And glory fill thy passing dreams with peace.
Speak to us yet, each hopeful heart still prays,
As Prophet-priest thou has not yet release!

Tribute and Prayer

On the program presented in the Stone Church before an assembly which used every bit of seating and standing room available, Brother Richard S. Salyards spoke as chairman of the committee in charge of the exercises, gave a history of the project, and named his fellow-committeemen: Heman C. Smith, John W. Rushton, Richard C. Evans, Edmund L. Kelley, George E. Harrington, and Ralph G. Smith. In paying tribute to the President he said:

Great movements call to the forefront leading figures and representatives around whom cluster the organized forces which, under God, mould the destinies of church and State. They do not originate nor impel the movements which they lead; they are brought forward and act their parts under the overshadowing inspiration of the great Master-Builder, whose servants and spokesmen they are.

President Smith has occupied and administered as President of the church for fifty years—a semi-centennary of faithful service to Christ the Great Head of the church—with credit to its interests and with honor to himself as man and as servant. He is respected by those high in our national councils, is acknowledged by lovers of truth as a personal force for good in the world, and is loved and esteemed by the body of the church as a father and leader who has led wisely and capably the people to true intelligence and spiritual and moral attainment.

We congratulate both him and the church in consideration of his years of service and his successful career; we commend his unselfish and trustworthy administration which has been exerted in the spirit of Christlike uprightness. We sympathize with him in his afflictions; we bid him godspeed and offer continued prayer that his life may be spared as long as in the wisdom of God his labors may be needed to further the establishment of the Kingdom of God in the world.

In a most eloquent and lengthy prayer Brother Joseph Luff asked the blessing of God upon the efforts of the hour, to sanctify them to the accomplishment of good. Referring to the honored leader, he said:

Bless thy servant Joseph, who in a degree of feebleness appears in our midst as compared with the strength and vigor of the youthful manhood in which he presented himself fifty years ago and laid his life upon thy altar. Bless him with the benedictions that are suited to the closing years of his life and be pleased to touch him, O God, in accordance to thy wisdom, with that degree of power that will change within his physical frame those things that should be changed in order to renew his forces and qualify him for still longer service, that with us he may be permitted to remain, and, under the inspiration of thy Spirit, be able to bring to the destined conclusion the work intrusted to our hands.

In Heroic Measure

From an heroic poem in which Brother Luff paid tribute to the ceremony, the tragical history of the church, the bewilderment at the loss of the founder, and the joy which followed the coming of the Reorganization the following is extracted:

. . . . . .

Eight years have passed since then, and twice
that score since church bereft
Of Patriarch and Prophet was in tears and
sackcloth left—
Three hundred Saints (or less or more) in
Conference convene
At Amboy, and each visage wears a look of
joy serene.
From lip to lip some thrilling word is being
passed along,
And craning forms and wistful eyes evince an
interest strong;
Some factor of significance—some scene of
moment rare,
Preeminent controls the hour, while gladness
fills the air.

"Yonder he comes!" I hear them cry, "his
mother by his side!
The word's fulfilled! Young Joseph's here,
as Prophet to preside!"

Break forth, oh, Zion, into song—your joyous
anthems raise,
And fill the courts of God, today, with pæans
to his praise.
The death knell of all tyrant rule this tocsin
sounds today,
The standards of the Lord, henceforth, shall
hold their glorious sway,
And priestcraft, trembling, to its doom shall
totter 'neath the stroke
Of scepter wielded righteously, for thus hath
Heaven spoke.
Welcome! thrice welcome! Joseph, to the vacant "Moses' seat,"
Nor thence remove till Christ at length pronounce thy work complete,
And angels, at his bidding, shall escort thee
to the shore
Where a welcome, sweeter, richer, shall reward thee evermore!

The detailed routine is resumed, and in its
formal trend
The welcomed guests affiliate, while joy and
peace attend;
And, standing where the Saints behold his
mild, yet beaming face,
The Martyr's son recounts at length, and by
the Spirit's grace,
The motions of the agencies which led him
thus to cast
His lot with those before him, and make his
anchorage fast.
Light from on high upon his steps in mercy
had been shed,
And by man's impulse he should ne'er from
that clear course be led.
Pledged to a rule of mercy, under laws by
Heaven devised—
Approved by them—and to a life by sin uncompromised,
He hoped to lead until the church, now
soiled by vile impute—
Redeemed from every taint, should have in
earth and Heaven repute,
And find a welcome everywhere from whence
erstwhile expelled—
Her people loved—her rights reserved—and
her just cause upheld.

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Acquitted thus, his stand approved—and by due course sustained
As Prophet to the church, and as its President ordained—
The young man (panoplied of God) his bow initial made,
And life and purpose, unreserved, upon the altar laid,
While interblended tears and prayers as holy incense rise
And Christ, by Spirit's baptism, the offering sanctifies.

. . . . . .

The scenes have changed—Time from its freighted lap fifty more years
Has emptied, and today the church in Conference appears—
This time where just three quarters of a century before
'Twas driven and forbidden to return! The Amboy score
Of hundreds has to thousands grown, and on the books enrolled
O'er sixty thousand names appear as members of the fold. . . .
The Jubilee of Joseph's rule 'tis thought to celebrate,
And incidents of current note likewise commemorate;
I view the man, and note that Time on step and form and face
Conspicuous has its impress made, and care has left its trace.
The ears grown heavy, and the soulful, pensive eyes grown dim—
The raven locks to whiteness changed—the gait bereft of vim;
But in his mind's capacity, as vigorous as of yore—
Swift to perceive and keen to analyze as e'er before!
And when, as Christ's ambassador, in truth's defense he's viewed,
His fervid speech and youthful mien belies decrepitude.

For fifty years each Conference, save one, has found him where
God and the Saints located him—in presidential chair.
As mouthpiece for the one great Head of church in earth and heaven
He's spoken oft, and nurtured all by sanctifying leaven.
From coast to coast and o'er both seas his mission to fulfill,
He's moved, the tidings to declare of peace and Christ's good will;
And with relentless diligence his tongue and pen have waged
A war upon the attitude of fiends and men engaged
In fasting on the early church and on his father's name
An undeserved odium, a patronage of shame,
Till courts and legislators, now, the entire Nation o'er,
No longer can the patent truth, by him disclosed, ignore;
That Utah's blight had origin elsewhere than long supposed,
And Mormonism is virtue's realm, when rightly diagnosed.

His rule no lust of gain or prominence for self has known,
No tyrant will, or vengeful aim, or vain display has shown.
His forceful nature, curbed and poised by wisdom's just control,
And mellowed by the charity that deep invests his soul,
Has stamped indelibly its impress on ten thousand lives
Where, heaven-watered, for the good of man, it thrives,
To be henceforth divergent, till, like pebble cast midstream,
Its radiating circles reach life's uttermost extreme,
And lave the shores eternal where, their mission full, complete,
Shall leave love's testimony at the world's Redeemer's feet!

A life brimful of service his—with excellence well-fed;
Imperfect, doubtless, alongside the church's greater Head;
But still a good ensample; and 'tis meet today that we
Should celebrate with gladness his official Jubilee.
Others in their several spheres have served as true, I ween,
And well deserve like mention, as by their record seen. . . .
All homage to the faithful ones, the living and the dead,
From humblest station in the ranks to the directing head;
The glory of achievement all the coadjutors share,
And the laurels of our victory will some day surely wear.

We celebrate, not Joseph, but the Lord who kindly gave
So true an earthly leader, one so humble, yet so brave.
We had hoped, perhaps not vainly, that some miracle of grace
Might touch his frame's infirmity, and in degree replace
The visual nerve, the aural sense, to be his mental peers,
And stretch his time allotment here to cover five score years;
But, be this as kind Heaven may please, our gratitude is due
For blessings rich and numerous which now our pathway strew. . . .

. . . And thus, while Joseph's Jubilee is in the day's account,
'Tis well, in celebrating, to make Christ paramount.
Hence, with our hearts uplifted now, let joyful notes extol
The Author of this "marvelous work," and crown him Lord of all.

Historical

In a paper, "Fifty years of the Presidency of Joseph Smith," Brother Heman C. Smith, church Historian, reviewed the accomplishments as well as the perplexities of the church. He described the "dark and cloudy day" which followed the death of the leaders in 1844 and the assumption of authority by various individuals:

It was truly a time that tried men's souls, and the faith of many was overthrown. Many leaders had arisen, some no doubt honestly and bravely trying to stem the tide of apostasy and corruption; others, ambitious for power, were preying upon the credulity of the trusting, confiding Saints. This condition of things had made even those who were true to the faith suspicous of any man who aspired to lead or advise them.

This was the condition which faced President Smith, on the 6th of April, 1860, when a young, untried, inexperienced man of twenty-eight years. Without was a determined, strongly entrenched foe; among those professing faith in the latter-day dispensation was a strong, well-organized opposition under the dominion of a corrupted priesthood. In a scattered, disheartened, chaotic, suspicious, yet honorable, contingency, the hope of Israel rested. Chiefly from this element must come the support which would make a reorganization possible. Preparation had been made for his reception by a small band who had been struggling for several years against almost crushing opposition from without and dissention from within. . . . As applied to this condition how appropriate are the words from the first general espistle of Joseph Smith, dated July 19, 1861:

"In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

"In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices, from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightsome allegiance to the principles of the Gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of Hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and He is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, 'Glory to God in the highest be given, for he that is long-suffering and slow to anger has arisen and shall bring again Zion! Amen and amen.'"

Those who have watched anxiously, though perhaps suspiciously, the culmination of events will recognize the fact that the young Prophet had grasped the situation, and thousands who have not yet awakened to the importance of this message will yet recognize in these words the voice of God to them.

The success of President Joseph Smith and his associates depended solely upon the inherent power of truth in the message they bore, upheld by Him in whose name they lifted the banner of justice and truth; for there was no other source to which they could appeal for help, and to realize the full benefit of these, they must not only be in harmony with the word of truth, but they must be imbued with the Spirit of truth.

Realizing this, President Smith struck the keynote of success in his speech of acceptance, delivered fifty years ago today at Amboy, when he said: "I would say to you—as a people that God has promised his blessings upon, I come not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position I am about to assume. I wish to say that I have come here not to be dictated by any man or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me."

Historian Smith went on to quote the rest of that initial speech of "Young Joseph" which has, in its entirety, been presented elsewhere in this book, and then continued to comment:

It is but proper to say that these high conceptions of honor, fidelity, virtue, and truth were not only the results of inherent forces transmitted by an honorable and virtuous father and a saintly and virtuous mother, but that these forces were directed by the wise, constant, and undeviating hand of that faithful and devoted mother, upon whose care he had been thrown by the cruel death of his father, and who, on this auspicious day, (fifty years ago), was by his side, encouraging him to stand for God and the right. . . .

The call to repentance was heard by some among the factions who turned from their allegiance to erring or designing leaders and took their places among the leading representatives of the church. . . .

It was to be expected that in the practical workings of the church differences of opinion would arise which would sometimes produce bitterness and distrust; nor would it be wise or true to state that President Joseph Smith, his colleagues, or the body as a whole, have made no mistakes; yet notwithstanding this formidable array of opposing forces and the inherent weakness of her devotees, the church has moved steadily onward, redeeming her pledges, sustaining her faith, making honorable her name, until today her representatives are honored almost universally, and her reputation for good is known throughout the world, or so far as Christian civilization has extended its benign influence.

Though President Smith has reached the advanced age of nearly seventy-eight years and his bodily powers are becoming impaired, he has lived to see one of his earliest predictions realized, viz., that he would live to see the name of a Latter Day Saint honorable among men; and he has had the satisfaction of seeing the little band with whom he cast his lot fifty years ago become a mighty host, and the message they bore carried triumphantly to almost every part of his native land, to many parts of Europe, to far-away Australia, and the islands of the sea. To see

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this mighty host well organized and disciplined, marching on to victory, a solid phalanx keeping step to the music of the Angel Message, must be a cheering sight to one grown old in service, one who has given his powers to the establishment of the praise, but now must to a great extent see the burdens he has so faithfully borne placed upon other shoulders.

Though in the sunset of his life he can but regret that his failing powers remove him largely from active service, yet sweet indeed must be the retrospect that presents to his mind the thousands whose faith has been saved and whose hopes have been renewed through his fifty years of service; and as "ways have grown short that seemed once to be long," gladly he joins "in that triumphant song," as "tenderly, tenderly, God leadeth him on!"

Though many brave men, including his two beloved brothers who fought side by side with him to achieve these glorious results, have gone down in death and left him to keep a more lonely vigil, they are waiting to welcome him to that shining shore where the seducers of his honored name can no more intrude, and where he may receive the full fruition of his long cherished hope.

And now, President Smith, let me assure you that not only in the assembly but wherever in this wide world there beats the heart of a true Latter Day Saint, you enjoy the confidence and the sustaining prayers of that heart; and permit me to assure you that all the mental and bodily powers of this mighty host, together with all we possess, are laid upon the altar of God and his truth, and are consecrated to the success of that cause to which you have given your life powers.

A Woman's Tribute

In a paper entitled "Woman's work in the Reorganized Church, 1860-1910," written by Mrs. M. Walker, a sketch is given of the part women have played in the development of the restored Gospel. Tribute is paid to his mother, who went with him to the Amboy conference in 1860 and stood by him so valiantly in all his succeeding efforts to advance the cause of the Reorganization. From the paper the following is gleaned:

But this difficulty of separating the work of woman from that of man is not the only one with which I am confronted. How shall I speak of the work of any one woman, or any score of women, without doing injustice to many others, some of whom it would not be possible to mention through want of space and time, and others whose names have never been heard beyond the home limit and are known only to the recording Angel? In every age and every dispensation history records that ever in the church of God woman has borne her full share of work, whether that work was moral, intellectual, or physical; and I think that without even a shadow of doubt I may be permitted to say that the work done by the women of this Reorganization will compare favorably with that of the church in any age or day of its existence.

And the energy and vigor which have characterized this work done by her are due, or so it appears to me, in a large measure, to that ready cordiality with which at all times it has been accepted and encouraged by this man, who fifty years ago, came to take his place and was received as the earthly leader of this people.

Forty-five years ago—just five years later—my own lot was cast in with you, and from that time up to the present, as many of you are aware, I have been more or less intimately associated with various movements connected with church work, and, hence, have come often in contact with President Smith; and I wish here to bear this unsolicited, unbiased testimony in regard to the deference and honor with which he has ever treated woman, the sincere interest he has ever manifested and the cordial encouragement he has ever extended to her in every work or way intended for the upbuilding of humanity or the establishment of righteousness in which she has taken part.

Fifty Years Ago

Of the three hundred or thereabouts who were present at the Amboy Conference in 1860, a few were present at this Jubilee Anniversary and were given honored seats on the platform during the exercises. These were: Joseph Smith, Edmund C. Briggs, Davis Rogers, Mrs. William W. Blair, Charles E. Blair, W. I. Taylor, Mrs. Strickland, Mrs. McFarland, and Mrs. George Burton.

In a paper, "The Amboy Conference of April 6, 1860, and Interesting Historical Events Leading Up to That Important Assembly," Brother Edmund C. Briggs gave a resume of incidents and people connected with the scattering of the Saints prior to that date, prophecies which pointed to a reassembling of the faithful, and the thrilling fulfillment witnessed at the historic Conference. From it the following extracts are selected:

We had many evidences by the Holy Spirit that the son of the Choice Seer would soon be called to take his father's place as successor in the Presidency, and when the 6th of April, 1860, came, all our hopes and expectations in that regard were answered. Joseph was ordained President of the High Priesthood—in the same manner that his father had been on January 25, 1832.

The Spirit of peace filled our hearts. The "Elect Lady," his mother, also united with us, and I well remember after Conference closed they visited with us at Brother W. W. Blair's, and in conversation she said: "My son has abler and more intelligent, brighter men around him than his father ever had." That was a surprise to me, for I had learned to respect those early workers in the church as the brightest of men. But the fact was, they were men of little experience compared with those of the Reorganization. Those first missionaries had only the traditions of the popular, sectarian churches to contend with, and the Bible and histories as their principal weapons to handle them with; but we then had all that they had had and also what had accumulated as the rubbish and wickedness of the latter-day apostasy and the pretenders, to contend against, giving us experiences to handle than the Elders in the days of the first Joseph never had. We had learned, indeed, not to trust in men instead of in the written word of God.

Yes, indeed, the Amboy Conference gave us an impetus that gladdened every heart that participated in it. Joseph was meek and humble, and expressed his confidence in the word of God recorded in the three standard books of the church. On the way to Conference on the morning of April 6, he asked me our views in regard to receiving new revelations, and I informed him that we understood the general law to govern the church was given in the three standard books, but as in the past, when circumstances demanded new ones would be given, but not to conflict with those of the past.

When he made his first address, he uttered the beautiful statement: "If the same spirit prompts my reception that prompts my coming, I am with you, but I do not wish to come except by the rules of the church, and I pledge myself not to promulgate any doctrine not approved by you or the code of good morals." My dear brethren, on this fiftieth anniversary of the Presidency, I can say I appreciated the potent language of that young man's address perhaps as much as any man in the church at that time; and now, after having spent more than a half century in this glorious latter-day work, and while with mingled sadness I realize that I am the only living witness that attended the first Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in 1852, and the only witness among the ministry still living who saw our beloved President ordained April 6, 1860, yet I can assure you that I never felt more joy, faith, love, and confidence in the gospel and the ultimate triumph of the latter-day work, than I do today, this fiftieth anniversary.

There followed a few remarks by Brother Walter S. Taylor, present at the Amboy Conference, who told of the power of the Spirit that was felt at the time when with joy and gladness the people received their leader in fulfillment of the many promises made to them that he would come to take the place of his father.

(To be continued.)

Correction

From Brother A. C. Barmore come the following corrections:

a. In the issue of November 21, 1936, containing a reference to Brother C. E. Butterworth securing for Brother Joseph the privilege of addressing an assembly of students of a college at Denison, Iowa, there is appended a picture of Apostle C. A. Butterworth, with the statement that he had been instrumental in securing the invitation and later served many years in Australia. There is confusion here between Brother C. E. Butterworth and Brother C. A. Butterworth. The two men were half-brothers. It was Cornelius A. Butterworth who was the Apostle, and was in Australia as early as 1888, while the lecture mentioned was delivered in 1897. The error was made doubtless by those who selected the picture to accompany the article.

b. In *Herald* of January 23, 1937, mention is made of a visit to Wirt, Indiana. What Brother Joseph says about Elders M. R. Scott, Jr., and W. C. Marshall is true as to the fact of their apostasy, but it was the Baptist Church which Brother Marshall joined instead of the Christian.

c. In the same issue, describing conditions at Wirt, Brother Joseph brings up "the strawberry question," mentioning Brother Kaplinger and Brother Sappenfield, who lived at Byrneville. There is evident confusion here, between the Byrneville and the Union (Wirt) Branches, for the former is located in a country which was, and still is, devoted to the cultivation of strawberries, while the latter is in a grain section. The two places were about one hundred miles apart.

Brother W. E. Chapman writes from Higbee, Missouri, that the name "Winning" on page 1200, bottom of middle column, issue of September 26, 1936, should be "Winn." He adds: "Brother and Sister D. T. Winn and family were here at that time; later went to Kansas City, where Brother Winn died at the home of his daughter, Sister Emma Etzenhouser, in Independence. — Thank you, Brother Chapman.—A. A.

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DO YOU REALLY BELIEVE IN CHRIST?

(Continued from page 841.)

and he is contemptuous in his indifference to everyone, but his bed is not off on some lonely hill, but at the crossroads where the multitudes surge and see. Do you attend church for the aid it may be to you in holding your job? Do you attend because you are interested in giving, or in getting? Are your prayers and devotions offered that others might hear?

Yes, or No.

Jesus tells us that we are divided in our services, —in our fidelity. He tells us we *cannot* serve two masters. He did not say you "should" not, he merely gives us a well known law of psychology and says it *cannot* be done. He asks us to change our anxiety-spots. What are you most anxious about now? Food and clothes and shelter? Jesus asks us to be anxious *first* to build up the Kingdom of God. We may be anxious about these other things, but he asks us to put the kingdom first. That raises a lot of questions. Just what *is* your goal in life? Where are you going? What are you trying to accomplish? What are *you* interested in? Upon what do you spend your time? When you reach your goal, where will you be? Jesus asks us to be anxious first about building up the kingdom. Can you do that?

Yes, or No.

If we picture in our mind's eye the personalities which God must have in his heavenly government, at once we must of necessity picture them as individuals who are not thinking of themselves and their own pleasures all the time. They, without any apparent effort or inner struggle, will be treating each other justly, honestly, and they will expect nothing from another which they are not willing also to give. Do *you* do to others as you would have them do unto you?

Yes, or No.

Where are *your* treasures? Are you interested in accumulating riches for yourself and your family, or are you primarily interested in developing a personality that will be fit to enter and serve in a government of God. A man approached me in the subway the other day and asked: "Brother, are you saved?" I did not get an opportunity to answer the gentleman as my train came into the station. But how would you answer the question? Let's see if you agree with me? Salvation, in my opinion, is so developing our characters here upon this earth,—our personalities,—those social kingdom-of-God-characteristics Christ talks about in His Sermon on the Mount,—so that in life and in death we will be *trained* and ready to enter into the perfected social group which Christ and God have under their direction. Christ went to preach to the spirits in prison after his crucifixion. Are you prepared to do likewise? Could you be a perfect example for those who have missed the way? What treasures are you accumulating? Where are they? Are you devoting your time to perfecting a personality rich in the knowledge of the kingdom?

Yes, or No.

Do you try to get in some other way than the *straight* way? We all know the story of the foolish virgins. They did not bring along any reserve supply of oil,—and their light failed them when the bridegroom came. How they wished that they might have been able to borrow. But character, personality, training, wisdom, mercy, charity, love, the essentials necessary to get into the marriage feast,—the kingdom of God,—cannot be borrowed from others at the last moment. The language and vocabulary of that kingdom can *only* be learned by yourself. There is no get-rich-quick methods,—no bargain sales,—no wholesale prices. A life which wishes to be prepared for a government ruled by God must spend hours, and days, and years *here,* and upon *this* earth, in preparation. Are *you* trying to get in the straight way?

Yes, or No.

Is your life built upon a firm foundation? Can it stand the winds, and the storms of life? Or are you easily frightened before our so-called struggle for existence? Here in New York our buildings can be constructed so large and so tall, (now up to 102 stories) because they are fastened securely to a rock foundation. How often you have seen a person swept away before the flood? For nine years a very talented young professor had her desk beside mine in the office, and then suddenly last summer the *Times* told of her having killed herself. No one knows why, something in her mind must have snapped, her moorings did not hold, and a promising young life was swept away. Not for a moment would I infer that she lived any but the most moral of lives, for she was respected by everybody. Yet we hear of young people and old people all around us, whose lives do not stand up under the rush of the current of our civilization. Of course, it is the exceptional person who really takes his own life, but our world is full of people who are pursuing their own selfish ways, (you may recall the statements I read to you earlier) and who are certainly of no service to God in building his kingdom. They are the ones who are the most easily washed away. We read of them every day in our newspapers. Our prisons are full of young men, men whose lives did not have the proper foundations,—and how easily they were swept away. So many when they meet a great sorrow go all to pieces, they refuse to be com-

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forted, and at times their whole future existence here is lacking in consolation. Countless numbers are growing old and face death with anxiety and concern, if not with outright fear. At such a time as that, you cannot borrow stability.

Last December my own father passed away very suddenly. Mother was just out of the hospital herself, and when my brother, Willard, brought the body home to my sister's house where mother was, he found mother still confined to her bed. Going into her room my brother knelt down by her bed and tried to comfort her. Forty-five years is a long time to be associated with someone, and then to find yourself suddenly without that companionship. Yet my brother Willard seemed to be equal to the emergency. He, too, had lost a little boy a short time before, and knew the strength that comes from having one's life firmly fastened. Speaking to mother he said:—"Mother, do you remember the song you used to sing to us when we were little fellows romping on the floor,—the song you used to sing as you went about your work?" "Yes," she replied, "I remember, 'We Have an Anchor.'" You here this morning perhaps know that hymn, and I can hear it, almost as yesterday, as mother used to sing it:

"We have an anchor that keeps the soul
Steadfast and sure while the billows roll,
Fastened to the rock which cannot move,
Grounded firm and deep in the Savior's love."

And mother was comforted in her grief and has learned the value of having reserve oil in her lamp. She has learned what Jesus meant when he said: "Whosoever drinketh of the water which I shall give him shall never thirst; but the water that I shall give unto him shall be in him a well of water springing up into everlasting life." How about your life? Are you careful of the type of foundation upon which you are building your future and that of your family? Are you building your life upon the rock of the Kingdom of God?

Yes, or No.

There are other things about which Jesus talks in this sermon. I hope only that this discourse this morning may stimulate you to read His sermon over and over again. We may now add up our scores. We need not be too discouraged if it does not average up very high,—just so long as we are *determined to keep on striving* toward a more perfect understanding of the life and philosophy of Christ.

You will note that the teachings of Jesus do not leave one gazing up into heaven, but they lead us to look within ourselves and upon the injustices of our own scarred and warring earth. In this sermon he has described the qualifications for a member of His kingdom, for one who would really follow him. He would have us be humble, merciful, seekers after righteousness, concerned over the rejection of his word by the world,—he would have us learn not to retaliate when insulted, to bear persecution, and to so have a passion for the souls of men that we might have goodwill toward our enemies. We are asked to seek first to build up the kingdom, for there are our true riches located. He gradually unfolded a type of life so beautiful and so compelling, that when he came to the climax there was nothing else to say except: "Be ye therefore, perfect, even as your Father which is in Heaven is perfect." Can you now see what is meant by rediscovering Jesus?

Now I think you will understand and appreciate the Scripture reading as read earlier in the service. Let me read it again,—it occurs as the last words of this great Sermon on the Mount:

> "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.

My prayer is that we as a people may take Christ seriously. In our own lives, in our church, in our nation, and in our civilization, we all need to rediscover Jesus, and to follow his life as he guides us to his Father's Kingdom.

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We should seek to share our faith in God with others. Many young people do not have the faith which you have. Many look out upon the future with a feeling of despair. It is a serious time for young people—jobs are scarce, it is hard to get an education. Different people face the future with different attitudes.

We should be loyal to what we know is right. Dr. Stocking, in the article quoted above, says that in his home there were two words which helped guide his young life: "ought" and "thorough." To be honest without making any exception, to say "No" to the crowd even though it hurts—this is absolutely necessary for one who seeks to be a Christian. When young people learn that lesson well, we shall have a different kind of politics and business than we have now.—From *The Pilgrim Highroad* for December, 1934.

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After Napoleon's first battles, prestige did half his work for him.—Meredith.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Southern New South Wales Conference

The annual conference of Southern New South Wales District, Australia, was held at Hamilton the week end of April 24 to 26, delegates being present from Balmain, Leichhardt, Campsie, Guildford, Wallsend, Anna Bay and Teralba branches.

Apostle G. G. Lewis was selected to preside over the conference together with District President W. J. Swain. The organist was left to the choice of the music director, Brother E. Davis. All deacons present were appointed ushers, to act under the instruction of the director of services, Elder Hepworth. The administration committee consisted of Elders A. J. Corbett, A. V. Robinson and H. Peisker. The press committee was composed of Elders H. Peisker, G. Gillard and H. Ley.

In his report District President W. J. Swain said that he had visited all branches and groups in the district. The caring for scattered groups is important, and so Elder J. V. Seaberg had been appointed to meet the need. Groups are being operated at Port Kemble, Hazelbrook, Anna Bay, Maitland and Campsie. A new group opening has been effected at Newnes, and progress is being made there. In connection with this work Elder Seaberg has traveled more than three thousand miles. Steady progress is being maintained in the eight branches in the district. The present enrollments of these locals are: Balmain, 308; Leichhardt, 129; Hamilton, 159; Wallsend, 91; Guildford, 76; Teralba, 41, and West Wallsend, 19. An interchange of preachers from Sydney and Newcastle districts proved beneficial.

Elder A. Hepworth, the Newcastle representative of the district presidency, reported visiting and laboring with groups and branches in the northern end of the district. Special efforts during the term included a young people's convention and a religious drama, "The Master's Cup."

Elder R. McLaughlin, district visiting officer, reported that he had been absent most of the year from the district on missionary work in Victoria. In the district he had conducted Bible classes and home visiting.

Throughout the district the Sunday sessions of the church school are in a healthy condition, and the majority are in charge of young men, according to the report of the church school supervisor, Elder F. Rawson. He had visited each of the nine schools in the district. Hamilton has the largest church school.

Reports were made by the missionaries laboring in the Newcastle and Sydney areas. Elder A. V. Robinson reported good work and interest in the Newcastle area, also gratifying results from a mission at Anna Bay. Elder H. Peisker reported missions and Bible class work at Gladesville and Campsie, Sydney.

The report of Sister A. M. Reynolds, supervisor of the women's department, revealed a year of cooperation effort and intense activity. The Hamilton circle raised about £48 for the hall building fund, and £18 for social and sunshine work. The Wallsend group contributed to the Wallsend Hospital and to branch funds, in addition to visiting the sick. The Balmain women voted £35 to church funds and £10 for social service, besides making other contributions. The work in each center is well sustained, and all the groups have a credit balance.

The election of officers resulted as follows: District president, Elder W. J. Swain; director of religious education, Elder F. Rawson; home visiting officer, Elder R. McLaughlin; music director, Elder E. Davis; women's supervisor, Sister H. J. Jones; secretary, Brother R. Imrie; group supervisor, Elder V. Seaberg. The matter of appointing delegates to the General Conference in 1938, was referred to the Presidency, with direction to include Australians who attend. The place and time of the next district conference were left with the presidency for action.

On the recommendation of the district president, the conference provided for the disorganization of the West Wallsend and the Lower Bendoc Branches.

A per capita tax of three pence per church school member and six pence per church member was provided for this year.

The matters of appropriate advertising of local church and group services, and publicity in the newspaper columns were considered and referred to the district presidency to investigate and make recommendation. A motion that the conference recommend to branches in the district that the practice of blessing offerings should be discontinued, was adopted.

On Saturday night the augmented Newcastle Choir, conducted by Elder E. Davis, rendered the sacred cantata, "Darkness and Dawn." Soloists were: Mrs. Steele, soprano; Miss S. Lewis, contralto; Mr. J. Pickersgill, tenor, and Mr. E. Probert, bass. The quartet was composed of Miss Daphne Hepworth, Mrs. N. Williams, Mr. A. Gilbert and Mr. R. Imrie. The organist was Mrs. H. Ley, and the pianist, Mr. W. Davis.

Two fine prayer meetings were held at 9 a. m. Sunday, one for the adults in



PRIESTHOOD GROUP AT THE SOUTHERN NEW SOUTH WALES CONFERENCE

Those on the front row are, from left to right: Elder H. J. Jones; Seventy H. Peisker; Elder R. McLaughlin; Apostle G. G. Lewis; High Priest W. J. Swain, district president; High Priest G. H. Parker; Elder N. Williams, bishop's agent; Seventy A. V. Robinson, and Elder G. T. Rawson.

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the church, in charge of Elders Parker and Gildea. The young people's meeting assembled in the school hall and was conducted by Elder W. J. Swain and Brother N. Smith.

The adult church school session beginning at ten-thirty was directed by Elders F. Rawson and W. J. Swain. Brother G. Steele rendered a solo; Sisters D. Hepworth and J. Imrie, a duet, and recitations were given by Paul Williams and Sister Lorna Peisker. High points of this session were two inspiring addresses: Elder G. T. Rawson presented, "Making the Chalk Talk," and Sister E. Lewis gave timely counsel on "Telling the Story." The choir rendered the anthem, "King of Kings," and this theme was the basis of a sermonet by Elder H. Peisker.



WOMEN'S GROUP AT THE CONFERENCE

In the front row, the third from the right is Sister Edith Lewis, wife of Apostle G. G. Lewis; in the center of the second row is Sister G. Lewis, mother of Apostle Lewis. Sister E. Haworth, eighty-nine years of age, and mother of Elder W. J. Haworth, is the third from the left on the front row.

The junior church session was conducted by Elder H. J. Jones and Brother D. Johnston. Solos were rendered by R. K. Imrie and Miss Norma Brown; there was a musical number by Miss Alma Evans; recitations, Sister Jean Williams, Master Tom Heslop and Miss Alma Smith; a duet, Sister E. Roberts and B. Robinson. The story was told by Elder A. J. Corbett, and a blackboard talk was given by Elder G. T. Rawson. The address, "Study to Show Thyself Approved," was by Alvin Peisker.

The meeting of women in the school hall at 1 p. m., was in charge of Sister E. Lewis. Addresses were given on "Missionary Travels in the Early Church," by Sister Davies; "Women's Missionary Work Today," Sister E. Lewis, and "How I Became a Latter Day Saint," Sister Shea.

At the same hour a meeting for the men and the priesthood was held in the church, Elder A. J. Corbett in charge. Three inspirational addresses were given. Elder G. W. Stewart spoke on "Our Ministerial Stewardship"; Elder R. McLaughlin on "Standing in Holy Places," and Elder N. Williams on "Seeing the Law Kept."

The communion and fellowship service which commenced at 2:30 p. m. and lasted two and three quarters hours, was presided over by the conference presidency, assisted by the district missionaries, Elders Corbett, Robinson and Peisker. A spiritual session was enjoyed, and it was gratifying to see many of the young taking part.

Following an instrumental prelude the evening service commenced at seven-fifteen with Elder A. V. Robinson in charge. The Scripture reading was from Matthew 5, by Apostle G. Lewis. The choir rendered two anthems: "Lo, at Noon 'Tis Sudden Night," and "Behold I Have the Keys." Mr. B. Dixon rendered the solo, "There's a Land," in memory of the Anzac fallen. The sermon was by Apostle George G. Lewis, who referred to the sacrifices made at Gallipoli by the Anzacs, and used the lesson to urge the devotion of the church of Jesus Christ to the cause of world peace, together with the consecration of the individual members to the cause of Christ.

At the close of this service the appointment of the women's supervisor was confirmed and minutes were approved.

On Monday the conference terminated with a picnic and social outing held in King Edward Park.

San Francisco, California

This city has been full of visitors who came to celebrate the opening of the Golden Gate Bridge. There were crowds everywhere, people who had come to view the longest bridge in the world. Its longest span is four fifths of a mile.

San Francisco Branch

On Sunday, April 11, the young people went to Marin County on a picnic.

The following Sunday Orval Schall preached at 11 a. m. That evening Sister Inez Kinney, of Mason City, Iowa, lectured on Central America, showing pictures taken there.

Evangelist Albert Carmichael opened a week of meetings May 9. Later speakers were Cecil Smith, Emery C. Parks, George S. Lincoln and Elder Hinton.

The local Sunday school is flourishing.

Golden Gate Branch

Elder H. W. Savage was the speaker, April 11, and on April 18 District President J. F. Sheehy spoke to a large attendance. Bishop Burdick was the speaker the following Sunday.

The Ruth Club gave a lunch, May 4, to a full house, everyone enjoying this social event.

Apostle E. J. Gleazer was the speaker May 9, giving good advice and gospel teaching. On May 16 George S. Lincoln was the speaker, and on the nineteenth, Elder Sheehy entertained Saints and friends with pictures of the early church at the residence of A. L. and Bessie Holling.

Des Moines, Iowa

On the morning of Children's Day, June 13, an impressive service was held, in which time seven children were baptized. Preceding the baptizing, a solo was sung by Evalyn Finch, "I'll Go Where You Want Me to Go." Then a double quartet sang "Just As I Am." Brother J. W. Rudkin baptized Carol Meek, Charles Johnson, and Duane Finch, his grandson. The singers then sang "Jesus Is Calling." Brother Ed Spencer then baptized Delmar Phipps and Lois Lewis. The singers sang again, "Take My Life," and Brother Derry baptized Benny Bingaman and Norma Derry, his daughter. Brother Stephen Robinson occupied the pulpit following this service and spoke on the theme of "Tithing," and brought a Children's Day message into his sermon.

Two more young couples have been married recently. On May 23, at the C. T. Kirkwood home, was solemnized the marriage of Brother and Sister Kirkwood's daughter, Ardith, to Melbourne Harrison. They were attended by Lois Holmes and W. G. Renard. Preceding the ceremony, Lloyd Mussell sang, "I Love You Truly," accompanied by Clara Mayer. And Sister Kathryn Wolfe played nuptial music and the wedding march. Don Olmstead and Roland Renard acted as ringbearers. The couple was married by Elder Vern L. Deskin, of Lamoni, Iowa. Following the ceremony, a reception was held in the garden with Carrie Germar, Myrta Shoemaker and Mrs. Hollis Yarrington in charge.

Miss Hazel Bettis, daughter of Brother and Sister R. Bettis, and Marion Pease,

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both of Des Moines, were also married recently. They were attended by Nellie Bettis, sister of the bride, and Ralph Blackburn. They were married in the church by Elder Frank Mussell, with only the immediate families present. They left immediately for an extensive trip through the east, visiting in Canada, at Niagara Falls, Cleveland, Ohio, and attended services at Kirtland, Ohio.

Brother and Sister Wilbur Chandler are the parents of a fine young son born May 20. He has been named George Ray, after his two grandfathers. Sister Ray Chandler, of Birmingham, Alabama, is here visiting the young couple. Brother Wilbur was rushed to the hospital on June 10, and underwent an appendectomy. He is recovering nicely, and has left the hospital.

Sister Ruth Mussell is home from the hospital, and is convalescing from an operation. The family feels that Ruth has been blessed. Brother and Sister John Blackmore have been here visiting at the F. T. Mussell home.

A mother-daughter banquet was held, June 4, in the church dining room, Sister Cora Wildey acting as toastmistress. The theme of the evening was "Mother, the Light of the Home," and Mrs. Hollis Yarrington gave a toast on that subject. Other toasts were: "A Mother's Opportunity," by Mary Rudkin; "A Daughter's Opportunity," by Eva Barrett; "A Mother's Privilege," by Mrs. Derry, and "A Daughter's Privilege," by Carol Wildey. Appropriate poems were read by Carrie Germar. A solo, "Mother Machree," was sung my Marietta Sackrider; a piano solo was played by Sister Lucy Orr, and a vocal number was given by the Cook sisters. Clara Mayer was song leader for the evening. Five young men of the branch served the tables so that nearly all the women were able to be seated at the banquet.

Local Saints welcome Sister Dillon, formerly of Lamoni, Iowa, who has lately settled at Des Moines. She is living with her daughter, May, in a home they recently bought.

On the first Sunday of June, the priesthood met for an early morning prayer service in the pastor's study. Twenty-eight men were present, enjoying an inspirational service. After this meeting, many of the ministers left to fill appointments over the district, only a few remaining to worship at Des Moines.

Local young people are home from college. Those who were graduated from Graceland this year, and are now at home, are Carol Wildey, Mildred Rosenberger, Jerry Evans, and Raymond Thompson. Paul Kaestner is home for the summer, having finished his first year at the church college. Des Moines members welcome Brother and Sister Deam Ferris, of Osawatomie, Kansas, for the summer. They are visiting Sister Ferris' mother, Sister Cora Wildey.

The Home and Service Group held a picnic at the home of Brother and Sister Charles Harding at Urbandale. Twenty-eight attended this picnic, bringing joy to the hearts of this aged couple.

The Whatsoever Class had a picnic on the lawn of the C. T. Kirkwood home June 17, thirty-seven guests enjoying a pleasant evening.

Vancleave, Mississippi

The young people of this branch rendered a most impressive Mother's Day program the evening of May 9. The main features of the evening were "Mother and Home," rendered by a male quartet: Charles and Maxie Harbin, Lewis Barnes and Ernest Goff; "I Heard My Mother Call My Name in Prayer," by a male trio, Oscar Goff, Will Miller and Howard Jennings; "That Silver-haired Mother," by a girls' chorus; "That Sweet Little Mother," a duet by Sisters Mack Hawley and Myrtle Jennings, and "Mother o' Mine," by the junior choir.

An all-day home-coming marked the first anniversary of the dedication of the church building, May 30. The services began with prayer meeting at 9:30 a. m. Then a sermon was delivered by District President Franklin Steiner. A basket dinner was enjoyed by all at noon. The afternoon services were given over to the different organizations of the branch—the women's department, the young people and the girls' club. Brother Knoll Barnes, pastor of Escatawpa Branch, gave the evening address.

On Saturday evening, May 29, the young people presented the play, "The Ten Virgins." They also had their volley ball tournament, Mobile, Escatawpa and Vancleave branches participating. Mobile was the winner. The women sold plate lunches on the lawn.

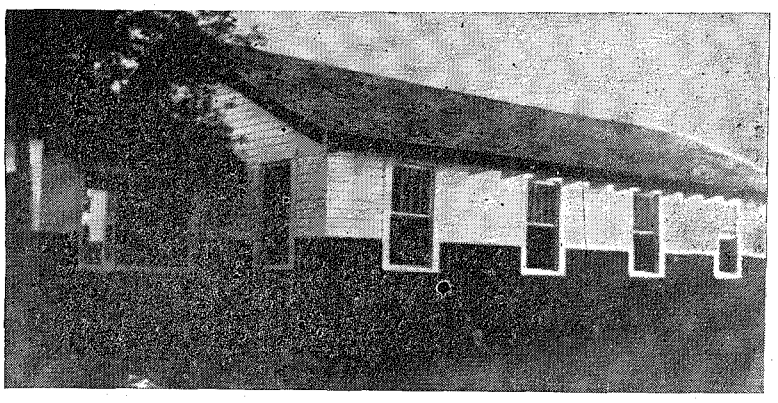
The junior department gave a nice Children's Day program the morning of June 13 at the eleven o'clock hour. Sister Mack Hawley, leader of juniors, was in charge, having the assistance of Sister Howard Jennings and the junior teachers. Three babies were blessed by Pastor A. G. Miller.

A district young people's rally is to be held at Escatawpa, June 27. The Vancleave young people are hard at work preparing their part of the program.

The Wednesday night prayer services are of great value to the branch, and especially to the Saints that attend regularly. This branch asks for the prayers of the church that its members may go forward with brotherly love and unity of purpose.

Newton, Iowa

An early baptismal service was held Sunday morning, June 13, at Des Moines, at which time Melva Shippy and Betty Benson, both eight-year-old daughters of Mr. and Mrs. Ira Shippy and Mr. and Mrs. Clifford Benson, of Newton, were baptized. Pastor Harold Shippy and Elder Charles Shippy, of Newton Branch, were in charge, with priest Ira Shippy officiating.



On May 30, 1937, Vancleave Saints observed the first anniversary of the dedication of this church building with home-coming services

Preceding the baptismal ceremony the following program was given: Duet, "O Thou Who Hearest," Mrs. Dave Lehman and Mrs. Clifford Benson; "Laying on of Hands," from Doctrine and Covenants, Harold Shippy; song, "Ye Must Be Born Again," congregation; prayer, Harold Shippy; song, "I Will Follow None But Jesus," Melva Shippy and Betty Benson, and song, "Just As I Am," congregation.

A Children's Day program in charge of Mrs. Ira Shippy and Mrs. George Kelly, was presented at the worship hour. This was followed by confirmation services with Elders Charles Nirk, Charles Shippy and Harold Shippy officiating.

Two babies, Francilia Shippy, born December 26, daughter of Mr. and Mrs. Harold Shippy and Karma Lee Stokes, born April 30, daughter of Mr. and Mrs. Keith Stokes, were blessed. Elders

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Charles Nirk and Charles Shippy were in charge of this service.

Mr. and Mrs. Charles Shippy are receiving congratulations on the arrival of twin daughters in their home, June 12. They have been given the names Eleanor Lynn and Evelyn Anne.

On Sunday, May 9, a beautiful Mother's Day service was held by the young people's class, assisted by their teacher, Miss Kleta Finley.

Miss Agatha Kirlin, daughter of Mr. and Mrs. Ernest Kirlin, was graduated from Newton High School, June 4. She has been employed as teacher in a rural school near Baxter, Iowa, for the coming year.

Miss Kleta Finley is at Cedar Falls, attending a twelve-week session of summer school at the Iowa State Teachers College. She is the leader of the youth of Des Moines District, and is one of the most conscientious workers in the church. She is greatly missed by Newton Branch.

Walla Walla-Freewater Mission

No services were held in the Saints' chapel at Freewater on Easter Sunday, most of the members going to a place on the banks of the Columbia River near the historic town of Wallula, where by appointment, the Latter Day Saints of other communities met with those of this mission. Visitors were present from Hermiston, Oregon, and from Wallula and Pasco, Washington.

A prayer meeting was held in the open air at 8:30 a. m., by Elder Madden, of Hermiston, who skillfully drew from the worshipers expressions of thoughts on the resurrection of the Master. Nearly all took part.

Following this hour, all repaired to the riverbank where plenty of driftwood fuel was available, and on the open fires a breakfast of bacon and eggs was prepared and sandwiches were made and served without the use of dishes. Then all climbed into cars and drove to Pasco, sixteen miles up the river, where the Saints had prepared an Easter program which together with the sermon by Elder Becker, the young missionary from Longview, Washington, and the sumptuous meal served at noon, made the day one of profit and pleasure.

On several Sundays members of this mission have been gladdened by visits of Saints from Hermiston and Pasco. On Mother's Day Walla Walla-Freewater Mission was host to a large number of Saints, some from considerable distances—from Coeur D'Alene, Idaho; Spokane, Pasco, and Pullman, Washington, and LaGrande, and Hermiston, Oregon.

The following priesthood members were present on that day: Elder Stanley J. Fout, Elder Floyd Whiting, Elder Joseph Sandidge, Elder New Madden, Elder Ammon Andes, Priest Vanderflue, Priest Cecil Madden, and Priest Percy Howard.

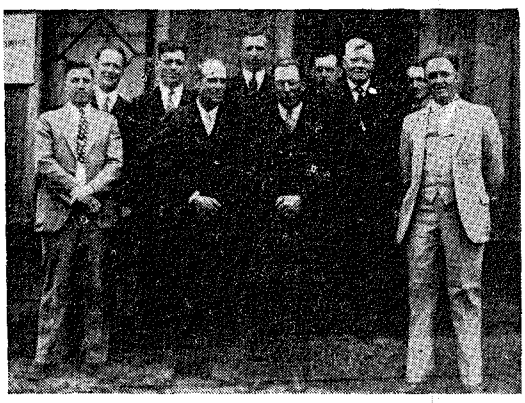


THE GROUP AT THE CHAPEL ON MOTHER'S DAY

Sister Fout was given charge of the services of the church school hour. Sister Jean Kenney was given the instruction of the young people's class, and Sister Sandidge directed the music at all the meetings. The morning sermon was delivered by Elder Whiting, and the afternoon sermon was by Elder Fout. At noon a lunch was served to more than ninety.

This group is striving to keep interest in gospel affairs at a high ebb, regularly holding the midweek prayer meeting. The preaching of the Word is assigned to three of the brothers who hold the priesthood, and they take turns.

Members of the Walla Walla part of the mission drive over to Freewater to attend services, and there seems to be a good spirit of cooperation. The group looked forward to meeting with Saints from surrounding places on Children's Day, at Hermiston.



THE PRIESTHOOD WHO ATTENDED THE MOTHER'S DAY SERVICES

This group has been much encouraged recently by two visits from Elder Simpson, of Portland, Oregon. On the second visit he was accompanied by Sister Simpson. Each time he was in this community, he assisted the local elder, Brother Buckley, in administering to the sick.

The health of local Saints is reasonably good, there being but two shut-ins among them. Those are Sisters Sarah Clark and V. E. Birdsell. They have the prayers of the group.

Joplin, Missouri

A marked improvement in the spiritual tone of the prayer meetings has encouraged Joplin Saints. Especially have the sacrament services for the past three months shown an increase in spirituality, each being on a plane higher than that of the preceding meeting. Two vesper services held recently in the semi-lighted chapel with appropriate organ music and other worship elements have added beauty and a spirit of devotion to the Wednesday night meetings.

Children's Day services, June 13, gave an opportunity for the expression of the greatest branch asset, its large number of potential Zion builders. After the program, given under the direction of Sister Grace Lohr, Gertie Farris, and Alma Smith, a basket dinner and a baptismal service were held. Four children were baptized.

A Mother's Day program and sermon were broadcast over Radio Station WMBH the second Sunday in May. Many favorable comments were received from nonmembers and from other points in the district. The sermon, "Behold, Thy Mother," was by the pastor, Elder Raymond Troyer. Music was in charge of the chorister, Sister Irene Braden, and special numbers were given by Lucile Sheppard, Neletha Pearson, J. E. Leslie and David Sheppard. The adult and junior choirs sang appropriate Mother's Day anthems.

The branch suffered loss in the untimely death of Chester Carter, one of the most active of its members. He had been of invaluable service as director of the music department, as scoutmaster and in other Boy Scout activities. There was no one more willing to sacrifice in order to help in church activities than he was. Not only the church, but the community at large was indebted to

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him for the influence he had upon the lives of hundreds of boys who have come under his supervision in the past twenty years.

The women's department, under the leadership of Sister Ruth Guinnee, has sponsored a number of worth-while services in the past season. These included family dinners, a district young people's banquet, and study classes which meet each Thursday afternoon, Sister Mary Cochran, the teacher. The department gave a reception at which many gifts for use in their new home were presented to Brother and Sister Curtis Pearson who were married June 6. Sister Pearson was formerly Miss Bonita Bothwell.

A rock garden and flower beds have been made around the church grounds by Jimmy and Marguerite Daugherty, transforming unsightly places into spots of beauty.

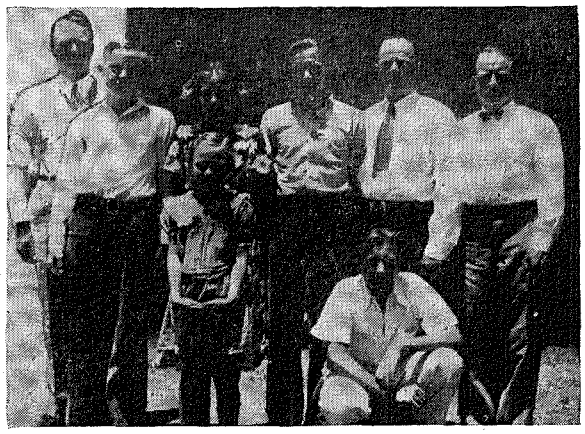
Messages were brought to the branch by several general church officials in the winter and spring. Included among the visitors were: Apostles J. F. Curtis, J. F. Garver, and Clyde F. Ellis, President F. M. McDowell and Elders J. Charles May and Amos T. Higdon. Elder James A. Gillen held a two-week series of meetings which was greatly appreciated.

Phoenix, Arizona

Six candidates were baptized by Pastor Howard F. Miller Sunday, June 6. The baptismal service was conducted in the church school hour, following a thirty-minute worship period. The worship theme for the month is, "We Will Follow Jesus, Our Lord," and the theme for the first Sunday was, "Jesus Is the Way." In her opening remarks, Georgia Speer, who is in charge of church school worship service, emphasized the importance of following Jesus, not only because he was a good and noble man, a great leader and a wise and wonderful teacher, but also because he is the Lord and Savior, the Son of God. The worship program impressed upon the Saints the sacredness of the ordinances such as baptism, confirmation, and sacrament which Jesus instituted to show his followers the way to become his disciples. Sister Elsie Dixon told a story about baptism.

The candidates were seated in the front pew, and Elder Harold I. Velt who had been holding a series of meetings at Phœnix, gave the charge to those about to be baptized. Then the candidates arose and repeated in unison a pledge of loyalty to Christ and the church. While the congregation sang, "Ye Must Be Born Again," Elder Miller led the first candidate into the clear waters of the font. Following the immersion, the first verse of "Jesus, Mighty King of Zion," was sung, and the remaining verses were sung after each succeeding candidate was baptized. Special musical numbers also were rendered by Sisters Miller, Speer and Eriel Fletcher.

The Saints were happy to witness the first baptismal service carried out wholly within their own church building. The font was made possible through the donations of the local Saints and outlying members; the work of building the font was done by the members themselves. A more fitting dedication ceremony could not have been arranged than this induction into the kingdom of God of six members, and this on the first Sunday after the font's completion.



PHOENIX BAPTISMAL GROUP

They are, from left to right, in front: Ruth Higginbotham and Bernard McSherry; back row: Elder H. I. Velt, John Senter, Jr., Betty Ellis, Allen Senter, John Senter, Sr., and Pastor H. F. Miller.

Confirmation of those baptized took place immediately following the baptismal service. Elders H. I. Velt, Howard Miller, F. C. Coberly, and Kay Tsuji officiated.

During the communion service which succeeded the confirmations, and throughout the prayer, testimony and song period, a wonderful spirit prevailed, the hearts of the Saints being touched to overflowing.

The ministry of Elder Velt is greatly appreciated by local Saints. Many nonmembers heard him, and have become interested in the message of the church. Brother Velt had the happy privilege of witnessing some of the "first-fruits" of his Phœnix ministry, baptized on June 6. He has strengthened the faith of local members, and they are showing a greater interest in the work, participating willingly in the activities of the branch. Sister Helen Marie De Busk, director of the women's auxiliary, and Sister Olive McSherry cared for Brother Velt in their homes during his stay at Phœnix. The Saints are grateful to these women and their families for the hospitality they extended the minister.

In recent months Phœnix congregation has heard other visiting priesthood members: Elder Bear, of St. Joseph, Missouri, who is the father of Paul Bear, a local priesthood member; Elder Farley, of Colorado, and Elder Wilbur D. Gillen, brother of Elder James A. Gillen, spoke on a recent Sunday morning. Local members hope to hear from Brother Gillen again as he will be at Phœnix for some time.

The men of the local priesthood are diligently at work. Pastor H. F. Miller conducts a priesthood class every Wednesday night after prayer service. Brothers Coberly, Bear, Tsuji, Speer and Greene attend this class.

The outlook for church work in this locality is encouraging. Occasional missionary efforts have been attempted in neighboring towns, and workers realize the need for sustained endeavor in the work of evangelism. There are many honest souls in search of God and his kingdom in this area. Elder Miller is keenly aware of the requirements of the missionary program of the church, and under his leadership the Saints hope to move out in the task of taking the gospel message to others.

Eastern Montana Reunion

Fairview, Montana. — The Eastern Montana reunion, first on the calendar year, ended Sunday evening, June 20, with large attendance. The church building was not large enough to accommodate the crowd.

Apostle J. F. Curtis held meetings beginning June 13, which were well attended, members of a number of church denominations coming to hear the sermons. Visiting Saints from various parts of eastern Montana and western North Dakota began to gather on Friday, June 18, for the reunion. The meetings were of a high order and were a great help to local Saints. The spirit of peace and unity dominated each session.

Brother Curtis was the speaker each evening of the reunion, and was blessed with liberty of speech. His discourses were enjoyed by everyone.

Missionary L. O. Wildermuth also was present and gave some helpful sermons. He remained at Fairview the week following the reunion, gladdening the hearts of the Saints.

Five young men were ordained to the

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priesthood at the reunion: Richard Jorgensen, priest; Charles Crabtree, priest; Chester Hillman, teacher; Clifford Briggs, deacon, and Lyle Jones, deacon. All are young men of good standing in their communities.

There were also five baptisms, Elder Wildermuth officiating. Those inducted into the kingdom of God on earth were: L. P. Brown, L. C. Brown, Robert Cundiff, Sister Lena Cundiff, Sister Lydia Blocher Price. The Saints rejoice over these additions to the local congregation, and hope to help the new members, knowing that they will be of help to the branch.

In addition to the local priesthood corps and to Apostle Curtis and Elder Wildermuth, reunion members were pleased to have the help of Brother Lester Anderson, of Dunn Center, North Dakota; of Brother Warren McElwain, of Lansford, North Dakota, and Brother John Hinly, of Hinsdale, Montana.

At the sacrament service two babies were blessed, and those people who had been baptized were confirmed. A fine spirit was manifested.

On Sunday evening a good program was rendered by the young folks, and followed by a sermon by Apostle Curtis.

Local members rejoiced at having their new building ready for use for the reunion. The Saints of this area enjoyed the reunion, and look forward to the time when they may meet again.

Independence, Missouri

June 28.—Elder Arthur A. Oakman continued his Campus sermons Sunday night, speaking on the topic, "Behold, the Lamb of God." A large congregation representing all the branches of the church in the center place, also many from Kansas City Stake, gave close attention to his words. Brother Oakman's theme for the summer is "Christ in Us—the Hope of Zion." Many visiting Saints from far and near, returning to their homes from the Youth Conference at Lamoni, Iowa, were gladly welcomed. Music was supplied by a mixed quartet from the Stone Church, and a soloist, Mrs. Esther Nelson, accompanied by Miss Mary Okerlind. Earl Audet at the piano, and six members of the Walnut Park Brass Band, assisted George Anway in leading the congregational singing. Elder William Patterson, pastor at Walnut Park, who is in general charge of the campus series, presided, and Elder A. K. Dillee, Second Church pastor, offered the invocation and benediction.

At its meeting June 21, the Men's Club of Independence elected Elder John Blackmore, a teacher at William Chrisman High School, as club president to succeed Elder Paul B. Elliott. Reginald A. Smith was elected vice president; Henry W. Stahl, secretary; Doctor Paul Grabske, treasurer, and George Anway, publicity director and song leader.

On the program that evening were featured a moving picture travelogue by Doctor Charles F. Grabske of his recent trip to Mexico, and a comedy by the White Masque Players. Since July of last year the club has presented a list of distinguished speakers including the following: Lieutenant Carl Von Baumgartner, C. C. Babb and Edward Larsen, Dr. L. M. Birkhead, G. H. Charno, Tom Collins, Elder Arthur A. Oakman, Elder James F. Keir, John Thornberry, J. R. Battenfeld, Apostle F. Henry Edwards, Dr. J. Duncan Spaeth, and Dr. C. F. Grabske.

The Men's Club meets on the third Monday of each month, and has a membership of 115. They are campaigning for a membership of 200 by 1938.

The prize of five dollars in the recent essay contest sponsored by the young people's council, has been awarded Wayne Thompson of the Stone Church. Second place was won by Wilfred Wilcox, of Englewood, third by an unknown entrant from Enoch Hill, and fourth, Rudolph Richter, of Englewood. Honorable mention was given Lois Jean Williams, Stone Church, and Bennett Enfield, Walnut Park. Mrs. Leonard Lea was the judge of the contest.

Stone Church

Thirty candidates were confirmed members of the church at a special service of confirmation Sunday at 2:30 p. m. Most of these new members are children who were baptized on Children's Day. At the end of the service the infant daughter of Elder and Mrs. Paul B. Elliott, was blessed. This lovely service was conducted by Pastor Arthur Oakman, assisted by Elder William Ecclestone.

Sunday marked the ninety-third anniversary of the assassination of Joseph and Hyrum Smith at Carthage Jail, and in observance of the day Elder Israel A. Smith, brother of President Frederick M. Smith and practicing attorney in Independence, spoke to the local congregation, presenting a legal defense of his grandfather, Joseph Smith, founder of the church in latter days. Pastor Arthur Oakman presided over the service, assisted by Elder A. M. Chase. Music was by the Stone Church Choir, Mrs. George Hulmes directing and Robert and George Miller accompanying at the organ and piano. They sang, "How Lovely Is Thy Dwelling Place," by J. Brahms. Robert Miller played "Largo" as an organ offertory.

Wedding bells have been ringing this June for several happy couples of the Stone Church congregation. Miss Fay Porter, daughter of Mrs. Florence Brady, of Independence, and Richard H. Schweers, son of F. A. Schweers, were married the evening of June 24, at the home of the bride, Elder William I. Fligg reading the marriage service in the presence of the immediate families. Mr. and Mrs. Schweers left immediately for a wedding trip. After July 15 they will be at home at Fort Worth, Texas.

Independence friends were happy to hear of the marriage of Miss Mary Lorene Gains, daughter of Mr. and Mrs. O. E. Pugh, of Pittsburg, Kansas, and Lynn E. Smith, son of President and Mrs. Elbert A. Smith, of Independence, in the Saints' chapel at Pittsburg, June 20, Brother Smith reading the service. The bride is a graduate of the Kansas State Teachers' Training School of Pittsburg, and the bridegroom graduated from William Chrisman High School, at Independence, attended Graceland College, and received his master's degree from the State Teachers' Training Collge at Pittsburg. After September 1, Mr. and Mrs. Smith will be at home at Girard, Kansas, where Mr. Smith is a teacher of mathematics in the Girard High School.

Miss Nathalie Butterworth, daughter of Mr. and Mrs. E. L. Butterworth, of Magnolia, Iowa, and Ellis Thompson, son of Mr. and Mrs. William Thompson, Allen, Nebraska, were married the evening of June 20, in the rose garden at the home of Doctor and Mrs. Charles F. Grabske. Elder Arthur Oakman, pastor of the Stone Church, read the double-ring ceremony. The bride was given in marriage by her father, and was attended by her sister, Mrs. Veta Butterworth, as matron of honor, and by the Misses Thelma Butterworth and Dolores Butterworth, as bridesmaids. Beth Field was the flower girl. Clinton Thompson, brother of the bridegroom, acted as best man, and Dwane Field, a cousin of the bride, was groomsman. A reception followed the ceremony. Mr. and Mrs. Thompson left for a wedding trip to Allen, Nebraska, and in the fall will be at home there. For the past six years the bride has been a nurse at the Independence Sanitarium, and will continue her work there until fall.

Death claimed Brother Alpha L. Yingling, eighty-five years of age, a retired mill operator, the night of June 25, and his funeral was held from the Stone Church Sunday at 4 p. m., President Elbert A. Smith in charge of the service. Interment was in Mound Grove Cemetery. Brother Yingling is survived by his wife, Mrs. Jennie Yingling, by two daughters, three step-daughters, six grandchildren, two great-grandchildren, and other relatives. He had been a member of the church since 1873, and was active in Sunday school, teaching a class of adults until his recent illness.

Spring Branch Church

The speaker for this congregation, June 20, in the morning, was Elder Hubert Case and his theme was, "His Last Will and Testimony," the text being

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taken from Hebrews 9. On last Sunday Brother A. J. Tankard was the speaker, and his subject was "Sin."

A number of young people attended the Youth Conference at Lamoni, the entire time, and others spent the weekends there. All report an enjoyable time.

Women of the South Group met with Sister Van Dyke last Wednesday for a social afternoon. The groups meet just once each month now. The Central Group meets this week at Sister McLees' home.

A large number of Spring Branch members are enjoying the Campus services each Sunday evening.

Englewood Church

The women's department had charge of the service Sunday morning, June 20. Sister Verna Tate and Sister Vera Wendleburg sang solos. The Scripture reading was given by Sister Ada Richter, and the speaker was Elder D. S. McNamara who talked about prominent women of the church.

Lawrence Evan Davis, infant son of Mr. and Mrs. George S. Davis, was blessed at the church school, June 27, by Elders Almer Sheehy, and Arthur Welch.

Elder Almer Sheehy spoke a few words of appreciation of Sister John Ely's constant offerings of bouquets. At the eleven o'clock service Patriarch F. A. Smith was the speaker, using as his theme, "The Gifts of the Gospel."

Miss Doreen Hougas, daughter of Brother and Sister A. G. Hougas, was married last week to Mr. Robert McSparren. The ceremony was performed by Elder T. A. Hougas, grandfather of the bride.

Two of our young people won recognition in the recent essay contest of Independence: Alfred Wilcox was awarded second place, and Rudolph Richter, fourth place. A number of the young people attended the Youth Conference.

Enoch Hill Church

The class of Elder O. E. Byrn gave the program at the church school worship period, June 20. Elder George Whitehead read the Scriptures and spoke briefly. Sister Clara Koonse sang a solo, and Sister Clara Frick contributed a reading.

Brother Orville Helm, of Kansas City Stake, was the 11 a. m. speaker that day.

On June 27 the young people's class taught by Mrs. Ruth Hayes, was in charge of the church school worship service. Their theme was, "You Will Find Him Ever Near," and Miss Margaret McDonald sang a solo of that title. Hubert Whitehead read the Scriptures and gave a short talk. The program was in charge of Richard Maloney.

Elder J. E. Cleveland, local pastor, was the speaker the morning of June 27.

A number of the local young people attended the Youth Conference, at Lamoni, seven and Mrs. Amos Allen staying during the entire time.

The junior department, under the supervision of Elders O. W. Sarratt and Lawrence Martin and Miss Nellie Mae Kramer and Mrs. Louise Andes, has discontinued its 11 a. m. services for the summer season. This department will resume its sessions in the fall.

The elderly women of the congregation continue their Thursday quilting sessions in the church basement. They are now at work on a quilt for the Harvest Home Festival this autumn.

The younger women's group have discontinued their meetings for the warm weather season.

This congregation extends sympathy to Sister Lilla Warren and Brother Dick Bullard and their families in the loss by death of their honored father, Evangelist Richard Bullard.

The Bulletin Board

Notice of Appointments

The following missionary appointments have been made by the Joint Council of Presidency, Twelve and Presiding Bishopric: Edwin Dale Dickson, Southeastern Mission; Maurice Draper, Southern California District; Glen Johnson, Far West Stake; Floyd Mengel, Spring River District, Joplin objective; Arthur A. Oakman, Independence, Missouri; Harold Parks, Northern California District; Z. Z. Renfroe, Texas and Oklahoma; J. C. Stuart, Southern California District.

THE FIRST PRESIDENCY,
By F. M. SMITH.

INDEPENDENCE, MISSOURI, June 25, 1937.

Oklahoma Reunion

Western and Central Oklahoma Districts will hold one large reunion this year at Pawnee, Oklahoma, July 30 to August 8. The Saints have obtained the use of the Fair Grounds, a fine place to camp with shade and good drinking water. General church appointees to be present are Apostle C. F. Ellis and Elders Hubert Case, Z. Z. Renfroe and V. D. Ruch. Special workers from the two districts will assist in providing classes for all. Please refer to the *Herald* of June 26, for a full announcement of this reunion.—V. D. Ruch, secretary-treasurer of the reunion committee.

Youth Convention at Stratford, Ontario

The annual young people's rally and convention will be held at Stratford, Ontario, July 10 and 11. On Saturday the program will be as follows: 2:30 p. m., recreation and games at Queen's Park;

Briefs

The British Isles Mission will celebrate next month the coming of the first missionaries of the Restoration to that country in July, 1837. Sunday, July 18, is the day set apart for the recognizing of the wonderful work done by those first missionaries, and will be so observed in all branches. Officers think that this commemoration should stimulate present-day missionary endeavors.

Elder Amos T. Higdon visited Bartlesville, Oklahoma, and Cherryvale and Independence, Kansas, the second week of June. Of these visits he writes: "I found a very energetic but small group at Bartlesville. They are doing what they can to carry on the work at that place. Brother Barker, the elder in charge, is doing a good piece of work. At Cherryvale where I spent Wednesday and Thursday, I found quite an interest in missionary endeavor. It rained hard Wednesday night, but there were ten nonmembers there besides all the Saints. We had a good response. There was an all-day meeting, June 13, at Independence, Kansas, and Saints were present from Coffeyville, Jefferson, Parsons, Chanute, Cherryvale, and Mound Valley. Three were baptized. Brother Higdon went to Coffeyville, June 14, and later in the week to Parsons and Pittsburg, Kansas. Arriving at his home at Independence, Missouri, Sunday evening, June 20, he made ready and went on to Lamoni for the balance of the Youth Conference.

Be, and not seem. . . . Let us take our bloated nothingness out of the path of the divine circuits.—Emerson.

Winnipeg, Manitoba. The women of this branch arranged a Pure Food Demonstration for June 11, which netted them fifteen dollars toward the purchase of a new piano for the Sunday school.

Five candidates entered the waters of baptism, June 13: Mrs. Muriel Ramona Orvis, Aweeta Lucille Fisher, Harry Openshaw, James Openshaw, and Bruce Raven. Elder W. Hadath officiated in the baptizing and confirming. An appropriate musical program was given between the two services. In the afternoon the infant son of Sister Orvis was blessed and given the name of Elden.

Man's first duty is to grow, and the law of growth is binding as much upon the mature and old, as upon children and the young. For the law of growth is the law of life. When the vegetable, the animal or man stops growing it begins the process of dying.

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5:30, lunch at Queen's Park, served by Stratford young people; 8 p. m., program and reports of the Youth Conference at Lamoni, at the church. Sunday's sessions will begin with a prayer service from 9 to 10:45 a. m.; preaching by Elder Arlo Hodgson, 11 a. m.; special service on the youth organization and its objectives, 3 p. m.; preaching, 7 p. m.—Loretta Lingard, district secretary, St. Marys, Ontario.

Make Room Reservations for Maine Reunion

All those who plan on renting rooms at the dormitories of the Maine reunion, at Brooksville, please write to Chester Gray, Jonesport, Maine, for reservations. Prices for the rent of rooms are $5 for large rooms and $3 for smaller ones for the full season.—Chester Gray.

Southern Reunion

The Southern reunion will be held at Brewton, Alabama, from July 9 to 18. Saints of Alabama, Mississippi, South Carolina, Georgia and Florida are cordially invited to come to this reunion. Guest speakers will include President F. M. Smith, Bishop G. L. DeLapp, Apostle M. A. McConley, and Missionaries John R. Grice and Jacob Halb. The number of cabins available is limited, but we can secure all the tents necessary. Make your reservations today with B. L. Jernigan, Brewton, Alabama.—Myron A. McConley.

Spring River Reunion

The Spring River district annual reunion will be held at Columbus, Kansas, from July 30 to August 8, inclusive. We have again obtained the use of the city park with an open-air pavilion for class work and sermons; also the use of the American Legion grounds just south of the park. The tents will be set up under a large open-air building on the legion grounds.

Meals will be served on the campground practically at cost, the same quality of food be served as in the past. Tents will be available at the following prices: 10x12 with 3 foot wall, $2.50; 12x14 with 3½ foot wall, $4.25; 10x10 with high wall, $5; 12x14 with high wall, $6; 14x20 with high wall, $7, and cots, $ .65, for the ten days. General church appointees to be present are President Floyd McDowell, Bishop J. A. Koehler, Elder E. Y. Hunker and District President Amos T. Higdon. We are looking forward to one of the largest reunions the district has ever held, and we extend an invitation to all who can, to come and enjoy the ten days with us. Please send your orders for tents and cots to B. F. Kyser, 113 A. Street, Southwest, Miami, Oklahoma.—B. F. Kyser, secretary.

Conference Minutes

KIRTLAND DISTRICT.—Conference met at Akron, Ohio, June 5 and 6. The first meeting at 2:30 p. m. was a business session. This delegate conference was presided over by District President James E. Bishop and Elder Clark Bennett. Minutes of the last meeting were read and approved. Statistical reports of the various branches in the district were read. Ministerial reports and officers' reports of the district were read. The election of officers resulted as follows: James E. Bishop, reelected district president; Clark Bennett, reelected first vice president; John Lewis, reelected second vice president; Clark Bennett, sustained president of quorum of elders of Kirtland District. Earl R. Curry was sustained as bishop's agent; H. French, sustained bishopric of State of Ohio; William Webbe, sustained church school superintendent; Mabel Dixon was elected by a unanimous vote as young people's leader; Ella Linehan, sustained as women's leader; Amy Axelson, sustained as chorister; Edna Rhodes, sustained as secretary.

Akron Branch recommended the following men to be ordained to ministry: Myron I. Kelsey, to be ordained to office of priest; George Yoss, to be ordained to office of deacon. Barberton Branch recommended Grover Douglas, to be ordained a priest. Cleveland Branch recommended H. Wilson, to be ordained a priest. New Philadelphia Branch recommended Wayne Thomas to be ordained a teacher. Motions prevailed that these brethrens' recommendations be approved, and ordinations will be provided for in their local branches. Saturday evening, with District President James E. Bishop and Elder J. McNeil presiding, District Chorister Amy Axelson presented a program consisting of solos by Agnes Fenner, Frances Stewart and Sister J. McNeil, a reading by Betty Bush, and a sermonet by Elder Earl R. Curry. Sunday at 9:30 a. m., the worship period followed the threefold plan. Classes for study were held at 10:45 a. m., Elders Clark Bennett and J. Talbot presiding. District President James E. Bishop gave an excellent sermon taken from the Beautitudes, "Blessed Are the Merciful for They Shall Obtain Mercy." At 1:30 p. m., district choir practice was held under leadership of Brother Ebeling; at 2:30 p. m., sacrament service was followed by testimonies.

1937 Reunion Dates

District	Place	Time
No. Wisc.	Chetek	June 29-July 4
Minn.	Clitherall	July 1-4
Owen Sound	Port Elgin	July 4-11
No. Dak.	Valley City	July 5-11
So. Calif.	Laguna Beach	July 9-18
Cent. Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Sask.	Weyburn Plns.	July 14-18
S. W. Texas	Bandera	July 16-25
Rock Island	Aledo, Illinois	July 16-25
Wyoming	Devil's Tower	July 21-25
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
S. W. Iowa	Council Bluffs	July 30-Aug. 8
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit	Edenville, Michigan	Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
W. Nebraska & Black Hills	North Platte,	August 6-16
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29
N. W. Iowa	Woodbine	Aug. 21-29

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6:45 a. m. Devotional services, William Patterson, speaker; Frank Hunter, organist.

Sunday Schedule

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Mrs. Emma Tandberg, organist.

11:00 a. m. Music by the Stone Church Choir.

5:30 p. m. Radio Vespers—"Youth Believes."

10:00 p. m. Doctrine Hour: A. B. Phillips, speaker.

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The Readers Say---

Achievements of a Home Church School

I am especially in sympathy with isolated families for we, too, have been isolated much of the time. However, since organizing our church school in our home, we have enjoyed many good times and pleasant associations besides other blessings. When I read of parents being isolated, I wish I could say to each of them individually: "You can't afford to let the opportunity to organize a church school slip by, even if it must be held in your home."

Brother E. B. Johnston, of Pueblo, was the last one appointed to have charge of the services here. Brother and Sister Johnston visited us every month and sometimes oftener until his work on the railroad took him to Denver; they have not been able to get back much since. So, not having church services, we have turned our ways and means of telling the gospel story into other channels.

First, by consecrating one tenth of my fruit, jell, etc., we have always had some means to help the poor and deserving or the sick with whom we may come in contact. Having several comfort tops pieced of wool material on hands, I was wishing that I had the cotton so that I could finish some comforts for needy and deserving families. I lifted my heart to God and asked him to help me obtain the cotton batting—I had the other materials. At this time my husband was driving along a highway about two hundred miles from home. Without warning his car stopped. He got out to locate the cause, walked around the car, found nothing wrong, and came back to get into the vehicle, and there lay two large rolls of cotton for comforts. They had the Sears, Roebuck and Company stamp on them. My husband said that a car or two passed him while he was stopped, but he had paid no attention to them and had no knowledge of where the cotton came from. He loaded it into his car and on reaching home had a strange story to tell us. I asked him when this happened, and it proved to be the very hour and day that I had asked God to open up the way for me to get cotton so that I might finish the comforts. So I made two nice new warm comforts and recovered another. When the bitter cold came and we rolled into our own warm beds, it was good to know that some others, too, were warm because of extra efforts on our part.

The following are some of the things we have done in the name of our church school in the last year: Made six girls' dresses, one girl's blouse, one woman's dress, one girl's coat, four undergarments. In addition, I remade and cleaned many garments of which I kept no record. We sent the *Stepping Stones* and *Zion's Hope* to seven little girls and one boy, *Stepping Stones* to two families, also five six-months subscriptions to the *Herald.* We dried several bushels of apples and sent to the dust stricken area in Kansas.

To show you with what favor our church school papers meet among our teachers, let me tell you of the boy, a nonmember, who always takes his *Stepping Stones* to his teacher each week, and she uses it for their literature class. When the boy's mother told me about this I asked: "I wonder if the teacher knows anything about who publishes *Stepping Stones,* or where Clarence gets it?" She answered: "Oh, yes, for Clarence told her."

Another boy took the *Stepping Stones* to school (a different school), and his teacher chose it from a stack of papers a foot high which had been brought in by the pupils for the teacher to choose from, and read to the class. Are not these proofs of the worth of our papers for boys and girls? How can a church school or home afford to be without them.

I have no records of visits made to see the sick. God knows all about that and other details.

Lenora Cooper has been treasurer for the church school during the past year, and Irma Scott, secretary, ages nine and ten, respectively. Irma has played us several violin solos and William Scott gives us music on the trombone.

Last July Brother and Sister Otto Keefer and children, of Independence, Missouri, visited us, and following our afternoon service, Sister Keefer, the writer, and Brothers Johnston and Keefer visited the sick and isolated of our numbers and called on friends, inviting them to our evening service, held on the lawn of our home. We were able to secure a two-hundred watt light bulb from a nonmember, and it proved to be just what we needed. Brother Keefer's efforts at leading the singing were good, and Sister Keefer sang a solo. Irma Scott played her violin for congregational singing. Brother Keefer was in charge of the meeting, and Brother Johnston preached. A goodly number was present, and we felt blessed and happy for the message was well received.

May we all do what our hands find to do, in a way pleasing to God, for the upbuilding of Zion, the cause we love.

CANON CITY, COLORADO. MRS. LOGAN SCOTT.

We Are Never Alone » » » » »

"The Readers Say" pages are among the most interesting and encouraging in the *Herald* to one who is entirely isolated from church as I am. I live not far from the Alaskan border. Reading the *Herald* every week is of great spiritual comfort to me.

Having been a member of the Reorganized Church for the past fifteen years, I fully realize the wonderful privilege that is ours in these last days. I was baptized when eight years of age by Brother Beckly and Brother Clyde Walrath, at Ribstone, Alberta, and have lived at Fresno, California, at Grand Rapids, Michigan, and at Edmonton, Alberta, since then, attending those branches.

My parents, sisters, brothers, grandparents and other relatives are all members of the church and happy in the gospel. Our loving Father in many wonderful ways has healed and blessed members of our family including myself, and we have much for which to be grateful.

Last year I was in an automobile accident which the doctors and others expected to prove fatal to me. The accident happened out here in British Columbia, miles away from my people and church. I was taken to the Prince Rupert Hospital where I spent six months suffering with a fractured and lifeless leg. But I never once forgot to pray even though I was alone. My parents were unable to come to see me, but the Ribstone Branch united in prayer for me, and I was truly blessed. None of our elders was near enough to come, so I asked a minister of another faith (Pentecostal) to administer, as he believed in divine healing. And I was relieved for a length of time. But it made me happy to know that no matter how far away we are from church or home, we are never alone. Our Father knows our sorrow, and his grace is sufficient.

My doctor admitted that I must be having help from another source. How true that was! When I was able to walk again, my leg was a few inches shorter than it had

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been, and there is a barely noticeable limp. Last summer I went back to Ribstone where I was administered to by Elder William Osler, and received a wonderful blessing. Sometimes our faith is tested and tried many times, but if it is the Father's will and our faith is sincere, we shall not be forgotten.

I am now living back in British Columbia, where I was married a few months ago. My husband is a nonmember, but is interested in the church, and would like an opportunity of attending services. There are many out here who have never heard of our faith, and those who have heard of it confuse it with the Utah Church, so I have a lot of explaining to do sometimes.

How wonderful it would be to have a missionary come out here in the North, as there are many different beliefs! My husband and I often read and study the Book of Mormon and Doctrine and Covenants.

My prayer is that I may someday win a member to Christ and plan to help prepare for Zion. I pray also for all the Saints and our great united objective. Please pray for me that I may accomplish my task.

Here is an encouraging paragraph from my dear mother's patriarchal blessing. It comforts me greatly: "Remember those that are near thee at the throne of Grace, for the prayers of the righteous avail much, and truly the Spirit of the Lord will work upon their minds, and some that thou hast little thought of, will yet follow in the steps of the Master."

Isn't that a wonderful hope? Please write to me at any time, those who remember me in Grand Rapids Branch as Miss Irene Waite.

MRS. JACK M. SPARKES.

TERRACE, BRITISH COLUMBIA.

"Pray Over It" » » » » » »

I have been a member of the church forty years, and in it I find peace and comfort not to be found elsewhere. God has been very kind to me and my family. We have had blessings of healing through administration many times. I have been shown things which have been helpful to me, and have comforting promises given me in my patriarchal blessing. It is my desire to do my part though I feel that I have been slack in some things. Pray for me that I may have courage and strength to do the work the Lord would have me do.

My mother had great faith in prayer, and after she passed to the great beyond, a small matter seemed to trouble my mind. One night I dreamed of her, and I was telling it all to her. She said to me, "Well, just pray over it." Many times I find those words coming back to me.

When things look dark and drear,
Pray to God who giveth cheer.
He will brighten the path we tread,
And will give us daily bread,
If we pray to him in faith.

When our trials seem hard to bear,
Let us bring to him our ev'ry care;
Let us trust him with assurance
He'll give us strength and much endurance
If we pray to him in faith.

MRS. NELLIE F. HARPER.

SENLAC, SASKATCHEWAN.

Louisiana District Goes Forward » »

We have a fine band of Saints at Eros. Though this is a busy time for church members and friends, we are having fine attendance and interest at meetings. The Saints are being blessed, and some nonmembers are investigating the gospel. I think that we shall baptize some here.

Elder G. S. Trowbridge is president of this district, and is beloved by the Saints.

The first district conference was held here May 29 and 30 with fine attendance. Apostle F. Henry Edwards was present and gave some instructive sermons.

Our work in this mission is enjoyable, and we expect to go to Shreveport, Louisiana, from here. There we have a few Saints and we expect to baptize some when we return to that city. We plan to go home about July 1, and hope and pray that God will bless his people the world over.

ELDER W. A. SMITH.

INDEPENDENCE, MISSOURI, 204 South Crysler Street.

In Gospel Bonds » » » » »

The *Herald* brings me strength and assurance that I can get from no other source. I feel that the church is going steadily forward, and I want to go along with it and to assist in the work of Christ to the best of my ability. I especially enjoy "Question Time" by Brother A. B. Phillips, and the writings of President Smith. My prayers are for God's people.

OWENDALE, MICHIGAN. J. J. RUSNELL.

After joining the church, we were isolated for eleven years. We are so thankful now that we have the privilege of having a place to attend services. Our group here is small, but we are trying to do our best, and we have a fine leader, Brother Charles Homuth, who has us in his heart. Nothing is too big for Brother Homuth to do for us and the church. We are proud of our little place of worship though it is only a hall. Brother Homuth made a most attractive pulpit, covering the top with dark green velvet. This does much to beautify the place.

I have been blessed many times since coming into the church, and received several special blessings through administration in the past winter. These experiences make me feel surer every day that this is truly God's church.

One of our sisters here was to be operated upon, and before undergoing the ordeal, she asked to be administered to. When she went back to the doctor for the final examination, he was very surprised, and told her that she had recovered so wonderfully that she did not need an operation. God, in his great goodness, is watching over us.

MRS. BEN HUETTE.

ELGIN, ILLINOIS, 322 Raymond Street.

We enjoy reading the *Herald*. As a member of the priesthood I find it a great help to me. It answers many questions for me and my family. Some time back we read an article in the *Herald* asking this question: Why should we pay tithing? As a family we should like to help answer that question. First, we should pay tithing because it is a part of the law of God. Second, we think that it is not only necessary for us to keep the law, but a privilege and a pleasure (we have not always paid tithing, but are trying now to keep that part of the divine law). Third, we believe that every organization must be supported. Every successful business keeps a record of income and expenditures. Every social order needs support. And if we as individuals are to share in the progress of any organization, we must do our part; as we have chosen the church, of which we are members, we wish to keep the law of tithing, paying in to the Bishop one tenth of our income over our expenditures.

LITTLE SIOUX, IOWA. IRVIN CLARK.

I want to thank those who were so kind in writing to me concerning asthma. May God bless you for your thoughtfulness. It makes me rejoice to know that we are like one big family. I wish to live worthy of these blessings.

EDITH E. MELVIN.

PEWAMO, MICHIGAN, Route 1.

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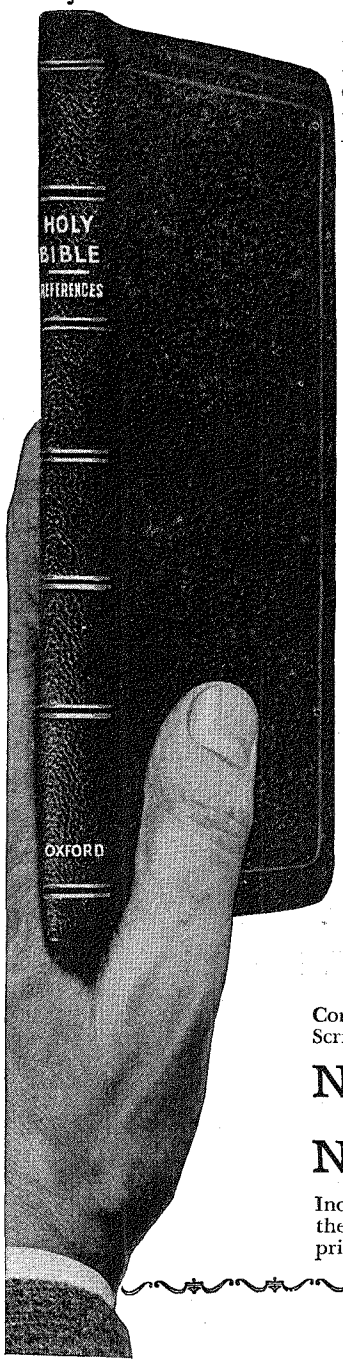

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which is evil: [a] for of the abundan
the heart his mouth speaketh.
46 ¶ And why call ye me, Lord, L
and do not the things which I say?
47 Whosoever cometh to me,

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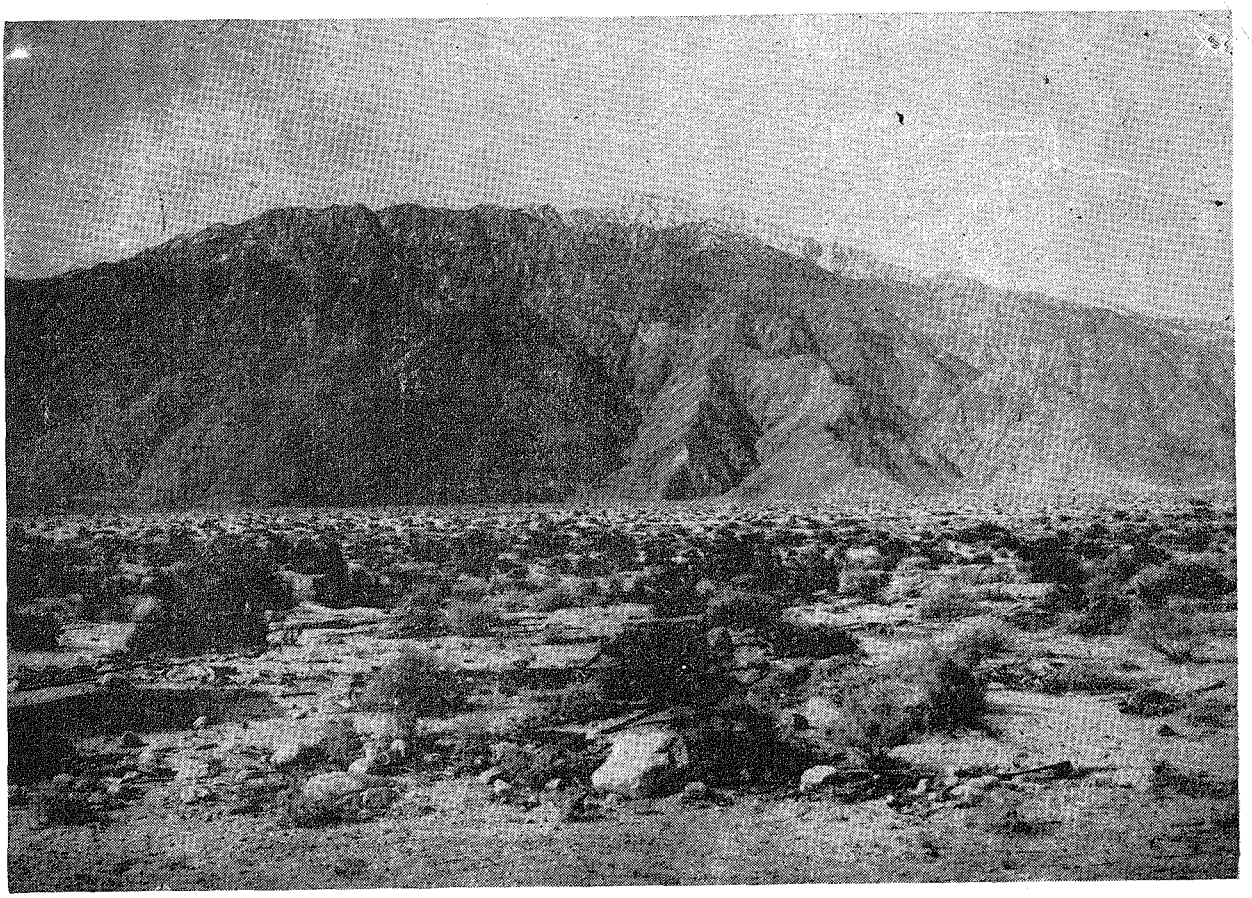

SAN JACINTO MOUNTAINS

At Palm Springs, California. This picture gives a view of the sparse desert vegetation on the valley floor, the sharp rise of the barren mountains, and their knife-like ridges. In spite of its barrenness, the scene gives an impression of wild beauty, untouched by the hand of man.

Volume 84 July 10, 1937 Number 28

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THE SAINTS' HERALD

July 10, 1937

Volume 84 Number 28

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
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Leonard J. Lea, Managing Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Temptation

On a recent warm Sunday morning at Stone Church, while the preacher was doing his bit in the pulpit, a gentle western breeze, blowing in the window, was also busy.

Dinner was cooking in some kitchen on Bowen Street not far away, and the wind bore a tantalizing odor to at least one listener, sharpening his appetite but giving no help to satisfy it.

"It's chicken," whispered the wind, "It's chicken!"

"Sorry," replied the churchman, "but I can't be bothered. *I* don't have any chicken at home."

"They're going to have noodles with it," said the wind.

"Do not interrupt me," the man answered sternly, "while I attend to the ministry of the Word."

"And here is something really good," added the wind. "Just smell that liver!"

The churchman fainted in his seat.

Singer

Margaret Lily, the small daughter of Brother and Sister Oliver McKevitt, likes to go to prayer meeting. She especially enjoys the group singing, and participates to the best of her ability. Not old enough to understand or follow the hymns, she sings her own little nursery songs, and sometimes just makes up the words and music as she goes along. She is surprised to find that her songs run on for several measures after the hymn is ended, and is embarrassed when she finds herself singing alone. But she is ready to start again with the next song. Group twenty smiles happily, because the voice of a little child singing sounds sweet. Some day Margaret Lily will be a member of the Stone Church choir, we hope, and hundreds of people will listen to her with appreciation.

Gratitude

At the very fine Floral Festival in Kansas City Central Church, George Mesley, president of the stake, told an interesting story of a colored woman who met him at the church door.

"I listen to your radio services every morning, and I get a great deal of good from them, although I am not a member of the church. The other morning when I heard the announcement of your Floral Festival, I wanted to help. So I brought these roses, and I hope you can use them."

The roses took their place with the thousands of other contributions that made Central Church so beautiful that Children's Day.

The Office Skeptic Says:

Quote often from the book of Psalms; seldom from the book of Pslams.

Flattery is always acceptable, if not too apparent. A little oil is good for the bearings, but don't spray the whole machine with it.

If you have a person in your church who is all talk and no work, put him in your publicity department.

Apply the whip steadily to the lazy horse, so that your good horse shall not be worked to death. For if the good horse dies, you will have nothing to depend on.

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Editorial

Editorial Paragraphs

"WISE MEN are neither cast down in defeat nor exalted by success."

A BIT OF WISDOM expressed by Bacon I wish to commend to the thoughtful attention of our readers, and particularly so to the men of the ministry. He said:

> He that gives good advice, builds with one hand; he that gives good counsel and example, builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.

IT IS SAID that thinking men do not expect to escape difficulties. This is especially true in cases where the "thinking men" are leaders or executives; but this does not justify those who ought to be willing and thinking followers in constantly opposing what may be proposed or suggested by their leaders, even if "the meeting and surmounting of obstacles are of the discipline of life, tonic and strengthening," as one writer suggested. It is encouraging to leaders to have occasionally their propositions accepted without having to fight for them. Development of the character of leaders through opposition is fine; but achievement is also fine, and goals are reached by peoples with ideals, when leaders and followers are working in consonance and rhythmic harmony.

FROM MR. NEWCOMB, Executive Secretary of the University of Kansas City in the latter part of May I received request for some help at commencement exercises of the University in the way of choral musical numbers. I referred the request to Brother Paul N. Craig and the Wahdemna Club. Brother Craig at that time being confined to his home by illness, Brother Hunter, his assistant, took the matter in hand, and under his leadership the Chorus appeared on the University program. Of course I had no doubt about the ability of the chorus to give a good account of itself; but nevertheless it was pleasing to receive the following letter from Mr. Newcomb:

> For myself and on behalf of the University may I express our sincerest appreciation of your cooperation in providing the musical treat which we enjoyed on the occasion of our second annual Commencement last week.
>
> The group, under the leadership of Mr. Hunter, was certainly splendid and was a credit to your own organization as well. Mr. Hunter was very gracious and an excellent leader, and the renditions of the Club were marvelously executed.

The Wahdemna Chorus is one of the several musical bodies through which Brother Craig has rendered fine service to the church. He doubtless feels keen pleasure in hearing such words of praise for one of the groups to which he has given supervisional and directional attention. Success to the Wahdemnas and Brother Craig.

F. M. S.

The Youth Conference of 1937

Sunday, June 27, witnessed the close of the largest and, all in all, the most successful of the biannual Youth Conferences. For those who were there any comments are quite unnecessary; for those who found it impossible to attend, quite inadequate.

THE PHYSICAL SETTING

It would be difficult to excel the physical setting of the Conference. The Graceland Campus was undoubtedly more beautiful than at any time in the history of that institution. In this the hand of God and the hand of man had joined in the production of a masterpiece. The weather for the most part was excellent, the evenings delightfully cool, the moon—ah, perfect. College authorities had spared no effort to make buildings and grounds both attractive and serviceable.

ATTENDANCE

The attendance at the Conference exceeded all previous records and the fondest expectations of the committee. The excellent classroom facilities of the college were taxed to the limit. Approximately 750 registered for class work. On week ends this number was doubled and for the first time overflow services were required.

From Toronto and Los Angeles, Saskatchewan and Mobile they came, the cream of the youth of the church, splendidly representative of their respective branches and districts. In all twenty-five states, two Canadian provinces and Australia were represented.

FACULTY AND INSTRUCTION

Nearly a score of qualified instructors were in action daily. Their offerings constituted a happy balance between the inspirational and practical, be-

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tween spirit and methods of leadership. These instructors had spent several weeks in careful and prayerful preparation. They had been together for two days prior to the opening of the Conference, spending the time in worship, meditation and fellowship. This "Faculty Retreat" was instantly voted a success and at the end of the Conference recognized as responsible for the high quality and unified instruction which was provided throughout.

Splendid Spiritual Fellowship

The Conference will be remembered because of its many outstanding characteristics. Chief among these were:

The high level of Divine communion.

The keen, alert and sustained interest in class work.

Intensive training in the practical aspects of leadership.

Wholesomeness of fellowship.

Sheer joy in the consciousness of a task worth doing and in the availability of resources commensurate with the task.

Complete unity in spirit and action.

A sound balance of intelligence and emotion, of the intellectual and spiritual, of clear thinking and consecration.

Unity Established

The First Presidency presented to the young people's "general council" a ninety-six page "Zion's League Handbook," containing a statement of the nature, purpose, organization, materials and projects of the church-wide program for young people to be known as "Zion's League." This calls upon all the youth of the church to unite with each other within the administrative machinery of the church toward the realization of its objectives. Careful consideration was given to the proposed program and it was approved unanimously, the representatives of the various districts each in turn pledging to it their support. The church has now one program for young people, and this unity is not in word only or on paper, but in spirit as well.

"I Must Build the Kingdom"

As the happy days passed filled with instruction, worship, meditation and fellowship, there came to each clarity of vision, intelligence and deep-seated convictions, and an increased loyalty to Christ and His church which led each to declare, "I *must* build the kingdom."

As the significance of this declaration became more and more apparent, there inevitably followed, "I *must* keep in touch with God." "I *must* answer his call." "I *must* bear the cross." "I *must* be humble and full of love." "I *must* be true."

An Offer Accepted

It is not strange that under this spirit the youth of the church should offer themselves wholeheartedly in the service of God and his church. It is not strange that when so offered God should speak, expressing acceptance of the gift. It is not strange, finally, that in the word of God which was presented to the Conference there should come a warning as to the destructive power of evils in the world today, an assurance of strength to stand against these, a plea for repentance both from the sins of omission and commission and kindly admonition to the effect that youthful enthusiasm alone would not be adequate to the trials and temptations ahead.

A Prophecy of the Kingdom

One left the Conference feeling that he had witnessed a prophecy incarnate, a prophecy that the kingdom shall come, that Zion shall be redeemed. Daily we had witnessed the process of hewing the timbers of the Temple. Here the future citizens of Zion were being trained. Here learning had been sought through study and faith. Here youth had joined hands with each other, with their instructors and leaders, and with God in pledging united endeavor in the building of the Kingdom of God. There can be no surer prophecy than this. The Kingdom of our God shall come.

F. M. McDowell.

J. L. Milner

News comes of the death of Elder J. L. Milner, President of the Long Beach, California, Branch, and a counselor to the presidency in the Southern California district. His death came as the result of an auto accident. He was regarded as one of our most promising and dependable young leaders in his territory, and his loss will be keenly felt. It also puts a heavy burden of grief upon Sister Milner because of the death of a young son in a similar accident two years ago.

At times the whole world seems to be in conspiracy to importune you with emphatic trifles.—Emerson.

He who does not forbid sin when he can, encourages it.—Seneca.

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Thoughts for Today

Forces of Disintegration at Work Our country is in the position of a householder who finds that termites are at work in his home, leaving the form and shell while eating the heart of timbers, joists and walls on which the strength of the building depends. It is not in immediate danger of collapse because the work of destruction has not gone far; but if that work is not checked, destruction is the certain end of his home. If he is to save it, he must test and discover all infected pieces of wood, have them taken out and burned, and replace them with treated wood which termites will not attack. Further, he must keep up periodic inspections to prevent further attempts against the security of his home.

There are social and political termites at work, digging at the foundations of democratic government of this country. They can be stopped now if prompt action is taken. But if permitted to go unchecked they will break down constitutional government, destroy our liberty, and rob us of those precious rights which our forebears fought and died to win.

Crime That Pays It has been the axiom of nearly every speaker and lecturer that "Crime doesn't pay." Papers and magazines show pictures of the captured criminal, and much is made of the "end of the trail" for the law-breaker—death. It is true that crime doesn't pay, morally. But financially it pays millions of dollars of revenue to the successful professionals. There are failures as in all businesses, and this no exception. A recent book, *Here's to Crime,* by Courtney Ryley Cooper who is said by J. Edgar Hoover to "know more about crime and criminals than any other writing man in America," exposes the ways and the extent to which crime pays in America. It couldn't pay at all without collusion between criminals and corrupt political officials. These politicians and criminals, linked together in a plot to rob the people through both public treasury and private pocketbook, are some of the "termites" that undermine our government.

Militant Labor Troubles The current internecine warfare in organized labor, between the A. F. of L. and the C. I. O. may yet prove to be one of the most costly reverses that the labor movement in this country has ever suffered. At last, as always, the cost is assessed against poor working people in loss of wages, loss of homes, starvation, sickness, suffering, and actual displacement. Every time labor goes on a "spree" of strikes, manufacturers find new ways to do the work by machinery, and some of the men never get their jobs back. Other bad features are the resort to violence, the interference with trade, the bloodshed, and destruction of property, the practical suspension of constitutional rights during the time of trouble. The lust of leaders for power, the hidden selfish motives that bring on strikes—these are termites gnawing away at the foundations of our government.

Fascism in the United States In an old melodrama there is a scene in which the distressed heroine cries out, "Heaven save me from my deliverers!" Those who were trying to rescue her from the villain turned out to be more dangerous and rapacious than even the villain was. So, in these times we see groups drawing together that are more dangerous than the evils they would combat, bad as those evils are. These "vigilante" groups, these "emergency committees for law and order," and these "protective councils" must be watched with care. If allowed to do so, they will soon resemble the Ku Klux Klan, the Black Legion, and many another thing that while speaking fair words of devotion to the Constitution have worked for the destruction of all constitutional rights. These things lead in the direction of dictatorship; let them go, and they will bring a Hitler or a Mussolini to this country.

Communism At the present moment the danger of communism seems to be on the wane. What has happened in Russia is teaching even communists a lesson. No matter what its professed ideals, its tactics have made it the most revolting of all proposals. Communism is venomous, but its numbers are small.

Where We Stand All this might lead to the notion we think the country is in imminent danger of collapse and ruin. Far from it. The strength of this country is not to be destroyed overnight. Since its beginning it has had to withstand attacks from within far more dangerous than the attacks from without. There is latent strength which can correct all these evils. If they can be aroused, as they are from time to time, the dangers can be removed. Democratic government is not resting very securely on the earth today. Freedom is in danger. It would be a blow to civilization if this country should fall from the ranks of nations where freedom is still a possible possession for the people.

L. L.

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Testimonies From the Youth Conference

Selected by Esther Brockway

"If I would contact God, I must get in his work; I can find him in no other place. Building the kingdom of God is not a work we can do alone."

"I have known a long time God has been going some place, but it has been only a few years that I desired to go with him."

"My vision is clearer than ever before, and I need to keep in touch with God to do my part in building the Kingdom."

"I hope that we can take a portion of this Spirit back to our branches that we may help build the Kingdom."

"Spiritual narcotics deaden our spiritual senses as well as physical narcotics deaden our physical senses. When something goes wrong in our lives, we are warned that we need to make some adjustment. We cannot rise to higher planes without keeping in contact with God."

"Once when I was very much discouraged, I remembered the idea 'Seek and find.' I studied a portion of the Book of Mormon and found great light, and my discouragement left."

"Once when I was discouraged, I dreamed I was stumbling along a rough highway. It was brought to my attention that Peter tried to walk on the water and was unable to do so when he turned his attention to Christ. Then I centered my attention on Christ and joy flooded my soul, and I was able to walk with ease."

"My gratitude is great in being able to attend this Conference, especially since I have been isolated. I pray that I may take this Spirit to the people so desperately in need in my own district."

"It is only in the past two years I have been able to realize the beauty of this work, and in this period I have received the Spirit of God, and I know that the power of God is watching over me."

"I have seen the greatness of God revealed here on this Campus. My thoughts return to Norway to the few young people who have no missionary there. We should keep in contact with God so that we can send missionaries to those who have no help at present."

"Can we see the power of God here and go home and not do something about it?"

"I feel very keenly this morning the hand of God in human events, especially after our discussion in Apostle Williams's class on that subject."

"I have faith to believe that God has been directing my life and providing for me. It is my earnest desire that I shall be an instrument in his hands to do the things He would have me do."

"I want to keep the Spirit I feel this morning in my life: the spirit of brotherly love and kindness."

"I have been working in the commissary and we sang as we worked. We sang the songs of God in the Spirit this morning, and it thrilled me."

"I must answer the call of Christ because in answering this call, I have found the greatest happiness."

"I have felt the thrill of the divine Spirit many times. I feel my unworthiness, but I have a burning desire within me to do my part in this great work."

"I must answer the call of Jesus because it gives me life and liberty. I have never been so happy as being here with the young people under this beautiful Spirit."

"I came to Conference because I felt my need of God. Back home it seemed as though I was doing my work automatically, and I felt I must know God better, and I prayed. I have felt the Spirit here, and I am made very happy."

"When I realize the environment I must return to when I leave this Mount of Transfiguration, I realize that I must call on God hours at a time to keep my purpose in mind. I want always to be brave enough to answer the call. I want to be a profound influence when I go back, that they shall know I found Jesus here."

"Before I was ordained, I knew that I would be called, but I did not know how I would ever be able to preach a sermon, etc. I was ready to do my best whatever He asked me to do. Within three weeks of that spirit and that yielding, I was called to be a priest. Since that time His Spirit has been with me and I have been able to do His work."

"The Spirit of God has answered my prayers. I have been weak many times, and God helped me. I regret going back where temptation will hinder me, but I feel that I have received enough strength so that I can live a life that will be pleasing to God."

"I must answer the call of God because Christ gave his life that we might have life more abundantly. My desire is to leave my old life behind and enter into a new life."

"It seems as though I have been trying to put my own selfish desires ahead, but now I want to put the kingdom of God first."

"We should not wish that we were someone else, but say, 'Lord, help me to be what thou wouldst have me be.' "

"Although I am not a member of this church I must rise and testify that I have never felt such a spirit anywhere as I feel this morning."

(Continued on page 878.)

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Palestine's Century of Progress

By H. Leighton Floyd

Note: The author of this article is a member of the church. He went with his family from Montana to Jerusalem in 1930. There they built and operated the Eden (motion picture) Theater. His father returned to this country in 1935, while the author remained to manage the theater for two years. During his stay he visited all places of interest, all Biblical scenes and the Jewish colonies. He spent two weeks in Trans-Jordan with Bedouins, during which time he followed their custom of eating with the hands, having no other instruments for the purpose. He came to this country last year on the Queen Mary, *spending the summer in Independence, but was obliged to return to Jerusalem because of the disturbances there to take care of the family property.—Editors.*



FAUZI BEY EL KAUKI

Palestine, one of the oldest and smallest countries in the world, an early center of civilization and religion is today rapidly being pushed toward the center of attention in international affairs.

Only one hundred years ago the Holy Land was under the domination of the Sultan of Turkey. At that time it was as dead to the world as are the courts of Babylon today. A barren and neglected land, it had no imports, no exports, no schools, no good roads. It took two days to travel from Jaffa to Jerusalem. Today this same trip is accomplished in sixty minutes.

Palestine had no harbors, but what need she of harbors? There was only an occasional ship and they most frequently were Turkish gunboats. Today she has a modern harbor at Haifa, and two roadsteads at Tel Aviv and Jaffa. It is not infrequent today to find as high as fifteen to seventeen battle and trade ships at Haifa with half that number at Tel Aviv and Jaffa.

The first Jewish colonies were established between 1870 and 1896. In 1897 Dr. Theodore Hertzel held the first zionist congress, forming the World zionist organization which has played such an outstanding role in Palestine's development during the years following the World War.

The past five years I have spent the greater part of my time in Palestine and the Near East. In my travels away from the Holy Land I have had the opportunity to come in contact with a great number of people from various walks of life. Most always the question arises, what is Palestine headed for, and what are its possibilities? Is there more room for Jewish immigration and if so will the Arab stand for more? What is Palestine's part in regard to international peace?

Following the World War a new era started for Palestine. Turkish rule ended and British rule began when General Allenby left his conveyances behind and led his army into Jerusalem on foot because he chose in this way to show his reverence for the Holy Land, rather than entering as a conqueror and claiming the land a British territory, as he would have done had it been any other place in the world. Palestine was given to Britain as a mandate, and therein lies the first mistake in administering the affairs of the newly liberated country.

The old Turkish laws were adapted, the holy places were given to the various denominations. The Mosque of Omar, its elegant structure standing on the site of Solomon's Temple with the rock on which, according to tradition, Abraham offered up Isaac, is also the place where Mohammedans say Mohammed ascended into heaven; thus it is a holy place for them too, so the British gave it back to them. The remaining outer wall of the temple courts of Solomon was given back to the Jews to remain their wailing place. The Church of the Holy Sepulchre, believed to contain the site of the crucifixion and the tomb of Christ, was given back to the church, and today it is the center of Catholic christendom in Jerusalem.

This was the second of a series of serious mistakes made by the new administration. These places should have remained international and open to the public regardless of race or religion. Almost immediately there arose discussions between the different denominations regarding this question of division of the holy places.

In 1921 a riot, in which blood ran in the streets of Jerusalem ankle deep, arose out of these discussions and left a rift that has grown wider from year to year. While the country has not since experienced as sanguinary a battle, on the average of every seven years trouble has arisen that has af-

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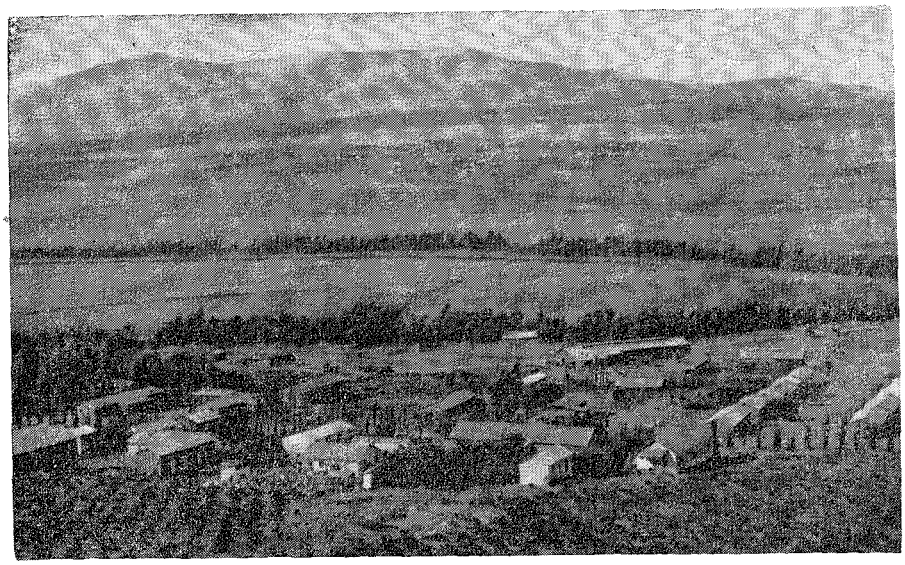
fected the country much worse economically.

In 1922, the year following, the zionist movement started again in full swing. Immigrants came from all over Europe, except Germany; very few came from there until Hitler came into power. These early immigrants were from Poland, Russia, Lithuania and Rumania. They bought up land that was thought worthless by the Arabs. Their demand caused a land boom that grew steadily until the country was thrown into another bloody riot in August, 1929.



Ain Harod, a Jewish settlement in the Valley of Jezreel, near where Saul fought the Philistines. (1 Samuel 29.) Also where Gideon picked 300 men who fought the Midianites. (Judges 7.)

In 1929 there appeared a graver situation on the horizon. Arabs began to see the results of the hard-working Jewish pioneers. They saw beautiful colonies springing up on the plains and along the sea coast; Rishon Lesion, Mikveh-Israel and Rehovoth are but a few of the many they saw flourishing. "These people were different," the Arab told himself. They didn't spend their day in coffee shops or wait until tomorrow. These Jews worked!

This realization was not the worst thing that was happening. During the lapse of time from the World War until 1929, a new class of Arabs could be seen. This Arab had sold his land to the Jews, lived high, learned to dress like a European, and could speak a few words of English. Some learned to speak English fluently, and a few were very well educated.

In the days of Turkey these people were the dignitaries. Most of them owned large tracts of land, did no actual labor themselves, but hired the peasant for low wages to work their land for them. Naturally they were the people to reap the early rewards of the land boom. They were not forced in any instance by the Jew to sell their land at any given price, or at all. Many of those that did sell their land became middle-men, buying land from the others and selling it to the Jews with a fat margin. Out of this group politicians have arisen and have been the source of considerable agitation among their people

Feeling became strong because they saw the barren land that had been handed down to them from generation to generation now worked into a fruitful field. They were afraid, too, that they would someday become a minority under the domination of the Jews. Now they see that the peasant who had lived on his land and farmed it himself, is the one who is going to reap the rich reward of tomorrow. Thus we see that the landlords of yesterday have become the politicians of today, and they form a considerable part of the Palestine Arab National Party.

The rapid expansion of population during the past few years has proved beyond discussion that this tiny state can hold many more thousands, if only distributed properly throughout the land. The population of Palestine is as follows up to 1937: 848,342 Moslems; 307,483 Jews; 106,474 Christians, and other smaller groups: a total of 1,336,518—slightly over a million population for the whole country. Palestine in olden days had a population of over three million. Why not today?

The boom in Palestine during the past six years has caused wages to rise as much as 40 to 50 per cent. Arab standards of living were raised to heights never dreamed of by their fathers two decades ago.

Unemployment was virtually nonexistent until the outbreak of the 1936 disturbances. Since then unemployment is comparatively high among both Jews and Arabs.

From April 18, 1936, to September, Palestine endured a political revolt. These last disturbances were not at all like any that had occurred in the past. All those were riots; there was no formation, and in a week everything was over. This of 1936 lasted for five months. From all outside appearance this political strike and revolt was promoted by the Arab National Party, against Jews and British alike, in protest against Jewish immigration.

This brings me to the most important part of my article. I feel that many are unaware of the strategic and important position which is Palestine's, as "Gateway to the East." Her location on the

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Mediterranean Sea, her harbor, one excellent as a naval base, the other for commercial purposes, her natural resources, and last but by no means least in the eyes of the world powers, Palestine is the country that produces the most powerful explosives in the world. The wealth of the Dead Sea alone is almost beyond estimation.

With these outstanding points of appeal to international interest it can be readily understood why the Italian Dictator would welcome Palestine into his already fast expanding empire.

For the past two years Fascists' propaganda has been broadcast daily from Rome in the Arabic language. Arabs have been told openly to revolt against the British. Large numbers of Arab youth are being given free education in Italy.

Germany, through her agents, colonies, and several institutions, is laboring to forward anti-semitism. Russia is not at the present time interested in Palestine, yet communists are active in agitating the Arabs against imperialism and all other forms of dominating government.

Small wonder in the face of all of this agitation the British administration has found the Holy Land even harder to govern than India.

When a nation, which is of direct interest to one or more world powers, finds itself divided by two nationalistic movements, it not only becomes a menace to itself but it has every possibility of falling into the hands of a nation in search of resources and territorial expansion.

This in part is the situation of Palestine today. Palestine is divided into two parts, the Arab Nationalist, who doesn't want the country to progress, unless under an Arab national government. On the other hand the Jew says it must progress regardless of the government. The ultimate end is in the hands of neither. It remains for the British to decide whether Palestine will rise to greater heights of prosperity or remain in a state of contention. From every indication the British are in favor of a progressive Palestine. They have not as much interest in the country from an economic standpoint as either of the other parties, yet it is vital for them so long as they intend to control the Mediterranean.

Months before the 1936 disturbances in Palestine came to a head, the British foresaw their evacuation from Egypt must soon come, and it was in view of this that the British administration could afford to let the revolt in Palestine linger along until they had the right to move troops in and out of the country at their own will, that is to say without any questions from the League of Nations.

Following the Italian-Abyssinian War, the British lost a great deal of prestige, both in Egypt and in Palestine, among the Arabs. Egyptians scoffed at them saying: "The British can talk but that's all. What did they do after all their talk over the Abyssinian dispute? Nothing! We want freedom! If they are not going to give it to us, Il Duce is ready to help us!"

Britain knew that they could get help, so rather than that she agreed to remove her troops and give Egypt her independence. The question then arose what should be done with the troops moved out of Egypt? Palestine was only a mandate; it was not possible to move troops into Palestine without some condition demanding it.

The Arabs revolted for what they thought was a protest against Jewish immigration. The fact was, it was a means of opening the door to British military forces.

Fauzi Bey el Kauki, the Iraqian revolutionist, entered Palestine with over 300 men. He organized the Palestine Arab and fought in open opposition against the government for months. When the British had armed the country with 30,000 troops and could bring more at her own convenience his job was finished; so he marched back to Iraq without a shot fired to stop him.



A group of the followers of Fauzi Bey el Kauki. Such pictures have been forbidden, but were secretly made and sold for propaganda purposes.

The novelty about the revolt in Palestine was that the government fortified Haifa, the seaport, with guns facing towards sea. Neither Jews nor Arabs could attack from the sea because they had

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no navy. The answer is, the international situation.

At that time the Mediterranean was loaded with Italian battleships, troop ships, and submarines. The British were unprepared. Germany had just jerked the carpet out from under the one leg that the League of Nations stood on, by remilitarizing the Rhineland.

Today things seem to be somewhat settled, but potentially dangerous. Britain may enforce sanctions and the like, then retreat; she may even relinquish her claims on certain territories or trade routes in the face of war, in order to evade it; but to Palestine she will always hold fast. It may cause her trouble and bloodshed, but it is an ambition dating back to the days of the Crusades and Richard the Lion-Hearted.

I have endeavored to point out how Palestine is the ultimate goal of Italy and how Britain is preparing to defend it. I have shown you how the Zionists are striving to build, how the Arabs are better off today than they ever were in times gone by. After all is said and done, Palestine has a destiny that is not in the hands of man. Today Palestine is waiting for the King's Royal Commission that was sent to Palestine to make a report on conditions and then advise Parliament which policies are best in governing the country. What their advice will be is hard to say; it is sure to strengthen British Near East policies.

Should any of the other nations in the League object to Palestine becoming a dominion of the British Empire or a colony, then Palestine is due to see more perilous times. If there is no objection sounded, Palestine will see greater progress than ever thought of before.

To me world peace can be reckoned by how quickly Palestine develops in this twentieth century. When oil is found, coal mined and munitions commence to be manufactured in Palestine, know that war is near, for then it will be the envy of Germany, Italy, and Russia.

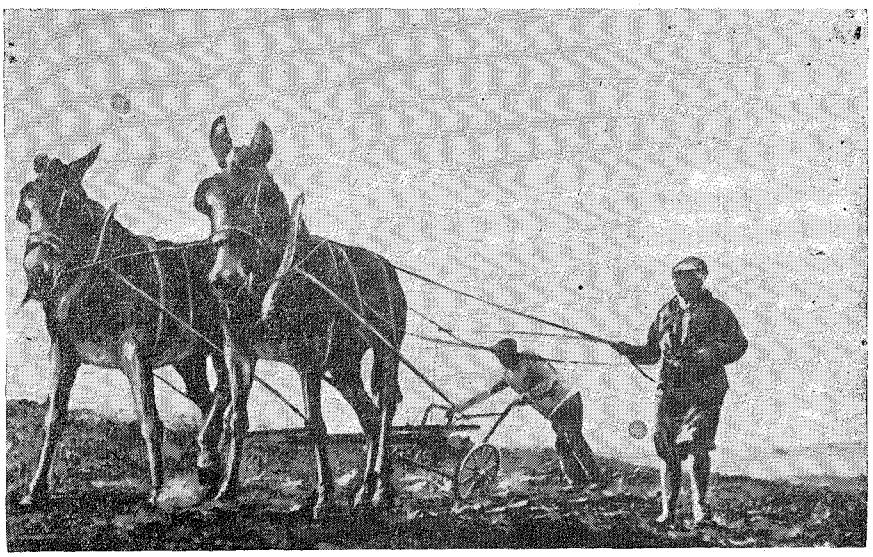
England will find herself caught in Palestine between three great powers. To those watching for world peace I would say, watch Palestine.

Repentance is expressed best in thought and conduct. Words come from the lips, sincerity from the heart. The value of words is determined by the measure of our sincerity.—James F. Keir.

All Fought in "Self-defense"

Every Nation Can Reason So; America Gypped in Every Objective

In the last war all nations said they were defending themselves. Moreover, they were. No modern nation exists merely within its geographical boundaries. Every great nation is scattered over all the earth in the persons of its citizens, in its markets and investments, in the sources of the raw materials on which its industry depends, so that any nation anywhere, fighting any war calls it self-defense and always will. No nation will henceforth fight any war it does not call defensive.



Workers on Jewish National Fund Land.

If you say we went into the World War for economic reasons, to guarantee the credit of the Allies, with whom we had immense outstanding debts, we certainly were gypped on that point. If you say we went into the war for idealistic reasons in a war to end war and make the world safe for democracy, we were gypped on that point, for that war sowed dragon's teeth for wars yet to come and made the world more unsafe for democracy than it had been in centuries. And if you say that we went into the last war for political reasons, to end the menace of Germany, we were gypped on that point. For what nation in Europe today peculiarly disturbs our hopes of peace? Germany under Hitler.

But I thought it was Germany we lately fought a great war against. It was. I thought we conquered Germany. We did. I thought we did to Germany what modern war knows how to do to a beaten enemy and then followed it with one of the most oppressive, not to say outrageous, peace trea-

(Continued on page 883.)

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The Fruit of the Spirit

By Hermann Peisker

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.—Galatians 5: 22, 23.

When "spiritual fruit" is mentioned, most people call to mind the list which the Apostle Paul made in his letter to the Galatian Saints. The tendency at times is to regard this list as exhaustive, but such was far from the mind of the apostle. He said, "against such." Prayer, service, wisdom, mercy, sympathy, hospitality, holiness, truth and many other virtues are "fruit of the Spirit."

"Fruit of the Spirit" represents the practical side and value of the gospel of Jesus Christ. Without it doctrine and dogma lose all value. It represents the real product of applied Christianity—the coordinated effort of God and man. It is spiritual life in action. It justifies the existence of religion. It gives to it its power to save, its motives for action, and reveals itself to humanity as its greatest need.

What is Spiritual Fruit? Natural fruit is the product of sowing, together with careful attention to cultivation, pruning, etc. At the same time it must be remembered that neither plowing, sowing, cultivating, pruning, nor harvesting creates fruit. The fruit is in the seed which is sown. All which follows sowing is an attempt to provide the life of the seed with a suitable environment, an opportunity to reveal itself, come to maturity, and be a blessing both to the tree, and to all who have the privilege of enjoying the product.

Fruit is the end towards which trees, grain, and men work. Leaves and blades are evidences and manifestations of life. They may even indicate the kind of grain which is to be expected, but it is fruit and grain which plants and men labor to produce.

The quality of a fruit tree is not revealed in its trunk and leaves, but in its fruit. Jesus and his apostles were well aware of this. The Master spoke of "signs" and Paul of "manifestations of spiritual life" (Mark 16; 1 Corinthians 12). Like leaves, they were evidences of spiritual life, but were not the end for which the church existed. True Christians were known only by fruit—"By their fruits ye shall know them." (See Matthew.)

The God-appointed mission of the church is not to produce "gifts," but to bear "fruit" (John 15: 1-16). Many people and churches make the fatal mistake of concentrating on the production of "gifts." They fail to mature and bear fruit, or they exhaust themselves, producing little and poor fruit.

A church or an individual living the ecstatic and emotional life may attract much attention and admiration—like a tree with prolific foliage—but God calls for "fruit." Leaves, every tree should have, but no matter how magnificent it appears it is doomed unless it bears fruit (John 15).

Failure and Success

The churches and individuals who meet with success and fulfill their destiny are those who bear the "fruit of the Spirit." It is the law of Divine life.

The Christian graces of love, joy, peace, long-suffering, etc., are all fundamental to progress. They draw men and women together. They unite them in and for common service. They remove all barriers to fellowship. They equip them with those virtues which preserve harmony and peace and fully endow both the individual and the church to lead, teach, inspire, and influence the world. The world can only be saved by contact and example. Christ and the church save the world by loving it, serving it, inspiring it, and imparting Christian mercy on every hand; also by revealing in the individual and communal life those attitudes, motives and graces which produce heaven.

The world can never be won for Christ and redeemed by the mere preaching of the "dead letter." The "Word" must again "become flesh." The gospel of Christ has power when "demonstrated in the Spirit." The "demonstration" which the Spirit makes is seen in Christian lives and communities.

People may be won to the preacher by eloquent sermons. They may be attracted and drawn to the church by spiritual "gifts," but they are converted to Christ and won for the kingdom of God by "the demonstration of the Spirit"—"the manifestation of the sons of God." It is a natural law. People won by eloquence, argument, or a certain personality, need the same influence to interest and hold them. People converted to or by spiritual gifts tend to live for and on them. On the other hand, those who are attracted by the Christian life, works, fruit, and fellowship, find in the Church of Jesus Christ the right environment for spiritual growth.

The Revelation

We must never forget that the revelation of God to Man, in its perfection, was a Life. Christ was the revelation of God's love. The angels proclaimed His advent as "glad tidings of great joy," and its aim as "Peace on earth." He revealed and demonstrated the love, patience, mercy, and long-suffering of God towards man, also His faith in humanity. He was the embodiment of those graces He came to impart.

God's Son was born, grew to maturity, and for three years, bare the "fruit of the Spirit" to perfection. He won people by His love, sympathy, gentleness, and kindness to them. Many followed be-

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cause of the "signs and wonders," but they fell away when the tests came. It will always be so. It has been the experience of the church in every age.

The church is "the body of Christ." She is called to reveal Christ to the world today. There is only one perfect way in which this can be done—which neither man nor the devil can imitate. The "spiritual gifts" and doctrines may be counterfeited and abused. Gifts may be abundantly exercised by unholy and uninspired people, but "the fruit of the Spirit" cannot be counterfeited.

The Only Divine Recognition

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."—Galatians 5: 6.

Under the Mosaic dispensation circumcision and sacrifices were "the seal" of the covenant between God and man. In the Christian dispensation baptism and confirmation were "the seal." In itself ceremonial "availeth nothing." "Without faith it is impossible to please God" (Hebrews 11: 6). Ceremonies and works, even in the Church of Jesus Christ, are valueless and without God's recognition unless they are the natural "fruit" of "faith and love."

When religion and religious people are described in the Bible (James 1: 26, 27; Matthew 25: 31-46) kindness, love, mercy, faith, etc., are revealed in activity. Christian conduct is revealed as a life lived unselfishly for others. Christians, as well as the Church of Christ, are manifested both in time and eternity by the Spirit which motivates their works and dominates their relations.

No wonder Jesus said, "by their fruits shall ye know them." That is the way God recognizes them. He cannot select carnal, selfish, sensual, worldly men and women for His heavenly kingdom.

The Scriptures plainly teach that many, even in the number of earthly disciples of Jesus, miss their aim because of their false ideas. In the place of "fruit of the Spirit" they trust in the fact that they have made a big profession, prophesied, cast out devils, done many wonderful works, etc., to save them and secure them for eternity (Matthew 8: 20-23).

Christians in Paul's day were doing the same. They were very careless. They had wonderful faith, an abundance of "tongues" and other spiritual gifts. They thought all was well. Paul had to rudely shatter their complacence by the truth that the things they were trusting in, as evidences of Divine favor and proofs of their religious state, were "nothing" apart from "Faith, Hope and Charity" (1 Corinthians 13).

The world has not changed. The "forms of godliness" are many today. The "power" of godliness is enjoyed and expressed by the few. The substitutes for real religion and religious life are many. All sorts of systems, methods, and group activities are eagerly seized upon by the multitude as a means to prove they are religious, but there is no substitute for "fruit of the Spirit." Individual, family, community, and national life can only be successful and merit Divine recognition, when they have their foundations in God and are genuine "fruit of the Spirit."

Zion, "the pure in heart," "the perfection of beauty," "polished with refinement," has been the ideal of God and man in every age. It is our destiny today. Zion demands the highest and best. Love must be the one foundation of all relations. Peace must be the ideal and desire of every Saint. Patience, gentleness, mercy, long-suffering, temperance, and meekness must characterize all co-operative efforts to live together and to build up God's kingdom on earth. Goodness, unselfish goodness, faith in God's purposes, the church's mission, and the certainty of the Kingdom's triumph, must be living realities in every soul.

Many have a hazy idea of "spiritual fruit." Jesus warned his disciples that "figs and grapes" did not come from "thorns and thistles." People who are proud, vain, selfish, inconsiderate of others, intolerant, hasty, and faultfinding, wonder why they are disliked, unhappy, have no peace, lose their friends, fail in business, and find no congenial companionship with fellow Christians. They have sown weeds, yet they expect an harvest of "fruit of the Spirit."

People are much more careful in natural things than many Christians are in spiritual. They know the Divine law of all life "whatsoever a man soweth, that shall he also reap" (Galatians 6: 7, 8). It is the law of harvest. Nature and spiritual life are the work of one God and answer one set of laws.

We choose our own harvest and sow for it. If we desire peace, love, and happiness, we can have them. However, we must pay the price.

Righteousness, love, purity, patience, faithfulness, humility, kindness, and such like are the seed from which comes the eternal harvest of heavenly fruit.

If you are an individualist, your courage will sometimes ebb away. You need the regular discipline of that prayer which is not petition, but true prayer which tries to see things from God's point of view and holds that no evil can possibly have as much power as good has. For evil has inside it the germ of decay, while good is eternal.—Muriel Lester, in *The Pilgrim Highroad* for December, 1934.

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What Does the World Know About God?

A Radio Talk By A. B. Taylor

No. 1

The world has always had its problems. Most of them are of local interest. Religion and the worship of God has been an individual world problem since the memory of man runneth not to the contrary. At some time in life everyone has asked himself the question:

(1) Is there a God?

(2) Does God make Himself known to man?

I shall add another:

(3) What does *man* know about *God*?

These, with other questions, have concerned the human race for centuries. A noted physician was one time asked regarding the functioning of a certain part of the human body and he answered, "After centuries of investigation and research we know comparatively little of what goes on in there." Likewise as human beings we know very little about God. We live in a universe in which the wonders and unexplained mysteries have taxed the human brain throughout the ages. Although man has learned considerable in every known field of learning, it is comparatively small when we consider what knowledge is possible. Though ingenius and industrious man has only been able to establish a few facts in any field of learning in a lifetime. We have, however, learned that the entire universe is operated and controlled by *law*. We know that certain of the creations were given life and power of reproduction of that of its own kind. In the animal kingdom we find various degrees of intelligence. Man was not only endowed with intelligence, but was given the additional powers to subject, supervise, control and use all other creations for his benefit.

Every nation from its earliest period conceived some theory of its own as to how and when the universe was created, where man was before he came to earth, and what happens when death claims his body.

It is significant that no nation has a monopoly on intelligence. Greece gave to the world the fundamentals of education. Rome gave us the fundamentals of government and law. Other nations have made their contributions to society, but it was left to the Jewish nation to give the world a reasonable explanation of the creation of the universe and who the creator was.

The Jewish history goes back to four thousand years before Christ and gives a history of the creation of the universe, and God's dealings with certain groups of people. This record is known throughout the world as the Bible. It purports to introduce to the world, the creator of the universe, who is the author of all knowledge. The record of the creation is meager, but comprehensive and fundamental. A careful reading of the Bible discloses the fact that God is mindful of the human race and wants a contact with man,—the masterpiece of his creations. Man was the one unit of his creations he endowed with a measure of his own genius,—creative capacity.

Among other things the Bible informs us that the creation of the universe was an orderly process governed by *law,* and that its continuance is and has been by *obedience* to the same law. That with God was his son, Jesus Christ, who assisted him from the foundation of the world. The contact between God and the human race was by the Holy Ghost. One of the duties of the Holy Ghost was to reveal God to the human race, and that when man would be obedient to the law of God, God would reveal himself to man by and through the Holy Ghost. The Bible is full of instances when individuals have claimed to have talked to God and where God talked to his people. It informs us that Jesus, while on earth, declared the law of God and taught man the essential principles of it. It teaches that those who believed and obeyed the principles of life which Jesus taught, he called his disciples, his friends, or his brothers and sisters. This book tells us that prior to the close of his ministry on earth Jesus organized a church, giving to it a code of laws to govern the body. After he had trained others to carry on his work, and perpetuate his ministry he sealed His testimony by death on the cross. Prior to his death he informed his disciples that within three days after his death he would rise again. The Bible tells that this did happen and for forty days he ministered to his disciples, and then ascended to the courts of heaven from whence he came. As he ascended two heavenly messengers stood by and told His disciples, that in the manner, they had witnessed his leaving, he would come again. He had previously told them his second coming would usher in a millennium, and he would be declared Lord of lords and King of kings, thus bring to fruition the purpose of God on the morn of creation, and a realization of the creative purposes. The Bible further teaches that the mission of Christ will not be complete until every knee shall bow and every tongue confess that Jesus is the Christ, the Son of God, and that all the human race properly understand, believe and obey the law, as laid down by him while here on earth.

I have by no means mentioned all the things the

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Bible teaches. We have merely considered a few of the great objectives and some of the incidents which have and will have a part in their realization. If the Bible is true and God does reveal himself to man, its message is of prime importance to each of us. The Bible, then, is the most important record we have. We should know its contents and the method of making a contact with God, the fountain of knowledge.

Hope That Is Sure

By Ardene Byers

"Tribulation worketh patience; and patience, experience; *and experience, hope.*"

It's a blasé world, all in all. Of course there are a good many optimists, of a sort. They're optimistic that there's a raise in the offing; that our branch office will turn over twice as much business this year as last; that we'll be able to head the Government off from some more income tax money. The office boy, the division manager and the Big Shot himself have the same thing in view—that there will be "more in it for *me* this year."

But that's the short-sighted viewpoint. In the long look ahead, for the ones who take the time and mental energy for it, there isn't much. We don't know what things are coming to, what with strikes, war in Europe, business more and more at sea—It's a crazy world. The best we can do is look out for No. 1, as long as No. 1 is here to be looked out for. Live for the moment—it's all we can be sure of.

Naturally, a world like that thinks anyone who looks toward the future with expectation of great things, and builds his life toward those things, is at least naive. There are other words, stronger and less euphonious. The idea is that that person hasn't grown up yet; he isn't facing things; he's kidding himself.

A young man said the other day, "Sure, churches are all right. They're for the weaker ones, who can't stand up by themselves."

The same idea. Yet the enlightened Christian, Latter Day Saint or not, knows that that philosophy is going at its problem backward. That man thinks he is facing things when he is leaving out the one thing that gives meaning to the whole scheme. The Christian knows he has reason to look forward with expectation because the God he worships is living and working—loves his children and teaches them to work with him if they will—and of course life will be better by and by.

The Latter Day Saint knows it best of all. He has reason to be confident of what is coming and of what he is to do. He has a foundation for his life, in the midst of a foundationless world.

There is dependability in the Christian religion, in the added light of modern revelation and the living enlightenment from a divinely appointed and functioning priesthood. The kind of thing "Rock of Ages" must mean. The warmth of love, and the strength of everlasting sureness.

The religion the Latter Day Saint knows doesn't require any apology. There's nothing there that needs to be smoothed over. The best of his intelligence finds his beliefs increasingly finer and more meaningful. He is constantly amazed at the depth of them. What he finds in the world proves to him daily that he can look forward.

Paul knew. Out of tribulation comes patience; out of deep experience, over all the years, inevitably grows renewed hope. Nothing can take it away. It comes to us from God, when we are near enough to Him to achieve it.

TESTIMONIES FROM THE YOUTH CONFERENCE

(Continued from page 870.)

"Society measures us by popularity; business measures us by money; but God measures us by character."

"I wanted a renewal of that spirit that changed my life when I was here in 1933, and I have found that renewal."

"My life is like a clock; I have periods of time when it needs rewinding, so I come to places for more of the Spirit."

"If I neglect bearing the cross Satan will be able to continue his work."

"The only time I have found true happiness is in bearing the cross with Jesus."

"I never realized before what care we need to take of our mental and physical faculties, but I sense more keenly that we are the temple of God."

"This conference has helped me to find myself. My spiritual life has been very low the first few months of this year. Now I have the courage to go back and face my problems."

"The way I feel now it doesn't seem to be a cross to help with the Kingdom, but pure joy."

"Sometimes it seems all I get done is to feel the weight of the cross, but other times the burden is light."

"When I was a young man, I thought, 'Lord, I will go where you want me to go as long as I can get back home by night.' When He asked me to go on a distant mission, I felt rebellious for a time, but whenever I have willingly followed Jesus, the cross has been easy."

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 44 continued—

Resolution and Reply

The Conference adopted the following preambles and resolutions expressive of confidence, suitably engrossed and presented:

Whereas, President Joseph Smith was ordained President of the High Priesthood, at Amboy, Illinois, April 6, 1860—fifty years ago today; and

Whereas, under his administration, supported by the faithful ministry and loyal membership, the faith of the church has been vindicated, the confidence of the people restored, the work honored and extended, at home and abroad,

Resolved, That in connection with the celebration of this semi-centennary jubilee anniversary we commend the administration of President Smith, and express our continued confidence in his integrity; and

Resolved further, That we commend his spirit of Christ-like service in the interests of the work and of the people of God; that we pledge him our continued support in the further performance of his duty; praying that God may bless him with that measure of health and grace that shall qualify him to continue in the administration of his important office until in the wisdom of God, his labor shall be full and complete.

In accepting this token of confidence from his assembled brethren the beloved leader addressed them:

Time has been well employed and, as is the custom of time, has had no regard to men and women. I might speak at considerable length, but am admonished that there is a fitness on such occasions as these, to observe what time emphasizes—the brevity of human life. I find myself in the position of the Apostle who standing before the king said he counted himself happy to represent the cause of his Master.

I count myself happy that my friends have not waited until I was deposited in the grave before bringing flowers to manifest their good will and the love and regard which they had for me while I was living. They have offered me a tribute today that surpasses all the floral offerings ever placed upon the tomb of any man who had lived and died; and I would be unworthy of the name I bear, unworthy of the association in which I have spent my life, unworthy of the confidence and trust which you have expressed toward me, unworthy of any tribute that any heart has offered today, if I would not say to you I appreciate what you have done.

It has not been the fortune of many men to sit and listen to such encomiums as have been passed upon me or to receive such tribute for the feeble efforts they had been able to make as I have been permitted to receive this day. Sitting in your midst and listening to that which has been said, retracing the history of the past, the work which we have been striving to do, I feel a sense of unworthiness so complete that I am almost tempted to put my hand upon my mouth and cry, "Unclean!" And yet, in harmony with the statement that was made by two of those who have spoken, as I had stated it at the Amboy Conference, I feel the assurance that the Spirit which dictated my reception at that time has borne witness all along the way, and I believe before God it will continue to do so. Hence I have confidence in saying that when this Spirit fails to testify, men will fail to receive the knowledge that was promised by Jesus Christ, the Great Mediator, the Great Ambassador, the One upon whom alone we can trust for the complete establishment of that rule and reign which shall bring peace, universal peace, to mankind.

I congratulate you this day, not upon the fact that I have lived to meet with you, but that God has been pleased to add such a representative assembly of witnesses to bear testimony to these few and myself, of what was done fifty years ago; and as the Spirit has testified to these, as you have heard from the lips of Brother E. C. Briggs, so has that Spirit testified to you; and I bear you this tribute, that in all my labors, in all my journeyings, I know not a place among the people called Latter Day Saints where I have not been, and am not now, welcomed as a coworker and associate.

I claim no greatness in myself. I know how feeble I am; I know how weak are the efforts which I have made; but I have been pleased to put myself at the dictation of the forces that must govern those who appreciate the truth, and I feel the consciousness within me that my motive has been correct and good. My effort may have been feeble; I may have made mistakes, but I feel absolved from blame so far as the motives underlying are concerned.

I conclude by quoting a portion of a poem which I remember hearing Brother Zenos H. Gurley repeat at times, expressing the peculiarity of the judgments of men:

"Cruel and cold are the judgments of men,
Cruel as winter, cold as the snow;
But by and by will the deed and the plan
Be judged by the motive that lieth below."

May God's peace be with us and his Spirit continue until the last effort has been made, until there shall come the glad sound, "Return, thy work is done," and the reign of righteousness and peace be ushered in for evermore.

Other Tributes

In the evening the program of celebration continued, the first address being made by Bishop Richard C. Evans, in which were the words:

We have come not only to worship God in the best and highest condition of our spiritual development, but to do honor to the Priest of God, to the most conspicuous character, the choice of God to lead his people in the most momentous age of the world.

He is present. Many of you have known him all your lifetime. To us all, he has been the children's friend, the youth's adviser, the preacher's example, and the unblemished representative of God among men. He came to the church when it was under the ban of suspicion. He has championed the cause amid the gloom of misunderstanding; he has stood in the front of the ranks amid the roar of battle. He has championed the cause for fifty years; and has been, in all those years, an example worthy of imitation, kind and gentle, just and generous, good and honorable. Even those who eloquently misrepresented the cause he loved dearer than his life have frequently spoken in the highest and most glowing terms of the man, forgetting that he was really the product of the latter-day glory, the output of the Angel's message; if his character was without reproach, in the way of conduct, it was because that character was formed under the principles of the latter-day work.

A lengthy poem called "Atua Speaks Again," written by Vida E. Smith, was read by Mrs. M. A. Etzenhouser. It was preceded by the following explanatory statement:

The Jubilee Celebration of Joseph Smith's Presidency would hardly be complete without a mention of the joyful reception given him by the Saints of the South Seas, when, in 1874, they heard that "the good man" to whom Atua (God) speaks "good" words, had taken his father's place. In memory of those faithful ones and in honor to the "man from Nauvoo" this little offering is made.—V. E. S.

The poem was inspired by a contemplation of the splendid work done in the South Sea Islands by the early missionaries, Charles Wandell and Glaud Roger.

Edmund L. Kelley, Presiding Bishop of the church, then paid tribute in an address entitled, "Attitude of President Joseph Smith in Doctrine and Morals." From it are gleaned the following extracts:

To judge correctly a person who comes before us claiming to be a teacher sent from God, we must hear what he has to say. Men and women claiming to be of the Christian faith who do not do this place themselves in an attitude against the Christ, and in an attitude against the claims of the Prophets of the past, instead of harmonizing with the noble and true of the past, as shown by the history of the times wherever God has had a people.

Let us examine our President for a few moments. At the outset when he presented himself to the church he said: "I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and Book of Covenants which are auxiliaries to the Bible." Thus he placed himself squarely upon the records that had been accepted as true.

Someone might ask why name all three works? These three had been accepted as the standard works of the church, and this principle is laid down in a Divine communication, that the three agree in doctrine and teaching. And if any person wishes to find fault with the religion of the Reorganized Church, as it has been represented by the President for the past fifty years, if he can find that in any principle of doctrine or faith either of these books disagree with the others, then that will be a fatal error to the work presented; for . . . the Lord has put himself on record as affirming that they are true. . . .

So when the President comes before us and says that this teaching is good and to be followed . . . he places himself upon the standard that is recognized as the proper one, and from that standpoint he ought to be judged. If he is in harmony with these books, he should be commended by the people on this side and will be commended by the Master on the other.

Again he stated: "Should you take me as a leader, I propose that all should be dealt with in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church." Is that proper doctrine? Is it the doctrine found in the Scriptures? . . . If the President has taught the truth as it is contained in the three books, then we will commend him for having done his duty in the past. And I say, if any of you can refer to a single principle that he has taught which is not in accordance with the three books, then we may justly arraign him before the judgment bar and let him answer for it, as every one will have to answer by and by.

. . . I feel thankful this evening, in looking over the period that he has wrought in the church, to find that he not only placed himself upon record affirmatively as a man of prayer, and in speech showing meekness of spirit, as we have heard, but that he also placed himself upon record as being in harmony with the entire law and demanding that in his own work he should perform the ordinances of the church and stand in harmony with them. . . .

. . . I have been before the people a little, in different places; done a little canvassing of the evidence of doctrinal authority; have been ready to receive anyone who is in accordance with the teaching of the books; but must confess after due examination, that Joseph Smith, the Son of the Martyr, is the only one whom I have found who has been found in harmony with the record. If any other claimant wishes to be measured by the record and can abide the test of the same, I am willing to say, "God bless you," and to extend the right hand of fellowship. But none can fill the measure who say they have done away with the Word; or that the law or rule of life has been changed. There is no other competent evidence by which the people can test the leadership. It is by the Word of God that the leader is properly tested, and this furnishes the only true test. . . . If a person should come to you and claim that he has the right and authority to change any of the ordinances of the church, or has a Priest-

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hood higher than the law, would you consider him a safe man to follow? Would he be in harmony with the doctrine of Christ as taught by the Apostles? Christ said if any come and "abide not in this doctrine, then he hath not God." This is the test. But, "if he abides in the doctrine, then he hath both the Father and the Son."

Testing our President by this rule of justice and right, and for the last twenty-eight years standing in a position where, if a single complaint should have been made against him for a breach of doctrinal teaching or a failure of uprightness in his life, it would have been put in my hands, I think I can safely affirm that our President has stood the test, and that by the rule of the doctrinal examination, he is the one who in fact and of a truth, came in at the gate, and was "ordained" to teach the revelations the church had received and should receive.

Literary Contributions

"Fifty Years of Literary Work of President Joseph Smith," was the subject of an address by one of his Counselors, Elbert A. Smith. After discussing various styles of writing, the following paragraphs were presented:

I am glad that our senior editor never cultivated the literary style of going a long way around to reach a given point. Had he done so, he would never have reached many points during his fifty years of editorship.

In a way he has accomplished a literary triumph, because I presume few of his readers ever stopped to think whether or not he had a style, and that is a literary triumph—not to permit style to intrude itself upon the notice to the exclusion of the matter presented.

So far as the merit of the matter that he has presented in his writings is concerned, I feel that it is worthy of the highest tribute that we can give it tonight. During the years he has constantly taught the highest and purest morals, and so far as doctrine is concerned he has presented the true doctrine as taught by our Lord Jesus Christ and committed to his care.

There are two questions that may be asked concerning any matter that is to be presented, either from the pulpit or from the press: first, Is it true? and second, Is it profitable? Our senior editor has conscientiously faced and answered these questions for fifty years. He has never knowingly presented a single sentence in the *Sanits' Herald* that was not true, and I believe that he has published very few things that were not profitable. It is difficult to overestimate the extent and greatness of the work that has been done by the *Saints' Herald* during that period of time. It has gone out, week after week, bearing the messages that he has written—sometimes in hours of great labor and mental stress, and sometimes when thrilled and lifted up by the Holy Spirit—and these messages have gone to the four corners of the earth. . . .

President Smith has also been known to an extent by the poems and songs he has written. He is naturally possessed of a very fine literary taste that has been cultivated by a careful reading of the American and English poets; and some of the poems he has written claim the admiration of the Saints. One of them which I will read you tonight, written several years ago, is entitled, "Lights on the Other Shore," and seems especially interesting on this occasion:

An aged man stood where the world-ways meet
The incoming tide of Eternity's years,
His steps had grown slow and his eyes were wet
With the dews of humanity's tears;
But his heart was strong and his hope secure,
And he sang with a confidence steady and sure:

"Oh, the beautiful lights on the other shore!
Out on my path they are shining so bright;
The beautiful lights that now beckon me o'er,
They do not seem far from me here tonight!"

His gaze grew more fixed as he raised his hand
To shadow his eyes as he looked again;
For it seemed to his soul that the far away strand
Shone free from the sadness of sorrow and pain;
Near and more near seemed the lights on the shore,
Brighter and clearer than shining of yore:

"Oh, the beautiful lights shining out from the shore
Over my pathway so shimmering bright;
The beautiful lights inviting me o'er—
So bright they are nearer than ever tonight!"

So this aged man sang, as, lifting his head,
His feet still fixed on the shores of time,
He gazed on the glow the distant lights shed,
Hearing the music of the far away chime;
His heart grew light, he was cheerful and strong,
Knowing the summons was coming ere long:

"Oh, the beautiful lights on the sands far away,
Shining across from Eternity's shore—
The beautiful lights still cheering the way—
Oh, beautiful bells still calling me o'er!"

We realize that for him the lights are shining brighter on the other shore, but we trust he will not be called to pass over and greet them for a *long time* to come.

In conclusion I wish to call your attention to one of his well known hymns, one that will be sung tonight, "Tenderly, lead Thou Me On." It is a prayer, as well as a hymn:

Tenderly, tenderly, lead thou me on!
On o'er the way where my Savior hath gone;
Bright on his pathway the sunlight hath shone;
Tenderly, tenderly, lead thou me on.
Close to his hand I so tremblingly clung;
Faint were the songs I so doubtingly sung
Brokenly falling from faltering tongue,
Tenderly, tenderly, lead thou me on.

Trustingly, trustingly, forward I go,
Waiting instruction the pathway to know,
Watching the promise that beams from the bow,
Tenderly, tenderly, leading me on.
Angels have trodden the thorn-planted way,
Guide thou me, Lord, that I go not astray;
Strengthen me, Lord, that I like them I may stay,
Tenderly, tenderly, led by Thee on.

Faithfully, faithfully, holding my hand,
On the rough slip'ry heights safely I stand,
Looking away to the heavenly strand,
Tenderly, tenderly, leads He me on.
Now has my weak heart grown trustingly strong,
Ways have grown short that seemed once to be long;
Gladly I join in the triumphant song—
Tenderly, tenderly, leading me on.

Cables of congratulations from Saints in England and Germany were read, as well as messages from all parts of the United States. The feelings of absent members were perhaps typically expressed in the wire from the Los Angeles Branch, signed by its pastor, Elder T. W. Williams, in which, after greetings and good wishes, were the words: "Your loyal, unsullied service is an inspiration, your patience and fortitude a benediction."

An Analysis of Character

From the pen of Elder Duncan Campbell came a very thoughtful, analytical sketch of the leader, from which the following extracts are taken:

Loyalty—to the work, the church, and the brethren individually—is one of the leading traits of the character of President Joseph Smith. When the little band that gathered at Zarahemla, forming the nucleus of the new organization which finally eventuated in the Reorganization, had received intimation from the Spirit, confirmed from time to time by subsequent manifestations, that "the Lord would send the seed of Joseph to preside over the High Priesthood," their patience seems to have been sorely tried over what appeared to be hesitancy on the part of the son of Joseph to respond to their invitation to assume the position his father had held in relation to the church. In the light of experience and subsequent events, however, the deliberation thus manifested is clearly seen to have been part of Divine wisdom. His loyalty to the claims of pure truth served to make him cautious and careful in reaching a decision, in order that the decision once reached might be one by which he could stand throughout all his future, no matter what the outcome might be.

This decision involved several considerations. First, was he to have an active part in the work left by his father? If so, what direction should the activity assume? With which, if any, of the bodies claiming to represent that work should those activities be associated? His sense of loyalty to the work demanded that such questions, when answered, should be answered right. So, notwithstanding the pressure brought to bear upon him from different quarters, he waited until the light came, clear and undoubted. And when the light did come, he walked in it and has continued to walk in it ever since.

The certainty which came to him by this process of waiting has enabled him to steadfastly pursue the even tenor of his way through the ensuing half century without faltering, many times in the midst of sore trial and discouragement. In his loyalty to the church he has been constantly faithful to the pledge given by him at the outset—that he would promulgate no doctrine not approved by the church or the code of good morals.

When once, many years ago, in an assembly of the Saints, I heard him declare, with manifest feeling, that he had deliberately cast in his lot with the Reorganization for success or failure, it caused me to regard my relation to the church from a new point of view. Up to that time I had regarded it from the side of success only, but his saying carried with it the sentiment that the Lord had designated his place of service, and it became him to occupy it without question, through good report or through evil report, and this because the calling was not of men, but of God, and because his loyalty to the church was simply a test of his loyalty to God, whether or not the church should finally accomplish all that was expected of it.

In harmony with this declared purpose he has given the church his ungrudging and unstinted service; he has allowed no business ventures of a personal nature, no alluring schemes for individual aggrandizement, to draw his thought, attention, or interest away from his duty as the chief officer and counselor of the church. The large degree of wisdom and good judgment with which he has been endowed, has ever been freely at the command of the body under his care, according as its need required or seemed to demand. He has borne with unwearied patience and forbearance the unreadiness of the church to respond to the instructions given for its direction, and he has endured without murmur or complaint the evil consequences arising from that reluctance to follow the Divine counsels.

The fact that he has taken advantage of no opportunity for personal advancement merits special appreciation. In his address to the brethren, April 6, 1860, as he was about to assume his place at the head of the church, he made the following statement: "I do not propose to assume this position in order to amass wealth out of it; neither have I sought it as a profit." We can better appreciate the fidelity with which he has carried out this assurance if we consider for a moment how others placed in a similar position have acted; how they have used the power placed in their hands for their own personal advantage and aggrandizement; how tens of thousands, hundreds of thousands, yes, millions of the money of the people, under one pretext or another, found its way into private coffers for the enrichment of themselves and families, as in the case of Young, Dowie, Eddy, and others. I suppose none of us will ever know how many instances have occurred during the years of his long service wherein President Smith might have used circumstances and conditions to his own private gain had he been so minded. His nature, however, is so devoid of avarice in any form, that the opportunities afforded to enrich himself at the expense of the church or its members caused him no temptation, even when suggested by brethren or members, less scrupulous than he.

In all his teachings he has faithfully conserved the doctrines of the church. In his first address he said, "I believe in the doc-

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trines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible." Other men have indulged in speculation concerning things not fully revealed, but such has not been his practice. He has been content to wait for the coming of the light that gives certainty and by which it is safe to walk, rather than to plunge rashly into untried ways. His constant endeavor has been to call the people back to the old paths of virtue and truth. In proof of this we refer to his first general epistle, of July 19, 1861, addressed to all the scattered Saints. [This epistle appears elsewhere in this book.—A. A.]

He has not only been faithful to the teachings of the books as they relate to the special doctrines of the church, but also in that light in which they maintain the code of good morals. His face has ever been steadfastly set against immorality of every phase and form. By precept and example he has emphasized everywhere the necessity of an upright life, proceeding from a pure heart dwelling in a clean body. In public and private his voice has been earnestly raised against the evils growing out of the use of intoxicants; hence, his lectures in behalf of the temperance cause have carried great influence.

The purity of his own life has been to many one of the strongest proofs of the falsity of the charges of immorality insinuated against his father. I can well remember how deeply this thought affected my own mind at the time of my first meeting with him during the General Conference of 1873. I was quite conscious of the fact that the effect of the impression that might come to me in regard to the purity of his character would very largely influence the attitude of my mind in the estimate I made of his father in this respect. During the Conference and some days that I remained at Plano after adjournment, I had several times the privilege of enjoying the hospitality of his home and of coming into personal contact with him as well as the brothers, Alexander and David. To my intimates I expressed myself as perfectly satisfied with what I observed, and I returned to my field with a deep feeling that a bad man could not have been the father of three boys whose characters impressed me with such a profound sense of purity and rectitude.

His loyalty to his brethren individually has been equally as marked as that to the church as a body and to the work as a whole. How many of the brethren can testify that when they have been made the victims of detraction because of having stood in the breach against evil and wrong, Brother Joseph has manfully stood by them, and upheld their hands by his whole-souled sympathy and influence! And even if a brother committed an error of judgment, if his heart was right, if he loved the work, he was not given the cold shoulder, but was encouraged to amend the mistake, correct the fault, and move forward to renewed effort, fortified and enlightened by the results of his experience. Brother Joseph has been especially sympathetic with those who, through youth and inexperience, have found the path of the public witness for Christ rough and thorny. What comfort and encouragement have attended the cheerful words of hope and confidence, fresh from a heart brimming with wholesome fellow feeling!

He has furnished a fine example of the true socialistic feeling—using the word not in its partisan sense but in the sense of good fellowship. There seems always to have been present with him a sense of comradeship that demanded for the friend or brother consideration and attention equal to that shown to himself. Hence he thoroughly despised and resented "toadyism" or anything that savored of it. He would not have his brethren ignored in the effort to pay special attention to himself because of his official position. More than one instance has come within my knowledge in which an attitude of that kind has been met with practical, though tactful, rebuke.

On one occasion while proceeding on a short mission in the country with two other brethren, prominent in the church, they reached the house of a good brother, well-to-do, some time after the noon hour. The family having already dined, the good-hearted sister and housewife at once proceeded to arrange the table with the wherewithal to appease the hunger of the Elders. Whether potatoes were unusually scarce or whether there was but one left over from the family dinner, is not remembered. At any rate, after the Elders had been seated at the table, Joseph between the other two, and blessing had been asked, the good sister, coming up behind, placed a good-looking potato of fair proportions on Brother Joseph's plate, but put none on the plates of his companions.

For a moment the gaze of the President rested on the potato, and then, deliberately thrusting his fork into one end of it, he drew his knife across it, dividing it into two equal parts. He then placed one half on the plate of his left-hand neighbor, and the other half on the one at his right. The action spoke for itself. It said, "I will not consent to be favored above my brethren. I resent everything of that kind. As a token of my disapproval, they shall share the potato between them, and I shall go without."

How much the sister profited by the lesson is not known, but it is hoped that it was taken to heart in the spirit in which it was given. I had this account from one of the parties present.

Another incident in which a similar lesson was taught came under my own observation. Brother Joseph was driving across the country in company with the late Brother David Dancer, Joseph being the driver. Passing through a small town they fell in with a number of brethren of their acquaintance who had just emerged from a cottage in which they had been administering to a sick child. As the Elders came out of the house they were attended by an elderly sister, the grandmother of the child. She had never met the Prophet of the church and, learning he was in the carriage on the opposite side of the street, started forward to pay her respects.

As she approached, Brother W. W. Blair, one of the Elders present, said, "Brother Joseph, this is Sister Blank." As she neared the buggy from Brother Dancer's side, Brother Joseph, quick in courtesy, said, "Sister Blank, this is Brother Dancer." But the sister, too intent on seeing and greeting the Prophet just then to have eyes for anybody else, extended her arm over and past Brother Dancer's outstretched hand in order to grasp Brother Joseph's. But in this she was disappointed, for Joseph, noting the slight offered his brother, just touched up the horses and away they went, leaving the Prophet-worshiper standing in the street, gazing after the swiftly-moving carriage in open-mouthed bewilderment! I have often wondered whether she really understood what it all meant, and if, on meeting Joseph again, she tried to toady to him to the ignoring of others.

The traits of character which have been considered furnish a key to the cause of the so-called "failures" of President Smith. His failures and his successes spring from the same root, and when looked at from the right point of view his failures are as creditable to him as his successes. When carefully analyzed, his failures will be found to have resulted from the efforts of his brethren to make a big man do the work of a little man. It has been like trying to make a two-thousand-pound Belgian work in the harness of a Shetland. Business duties were laid upon him which required that "cheese-paring" in the matter of wages and prices and that attention to petty details which are marked features of the necessities of business as conducted at the present day. Wealth is accumulated by men whose sense of human fellowship and community of interest with all men in the benefits of life is not always so highly developed. Large properties are secured by men who can, without a qualm of conscience, take for their own individual benefit out of a business amounts from five dollars per day up to any sum that might be mentioned, and at the same time, because they have the power, compel their fellow-workers who have borne the burden and heat of the day to forego all benefits of life except such as can be secured for a paltry dollar or two or even less for a like period.

President Smith is not built after that model. His nature has been cast in a larger mould. He possesses that sense of fellowship with his brethren which makes him feel that whatever is good enough for him is none too good for them, and hence his management of business has been criticized. The task of scaling down the wages and prices of other men to a percentage below his own is a function uncongenial, as it is entirely foreign, to his disposition. He could not enjoy a success secured in that way. He could not be a muckraker, in John Bunyan's sense of the word. His sense of Gospel equality is inborn; it is a part of the man; hence, in whatever service he may be engaged, in business, temporal or spiritual, it is bound to shine out.

His greatness of soul has been brought out by his experiences in business affairs. Many present will, no doubt, recall an occasion when in a public assembly he referred to his release from business management because of alleged incompetency. While feeling deeply the humiliation of the circumstances, looked at from a certain point of view, nevertheless he could speak of it without the least shade of bitterness, without any effort at self-justification, and without casting any reflection whatever on the judgment of the brethren concerned in his release. I do not know how many of the brethren gave him a personal expression of their sense of the nobility of spirit manifested by him on that occasion, but I do know that very many felt and appreciated the uplift given them by his example. Few there be who could have risen to such a height under such circumstances.

He is easily moved to tears. W. W. Blair, writing of his address claiming the Presidency of the church, says that it "was delivered most of the time in tears." He is easily touched by the sorrows and sufferings of others. His hand has ever been ready to second the impulses of his benevolence when confronted with the evidences of necessity. His home has ever been open to the homeless; those who were without means of shelter found it within his doors. He has been a friend to the friendless, a tower of hope to those in despair, a safeguard to those exposed to untoward influence; and he has ever been open and accessible to those needing counsel and advice. Men who have sought and received his advice have assured me that the counsels he gave, even in their private affairs and matters of business, have uniformly been profitable and turned out as he indicated. Many instances could be given if time and space permitted, and I am sure there are many present who can bear personal testimony to the truth of what is here stated. The counsel given in spiritual matters to the ministry and to the Saints in general, in private conversation, in public addresses, at the General Conferences and other assemblies have had such a far-reaching effect upon the ministry, the membership, and the church in general that only long eternity can reveal the extent of it.

His special gift as a presiding officer has been recognized even by those not of the church. The body has ever realized that it "had its head on" when he occupied the chair in the general assemblies, and it is highly gratified with the prospect of his having, in this regard, a worthy successor. We have in the church many brethren possessed of a high order of presiding ability, but it is no disparagement of such to say that, as compared with Joseph, in the power of control and direction and in the preservation of order, they hold second place. The educational influence of his efficiency in this respect has made a wonderful improvement in conduct in the larger assemblies of our people. This influence has permeated the entire church. The officers and members of all the quorums, from the highest to the lowest, have been benefited in discipline and training for the direction of their own meetings by witnessing the example and practice of our chief presiding officer. In him they have been able to see the great advantage arising from the exercise of personal control and restraint, giving striking proof of the saying, "He who would others command, must have himself well in hand."

Not only in quorum meetings, but in Mission, Stake, and District Conferences, in Branch business meetings, in the general and local Conventions of the Sunday school and Religio, as well as in gatherings of the other organizations for good among the Saints have these practical lessons been taken to heart and observed. If one wishes to get a slight idea of the extent to which this kind of training and discipline has affected the capabilities of our people, let him go into assemblies of other bodies than our own and notice the difference in the efficiency of the conduct of the business in hand; he will be surprised, and agreeably so, to find how far our people are in advance along this line.

This paper should not close without some reference to his sterling loyalty to the law and Government of the land. He was one of a committee appointed to prepare a perface to that section of the Book of Doctrine and Covenants which makes known the political faith of the Reorganization. We have space to quote only a few sentences of this preface, which was written during the progress of the War of the Rebellion and sets forth the following sentiments:

"Rebellion, we are told, is as the sin of witchcraft, and witchcraft was anciently a crime punishable by death. Rebellion is no

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less obnoxious now than then. The evils resulting from it are as great now as then, and it should find as little favor and sympathy with the people of God now as it has in any past time. The fact is, God has always called his people to peace—to be obedient to kings, governors, and rulers in general, except when they dictate in matters of religion, matters pertaining to the salvation of the soul. It is therefore the duty of all Saints to set a bright and worthy example in this respect, to the erring and disobedient family of man."

The following instruction with reference to political duty was given the Saints at a special conference at String Prairie, June 20 to 22, 1863:

"There is another thing that we should avoid, and that is, mixing in politics to an undue degree, for we are apt to get irritated. This does not preclude us from using our right of elective franchise, for on the contrary, it is our duty to vote for the best men, and the man who does not vote is just as much to blame for having bad men in office as those who vote for them. We should use all the means in our power to inform ourselves so that we can vote understandingly."

Special Edition

In connection with the celebration of this semi-centennial anniversary, a special edition of the *Saints' Herald* was published, which was filled with historical and character sketches in connection with the person and event memorialized. There were included a few pictures of the venerable leader—as he looked in the early days of his church work; as surrounded by his two Counselors, the Presiding Bishopric and some of the Apostolic Quorum; in a characteristic pose at his office desk, alertly giving attention to the words of an interviewer; with some colaborers in "Bonnie Scotland"; with a like number of associates on English soil; and a picture of his humble cottage in Independence.

From the published tributes, a few extracts are selected, which give further indications of the character of the honored leader. Brother Evans, in recounting some associations with him, asserts that he was always generous, thoughtful, and unselfish. As well, he relates some incidents in which some other characteristics shone forth, such as patriotism, charity, and love of humor.

Well do I remember acting as his guide around the historic and world-famed Niagara. We arrived at the battleground of the War of 1812, Lundy's Lane, where I faithfully pointed to the different places where the British soldiers had defeated the Americans, where the British had killed Americans and piled their bodies together with fence rails and burned them, where others had been forced over the bank to meet a watery grave in the Niagara. Finally Joseph mildly turned and quietly said, "Come with me to Bunker's Hill, Lexington, and Concord, and I will show you where the *Americans did not run!*"

When it was decided that Joseph and I should visit the British Isles, we left New York. . . . Burns said that "Toothache is the hell of all diseases," but surely the bard was ignorant of the tortures of *mal de mer*. The first night out, Brother Joseph took off my shoes and helped me into bed, and in every way possible ministered to my needs. He was kindness personified during the entire trip. . . . All through the voyage he never lost a meal and once arose at three o'clock in the morning to see the sun rise. Well, in this, at least, our tastes differed. I had full confidence in the brilliant king of day and was satisfied that he would rise all right and so snoozed on!

. . . While in Ireland we saw many beggars on the streets. One in particular, a young girl without shoes or stockings, no hat and but little clothing of any kind, approached us and holding up a beautiful rose requested us to buy, as she was hungry and tired. The rain was falling and it was very cold. Joseph's heart was touched; tears filled his eyes, his hand found the bottom of his pocket, and out came all the change he had, which he quickly gave into her hand.

When she had gone, I said, "Joseph, she may be working that game on hundreds every day." He turned to me and answered, "R. C., that may be true; but I would rather be imposed upon a thousand times by the undeserving than to refuse to help one poor soul that is in real need." I was silenced; but as it happened, he was afterwards glad I was along, for I had to pay the tram fare back to our place of abode—he was "broke." But again it could have been said, "Behold the man!"

On the day we were looking about London for the last time, he said, "R. C., what do you think of this city?" I replied that the half had not been told about it; that it was a mighty place. "What do *you* think of it, Joseph?" He smiled and said, "Well, it is a pretty nice place—but I don't think I'll buy it!"

. . . His long and useful life has been a benediction to his fellow men. Now with dimmed vision and faltering step he is growing weary 'neath the weight of seventy-eight years—years full of kind words, honest deeds, and pure thoughts. The world's way has been to kill the good, the true, the noble, and in after-centuries, remembering their virtues, to chisel on ice-cold stone the warm love-words that should have cheered them adown life's thorn-clad path. But—let the love-roses bloom for Brother Joseph *now!* Truth is not flattery! Come, let us, on the day of his fiftieth anniversary as a Priest and Prophet of God, April 6, 1910, crown the living martyr with the well-merited title, Saint Joseph the Just!

Closing Words

From the reports connected with the details of the conference of April, 1910, the following words, from the lips of the aged President of the church, may form a fitting close to this book of his *Memoirs*. Brother U. W. Greene, arising to a question of privilege, had presented to the First Presidency a gavel which was fashioned from wood from the Kirtland Temple. From his speech of presentation the following extract is selected:

Our beloved former President and martyr, Joseph Smith, and family moved to Kirtland, and he, after so doing, received a special communication from God for the erection of a house and Temple; and that band of faithful, devoted people moved earnestly forward in that way—the men making every sacrifice possible, working in the quarries and upon the walls of the building, and the wives and daughters working in the fields and spinning and weaving that their husbands and sons might continue the erection of that house of God. Some of the leading ministers frequently, when funds were low and there was a scarcity of voluntary labor, would visit the walls of that Temple, and there pray that God would send the means for the completion of that house; and tears wet the walls; and thus it was speedily completed in harmony with Divine commandment.

The time came when there was such an outpouring of the Holy Spirit as caused that entire section of country to marvel, and, to this day, is still mentioned by some of the old residents.

About seven years ago, the "prince and power of darkness" for the third time sought a destruction of that house; but notwithstanding the corner of the Temple building was struck by lightning, the damage was slight; yet again a visit of lightning split the corner, and from it a piece of timber was torn, which has been in my possession for some time past, or, rather, has been where I knew of its location.

Now it pleased several of the brethren living at Kirtland to suggest that from that timber we have a gavel made and present it to the Presidency. The brethren, consisting of Francis Ebeling, Eben Miller, B. F. Hulmes, Bishop Becker and myself, have had this work accomplished, and I take pleasure on their behalf this morning in presenting this gavel to the Presidency, not only because of its historical associations, but because we love our brethren and trust that its acceptance from us may be a pleasure upon their part, and its use always be in the interest of right and justice in the assembly of the Saints.

In response to this presentation and on behalf of the Presidency, President Smith replied:

I was born, not in the shadow of that House of the Lord, but at the foot of the hill upon which it stands, in a small frame house, in a little corner room of that house upstairs used for a store-room, two years and a little more after the organization (of the church) took place. My memories of Kirtland are not very many nor very vivid. I have not had the curiosity that many men have to visit historic places and gather relics. I do not excuse myself for not having this peculiar mania or curiosity, nor do I make any apology to any that love historic places.

I take pleasure in accepting from the hand of these brethren who have been cognizant of the fortunes of that House and have preserved enough of it, in broken condition, to make this present practicable.

There are, I believe, but three persons in this room of the Priesthood who were present at the convening of the conference fifty years ago—Brethren E. C. Briggs, an Elder; Davis Rogers, a Deacon, and myself. I know of no others here present—these I have seen. For many years after that date a pencil, or a pocket-knife, sometimes a book, answered the service of the presiding officer for a gavel. I do not remember the date of receiving the one which I surrendered to the body last spring, but it came from the Saints of Texas, and the hand that bore it and presented it to the Conference was that of Davis H. Bays, now gone to his rest. It served the purpose of its creation until a present was made to one of my colleagues, Counselor Frederick M. Smith. The condition which surrounded and governed seemed to show that the term of service in which I had been so long engaged was nearing its close, and so, by consultation, I surrendered the much-used gavel to those to whom it was presented, and they have made such disposition as pleased them, putting it in the archives of the church to keep as a memorial of what active service it had seen. It was made from the native woods of Texas, from lignum vitae and osage orange.

Now at the close of fifty years of service I take pleasure in accepting at the hands of this brother, representing those who have been named, this token of confidence and acknowledgment of the motives that should govern presiding officers. As I hold this gavel in my hand, I look upon it as an emblem of the authority of the Master confirmed by Divine will upon those chosen by Himself to preside from time to time over the interests of the church and at the various gatherings and the assemblies of their fellow-counsels therein.

I present to you the thought that this authority has been acknowledged by this people, and they have regarded the gavel as a token of rule of order under the sentiment that "order is Heaven's first law." In the past so frequently (and often under trying circumstances when clouds seemed to threaten from the outside and terror from within lest that which had been entrusted to our care should go astray and we lose the labor that had been done), you have yielded to the peaceful suggestion of the instrument held by your presiding officer and to the law which should govern men of God. After so long a service I can lift a thankful heart to God that that which has been conferred upon us by his will has been supplemented by the presence of his Spirit in every soul who has been called upon to answer the call of the gavel.

Hence I accept with pleasure this token of the authority of God and the people of God. I need not remind you, for it is well known to many of you, that for fifty years I have missed but one session of the Annual Conference—that of 1889. With thanks to God and gratitude in my heart for the life which has been given me, I express my appreciation to these brethren for the thoughtfulness and love which they have shown for the cause and which they exhibit in giving to the Presidency this token.

(To be continued.)

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Beliefs That Matter

By Maurice L. Draper

In the complex world in which we live today, there are a great many decisions to make, problems to solve, and difficulties to be overcome. Usually, while faced with the intricacies of modern life, we are called upon to make a choice as to the ideals, goals, and ambitions upon which we are going to build our future happiness. And yet, how few of us realize that all of these matters depend upon—desire? Yes, perhaps, but more fundamentally upon what we believe; upon what we believe politically, socially, scientifically, and religiously.

How many times in the author's experiences at college has he heard, "If I only knew what was worth while; if I only had something to work for, to believe in, and to guide my future life." Have you ever heard such thoughts expressed? Have you ever given utterance to such thoughts yourself?

A short time ago the writer became intensely interested in answering, in a measure at least, these questions. Immediately we are impressed with the life of Saul of Tarsus as we seek to find a concrete example of the solution of our problems. It furnishes us with a basis with which to begin to solve the riddle of setting a goal for ourselves. Of course, Saul was a learned man, a powerful man, who had the courage of his convictions. And after all, isn't that what we lack—the convictions of some definite belief? Saul knew in his own mind what he believed. He therefore expressed his beliefs in the actions of his life. Imagine the self-satisfaction which he must have enjoyed when he felt that he was accomplishing his task!

However, it is not the actions that were important; it was the self-imposed driving force which kept him at his work that we wish to consider. This particular characteristic was the all-important part of his make-up that made him become, eventually, one of the greatest, if not the greatest, of the early day apostles. Could he have endured the hardships and torture that he did unless his beliefs meant something to him? Could he have undergone the physical stress and strain of stoning, imprisonment, shipwreck, beatings, and hunger without the driving power of the convictions of his heart? Saul, the persecutor, could never have become Paul the Apostle unless his beliefs had mattered to him.

Then again, we not only find a splendid example of a *Christian man* in Paul, but also in one who is dearer to us because he is so near to us today. Joseph, the prophet, seer, and revelator was a mighty man, and has been placed by some as second to Christ alone in historical importance. Let us read in the *Church History,* volume 2, page 16, where he says, "The heavens were opened upon us, and I beheld the celestial kingdom of God and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon were seated the Father and the Son. . . ." Why was it that Joseph Smith was such a mighty personality; why was he able to look into the glories of heaven itself?

Saints of God, the same opportunities await us now; the same way is open to us as was to Paul, Joseph, and others. The same driving force is available to us. These stalwarts among men cherished their beliefs. They became so enrapt in their spiritual ideals that they would not be denied. My brother and my sister, do *you* cling to beliefs that matter to you? If you do, then for the sake of the Kingdom and the church let us show that they matter not only to us but to the world; and then we, too, shall receive that driving power that never fails; the Spirit of God. And we, too, shall not be denied.

ALL FOUGHT IN "SELF DEFENSE"

(Continued from page 874.)

ties in all history. We did. And now, a few years afterward, Germany, armed to the teeth again, is on the march. That is just how efficient war is. It cannot do even this first, simple, obvious thing it is supposed to do—really conquer a powerful modern nation. Do you say that Hitler makes war? I say war made Hitler.

The world can have peace whenever the world wants it enough to fulfill this condition. The major precondition of war, that makes it almost inevitable, is sixty-odd national states refusing to surrender to a central court and administration one item of their sovereignty.—Harry Emerson Fosdick, reported in the Congressional Record.

Almost the beginning of wisdom is to give up the idea and surrender the expectation that life will be just to you.—Harry Emerson Fosdick.

Perfect valor consists in doing without witnesses all we should be capable of doing before the world. —Rochefoucauld.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

What is it that the gates of hell shall not prevail against, in Matthew 16: 18?

The subject of the clause referred to is the church. The full meaning becomes more clear by including verses 16 and 17. Peter had received by revelation the knowledge that Jesus is the Christ, his former faith in him thus becoming divine certainty which no one could overthrow. Jesus illustrates this certainty by a parallel when he says:

> I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matthew 16: 18.

In this text Jesus refers to the church in a far more intimate sense than the outward or visible organization. The church of the Firstborn is composed of those who have become converted and regenerated, having been sealed by the Holy Spirit of promise as the children of God. Against such the gates of hell cannot prevail. The same thought is expressed in the following revelation to the church:

> Whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against him.—Doctrine and Covenants 3: 17.

This divine certainty, the witness from heaven, anchors the soul in God, and it comes in fulfillment of the promise made by Jesus, who said:

> If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.—John 14: 15, 16.

It is one of the most precious gifts that mortal may have in this life. It is difficult to convey in English all that the Greek term conveys. Dr. Moffatt has noted this fact in his Bible version, and states: English fails to bring out the play on the Greek word for "rock." But an analysis of the term helps somewhat. The name "Peter" in the Greek is *Petros,* and indicates a piece of rock. But the word for "rock" used by Jesus is *petra,* meaning a mass of rock, and the term being in the feminine form. Jesus had said to Peter (John 1: 42): "Thou shalt be called Cephas," and the Authorized Version adds: "which is by interpretation a stone."

But the Greek for stone in this text is *Petros,* or in English, Peter. *Cephas* is a Chaldaic word meaning the same as *Petros.* The Inspired Version renders this phrase as follows: "which is by interpretation a seer, or a stone." This implies the gift of divine revelation which Peter had received. Peter was of the church divine and within the meaning of the Greek term for church, *ekklesia,* which is those who are called out (out of the world and into the family of God), whose names are written in heaven (see Luke 10: 20 and Philippians 4: 3). Such constitute the church against which the gates of hell shall not prevail.

What does the word "zionic" mean? and from what is it derived?

It is a derivative of the word Zion, an adjective in form, and means of or pertaining to Zion. Hence a zionic program is that program designed for Zion. Other than that, its meaning may be modified by the sense in which Zion is used or intended. At least one of its primary meanings was a fortress, but with later usage as the place of the temple worship it acquired an implication of the true people of God in a consecrated sense, and by modern revelation it has been defined as "the pure in heart," including also a secondary meaning of the place where the righteous shall be gathered under divine guidance.

What is meant by the angel troubling the water, in John 5: 4?

The term used in the Greek is *tarasso,* meaning to stir or agitate. The Douay Version uses the word "moved," as does the Syriac Version, while the Emphatic Diaglott uses the word "agitated," but states in a footnote that the clause is considered spurious and is rejected in whole or in part by five of the most ancient manuscripts. The English and the American Revised versions omit that portion which refers to the angel troubling the pool of water. With such omission there would still seem to have been some legend or belief that miraculous healings occurred there at certain times, as implied by the words of the impotent man who was unable to get into the pool first after the moving of the water.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Hammond, Indiana

The entire service the morning of June 13 was devoted to the Children's Day program. The ordinance of baptism was scheduled for 8 a. m., and though there was a heavy downpour of rain in the early morning, a few minutes after the appointed time for the service, the sun added its radiance to the meeting. Eleven children and one adult were baptized by Brothers C. C. Ellis, M. A. Shedd and D. H. Smith. This ordinance was administered in a park in the city. An archway had been arranged near the water's edge over which was the inscription, "Come, Follow Me," on both sides of the pathway leading to the arch, were bouquets of flowers.

Following this service all assembled at the church where an equally beautiful meeting had been prepared. This included the confirmation of nine of the candidates, three of the members being confirmed at Gary. The following were baptized: Wanda Lou Canaday, Joseph Newberry, Phyllis and Betty Stowe, Betty and Richard Gilbertson, Charles Mair, Hunter Ray and Ivy Rose Brock, Dorothy Maye Smith, and Sister Evans. Elders R. W. Smith, J. E. Smith and E. O. Butler officiated in the confirmation service.

The church was beautiful with many flowers on this day. Credit goes to Sister Eleanor Myers and all who assisted her in preparing the program.

On the evening of May 26 an ordination service was held at the church. Brothers C. C. Ellis and B. L. Evans were ordained to the office of priest, and Brother Elroy Gambel, deacon.

On Sunday, May 2, Hammond Saints met at Gary with Saints of that group in an all-day service. Brothers C. A. Edstrom, H. P. W. Keir and Roy Healy, of Chicago, were the speakers. Dinner was served in the hall where the meetings were held.

The wedding of James E. Smith, youngest son of Brother and Sister J. E. Smith and Miss Lennie Lowe, daughter of Mr. and Mrs. M. L. Lowe, of Jefferson City, Missouri, was solemnized, June 11, at the home of the bridegroom's sister, Mrs. J. G. Lancaster. A reception followed at the Lancaster home for members of the immediate families.

A number of Hammond young people attended the Youth Conference at Lamoni, among them Wilma Smelser, Letha Hershey, Laura Thomas, Betty Brock, and Hubert Bagley.

Among the visiting elders who have occupied the pulpit recently have been Brothers J. A. Jaques, Bert Hayden, and Steven Lester, Sr., all of Chicago.

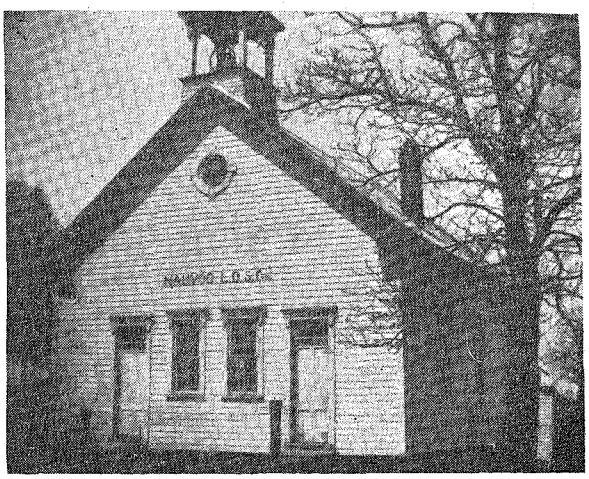
Historic Church in West Virginia

Glen Easton, West Virginia.—*Herald* readers will doubtless be interested in a brief history of Fairview Branch, more commonly known as the Nauvoo L. D. S. Church. This community was known as Fairview Ridge until the first Latter Day Saint missionaries came. Their persecutors called the elders Mormons for they came from Nauvoo, Illinois, the home of the Prophet Joseph Smith, the founder of the church. The first missionaries were Elders James Brown, James Wagner and Gordon E. Deuell. They brought the gospel message in all its fullness, telling the people how the church of Christ had been fully restored, also of the struggle that had gone on in Nauvoo, and of the message that Elder Briggs brought to cheer and comfort, how God would send a son of Joseph to the church.

These missionaries' efforts aroused much interest and also considerable persecution. In the year 1865 James Brown made his second visit, baptizing three people, Margaret Wyatt, James Criswell, and Hannah Criswell. In November he baptized three more, Amos Dobbs, Loving Dobbs and Wilfred Manning. James Wagner baptized eight candidates in 1866: John Berry, Susan Berry, John Criswell, Margaret Criswell, Adela Criswell, Hannah E. Manning, Mary Evans, Stephen Evans. A year later James Brown and James Wagner held a series of meetings baptizing twelve: Aaron Harris, Nancy Harris, Robert Davis, Fredrick Ebeling, Rachel Ebeling, and others. Fredrick and Rachel Ebeling were the parents of the late Brother Joseph Ebeling, of Colorado, and of the late F. Ebeling, of Kirtland, Ohio, and Sister Anna Smith, of Rochester, New York. Stephen Evans first had charge of all services.

The branch was organized in 1867, Aaron Harris being chosen as pastor. All the older Saints have passed away and have been laid to rest in the cemetery beside the church. Those who persecuted the Saints in the beginning of the church work lived to see how loyal the Saints were to their church, and persecution has died away. The name, Fairview, also has gone, the community taking the name of Nauvoo. It is the latter name which is chiseled in the large rock over the door of one of the public school buildings.

Patriarch Gomer T. Griffiths in his early ministry was one of the welcome visitors here. His good advice was a help and strength to the Saints. The grandchildren of the former Saints look upon Brother Griffiths now as a dearly beloved grandfather.



NAUVOO CHURCH IN WEST VIRGINIA

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Dunreath, Iowa

The pastor began a series of meetings Sunday night, June 13, that were to continue each night for a week.

Elder E. Y. Hunker preached on Monday night, Brother E. H. Kirlin on Tuesday, the pastor on Wednesday and Thursday nights, and District President Henry Castings on Friday night.

Attendance grew each night until on Friday the church was filled, and many who came for the ice cream that was served after the service, remained out in the yard.

Prospects were visited, and this also helped to increase attendance. Congregational singing under the direction of Sister Bertha Dietrick, was enjoyed for fifteen minutes each evening. Special songs were rendered also by the young people and the choir.

Elder Castings enjoyed the spirit of light and liberty on Friday night, to the extent that conviction followed in the hearts of many, and several gave their names for baptism at the close of the service.

The district superintendent of church schools, E. H. Kirlin, preached to a large congregation Sunday at 11 a. m. At two in the afternoon a group of people gathered on the bank of the Des Moines River to witness the baptism of nine candidates by Pastor Clyde McDonald. The day was clear and warm, the river was high, and the current was swift, but there was no outward expression of fear from anyone. A peaceful spirit brooded over the beautiful service, in charge of Elder Castings.

At 3 p. m. the confirmation service was held at the church, Brother Kirlin in charge, assisted by Deem Farris who also sang a solo. Elders Henry Castings, George Orr and Clyde McDonald confirmed eight of those who had been baptized, at this service. The spirit of peace pervaded the assembly, and all rejoiced at the orderly way in which the meeting was conducted. Brothers Castings and McDonald blessed the infant son of Joe and Bernice Clark at the morning service, and the daughter of Marion and Eva Clark at the evening hour. Lester Mortimore was confirmed at the latter service. Between ninety and one hundred people were there to hear District President Castings in the closing sermon of the series. This sermon was the climax to all the efforts that had been made, and it filled the minds of those present with faith and courage to press on to greater achievement in the work of the kingdom at Dunreath.

Sister Roberta Lewis is greatly missed since her return to Nauvoo, at the close of the school year. Much credit is due her for her efforts in a Wednesday night class in which she taught *The Story of the Church* to a young people's group. These sessions were partly responsible for some of the recent baptisms in this group.

Sister Celia Mohler teaches the class on Sundays, and her thorough methods helped to ground the young people in the faith. Sister Bertha Dietrick taught them in the junior class and laid the ground work of their learning. Sister Alpha Brown taught them when they were beginners. Thus the harvest of souls is the result of the continuous, intelligent effort and the cooperation existing between parents, local, district and missionary church workers in the building of the kingdom of God.

Those baptized were Lester Paul Mortimore, Mrs. Erma Lois Clark, Carl Reeves Mohler, adults, and the children were Harold Floyd Clark, Vernie Pauline Clark, Frederick Joy Clark, Clem Wilbur Dietrick, Mary Jane Clark, and Phillip Wayne Clark. Two family circles were completed in the gospel, the Mohler and the Ray Clark families.

St. Charles, Missouri

The attendance at all church services has increased. The spiritual and financial conditions are much improved. Christmas offering, tithes and other offerings show an increase.

Easter, Mother's Day and Children's Day were observed with special services. The Children's Day program was given at 11 a. m., followed by a sermonet by Pastor F. F. O'Bryan. The special feature of this service was the presentation of little Betty Jean Lee by her parents, Mr. and Mrs. Bennie Lee, for blessing, which was performed by Elder David Lehman.

For the past three months Brother O'Bryan has conducted a class teaching a special course in the doctrines of the church, to prepare the children and those who had expressed a desire for baptism.

At 1:30 p. m. Children's Day, about forty-five drove to St. Louis, where seven were baptized in the font by F. F. O'Bryan. Those baptized were Mr. and Mrs. Bennie Lee, Mrs. Eloise McNealy, Mr. Joseph Wyatt, Colleen Treadway, James Sampson, and Raymond Coose.

Shortly after, they were confirmed by T. J. Elliot, pastor of St. Louis Branch, and David Lehman, of St. Charles. At 7:30 p. m., a special program was given, followed by an address to the new members and one to the congregation by the pastor.

The young people's department and all those wishing to meet with them assemble every Tuesday evening to practice songs for the following Sunday services. They have made progress under the leadership of their leader and musical director, Sister Lovie Trask.

A Book of Mormon Class started by Sister Ossie Koster as teacher, is also progressing.

Since the attendance has increased, it has been necessary to purchase ten new *Saints' Hymnals*. And plans are being made to repair and enlarge the church building.

London, Ontario

The activities of London Branch disclose a well-balanced program in which members of all ages are given opportunity to participate.

The young people's society, under the supervision of Elder A. Hodgson, hold their meetings every Monday evening. Guest speakers have included Doctor Waring, pastor of Federal prisons in the State of New York, whose subject was "Criminology and Prison Life." Also Doctor E. V. Shute spoke, his subjects being: "Evils of Alcoholic Drinking," "Canadian Poetry," "Economic Problems Confronting Youth," and "Social Problems Confronting Youth."

On May 24 this group sponsored a hike to Springbank in which some thirty young people participated. Through this department the young are given the opportunity to express themselves and officers are vitally interested in the growth and development of this organization, for they believe that it should be the nucleus around which is centered London Branch of tomorrow.

The women's department, in charge of Sister James Winegarden, meets each Thursday afternoon. On Thursday evening, May 6, a shower was held at the church, to assist those of the membership who suffered loss in the flood disaster. This department also contributed ten dollars to the Red Cross benefit fund.

The junior young people hold their meeting each Tuesday evening, with Sister Grace Perry in charge. These children are taught how to worship and are given experience in conducting meetings. Classes are in charge of Sister Grace Perry, Gertrude Mills, and Madeleine Campbell, and each teacher takes care of the religious and social activities of her group. Programs are arranged and carried out by the children, and it is gratifying to note the potentialities within this group of small children.

The Men's Fellowship Club meets the third Friday of each month. Guest speakers have included: Bishop J. C. Dent, Elder J. E. MacGregor, Magistrate D. Menzies and Reverend R. J. Bowen. The Reverend Bowen was the guest speaker Friday, May 21, and gave a most interesting address on "Highways and Byways of the Northland," bringing with him many curios from the Yukon. The women of the We-Ne-Ju Club are in charge of the suppers served at these club meetings.

The choir, under the direction of Doctor D. A. Campbell, presented the oratorio, "The King in Zion." Easter Sunday evening. This oratorio was aug-

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mented by four anthems, "Gloria in Excelsis," by Mozart; "Repent Ye," by Scott-Deis; "O Morn of Beauty," by Sibelius, and "Arise and Shine," by Schuler.

On April 18, Windsor Branch held "London Day" at Windsor, and the London Choir was invited to be guests of the Windsor Choir. Doctor D. A. Campbell held a special practice Sunday afternoon in connection with the Michigan-Ontario musical movement, and was encouraged by the response of Windsor singers. At the morning service Elder MacGregor was the speaker, and the London Choir was in charge of the music. In the evening the choir presented the oratorio, "The King in Zion," to a capacity audience in the Windsor church. Those who went to Windsor that Sunday appreciate the courtesy and spirit of good fellowship shown to them by the pastor of Windsor Branch, Elder E. V. Hill, by the Windsor choir members, and by all Windsor Saints. These get-togethers of the different branches tend to develop and promote a spirit of good fellowship and willingness to cooperate.

On May 16 the choir went to Stratford to present the oratorio there, and a special practice in connection with the Michigan-Ontario musical movement was held. The choir appreciates also the assistance of Brothers Arlo Hodgson and J. Phillips who gave the readings in connection with the oratorio.

The orchestra, under the direction of Brother Raymond Neal, is doing a fine work in the branch. Recently they attended the Contennial United Church and accompanied the choir in the anthem, "The Heavens Are Telling," by Haydn.

On March 12 London Branch lost a long and valued member in the passing of Sister Ellie Harrison. She gave years of valiant service to the church through the ladies' aid of which she was president for many years, and at the time the new church home was erected she, with her group, was largely responsible for the undertaking, giving support financially as well as spiritually. While she has been confined to her home for many years, nevertheless, with her passing, the Saints feel that another bulwark of London Branch has been taken from them. She has left to her friends a rich heritage in her example of patience and long suffering in her hours of intense pain and the desire that was ever hers to live close to her Heavenly Father. She is survived by two sisters and a brother, Sisters Emma Maker and Mayme Harrison and Elder William Harrison.

On Easter Sunday morning eight children were baptized at a service in charge of Elder Frank Gray, church school director. Elder MacGregor gave a short address on the responsibilities in connection with baptism and membership in the church.

On April 4 a special service was held at which the candidates were confirmed members of the church. Bishop J. C. Dent gave a charge to the congregation relative to their responsibility to the eight small children.

London District held a young people's convention at London, May 23. The guest speaker was Apostle D. T. Williams, who spoke at the church school hour to the young people, his subject, "God Is Bidding for You," and again at 7 p. m., "God Witnesses." Always the Saints are much benefited by the visits of Apostle Williams.

Workers trust that London Saints will not forget how the Lord has watched over and blessed this branch, particularly now that the warm weather is setting in. There is no slack season in the work of the Lord, and regardless of holiday weather, the work must go on, and the responsibilities of the church members are not lessened. Let all remember to put first things first and show appreciation to God for their blessings, not by word only, but by consecrated service in his church.

La Crosse, Wisconsin

It has been nearly a year since a church school was organized in this place, meeting each Sunday in the home of Brother and Sister A. R. Batcheller. The Saints feel grateful for the many blessings that have been theirs to enjoy.

District Missionary F. T. Mussell has been at La Crosse for the past nine days. On Saturday, June 5, he officiated in the marriage ceremony which united the lives of Jean Arline, youngest daughter of Brother and Sister Batcheller, and Orlin Gollnick, eldest son of Albert and Sister Susie Wildermuth Gollnick. The wedding was solemnized in the bride's home, the bride being given in marriage by her father. Miss Hope Alden, of Savanna, Illinois, was bridesmaid, and Albert Gollnick, brother of the bridegroom, acted as best man. The ceremony was preceded by the singing of "Oh, Promise Me," and "I Love You Truly," by Mrs. F. Betzinger. Mr. and Mrs. Gollnick took a short wedding trip, and are now established in their own home at La Crosse. Brother Gollnick is employed as bookkeeper in the Gateway Wholesale Grocery. The young couple filed their inventory with the aid of Elder Mussell, and want to pay their debt to the Lord.

La Crosse Saints though few in number and not blessed with steady work, caused by so much labor trouble, have done well in contributing the sum of $348.47 in tithes and offerings in the past year. The youngest member gave the solicitor ten cents for tithing earned by picking berries, and his brother brought seventy cents. Thus even the children want to keep the financial law, and older Saints may well follow their example.

Elder Mussell held services each evening during his stay at La Crosse, and instructed a group of ten candidates on "What We Believe as a Church." The baptismal service took place, June 13, candidates being baptized in the La Crosse River which runs through a beautiful grove.

The weather was somewhat threatening, so confirmation services, followed by the sacrament, were held in the Batcheller home, Brother Mussell officiating. Brother Mussell expected others of the Melchisedec priesthood to assist him in the confirmation, but, owing to a conflict of arrangements, they could not come. The Spirit of the Master was present, giving the elder the help he desired, and the service was inspiring.

Brother Mussell has endeared himself to the Saints at La Crosse who see in him a humble servant of the Master, full of love and richly blessed in his ministry.

The ten new members of the church living at La Crosse are as follows: Orlin Gollnick, Francis Pickering, Mr. and Mrs. Roy Sands, Margaret Sands, Mark Voss, Harley Solberg, Loris Lennox, Lawrence Davenport, and Edgar Ellis. Brother Eugene Pittinger, of Burns Valley, was also baptized at that time by Elder Mussell, this making seven adults and four children.

Workers feel that others are interested, and hope and pray that the cause of Christ may prosper and grow in this part of the country. Saints from Sparta and Soldiers Grove attended the services, lending their help in making the meetings long to be remembered. Elder Mussell promises to return in August.

Elder L. O. Wildermuth favored the group with two sermons some time ago as he stopped over to visit his cousin, Susie Gollnick.

Local members appreciate the visits of the traveling ministry. May God bless his faithful servants and sustain them through these perilous times, as they leave home and loved ones to carry the gospel to all who are willing to hear it.

Tower, Michigan

Saints in this community were organized into a separate branch two and one half years ago. Though they have had some discouragements to face, they are now making progress. They have been wonderfully blessed in their prayer meetings, especially of late, and there is good interest among the young members.

Four girls were baptized by Elder Max Kramer on Children's Day.

The branch was saddened in the spring

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by the passing away of Brother Robert Johnston.

In the past, local Saints have had to depend on the kindness of various individuals, mostly nonmembers, for a meeting place, but work has now been begun on a small church of their own.

Toronto District Youth Convention

The annual young people's convention of Toronto District held May 29 and 30, at Niagara Falls, Ontario, proved to be a great success. The theme chosen for the convention was, "Keep the Law." Patriarch Richard Baldwin was in attendance, and the convention was blessed under his ministrations.

On Saturday evening there was a novelty program consisting of questions and answers in the form of "Professor Quiz," Brother B. H. Hewitt, of Toronto, acting as the "professor." The questions were mostly on church subjects and were interspersed with musical selections. At the close of the program, the young people drove down to the Falls to view the illumination. It was a beautiful sight.



TORONTO DISTRICT YOUNG PEOPLE'S CONVENTION GROUP

On Sunday, the convention was favored with fine weather. The morning worship commenced at eight-thirty with a devotional service for young men. At nine o'clock a prayer service convened with Patriarch Richard Baldwin in charge. The meeting was one of rededication and consecration, and the Spirit of God was present in power. The Lord remembered his young people, and words of encouragement and admonition were given.

Brother Baldwin carried on the theme of the convention at eleven o'clock in his powerful and inspiring sermon, "The Financial Law." Officers trust that the young people will see the necessity of complying with the law. At the close of this service a group picture was taken in front of the church by Tommy Packer.

Sunday afternoon, the theme of the convention was continued, and Brother Baldwin addressed the congregation.

The Toronto Young People's Choir, under the leadership of William Faulds, Jr., and the Toronto Branch Orchestra, under the direction of Harold Neal, assisted at the services, and their renditions were greatly enjoyed.

At 6:30, the evening preaching service brought the convention to a close. Brother Baldwin selected as his subject, "Wonderful Words of Life."

The committee in charge of the convention was as follows: James Bavington, chairman; Isabelle Pycock, secretary; Burtrum Gozzard, transportation and accommodation; Doris Marshall and Ruth Williams, reception; Clifton Hewitt, ushering, and Tommy Packer, photography.

The cooperation received from Niagara Falls Saints, both with regard to arrangements for meals and overnight accommodations, was greatly appreciated.

The reception committee handed out small cards with ribbons of the church colors attached. The person's name was written on this card, and it was worn during the convention. A registration book was signed by over 260 people. Young people were present from Hamilton, Guelph, Stratford, Humber Bay, Buffalo, Niagara Falls, New York, Lowbanks, Humberstone, Toronto, and other points.

Omaha, Nebraska

A fine climax to eight weeks of intensive and interesting study came Sunday, June 13, Children's Day, when Pastor Frank McDonald baptized the entire class of fifteen children which Elder Albert Livingston, church school director, has been conducting in the fundamental principles of the gospel.

The baptismal service was preceded by a children's program in which the boys and girls marched, singing, to the front of the church, which had been converted into a beautiful garden of flowers. The garden program ended with the ever lovely story of Jesus blessing the little ones, and a sweet-voiced child sang, "I Wish I Had Been With Him Then." The story-teller assured the children that Jesus has given authority to his ministry to perform his sacred ordinances, and they marched from the garden, singing, to the lower auditorium, to witness the baptisms. This portrayal by the children made a lovely setting for the ordinance of baptism which followed.

The confirmation of these fifteen children, together with a young couple who had been baptized the Sunday before, took place in the garden which the children had just left. One young member of Brother Livingston's class, together with her mother, was baptized two weeks earlier.

New Philadelphia, Ohio

Funeral services were conducted for Harry Leonard Cramer at the R. K. Lindsay Funeral Home, at Uhrichsville, Ohio. Brother Cramer died May 28. Elder William L. Goudy was in charge of the service, and interment was in East Fair Avenue Cemetery. Surviving relatives are: two sons: Reese and Clyde, and a daughter, Mrs. Charles Quimby, of Uhrichsville; three sisters: Mrs. William Hostetler, Mrs. Daniel Thomas and Mrs. Ruth Helmick, of Monroe, Michigan; four brothers: Charles and John, of New Philadelphia, Bryan and Ted, of Monroe, Michigan. Sympathy is extended the bereaved family.

Funeral services were held, June 7, for Adam Benbow whose late residence adjoined the church. He is survived by six children, all members of the church: Dennis, of Sydney, Australia; Mrs. Harold Muir and Fred Benbown, Valley Center, Michigan; Karl Benbow, Gary, Indiana, and Mrs. Kenneth Robb and John Benbow, of New Philadelphia. He is also survived by his wife, Ivis Benbow, and one step-daughter. Funeral rites were in charge of Elder John Carlisle with interment in East Avenue Cemetery. Sympathy is extended to this family.

The June meeting of Elder William L. Goudy's class was an outdoor gathering around a camp fire. Francis Carlisle and Wayne Thomas chose as their discussion subjects, "The Life of Sidney Rigdon," and "The Life of Oliver Cowdery." This class is studying the Book of Mormon.

The church quartet, Gomer Watkins, Paul Watkins, Richard Watkins, and John Watkins, assisted in the Memorial Day services.

Edith Rees and Maud Esther Watkins

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were among a large class to be graduated from the senior high school, June 2.

The June sacrament service was in charge of Pastor John Carlisle. On that day many local members attended the district conference at Akron.

Berkeley, California

Clara Day, president of the Dorcas Club, was in charge of the program on last guest day. Visits to other lands were paid by means of songs and talks. Mrs. Bacon, accompanied by Mrs. Rice, sang a Polish folk song in the Polish language, and this was followed by a Russian folk song sung in Russian. From Russia the guest were carried in imagination to Spain by Miss Ijams who talked on "Spain, Past and Present." Mrs. Bacon then rendered a Scottish lullaby, and later the guests were brought home to America with a lullaby and Foster's "Beautiful Dreamer," sung by Mrs. Bacon. Elizabeth Sheehy, Verna Browning and Louise Werner, of the club, acted as hostesses.

The Z. B. A.'s lost a valued friend in Maxine Williams who recently left for New York where she will live. Though they miss her Berkeley members wish her success in her new work.

The Memorial Day message was delivered by Pastor J. F. Sheehy to a large congregation. A list of the names of those who have departed was read. Gladys Carmichael sang a solo.

As a means of aiding in paying off the debt on the reunion grounds, a penny drive was held in the month of May. Sunday evening, May 30, the penny jars were collected. Pastor Sheehy, assisted by Gerald Hawley, of the district bishopric, and Ernest Miller, junior pastor, was in charge of the service. Gerald Hawley spoke concerning the reunion grounds. Ernest Miller described the interest with which the children saved their pennies. The children composed a song to sing as they dropped their pennies into the jar each Sunday morning. These youthful members sat on the front row and sang their song, accompanied by Robert Colville who composed the second verse. Their contribution to the fund amounted to fourteen dollars. Pastor Sheehy expressed his appreciation of their effort. Mrs. Bacon sang a solo, and the anthem by the choir was, "O Lord Most Merciful."

A colored chorus of thirty talented singers furnished an evening of music recently.

The Monday following Memorial Day was spent at Irvington as "Clean-up Day," a large group including Saints from San Francisco and Sacramento aiding in cleaning the grounds and buildings ready for reunion next month.

A group of local young people enjoyed a social evening with young members from San Jose not long ago.

Ned Jacobsen, youthful missionary, has been giving a series of lectures at San Jose recently. A group of Z. B. A.'s went down one evening to hear him. He was the speaker Sunday evening, June 6. On June 7, Ned Jacobsen, Harold Parks and Harold Hawley left to attend the Youth Conference.

The congregation was happy to see Bill Collins, Gerald Hawley, and John Carmichael at services on a recent Sunday. Due to illness and an accident they have been missing several meetings.

New England baked beans prepared by Mrs. Elizabeth Sheehy, and served with sandwiches, potato salad, potato chips, relishes and cup cakes made an appetizing picnic lunch at Cordonices Park, at the last meeting of the Gateway Club. When all the food had vanished, everyone gathered around the outdoor fireplace for the evening's entertainment of stories, riddles, poems, and group singing. Hazel Blohm, of Sacramento, was a visitor.

Mr. and Mrs. Glenn Jacobsen are rejoicing over the arrival of Anita June, their new daughter, born June 2.

On Sunday evenings the half hour between classes and services is being used for the development of public speaking talent. Fred Browning is in charge. In June the following took part: "Humane Values Received From Our Reunion," by Eugene Miller; "An Actual Experience," Roland Lampkin; "Spiritual Value of Our Reunion," Ernest Miller, and on Flag Day, Lola Bonham recited the poem, "My Flag and Your Flag," and Fred Browning read, "The Flag."

June 13 had been set apart as Children's Day, and on Sunday morning Pastor Sheehy baptized six boys and girls.

Sister Rogers, in behalf of the Women's Auxiliary of the G. A. R., presented a flag to the church for Flag Day.

Sunday evening the six baptismal candidates were confirmed members of the church. The anthem by the choir was, "In Heavenly Love Abiding," and Pastor Sheehy spoke on "Our Children." The children confirmed were: Clare Weldon, Harlan Hawley, Robert Brown, Naomi Walker, Lois Tordoff, and Grace Kettner. Elders officiating were: Roy Weldon, Joseph Wilson, Martin Ralston, Roy and Charles Mottashed, and Brother Bush.

The father-son banquet the evening of June 18 was well attended. Tables were decorated in purple and gold, and Joseph Wilson acted as toastmaster; Pastor Sheehy was song leader. Sister Bartholomew and her group of assistants served a turkey dinner. A toast, "To Our Fathers," was given by Glenn Severy; Doctor W. P. Bush responded with, "To Our Sons." A toast, "To Joseph and Hyrum," was given by Clarence E. Moran.

The eleven o'clock message on Father's Day was delivered by Bishop Burdick, of Sacramento, on "Builders in Zion." A clarinet solo was played by Russell Ralston, and vocal solos were sung by Edna Burdick, of Sacramento, and Marian Vrang.

Harvey Hunter and his daughter, Dorothy, were baptized on Sunday evening by Pastor Sheehy. Dorothy was confirmed by Elders M. Ralston and Joseph Wilson; Harvey Hunter was confirmed by Elders John Carmichael and Gerald Hawley. Dorothy is in training at the Sanitarium.

Independence, Missouri

July 3.—The Harvest Home Festival will be held this year, October 5 to 10, at the Auditorium, according to an announcement by the committee in charge. A new policy will be inaugurated this year, which will tend to unify the exhibits and make them more educational. The festival theme will be, "The Home; and How to Make Life in the Home More Abundant." There will be lectures on various phases of home-planning, making, etc. The hobby show will be an outstanding feature of the festival again this year.

"We are beginning immediately to make this year's festival the most successful ever held," one of the workers said this week. Fruits and vegetables always have been a leading feature of the festival. The season, so far, has been more favorable for these than for several years past, especially last year.

Stone Church

Those who were baptized at the morning service on Children's Day were: Mark William Weston, Thomas Edward Bishop, Jr., Myron Albert Juliff, Janice Mae Shutt, Ila Hoskins, Gladys Louise Radmall, Betty Ann Turner, Lloyd Sinclair, Joseph White, Lavina Joan Abter, Atheen Louise Davis, Carlos Rich Krosen, Carol Lee Anway, Barbara Louise Scott, Oleen Tandberg, William Benson Fraser, Patsy Ruth Smith, Patricia Rowena Hunt, Barbara Ann Lund, Martha Rae Brewer, Jacquelyn Joyce Feldhahn, Lois Elaine Feldhahn, Thomas Crick Feldhahn, Lauretta Mae Stonger, Kenneth Huntington Taylor, Joseph Arthur Taylor, Barbara Jean Cato, Audrey Mae Bailey, James Gomer Jones, Gloria Deleen Evans, and Richard Calvin Lundquist. At the 2:30 p. m. baptismal service, two more were inducted into the kingdom of God on earth, Clarence Myron Bailey, a boy, and Howard Daniel Hunt, an adult.

These candidates were confirmed members of the church at a special service conducted the afternoon of June 27, by Pastor Arthur Oakman, assisted by Elder William Ecclestone.

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Members of the Cantanina Chorus, a group of twenty girls under the direction of Mrs. Esther Nelson, entertained their friends with an informal garden party recently, at the home of Miss Doreen Lewis. Elder and Mrs. Arthur A. Oakman were guests of honor. The chorus rendered a short program, and was assisted by two accordion solos by Miss Doris May, a former member; readings by the Misses Dorothy and Eleanor Fairbanks, also former members of the chorus, and by solos by Mr. Virgil Woodside, baritone. The chorus and soloist were accompanied by Miss Alice Woodside. This party closed the active season of the Cantaninas until September.

Death claimed Brother Arthur J. Brackenbury, seventy-five years of age, a retired rural mail carrier, June 28, at his home in Independence. Brother Brackenbury was born July 25, 1861, at San Bernardino, California, coming to Independence with his parents in 1876. He was baptized a member of the church December 3, 1870, at White Cloud, Kansas. Brother and Sister Brackenbury celebrated their golden wedding anniversary, July 5, 1935. The funeral services were held from the Stone Church, Elder R. D. Weaver in charge, assisted by Elder R. V. Hopkins. Interment was in Mound Grove Cemetery. Brother Brackenbury leaves his wife, Mrs. Myra Brackenbury; three sons: Arthur J., Jr., Edward A., and Raymond H.; four brothers, one half-brother, two sisters, seven grandchildren, one great-grandson, and a great-great-granddaughter.

Sister Mary Miller, ninety-eight years of age, died, June 25, at the home of her daughter, Mrs. Ellen Farrow, in Kansas City. Her funeral was conducted from the George C. Carson Funeral Chapel, Elder J. E. Vanderwood was in charge. Interment was in Mound Grove Cemetery.

James Juliff, seventy-nine, died June 25, at the home of his son, Percy, in Independence. The funeral was held from the Cato and Speaks Funeral Chapel, Evangelist Ammon White in charge, assisted by Elder J. E. Vanderwood. Interment was in Mound Grove.

East Independence Church

Father's Day, the third Sunday in June, was observed in this district, Elders Frank Minton and William H. Sheffer in charge of services. Virgil Coffman, Paul Clements and Donald Pyper sang, "Like His Dad"; Mildred Minton sang, "Daddy's Lullaby." Patriarch Ammon White was the speaker, using Doctrine and Covenants 46: 6 and 7 as the basis of his discourse.

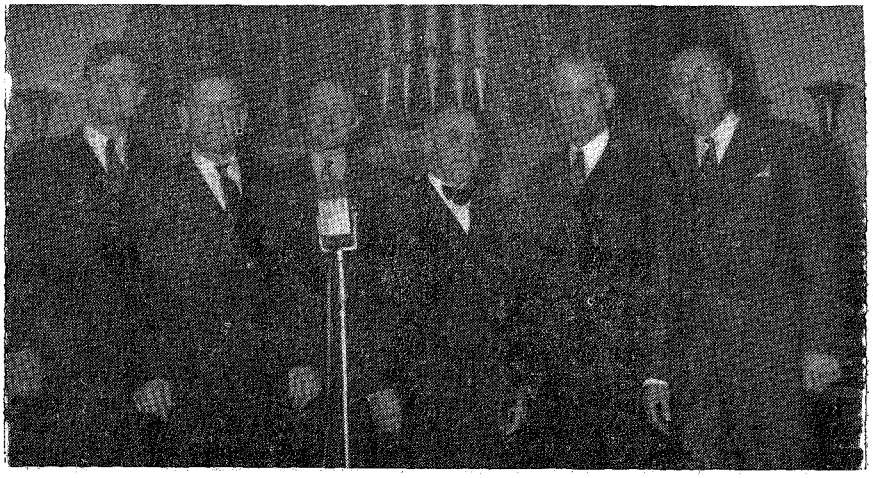
"Joseph the Prophet," was the theme, June 27, and Brother William Sheffer spoke to the Sunday school. Dorothy Freeman played the prelude for the 11 a. m. service. Clair Austin and Samuel Smith had charge, and William Sheffer was the speaker. "Now Is the Time to Set Your House in Order," was the topic of his sermon.

All are glad that Brothers Charles Warren and Robert Smith, Jr., are again able to attend some of the services.

Chatham, Ontario

A series of twenty-three weekly broadcasts over Radio Station CFCO, Chatham, sponsored by the Chatham District of the church, ended on the evening of April 25, when the following program, employing talent from all branches of the district, was featured:

Theme song, "The Old Old Path"; announcements by Ivan N. Pritchard; two verses of the theme song by the massed choir, Irene Best, organist; opening prayer, Elder Percy E. Farrow, of Sarnia; solo, "It Pays to Serve Jesus," by Miss Fern Wismer accompanied by Miss Jean Trimble, of Amherstburg; duet, "Ivory Palaces," by the Misses Hill and Conner, piano accompaniment by Miss Eleanor Campbell—this number was a presentation from Windsor Branch; sermonet by District Missionary William I. Fligg; solo (consolation number), "Sweet Hour of Prayer," by Mrs. Hubbard, of Blenheim, with organ accompaniment by the staff organist, Miss Irene Best; anthem, Windsor Choir, "Exalt Him in All the Earth," Mrs. C. M. Seldom directing, Miss E. Campbell, pianist; massed choir, "We Have a Story



EXECUTIVES OF CHATHAM DISTRICT BROADCASTING ASSOCIATION

From left to right they are: Counselor, Elder Ezra Mifflin, of Essex; district president, Elder Robert T. Brown, of Merlin; counselor, Elder William Andrew, of Essex; Bishop J. C. Dent, of London; bishop's counselor, Elder William Leverton, of Bothwell, and the Broadcasting Association's general manager, Elder V. E. Pritchard, of Chatham.



CHATHAM DISTRICT RADIO PROGRAM COMMITTEES

They are, from left to right, front row: Milton Beaul, of Bothwell; Mrs. Brumsby, Blenheim; Mrs. C. M. Seldon, Windsor; Miss Bessie Smith, Essex; Mrs. P. E. Farrow, Sarnia, Mrs. Wesley Badder, Wabash. Back row: Royal Wood, Chatham; Z. Ransom, Erie Beach; L. Perritt, Ridgetown; D. Wismer, Amherstburg, and Mr. Shaw, of Kimball.

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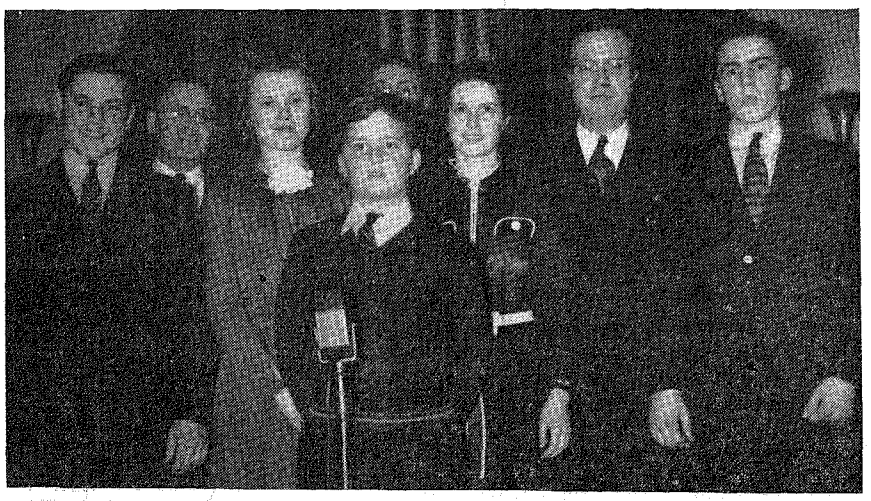
to Tell to the Nations"; organ and piano duet, the Misses Irene and Norma Best, Chatham, "The Shepherd Boy."

The massed choir sang, "Take Time to Be Holy"; a mixed quartet from Ridgetown: Miss Ethel St. John, Mr. T. Newman, Mr. A. Perritt and Mr. L. Perritt, sang "Shall I Crucify My Savior?" sermonet by Bishop John C. Dent, of London; solo, a request number, "Beautiful Isle of Somewhere," by Mr. Milton Beaul, of Bothwell; vocal duet, "Christ of the Cross," the Misses Doris and Mae Brown, of Merlin, accompanied by Mrs. F. Brown; the Chatham Girls' Quartet: Misses Irene and Norma Best, Mrs. James Kelley and Miss Margaret Wood, sang "Day Is Dying in the West," organ accompaniment by W. J. Clark, Chatham musical director; massed choir, "Come Ye Apart"; duet, "Song of Faith," by the Misses Beatrice and Margaret Bennett, of Essex, accompanied by Miss Bessie Smith, of Essex; solo, "My Task," by Mrs. C. M. Seldon, of Windsor, accompanied by Miss E. Campbell; duet, "All the Way," by Mrs. Shaw and Mrs. Keck, of Kimball, Mrs. F. Brown, pianist; massed choir, "Faith of Our Fathers"; closing address, District Presi-



STUDIO STAFF OF CHATHAM BROADCAST

Back of the microphone is Master Jack Pritchard, messenger boy. In the long row from left to right are: Walter Thorpe, studio attendant; Royal R. Wood, studio director and program supervisor; Irene Best, staff organist; V. E. Pritchard, general manager; Mrs. Jack Harlick, secretary of Broadcasting Association; Ivan N. Pritchard, announcer; Ivan Kelley, studio attendant. Leslie Wood, radio instrument controller, is not in this picture.



CHATHAM RADIO OFFICERS AND TALENT CONTRIBUTORS

Most prominent of those in this picture and not shown in the accompanying photographs are: District Missionary William I. Fligg, immediately back of and to the right of the microphone; Elder Percy Farrow, standing just below the wall lamp at the right of the picture, and Ronald McCrae, assistant announcer, in front row below and to left of microphone.

Briefs

Apostle J. F. Curtis writes from the Winnipeg, Manitoba reunion, June 23: "Elder O. W. Okerlind and I arrived here yesterday, and today is the second day of the reunion. We have very good crowds and a fine feeling prevails. There have been rains in North Dakota, Minnesota and Manitoba and the crops look good.

"We had a fine reunion at Fairview, Montana. Five people were baptized. The Saints at Fairview have just built a new church, and it is a credit to them.

"Have good news from the missionaries. At Grassland where Elder Elgin Clark has been working, eight have been baptized. Elder Okerlind reports nine baptisms in his recent meetings. And Brother A. C. Fisher reports fourteen baptisms with four or five more in prospect."

Brother and Sister E. F. Shupe, of Littleton, Colorado, celebrated their sixtieth wedding anniversary, holding open house for their friends on Sunday afternoon, June 27. They were not physically able to entertain lavishly, but wished to visit with their neighbors on this occasion; they requested that no gifts be brought.

The Shupes were married June 28, 1877, in Hancock County, Illinois. They moved to Colorado in 1888 and bought a home at Littleton in 1911. Brother Shupe, who holds the office of high priest in the church, is eighty-three years old, and his wife is eighty-four.

Brother W. A. Atwell, of Gudgell Park District, Independence, Missouri, was retired on pension July 1, this year, after forty-eight years of service on the Burlington Railroad, under the Railroad Retirement Act. He began the work of track construction for this railroad at Central City, Nebraska, in 1889, and finished at St. Joseph, Missouri, in 1937.

Brother Atwell first came to Independence in March of 1882, and met Doctor Joseph Luff who baptized him into the church July 9, 1882. He heard President Joseph Smith preach his first sermon in Independence, at the spring conference of 1882. Brother Smith on that occasion spoke in what was then known as the Bundschu Hall, on the east side of the city square, in order that all who wished might hear him.

Elders Jenkins and Elgin Clark have recently completed a series of missionary meetings at Grassland, the farthest mission in northern Alberta, Canada. Eight were baptized, three children were blessed, and the Saints were commended for their integrity.

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dent Robert T. Brown, of Merlin, and prayer-poem, "Now the Day Is Over," by announcer Ivan N. Pritchard with background of soft organ music followed by farewell number, "God Be With You Till We Meet Again," by the massed choir.

This program required an hour and a half to give, and commenced at 8:15 p. m. The regular Sunday night programs, however, were of half hour duration commencing at 9 p. m. These with very few exceptions consisted of sacred musical numbers both instrumental and vocal with an occasional reading by talent from a different branch each Sunday. A sermonet designed to introduce some phase of the church's program was the outstanding feature of the broadcast.

A series of sermonets relative to the financial law was delivered by Bishop J. C. Dent, of London. Elder Percy E. Farrow, of Sarnia, conducted a series in which he ably combined logic with tact in an explanation of why the world of today needs a church with a general program of the type offered by the Reorganized Latter Day Saint Church.

Radio talks were given also by District Missionary William I. Fligg, Elder William Andrew, of Essex, District President Robert T. Brown, of Merlin, and Ray Best, of Chatham.

The Bulletin Board

Alberta District Conference

Saints of Alberta District: Are you interested in your district? Are you concerned who labors as your district officers? If so, you should attend the district conference which will convene at Ribstone, July 30 to August 1. Plan your summer vacation to meet with those of the faith, enjoy the spiritual feasts, the association of young people, and become better acquainted with your general church appointees, Apostle J. F. Curtis and Elder O. W. Okerlind. Elders, branch clerks and district officers are requested to bring or send their reports to Elder J. P. Benham, Kavanagh, Alberta, district secretary. Cafeteria meals will be served in the lower auditorium of the church at a reasonable rate. Bring your tent and bedding. Make your vacation profitable as well as pleasant.—Elgin Clark, district president, 314 Fifth Avenue, North East, Calgary, Alberta.

Kentucky-Tennessee Reunion

The Kentucky and Tennessee district annual reunion will be held this year, as usual, at the reunion grounds of Foundry Hill Church, near Puryear, Tennessee, July 24 to August 1. Guest speakers will include Missionaries A. L. Loving, Leonard Holloway, and A. M. Baker. A balanced program is being planned, and we invite all Saints and their friends who can do so, to come, camp and take in the whole reunion. Bring camping equipment and bedding and enjoy an inspirational outing. For further information, please write E. M. Seaton, Whitlock, Tennessee.—M. A. McConley.

All-day Meeting at Alma, Michigan

There will be an all-day meeting at Alma, Michigan, July 11. Everyone will be made welcome.—Mrs. Glenn Husted, Alma, Michigan.

New York District at Hill Cumorah

Members and friends of New York District will hold services at the Grove Sunday, July 18. First service at 10:30 o'clock, sharp. Basket lunch. A program of merit is being prepared. Should the day be rainy, the program will be postponed.—P. L. Weegar, district president.

Far West Stake Reunion

The annual reunion of Far West Stake will be held at Stewartsville, Missouri, August 12 to 22. The reunion theme will be "The Building of the Kingdom," and the opening service, the regular reunion communion, will be held at 8 p. m., August 12. This will be one of the most important services of the reunion. Try to plan to start your reunion activities with this service. A full program is being planned for each day of the reunion, with the two Sundays, August 15 and 22, as high points of interest. The weekday program will include O. T. Z. and general prayer services, children's activities, class work for adults, special meetings, recreation, song services, sermons, and from 9 to 10 p. m. O. T. Z. hour, time for musical productions, dramas and other entertainments. General church appointees to the Far West reunion will be President F. M. Smith, President F. M. McDowell, Apostle J. F. Garver, Stake President Ward A. Hougas, Stake Bishop H. L. Livingston, Evangelist Milo Burnett, and Elder E. E. Jennings. Stake officials will assist in the many reunion activities.

This reunion has grown to such a size that it is necessary for those who come to order tents early. Have your order in the hands of Bishop H. L. Livingston, 513 Ballinger Building, St. Joseph, Missouri, on or before July 20. Tents may be rented at the following prices: 10x12, 3 ft. wall, $3.25; 12x14, 3 ft. wall, $3.95; 12x14, 6 ft. wall, $6.50; cots, 60 cents, and chairs, 20 cents. Mrs. John Ruoff will be in charge of the commissary associated with Mrs. James Bowman. Meals will be served for 20 cents each for dinner and supper, breakfast cafeteria style. Refreshment stand, grocery store and ice house will also be in operation on the grounds under the supervision of David W. Gamet.—Ward A. Hougas, reunion chairman; Helen R. Beadnall, secretary, 513 Ballinger Building, St. Joseph, Missouri.

Northern Saskatchewan Conference

Saints planning to attend the Northern Saskatchewan district conference need not bring food, but those coming in cars should bring their own bedding.—W. J. Cornish, district president, Senlac, Saskatchewan.

Our Departed Ones

WILSON.—Martha Ann Snell, b. in Chinguacousy Township, Peel County, Ontario, March 31, 1841. Married John Wilson in 1860. Two sons were born to them: Samuel and Thomas (killed by accident, leaving a family of five), and these daughters: Mayme, (Mrs. Whitehead), and Maggie (Mrs. M. L. Snell). There also survive 12 grandchildren, and a number of great-grandchildren. Mr. and Mrs. Wilson and family were baptized at Masonville, March 12, 1886. Their home became the mission house for many months until a chapel was erected on their farm. D. December 12, 1936, at her home at Elora. The funeral was by John Shields at Shelburne Cemetery chapel, December 14.

LIVELY.—Henry, d. June 11, 1937, at his home at St. Clair, Michigan. B. December 31, 1858, at Ingersoll, Ontario. Was baptized into the church, November 21, 1876, by Elder Joseph Luff. Married Martha Ann Brown, June 8, 1881, and to them were born 5 children; 1 daughter preceded him in death 32 years. His wife d. in August, 1927. Surviving are 3 sons: Herbert, Harry and Arthur; a daughter, Mrs. G. O. Coburn; a sister, Mrs. Raymond Brown; 8 grandchildren, other relatives, and many friends. Mr. Lively was ordained a teacher, January 20, 1901, and was a faithful member until his death. He moved from Prairie Siding, Ontario, to St. Clair, 49 years ago, pioneering in the church work there. In a few years a branch was organized, and he lived to see it grow until the membership reached nearly one hundred. Funeral services were held from the church by Elders John R. Grice and William Grice, and interment was in Hillside Cemetery, St. Clair.

950 Kilo. KMBC 315.6 Meters

Church Radio Programs on KMBC

EACH WEEK DAY

6:45 a. m. Devotional services, Arthur Oakman, speaker; Mrs. Emma Tandberg, organist.

SUNDAY SCHEDULE

7:30-8.00 a. m. Thoughts for the Day: D. O. Cato, reader; Mrs. Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
5:30 p. m. Radio Vespers—"Youth Believes."
10:00 p. m. Chapel Service; D. O. Cato in charge.

EASTERN COLORADO REUNION

Colorado Springs, Colorado

Under direction of

McDOWELL -- CURRY -- STOFT

August 20-29

Reservations—J. D. Curtis, Peyton, Colorado

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The Readers Say---

Gospel Meetings on Manitoulin Island »

We enjoy the *Herald* and its interesting and newsy pages. What an encouragement it is to learn how the church is progressing!

We have been enjoying a series of special all-day meetings, beginning at The Slash Branch and closing at Little Current Branch, June 20. Elder H. A. Dayton, district president, and Elder John Shields were in charge. On June 6 the meeting was at Manitowaning Branch. There was a very spiritual prayer meeting, the gift of tongues being given through Elder Shields and bringing much light to the Saints. These meetings were well attended by Latter Day Saints from all parts of Manitoulin Island. We feel encouraged to try to do our part.

MANITOWANING, ONTARIO. M. K. BROWN.

The Great Gift of Wisdom » » » »

Once before (in 1919 or 1920) I wrote a few lines to the *Herald,* but since that time a great many changes have taken place. With the passing of the years, I have grown older, but not too old to enjoy the good articles, letters and testimonies published in the *Saints' Herald* from week to week, and when I say that I enjoy them, I mean what I say. I read the paper from cover to cover and pause to ponder over the many beautiful thoughts and the word pictures painted therein. I have always been a lover of beautiful thoughts and natural beauty, and whether I find beauty in many colors or in words, it has a place in my heart.

Perhaps I am fortunate in having a place in one of the larger branches of the church, there being over six hundred names on our roll here. In my seventeen years with Toronto Branch, I have seen gradual growth and development among the members. Time and experience have taught us that wisdom is one of the greatest gifts of the gospel; other gifts are necessary, but without wisdom, they fail to accomplish the work expected of them. We in this congregation have been favored with a degree of wisdom and can see that strides have been made in progress toward that zionic condition which must exist before we are ready to move elsewhere. With faith, sincerity of purpose and earnestness we are trying to keep the law of the Lord and to go forward unto Zion.

JAMES KIRKPATRICK.

TORONTO, CANADA, 597 Dufferin Street.

Missionaries' Widows Do Their Part » »

With the hope that this little experience will help someone else to do his part, let me tell you how we found two widows of former church missionaries doing their bit to help pay the church debt. This they did in addition to the tithing they are paying.

Some time ago Sister Frances J. Ebeling read an article printed in the *Herald* by Bishop C. A. Skinner on how soon the church debt could be paid if each one would earn ten cents a day. This good sister resolved that she would do this, and here are some of the ways she went about it. For a time she wondered what she might do, but going to the basement, she found a bundle of peck baskets which were "doing no one any good, so I took them up to a fruit grower and told him what I was doing; he paid me more than I had expected." The same thing happened in the case of the rag-man to whom she sold papers, etc. Time after time ways opened up during the year in which she was blessed to the extent that at the close of 1936, she came to Brother Earl Curry with that "promised $36." Since the dedication-forecast cards have been explained to her, she has paid for the months of this year.

Patriarch A. E. Stone's widow happily explained how she, too, is sacrificing to do her part so that the debt can be paid. Are not these two good sisters laying up treasures?

MRS. ALMA O. CURRY.

WILLOUGHBY, OHIO, Route 2.

A Growing Group at Pasco » » »

I am one of the Pasco, Washington, Saints who was made happy by the baptism of three who have attended our little Sunday school. The baptismal service was held at Hermiston, Oregon. Those inducted into the kingdom were Mrs. Hayes, Mrs. Chartear and Monecia Chartear, mother, daughter, and granddaughter.

Monecia has been in my Sunday school class for some time. She is ten years old and is organist when Sister Howe is not present. I am proud of my class. They have memorized many important Scripture quotations. Jackie Mercer and Gilbert Howard accompany the organist with their violins. Last year the class gave a play, Jackie Mercer, Monecie Chartear, Gilbert and Lawrence Howard, Bobby and Richard Hunsaker, and Loran Cruzen taking part.

We have eighteen enrolled in our Sunday school, and have fifteen regular attendants. Our goal for Christmas offering is seventy-five dollars.

We are a busy group. We have social activities and picnics. Once a month we meet with the Walla Walla, Freewater, Milton and Hermiston Saints. On June 13, the group met at Hermiston. We enjoyed the visit of Elder Monte E. Lasater and Elder and Sister Stanley Fout. The group will meet at Pasco in July. Pray that we may continue our endeavors in love for one another.

MRS. S. GEORGE.

PASCO, WASHINGTON, 814 Margaret Street.

Grateful for Lord's Blessings » » »

I am here at my son's resting up and trying to regain my health to some extent at least. I have been a sufferer with rheumatism and arthritis for eleven years. Although I have suffered affliction and have passed through trials, I can see the goodness of God through it all. I praise his holy name.

Saints, let us serve him the very best we can each day. What are worldly pleasures when compared to eternal life?

The Lord has watched over me all my life and has blessed me many times through prayer and administration. I would appreciate the prayers of the Saints that the soreness may be taken from my limb and that I may be able to get around with less pain. I stay with my daughter near Berryville, Arkansas, part of the time. Though not a member of the church she is a good woman and is very good to me. My son and family also live in Arkansas. I am a member of the Hutchinson, Kansas, Branch.

NICKERSON, KANSAS. MRS. L. A. TYSON.

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Wales Saints Are Blessed » » »

Last April 25, after listening to a fine sermon by Priest Walter Cowley, I was asked to administer to Sheila, the infant daughter of Priest Stanley Thomas. She was the victim of serious eye trouble, and had suffered for months. The family doctor was worried about his charge and advised the parents to visit an eye specialist. He recommended eye-drops, but they brought no relief. The little girl grew worse, lost her appetite, and since head pains robbed her of all sleep, she dreaded her bed-time. Then her parents remembered the promise contained in James 5: 14, 15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

A few days after the anointing, I called on Priest Thomas at his home and noticed the difference in the atmosphere. The tension had gone, being replaced by genuine relief. And what a change in little Sheila! No more refusing of food, and she looked forward to bed-time. Her crying had changed into happy laughter, and her one-time puffed up, film-covered eyes were quite healthy. God had indeed wiped away all tears from her eyes. You will understand how I felt when I say that I wanted to sing: "This God is the God we adore, our faithful, unchangeable Friend."

To me this is a testimony that this church is of God. The Welsh Saints had the pleasure of welcoming High Priest W. G. Leggott and family into their midst, May 13. Our branch is the most isolated in the British Isles, being 110 miles from the nearest branch, that at Gloucester. A very happy time was spent with the visitors from Manchester. Brother W. G. Leggott, who is seventy-seven years of age, delighted the Sunday school children by singing to them, "A Little Boat Was Sailing By." He also told them the story of Samuel.

Brother Leggott addressed the Saints in the evening from Joshua 15: 6, exhorting us to be strong and of good courage and to be kindly affectioned one towards another. He was well received by an attentive audience which included Sisters A. T. Trapp and B. Young, from Gloucester. Before the sermon Sister Laura Morgan sang, "My Task," accompanied by Priest Curtis Leggott. The time to part came all too soon, but as we separated, we felt that it is a glorious thing to be in the light, the true light of God.

Our branch is going forward against opposition. Pray for us that we may be like a city on a hill that cannot be hid.

I salute you in behalf of the branch in Wales. We always take you to God in prayer. We intercede in behalf of your sick and rejoice with you in the effort made by the Saints to clear the church of debt. A check of five guineas was sent from the local branch to the bishop to this end. May God bless you and keep you faithful, and may the *Saints' Herald* go on from strength to strength.

ELDER W. MADOCK MORGAN.

SOUTH WALES, BRITISH ISLES, 37 Marble Hall Road, Llanelly.

The Lord's Promises Are Sure » » »

I have been wanting to write to the *Saints' Herald,* to tell of my conversion to this church, and of God's blessings to me and mine. I was brought up and schooled in the Catholic faith, and knew no other until 1925, I met and married a young lady of the Reorganized Church. She had belonged to it all her life, and also her people before her. I was employed with the American Telephone and Telegraph Company, traveled in many of the states, and cared little about church.

But when the depression came, and I was laid off, my wife and I went to her home at Paris, Tennessee, and there started to attend prayer meetings. We never missed a service. I can say with the apostle of old, This gospel came not to me in word alone, but with power and much assurance.

I was baptized October 26, 1931, by J. F. Weston, and confirmed by Curtis Ross, and C. B. Gallimore. I was told at that time that if I would clean up my life, and be faithful, I would be an instrument in His hands, and the means of my people coming into the church. I started to put away those things which were displeasing to Him, and was called to the office of priest, and later elder. At this writing my sister has been in this church three years, and two years ago I baptized my mother. So God does keep his promise to his children if we are obedient.

We have tried to live as God would have us. We find that we receive our greatest blessing by keeping the financial law. When we balance our expense record for the year, we have noticed that our doctor bill page in our book is blank. This has been the case from year to year; we all enjoy good health at all times and do not know when we have had a sick day. We feel this too is one of God's promises.

I am again with the American Telephone and Telegraph Company, the same job I was on before coming into this church, and with those men who knew me as a worldly man; but my desire is that I may so let my light shine, that they may see the change that has come into my life. My job sent me to Denver, Colorado, three months ago, and there we met with the Saints. I would like to thank them for the friendship that they showed us while there. The association we had with the Saints at Denver will long be remembered by us, we would appreciate hearing from anyone there.

If any Saints are going through Denver, it would be worth their time to attend services with them. Many times I have been blessed in my preaching with the Spirit; I want to live worthy of his Spirit at all times. Recently we were with the Saints at Pullman, Michigan, and enjoyed a wonderful meeting. I rejoice in the spiritual awakening that is working throughout the church. Our prayers are for the church, and we ask the prayers of all that we may remain faithful to the end.

ROY HUNT.

CHICAGO, ILLINOIS, 311 West Washington Street, care of American Telephone and Telegraph Company.

A mother speaks for a little child who has been imprisoned in a city slum, to whom none of the rights of childhood have been given:

For the foulness where I live
Filth in return I give.
For the greed that withholds my right,
Greed that shall shake your might.
For the sins I live in and learn
Plentiful sins I return.
For my lack of home and school
Ignorance comes to rule.
From where I sicken and die
Disease in your homes shall lie.
My all unheeded death
Shall choke your children's breath.
Degenerate, crippled, base,
I degrade the human race.
And the people you have made,
These shall make you afraid.

SELECTED.

Request Prayers » » » » »

R. A. Simons and wife, of Norwood, Missouri, Route 1, seek prayers in behalf of their daughter, Mrs. Jennette King, who underwent a major operation at the Ruston Lincoln Sanitarium, Ruston, Louisiana, June 28. Mrs. King was baptized when she was eight years old; she has been in poor health for a long time. Her parents, unable to go to her bedside, are exercising their faith in prayer.

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DISTRICT	PLACE	TIME
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No. Dak.	Valley City	July 5-11
So. Calif.	Laguna Beach	July 9-18
Cent. Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Sask.	Weyburn Plns.	July 14-18
S. W. Texas	Bandera	July 16-25
Rock Island	Aledo, Illinois	July 16-25
Wyoming	Devil's Tower	July 21-25
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
S. W. Iowa	Council Bluffs	July 30-Aug. 8
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit	Edenville, Michigan	Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
W. Nebraska & Black Hills	North Platte,	August 6-16
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
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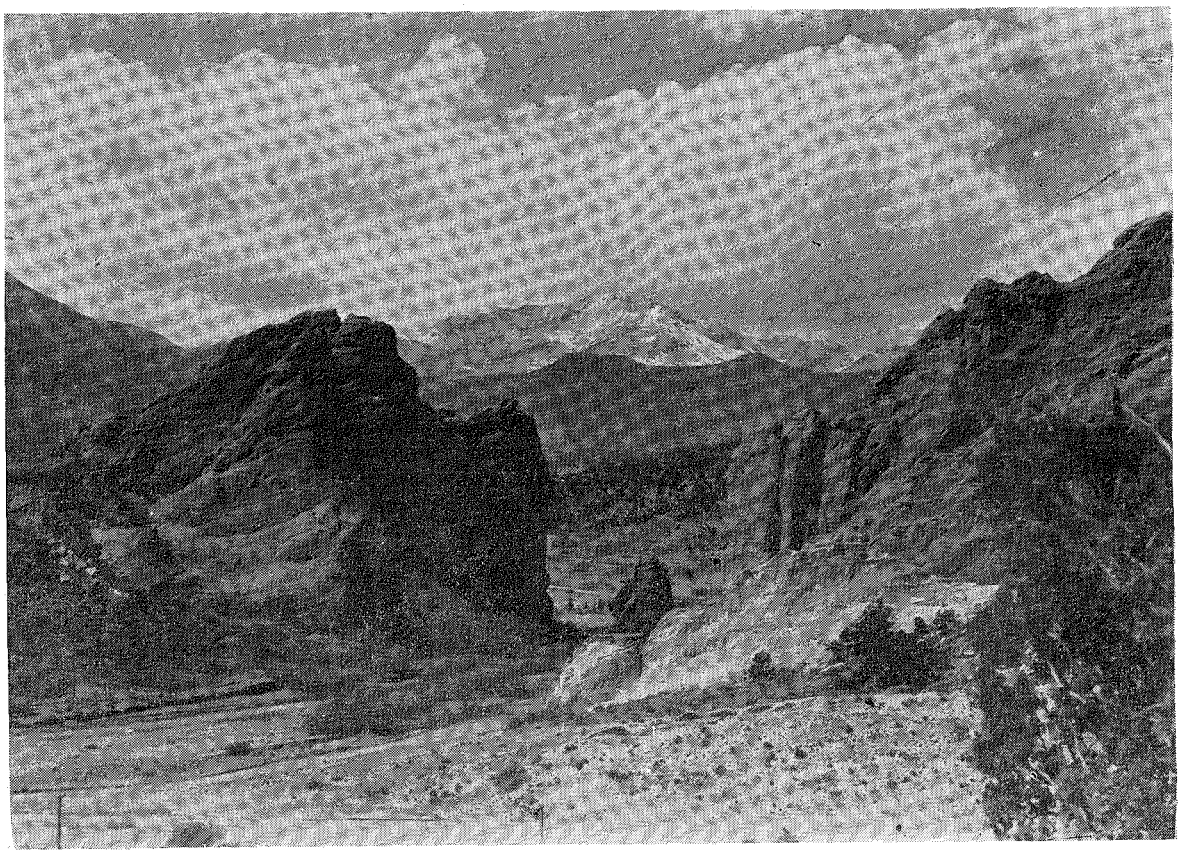

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Volume 84 July 17, 1937 Number 29

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THE SAINTS' HERALD

July 17, 1937

Volume 84 Number 29

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Tuning Up

The mechanic bent over a radio on the bench before him. It was covered with tools and disabled instruments waiting for repair. Behind him were automobiles, also waiting for various kinds of skilled attention. Surrounded by machinery, his mind was on other things. He needed a program with which to test the radio on which he was working. Tired of the jazz and crooner programs, he turned to a religious broadcast. A little choir was singing, but the song came in oddly as he twirled dials and pushed buttons on the testing apparatus. "I need thee every *Brrrrrrrr-k!*" said the radio; and, "I *squawwww putt-putt-putt-putt!* every hour." At last he had it adjusted, and the concluding stanza came in clear and strong, "I need thee every hour." There was a smile of contentment on his face as he leaned over the instrument. Forgetting the machinery and the noise of the shop, he bent his ear to this song. Outside him was a world that sounded like confusion, but within his mind the song held sway.

So in our lives we need God. Not only in church, not only on Sundays, but every day of our lives, wherever we are, we need Him. And what peace his voice brings to us in the turmoil of life as we turn out ears to listen.

A Use for the Chigger

The chigger, for his size, can create more discomfort than any other pest known in this temperate zone. He is hardly bigger than a needle point, yet he can turn a square inch of skin into a puffy patch of flaming misery; he can make life and liberty worthless, and the pursuit of happiness impossible.

Now they tell us that chiggers are attacking the hungry hordes of destroying grasshoppers. A chigger bite the size of a half dollar can be endured on a man; but put it on a grasshopper and you take up the whole creature. Suppose you were bitten by something that raised a lump the size of a wash tub, and you have an idea of how the chigger affects the grasshopper.

This is the first time we have ever heard anything good about the chigger. Now we can console ourselves with the thought that he is not entirely useless.

An End to Speech

The ingenious British have got ahead of us once more. They have made a machine which lets an after-dinner speaker go for ten minutes; if he speaks longer it turns off the lights and permits the guests to escape.

Now what we need in America is a machine that can be installed in the pulpit, so that when the preacher runs over his time it will automatically pull him by the coattails gently but firmly to his seat, announce the closing hymn, and deliver a short but satisfactory benediction.

Clothes

Skippy is of two minds. He wears red sox so he will feel young and sporty; then he wears his pants extra long so nobody will see the sox. "Sometimes I get embarrassed when I think how giddy I am," he says.

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Editorial

Harvest Home Festival

Like many other institutions the Harvest Home Festival held in recent years at the Auditorium in Independence, has been the result of a steady growth. That it has over the near score years of its existence had a rather consistent expansion indicates that it fills a need, and this should be a distinct stimulus to us to carry it on towards still higher goals. It is rather a far cry from the display by a few men gardeners of the prowess of their hoes or their agricultural foresight either in selecting spots of ground for turnips or beets, or fertilizing them, to the display of varied activities reached on one or two occasions when our Harvest Home Festival with its successful and attractive chorus held such promise of still bigger things before us in the way of ideals at which to aim and reach in a great annual enterprise which can and I hope will make the Auditorium and others of our civic buildings yet to come known all over this part of the world and throughout the church.

To do so, however, we must expand our ideals and enlarge the scope of the endeavors of our "Harvest Home." We are trying to do both, and in our efforts we hope to secure the full-hearted cooperation of the Saints in "Zion and the regions round about" and those in outlying districts as well.

We have done well to carry on at all under the conditions which have existed the past few years, when unfavorable seasons and distressing industrial factors have combined to discourage and depress; but as we emerge from both and nature smiles more propitiously and industry's frown is at least temporarily less severe, and the pressure of debt is being surely lessened, it is well that in the case of the Harvest Home Festival as in other matters, we should be looking ahead and upward.

Every year new features should be added and to these we may well expect that Saints throughout the whole church will want to contribute. With few people should provincialism play a smaller part than with us. Zion to us is real. It is not an ethereal kingdom, but one functioning among people of bone and blood bustling in business and industry, in home life and education, where the conditions of all are ameliorated by the higher ideals of our religion. So we all are interested in Zion, and will send thereto our treasures, the craftsmanship of our skill. The display of our Harvest Home Festivals will help in all this in the way of stimulation.

There have been committees appointed, and these will be calling upon the Saints, local and general, to help out in the way of contributions. I hope the Saints will respond heartily. I am greatly interested. I am particularly desirous that the stakes and near-lying districts shall show keen interest and participation.

Some of the women are particularly interested in making display of needlework. In this I am sure they should meet with hearty response. Some year or more ago display of hobbies was made. This will continue; for it is well to know where are our artisans who follow an avocation because they love it.

Though we are again a bit late in beginning our activities for the 1937 Harvest Home Festival, we hope that the cooperation of the Saints will be so full, hearty, and general, that sure success will follow.

F. M. S.

Blue Pencil Notes

"What Is in a Name?"

What is in a name? I notice that a great many people do not like their given names. They accept the family name as something unavoidable. It has come down the years since someone fastened it upon the family, when men were Smiths, or Carpenters, or Householders. But many feel that their parents could have done better by them in the matter of given names. I have become quite reconciled to my first name, especially since the Saints took to the habit of addressing me as "Brother Elbert."

* * * *

My cousin I. A. Smith never quite liked his first name and usually signs his initals only. One time years ago in Chicago he observed a sign over the door of a butcher shop, "I. A. Smith, proprietor." He entered the shop and said to the proprietor, "I am willing to wager that your name is either Isaac or Israel." The man admitted that his name was Israel. Israel is a name that I admire, and it is well liked among our people who have no prejudices against things of Hebrew origin. Probably in Germany a man named Israel A. Goldsmith would not last until sundown. My own middle name I very positively never did like, though my father who selected it was very proud of it. My first name has advantages over John or Bill or Tom; it is easier

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to keep my accounts and mail from getting mixed with those of other Smiths.

* * * *

What is in a name? Over a period of years there is in any man's name all that he puts into it by the sort of life he lives. Machine Gun Kelley would have been as mean had he been named Percival. He would have put machine gunfire into the name Percival. When we have known a fine and honorable man for a time his name comes to stand for all the good qualities of his life.

* * * *

Apostle Frank Edwards' father, bidding him good-by when Frank was leaving England on the occasion of his visit there some years ago, said, in substance, "My son, I may never see you again—I am past seventy years of age. I have no fortune to leave my children. I have never done any very great things. But I have always tried to live a clean and honorable life, and I think there is no danger now that I shall spoil that record." What is in a name? When I think of the name Edwards I think of fine and honorable things. Those are the things that Frank and his family have put into that name for me.

* * * *

Whatever our family or Christian name may be, let us so live that it shall come to have a Christian connotation to all who know us. Matthew, Mark, Luke, John, Peter, Paul—by the grace of God they put something into those names that for two thousand years made them good names that men were proud to bear. ELBERT A. SMITH.

Youth Conference Worship Chapel Picture Appreciations

The Worship Chapel at the recent Youth Conference afforded some of the richest experiences available at the Conference. The college chapel, rich in its association of former college years, affords a beautiful environment for the appeal of religious art. The richly draped stage with controlled lighting makes a most effective background for the selected works of art, each in its special setting of flowers, foliage, and drapery. The eight pictures were chosen with care by the committee in charge, and in keeping with the theme of "Leadership" which ran through the Conference. Mrs. F. M. McDowell and Wilda Lee McDowell, with the generous contribution of flowers and foliage by members of the Lamoni Garden Club, arranged the daily setting for each picture, suggestive of the theme of the artist and in harmony with the color tone of the picture.

The Worship Chapel was visited daily by hundreds of young people and leaders, who sought its quiet beauty and inspiration for soul culture and meditation. Each day with the change of picture there was provided in mimeographed form an appreciation of the picture used, which helped to make clear and impressive the message of the artist. The following works of art were included:

"Christ at 30," Hoffmann; "The Lost Sheep," Soard; "Sown Among Thorns," Soard; "Christ and the Fishermen," Zimmermann; "Jesus Mourns Over Jerusalem," . . . ; "The Impending Sacrifice," Schmitz; "The Nazarene," Todd; "Go Preach," Burnand.

Two of these, "Sown Among Thorns" and "Go Preach," were recently purchased in England. They made a distinct addition to the worship materials being gathered by the committee.

A set of mimeographed appreciations used at Lamoni in 1937 will be mailed on receipt of 10 cents to cover cost. Address, The Department of Religious Education, The Auditorium, Independence, Missouri.

OFFICIAL

Zion's League Handbook

This will announce the official publication, under the direction of the Young People's Advisory Council, of *Zion's League Handbook,* "A manual for young people and leaders of young people, presenting the purpose, organization, projects and activities of Zion's League." This is a manual of some ninety pages designed for immediate use in further establishing and unifying the church-wide young people's program. The material was given exhaustive discussion and prayerful consideration by general church representatives and young people's representatives from stakes and districts at the Youth Conference in Lamoni, Iowa, June 17 to 27, 1937. It met the unanimous approval of the general council and is submitted for use throughout the church by local and district young people's leaders and by all who are interested in young people's work.

In addition to directions for organizing Zion's Leagues, the Handbook contains specific helps for the conduct of each of the four major projects and an abundance of suggestions for young people's activities.

Order from Herald Publishing House.

Zion's League Handbook—40 cents each.

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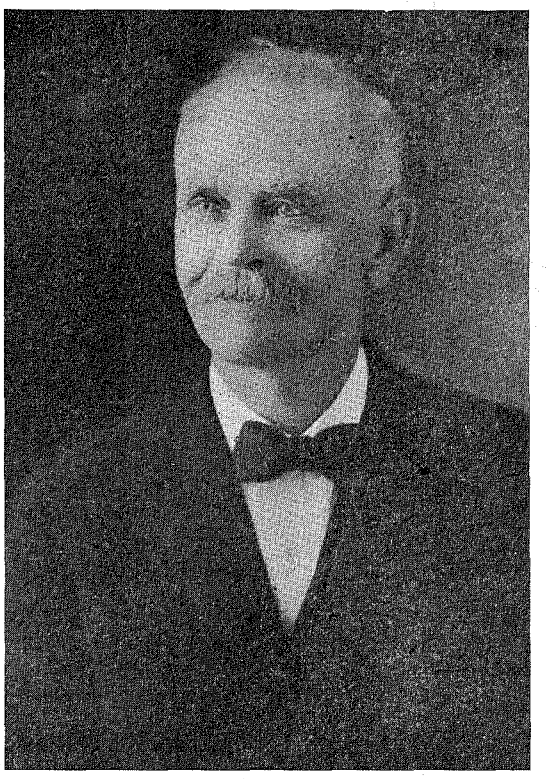
Elder John J. Cornish at Rest

Elder John J. Cornish, for fifty years an active minister of the church, and a missionary known to thousands of Saints in Canada and the United States, died June 24, 1937, in his eighty-fifth year, at the farm home of his son, William, near Senlac, Saskatchewan. For several years he has been in declining health and was tenderly cared for by his children, six sons and daughters.

Being a man of great faith and persuasiveness, Elder Cornish won many souls to Christ, baptizing with his own hands fifteen hundred men, women and children. His ministry was marked by many miraculous blessings which strengthened the faith and increased the hope of those whom he brought into the kingdom of God on earth.

Brother Cornish was a native of Ontario; he was



ELDER J. J. CORNISH

married in 1875 to Jannie Stratton who preceded him in death. He was baptized into the church in 1872, and occupied successively in the offices of priest, elder, and seventy. He was superannuated in 1922, but as long as he had the physical strength, he continued to minister to the Saints. He wrote his life-story, replete with missionary experiences, in the book *Into the Latter Day Light,* and as long as his health permitted continued to come to General Conference where he was an interesting and winning figure. Please note the letter of Brother E. L. Mogg in "The Readers Say" department of this issue, also "Our Departed Ones" column, for other items concerning the life of this faithful servant of Christ.

A Latter Day Saint Pledge

By Charles A. Reedy

I pledge that I will always try to live up to the standards and ethics of the Latter Day Saint Church and sainthood, that I shall not be found doing the things displeasing in the sight of God.

I pledge to make an honest effort to live up to the Word of Wisdom, realizing that temperance in all things makes a healthy mind and body.

I pledge that I will not use tobacco in any form, or intoxicating beverages in any quantity.

I pledge that I shall not be found in undesirable places where the evil influences and worldly companions will tend to lead me astray.

I pledge that I shall not be found saying those unkind things about people, nor using profane and idle words that cheapen me.

I pledge that I will take time to study the church books and papers, seeking to improve my knowledge and appreciation of the Word of God.

I pledge that I shall use my leisure time creatively, in study, in church work and in worth-while recreation.

I pledge that I shall be a missionary for the church, seeking members by living a Christian life, by loving my friends and neighbors and telling the story of the gospel whenever possible.

I pledge that I will attend church regularly, do what may be asked of me cheerfully, take part in the services and add to the spiritual quality of the meetings.

I pledge that I will pray daily, not only for myself but for the Saints, the church, and the needy and unfortunate.

I pledge that I shall try to live each day as if I were to die tomorrow.

I pledge that I will carefully use the good things of the world without participating in its wickedness.

I pledge that I will be a good steward morally and financially, having as my goal—a part in redeeming Zion.

Don't waste your sympathy on yourself. Try to give it to someone who is more deserving.—Claude Callan in the *Kansas City Times.*

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"Receive Ye the Gift of the Holy Ghost"

It was a beautiful experience to take part in the confirmation, last Sunday afternoon, of thirty-two children and one adult of the Stone Church congregation. Baptism had taken place on Children's Day, and on this day they came to receive the laying on of hands for their confirmation and for the gift of the Holy Ghost. Not a prayer was perfunctory. Every one had something personal and spiritual in it.

As some of the officiating ministers often said the words, "Receive ye the gift of the Holy Ghost," there came a train of thought on the origin and meaning of this familiar imperative statement. John tells (20: 22) how Jesus, coming to his disciples on the evening of the first day of the week after his resurrection, declared the word of peace to them, identified himself by his wounds, and then said to them, "Receive ye the Holy Ghost." And while we have no record in the Gospels of any of his followers uttering these words, the promise of it is reiterated several times, notably the promise by Peter in Acts 2: 38, 39.

There is a problem as to how we are to understand these words. Some receive this gift immediately. Others receive it only after a considerable period of earnest prayer. Some become discouraged before the gift comes. Those who receive the gift do not need our concern, but those who do not often require help and consideration from members and officers who have had longer experience in the spiritual way of life.

Two things are apparent: First, God is ready to give his Holy Spirit to his people. Second, they must be prepared for it before it can come. Therefore the words of the confirming elder must be taken to mean that since the newly baptized person has obeyed the form of the law, he must now prepare himself for that great gift that God has for him. It is not something to be commanded by human agency. The person is commanded to make ready to receive it. When due preparation has been made, when the conditions have been met in a way satisfactory to the Divine Father, his Spirit will be sent as a *gift*.

Youth is no bar to the gift. Some who were very young have received it in power. Age gives better understanding, but experiences may have created effects in the mind and personality which must be overcome before it can come. The important thing is for one to pray and persevere, because all his future development of character and personality in the church work depend on this one experience. With the gift, there is light and inspiration and power to proceed. Without it, life in the church is a mechanical and uninspired experience.

Let not those who have studied psychology think they can rationalize their way around this experience of receiving the Holy Spirit. In writing of this we deal with a reality, not with an illusion. If there is anything real in the world, it is real. If one wishes to call it illusion, he cannot keep all life from being called illusion. One cannot gain it with the pragmatic approach; he can realize it only with the absolute approach.

This church rests upon a spiritual concept of life that is basic. It can never survive for social or economic reasons alone. That spiritual concept of life is something that must come from each individual's personal experience. Thus when the officiating elder gives the command, "Receive ye the gift of the Holy Ghost," he is not expressing a ritualistic formula. It is a personal order to the new communicant that must be carried out if church membership is to mean a permanent change in his life.

L. L.

The Women's Work

Correction

Dr. Sidney C. Barrows, of Lamoni, Iowa, who so kindly contributed the lesson entitled, "Nutrition as Related to Our Teeth" contained in pamphlet, "Food and Nutrition," by Mrs. Edward Kelley, calls our attention to an error found in lesson IX, page 2, paragraph 2. The following paragraph is as it should read. Please note:

"Much is made of the value of calcium and phosphorus combinations for preventing dental caries during pregnancy and for insuring an adequate calcium content for the baby, and thus protecting it against caries. The evidence does not support the claim that addition of these mineral supplements is necessary or even desirable provided the diet is well regulated and the rules of oral hygiene are observed."

In any race you may see men trying to gain an advantage by starting before the signal is given, thus creating a handicap for their competitors. But there is one thing such men forget: the first to start is not always the first to get there. The consciousness of wrongdoing is a heavy load to carry.

Start fair, play fair, and win fair. Remember that your life is a race you are running for God, You carry within your soul an imperishable record of all that you have done, and He will read it.

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God In Nature

By Maxine Williams

The tiniest slice from the leaf of a flower focused under a microscope can reveal the Creator to eyes so bedimmed by the common miracle of the whole plant that they do not see Him in the riotous colors of a garden or the living columns of a forest. Seen through a microscope the leaf becomes an exquisite mosaic of delicate cells, manifesting a Master Artist as Creator.

The industrial specialist may well marvel at the coordination of the different kinds of tissues of the plant carrying on the highly specialized functions of food manufacture, conduction, assimilation, respiration, and reproduction that make each plant a distinct and individual organism able to carry on all the life processes necessary to maintain life and perpetuate the species even in unfavorable environments of extreme temperature, cramped space and insect attacks. Besides the vivid beauty and fragrance of flowers that delight men's souls, the plant world yields the food, fats and oils, textiles and medicine that make the life of the animal kingdom possible.

When Robert Hooke discovered the cell in 1665 he gave us a deeper picture of God. The beauty and wonder of microscopic organisms make the life of a man seem insignificant in comparison, yet the Creator who makes such perfect little railroad systems of food conduction in a blade of grass and designs the strong, delicate root tips of a flower, who packs the food and life of a head of wheat in its strong package of a seed and arranges a blaze of petals around the marvel of a flower pistil, must yearn to come into the lumbering lives of men and touch each part, making their functions efficient and their fruition beautiful.

The inorganic world also reveals the Creator. Perhaps the existence of law is most visually revealed in the fields of chemistry and physics. When Mendelyeev worked out the periodic classification of elements he was able to predict the properties of elements which had not yet been discovered. The chemist before his retort and test tubes follows a formula and secures a certain result each time because he is obeying certain chemical laws. I am glad the great Maker of these laws lived his formula among men and told them that if they followed it they would find Eternal Life.

All about us we see evidences of fundamental laws in operation in nature. As man learns more of the laws governing his existence and conforms his life in obedience to them he finds happiness through fulfilling the purpose of his creation. On the other hand, broken law exacts its price. At this time great sections of the Middle West are paying for broken law in disastrous floods and droughts that have followed denudation of forests and plowed and unplanted grass lands. Such harrowing results have a reaction in the spiritual life of men, causing repentance, or at least a thoughtful consideration of the reason behind the misfortune. When man breaks the spiritual laws governing his nature he suffers the external group consequences of war, economic chaos, corruption, oppression, and crime, and pays the spiritual price of a hardened heart, a nature closed to the light and joy it might have received because it could not abide the law or the glory.

The more we learn about the earth on which we live the more we must marvel at the tremendous amount of power the Creator has delegated to the men he placed upon it. The fact that amber had the power, after being rubbed, of attracting light objects such as bits of straw and feathers is said to have been known to Thales of Miletus in 600 B. C. Today the *electricity* he saw in operation runs the great dynamos and motors of industry, lights cities, sends messages through the air by radio, telephone, and telegraph. God must have made the mortals to whom he entrusted such power capable of exercising divine wisdom when they are ready to receive it.

It is particularly fitting that we should find in the rays of the sun Him who called himself the Light of the World. Our casually accepted white light, speeding toward us at the rate of 186,000 miles per second, is broken up by a prism into the vital beauty of the spectrum. Studying these different wave lengths of light, Rontgen discovered the X-ray, and then followed the discovery of the violet and infra red rays, all of which have resulted in gigantic strides in medicine and science.

Since the beginning of time God has revealed himself in the starry heavens, and each great telescope discloses more of his power and order. We who exult in our skyscrapers and our colossal machinery grown beyond our control, must look in humility upon the serenity of the power and order of the solar system: the nine known planets revolving in their orbits around the sun, the most remote being about 3800 million miles from it, and the entire system traveling swiftly through space while great comets swish through it in their elongated courses.

We are awed by the magnitude of the sun, consisting of matter equivalent to 300,000 earths rolled into one and situated 92,900,000 miles from us. Our awe is increased when we realize that the nearest star in our galaxy is 25,500,000,000,000 miles away.

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Beyond this there are hundreds of millions of stars. Nor is our sun a large star compared with others. The whole orbit of the earth would fit into the star Betelgeuse. Perhaps we can comprehend something more of the size of our universe when we realize that the most remote object in the heavens which can be seen without a telescope is a small fuzzy patch of light in the constellation Andromeda, the light which reaches in from it having left that nebula 900,000 years ago. We are amazed at the magnitude of our universe, and yet ours is but one of the millions in the heavens.

What man can stand under the starry black sky and not feel the security of the power and order of the Creator? The permanence of His love and wisdom speaks to us from everything He has made, teaching us that He is God the unchangeable, the sure foundation upon which we can build. We see it in the steady light of the stars, in the sure result of a chemical formula, in the geotropism of a plant. These ever-present manifestations of Divine Law seem to me the kindest revelation of the Father to a humanity that is heartsick from the insecurity and chaos of its own strivings: Men fighting so desperately to amass a little power in wealth and fame, to find in some small hour that they do not count.

But I find God most in warm green fields under a bright sky. There He comes as a Healer, blotting out the mad rush of living with soft breezes and relaxing sunshine. There our everyday distorted values are leveled, our own beings submerged into the totality of his creations. There our vain affectations of power are supplanted by humility and we feel the gentle drawing of the chord that runs from us to God.

Like a bright promise, over and through all his creations He has thrown the heart-lifting quality of beauty. It is found in the enormity of the surging ocean and in the minute complexity of a cell. Everywhere beauty of form is coupled with efficiency of function, testifying to the glory of the Great Architect, saying that our lives also can be beautiful and efficient if we will see and study and follow. Truly, as the Hebrews sang, "The heavens declare the glory of God and the firmament showeth his handiwork."

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Every act you do writes its record in your mind, never to be erased. In moments of delirium, under narcotics, and in other conditions, people talk of things running back to their childhood, which they could not recall by conscious effort. Your life is an indelible book. Be careful then that you write no unclean chapters into it.

Across the Desk of the Editor in Chief

In my portfolio has rested a letter received more than two years ago. I have looked it over many times thinking to use it in this column, but have each time till now put it back with other papers. But now I am presenting it to our readers. It is a personal letter from a brother who a few months ago passed on to his reward, and I am sure many of the Saints and his wide circle of friends will read it with some degree of pleasure, though their feelings may be mixed. Here is the letter:

Bloomsburg, Pennsylvania, December 19, 1934.

Dear Brother Frederick:

It is nearing the holiday season, and no doubt you will receive many letters from the membership of the church wishing you a merry Christmas and a happy New Year. Well, I wish to be among that number. This life after all, does not have so many bright places, and I am sure if we can in any way increase even a little of the light that shines in the darkness, we ought to be more than willing to do so.

You have had no easy road to travel; it has been rocky, and the thorns have been plenty. But after all you have borne the heat and burden of the day with a courage that has brought commendation even from your foes. I am not saying that all of the criticisms had no justifications, but you surely did "take it on the chin," like a man, and I admired you for that, whether I agreed with you at the time or not.

A man that is progressive and energetic is bound, I suppose, to make some mistakes in this life, and if his position happens to be a prominent one, of course those mistakes are enlarged upon. Well, there was only one perfect character that ever lived in this world, and even He could not suit all of the people, but His life did demonstrate the possibility of a man overcoming himself.

Sometimes I think, What is the use of all the struggle and fretting over others, and serving a people who are ungrateful, and sometimes spiteful, when we try to do the very best we can for them. And then of course we think of the Blessed Master, and go on again.

I know that sometimes you feel like getting away from everybody and everything, and being alone by yourself, for you really have so little time you can call your own. The incessant and sometimes foolish questions that are asked you, and the problems that both members and ministry bring to you that they will take neither the time nor effort to solve for themselves, must make life sometimes a burden, and I do not wonder that you feel like getting away, and going somewhere where there are no Latter Day Saints for awhile.

I know well enough that an angel right out of the Courts of Glory with all of the splendor of The Eternal Throne still clinging to his garments could not satisfy some people for long. So do not get discouraged, nor faint by the way. God still lives, and what He has decreed will come to pass.

May God be with, and strengthen you for the great task, is my hope and prayer.

Yours in bonds,

GEO. W. ROBLEY.

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Where there is a real superiority of mind, pride will be always under good regulations.—Jane Austin, in *Pride and Prejudice.*

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What Does the World Know About God?

A Radio Talk by A. B. Taylor

No. 2.

"In the beginning God created the heaven and the earth."

As stated last Sunday the Bible is a record of God's dealings with certain peoples. In studying this Book of Books, we must first consider the universe as a unit. The same creator who created the universe, which includes our great solar system, the earth in which we live, also created all forms of life, including man.

In studying the physical world we find that by obedience to law, our solar system has been in successful operation for unknown centuries and also that by obedience to law life has been perpetuated up to the present time. To the extent that man disobeys the law governing any field of endeavor, to that extent he will fall short of perfect workmanship. The only conclusion we can arrive at is, that all of God's creations are governed by law; and that God is mindful of the human race.

This morning we will discuss a few of the times when God revealed himself to man, and the message he left concerning man's welfare.

The writer of Genesis, the first book in the Bible, tells us that God created the universe in six days, or during six periods of time; that the last of his creation was man. Of the creation of man it says, "Let us make man in our own image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air and over the cattle, and over every creeping thing that creepeth upon the earth."

After he had created man and had placed him upon the earth he spoke to him and said, "Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." God placed Adam and Eve in the Garden of Eden. They were advised the rules and regulations governing that place. If they obeyed the law, they would continue to live there, but if they failed to obey it, they would be compelled to leave. They chose to break the law, and were not only cast out of the garden of Eden, but out of the presence of God, who had heretofore talked face to face to them. From that time man has been compelled to make his own livelihood by sweat of his brow. Since that event man has been endeavoring to improve his condition on earth.

The first five chapters of the Book of Genesis, beginning at the time Adam was placed in the Garden of Eden, cover a period of almost twenty-five hundred years and bring us down to the time of Noah. It is quite evident from the context that God talked to various members of the human race throughout all those years. The Bible does distinctly say that God talked to Noah and gave him a message for the people of his day. He told them of the coming flood and also advised them how they could be saved from it. About three hundred years later we find the Lord talking to Abraham. He told Abraham, as recorded in the thirteenth chapter of Genesis, that he would be the father of a great nation, and that through him all the nations of the earth would be blessed. He made known to Abraham that at some future time there would be born of Abraham's posterity a Savior of the World—Christ, a king.

From the days of Abraham Biblical history is more in detail. We first note the growth from the immediate family of Abraham to the small tribe under Jacob. Then we see them grow to a vast body of slaves in Egypt. Throughout these years God talked to his people through his prophets. Among them were Jacob, Isaac and Joseph. While in Egypt a great prophet arose by the name of Moses. God commanded him that he should lead the posterity of Abraham out of Egypt. They became a great nation and occupied the land of Canaan, as God told Abraham they would. God talked to Moses from the burning bush, from the top of Sinai, and many other places. He gave him a law known as the Law of Moses, which was to govern the children of Israel until Christ would come and give them the perfect law.

As we follow the history of this people, we find that God continued to speak to them through his prophets at regular intervals. When Israel heeded the admonition of its prophets, and obeyed the law, they prospered and became one of the leading nations of the world in their day. When they broke the law and forgot to worship the Lord, God again spoke to the people condemning them for their failure to worship him.

Among the great prophets of the Old Testament era are Samuel, Isaiah, Jeremiah, Ezekiel, Elijah, Daniel, Malachi and others. All of these prophets brought to the people of Israel a message that the Lord had given them. Each pictured the time in the future that there would be born in their midst a Savior which would be Christ, a king. Job, one of the earliest writers in the Old Testament, said "Oh, that my words were now written, Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For

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The Women's Work

Instruction in the Home

By Audentia Anderson

In the *Herald* of April 10, 1937, an article appeared on the subject of teaching church traditions in the home. Since its publication requests have come for some further details in regard to the incidents mentioned therein, that parents may know where to find them. Responding to this appeal, and upon request from Sister Pauline Arnson, chairman of the general council of women, the following brief citations are given, touching upon the various stories as mentioned in the article.

For the story of Timothy, his early training and his youthful devotion to the cause of Christ, see Acts 16: 1-3, 17: 14, 15; Romans 16: 21; 1 Corinthians 16: 10, 11; 2 Corinthians 1: 1, 19; and Paul's letters to Timothy as found in the two books bearing the latter's name.

For the story of the "stripling" soldiers, see Book of Mormon, Alma, 26th chapter.

The story of the Prophet Joseph's early fortitude is told by his mother, Lucy Mack Smith, in her book called, *Joseph Smith and His Progenitors* (see chapter 16). In chapter 18 she tells of his first vision, and in chapter 19 about the rebuke which came when he was not strictly obedient to the instructions received. She also tells, in chapter 24 about some of the places the golden plates had to be hidden for safety, and in chapter 27 about the coming of Oliver Cowdery as scribe for Joseph.

Oliver Cowdery's spiritual insight may be seen by perusing chapter 9, in *The Story of the Church,* by Inez Smith Davis, where also, in chapters 7 and 8, may be read the stories about David Whitmer's early and later experiences.

Lehi's experiences, of course, are found in the Book of Mormon. Its very first chapter tells of his leaving his home in Jerusalem in obedience to God; in the 5th chapter is found the story of the directors which guided them in their wanderings. An account of his visions of the Savior and his prophecies concerning Him may be gleaned from 1 Nephi 1: 5, and 3: 3-7. Young Nephi's spiritual tendencies are shown in 1 Nephi 1: 17 and on for pages, while the story of the disasters which came to the scoffing brothers may be found in 1 Nephi 5: 30, 31, 37-39.

Stories about the Kirtland Temple, the sacrifices made in building it, and the remarkable experiences enjoyed within its walls may be found in *Young People's History,* by Vida Smith, Volume 1, chapters 37, 42, 44, 45, and 46. Also read chapter 25 in the *Story of the Church,* by Inez Smith Davis.

Lucy Mack Smith in *Joseph Smith and His Progenitors,* devotes many pages to a description of the trials incident to the pilgrimage from Kirtland to Missouri and from Missouri to Nauvoo, particularly the cruelties suffered at Far West. See her chapters 48, 49 and 50. Vida Smith, in *Young People's History,* Volume 1, chapters 56 to 64, tells the story, also, and one is made to feel poignantly the trials of the faithful through those months of affliction. These recitals include those about David Patten's death, the leaders in prison, their wives and children thrust from their sides by swords, and the flights in cold and winter to the haven in Nauvoo.

In Volume 2, chapter 33, *Young People's History,* you may read of Emma Smith's care for the manuscripts of the Inspired Version of the Bible, made by her husband, and chapter 80 in Volume 1 tells a graphic story of the martyrdom of June 27, 1844. See also Inez Davis' book, chapter 31.

The coming of "Young Joseph" to head the Reorganization may be found in *The Story of the Church,* chapters 46 and 47, where also in chapter 61 may be found the story of the *Evanelia,* the Gospel Boat. Vida Smith writes of it also in Volume 2, chapter 92, of *Young People's History.*

I know that my redeemer liveth, and that he shall stand in the latter day upon the earth." The Old Testament is a record of God's dealings with the people mentioned therein. It shows that God has, since the morn of creation been primarily interested in humanity, and wants mankind to learn of him. As we read the Old Testament we probably find many things we do not understand. However when we consider it as a whole, there are two things that are impressed upon our minds. (1) That God is interested in the human race, and wants a contact with man. (2) That all the prophets, from the earliest times, foretold the coming of Christ, and described him as a king. They portrayed him as one who would liberate and free them from bondage. His coming was pictured as a high point in their national life.

The Jews in their efforts to serve God misinterpreted the message of the prophets and were taken captive to the Land of the Chaldees. However, they were permitted to return to rebuild Jerusalem, and their Temple to Jehovah. To this Temple came the Christ as the prophets said he would.

Economizing for the purpose of being independent is one of the soundest indications of manly character.—Samuel Smiles, in *Forbes.*

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For Better Health

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

Erysipelas

We have been having quite a number of inquiries concerning erysipelas. In olden times this disease was better known as "St. Anthony's Fire." Ancient history records that the Greeks and Romans were familiar with it as all the greatest writers of those days have something to say about "St. Anthony's Fire." Hippocrates and Galen attributed it to unhygienic conditions but it remained for a general investigator in 1882 to describe its specific character.

Erysipelas is caused by a germ known as "Streptococcus," the same organism that produces scarlet fever and many other infectious diseases. It has the peculiarity of spreading gradually from its point of origin over a larger portion of the skin.

This disease occurs more often in the months from October to March, the larger number of cases being during the month of March. It seems to be more prevalent in men than in women due to the fact that men are much more often exposed to weather conditions during the winter months and also more exposed to various kinds of injuries. It may follow any wound abrasion or skin injury.

Before the days of antiseptics as we understand them it was frequently caused by contamination in hospitals and other places but in these days of modern science any person who is afflicted with erysipelas is immediately isolated from his fellows. Therefore it is plainly evident that should any case of erysipelas occur in the home it is necessary that the family do not come in contact with the patient. It can be spread quite easily from the hands of the patient or the nurse.

When it attacks the nose or the borders of the tonsils or any fissure in other parts of the body, such as the lobs of the ears, etc., the first symptom is that of a bad cold. This is probably due to nasal catarrh producing slight erosions of the mucous membrane, which of course furnishes a splendid home for the streptococcus germ.

Facial erysipelas is more common in young people than in elderly persons. So far as the face is concerned the disease is more frequent in women due to the use of cheap face powders, or unclean cosmeticians. My experience has been that erysipelas is apt to attack the same individual over and over again, which is often traceable to unhygienic conditions after an attack. I mean by this that all of the things the patient may have had in contact with his hands or other parts of the body may not have been sterilized as they should have been.

One of the first symptoms is an inflammation of the skin which becomes swollen and very painful to the touch. This is followed by fever with its general feeling of restlessness and discomfort, loss of appetite and headache. Some cases start with more alarming symptoms, such as sudden chill, violent headache and general indisposition. Some cases start with a sore throat, many cases having it show up on the face or other part of the body after an attack of sore throat which has lasted for four or five days.

The disease usually lasts from five to ten days, the average length of time being eight or nine days, but if a very large area of the skin is attacked it may last as long as fourteen or fifteen days. The enormously swollen parts are frequently filled with fluid and if it is close to the eye the eye may be completely swollen shut.

An examination of the blood reveals that the white blood cells are enormously increased. If a secondary infection occurs pus is almost sure to form. Some cases have been known to reach the spinal fluid or the brain, in which case death is inevitable.

The most approved method of control is by an erysipelas anti-toxin which was first introduced in 1926 and has been very successfully used since that time. It does not prevent subsequent attacks but it reduces the danger of complications. A twenty to fifty percent solution of icthyol in water applied locally or in the form of an ointment is very good treatment. Three tablespoonsful of hypo sulphite of soda dissolved in a quart of water and applied locally will assist materially in relieving the itching, which is often so very distressing.

Removing the cause is of extreme importance. As soon as throbbing and redness occur you should immediately consult your physician. The general health of the patient should be given special attention. Do not neglect any abrasion of the skin no matter how slight or insignificant it may seem. By all means do not neglect the simple injuries which so often occur on the fingers, hands and feet.

Remember that erysipelas is a very contagious disease and many deaths occur annually from it because of neglect. All dishes, clothing, bedding, etc., should be boiled and all dressings should be burned. Those who come in contact with the patient are in constant danger of becoming infected and they should take great care to wash and disinfect their hands after any contact with the patient.

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The God who gave us life gave us liberty at the same time.—Thomas Jefferson.

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Worship Suggestions for August

The Children's Division

Prepared by Helen Jackson, Dow City, Iowa

THEME FOR THE MONTH: "SERVICE."

FIRST SUNDAY, AUGUST 1, 1937

Theme: "The Lord's Supper."

The following program is suggested for the use of those groups in which a worship service is held before the sacrament service.

Prelude: "Sweet Hour of Prayer," S. H., 103.
Call to Worship: Psalm 92: 1, 2.
Hymn: "Tenderly Lead Thou Me On," S. H., 267.
Prayer.
Scripture: James 1: 22; John 13: 17.
Hymn: "You May Sing of the Beauty of Mountain and Dale," S. H., 109.
Story: "When Jesus Blessed the Bread and Wine," Primary Quarterly, Q-233, page 9.
Sermon Talk: The last supper Jesus ate with his apostles before his crucifixion was a sacred occasion. (Explain the word "sacred" to the children.) This was the institution or beginning of the sacrament. The sacrament is a very important service. It is at this service that we renew the covenant we made when we were baptized. (Help the children to understand the meaning of the sacrament.)
Closing Hymn: "The Old, Old Path," S. H., 260.
Benediction.

SECOND SUNDAY, AUGUST 8, 1937

Theme: "Service in Our Homes."

Prelude: "Love Divine," S. H., 131.
Call to Worship:

"This is the day the Lord hath made;
We will rejoice and be glad in it."
—Psalm 118: 24.

Hymn: "Father, Once Again We Come," S. H., 80.
Prayer.
Scripture: 1 John 3: 18; Exodus 20: 12.
Hymn: "Sing of His Mighty Love," S. H., 123.
Story: "Small Business," found in Building a Christian Character, by Carrier and Clowes, page 137.
Hymn: "God Is Love," S. H., 130.
Sermon Talk: There are many ways in which we may be of service in our homes. God has told us to obey our parents and this is one way we may be of service. But we do not have to wait to be told everything to do. There are many things we can do that will make our parents and brothers and sisters happy. God is always pleased when we obey his laws and when we do the things our parents tell us to do we are obeying one of God's laws.
Special Musical Number.
Story: "A Thoughtful Brother," in Building a Christian Character, by Carrier and Clowes, page 236, or "The Girl Who Used Her Voice," page 67 in Junior Stewards of the Bible by Helen Kingsbury Wallace, or "The Boy Jesus," Primary Quarterly, Q-222, page 17.
Closing Hymn: "Father, We Thank Thee," S. H., 38.
Benediction.

THIRD SUNDAY, AUGUST 15, 1937

Theme: "Service to Our Friends."

Prelude: "Come, Gracious Spirit," S. H., 194.
Call to Worship: Psalm 51: 15.
Hymn: "Jesus Is Calling Today," S. H., 332.
Prayer.
Scripture: 1 Thessalonians 4: 9; Galatians 5: 13b.
Hymn: "Loving Each Other," Z. P., 83.
Sermon Talks: We all like to have friends and are happy when we can go and visit with those friends or when they come to visit us. We like to have our friends do things for us, but how often do we stop to think how much happier we will be if we do things to help our friends. We may, sometimes, do this by sharing things we have with our friends. We may also help them with their work so they can enjoy a picnic or other event that they might not be able to attend if we didn't help them. If we stop and think a few moments we will find a great many things we can do to be of service to our friends.
Special Music: Suggestion, a solo, "Teach Us, O Lord, True Brotherhood," S. H., 341.
Story: "Jesus Among His Friends," page 54, Knights of Service, by Bradshaw; "Dorothy's Doll," page 82, Stories for the Junior Hour, by Demerset; or "His Hardest Fight," page 129, 75 Stories for the Worship Hour, by Margaret Eggleston.
Closing Hymn: "I Would Be True," S. H., 294.
Benediction.

FOURTH SUNDAY, AUGUST 22, 1937

Theme: "Service to Our Church."

Prelude: "Consecration," S. H., 293.
Call to Worship: Psalm 34: 1.
Response: Psalm 71: 23.
Hymn: "Marching With the Heroes," S. H., 229.
Prayer.
Scripture: John 12: 26; Joshua 24: 14a; Colossians 3: 24.
Hymn: "We've a Story to Tell to the Nations," S. H., 397.
Poem: "Loving and Worshiping God," found in Building a Christian Character, by Carrier and Clowes.
Sermon Talk: Sometimes we think we have to wait until we are grown men and women before we can do anything that will be of service to our church, but this is a mistake. We can start helping when we are small, by doing the things we are asked to do to help with the church school and junior church services. Maybe we can sing a song or read a Scripture or poem. As we grow a little older we may be able to tell the stories for these services. If we do these things when we are children it will be easier for us to do them as we grow older and each week, month and year we are preparing ourselves to be of greater service to our church.
Story: "The Building of the First Church," page 90 in Building a Christian Character, by Carrier and Clowes.
Special Music: Suggestion, a solo, "Hark the Voice of Jesus Calling," S. H., 344.
Story: "Jesus Choosing Helpers," Primary Quarterly Q-222, page 29; "Unto One of the Least of These," 75 Stories for the Worship Hour, by Eggleston, page 37.
Closing Hymn: "Consecration," S. H., 293.
Benediction.

FIFTH SUNDAY, AUGUST 29, 1937

Theme: "Service to God."

Prelude: "Holy, Holy, Holy," S. H., 39.
Call to Worship: First verse of "Holy, Holy, Holy," S. H., 39.
Hymn: "Jesus Is Calling," S. H., 332.
Prayer.
Scripture: Deuteronomy 10: 12, 20; Deuteronomy 13: 4.
Hymn: "Yield Not to Temptation," S. H., 269.
Story: "The Boy Jesus Visits Jerusalem," Primary Quarterly, Q-222, page 21.
Sermon Talk: How can we render service to God? Jesus tells us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25: 40.) We see by this that we can be of service to God by helping our friends and neighbors. We are rendering service to God when we participate in our junior church services. When we pay our tithing and offerings to help with the missionary work and other expenses of the church we are rendering service to God. God is always pleased when we keep the commandments he has given us. (Have the children tell of different ways in which they may render service to God.)

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Song by the Junior Choir: "Give of Your Best to the Master," page 51 in "Living Hymns."
Story: "How the Rechabites Pleased God," Primary Quarterly, Q-222, page 63; "The Iron Cross," page 73 in 75 Stories for the Worship Hour, by Margaret Eggleston; or "Not What We Give, But What We Share," page 132 in Knights of Service, by Emerson O. Bradshaw.
Closing Hymn: "We Give Thee But Thine Own," S. H., 347.
Benediction.

The Adult Division

Prepared by Elder and Mrs. Stanley J. Fout

THEME FOR THE MONTH:

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE."

FIRST SUNDAY

Theme: Same as for Month.

Announce theme for day and month by leader.
Period of Meditation: Pianist play 293 through twice, very softly.
Call to Worship: Joshua 24: 14.
Response: Joshua 24: 15.
Hymn: "Oh, Master Let Me Walk With Thee," S. H., 213.
Prayer.
Talk:

After the Children of Israel had been led out of bondage by the hand of the Almighty, and were established in the promised land; they continued in a greater or lesser degree to worship other Gods than the true and living God. Joshua, one who had come out of Egypt with the multitude, was still in their midst. He was an old man by this time as could easily be determined because of his long white hair and beard, stooped shoulders, and slowness in step. Many were the experiences he had passed through with these people and still he loved them as he had always loved them. As we recall the story we see the aged Joshua standing before a vast assembly of the people. He relates to them the many blessings Jehovah has given them. The land promised to Abraham, the migration to Egypt, their preservation while in Egypt, Moses and Aaron raised up to lead them out of bondage, the parting of the Red Sea to allow their escape, the giants and other nations removed from the land that they might dwell in safety, these and many other blessings did Joshua call to their remembrance. Then as almost a challenge to them he said: "Choose you this day whom ye will serve. . . . but as for me and my house we will serve the Lord." And the people at that time made a covenant that they would forsake their idols and serve the Lord, Jehovah.

We of today, Latter Day Israel, could well recall the Red Seas we have passed through, the giants removed and the land made safe for our dwelling, the leaders raised up to lead us to the promised land, the constant nearness of Divinity to supply wisdom and courage in the time of need. These and many other blessings could we recall and with ancient Israel we could accept the challenge of Joshua. "Choose you this day whom ye will serve, . . . but as for me and my house we will serve the Lord." And again as ancient Israel we could make a covenant to serve the Lord and none other.

Hymn: "God Send Us Men," S. H., 223.
Classes.

SECOND SUNDAY

Theme: "Serve in Understanding Love."

Announce theme for day and month by leader.
Period of Meditation: "More Love to Thee," S. H., 284.
Call to Worship: Solo or duet of S. H., 284.
Scripture: John 21: 15, 17.
Hymn: "Savior Thy Dying Love," S. H., 302.
Reading: LOVE

I may speak with the tongues of men and of angels,
But if I have no love,
I am a noisy gong or a clanging cymbal;
I may prophesy, fathom all mysteries and secret lore,
I may have such absolute faith that I can remove hills from their place,
But if I have no love I count for nothing;
I may distribute all I possess in charity,
I may give my body up to be burned,
But if I have no love,
I make nothing of it.

Love is very patient, very kind. Love knows no jealousy;
Love makes no parade, gives itself no airs, is never rude,
Never selfish, never irritated, never resentful, love is
Never glad when others go wrong, love is gladdened by goodness,
Always slow to expose, always eager to believe the best,
Always hopeful, always patient. Love never disappears.
As for prophesying, it will be superseded; as for tongues,
They will cease; as for knowledge, it will be superseded.
When I was a child, I talked like a child, I thought like a child,
I argued like a child; now that I am a man I am done with childish things.

At present we see only the baffling reflections in a mirror,
But then it will be face to face;
At present I am learning bit by bit,
But then I shall understand, as all along I have myself been understood.
Thus faith and hope and love last on, these three, but the greatest of all is love.

Hymn: "If Suddenly Upon the Street," S. H., 216.
Prayer.
Closing Thought: Book of Mormon, page 768, verses 50, 53.
Classes.

THIRD SUNDAY

Theme: "Serve in altruistic desires."

Announce theme for day and month by leader.
Period of Meditation: "Dear Lord and Father of Mankind," S. H., 243.
Call to Worship: Read "Thou Must Be True Thyself," S. H., 300, as a poem.
Hymn: "Lord Speak to Me," S. H., 215.
Prayer.
Talk:

An altruistic desire is a desire in which we sacrifice all thought of self in the interest of others. There never was a time in the life of Christ that he did not think of the interest of others totally disregarding his own wishes and needs.

We have but to look around us today and see the result of selfishness and we become disturbed and concerned because of the condition.

There is a story told of a young girl who received for her sixteenth birthday a motto from an aged aunt. The motto read thus: Content to fill a little place if thou be glorified. The motto was hung in the girl's room in a position she could see each morning when she opened her eyes. It had such an influence in the girl's life that she became one of those individuals who forgot herself in service to others. She learned to say. "My God and my fellow men first and myself last." This young lady lived many years and hers was a happy and useful life.

Sam Walter Foss has given us the beautiful poem, "The House by the Side of the Road." Let us try to appreciate anew some of the lines couched therein.

There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where the highways never ran;
But let me live in the house by the side of the road
And be a friend to man.

. . . . . .

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan;
Let me live in a house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road presses on through the long afternoon,
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Hymn: "The Bread That Giveth Strength," S. H., 225.
Scripture: Mark 9: 33, 37.
Sentence Prayers: In keeping with the theme.
Classes.

FOURTH SUNDAY

Announce theme for day and month by leader.
Period of Meditation: "Be With Me Lord," S. H., 305. Leader ask congregation to read the words of this hymn in silence while pianist plays it through twice.
Call to Worship: "Obey my voice, and I will be your God, and ye shall be my people; and walk in all the ways I have commanded you, that it might be well unto you."
Response: Doctrine and Covenants 102: 2.
Hymn: "O Savior, Precious Savior," S. H., 34.
Talk:

All things are governed by law or laws, and the obeyings or disobeying of all laws has a consequence or result. God has given us laws and commandments to keep us in the way of right and

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make it possible for us to enjoy the best in life. Sometimes we say to what extent we will obey these laws and still expect the greatest of enjoyment as a result. It is necessary to obey all the laws of Divinity to be able to enjoy the greatest happiness.

An example of partial obedience is brought to us in the story of the Rich Young Ruler. The young man approached Jesus and asked him what he must do to inherit Eternal Life. Jesus looked on him and loved him because he saw an outstanding individual and so the Master said to the young man. "Do not kill, Do not steal, Do not bear false witness, Honor your father and your mother, Love your neighbor as yourself." "But Master all these things have I done from my youth up. What lack I yet?" And Jesus looking at him with great compassion said: "Sell all that thou hast and give to the poor and come follow me." The young man turned away sorrowful. He could not bring himself into complete obedience to the Master's will, though he desired with all his heart the greatest happiness.

Another story of obedience is brought to us in the incident of the fishermen fishing all night and morning came and they had caught nothing. Discouraged and weary they had drawn near the shore. The Master being pressed by the crowd asked them to take him in their boat and put out a few feet from the shore, that he might talk to the people and not be pressed by their physical nearness. Willingly the fishermen did this for their Master and then after some time, Jesus told them to launch out into the deep and let down their nets. "All night have we fished and caught nothing, but willingly at your command we will let down again." So great was their catch that they had to summon another ship to help them take the fish to the shore. The story further tells us that these fishermen forsook their nets and followed the Master in his work.

There are many other stories of obedience to God's law and the happy results that followed as a consequence. Also there are many stories of disobedience and the sufferings and unhappiness that follow as a result.

The Father and the Son Jesus ask for our willing obedience and we in turn are promised happiness and in the end Eternal Life.

Hymn: "Oh, for a Closer Walk With God," S. H., 313.

Prayer.

Closing Thought: Hebrews 5: 8, 9.

Classes.

The Relation of the Physical to the Spiritual

By Esther Brockway

Once a certain man committed a crime for which he was put into prison. The nature of the crime was such that the populace was angry and sought his life. In order to protect him from their wrath, the authorities placed soldiers and police around the prison to protect him until he could have a fair trial. The man resented being confined in prison and complained so much to the authorities that they withdrew the soldiers and police. The populace then rushed in and killed him.

Paul tells us that the things which are not seen are understood by the things which are seen. All mankind has sinned to a greater or lesser degree, and this fact gives Satan and his followers (the angry populace), a certain degree of power over us. God has sent his Spirit to protect us from the wrath of Satan so that we may have an opportunity for a fair trial of our sins and a chance to repent. This era in our lives is known as our day of probation. If it were not for the atonement of Jesus, we would be forever in bondage to Satan because of our sins. (Book of Mormon, page 191, verse 21.) Nevertheless, people who feel that the Spirit of God hinders their freedom of expression and who complain about its presence have it withdrawn from them eventually, and they are turned over to the powers of darkness. "He that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts." (Doctrine and Covenants 1: 5.)

In this connection it is important to note that there is a perfect correlation between man's way of living and discord in nature. Whenever a group of people are living in harmony with God, the earth is fruitful and there is an absence of plagues, earthquakes and other disasters. According to the prophets the greatest upheavals in nature will be during the earth's worst period of sin which will be just before the second coming of Christ. The highest degree of peace on earth in both nature and man's social relationships will be during the Millennium when sin is completely absent.

When God finished the creation of the world, he saw that "all things which I had made were very good." (Genesis 1: 33; see also 2: 11, I. V.) After Adam and Eve sinned, God declared unto them, "Cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; by the sweat of thy face shalt thou eat bread." (Genesis 3: 23-25.) When the earth became filled utterly with wickedness save for a few people, the Lord caused a flood to come upon the earth. (Genesis 8: 22.) In the Doctrine and Covenants 61: 3, is found this statement: "Behold, I, the Lord, in the beginning blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And, as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof." Hence we have reason to believe that when Zion is purified from wickedness, the curse will be taken from the land, and it will be fruitful as it was in the Garden of Eden.

We may also expect worse shipwrecks and other disasters than ever before, but we do not need to regard them as inevitable; they are the result of sins which men choose to commit. "A desolating sickness shall come over the land; but my disciples shall stand in holy places, and shall not be moved. . . . And there shall be earthquakes, also, in divers places and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another." Many similar passages can be found in the three books.

It is significant that whenever God sent forth his servants to preach the gospel, he told them that those who refused to obey would be cursed by discord in nature. "And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her." Many people have assumed that passages like the foregoing meant that God became angry and cursed the people. This idea is far from the truth in the commonly accepted sense. Since the wicked have grieved the Spirit, he finally withdrew it from their midst. As a result of the close relationship between the spiritual and physical, confusion in spiritual affairs is naturally accompanied by discord in the physical realm. This fact is a law of nature as surely as the fact that one must obey the laws of nature if he expects to have good health.

The relation between sin and death has always been close. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it; for in the day thou eatest thereof thou shalt surely die." (Genesis 2: 20, 21.) This passage, of course, refers to spiritual death. Nevertheless, Adam was allowed to die a physical death as a result of his sin. He was driven from the Garden of Eden, "for behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived forever, according to the word of God, having no space for repentance. . . . Now it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness." (Book of Mormon,

(Continued on page 915.)

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 44 continued—

I pledge myself, as I did fifty years ago, that the cause we represent shall not be brought into disrepute by act or teaching of mine contrary to the standard books of the church and the code of good morals. I renew that pledge at the beginning of this session of Conference. I do it from many considerations, chief perhaps being one that has been with me all my life, a resolution formed when I was but a boy, after my baptism by my father, and strengthened when, after the death of himself and my Uncle Hyrum, I faced the world and was recognized everywhere as the son of the Prophet—sometimes in language unfit for men to name, under the influence of which I was always a marked boy and a marked man. That resolution was this—I have uttered it in the hearing of many of you; I do so again: That if there was truth in the axiom, "Like father, like son," no man, speaking from my conduct, should call my father a bad man. After fifty years of coservice, you all know whether or not I have kept that pledge.

As for my compeers, I thank God that when from this frame there falls the burdens which I have tried to bear as best I might those burdens will fall upon younger and stronger shoulders than mine. If there has been any portion of wisdom given me to exercise the rule of President, it has been from the Master and at his good will, and it shall be my prayer that to these younger men who take my place, there shall be given such portion of that wisdom coming from God that is first pure, gentle, and easy to be entreated; that those burdens may be borne, and the authority resting with them be exercised, as the Master would have his servants do, as honorable, Christian gentlemen, lovers of truth, fearless in its defense, and willing to make the sacrifice that God requires of human ambitions for human things of the love of power for power's sake, of the love of wealth for its surroundings; and that they shall always seek to discharge those duties imposed by Divine calling in such manner that when at last the shades of night shall gather over their weakened frames, as they are gathering over mine, they shall still be found men of truth, able and willing to trust in God.

When He comes whose right it is to reign, who will exercise the royal gavel of control over all the world, may He have it to say, in answer to his own question, "When the Son of God cometh, He has, indeed, found faith on the earth!"

Chapter 45

Revelations

"Whatever is revealed belongs to men;
Whatever is withheld belongs to God."
—Wisdom.

In attempting to write a chapter on the subject of revelation, it is perhaps a



PRESIDENT JOSEPH SMITH AND FAMILY, NOVEMBER 6, 1912

(At his home on West Short Street, Independence, Missouri)

From left to right, back row on porch: Mrs. J. A. McCallum, Mrs. H. W. Smith and daughter Bertha, Miss Rebecca Weld, Miss Doris Anderson, Miss Bertha Anderson, Mrs. F. M. Smith, Roger Kennedy, Mrs. Emma Kennedy.

Standing on the steps: R. S. Salyards, Miss Alice Smith and B. M. Anderson.

First row in front of porch: I. A. Smith, Mrs. B. M. Anderson, H. W. Smith, Mrs. J. M. Lysinger, F. M. Smith and R. C. Smith.

Second row in front of porch: Reginald A. Smith, Mrs. F. M. Weld, Mrs. E. J. McCallum, Joseph Smith, Mrs. Joseph Smith and Duane Anderson.

Front row sitting: Homer McCallum, Joseph McCallum, Carol Smith, Lois Smith, Rogene Anderson, Smith Lysinger, Philip Lysinger, Glenna Kennedy, Corrinne McCallum and Robert McCallum.

FOUR GENERATIONS

Joseph Smith, Mrs. Emma J. McCallum, Mrs. J. A. McCallum, wife of Alma McCallum, son of Mrs. Emma J. McCallum and her four children, Homer, Joseph, Robert and Corrinne.

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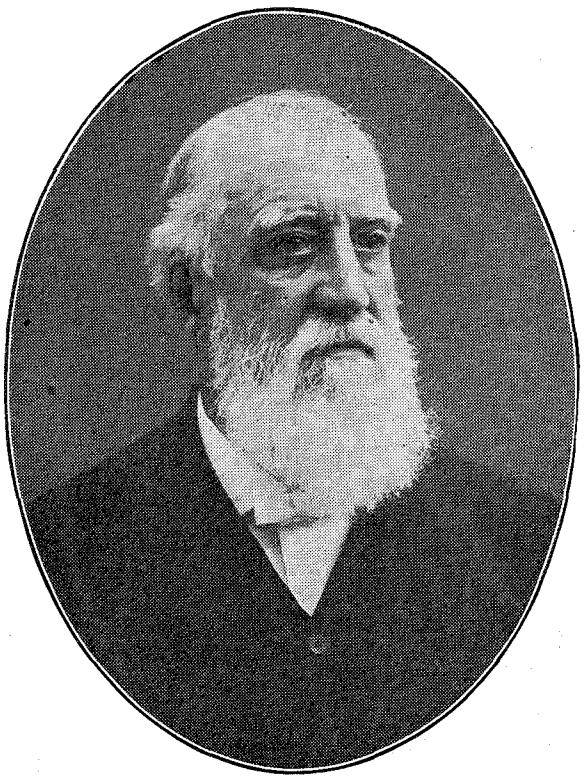

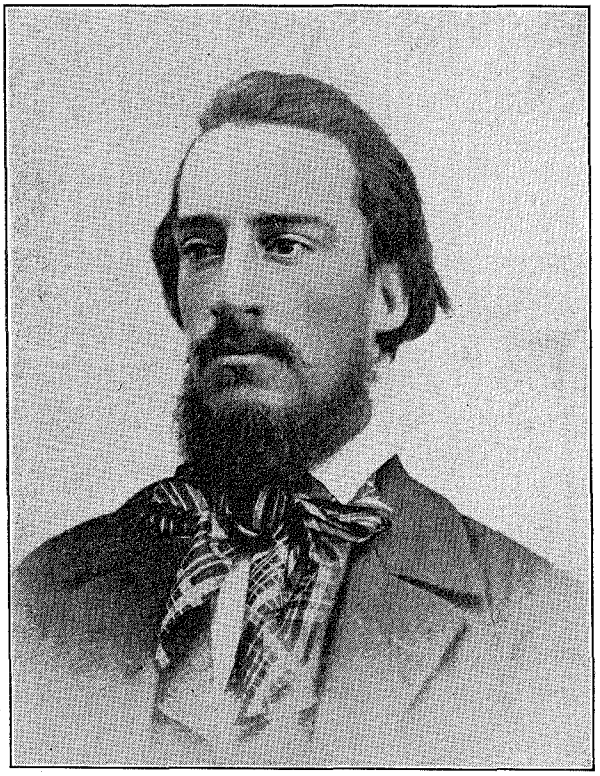

LONG YEARS OF SERVICE END

"Let nothing separate you from each other and the work whereunto you have been called."—Doctrine and Covenants 122: 17.

first duty to ascertain what revelation is, or at least to determine what degree of understanding of the subject is necessary to the validity of that which I may write thereon, keeping in view the object I have in mind, viz., to present the subject with a direct regard to the religious movement with which I have been identified.

It has long been held that the Gospel is the revealment of God's Will, and that such expression, constituting a revealed religion, is for the purpose of effecting the salvation of the human race. Revelation from God, through whatever channel it may reach man, must be considered as an expression of the Will of the Creator concerning the obligation of man to that Maker, the all-powerful and all-wise One, and as authentic direction of man's proper conduct toward his fellow men. In order to please God, therefore, those professing faith and belief in Him must place themselves in the line of obedience to such direction and acknowledge the Divine Will expressed in the revelation.

It is evident from a consideration of the history of the past with regard to the conduct of the human race toward the Creator, recognized as God, that the means by which such revelation is given to man may be said to be infinite. It is clear that whatever revelation may proceed from God concerning the affairs of man is controlled solely by the supreme wisdom of the Revelator, and equally clear that those to whom the revealment is made are not, and cannot be, in control over it, either as to the character of the revelation itself or as to the time when, place where, or manner in which it shall be given or received. In other words, revelation has not been receivable or controllable by the will or power of man in any period of the world's history.

The New Testament shows plainly that upon the coming of the Savior in the form of Jesus Christ, He "brought life and immortality to light through the Gospel," and that by the spirit of wisdom and revelation this mission of his was connected to the history of the world before that advent; also that the things He revealed, in which the mystery of Godliness was made known, connected the then present with what was to follow thereafter. Dreams and visions which had formerly been in existence and exercise among the believers in God—associated together and recognized as the "church" or people of God—but which had fallen into disuse through the lapse of those people into infidelity were revived under the administration of Christ and his disciples, and all other forms of Divine communication which had been prevalent were again had in connection with the rise and development of Christianity. The time had come for bringing into light once more the promises made:

"I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your young men shall see visions, and also upon the servants and upon the handmaidens in those days will I pour out my Spirit."

Things which were in existence and gave rise to this statement of the Prophet Joel were revived by the coming of the Savior, and the things He taught were delivered under the influence of this Spirit of revelation, as He stated in the closing verses of the twelfth chapter of John:

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

In the prosecution of his mission the Savior clearly showed that He moved in the inspiration of the Father. When He sent his disciples out into the field He plainly foreshadowed that this same Spirit of revelation should accompany their ministrations, and one of these disciples wrote as a final testimony about Him: "for the testimony of Jesus is the Spirit of prophecy." (Revelation 19: 10.)

Before the coming of the Savior, Divine messages were sent to man through the instrumentality of ministering spirits

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and Angels, and the Spirit of prophecy accompanying those messengers revived the devout ministers sent of God in olden times. In this group are the messages which came to Mary, Joseph, and Elizabeth. After Christ's advent the visitation of Divine messengers and the intervention of revelation continued, the direction sometimes being given by an audible voice, the voice of the Spirit, as in the call of Barnabas and Saul, when the Spirit said to the assembled disciples:

"Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 12: 2.)

It is not my intention to write a dissertation upon the many instances in history in which such manifestations were had. These to which I have referred will suffice for the purpose of these *Memoirs,* as they have to deal with the work of the church with which I have been identified and the influence under which that work has been done in the day I have lived. What I write concerning revelation must have a direct bearing upon the institution of the Church of Jesus Christ in these last days, as a partial exposition of some of the means employed by the Divine Leader to call and qualify men to act as ministers therein, authorizing them to preach the Gospel as the means of life and salvation, and directing in the formation and conduct of the association known as the church, designed to carry on his work in the world. In attempting to do this I shall confine myself more particularly to that which has come under my own observation and knowledge.

When it pleased God in his Divine providence to revive by restoration the Gospel economy, He first prepared the mind of the human instrument He chose to use, by giving that individual much instruction through the several different means of communication and ministration known and recognized in Old and New Testament times. When at length this messenger came and stood before the world, his testimony was similar to and in harmony with those which had been borne by witnesses prior to and closely following the coming of the Son of Man, and the church was organized in accordance with the revelations so received—that is to say, in obedience to the command accompanying the revelations known as the Book of Mormon and those given afterward to Joseph Smith, the chosen instrument or Prophet. As in the days of old, these Divine messages were given through different ministrations, such as by sending a Messenger direct who conversed with the Prophet as man to man, or by sending a ministering spirit which in dream or vision conveyed unto him the Will of God and authorized him to say, "This saith the Lord," or "Thus saith the Holy Spirit," according to the character of the revelation and direction to be delivered to the church.

Among these manifestations were some similar to those evidently given in the New Testament times which are described by the term, "the spirit of wisdom and revelation," in which, when there was necessity for study or information, the Prophet and his associates were commanded to put themselves into receptive condition and to give the matter their entire spiritual attention, assuring them that when they had done so and had reached a conclusion in their minds that produced a certain sensation of body significantly termed a "burning within your bosom," it should be taken as the Voice of the Spirit, and the instruction or direction thus conveyed should be as absolute as if the words were audibly spoken by a Messenger.

The outward manifestations which have occurred in the church from its institution to the present time—such as speaking in tongues, prophesying, interpretation of tongues, and other "gifts" mentioned in the New Testament—have at times been supplemented by the reception of the Spirit indwelling, under the influence of which the speaker was able to emphasize the message conveyed by the added testimony, "This saith the Spirit."

While study and experience have shown me that under differing conditions God has used various ways of communicating his Will to his people, I am convinced that one of the highest and best of these methods is that which, through the ministration of an unseen Spirit or unseen power, results in creating in the individual a complete obedience to the Divine Will, in which condition he becomes conscious of what that Will is and is moved to speak or write accordingly.

In accepting the office of President of the High Priesthood, as I did on April 6, 1860, I knew that one consequence of my ordination to that office would be an assumption of one of the most responsible duties—and perhaps the most gravely important—that could be placed upon a human being. That was that I was being inducted into the position of "Prophet, Seer, and Revelator," understood by those with whom I was associating myself as being the instrument through whom questions of grave importance to the body could be presented to the Divine Director of the faithful and through whom the church should receive whatever that beneficent Power might deem wise to give for its guidance. I was not blind to the fact that the position I was to occupy would place me under obligation to hold myself in readiness, as far as was possible for me, to ask the Great Teacher for instruction of value to the people, and that—what was perhaps more important—it would be expected that I would at all times be worthy to receive and transmit to the body that which would be acceptable as the Word of the Lord, or the Voice of the Spirit.

Those who will read these *Memoirs* may have some conception of what this responsibility meant to me, but it is doubtful, unless they have a sufficiently large degree of imagination and the ability of thorough self-analysis, if they can, by simply reading what I have written, feel the gravity and seriousness of this obligation as deeply as did I. There would be, I definitely anticipated, a constant demand and eagerness for revelation; and my experiences from the very beginning of my labors have confirmed this expectation.

I have noted, too, that whenever difference of opinion occurred among the brethren there was a disposition on the part of many of them to shun the important duty of conferring together as counseled in the Word and to prefer to seek for a decision to be given through inspiration or revelation.

Thus it was with a recognition of these factors and a deep consciousness of the gravity of my situation that I began my service as President of the High Priesthood of the church.

In this chapter I am not purposing to discuss to any extent those messages of direction or counsel which in presiding over councils and conferences and prayer services I may have verbally presented from time to time. Rather I wish to confine my more specific statements to those revelations which came through me as President and have been presented to and accepted by the church as instruction and direction upon the subjects presented in the messages themselves.

However, the mention of one communication, given upon the first occasion after my ordination when information was sought from God on a special matter, may be of profit here. In discussing the character of the prerequisites for reception into fellowship in the Reorganization, the question arose as to whether or not acknowledgment of the original baptism—meaning baptism into the original church—of the one seeking fellowship would be sufficient. The matter was finally put over for an appeal to God for Divine direction, and at the prayer meeting held the following evening a communication was received by me in substance directing that in such cases rebaptism could not justly be required, but promising that those who did so choose to renew their covenant by the ordinance might do so and would be blessed with an added portion of the Spirit received at the beginning.

Quite a goodly number of those present at the Conference at once obeyed the injunction on the terms of the privilege and did indeed receive a fulfillment of the promise given. I was not of that number, however, for though I had presented the matter to the Lord myself (being at first, as I have stated, opposed to the idea of rebaptism and feeling it to be in some way an expression of doubt

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as to the validity of the original baptism), I felt a preference to risk myself upon my early obedience. Hence, I stated to my brethren of the Reorganization that I must be received into membership upon my original baptism, performed by my father. Many others took the same view of the matter as I did, but no restrictions were laid upon those who chose to accept this later advice, given with promise attached as I have stated.

(To be continued.)

Corrections

To Brother A. C. Barmore we are indebted for further corrections to these *Memoirs*. Regarding President Smith's visit to Three Oaks, Michigan, described in issue of December 19, 1936, Brother Barmore says Brother George A. Smith was not a Bishop, but a High Priest, and that his home was at Clear Lake, Indiana, about two hundred miles from Three Oaks, and not "near by."

In the issue of May 15, 1937, President Smith errs in connecting Montezuma and Pizzaro, for, "never the twain did meet," as our friendly critic points out interestingly. "Pizarro was conqueror of Peru, and his dealings were with Atahuallpa, the Inca Emperor, while Cortez, the conqueror of Mexico, dealt with Montezuma, the ruler of the Mexican Empire—the Aztec, instead of the Inca nation. The incident President Smith referred to involved the successor of Montezuma, i. e., Guatemozin, who had opposed the Spaniards throughout the siege of Mexico. When the city fell, the Spanish Army was disappointed as to the amount of treasure found, and believed that much had been hidden from them. The result was that the soldiers demanded that the Aztec rulers should be put to the torture. At first Cortez refused, but finally yielded to the Spanish soldiery, and Guatemozin and the cacique of Tacuba were subjected to torture. As the latter groaned in anguish the former said, 'And do you think I, then, am taking my pleasure in my bath?' Prescott appends the following footnote: 'The literal version is not so poetical as "the bed of flowers" in which this exclamation of Guatemozin is usually rendered.'

"You will find this in Prescott's *Conquest of Mexico,* under the following heading: 'Book VII. Conclusion. Subsequent Career of Cortez,' in the opening paragraphs of the first chapter."

Brother Barmore also very kindly corrects a reference to Roger Williams, found in issue of December 19, 1936. "The statement that he fled the colony is not quite accurate. He had been sentenced to banishment, and when he hesitated, the authorities got on his track to enforce the sentence. A neighbor rushed in and exclaimed, 'Fly! Roger Williams!' As to whether he would really have been imprisoned is problematical. The mission of the officers was to see that he took to the woods. As a boy I thought of Williams as an old man; books had given me that impression. But later I found he was a young man with a family of small children, his age being about thirty-five. How he wandered through the forests subsisting on acorns, nuts, etc., until he was befriended by the Narragansett Indians, and finally founded the colony of Rhode Island is an old story."

While considering this issue of December 19, 1936, it might be well to say that Brother A. B. Kirkendall, of Creola, Ohio, has written us at some length regarding the unbeliever mentioned there. It is of interest to know that, subsequent to President Smith's visit and further contact with the Saints, the man got to studying, and later became a member of a church, leaving his skepticism and scoffing disbelief behind him.

On the same mail recently we received two letters correcting the "correction" found in issue of June 19, 1937, relative to the Duke family. One of these is from Brother Mark Siegfried himself—he who had sent in the first "correction." He writes: "I have just received a letter from a daughter-in-law of Jack Duke, now living in Burlington, Iowa. She gives me the names of Ida, Emma, Henry, Newton and Robert, all sisters and brothers of Jack Duke. So, while I did not know it, he seems to have had brothers and sisters. After writing you the letter, I talked with Herbert Salisbury in California, and he told me, also, that Jack Duke had brothers and sisters, but there are none of them living."

The other letter is dated at Burnside, Illinois, June 18, 1937, and is signed by Warren L. Van Dine, who refers to the erroneous "correction," and writes: "One of Mr. Jack Duke's brothers was baptized the day I was. This was Mr. Robert Duke, who had lived most of his life in Chicago, a concrete contractor. For a time he was employed by my father here in Burnside. He had not taken much interest in the church in his younger years, and I believe did not attend much after joining; that may account for the fact that Mr. Siegfried did not meet him in local work here. Jack, on the other hand, was very active in church attendance.

"Robert Duke died a few years after his baptism. His funeral was held in the old Mormon Town of Webster, in this county. It was near there, too, that he and I had been baptized.

"My grandfather, the late Mr. Salisbury of Independence, and his daughter Julia, now of Independence, also attended that funeral, at which the Masonic Lodge of Webster officiated.

"I recall hearing Mr. Salisbury mention a Mr. Newton Duke whom Jack often brought to visit Hancock County relatives in early days. This man was also a brother. It is my opinion that the writer whom Mr. Siegfried contradicts, was correct. The Duke family was large but did not do much church work, Jack being one of the few who took an interest. I noted with considerable pleasure one of the younger Dukes acting as Sunday school superintendent in Burlington recently, at a District Conference.

"The Dukes are descended from Lucy Salisbury Duke, who was a sister of my grandfather. They are a family strong in physique, and also in God's work when on the right path and sufficiently interested. Our best wishes go with them."

As also do ours, Brother Van Dine. It is unfortunate that the mutations of time tend to separate members of families which had a common root stock. This is particularly to be regretted when they have been given a common heritage, a divine commission so beautiful as that which was entrusted to our early church families. Descendants of those pioneer families of the church should find themselves shoulder to shoulder in the struggle to lift its banner high, for time and experience are but combining to render its truth and integrity more glorious.

We wish to tender our thanks to Brother Barmore, Brother Van Dine, and Brother Siegfried, for their earnest efforts to help make these *Memoirs* more accurate. While we regret that any errors at all crept into them, we are still constantly amazed at the clarity and accuracy of most of that which the late President dictated in his declining years. We trust they have been received in the spirit of humility in which that beloved man conceived and executed them, and in which their editor prepared them for publication.

We wish, also, to thank President Elbert A. Smith for searching the files of the Herald Publishing House, and selecting suitable and appropriate cuts to accompany the various chapters. These pictures have added much to the value and interest of the *Memoirs*.

The editors, too, should receive thanks for their splendid cooperation all along the way. Particularly has been appreciated the fact that they have placed the installments in the center of the paper, thus permitting those who wished to lift them for preservation to do so without destroying the sequence of other articles.

As the end of the *Memoirs* approaches, may we say again, that the time and effort we have spent in their preparation was, from first to last, a delight and pleasure to us. While arduous, it was indeed a labor of love, and the many kind expressions of appreciation from many people who have enjoyed reading them, has been ample reward.—Mary Audentia Smith Anderson.

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THE RELATION OF THE PHYSICAL TO THE SPIRITUAL

(Continued from page 910.)

page 542, verse 85.) Through the atonement of Jesus the sting of death is removed. "And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them, and they that die not in me, woe unto them, for their death is bitter." (Doctrine and Covenants 42: 12.) This again shows the close relationship between sin and mental pain in death.

The relation between physical health and obedience to the gospel is clearly pictured in the Word of Wisdom: "All Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass them by, as the children of Israel, and not slay them." (Verse 3.)

More frequently than people realize, sickness is caused by sin. In Matthew 9: 2-5, a man sick with palsy came to Jesus to be healed, and Jesus said, "Thy sins be forgiven thee. . . . Arise and walk." The fact that a person falls sick does not in itself prove that he has sinned grievously; in many instances children of God fall sick; nevertheless, during the Millennium because the Spirit of God will completely have power over the earth, there will be no sickness or death. (Doctrine and Covenants 98: 5.)

Doctors and psychiatrists realize that much sickness is due to mental conflict. A certain woman had a friend with a painful case of hives, and she asked a doctor what to do for her. The doctor told her that the woman's condition was due to a mental conflict, and she would not get well until her problem was solved. Her nervous system was so upset that it affected the rest of her body.

Another example is showed in the fact that heart failure has greatly increased in the last few years, according to statistics. "And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people." (Doctrine and Covenants 85: 25.)

A prevalent disease known as hypochondria, in which the victim imagines that he is suffering from all sorts of ailments. He has all kinds of painful symptoms that have no organic foundation. If he has pains in his heart and a doctor is able to convince him that his heart is in good condition, he commences to have severe pains elsewhere in his body. These pains give the victim a good alibi for not solving the problems in his life.

Many soldiers during the war suffered shell-shock because of fear of the battlefield, and they would become blind, paralyzed or otherwise incapacitated. Hence, they had a perfect reason for not fighting. Many veteran's hospitals are filled with these victims, even though the war has been over for many years. Many insane people have similar afflictions. In fact, the most important method of preventing insanity is through having unity in one's spirit, or a perfectly integrated personality. The only way to achieve this joyful state is complete obedience to the gospel.

The severe fatigue that nervous people without organic difficulties suffer is due to conflict in their own minds. They spend all their time and energy arguing with themselves about some inner conflict, and they have little or no strength left for the ordinary activities of life. Any Latter Day Saint who has had the glorious experience of a spiritual rebirth realizes that the time he felt physically strongest is the period when he is spiritually strongest.

Isaiah shows that a man who is living in relation with his fellow men according to the plan of God is blessed both spiritually and physically. "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones (indicating physical blessings), and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." The entire chapter (58) deals with this subject, and is well worth studying carefully.

This relationship is further illustrated in section 98: 5, "And every corruptible thing . . . that dwell upon all the face of the earth shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask, it shall be given unto him. And in that day Satan shall not have power to tempt any man."

We are commanded to pray for the sick that they might be relieved from confusion and suffering. Since the sickness of man, plagues, and earthquakes, etc., all have the same cause, it is proper that we may pray to be saved from them. The people in the Book of Mormon times were commanded to pray over their flocks and herds. While we pray we must remember to live more closely to the Lord if we expect to be freed from these tribulations on the earth, else our prayers will be in vain. We obtain the blessings of permanent peace and prosperity through righteous living.

The Miff Tree

There's a tree in the Devil's garden
That he tends with the greatest of care,
And its seeds he has ready for planting
In the hearts of men—everywhere.

Once those seeds become well-rooted
In the soul they were meant to destroy—
They bear fruit as bitter as wormwood
And crowd out courage and joy.

It's the scourge known as the Miff Tree
And it thrives wherever it starts
Fed by petty misunderstanding
And jealously, in our hearts.

It takes singers out of the choir
Workers from the women's group
It even attacks the priesthood
And—the Devil takes the loot!

It has hindered the building of Zion
For lo, these many years!
And caused homes to be broken asunder
In anguish of bitter tears.

If the seeds of this Devil's Miff Tree
Have a start in your life—or mine
Let's recognize the danger
And uproot it while there's time.

For the building of God's Kingdom
Has a task for *every* hand
And we all must work together
As our blessed Master planned.

So let's start *this* year by killing
Every seed old Satan's sown
'Till this species called the Miff Tree
Has become a plant unknown!

When we feel the Miff Tree sprouting
Let's pull with all our might
And get busy *doing something*
That's the way to win the fight.

In its place, plant understanding
Charity, faith and love
And a sincere prayer for each other
To our Father's throne above.

G. W. H.

This Day

This day is mine to mar or make,
God keep me strong and true,
Let me no erring by-path take,
No doubtful action do.

Grant me that when the setting sun
This fleeting day shall end,
I may rejoice o'er something done,
Be richer by a friend.

Let all I meet along the way
Speak well of me tonight;
I would not have the humblest say,
I'd hurt him by a slight.

Let there be something true and fine,
When night slips down to tell
That I have lived this day of mine
Not selfishly, but well.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

What were the outstanding acts that produced the apostasy of the church after Christ?

There were so many of them that I doubt if they can be enumerated here. The apostasy appears to have been the result of a series of acts covering quite a period of time. The underlying cause was doubtless immorality in one form or another, and betrayal of priesthood duties and obligations. When these in the course of time became general, the apostasy of the church may be said to have become complete so far as its organic existence was concerned.

Many small sects and heretical bodies arose in the church during the first few centuries, and some of these in time acquired many members. Several parties arose which taught that Christ was not divine and was not resurrected. Before the close of the first century the Nicolaitans formed a party teaching licentiousness and idolatry. In the second century the Montanists were numerous. They claimed guidance through a prophet, and held that the church had begun to depart from the faith. They were mostly ascetics and enjoined severe discipline upon their members. During the fifth century they became so numerous and powerful that the church repeatedly enacted laws for their suppression. The church also about this time deposed and condemned those who opposed infant baptism, so called. Immersion had been changed to sprinkling, and the celibacy of the priesthood was enjoined.

After much strife within the church, the bishop of Rome assumed the place of chief authority, and corrupt practices were observed in many places. Justin II, who ruled from about 568 to 572, seems to have been particularly guilty of evil ways. The historians Theodoret and Evagrius state concerning him:

> He was dissolute, utterly abandoned to luxury and inordinate pleasures; and to such a degree was he inflamed with desire for the property of others, as to convert everything into a means of unlawful gain; standing in no awe of the Deity even in the case of bishoprics, but making them a matter of public sale to any purchasers that offered.

The priesthood thus became more corrupt in both teachings and practices, and the principles taught by Christ rapidly became obscured by new traditions and rules.

Should a pastor discourage the church attendance of those with colds or other contagious diseases?

No formal action on such matters has been taken by the church, so far as I am aware. But it would seem consistent to conclude that if one is ill with any disease that is liable to be imparted to other attendants, a proper regard for others would cause the sick one to avoid such danger by remaining away from places of gathering until the danger of contagion is past. Experience has proved that thoughtless persons may cause the spread of dangerous diseases if proper precautions are not taken. Of course no true Christian would disregard the well-being of others in such cases. Severe colds may be quite dangerous at times, if one so afflicted is careless about sneezing and coughing near other people, particularly in places not fully ventilated.

Should tea or coffee be served at church functions?

The church has taken no action prohibiting it, and it seems to be a matter for the ones having charge of such functions to determine. While some do not use either tea or coffee, others use one or both more or less habitually, and doubtless each person considers it within his own right to decide as to its use, inasmuch as there is no rule that forbids it.

As a result of my own studies, I have become convinced that the habitual use of tea or coffee is not beneficial to the user. However, some others appear to feel differently about it, and of course are entitled to their opinion in the matter. There are many other things that might be harmful to some but not to others. Some are unable to eat meat, and some cannot eat potatoes. It seems to me that however strictly I may regulate my own diet, I am exceeding my rights if I attempt to constrain others in the matter. They have the same right to make their choice that I have to make mine, and both of us must accept the consequences of our choices.

Is the Dead Sea below sea level?

At its surface it is 1290 feet below sea level. But at its greatest depth it is 2598 feet below sea level. The surface level is quite constant, it is said.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Portsmouth-Nauvoo Branch, Ohio

Portsmouth, Ohio.—Work on the new church building is progressing slowly due to the financial condition of the members. The Saints still have faith that the task will be completed, and are sacrificing in every way possible to help on the building fund. The men are now plastering the walls and looking forward to purchasing the flooring soon.

Several members of the women's department have been ill in recent months, but nearly all are feeling better now, and are doing all they can to help. They have held two rummage sales recently and sponsored an ice cream social, June 25, proceeds going to the building fund.

The prayer services are being greatly enjoyed. The Spirit of the Master has been present on different occasions, encouraging and giving words of comfort.

Elder Floyd Rockwell, of Dayton, Ohio, visited the branch April 25, preaching a fine sermon. His wife, son and parents accompanied him.

A visit from Patriarch Gomer T. Griffiths in April was also much enjoyed. His sermons were spiritually uplifting.

On Mother's Day the church was beautifully decorated with flowers which Brother Russell Craigmiles secured. Brother Hudson gave a good talk about "Mother."

Elder Emory Williams who has been in ill health for some time, is reconciled to the Master's will. He keeps busy at his work, and on May 2, preached a fine sermon for the branch. The Saints are praying for his recovery.

Virginia Lou, daughter of Edwin and Grace Shump, has recovered from a serious case of diphtheria. On account of the quarantine the family have been greatly missed in the services.

Local members were happy to have with them, May 31, Brother and Sister Nagie, also Brother and Sister Zeller, of Columbus. Brother Nagie was the evening speaker.

Juanita Rexroad was graduated from Portsmouth High School, June 10.

Children's Day was devoted to the children. The first service was a prayer and testimony meeting in charge of Elders Rexroad and Culp. The invocation was by eleven-year-old Joseph Culp, son of Walter and Julia Culp. Several of the young people offered prayer and many gave their testimonies. The Spirit of the Master was present to bless all.

The Sunday school was in charge of Anna Crabtree, daughter of Luther and May Crabtree. At noon lunch was spread on the table for all. The afternoon service was opened with the blessing of two babies, Lois Ann, daughter of Paul and Ruth Halsinger, and William Richard, son of Clay and Madge Bennett. The mothers of these babies are sisters and are the daughters of Harvey and Emma Culp.

Then came the Children's Day program in charge of Superintendent Russell Craigmiles. There were recitations, a pantomime, readings, solos, and special music by Priest Hoadley Copas. Sister Blanche Bealor gave a beautiful floral offering of snapdragons and roses. A baptismal service followed the program, Martha Louise, daughter of Donald and Blanche Bealor, being inducted into the water by her father.

Elder Jacob G. Halb was a welcome visitor, June 14. Everyone was glad to clasp hands with him once more, remembering the good work he did at Portsmouth some years ago. His stay was short, but his sermon was excellent and was appreciated. He did much good through administration and prayer while here.

Sister Nellie Rexroad received a serious injury in a fall while hanging paper. She has been confined to her bed over a week now, but is recovering. She was suffering greatly when Elder Halb administered to her the second time, but was given the assurance that she would not suffer longer. And now she has not an ache or pain. For this blessing she is most thankful, and asks the prayers of the Saints that she may recover completely.



JUNIOR AND KINDERGARTEN CLASSES OF PORTSMOUTH-NAUVOO BRANCH

These two Sunday school classes enjoyed a picnic on Mother's Day, and had their picture taken. Their teachers are Hoadley Copas and Nellie G. Rexroad.

Northeastern Illinois Conference

The Northeastern Illinois district conference was held at Mission Branch, April 24 and 25. Conference opened with the business session Saturday at 2:30 p. m., the district presidency presiding. During this session the routine of business was taken care of, also some matters pertaining to the 1937 reunion.

At this time the calls of seven young men of the district were approved, and orders were given for their ordination. It had been a long time since so many ordinations were approved at one time. Such an event in the district gives the officers and workers assurance that there are those who are beginning to appreciate more fully the task of the church.

The district passed a motion concerning the safeguarding of further calls to the priesthood as to time and advisability of informing the individuals appointed to the ministry through the regular channels. The business session moved along smoothly. Much time was given to a discussion of the aforementioned article. Then the meeting adjourned, and conference members went to the basement of the church for a delicious supper prepared and served by Mission Branch women. At the evening service Elder Casimer Nikel gave a fine discourse.

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Prayer meeting early Sunday morning was well attended, a fine spirit prevailing. This service was followed by the church school and class work. Apostle J. F. Garver delivered an apostolic sermon at 11 a. m. This was rich in spiritual worth and certainly applicable to the day.

At noon a good meal was served by the women of Mission Branch. The closing service of the conference was the afternoon preaching hour, Elder R. E. Davey addressing the congregation.

Congratulations to South Australia

Norwood Branch, Adelaide, South Australia, is to be congratulated on their special centenary meetings in connection with the State centenary celebrations during October and November, 1936. Though months have passed since then, it will be of interest to *Herald* readers to know something of the growth and development of the work in South Australia.

Fifteen years ago, there were but few young people in Adelaide Branch. Those few were discouraged. There had been lack of unity among their leaders. A debt of $4,500 for their newly-purchased building with compulsory annual payments of $500 principal besides seven per cent interest, loomed over the heads of the struggling few. The branch was isolated, the nearest branches being at Melbourne, five hundred miles distant. Missionaries had met discouragement in previous efforts to build the church there. It was during an amalgamated effort by all the Australian missionaries, in a series of meetings around the Newcastle branches in December, 1921, that each day at lunch, discussion would take place between two of the men, as to whom should be sent to Adelaide, and whom to West Australia. Both had been to those places and neither desired to return. The others listened with humorous interest.

Shortly afterwards, at the mission conference, the annual appointments were read. Harold I. Velt heard his name read to Footscray, Victoria. Next morning early, he told his wife that they would be sent to Adelaide, South Australia. Sister Velt replied, "But the appointments have been made." "I know," replied Brother Velt, "but it will be changed." It had been shown Brother Velt in a dream that he would be sent to South Australia and that he would baptize many people in Adelaide. Shortly afterwards, Apostle M. A. McConley told Brother Velt of the change he planned, and arrangements were made for the transfer.

As the months went by, Brother and Sister Velt were glad for the assurance they had received. Many times they felt so heartbroken they would go home from church and weep together. Often they fasted for days for the power of the Lord to work towards a change of conditions. One morning Apostle McConley and Brother Velt went home from a priesthood meeting discouraged by an attitude of opposition to the ordination of two young men of about sixteen years, called through Elder Velt. In a prayer meeting that afternoon, Sister Fern McConley spoke by the spirit of prophecy in an unmistakable message. It was a rebuke to many, yet it contained a wonderful promise. The Lord said he was about to ordain young men in their midst; also he would raise up many others who as yet were not known to the church, but who would be called into his service to build up his work in that place.

One of the young men ordained at that time was J. C. Cornish, now a seventy. He is pastor of the branch. The other, Victor Alberts, did outstanding work in Adelaide and is now active in Sydney, New South Wales. The years following saw great outpourings of spiritual power. All kinds of special activities were provided to raise funds and improve the spiritual tone of the branch. Many miraculous healings were performed. People of talent were added by baptism. Many of them, especially young men, were called into the priesthood.

A number of new people have been added to the church there since then, under the branch presidency of C. A. Davies, (now missionary to New Zealand) who succeeded Elder Velt, and under the ministration of J. C. Cornish, their present pastor. It is pleasing to see among these the fine number of young men called to the ministry. Thus will be seen the fulfillment of God's promises to that branch in 1922.

Apostle G. G. Lewis, in charge of the Australasian Mission, reports a very fine condition there. A few visiting priesthood from Victoria and New South Wales were also present at the centenary services—a treat indeed for the Adelaid members, isolated by distance. Elder Corbett, missionary from New South Wales, and Elder C. H. Davies, of West Australia, missionary who worked hard many years ago against discouraging circumstances in South Australia, were present and contributed a three weeks' series of special missionary services following the good interest created by the first week's activities.

The smiling faces of the young people at the centenary sunrise prayer meeting indicated the great pleasure it afforded them to have visitors of like faith from the five hundred and one thousand miles distant branches, Melbourne and Sydney.

A tennis court built on the church grounds ten years ago, is still contributing to the social needs of the church folks and their friends in Adelaide. A tennis match opened the centenary convention. Contestants whose surnames began with letters A to L represented Athens, and between M to Z represented Sparta. These also constituted teams in a literary and debating evening, when debates, impromptu and prepared speeches were the order.

Special Boy Week activities were included in the celebrations. A boys' hobby display and exhibition of work by men were featured. The boys were favored with the presence of and addresses by Colonel Price Weir, immediate past-president of Boy Week celebrations, and Colonel W. S. Hanson, mayor of Norwood, as well as Apostle G. G. Lewis. As usual (and without which such a celebration would not be complete), one afternoon was devoted to a special trip to the Adelaide hills. Here the Boy Scouts held a field day and gave demonstrations.

A sacred play, entitled "The Master's Cup," was the special feature of one evening's program. Adelaide is fortunate in having a number who have had special training in dramatics and elocution. Mrs. Grace Turner is one of the best elocutionists of the city. It is not difficult to secure an audience when she has a leading part on the program. Her husband, George Turner, is a tenor singer, among the best, as evidenced by his having won a scholarship for singing which entitled him to special privileges of voice culture.

Those responsible are to be commended for the preparatory arrangements, fine publicity, and successful carrying out of their special centenary services.

Pittsburgh District Youth Conference

The youth conference of Pittsburgh district, held at Donora, Pennsylvania, June 26 and 27, under the leadership of its president, Clarence Winship, assisted by district officers, proved beneficial to all. The opening meeting was a reception Saturday evening with a word of welcome from Donora's pastor, Elder Samuel Gaskill. The invocation was by District President E. B. Hull. Following a vocal solo by Rena Lewis, came the highlight of the evening, an address, "Extracts of Various Duties," by the district church school director, J. W. Winters. He read Proverbs 3: 1-12 as the basis of his discourse.

Sunday morning at eight-forty-five the young men and women assembled for prayer service, then at 10 a. m., following a brief intermission, Will H. Watson, mayor of Donora, addressed the assembly. After a few musical numbers, a series of short talks on various subjects was given by members of the youth organization. "Youth and the Financial

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Law" was thoroughly discussed by D. R. Ross, district youth vice president, and "What the Youth Owe the Church," was presented by Thomas Kelly, of Donora.

Eighty young members shared lunch, then the conference reassembled for a roundtable discussion conducted by District President E. B. Hull. Those contributing musical numbers throughout the service were members of Lock Four, Donora, and Pittsburgh choirs. There were duets by Brother and Sister Kelly, of Donora, and M. Bizilya and Audrey Palfrey, of Lock Four. A skit by Norma Jean Gaskill added to the program. A piano selection by Dorothy Lewis rounded out a service of interest to the young members.

Following the evening meal, an experience meeting was conducted, based on the convictions and experiences of Brothers Hull, Gaskill, Marsh and Winters. The time was well occupied. Following the closing hymn, "God Be With You Till We Meet Again," the conference was adjourned, Elder James P. Marsh, assistant director of church school, offering the benediction.

Coldwater, Michigan

As many of the local members as could took advantage of the opportunity, attended the district youth convention held at Coldwater May 8 and 9.

On April 28, Sister Ida Corless, a beloved member, passed away after several months of suffering. Her death was a great loss to this branch.

At a branch business meeting in charge of District President A. J. Dexter, Elders S. W. L. Scott and E. L. Peer were chosen to take charge of branch work as successors to Elder E. R. Carter until the regular business meeting in September.

On May 2, Mrs. Betty Meiser and son, Wilbur, of Dowagiac, Michigan, were baptized at Coldwater by Elder S. W. L. Scott and confirmed by Elders Scott and Peer.

Sunday evening, June 20, Doctor William Osechger, pastor of the Church of Christ, delivered a lecture with slides on "Mormonism" at his church. The Saints' were invited to attend, and quite a number accepted the invitation. They were surprised and delighted with the fair way in which the speaker explained the differences between the Reorganized and the Utah churches. He also tried to bring to his own people a lesson on the value of tithe paying. Doctor Osechger is personally acquainted with several Reorganized Church ministers.

Sister Mary Wickes entertained the women's department June 15. Eighteen members and friends enjoyed the pot-luck dinner. The women are studying the history of the church.

The primary department entertained the church school with a play written by Sister Helen Smith and produced under her direction, on Children's Day.

Seventeen members of the young married people's class met June 16 at the home of Brother and Sister Milton Schuette, to surprise them. The Schuettes had just moved to their newly-purchased home. The evening was spent in games, contests and visiting; refreshments were served.

Sister Alta Stroh, who has been unable to meet with the congregation for some time on account of poor health, was able to be present at church June 27.

Sault Ste. Marie, Ontario

Apostle D. T. Williams and Elder Allen Schreur, of Gaylord, Michigan, were guest speakers at a one-day meeting at Sault Ste. Marie, June 6. The sacrament of the Lord's Supper was shared at 9:30 a. m., and at 11 a. m. Apostle Williams preached. During the latter service Elder Schreur conducted a class for the children in the church basement.

A number of Saints from the Michigan Soo Branch attended the day's meetings, and there were other out-of-town members. Dinner was served in the basement by the women's group.

Elder Schreur was in charge of another preaching service at 2:30 p. m., and at the close of this session Apostle Williams held an open priesthood meeting.

Supper was served for those who wished to stay for the concluding service of the day, then everyone joined in singing hymns until 7:30 p. m. when Apostle Williams spoke on "Why We Should Believe in God."

Members of the priesthood from Manitoulin Island were invited to attend these meetings, but were unable to come as also was Elder Dayton who was holding services on the island at the time.

Some of Sault Ste. Marie's church members expect to attend the district reunion at Port Elgin beginning July 4.

Canton, Ohio

Though their number is small, the Saints in Canton are striving to keep active in the Lord's cause. In the month of March, Brother W. C. Neville conducted a series of Sunday evening services using his chart, "The Lord's Vineyard." The Saints enjoyed these services, and as a result, have a better understanding of the church; a few nonmembers also attended.

The women's department sponsored a pot-luck dinner at the home of Sister Carmen Shalley in April. A sum of twenty-five cents a plate was charged, and this amount went to help in purchasing some new *Saints' Hymnals*. They also held a covered-dish dinner at the home of the presiding elder a few weeks later and cleared a good sum.

The church school has an average attendance of about twenty-five, and the Christmas offering goal has been set at fifty dollars. A sum of about thirty-seven dollars has already been raised.

It is the custom of this group to use the second Sunday of each month for a program. In April they dedicated this hour to "The Reorganization of the Church," a program which was well rendered. On Mother's Day an appropriate service was enjoyed, every mother being given a white carnation.

Elder Davis and wife and daughter and Matthew Liston and wife and daughter, of Port Huron, Michigan, recently visited this branch. Brother Davis spoke to the Saints.

Brother Ernest Knight, of Akron, Ohio, visited Canton the last Sunday in June, giving a most encouraging talk.

Far West Stake

Richmond Branch, Missouri

Richmond Branch was represented by sixteen young members at the O. T. Z. rally at Kingston, Missouri, June 6.

The women gave an ice cream social, June 11, the proceeds going for branch expenses.

The Oriole Girls gave a program, March 21, which consisted of their Oriole ceremony and a talk on stewardship by each girl. On May 29 they sponsored a candy sale, the money earned going to their reunion fund.

Lois Fae Ferguson, who won first place in a vocal contest at Hardin, Missouri, entered the vocal contest at Richmond and received honorable mention.

On April 18, Mr. and Mrs. Z. J. Lewis, of Stewartsville, were at Richmond, Brother Lewis delivering the morning message.

The Defenders, directed by Mrs. Elbert Curtiss, were in charge of the program, April 25, and their theme was "Love."

Mr. and Mrs. Otto Beal and son, from Germany, were at Richmond, May 2, Mr. Beal speaking at the morning hour. A week later Elder John Hovenga, from Stewartsville, preached the morning sermon.

A choir was organized under the leadership of Mrs. Orville Hulmes, May 20, and made its first appearance, May 23, when Stake President and Mrs. Ward A. Hougas and daughter, Genevieve, were at Richmond. Elder Hougas was the morning speaker.

Kingston Branch

The O. T. Z. rally, June 5 and 6, at Kingston, was enjoyed by all. Local Saints were glad to have the opportunity

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to be hosts to the young people, offering them food and shelter. All sessions were enjoyed, and the worshipers experienced a fine spiritual uplift.

Four were baptized at Kingston, June 13, Brother Keen, of Polo, and his two children, also Paul Bratcher.

This branch observed Mother's Day, Children's Day, and Father's Day with short programs. The infant son of Brother and Sister J. C. Ford was blessed, June 13, under the hands of Charles Wood and James Dawson.

On June 20, Denzel Louder and Olive Mae Dawson, accompanied by Bob Bethel and Florence Deal, motored to Independence, Missouri, to the home of Elder R. V. Hopkins, and there Denzel and Olive were married at noon. Elder Hopkins is an uncle of the bride. Brother and Sister Hopkins had prepared a wedding dinner for them, also a big supply of rice which was bestowed upon them at their departure. On their return to Kingston at four-thirty, they found another wedding dinner prepared by their two mothers, and received many congratulations and good wishes from friends. Both these young people are employed at Kingston, and will continue their work; the bridegroom works for a feed and produce company, and the bride assists in the office of the county superintendent of schools.

Cameron Branch

Attendance at the local O. T. Z. meetings is good. A number of nonmembers attend regularly, and interest is good.

The group is progressing with their garden project. The planting was finished some weeks ago, and workers hope to reap an abundant supply of vegetables to can for the storehouse.

The young members assisted in beautifying the church grounds. Shrubs were set out and a large part of the lawn was sodded.

Sister Lois Roberts, who represented Cameron in the Far West Stake historical trip to Nauvoo and other points a few weeks ago, gave a most interesting report at a meeting, May 10.

There were four young Latter Day Saints in the high school graduating class this year, and the branch is proud of their record.

Outstanding among the recent experiences of Cameron Branch was the series of services conducted there by Elder Roscoe E. Davey. He opened, May 23, and continued three weeks with fine attendance and growing interest. He used as a general theme, "The Ideal Kingdom of God on Earth." The services were a spiritual uplift, increasing the Saints' faith in and consecration to the task of building the kingdom and giving them clarity of vision as well as sowing the seed of truth in the hearts of friends.

A short Children's Day program was given, June 13, at 11 a. m., followed by a baptismal service.

The women devoted several days to canning vegetables from the O. T. Z. garden for use next winter.

On June 20 a truckload of O. T. Z.'s and young married people attended the Youth Conference at Lamoni, and reported inspiring services.

St. Joseph Branch

Second Church

Brother Arthur Caselman was ordained a priest at the sacrament service May 2.

Elder Salisbury has concluded his series of missionary sermons, and Brother Roscoe Peterson, of Third Church, is conducting a series of Sunday evening sermons, using his slides. These have been well attended.

Children's Day was observed, June 13, with programs at all three services. Three from Second Church were baptized in the afternoon, two children and one adult. The children sang for the service, too.

The Saints held a three-week Bible school at the church starting, June 7, from 9 to 11 a. m., a number of children taking advantage of the opportunity offered. There was a picnic, June 24, for the school and the women's department.

On the last Friday of each month a social meeting is held. On the last Friday of April a silver medal Bible contest was held under the auspices of the W. C. T. U. There were six contestants and Sister Eva Erler won the medal. On the last Friday of May a comedy, "The Last Daze of School," was given.

Priest Arthur Caselman delivered his first sermon, "Put on the Whole Armor of Christ," the morning of June 20.

Wednesday evening prayer services have increased in attendance, and are proving to be very spiritual meetings, strengthening the worshipers.

Third Church

Saints of this group are happy to announce the addition of twenty-three new members since the first of the year. Church work is progressing under the leadership of Pastor R. D. Peterson, assisted by the priesthood. Sunday school and church are held on Sunday morning and prayer meeting and church services on Sunday evening. The midweek prayer meetings are a great help to all who can attend.

The O. T. Z.'s with Sister Rose Fletcher as president, are rendering commendable service.

A Mother's Day program was presented under the direction of Sister Clara Shaw.

The Willing Workers had their meeting at the home of Brother and Sister Powell. Following a short business session, Brother Peterson talked on his recent visit to Carthage and Nauvoo.

The women's department meets each Thursday and has a number of projects on which it works. Quilting is one of the major activities of these feminine workers.

Local Saints are grateful to Brothers Key and Kaw for their efforts in procuring the decorative pine trees to beautify the church grounds, and also to all who helped to plant them.

The Willing Workers and the O. T. Z.'s are working together in the development of the Twelfth Street lot as a recreational center for future months.

Happenings in New York District

Sherrill, New York.—The June conference of New York District, held the fifth and sixth, at Niagara Falls, will be remembered as a fine meeting presided over by F. C. Mesle and his counselors, George Landes and George Schaefer, assisted by Doctor Weegar. Patriarch Richard Baldwin, from Sharon, Pennsylvania, was there, and made a pleasing contribution to the program.

Four projects were discussed at the educational sessions on Saturday evening and Sunday: "The Use of Leisure Time," "Win a Member," "Know Your Church," and "Keep the Law," by Evangelist Baldwin, George Landes, George Schaefer, and F. C. Mesle, respectively. The Sunday morning service of sacrament was enjoyed by all. This period was so well used that it took most of the church school time. The ordination of a young brother, Carol Bassett, of Greenwood, was attended to at the close of this session. Those who have been familiar with the district, will rejoice to see a promise of brighter days ahead for Greenwood which for years has been without any active, permanent priesthood.

Evangelist Baldwin gave a rousing sermon at 11 a. m., discussing the financial law of the church.

The election of officers resulted in the return of Doctor P. L. Weegar to the presidency of the district. He said that he had been lonesome without a program to plan and district work to do. He chose for his counselors this time George Schaefer, of Buffalo, and Burrell Landes, of Niagara Falls. Sister Anna Lloyd, whom the Saints missed at the conference, being still burdened by her loss of less than a year ago, was reelected to the clerkship; F. C. Mesle was reelected treasurer, and sustained as bishop's agent. Sister Catharine Lambert was voted to continue as district chorister. The vesper service at 4 p. m. Sunday, under her direction, was a treat. With her chorus of thirty-five voices, the combined choirs of Niagara and Buffalo and with Sister Anna Landes at the organ and Sister Bernice Lambert at the piano, a fine service was enjoyed. Surely the Lord is pleased with such efforts to comply with his commands.

The conference was favored with several soloists, vocal and instrumental, throughout the sessions.

The Niagara Falls Branch invited all

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to partake of a supper Saturday night, and furnished an excellent meal. They also furnished dinner Sunday at a very reasonable price.

Saints came to conference from Buffalo, Rochester, Sherrill, Johnson City, and Greenwood, New York; Niagara Falls, Toronto, and Humber Bay, Ontario; Sharon, Pennsylvania, and other points. The sessions were well attended and a fine spirit was present.

Considerable time was given to the financial report by Bishop's Agent F. C. Mesle who compared this year's results with those of other years, listing the records of the different groups of the district and showing the members the goal toward which they should work during the remainder of the year.

Brother Floyd Rathbun and wife were there from Johnson City. Brother Rathbun is better but far from his usual self. Brother E. Swan, of the Johnson City group, living at Waverly, is up and around after a serious illness.

Since the last letter from Sherrill, Evangelist George Robley has passed on. He visited Sherrill in November, and looked so well that it is hard for friends to realize that he is gone. His last sermon here was a wonderful testimony of the latter-day cause. Local Saints had known Brother Robley many years, loved him, and they feel that he fought a good fight and kept the faith.

F. C. Mesle, early in May, was called to lay away an older brother of Sister Elsie Elms, of Rochester. He was buried at Manlius.

Two of the boys of this district recently finished university courses in the West: Burrell Landes at the University of Kansas, and Carl Mesle, at the University of Iowa; also Forrest Landes finished a two-year course at Graceland.

As is often the case in a one-industry town, the Saints at Sherrill lose most of their young people, and this is a big handicap. Had they the children of their group and their children with them, the Saints would have a fair-sized group, a more effective nucleus for spreading the gospel. As it is, the fewness of numbers sometimes serves to discourage the group. Nevertheless, they keep up their midweek prayer services, a thing which the larger churches find it impossible to do.

Saints from Syracuse, New York, visited at Sherrill on Children's Day, and enjoyed a picnic dinner. The Saints of each of these locals wish that they lived nearer each other, so that they might exchange visits more frequently. Syracuse made a fine showing financially on the last report, as did also Rochester, Buffalo, and others.

Kennett, Missouri

The members of this branch seem to have the work of Christ at heart. June was crowded with a variety of church activities.

On Sunday, June 6, the Saints were saddened by the death of Sister Ruby Wiggins, wife of Leon Wiggins. Readers of the *Herald* will recall that this sister was seriously burned in the latter part of March, when the kerosene can exploded while she was starting a fire. She was in the hospital eleven weeks and suffered much before she passed away. She leaves to mourn, her husband, a baby daughter, about one year old, her father, some brothers, and many other relatives and friends. Sister Wiggins was active in church work and remained faithful to the end.

On Children's Day a fine play, "The Children of Peace," was given by the young people. Then J. M. Smith preached an inspiring sermon. At noon lunch was spread for all. Five boys and girls were led into the waters of baptism by Pastor H. H. Wiggins, at 3 p. m.

V. M. Talcott preached the morning of June 20, and in the evening Knute Johnson was the speaker. His theme was, "What Shall I Do With Christ?"

Local Saints looked forward to and made many preparations for the district conference held at Kennett, July 9, 10, and 11. A fine program instructed and entertained all who came from over the district.

Hermiston, Oregon

The Milton-Freewater, Oregon, the Walla Walla and Pasco, Washington, groups met with Hermiston Saints, June 13, in an all-day service. The prayer meeting at 8:30 was in charge of Elders Monte E. Lasater, of Seattle, and Stanley Fout, of Coeur d'Alene, Idaho. A spiritual session was enjoyed. It was noticed that prior to the opening service, all were in their places waiting, and officers in charge did not need to call the group to order. A Children's Day program was given from 10 to 11 a. m.

Bishop Monte E. Lasater was the speaker at 11 a. m. Immediately after the preaching service, the Saints witnessed the baptism of five candidates, two adults and three girls. Two of these were from Hermiston, three from Pasco. Elder New Madden, of Hermiston, officiated.

Following the preaching service, the group enjoyed a sumptuous basket lunch with ice cream as the dessert.

The confirmation service followed the lunch hour. At 2:30 p. m. Brother Croft, pastor at Freewater, Oregon, favored the group with a sermon.

Elder Fout was the evening speaker. There were about eighty present, and many expressed their satisfaction at having been present at the day's sessions.

These meetings of several groups are proving most helpful, since the members of the church are scattered widely throughout this area of Oregon and Washington. Pasco, Washington, is the next place of meeting for the groups, but this gathering will probably not be held until after the summer reunions.

Independence, Missouri

July 12.—"I in Them, and Thou in Me" was the topic of Elder Arthur Oakman's prophetic sermon delivered to a congregation of more than two thousand people at the Campus Sunday night. Elder William Patterson was in charge of the service, and Elder H. L. Barto, pastor at Liberty Street, offered the prayers. George Anway led the congregational singing. There were two numbers by the Campus Male Quartet: Donald Webb, Keith Johnston, George Jenkinson and Virgil Woodside, and under the directorship of Mrs. George H. Hulmes, the Stone Church Choir sang "But the Lord Is Mindful of His Own," from Mendelssohn's "Saint Paul."

Summer Vacation Church Schools

For five weeks following the close of the public schools, children in Independence have shared in continuation schools sponsored by the churches of the city. These have been held in thirteen of the churches, including St. Mary's Academy of the Catholic Church, six of the white protestant churches, a Negro cooperative group, the Utah Mormon church, and the four larger Reorganized Latter Day Saint churches. Of the total 1,273 children enrolled, 538 were in the four Reorganized Church groups.

The thirteen schools were all very similar in program, and shared in certain community-wide projects, yet each was independently directed by a volunteer faculty under the supervision of the local pastor. Worship, singing, storytelling, dramatization, handwork and games made up the forenoon hours. Often the handwork carried over into afternoon classes. A small tuition fee was charged, from which three educational motion picture shows were provided. Those regularly enrolled in the schools were privileged to swim one day a week for an additional ten cent fee.

The Vacation School Project was supervised for the Independence Religious Council by the Reverend Walter L. Clark, pastor of the First Presbyterian Church, to whose vision, courtesy and untiring devotion in service is due the appreciation of the entire community. The schools not only engaged the children in happy, constructive endeavors on a distinctly Christian level, but the project served to unite all the Christian forces, and especially the boys and girls, in activities making for civic improvement and mutual good will. A total of sixty-two volunteer teachers and leaders made up the faculty of the four Latter Day Saint schools. This included six

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people who were made available as leaders from the local W. P. A. leisure-time project.

An impressive achievement program was held on Thursday evening, July 1, in the Memorial Hall auditorium. Seven hundred children, each church group designated by a banner, marched into the arena singing "Onward, Christian Soldiers." An interesting program followed: devotion, salute to the American flag and to the Christian flag, group and unison singing, work and games demonstration, Bible dramatization, a rhythm band in costume, and a parade of girls modeling dresses which they had made. A pleasing feature was a group of spirituals sung by the colored children. The closing number was a pageant, "God's Garden," given by the Walnut Park children. Around the arena were tables filled with products of the summer schools, each representative of the work done.

Plans are being made to continue the summer vacation school work from year to year. The Reorganized Church people welcome the privilege to work with the churches in Independence to improve the moral tone and to raise the standard of living among the children of the community.

Walnut Park Church

A large delegation of Saints from Walnut Park, especially of young people, spent Saturday and Sunday at the reunion at Holden, this together with vacation absences cutting attendance at church school and preaching service Sunday morning. However, more than four hundred attended the church school, and a good congregation heard Elder John Blackmore at the eleven o'clock hour.

Preceding Brother Blackmore's sermon, which was on the text, "Search the Scriptures," Melba Moorman, soprano, sang "If With All Your Hearts," LaVona Crabb playing the accompaniment. Brother Blackmore urged more general reading of the Bible, saying, "Too many people almost never read the Bible, and if they do read it, they do it only for the sake of argument. You cannot believe a book unless you know it and understand it."

Robert Butterworth, new president of the Religio, was in charge of the session Sunday afternoon. Other new officers include Henry Countryman, vice president; Florence Lesh, secretary; Doris Ursenbach, pianist, and Virginia Lee Taylor, chorister.

In the month of June the pastor, Elder William Patterson, performed a number of marriage ceremonies, some of which have not previously been reported to *Herald* readers. On June 6, Miss Mary Virginia DeLange, daughter of Mr. and Mrs. L. T. Stacey, and Mr. Herbert Clayton Major, son of Mr. and Mrs. Herbert A. Major, were married at the home of the bride's parents in Golden Acres. Only the immediate families were present. Preceding the ceremony Miss Elinor Smith, harpist, played "At Dawning." The maid of honor was Miss Erma Quick, and E. C. Austin, Jr., acted as best man. A luncheon at which the bride cut a three-tier wedding cake followed the ceremony. In the afternoon from two to five o'clock the bride and bridegroom held open house for their friends. They will make their home in Independence.

On June 20, Miss Erma Evalyn Quick and Elbert C. Austin, Jr., the young couple who attended Mr. and Mrs. Major at their marriage earlier in the month, were married by Brother Patterson. They also will live in Independence.

On June 25, Nadine M. Carr, of Iowa, and Leslie Whittemore, of Independence, were married at the church at 12:30 p. m., Brother Patterson again officiating. This young couple will live in Kansas City.

Liberty Street Church

Elder William I. Fligg delivered an earnest message at 11 a. m. June 27. He was given the close attention of a large congregation.

On the night of June 28, several of the older young people who were members of the Doctrine and Covenants class taught by Sister Florence Goold Carr four years ago, met in reunion at the home of Brother and Sister William McBride. Sister Carr, who now lives at Lone Rock, Arkansas, told of her experiences in personal missionary work among the people of her community.

Another reunion in this congregation was the annual gathering of the young women of the Silver Wing Temple Builder chapter, active a decade ago. The meeting was held June 25 at the home of Mrs. Pearl W. Moriarty, former leader of girls. There were twenty members present.

The July sacrament service was well attended and beautifully conducted. Pastor Herbert L. Barto was in charge and delivered the sacrament address. Bishop's Agent Harry Blake, in his talk preceding the oblation, informed the members of the congregation that the June oblation was one of the largest in the history of the branch. Elder William Shakespeare, of Lamoni, Iowa, assisted in the July service and local Saints enjoyed his visit and appreciated his timely counsel.

The prayer services have been of extraordinary benefit and the spiritual trend has been of an uplifting nature. At the service on Wednesday evening, July 7, Christina Amy, infant daughter of Brother and Sister John Nagel, was blessed by Elders R. D. Weaver and Jesse Smith. Harley, oldest son of the Nagels, was baptized that day and was confirmed a member of the church at this service by Elder R. D. Weaver who baptized him, and Elder Joseph Frick. Harley is fifteen years old and is far advanced in his knowledge of the history, organization, doctrine, and personnel of the church. It is felt that his consecrated efforts will assist greatly in the building of God's kingdom.

Elder Alma White, of Kansas City, was the speaker at the eleven o'clock service Sunday, July 11. The choir, under the direction of Fred Friend, sang "Come, Holy Ghost."

Gudgell Park Church

The Children's Day program was given by the junior and primary classes under the direction of Virginia Camp and Alpha Martin. In the evening Pastor Walter Woodward showed pictures for the children, scenes from other lands.

The young people sponsored a dinner and later a music festival at the church to help raise funds for attending the Youth Conference. A number were permitted to make the trip, and this they greatly enjoyed.

One of the popular young women of this district, Alpha Martin, recently has been three times honored with bridal showers. On the evening of June 30, on the church lawn, Miss Alpha Ruth Martin, daughter of Brother and Sister C. E. Martin, and Mr. Kenneth Sherman, son of Brother and Sister P. A. Sherman, were married by Elder Walter Chapman. Attendants of the bride were Virginia Camp and Josephine Martin; Gilbert Gordon acted as best man, and Clarence Martin, Jr., was groomsman. The flower girls were Cordelia Whitlock and Patsy Martin. The bride was given in marriage by her father. Musical numbers were rendered by Pauline Sherman, Nadiene Lighter and Marvin Turnbull, accompanied by Rosamond Sherman. Following the ceremony, many friends and relatives attended the reception at the home of the bride's parents. Mr. and Mrs. Kenneth Sherman went immediately after to their new home on South Pearl Street.

Some recent speakers at the church have been President F. M. McDowell and Elders S. S. Smith, Walter Self, and R. D. Weaver.

Enoch Hill Church

The intermediate boys' class was in charge of the worship period of the church school July 4. The teacher read the Scriptures, then two boys who had attended the Youth Conference at Lamoni, spoke concerning that part of the youth gathering which had most appealed to them. Frederick Young, fifteen, spoke concerning the class work, and Harold Burrows, also fifteen, described the fine prayer meetings. Their talks were greatly appreciated by the school.

Before the July communion service, Pearl Chrestensen sang "The Prayer Perfect." In spite of warm weather, there was large attendance. Pastor J. E. Cleveland was assisted in charge of the sacrament by Elder J. R. Lentell

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and the local ministry. Several priesthood members of this district attended the priesthood meeting held that afternoon at Walnut Park.

The third quorum of deacons met at the church Tuesday evening, July 6, and listened to talks by Evangelist Ammon White and Elder L. G. Holloway. The entire quorum was present.

Union prayer services continue to be held each Wednesday night at the church. After the hour of prayer, the choir members rehearse harvest home festival music.

The Federal Government is sponsoring a recreational and instructional project each Friday morning at Enoch Hill, and those participating are given instructions in handcraft, music, etc.

The intermediate girls' class taught by Sister Charles Warren, took charge of the church school worship July 11, their theme being "Golden Deeds." Cora Mae Jenkins was in charge, and Dorothy Cogan offered prayer. There was a story by Clarice Stevens, then a quartet of girls sang "Make Somebody Happy Today." The theme talk was by Sister Warren, and the quartet asked in song, "Was That Somebody You?"

Elder Lawrence Martin was the 11 a. m. speaker.

Englewood Church

Two boys, Robert Brackenbury and Donald Ely, grandson of Brother and Sister John Ely, were baptized at the church school hour July 4, and were confirmed members of the church at the sacrament service.

Elder Almer Sheehy spoke Sunday morning, July 11. Elder D. C. McNamara sang "Somebody Knows," accompanied by Sister Stella Howery.

The Y. P. A. services have been resumed on Sunday evening at six o'clock. The subject of this group is the Doctrine and Covenants.

Englewood has lost three faithful workers who have moved into Walnut Park District, Elder and Sister George M. Hiles and their daughter, Mary. They have moved to 806 South Logan Street.

Puyallup, Washington

Puyallup Branch has a membership of more than forty Saints, and among them are two aged couples deserving of honorable mention, Brother and Sister Simon Fewen and Elder and Sister Finley Coats.

Brother and Sister Fewen celebrated their fiftieth wedding anniversary October 3, 1936. Brother Simon Fewen was born December 10, 1858, at Burlington, Iowa, and was baptized into the church January 20, 1889, at Woodbine, by Charles Derry. He married Effie J. Rudd, October 3, 1886. Sister Fewen was born February 23, 1864, in Crawford County, Iowa, and was baptized into the church April 7, 1878, at Dow City, by John R. Rudd. Brother and Sister Fewen are the parents of four sons and two daughters: Thomas Franklin, Clara



BROTHER AND SISTER SIMON FEWEN

Etta and Walter Cornelius, of Mason City, Iowa; George Harry, of Puyallup; Gertrude E., of California; Wilmer Simon in the U. S. Army at Honolulu. A daughter, Goldie, died in 1900. For those who know the Fewens, a card or a letter will find them at home at Route 2, Box 640, Puyallup, Washington. They have a comfortable cottage on South Hill. Puyallup Branch appreciates the faith and determination of this worthy couple, and looks forward to their help in the future.

Elder and Sister Finley Coats are often called the "father and mother" of Puyallup Branch. Brother Coats celebrated his ninetieth birthday last March 27. He was born in Coshocton County, Ohio; was married to Maggie Cromer



ELDER AND SISTER FINLEY COATS

April 6, 1887, in Chicago. Sister Coats was born December 28, 1866, at Idaville, Indiana. They were baptized into the church at Millet, Alberta, Canada, in 1907, by J. E. Mortimer. Brother Coats was ordained an elder soon after that, and today is a faithful servant, determined to do his part in the church. He now acts as one of the counselors to the branch president. To Brother and Sister Coats three sons and one daughter were born: Harry, of Portland, Oregon; Roy, of Puyallup, and Ray, of Drumheller, Canada. The daughter passed on several years ago.

Elder Coats served in the Eighty-second Regiment of the Third Brigade of Twentieth Army Corps from February 14, 1864, until May 30, 1865, or the end of the war. Last March this stanch Saint celebrated his birthday with a number of friends, enjoying the day at his home. And on April 6, 1937, he and Sister Coats celebrated their golden wedding anniversary. Their mail address is Box 46, Orting, Washington. Puyallup members are grateful for the help of these dear Saints. No visit could be paid to their home without one feeling lifted up and encouraged to go on.

Kansas City Stake

Honor Elder and Mrs. W. S. Brown

Friends and relatives honored Elder and Sister W. S. Brown, of Argentine, on the evening of their forty-first wedding anniversary, July 1, at their home in Kansas City, Kansas. Brother Brown's seventieth birthday, July 15, was also celebrated on this occasion. The Browns have four living daughters, Doris, Helen, Anna Mae, Jewell, and three grandchildren; one son died in infancy.

Brother Brown served Kansas City Stake as secretary, *Herald* correspondent, recorder, and historian, the latter office he still holds. When Kansas City Stake was first organized, Brother Brown was elected secretary and recorder. He was also a charter member of the Religio Society. Since joining the church and coming to Kansas City, Kansas, Brother and Sister Brown have attended Chelsea, Second, and Argentine churches. For many years Elder Brown served as pastor at Second and Argentine, and at the present is associate pastor at Argentine. Connected with his work as stake historian, Brother Brown has collected and made many interesting models of historic significance. He has given years of service to the stake and the local churches with which he was connected. Sister Brown has been an ardent supporter of the church and has faithfully taken care of her home and family. Many from all over Greater Kansas City came to extend their congratulations and enjoyed the evening of friendship, supplemented by music and refreshments.

Other Stake Events

The Central Women's Club sponsored a reception for "The Mesleys Three" the

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evening of May 28, at Central Church, members of the entire stake attending. In appreciation, Sister Mesley was presented a substantial purse, to be used for the "extras" on her and Gordon's trip to Birmingham, England. Sister Mesley and her young son, Gordon, left June 18, for a three-month visit with her parents in England.

On the evening of June 4, 1937, the O. B. K.'s of Kansas City Stake held a reception in honor of Mr. and Mrs. Charles Graham, at Grandview church. For the past few years Charles has served capably as president of the O. B. K. organization and Mrs. Graham, (nee Ethel Hicklin) as secretary. The young people expressed their good wishes for this newly-wedded couple in the form of a check which took them to Youth Conference at Lamoni.

The annual Music Festival was held the nights of June 15 and 16 at Central Church, sponsored by the O. B. K.'s and directed by Frank Hunter, head of the music committee. Seven groups participated in vocal, instrumental, chorus, and mixed quartet numbers. As usual, the honor rating system was used in ranking the participants. First place went to Grandview Church with thirty-four points; second place to Chelsea with twenty-eight points, and third place was taken by Heathwood with twenty points. This year's guest artists were the Deep River Plantation Singers, who gave an enjoyable concert the last night of the festival.

The annual state conference took place at Central Church, May 21 to 23. At the Friday night business session, a number of names were approved for ordinations: Edward Mader, priest, Mount Washington; Ed. L. Gray, deacon, Argentine; Edwin L. Browne, priest, Argentine; Victor Witte, elder, Bennington; August Witte, priest, Bennington; Frank Freeze, priest, Grandview; Lewis Landsburg, priest, Grandview, and Fred Craven, deacon, Central. The selection of Elder J. A. Gardner and Charles Graham for counselors to the state president were also approved.

Apostles John Garver and Clyde F. Ellis were speakers at the Sunday meetings, which included an ordination and prayer service at two o'clock when Elders J. A. Gardner and Charles Graham were set apart as counselors to the stake president, and a vesper hour at four o'clock when the Vesper Choir under the direction of Frank Hunter presented a program of music.

Northeast Church

Attendance at all services is holding up well and quite a few nonmembers are present, thanks to Brother Charles Thompson who visits and invites his neighbors to come, and to Brother Otis Porterfield, a fine-spirited young man who furnished transportation for a number.

The sermons of Elder R. D. Weaver, June 20, were much appreciated. They urged and inspired the group to recognize the loving hand of God in the protection and care of his people. Sister Dunnegan and her son and daughter sang for the congregation the morning of June 20, and their contribution was appreciated. They have recently moved to Kansas City from Glenwood, Iowa.

Local members have reason to be thankful for the blessings of bountiful rains that have helped the fields and gardens and for the abundance of God's Holy Spirit.

The young people are active and faithful. A number attended the Youth Conference at Lamoni.

Argentine Church

At the stake conference business meeting, May 21, the following nominations for offices at Argentine were ratified: L. A. Fowler, pastor; Ralph Goold, assistant pastor and director of religious education. The local church elected the following: Zowa Fox, adult department; Allie Goold, young people; Hazel Shireman, children's department. Church school teachers are: L. A. Fowler, R. L. Goold, Allie Goold, Edith Fowler, Julie Phipps, Phyllis Coats, and Virginia Limberger.

The sacrament service on May 2 was well attended and was a spiritual feast for all. Sister Ida Belk was baptized in the afternoon and confirmed in the evening by Elder D. P. Cooper and Elder Tom Lentell. The latter spoke to the young people at the evening service.

On the evening of Mother's Day a fitting program was given by the women under the direction of Sister L. A. Fowler. Speakers on May 16 were Elder D. P. Cooper in the morning, and Elder L. A. Fowler in the evening. There were no services, May 23, as all who could attended the stake conference at Central Church. On May 30, Elder Emmett Palmer preached in the morning.

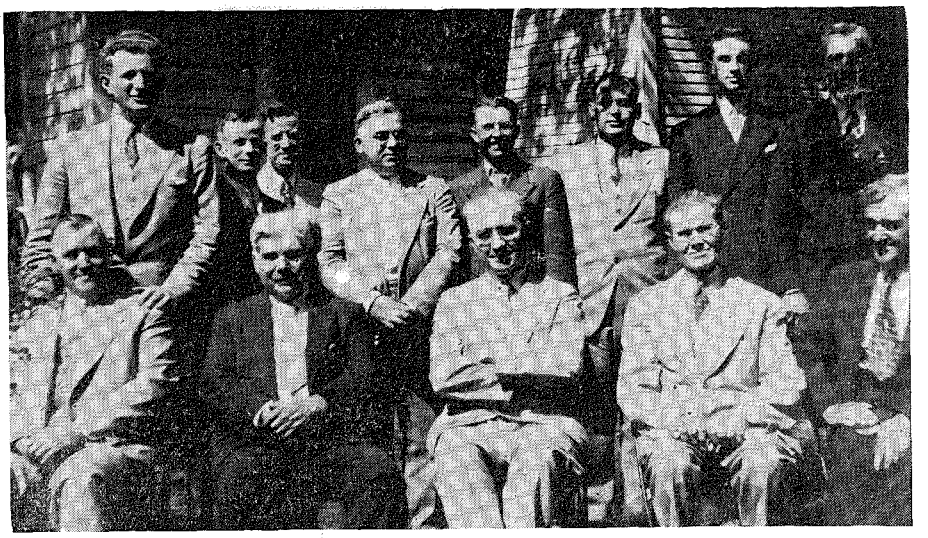
Argentine church held home-coming day, June 6, and sacrament service in the morning was enjoyed. Elder L. A. Fowler was in charge of the service, assisted by eight members of the priesthood, four visiting ministers and four local men. Elder J. A. Gillen, first pastor of Argentine Church, spoke before the emblems were served. A wonderful prayer and testimony service followed.

Dinner was served at the church at noon, and a number of former Argentine members attended. Everyone had a happy time. After dinner Brother Fox was busy with his camera taking pictures of different groups.

An ordination service was held at 3:30. Elder C. G. Mesley gave a short talk to the congregation. Brother Edwin Browne was ordained a priest under the hands of Elders J. A. Gillen, L. A. Fowler, and his father, Elder R. E. Browne. Brother Ed Grey was ordained a deacon by Elders L. A. Fowler, W. S. Brown, and H. M. Gunion.

The little son of Mr. and Mrs. Smith was blessed by Elder Gillen and R. E. Browne. A short sketch of the history of Argentine Church was given by Elder W. S. Brown. A social hour was held before the evening services. Elder J. A. Gillen preached the concluding sermon of the day.

Regular services were held, June 13, in the morning, and five were added by baptism in the afternoon. A program was given by the children in the evening, directed by Sister Hazel Shireman.



MINISTERS WHO ATTENDED THE ARGENTINE HOME-COMING

In this group are stake and Argentine church officers, both past and present: From left to right they are, top row: Mesley, Dwanie, Grey, Goold, Fox, Tuttle, Browne, and Browne; bottom row: Gunion, Gillen, Fowler, Brown, and Shireman.

Grandview Church

Grandview O. B. K.'s won the cup in the Kansas City Stake Music Festival

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for 1937. Those winning for Grandview were Evelyn Coakley, soprano; Nancylee Penticuff, pianist; Edythe Fowler, contralto; Edna Freeze, soprano. The presentation of the cup to Grandview Church was made by Evelyn Coakley.

Children's Day services were held June 13 at the nine-thirty worship period. At this time the baby of Richard and Geraldine Peiper was blessed by Pastor J. A. Gardner and Elder C. D. Jellings, and given the name, Richard Lee. The primary department presented an effective program.

Church school officers for the coming year have been chosen as follows: Recording secretary, Mrs. Frank Freeze; musical director, Evan Fry; assistants, Mrs. W. T. Foley, Mrs. Frank Freeze, Mrs. Theodore Fowler, and Mrs. Henry Rushfelt; historian, Mrs. S. P. Gress; church news reporter, Mrs. W. A. Warren; secretary, Violet Sivits; chairman flower committee, Mrs. P. J. Brose; religious education superintendent, Juno Cook; assistants, Frank Freeze, Robert Cloughley; assistant secretary, Nancylee Penticuff; adult division superintendent, Mrs. W. A. Warren; young people's division, Mr. and Mrs. Theodore Fowler; children's division superintendent, Mrs. Evan Fry; junior church division, Mrs. D. L. White, assistants, Lucille Hicklin, Nancylee Penticuff; junior stewardship director, Mrs. D. L. White; O. B. K. supervisors, Mr. and Mrs. Theodore Fowler. Committees were selected also for the finances, building and grounds.

During the past year the superintendent of religious education, Sister Juno Cook, has discovered and presented much new talent in the worship services. Occasionally she presents a story which is a lesson to the entire congregation.

The Bulletin Board

Northern California Reunion

Northern California district reunion will meet at Irvington, California, July 23 to August 1. We will have with us Apostles F. Henry Edwards and E. J. Gleazer, Patriarch William H. Dawson, Bishop E. C. Burdick, District President John F. Sheehy, Missionaries Harold I. Velt, Ned Jacobsen, and Harold Parks. Come and worship with us. For further information write to Zelma McKee, district secretary, 2024 Ashby Avenue, Berkeley, California.—John F. Sheehy.

Southwestern Iowa Reunion

Southwestern Iowa District will have its reunion, July 30 to August 8, at KOIL Point, Fairmont Park, Council Bluffs, Iowa.—A. D. Graybill, 3211 Avenue C., Council Bluffs, Iowa.

Southern Indiana Conference

The annual conference of Southern Indiana District will convene, August 21 and 22, with Indianapolis Branch. The church is located at the corner of Chester and Ninth Street, Indianapolis, Indiana. All ordained men, please report, on the usual blank, your work from August 1, 1936, to August 1, 1937. These reports should be mailed to J. O. Dutton, 1141 West Thirty-third Street, Indianapolis, Indiana, in time for the conference. Branch clerks, please send statistical reports to Sister Nita R. Burwell, district section 4624 South Third Street, Louisville, Kentucky. The conference will open at 9 a. m. Saturday with prayer service. And the business session will open at 2 p. m. At 7 p. m. there will be an entertainment under the direction of Sister Lesley C. Farr, district chorister. Delegates to General Conference will be elected, also district officers for the coming year. We hope to see a good representation from all the branches and many scattered Saints attending. May the Spirit of God come with all and abide throughout the conference.—J. O. Dutton, district president; Nita R. Burwell, district secretary.

Kirtland Reunion

Kirtland reunion will be held August 5-15, at Kirtland. The reunion committee is assured that the special workers necessary to the success of the gathering will be on hand, and we can promise the presence and help of Apostle Paul M. Hanson, and either Bishop G. L. DeLapp or Bishop L. F. P. Curry, A. L. Loving of the quorum of seventy, and on the last three days of reunion, President F. M. Smith. Numerous local workers will also be there. The committee has felt the need of raising the price of tents, but is sure that this small increase will be cheerfully paid by the Saints. Meals will be served at the cafeteria at reasonable prices. Please send your orders for tents and rooms to J. E. Bishop, 226 Edgar Avenue, Steubenville, Ohio, at once. —A. E. Anderton, for the committee.

Special Services at Dayton, Ohio

On July 24 and 25 special services will be held at Dayton Branch, Southern Ohio District, and while we have planned this gathering as a home-coming and reunion for present and past members of Dayton, Middletown, and Springfield branches, we cordially invite all who can do so to attend. An attractive program is being arranged, and all who come will be blessed for their effort. Remember, the gathering is at Dayton, July 24 and 25. The meeting place will be announced next week.—A. E. Anderton, district president.

Our Departed Ones

MILNER.—Jonathan L., b. November 8, 1903, at Albany, Georgia. He married Winifred Weinheimer at Long Beach, California, November 1, 1924. Joined the church, November 2, 1924, being baptized by Elder Herbert Pederson. His faithfulness to his covenant with the Lord was shown in his progressive ordinations to priesthood responsibilities, and his constant taking on of new church tasks; he was ordained a deacon in 1925, a priest in 1928, an elder in 1929, and a high priest, April 11, 1936. Seven years ago, he baptized his own father and mother into the church. For a time served as counselor to Elder W. A. Teagarden in the presidency of Long Beach Branch. When Elder Teagarden moved away, Brother Milner became president of the branch, June 17, 1931. Served in that office until December 31, 1936, when he entered more fully into the work in the district as director of missionary activities; for a number of years also he was counselor to the district president. D. at the hospital at Upland, California, as the result of a motor car accident, June 23, 1937. Is survived by his wife, Winifred May Milner; a son, Jack Milner, Jr.; a daughter, Merry Loraine Milner; his father and mother, Mr. and Mrs. Emil C. Milner; a grandmother, 2 uncles, other relatives and many friends. The funeral at Long Beach was conducted by the district presidency.

CORNISH.—John J., b. October 17, 1852, in Usborne Township, Huron County, Ontario. D. June 24, 1937, at Senlac, Saskatchewan. Was baptized February 22, 1872. Married Jannie Stratton in 1875, and to them 8 children, 4 boys and 4 girls were born. Two preceded him in death, Alma dying in infancy and Anna (Mrs. Thomas Harper). Was ordained a priest and then in the year of his marriage, an elder. Lived a life of service, being under General Conference appointment about 50 years. Sister Cornish preceded him in death a few years. He leaves to mourn: 6 children: Miss Bertha Cornish, and Rosetta (Mrs. B. F. Atkinson), of Senlac; Leotis (Mrs. Howard Allison), of Edmonton, Alberta; William J. and A. James, of Senlac, and John J. of Wilkie, Saskatchewan; 39 grandchildren, 24 great-grandchildren, and many friends.

Southern New England District Election

The regular election of officers of Southern New England District will be held at the Onset reunion grounds, Massachusetts, Saturday, July 31, at 6 p. m. —W. A. Sinclair, district president.

1937 Reunion Dates

District	Place	Time
So. Calif.	Laguna Beach	July 9-18
Cent. Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Sask.	Weyburn Pins.	July 14-18
S. W. Texas	Bandera	July 16-25
Rock Island	Aledo, Illinois	July 16-25
Wyoming	Devil's Tower	July 21-25
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
S. W. Iowa	Council Bluffs	July 30-Aug. 8
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit	Edenville, Michigan	Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
W. Nebraska & Black Hills	North Platte,	August 6-16
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
N. W. Iowa	Woodbine	Aug. 14-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29

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The Readers Say---

The Lord Has All Power » » » »

I am new in the work of latter days, but want to write my appreciation and praise of the Lord's blessings so that the other Saints may know how thankful I am for the gospel. I know that if we pray to God in Jesus' name and pray earnestly, with faith, he will answer. And if the answer is not just as we ask it, it will come in a better way. How thankful I am for the answer to prayers! I had wanted to unite with the church for some time, but was hindered. Now, however, I am thankful that I waited, for when I was baptized, my companion also joined the church.

It was through a serious operation which I was called to undergo that we were made to realize the great power of the Lord. This realization changed our whole lives, for with the help of the Almighty and the prayers of this little band of Saints, I was healed.

As I lay on my bed in the hospital, I did not want to be operated on, but it seemed that it was necessary. As I was going to sleep, a beautiful light seemed to be leading me and I promised the Lord that if I could only get well so as to rear my four children, I would change my ways. One of the faithful sisters went with me into the operating room, and I knew that she was praying for me. My mother and Sister Weirheim, our minister's wife, were also there although I did not know it. That experience was in August. In October my husband and I and four others were baptized by Brothers Roy Remington and Hambleton.

We want to be found always faithful, never doing anything to bring reproach on the church of Jesus. The Bible tells us that by our sins we crucify Christ over again. He has suffered much for us already, and what have we done for him? Please remember me in your prayers that I may let my light shine so as to lead others to the gospel.

We have good meetings in our group here. Brother Lee Weirheim is an inspiration to us. He is seventy-three years of age but still stanch in the faith, and brings wonderful messages to us. Works are not dead where the Spirit of God dwells.

AVA, ILLINOIS. EVA BLUE.

Missionary Meetings in Arkansas and Louisiana » » » » »

I want the Saints among whom I have labored the past forty-one years to know that I am still working for our Master. I came into this field, May 2, arriving at Grannis, Arkansas, where Brother Ellis Short helped to build up the work of the church years ago. There I found a noble little band of Saints among whom are Sister Ella Clinton and her family. I held a week of services at Grannis.

Elder G. S. Trowbridge has charge of this district. He met me at Grannis and took me in his car to Winthrop, Arkansas, where we found a group of members under the branch presidency of Brother Sharp who has done a good work in the district also.

We had about three weeks of meetings at Winthrop with good interest and have promised to return there in the near future. The Saints were most kind to me, and I felt blessed in telling them the beautiful story of the gospel.

We left Winthrop, May 23, going to Shreveport, Louisiana. There Brother Joseph Norman met and took me to his home where we had a few meetings lasting almost a week. Then Brother Norman and family conveyed me to Eros, Louisiana, to attend the first conference ever held there. We had a fine gathering, and Apostle F. Henry Edwards and Brother G. S. Trowbridge were with us.

From Eros I went to Monroe where we have a few church members. There, too, I held several meetings before I returned to Eros for a series of missionary services lasting about three weeks. Although at this season of the year the Saints were very busy, we had good attendance and interest, and one Sunday, June 27, we baptized four candidates. Of this number three were members of Brother Norman's family from Shreveport.

We closed the Eros meetings Sunday evening, June 27, and left others interested. How good were the Saints at Eros and Monroe, freely giving me means to help me on my way. At Monroe I had a real surprise. Brother and Sister Bert Grow presented me a nice light suit of clothes, also underwear, shirts, hat, and shoes. This gift is typical of the generosity of the Saints in Arkansas and Louisiana.

From Eros I went home with Brother and Sister Norman and family to Shreveport, where we have had meetings in their home with small attendance but good interest. One man is much interested in the gospel. We expect shortly to return to Grannis, Arkansas.

I have been in the mission field forty-one years; have preached 8,116 sermons, baptized into the Kingdom of God 1,025 people. I have been in the field every year in that long period, have never taken a furlough, and still am happy in telling the gospel news to others. I pray that God will bless all his people.

ELDER W. A. SMITH.

INDEPENDENCE, MISSOURI, 204 South Crysler Street.

Request Prayers » » » » »

Sister Burton, who has been active in the musical work of Council Bluffs Branch, Iowa, is ill in the Mercy Hospital, with arthritis and complications. She earnestly requests the prayers of the Saints in her behalf.

Mrs. N. R. Mitchell, a member of Joy Branch, Illinois, seeks the united prayers of the Saints in behalf of her brother, J. L. Poland, of Tacoma, Washington. Mr. Poland suffered a fall in January, 1935, which broke his back and injured him internally; he was in the hospital seven months. He is seventy-two years of age and is able to get around now a little with the aid of crutches. He is not yet a member of the church. Mrs. Mitchell has been visiting in her brother's home several weeks, but plans to leave soon for her own home at Harvey, Illinois.

From Nokomis, Saskatchewan, Brother Aylmer Powell writes: "My wife and I expect to be at the district conference at Shellbrock, Sunday, July 25, and through the medium of the *Herald,* I am asking the Saints to fast and pray on that day, for my wife, that she may be cured of an inward goiter which is causing her much distress."

H. F. Rutherford, of Carson, Iowa, desires the prayers of the church that if it is the Lord's will, he may be healed of his afflictions. He wishes to do more and better work in the church.

Brother Frank Blevins, of Second Church, St. Joseph, Missouri, is sorely afflicted with cancer of the throat, and requests the Saints to remember him in prayer.

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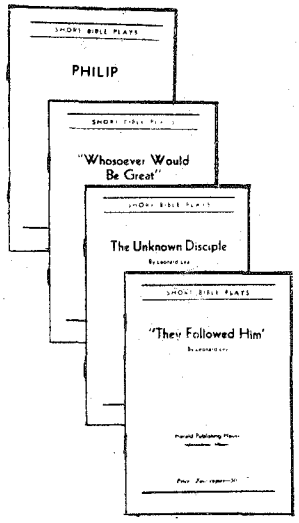

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CRATER LAKE

This beauty spot is the center of interest in a National Park named after it in the Cascade Mountains, Oregon. The body of water has a surface area of twenty square miles, a depth of two thousand feet. See editorial note in this issue by President Frederick M. Smith.

Volume 84 July 24, 1937 Number 30

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THE SAINTS' HERALD

July 24, 1937

Volume 84 Number 30

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

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Independence, Missouri

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The Pigeonhole

Carrying Power

We went to administer to a certain sister who has been ill for a long time and cannot leave her home. Her window turns toward the Campus, and she tola us that on quiet Sunday evenings she could hear the services there. "I listen to the songs and join in singing them. And though I cannot tell what he is saying, I can hear Brother Oakman's voice, carried by the loud speaking system. It is a comfort to know the Saints are there, and that the service is going on." The preaching of the gospel, and living it too, have far greater carrying power than we can imagine, and reach more people than we know.

Indispensable

We are sure no humor was intended, but we could not help smiling last Sunday night at the Campus when the congregation was asked to sing, during the gathering of the offering, the hymn beginning. "I need thee every hour."

One More

Rain soaked the awning over the office window, and when they let it down to dry a sparrow's nest was pitched to the sidewalk, the sparrow babies just hatched, with their big mouths and awkward featherless bodies, floundering in the grass. The mother presented a pitiful spectacle of fear and anxiety, and someone gathered the little things into a nest and put it up into the crotch of a tree. Though she knew no arithmetic, the mother missed one, and there was magnificent fussing until she found it, a dozen feet away, in the taller grass. Kind hands placed this one with the rest, and she immediately became reconciled to the change of address.

Mother love is a beautiful thing and deserves respect, even in the humble and sometimes despised sparrow.

Sleeping Soldiers

The morning was warm, and Lady Gracious nodded—oh, ever so slightly—during the sermon.

"I hope you enjoyed your nap," said Sir Pompous slyly, after the service.

"I wasn't asleep," she answered. "My eyes were tired and I closed them for a few seconds."

"Very well then, tell me what the sermon was about!" he challenged. But she was ready for him.

"If you don't know, I won't tell you. You yourself must have been asleep!"

What we would like for some scientist to find is a good respectable sounding name for the particular brand of laziness that clings to our bones. With just the right name and medical discussion for it, we could relax, let the malady overcome us, and be perfectly comfortable.

We are so constituted that we want everybody who violated the traffic laws to get caught—except ourselves.

Too many of us spend our time liking what we don't have. In winter we dream about the good old summer time. When it is blazing hot we think longingly of last winter's nice cool snow. When it rains we like sunshine. When the sun is out we want a shower. There is no way of pleasing us.

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Editorial

Midsummer Review

Halfway through the summer's work and heat, we pause to take stock of what is happening in the church. Many facts have been reported in our publication, all indicating the tireless activity of our people. It is appropriate now to measure the work being done, and to see what effects are being realized for the church.

A Successful Reunion Season This year finds the reunion, as an institution, one of the strongest features of our church work. It is growing rather than diminishing in importance. The educational aspects of reunion activity, once thought to be detrimental to spiritual interests, have made such adjustments to the reunion program that there is now a fine working harmony among those who are responsible for the promotion of each. Measured by increased attendance, by the appreciation and participation of the people, and by the improved quality of reunion programs, this season promises to result in one of the most satisfactory summer's work we have ever enjoyed. This is the impression we gather from the correspondence that comes to us describing the various gatherings. Some of our finest reunions are still to be held, and many people who have not yet been able to arrange to attend one of them should consider whether they can afford to miss the fellowship, the spiritual growth, and the educational values of spending their time through the whole of a reunion. Attendance over a week-end is good, if one can do no better. But the full value of the experience is to be realized only by attending straight through.

Nauvoo Camp As this is being written another successful season for the Nauvoo Camp for young people is being brought to a close. A finer staff personnel has been in charge, with a larger membership, than on previous occasions. They have made available for the young people the best opportunities the church can provide for wholesome recreation, personality development, instruction and inspiration in one of the finest historic settings of the church. We hope to have a more complete account of the work of the camp from those in charge of it, to be published in a later issue of this paper.

Young People's Organization The Youth Conference is now a matter of history, but its work goes on. Those who attended are now back home, hard at work in branches and districts, to realize the aims set forth at the Conference. The young people's movement in church work, hitherto without a special name, is from now on to be known as "Zion's League." The Herald Publishing House has the *Handbook* available for all those who may be interested in the organization and its objectives. The Department of Religious Education will publish quarterly mimeograph materials covering instructions and helps. There will be a page in the *Herald* frequently devoted to the work, and young people and their leaders should watch for it. The first page begins in this issue with an article on organization by George Mesley, Chairman of the Committee.

The Church Debt One of the most encouraging features of the church work is our continued progress on the reduction of the church debt. Nothing spectacular has been done at any one time. But steady hard work is showing excellent results. With about a third of the debt retired already, the load of interest has been appreciably lessened, and it will not be long before reduction can be accelerated and needed expansion made in other lines of church work. Steadfast adherence to the principle "Keep the Law" has been the secret of this success. It will be the strength of the church as long as we continue to observe it.

Missionary Work Some years ago, at the depth of the depression, a church man tried to look to the future of the missionary work. The picture he saw was discouraging. "Even if we get the money," he asked, "Where will we find the men?" Older men were being scattered into industry and absorbed in other occupational interests. Some of them had completed careers of usefulness in the field, and would not be available when need for them arose again. Entering a new era, we would need a new type of man. The question was a serious one.

Today that question is being answered from the ranks of the younger people of the church. There are men and women available—good ones too—for as much service as the church can use. Some of them are at work in a local and limited way on a volunteer basis. Thus they are getting their training. If the church had the means to put them on full time service, they would be available.

(Continued on page 933.)

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Across the Desk of the Editor in Chief

The following letters sent by Sister Pauline Arnson will be read with interest by our readers, as giving some information concerning the women's department.

INDEPENDENCE, MISSOURI.
June 17, 1937.

Dear Chief:

I asked Margaret to make a report of the year's activities, and she handed me the attached before leaving for California on Saturday, June 5. On glancing through it, it seems that our only work has been the preparation of study material for reunion purposes, and we are happy to have succeeded in getting three courses together, although we have had some disappointments.

As far as having carried out the suggestion in your letter of August 22, 1935, to Mildred Grabske and myself, we have made little progress. We have met with fair response from district presidents, who have sent in for approval the names of candidates for district women's workers, and some district councils of women have been organized according to our suggestions. Quite a few workers have sent us their names for filing. Our main work, however, has been the correspondence —letters from women in out-of-the-way places who have written in to headquarters for advice—and although our knowledge has been meager, we have attempted to answer. One woman wanted to know the custom of the church on linen for sacrament services. I appreciated her desire to be in accord. I believe that perhaps some good has been accomplished and encouragement comes from the realization that there is a women's department to which they can write.

I have given talks to the women of Atherton, Englewood, Liberty Street, capped by a special afternoon at Lamoni, April 25, where I was the main speaker. This is out of my line—

I have also sent greetings to conferences and district reunions at Lamoni, Eastern Michigan, mothers and daughters banquet at London, Ontario, and a message to German Saints, and have written several articles for the *Herald*.

I am attaching my letter to Germany so that you may see it.

We have missed you, and are hoping for your speedy recovery. We still need your help and suggestions. Our members have taken hold well, and we have had some pleasant meetings together. Our need is to find additional workers to take the place of those members who are unable to function.

Most sincerely,
PAULINE J. ARNSON.

COPY OF GERMAN LETTER

April 6, 1937.

Dear German Sisters:

It is with a great degree of pleasure that I send greetings to the women assembled for conference so many miles away in Germany. This message comes from the General Council of Women as well as from me personally, and were we able to contact all of our women's groups in America, I feel certain that they would join with me in extending the following wishes to you: that success may follow you in the work you undertake to do, that you may have a strong desire to help make available this most precious gospel to all good, honest people who are seeking to do God's will upon earth.

Though the distance between us is great when measured in miles, still we are close together in ideals and goals, and by the binding tie of the Holy Spirit bestowed by the loving kindness of our Heavenly Father, and when we constantly seek this influence to guide our lives, we can't go far astray —and we will find that those tasks seemingly impossible to accomplish, will be made possible as He causes our abilities to grow and become adequate.

Among you I am sure there are many fine, capable women to lead, but I feel to suggest that the goal of women be kept in mind always. It is the establishment of a home truly zionic in character—whose members are imbued with loyalty to Christ and to His church below; who daily are striving to eliminate un-Christian-like characteristics, and who are careful and anxious to do everything in their power to make the principles of the gospel function in their lives.

Pray for His guiding spirit, study to improve so that your talents may be used for righteousness, work that the promises of the Scriptures may be fulfilled and sing the songs of the Restoration, for faith and courage, and 'ere long His Kingdom will be established and we will feel that in a small measure we have been permitted to assist.

I am no stranger to some of you, for in the fall of 1912, I with my parents, Brother and Sister O. L. James, visited Germany, and were hospitably received by Brother A. Kippe and family. I was young at that time but my mind still retains the memories of that visit. Since then, I have met many stalwart German Saints, and know the qualities of steadfastness they possess, so I am sure that much good will be accomplished in the German Mission.

May we always walk in the Light.

Your sister in Christ,
Pauline J. Arnson.

Report of Women's Council From September, 1936, to May, 1937

Each council member was asked to choose a topic for study, and to prepare twelve lessons accompanied by a series of four short articles on the same subject for publication in the *Herald*. The list follows:

	RESULTS
1. Mrs. Anderson, "Traditions in the Home."	One excellent article published in *Herald* of April 10.
2. Miss Carlile, "Music in the Home."	To be prepared this summer.
3. Mrs. Clegg, "Hospitality."	Due May, not received.
4. Mrs. Carmichael, Chairman of Nutrition.	Obtained 12 excellent lessons on Health prepared by Miss Vida Butterworth; also 11 splendid articles, "Food and Nutrition," by Mrs. Marguerite Kelley, of Lamoni.
5. Mrs. Davis, "Ourselves and Our Neighbors."	
6. Mrs. Edwards, "Literature."	
7. Mrs. Glines, (Did not report topic upon which she would write.)	
8. Mrs. Grabske, "Care of Children."	Five lessons on care of child from infancy to five years old.
9. Mrs. McConley, "Zionic Homes."	
10. Mrs. Mesley, "Spirituality."	
11. Mrs. Fisher: "Business Women in Home." "Christian Women in Business." "Careers and Homemaking." "Supplementary Careers."	Articles due in April—not received.

An hour of prayer for all women of the church was set for 9:00 a. m. daily.

Material has been mimeographed for use in women's hour during reunions. Mrs. McConley is in charge of its distribution, requests being sent directly to her. This material includes lessons—"Voice of Health," by Vida Butterworth; "Care of Children," by Mrs. Grabske; "Food and Nutrition," by Mrs. Marguerite Kelley. Also attractive samples of aprons and quilt blocks, and various ideas for bazaars are being prepared by Mrs. C. B. Woodstock and assistants. Five sets will be sent to various reunions.

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Across the Desk (Continued)

In a recent letter from Apostle George G. Lewis we have received the information that the following branches in Australia have been disorganized: Lower Bendoc, in Southern New South Wales District, West Wallsend in Southern New South Wales, and Laurieton in Northern New South Wales District. The disorganization of these branches is largely formal as the activities of the branches had been practically suspended by the non-presence of sufficient officials to properly officer the branches. It is not at all unlikely that other branches have absorbed some of the members from these that are now disorganized. F. M. S.

MIDSUMMER REVIEW

(Continued from page 931.)

Too Small

Old timers tell us that when the Stone Church was built about fifty years ago, some people declared, "It's too big. We will never be able to fill it." Yet there are many occasions now when it is not big enough. Nearly every sacrament service finds it insufficient to accommodate the people who wish to attend, and considerable numbers have to be sent to an overflow service. Besides this there are eight other congregations in the Independence area, and around a dozen in the Kansas City area. Most of these groups find trouble providing sufficient room to care for the Sunday school classes. There is a real dearth of building space. Yet we are glad that there is too little room rather than too much, for this indicates growth. L. L.

Give ear, O my people, to my law: incline your ears to the words of my mouth.—Psalm 78: 1.

What Will You Die For?

I am willing to die for political freedom, for the right to give my loyalty to ideals above a nation or above a class, for the right to teach my child what I think to be truth, for the right to explore such knowledge as my brains can penetrate, for the right to love where my mind and heart admire without reference to some dictator's code to tell me what the national canons on the matter are, for the right to work with others of like mind, for a society which seems to me becoming of the dignity of the human race.—Dorothy Thompson, in *Ladies' Home Journal* for July, 1937.

Higher Standards

There is continuous pressure exerted upon us to accept the standards of the society about us. The world likes people who conform, both to the beneficial and the harmful activities in which it participates.

Yet we should realize that we are not one little group arrayed against the world. We are only one little group among many other groups that go to make up the whole of society, each of these groups carrying on according to its own ideas. No matter how you try, you cannot avoid being different from somebody else, or going contrary to the notions of some kind of social group.

The question is, what kind of group will you accept as your pattern? If you select a group low in the social scale you will be disliked and ostracized by the higher groups. If you affiliate with a higher group, you can have no fellowship with the lower group. You cannot possibly be like all the world at once, though you should change standards as rapidly as the chameleon changes color. No matter what you are, you will always be "queer" to somebody.

The answer is to try to be yourself—your *best* self. For there are many things within your nature, some of them leading to weakness and frustration, and some of them leading to righteousness and victory. You cannot begin to develop all the possibilities within you. Many of them you will not wish to develop. You must select the best.

Living the good life requires the courage of our convictions. Some may dislike our standards, but there are friends who approve of them. But if we really cherish our principles, we will abide by them regardless of what others may think. We may be sure of this, that as long as our conduct is governed by honor, righteousness, and a desire to do good, the better people will not criticize.

In our church life we should not take up social habits that are against the declarations of the church law. We should resist the tendency to accept standards lower than those which the gospel of Christ presents to us. We need higher standards, not lower ones. Unless we can improve our standards, our hope of Zion is vain. L. L.

"No Latter Day Saint can afford to be without the *Herald*," is the testimony of Brother Hans Anderson of Underwood, Iowa. It is for each one who likewise prizes this messenger of light and strength to pass on to others this expression of appreciation.

There is only one rule for being a good talker: learn to listen.—Christopher Morley.

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"I Put Away Childish Things"

By J. A. Gunsolley

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."—1 Corinthians 13: 11.

Paul in the twelfth chapter of his first Corinthian letter deals with the subject of "Spiritual Gifts," and in the thirteenth chapter he shows the superiority of charity, or love, above the other gifts, even to the extent that one might be in position to exercise many, or all, of the spiritual gifts, if he have not charity, "it profiteth nothing."



J. A. GUNSOLLEY

Charity differs from the "gifts" enumerated in that the gifts are "divided to every man severally as he will"; that is as the Spirit of God will. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit," etc. Evidently they are not the result of special effort put forth with a view of securing any particular one or ones of them; but they are given of God through his Spirit according to his wisdom, suiting the gift to the needs of the individual and the church which he serves. But charity must be possessed by every individual; for though he may have the gifts mentioned and exercise them for the good of the church, if he have not charity he may be only as "sounding brass or a tinkling cymbal."

Lending emphasis to the principle that charity is not a gift in the sense that faith, tongues, healing, etc., are gifts, Paul tells the Saints that it is the result of growth and development, calling attention by way of illustration to the mental process of growth and development. The speech, understanding and thoughts, and consequently the acts, of childhood are not as those of manhood. This truth is recognized by every one, and is universal. Each individual begins life with his mind a blank, without the power of speech, understanding and thought, and it would be a miracle if it were otherwise. Little by little there comes an unfolding, as it were, of the understanding which is indicated by the thoughts and childish expressions in speech and actions, until mature manhood is finally attained. The adolescent cannot hope to understand as the man; nor would it be expected that the youth would display the wisdom that belongs to adulthood. Indeed, it is the height of presumption for the little child to insist that its way be followed contrary to that of its parents; or that the high school or college student should decide upon the educational policies of the institution in which he is enrolled, rather than that those policies should be determined by the faculties of those institutions who are men and women of advanced learning and ripe experience.

The lesson the apostle wanted the saints of Corinth to get from his illustration, and the lesson the Saints of the present time should get, is that spiritual understanding and thought and speech are governed by similar principles. "Babes in Christ," is a significant expression. Regardless of how old one may be upon entering the church, he is but a spiritual "babe," and should be fed upon the "sincere milk of the word." Jesus said to his disciples even after they had been with him for a time and had come to some understanding, "I have many things to show you, but ye cannot bear them now."

It is to be presumed that those of ripe experience and many years of study and discipline under the tutoring of the Spirit of their office and calling should know and comprehend spiritual things much more fully and perfectly than those who have not attained unto spiritual manhood, so to speak, by study, discipline and experience. For one to undertake immediately upon entering the church, or who has not applied himself to the effort to come to understanding by availing himself of the means within his reach, to attempt to direct or dictate the policies the church should follow, is the height of presumption. Such an individual is still in spiritual childhood, and for him to possess wisdom to such a degree as would qualify him to give safe council would be a miracle. He should, as Paul said, first "become a man," and "put away childish things."

This principle is fittingly expressed in Doctrine and Covenants 83: 21 where it says: "Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect."

Let us "put away childish things."

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ZION'S LEAGUE

Young People's Work in the Church Program

Procedure in Organizing

Acting in harmony with the expressed wishes of the youth of the church and their leaders presented at the General Conference of 1936, and in further amplification of the plan of procedure outlined in May of that year, the First Presidency, in cooperation with the Young People's Advisory Council, has prepared and printed *Zion's League Handbook* which presents the official program for the organization and activities of the young people of the entire church.

This program was presented to "The General Council" (consisting of two representatives from each district and stake) which met for the first time at the Youth Conference in Lamoni. After careful consideration this council gave unanimous approval to the plan and program as outlined.

We are confident that the program as outlined is workable. In fact, it has been successfully carried out substantially as now presented in a large number of districts and branches. It has proved itself to be workable within the church school program as approved in 1930. It will be observed, however, that it permits a slight modification of the church school plan as affecting the work of the young people and yet adheres to the fundamental principle that all is to be administered under the duty constituted administrative officers of districts and branches.

We have here, therefore, nothing essentially new except, perhaps the name, "Zion's League," which now becomes the symbol of a program of activities in which the youth of the church are wholly united.

Copies of the complete handbook, which one church leader of wide experience says is one of the most practical and helpful handbooks ever issued by the church, are available for 40c at the Herald Publishing House.

C. G. MESLEY,
Chairman, Advisory Committee.

The First Presidency, with the concurrence of the Young People's Advisory Council, recommends the following concerning the organization and administration of young people's work in the church:

1. NAME. The church-wide name recommended for adoption and use is Zion's League, signifying the Youth of the Church United in Action for Christ.

2. ADMINISTRATION. Zion's League as the organization of the young people of the church is effected within the general church program and administered under the direction of the Presidency, missionaries in charge, district presidents and pastors.

3. MEMBERSHIP. Zion's League includes all young people between the approximate ages of 15 to 30, with their leaders. (It is recommended that the activities for intermediates, of 12 to 14 years of age, be cared for by Boy Scouts, Orioles and similar organizations which are designed to meet the needs of the lower age groups.) Where these organizations are planned they should be represented in the planning and work of the local cabinet. (See Note A.)

4. LOCAL OFFICERS. (a) Within a branch a young people's leader or supervisor, to represent the administrative arm of the branch work, is chosen in harmony with the usual procedure in electing similar officers in the branch. This leader is responsible to the pastor for the conduct of the young people's activity program in harmony with the total program of the branch, and to the director of the church school for the young people's work in church school classes and projects. (See Note B.)

(b) The officers of the local league are elected yearly by the young people themselves from their own age group.

The officers suggested are a President, a Vice President, a Secretary and a Treasurer.

5. LOCAL COMMITTEES. Permanent or temporary committees should be chosen as are needed for the work to be done. The young people's officers named above may be designated as chairman of these committees, especially where the committee is permanent in nature. Suggested committees for the average branch are Membership, Social, Program, Project.

6. LOCAL CABINET. The local cabinet is composed as follows: The young people's leader, elected officers of the League, and the chairmen of all permanent committees. The pastor and the director of the church school are ex officio members of the cabinet. All activity plans are to be approved by the pastor.

A local cabinet determines general policies and plans for the work of the League in the branch. This council should work in harmony with all other working units of the branch, and in the direction of objectives set by the branch, the district and the general church.

7. A DISTRICT LEADER. Within a stake or district a young people's leader is chosen by the conference, to work with the stake or district president and the director of religious education in the guidance and encouragement of the young people's program of the stake or district.

8. THE DISTRICT COUNCIL. The District Council is composed of the local young people's leader and the League president from each of the branches. This council may well provide for a chairman, a secretary-treasurer and an executive committee. The district young people's leader is a member of the district council and, if so chosen by the council, serves as its chairman. The chairman of the council, when chosen, becomes president of the League for the district. The district president and the district director of religious education are ex officio members of the district council.

The district council determines general policies and plans for a district-wide program for young people's activities. These plans should be in harmony with the objectives and program of the district and of the general church. (All activities are to be approved by the district president.)

9. THE GENERAL COUNCIL. This council is made up of two members from each stake and district, chosen by the council from among the stake or district council members. Members of the general church Advisory Council are ex officio members of this council.

This council meets annually at the time of the General Conference and the Youth Conference, respectively, to consider matters and to make recommendations concerning the content and administration of the program of the young people of the church.

10. THE ADVISORY COUNCIL. A council composed of five leaders of young people is named by the First Presidency to serve as a general church advisory council in young people's work.

Note A

The problem of age limits for young people's groups is by no means a simple one. Conditions vary greatly in different places and at different times. Our branches vary in membership from twenty or thirty to two thousand or more and the personnel of groups differ as widely. Then, too, many rather stubborn facts of human nature are involved.

Certainly it is unwise to draw arbitrary lines and insist that in all cases such be rigidly adhered to. Such a procedure might indeed divide the local forces and wreck the entire program.

The following suggestions may help

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branch officers and leaders in solving this problem:

In reality there are three age groups involved, namely: 12 to 14 years inclusive, 15 to 24 years inclusive, and 25 to 30 years inclusive.

As already suggested it is recommended that the needs of the age group, 12 to 14 years, be cared for by the Boy Scouts, Orioles and similar organizations, which are especially designed to meet the needs of the lower age group.

Those coming within the age range of 15 to 24 years are the ones usually included in young people's organizations within the church. From many points of view it is most important that young people of these ages should be provided for. We suggest that their needs, interests, etc., be given right of way in planning programs and activities for the young people.

The recommended procedure includes in the League those between the ages of 25 and 30 years of age. There has been much discussion on this point. Their presence will undoubtedly strengthen the organization, but on the other hand may serve to crowd out the younger group whose interests are paramount. Unquestionably, too, the presence of these young adults in the work of the adult division would be distinctly helpful. Our suggestion is, therefore, something of a compromise.

While we include those between the ages of 25 to 30 years with the young people, we suggest that they be urged to "shift their gears" toward leadership responsibility and adult activities in general. Let them seek training in leadership and assume responsibilities in that field and thus give greater freedom and additional opportunities to the younger young people. As conditions in the branch justify, these young adults might gradually retire from active participation with the young people and find their places in the ranks of the adults.

Note B

The principle here involved is clear. The League should be considered a definite part of the church organization involved (local, district, stake or general, as the case may be).

In a branch this means that the League has no independent identity apart from the official organization and administration of the branch and that its activities should at all times be considered under the general supervision of the branch president or some other responsible administrative officer who is directly associated with and responsible to the branch president. The same principle applies in stakes and districts. Two courses are possible:

(a) The procedure as outlined in this handbook permits the practice now followed in some branches of selecting a young people's leader or supervisor who has a twofold responsibility, first, to the director of the church school, involving church school classes for young people and associated projects, and, second, directly to the pastor, involving the promotion of the young people's organization as the local unit of the church-wide program. (Experience would seem to indicate that these two responsibilities be given to one individual, or at least that the activities involved be very closely coordinated.)

(b) In harmony with the church school plan adopted by the General Conference of 1930, the young people's supervisor is responsible to the church school director, who in turn is directly responsible to the pastor. Under such a plan all of the young people's activities are caught up under the young people's division of the church school, subject to the immediate direction of the young people's supervisor. Under this plan the young people's division as outlined under the church school plan becomes the local unit or chapter of the League.

Zion's League Guide

A New Help for Young People's Leaders

In response to a very earnest request expressed by members of the General Council of Young People's Leaders at the Youth Conference, there will be issued by the Young People's Advisory Council at headquarters, a quarterly bulletin which will serve both as a means of official advice and direction to district and local leaders, and as a ready means of exchange of ideas, programs, and materials between leaders in all parts of the church. *The Guide* will be mimeographed, will contain 16 pages or more, with cover, and will be edited by the Advisory Council or under their direction. The stake and district leaders constitute a board of contributing editors.

It is essential that we keep in touch with every district and local leader. For fifty cents (the cost of producing and mailing *The Guide*), we will enter your name and address on our mailing list for one year, thus supplying you with each quarterly *Guide* with immediate help for the following three months, and also enabling you to receive all other general matter to be sent out by President McDowell and the Advisory Council.

The Guide will be issued August 15, November 15, March 15, and June 15. Contributions should reach us by the first of the month of issue, to be of use. The first issue will contain the mailing addresses of the members of the Advisory Council, to whom you may write if you choose. It will also contain a complete list of stake and district leaders, so far as they have been furnished us. There will be given the exchange address of all district and local bulletins received in our office. In addition there will be an abundance of suggestions and helps in methods and materials for each of the Four Major Projects and other young people's activities, taken from our correspondence or submitted by contributing editors.

You will need *The Guide* for the full year. Send in your subscription at once. Single copies 15 cents, four quarters 50 cents. Address, *The Guide,* Auditorium, Independence, Missouri.

Rats Are Like Men

Ironically, the animal whose name is a synonym for everything contemptible in the human vocabulary is, in many essential respects, the most similar of all animals to man. The basis of this similarity is the fact that men and rats are the only completely omnivorous animals. They alone will eat anything: meat, cereal, fruits, nuts, eggs, fish, and if nothing else is available—each other. Since mammals having the same food habits develop close similarities in nervous and nutritional processes, the same diseases attack both rats and men.

They both can live in any climate from torrid to polar, and under conditions that would spell death to other creatures. And this strange parallel goes beyond mere physical adaptability: Hans Zinser, author of *Rats, Lice and History,* declares that rats and men have precisely the same attitude toward the rest of creation. They are completely useless to other forms of animal life which they impartially destroy by their audacity, ferocity, and resourcefulness.—Henry Morton Robinson, in *The American Mercury,* April, 1936.

My Soul and I

Know well, my soul, God's hand controls
  Whate'er thou fearest;
Round Him in calmest music rolls
  Whate'er thou hearest.

What to thee is shadow, to Him is day,
  And the end He knoweth,
And not on a blind and aimless way
  The spirit goeth.

Why fear the night? Why shrink from death,
  That phantom wan?
There is nothing in Heaven or earth beneath
  Save God and man.

And in life, in death, in dark and light
  All are in God's care;
Sound the black abyss, pierce the deep of night,
  And He is there.

All which is real now remaineth,
  And fadeth never;
The hand which uphold it now, sustaineth
  The soul forever.

—John Greenleaf Whittier.

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Experiences at Kirtland Temple

By Earnest A. Webbe

Note: The following personal letter from the author to President Elbert A. Smith is so interesting and gives so much of the atmosphere of the work at Kirtland Temple that we are happy to present it almost entire for the benefit of our readers.—Editors.

Elder Elbert A. Smith
Independence, Missouri.

Dear Brother Smith:

Some little time ago, in writing you I found myself led away on a subject very close to me, which at the time crowded out my intention of writing more (in a pastoral sense) of the work locally, of which you made kindly inquiry.

I have just come in from the garden, almost burdened with the beauty of its June setting to the distant vista of the Temple across the broad fields of clover and the orchard. The shower that drove me in came thrashing down from murky clouds that threw the white tower up strongly in contrast, and seemingly very near.

Recently I relieved Brother and Sister Pycock from Temple attendance at the lunch hour. Our talented young basso, Will Davies, was practising with the organist for the evening's solo; two elderly men and a lady, together with a younger woman, were the visitors; they were people of culture and dignity; one man registered for the party by number; it dawned on me later that the familiarity of countenances I was trying to place was that of former Governor White, his daughter, and relatives. They expressed pleasure at Brother Davies' ability and showed much interest in the appointments of the Temple and its story.

As my gaze went across fields to that spot, some moments ago, I recalled the above incident and very many similar ones in which I have been permitted to participate there of recent years. There came upon me again the overwhelming consciousness of the old Kirtland Temple, standing sentry, or as an outpost of Zion, here in the East—a monument of the faith and works and inspiration of the Restoration movement. Here is one place in all the world, and particularly in this sphere of influence, where the world comes to us rather than we to them.

Then again the visitors seem for the most part to be in the very best mood for the Gospel to find lodgment with them in their wonder and amazement at the Temple's simple dignity and sacredness. It is true that there is a proportion of curiosity seekers among the visitors, but my experience tells me, even then, some are susceptible to the whisperings of the Spirit to their finer natures. Here is one place and occasion where applied psychology (what I know about it!) will serve its turn and the attendant or guide will have wonderful practice. An extreme problem is to meet the smoker, male or female, that sees no harm in carrying the waiting cigarette or cigar between fingers rather than discarding same outside (and we do not let the said discards lie upon the lawn very long). But very seldom do we have to notify anyone, especially if he has seen us disposing of the said litter outside. Such parties should never be allowed to roam unguided in the upper floors; in fact we have found it advisable, in days of largest visiting to keep the stairways closed and inform those desiring to ascend that the upper rooms are essentially like those below. Of course our own people and some few others may be excepted.

To mention a few of the happy experiences—and which may be only of the type many of the brethren can also tell—I found one woman standing at the inner threshold; when I invited her to join the others inside I saw her face was wet with tears and she whispered she felt unworthy to enter. I wished, for a moment, that her ultramodern daughter might have shared some of her emotion and was surprised to note the daughter's chin quivering, her nonchalance a poor mask.

A fine young man and woman (later admitted being on their honeymoon, from California), as noble a looking couple as you may ever see, stopped to talk about the mode of baptism and agreed with our belief. He was a newly ordained Baptist minister, greatly interested in the story of Sidney Rigdon's conversion and work. They were very happy in their experiences of the day, yet he went away with somewhat of that sorrow of the rich young man, and I experienced somewhat of the love and yearning of the Master for him. What prayers we pour out for such people.

A young lady crosses the lawn hurriedly as a taxi waits her return. I tell her, in a moment we will have others and start the story anew, but before I return to the closing story and outgoing group; she has whispered a query, "Where did Joseph see the vision?" This is the query that identifies so many of the Utah folks. I broke my own rule to let her go upstairs alone as she wished to have a moment of prayer and seemed very grateful as she took her taxi back to the train that was to take her to her job in an Eastern seminary. Should we be suspicious of such requests? or of such prayers? After all, that is "King's business."

A similar problem occurred some months ago; right after the morning service as members stood chatting outside, someone told me two strangers were looking around inside; I went in and opened conversation offering to answer questions; these people (mother and married daughter) also asked

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about "the vision," so I asked them if they were members. They said that they were Latter Day Saints but when I asked which kind they looked "blank"; as we chatted it developed that the mother was from Atlanta and had come North to visit the married daughter living now in Akron; they decided to visit the Temple when they learned some neighbors had been here. The husband outside being impatient was honking his horn and the daughter went out, returning with an infant which she placed in my arms asking that it be blessed. I answered that there was a difference in priesthood of which she must now be aware. (They seem never to have known there was other than the church in Utah.) Since she persisted I had another elder come over, we counseled together, and blessed the child.

Last fall, after some correspondence, we were enabled to entertain a D. A. R. group from Hiram, Ohio (yes, same place where Joseph and Sidney received ill-treatment) about sixty in the party including a number of men escorts. Our women's department served them a lunch at a nice sum and incidentally fraternized to some extent. After a short business session in our women's department rooms they came over in a body for a descriptive lecture on the Temple and its purpose and a tour of the building. Many came to me afterward to express appreciation. I spoke of Joseph Smith's progenitors and their part in Revolutionary history.

We also gave a special Armistice Day service for the American Legion which very nearly filled the Temple and proved of much interest to the guests as well as our own people. Brother Neville, whom we thought the best representative for the occasion, received many expressions of good will and appreciation from fellow business men of Willoughby later. We should not forget a large delegation of Utah "run-of-the-mine" folk who stopped here en route to Cumorah last spring. Our women's department managed the luncheon service for them at local high school. And, by the way, many of our good sisters were surprised at the way those people excused themselves from coffee and tea beverages.

As I have come to think you appreciate a little humor now and then, I think you would see a point in the following; a self-confident and somewhat blustery young newspaper man breezed in one day, for a "story" as he informed me he was an author also. He represented the Cleveland Plain Dealer (commonly, the "P-D"). He started asking me (as many do) what the initials on the pulpits meant. As there was a crowd in there being informed by another brother, I pointed to the lower of the Aaronic seats and suggested it was reserved for P-D authors and we stepped up therein. Now he did not want to hear much of the authentic happenings of our early history, but after a few scribblings interjected—and often repeated it—"but where does Brigham Young come in?" He was so anxious to get down to the sensational possibilities of the apostasy that he had little ear for else—finally I myself cut in on his reiterated question with—"Brigham Young was only a minor character hereabouts—in fact the importance of his *coming in* is vastly overshadowed by the fact of his *going out*," and explained why, without any further interruptions. Referring to the pulpit initials and the oft proffered queries about them, I may say that I have on numbers of occasions felt the evidence of the Spirit when describing the duties of various quorums, particularly that of office of teacher in which I myself served some six years. Ministers of the Gospel of other sects have commended the purpose and wisdom of such office.

It may amuse you to hear of the old lady neighbor who had brought a city friend to one of our funeral services and was explaining in a low voice the significance of certain gold letters—"and that there P.-T. A.'s for the Parent Teachers Association, and up above—well, Parents and Pupils, I guess," then the information ran out. This is somewhat on a par with one of our good sisters in Sunday school who was wont to demonstrate the principles of the Gospel with a six-step folding ladder. One of her youngsters, now grown up (or ought to be) still refers to us without guile as "Ladderday Saints."

We see Brother Pycock well into his job and his gracious lady, Sister Pycock, a real asset in the Temple work. They will endear themselves to this people as is seen by the response to his series of church history themes in the Sunday evening services sponsored by (by which, of course, we mean *for*) the young people. A very good response indeed. The end of the season will no doubt find him with his eyes wide open for other duties that may befall him.

Yesterday we had a pleasant experience in having Elder E. Guy Hammond, attorney of Akron, with us as morning speaker; after which a number of friends captured him and Sister Hammond and took them to a picnic dinner, it being the 16th anniversary of their marriage in the Temple; some forty present and a little touch of Zion enjoyed by all.

Sincerely,

ERNEST A. WEBBE.

Where beauty exists the understanding soul can never remain desolate.—Ellen Glasgow, in *Barren Ground.*

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What Does the World Know About God?

A Radio Talk by A. B. Taylor

No. 3

"There is born this day in the city of David a Savior, which is Christ the Lord."

The intervening years between that night of nights when the heavenly choir in chorus announced the birth of Christ and the commencement of his ministry were years of preparation. As a mature man he went to John the Baptist and asked to be baptized in Jordan. John, knowing that he was talking to the Savior of men, declined, saying that he had need to be baptized of Jesus. However Jesus answered, "Suffer it to be so John for thus it becometh us to fulfill all righteousness." Jesus knew and recognized the fact that the law of God must be obeyed, and that he was no exception to the rule. When Jesus had thus fulfilled all righteousness, by being baptized, the spirit of God rested upon Him and a voice out of heaven said, "This is my beloved son in whom I am well pleased." Following his baptism Jesus departed into the wilderness. For forty days he communed with God in preparation for his work as the Savior of the world.

The ministry of Jesus Christ may be divided into three parts:

First year. The year of spiritual discovery.

Second year. The year of physical organization of his church.

Third year. The sealing of the testimony.

During the first year of his ministry Jesus went throughout Judea and Galilee announcing to the world the advent of a new day. He gave a new interpretation of God. In the temple and in the synagogues throughout the land, he declared the underlying principles of life. Devout men attached themselves to him, and became known as his disciples.

Early in the second year of his ministry we find Jesus and his disciples up on a high mountain. There he delivered to them that "Immortal Announcement" known as "The Sermon on the Mount." This was the Magna Carta, or constitution to the church about to be organized by Jesus. After spending a night with God in prayer he chose from among his disciples, twelve, to share with him the burden of carrying his message to the world. He called them, apostles. Later he chose other groups and sent them out.

The second year was the year of triumph. Everywhere he was acclaimed as a great prophet, and at times the Christ, the Son of God. He healed the sick, caused the lame to walk and the blind to see. When he sent out his representatives he gave unto them a charge concerning their behavior and accompanied same with a promise, that if they would be faithful, they would perform even greater works. Upon their return they reported of their success and of the fulfillment of the promise by Jesus.

Jesus, like all other Jews, went up to Jerusalem each year for the Passover. There he was permitted to expound his message to thousands who otherwise would not have heard him. With much concern the chief priest and Pharisees noted the multitudes following him. From the time of the Passover at the end of the second year of his ministry, the chief priests and Pharisees left no stone unturned to discredit Jesus in the eyes of the public. Throughout the third and last year of his ministry he foretold his crucifixion, and tried to prepare his disciples so that they would be prepared to carry on his work after he was gone. His disciples had witnessed all the wonderful works he had performed. They just couldn't believe it.

Throughout his ministry Jesus taught principally by means of parables, except when answering a direct question. As followers and believers of Jesus we have no cause to apologize or make excuse for any of his statements or teachings. His teachings were fundamental in his day. They are fundamental today. The various codes of ethics, adopted by the business and professional world, are but a restatement of teachings of Jesus. From among his immortal statements we quote:

1. Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me.
2. I am come that they might have life, and that they might have it more abundantly.
3. Man cannot serve two masters, for either he will hate the one, and love the other, or else hold to one and despise the other.
4. Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.
5. Destroy this temple, and in three days I will raise it up.
6. I will pray the Father, and he will give you another Comforter that he may abide with you forever. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance whatsoever I have said unto you.
7. If I be lifted up from the earth, will draw all men unto me.

When he was asked the greatest commandment in the law, he said,

8. Thou shalt love the Lord thy God with all thy might, mind and strength, and the second is like unto it, Thou shalt love thy neighbor as thyself.

In the above statement he typifies the true principle of the fatherhood of God and the brotherhood of man.

In the parable of the prodigal son he taught man-

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For Better Health

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

Anthrax

Not very long ago a young lady in Los Angeles, California, who had just purchased a new fur collar, died from anthrax.

This is a very dangerous disease, the germ being frequently found in cows, horses, or other animals and insects. In most cases the germ gets into the tissues through some abrasion of the skin. In at least fifty percent of the cases the face is attacked.

The first symptom is like an insect bite with a small red spot which is very irritable. This soon grows into a full fledged fiery carbuncle. At its onset it is often mistaken for an inflamed pimple or an ordinary boil. After the apparent pimple or boil stage an unusually hardened condition takes place having a purple center surrounded by a deep red zone. It is often very properly called malignant pustule as soon it begins to gradually break down and discharge a thick bloody mucous.

In animals such as cattle, sheep, horses, goats, etc., and practically all warm blood animals, this disease is very prevalent. In these animals infection occurs chiefly through the alimentary canal from swallowing the germs while grazing. The microscope will reveal myriads of bacteria in the blood and the tissues. Anthrax is frequently called "industrial disease" due to the fact that tanners, stablemen, butchers, leather workers, shepherds, brush makers, etc., are the chief subjects of this very serious condition as they are engaged in handling these animals or the hair or wool from them. However, quite often even the domestic animal such as the dog or cat will carry this disease.

Meat which is not sufficiently cooked or raw milk is often contaminated.

Anthrax may just be simply localized in the skin or it may infect the lungs or some other part of the body. The usual onset is high fever, digestive disturbances, rapid breathing and brain complications and it usually develops after one to three days of exposure.

One should never use a new shaving brush until it has been thoroughly sterilized and is safe from anthrax infection. Those who handle hides or are exposed in any way to animals should have the neck and arms covered and should wear gloves. Clean clothing should be put on as soon as the day's work is done, preceded by a warm bath using plenty of soap. All wool sorters should wear masks and they should not eat in the workroom.

All flies and other insects should be positively excluded from the room where there is an anthrax patient. All excretions should be attended very carefully, and particles contaminated should be burned.

Somewhat recently a serum has been discovered known as the "anti-anthrax serum" and as soon as one has discovered that he has this disease he should lose no time in consulting a physician. Quite often it becomes a surgical necessity to completely excise the infected area. The pain will often be materially lessened by the local application of hot boric acid compresses.

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kind the principle, "That mercy must never rob justice."

In the parable of the house built on a rock he teaches us "that we must be fundamentally right in whatever we do, or we will fail."

In the parable of the ten virgins he teaches us "that we only get that which we work for. Even God can't accept a person until he has made preparation."

In the closing hours of his ministry he formally presented his disciples to the father in that memorable prayer recorded in the 17th chapter of John. A few days later in the dusk of the evening he and his apostles took their last walk over the Mount of Olives. This was the occasion when he prayed to God as he had never prayed before. Jesus, the man prayed "Father, if thou be willing, remove this cup from me"; but immediately Jesus, the Christ, became triumphant and said "nevertheless, not my will, but thine be done." Following this he gave himself up and was crucified on Calvary's Cross. The story of his crucifixion and resurrection are generally well known.

After his resurrection he visited with his disciples on various occasions for forty days. On one of the last of these visits he recommissioned his disciples to carry on the work he had started in the following language:

> Go ye therefore and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things I have commanded you: and, lo I am with you alway, even unto the end of the world.

He further admonished them to tarry in Jerusalem until they received the promise of the Father, the Comforter—the Holy Ghost. Following this he ascended to the father with the promise that in the same manner in which he had ascended he would again return.

A true friend is the greatest of all goods, and that of which we think least of acquiring.—Francois Duc de la Rochefoucauld.

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Local Ministers and Missionary Work

By E. Y. Hunker

The oft repeated and popularized statement: "Put first things first" is as applicable and vital in the mission of the Church of Jesus Christ as in any other work in the world. In the program of the church the missionary phase has ever been, and still is, the "first thing." And while pastoral work is equally vital, it is not more so. No matter how deep are our convictions as to the necessity of maintaining pastoral ministry for shepherding the flock, it nevertheless remains unalterably true that evangelization is primary—first. To forget this fact, or to neglect opportunities to enlist ourselves as ministers and members in bearing the gospel message to our needy fellow men can only result disastrously for the church. To keep alive missionary fire by enlightening others of the way of truth—of teaching, preaching, expounding, exhorting, and inviting to come to Christ according to the conditions of the gospel is guarantee of a constantly renewed and revitalized spiritual life-stream in the church.

Missionary spirit is basic to the life and well-being of the church and of the membership. The very nature of God and of His purposes—the very nature of man and of the condition into which the race has fallen—are such that missionary work is indispensable in the scheme of salvation. True missionary motivation is essentially the pioneer urge in the field of spiritual life. The pioneer impulse is progressive—pushes back frontiers—goes forth in conquest, therefore when utilized in the work of Christ it becomes the dynamic and impelling power in the great conquest for righteousness. It is, furthermore, a unifying influence, for it helps those who engage in it to forget small, trivial, personal things by submerging themselves in the sublime task of assisting to save others—"He that loseth his life for my sake and the gospel's, the same shall save it." (Mark 8: 35.) The very essence of the genius and purpose of the mission of God through Christ to man is missionary.

Bishop T. U. Dudley in *Church Management*, May, 1936, says: "The man who does not believe in carrying the gospel of Jesus Christ to all men everywhere does not believe in Jesus Christ. No interest in missions means no interest for that particular thing for which Jesus was content to be born and to live and to die. . . . Yes, no interest in missions means no interest in the Lord himself." Some thoughts from Homer Wark's Introduction to *Evangelism in the Modern World* are likewise appropriate:

"Evangelism is at once the primary work of the church and the most urgent need of the hour. It is hardly possible to exaggerate its urgency or to overestimate its importance. The church of Jesus Christ may cultivate a reverent and brilliant scholarship, maintain an inspiring and progressive ministry of teaching, and achieve a dignity and beauty of worship appealing to the most aesthetic taste. She may acquire a social conscience keenly sensitive to the needs and problems of the hour, an outlook at once broadly catholic and deeply sympathetic, and a charity sufficient to excite the admiration of the most fastidious. But if she fails to display a vigorous and living evangelism, she has failed in her essential and ultimate mission, and the days of her influence are numbered.

"Christianity is nothing if not a missionary religion. Only the church that lives by capture can hope to live at all. It is the first business of the church to make Jesus Christ known in the fullness of his personality, and the wonder of his power, to ring out the challenge of his kingdom, and to summon men by persistent and impassioned appeal not merely to embrace his ideals, but to enter his fellowship and give themselves in glad abandon to his service."

What We Can Do

Thus assured that missionary activity and spirit are requisite in the spiritual growth of the church, let us now consider some things that local ministers and branch membership can do to augment this phase of our work.

Local priesthood in branch and district can assist very materially. They can organize their labors so as to provide times of missionary endeavor in places selected with care as to proper possibility, ripeness in opportunity, etc. They can hold preaching services, conduct class work (in homes used as gathering centers in city neighborhoods), and make personal contacts and visits. It is to be understood, however, that in all such work they should be careful and wise, counseling with branch or district administrative officers and with missionary administrators so the entire program of the church can be correlated and so no man shall run loosely hither and yon without respect to order or understanding.

Here are some specific examples that brought definite results. In the autumn of 1936 Elders George B. Orr and Ralph Wicker of Des Moines, Iowa outlined some missionary work. Brother Wicker has pastoral oversight of the Runnells Branch, some twenty miles distant. Preparatory

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to the series he spent his Sundays in conducting the local branch services and in visiting the homes of the members. Nonmembers were cordially invited to attend the proposed meetings. Brother Orr carried the burden of the preaching, stimulated himself, brought the attendants much good, and blessed the local brethren. Three were baptized and the branch as a whole was strengthened and edified. A good missionary series usually does just that. This spring District President Castings preached a week's series there with good effect.

The Des Moines District Presidency have assigned to Elder Clyde McDonald the responsibility of stimulating and directing missionary work in the district from the local angle. A recent series at the Dunreath Mission concluded with several baptisms. Brother McDonald has been for many years a salesman in the Des Moines area. He has preached and talked the gospel at many points and in many homes. The seed thus sown through the years bears fruit now and again. The name of the church is respected in many places because of such labor. The Des Moines District missionary workers are planning other services as time and opportunity will permit.

In the Northwest Iowa District Brother Elvin Baughman, pastor of the Dow City Branch, and one of his counselors, Frank Fry, last fall launched a series of missionary meetings at Dow City. They assumed the chief preaching responsibility, but called in others of the elders in that area to assist. They presented definite missionary themes, and enjoyed the blessings of heaven in their work. Four were baptized and the branch was helped because of the unified endeavor in this basic work.

The members of the church can do very fine and effective missionary work, too, for they are in position to make primary contacts with neighbors, relatives, and friends. They need, first of all, to be imbued with the burning conviction that ours is the true church of God on earth. They need to know their church. This requires study and familiarity with New Testament Scriptures. They need to have zeal, but it must be tempered with intelligence and wisdom. They need to cooperate with wise priesthood workers. Above all, they need to be living daily in accordance with the principles of life revealed in this restored gospel.

With the present lack of "full time" missionaries the opportunities have never been greater for local priesthood and groups to engage in this very important work. The church needs your help. By uniting our powers the church will be blessed and spared severe injury which will surely ensue unless we arise in the strength of the Lord and put "first things first."

Practical English and Effective Speech

Early in 1937 plans were perfected by the First Presidency with The Better Speech Institute of Chicago, for the sale to men of the priesthood and other members of our church, the set of fifteen booklets entitled *Practical English and Effective Speech,* for a limited time, at the institution price of $1.85 for the set. This is a self-help training course in the use of better English.

For years President McDowell and others have sought for a source of practical help to be made available to men of the priesthood who are willing to improve their speech as a means of increasing the efficiency of their ministry. The above set of lessons is convenient, low in cost, interestingly prepared and thoroughly practical, giving help in pronunciation, meaning and use of words just where one needs it most.

Practical English and Effective Speech sells regularly at $5.00 per set, though it can be purchased at some department stores at $3.85. If sold through the church the special price is $1.85. Each stake or district president has been furnished a demonstration copy and will accept orders from church members, forwarding the special price to the undersigned, who will transmit the order for the First Presidency to the publishers. So far as possible the orders from one locality should be grouped so the books may be sent to one party for delivery.

While orders are normally sent in through district presidents, we shall be glad to receive orders by mail from isolated Saints and have the books sent direct to their address. Cash must always accompany the order: $1.85 in U. S., $2.22 in Canada. Send all orders to C. B. Woodstock, The Auditorium, Independence, Missouri.

PRACTICAL ENGLISH—A CORRESPONDENCE COURSE

In connection with the text, *Practical English and Effective Speech,* announced above, there is made available through the Department of Religious Education, an inexpensive correspondence service that will assist the student in carrying his work on to the end of the course. Too frequently such a set is purchased with good intent to study but, aside from a bit of browsing, little is done and the lessons are forgotten. To make growth and personal gain through study, one must apply himself with some diligence, regularity and directed purpose.

Practical English—fifteen lessons based on "Better English and Effective Speech"—will carry fifteen hours credit in Religious Education and Leadership. The text (for a limited time) cost $1.85 in U. S., $2.22 in Canada. Enrollment fee, $ .50. Send enrollment with fee to The Department of Religious Education, The Auditorium, Independence, Missouri.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 45 continued—

1861

The first revelation I received for the church as incorporated in the Doctrine and Covenants is dated October 7, 1861, and was given at the fall Conference. The question as to the rights, privileges, and duties resting upon the church by virtue of what is known as the law of tithing had been brought into prominence and seriously and earnestly discussed. Since opinion about its administration and operation varied, it seemed that an opportune time had come for asking for a directing work from the Lord, and upon me was laid the burden of making the inquiry needed in the case.

Accordingly I placed the matter before the Lord in humble and sincere prayer, doing all that lay within my power to put myself in a proper condition before Him that I might receive the answer desired.

While pondering over the matter after an earnest engagement in such prayer, I became aware of a power being exercised over me such as I had never before experienced, and, vividly impressed upon my consciousness, came that which is embodied in the revelation mentioned. It was presented in words to the church, as stated, on the 7th day of October, 1861. By this Voice of the Spirit, or Word of the Lord, the burden of presenting and executing the law of tithing was, for the time being, placed upon the Quorum of Twelve.

It will be noticed that the communication also includes a warning against self-aggrandizement, closing with the words "be he whomsoever he may be." There had grown up in the minds of those with whom the Reorganization movement began a strong and active repugnance to the idea of what was called a "one-man" rule or power. The history of the church had shown that the policy of having the church properties held by a trustee-in-trust had in some ways and under certain influences been made an instrument of oppression upon the people. The serious question in the minds of the Saints was, Will there occur in the Reorganized Church a repetition of such experience?

Thus it was that this revelation, placing as it does responsibility for the execution of the temporal law upon others besides the President or Presidents of the Priesthood, was timely and contributed to the spirit of confidence needed. At least the Quorum of Twelve was made as fully responsible for any misunderstanding of the law or malfeasance in its administration as was the President, provided that, following established precedent, the latter should be made the sole trustee.

I do not insert the revelation here, preferring that my readers should examine it as they find it in the Book of Doctrine and Covenants, along with the explanation I here give. That was the first message.

1863

The organic law of the church as given in Section 3 in the original Book of Covenants, Section 104 in the later publications of that work, provides for a First Presidency of three when the Quorum is filled. However, it is said "necessity knows no law," and as no revelation had been received by the Reorganized Church up to 1863 directing the filling of the first quorum many questions arose. Some doubted the propriety of continuing without an addition to the First Presidency, feeling that the validity of decisions made by only one member of such a quorum was subject to possible suspicion, as such decisions might be made with undue bias of opinion arising from conditions that affected the personal interest of the individual.

After the expiration of three years from the time I was chosen to preside, it seemed a favorable and opportune time for the Lord to direct in the matter. Thus, at the Conference of 1863 a revelation was received directing the church to call and ordain William Marks to be a Counselor to the President of the church, in order that the Quorum might be more perfectly prepared to discharge the duties devolving upon it. This revelation I received some time in March, and it was given to the church at the April Conference. By resolution and endorsement it was accepted, and Brother Marks' ordination to the office indicated was ordered.

A question had also arisen as to the correctness of the Eldership going separately upon their missions. This revelation provided that the custom of going out two by two, as followed at the beginning of the church in 1830 and thereafter, should be observed wherever practicable.

Both of these instructions were essential to the church prosperity and timely because of the growth and increase in the ministerial forces. The law referred to, contained in Section 104, Book of Covenants, provided for three leading quorums in the church to have concurrent authority or jurisdiction in matters of decision. It appears, however, that the force of circumstances should determine the provisionary actions of Conference under conditions which obtained when those quorums were not full. None of these quorums was full at the time this revelation was received. Thus it would have been manifestly improper to have completed the Presidency unless the others holding concurrent authority were full also, viz., the Twelve and the Seventy. It was therefore clearly proper and right that the acceptance of the revelation and the ordering of procedure as therein directed should have obtained and been authorized by the resolution and vote of the Conference, the representative body acting for the general church.

It will occur to the reader of these *Memoirs* that, in consideration of the importance of the messages which it might be his province to convey to the church as revelation from God, the one holding the office of President through whom it was understood the Lord would speak and give direction to the body if such were needed must always act with the utmost carefulness and propriety, if for no other reason than to preserve in the minds of the spiritual authorities and the general membership the integrity of his office. The necessity for this extreme care seemed especially imperative in the absence of those safeguarding concurrent authorities provided for in the law through the full organization of the other leading quorums.

It is but just to myself to state that I had labored under the full consciousness and extreme embarrassment of these conditions. I knew what was required and intended in the law, as far as such knowledge could be obtained by reading and study. None could know better than I the peculiar conditions under which I might be called upon to receive and transmit to the church that which would be presented with the ostensible authorization of a "Thus saith the Spirit." As for the absence of revelation between those periods when they might be received and transmitted by me, and for any failure upon my part to receive such directing Word when desired, I, at least, well knew that such withholding could not justly be charged to any indisposition or disinclination upon my part either to receive or to give what might be vouchsafed. Therefore, for such silences I had no apology to make. In all humility and sincerity I had placed myself in a position to be at all times a ready and willing instrument, and I felt under those conditions it was just as easy for the Lord to address me if He had anything to communicate to the church as it was for Him to reach any other member who might presume to dictate or to criticise me for not receiving such revelation.

Considering all these matters, I will confess it was with a definite sense of relief and gratitude that I welcomed the assistance of even one Counselor, as permitted in this second revelation, and thus

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stand on a partial equality, at least, with the existent Quorums of Twelve and Seventy as represented at the Conference. William Marks had been President of the Nauvoo Stake and President of the High Council of the church under the presidency of Joseph Smith the Prophet. Having felt the call of the Spirit of the Reorganization he had given credence to and united with it, which gave a prestige to the church of no small importance, and I counted it fortunate for me that the Lord recognized his worth and ordered his ordination to the coordinate position in the First Presidency.

1865

At the Conference of 1865, considerable discussion was had upon the proposition of ordaining Negroes. I was considerably surprised to find that a number of our ministers held opinions adverse to our having much dealings with the people of that race. The discussion was not finished at the Conference, but at a meeting held in the month of May following, at the home of Brother Israel L. Rogers, near Sandwich, there came the Word of the Lord on the matter. The following extracts from the Church History will give some account of this meeting, together with the announcement of the revelation being received by the Joint Council of Twelve and Presidency, which reception and action of acceptance carried which it, as far as was practicable, the official endorsement for the whole church.

Early in May, 1865, the Presidency and Twelve held a joint session and published the result of their deliberations. . . . There were present of the First Presidency Joseph Smith and William Marks; of the Quorum of Twelve Zenas H. Gurley, Sr., James Blakeslee, Samuel Powers, William W. Blair, Reuben Newkirk, John Shippy, and Charles Derry. . . .

After much discussion it was "Resolved, that we refer the above matter to the Lord and then come together fasting and praying to God that He will reveal his Will on this point unto his servant, Joseph Smith."

The quorums carried the resolution into effect and sought earnestly and diligently unto the Lord, and on the following day the Lord was pleased to answer our prayers, and we received the following revelation through his servant Joseph:

(See Section 116, Doctrine and Covenants.)

The foregoing was presented to the Quorum of the Twelve in council assembled, who unanimously voted that the revelation be received.

I was of the opinion at the time that the term *priests* occurring in the opening portion of the revelation covered the authority to preach and administer in the Gospel ordinances, as such authority was ordinarily represented by any one properly ordained according to the New Testament plan. This opinion, however, did not prevail with a majority of the members of the Council, who believed that the word *priests* should be controlled by the subsequent clause which counseled great care in ordaining members of the Negro race, claiming, by such interpretation, that such ordinations should be restricted to the office of Priest, only. I did not contend for my own understanding very strongly, as at the time there was no apparent necessity for making any such serious discrimination; since the office of Priest would permit the preaching of the Word, I felt that time would either soften asperities or the Lord would make the matter still plainer by further direction.

As those who study it will discover, this revelation contains a strongly implied rebuke for the hesitating manner in which appointed missionaries took the fields to which they had been assigned. As heretofore, I do not here introduce the revelation, preferring that it should be read in the Book of Covenants.

1873—And a Glance Backward

The settling of the New World and the building up of our Republic politically and religiously was the work of sturdy men. Religionists came from the Old World to escape the spirit of persecution and intolerance, and they had to be strong or they would have been worn out in the conflict. The early reformers themselves were stalwart men—as far as they went in their work of clearing the church of iniquity; they either did not comprehend the full scope of the message of the Master to them or else they hesitated to brave the opinions of their compeers of different faiths for fear of encountering still further the spirit of intolerance and persecution.

It is to be regretted that many of the noblest of them who escaped to these shores from persecutions on the other side of the Atlantic had, lurking in the sternness of their personal discipline, a desire to proscribe those who thought differently from them in religious matters. Thus it required again that stalwart men should break away from *their* rule and, like Roger Williams and his compeers, insure for the State that freedom in political and religious life evidently intended for the people of this land when the Colonies were planted on the Western Continent.

Among the noble contenders who early took a firm stand against the restrictions of political or religious liberty were the Goulds, the Macks, and the Smiths. They protested against deflecting the receipts of public taxes to the support of a State church, though they were willing that, if necessary, taxes be directed into a church support in which all should share alike. They were sternly opposed, however, to any one religious body being made the recipient of such moneys to the exclusion of any other. Hence many of these forebears of Joseph Smith put themselves on record as opposing that which tended toward the jointure of church and State, the policy of allowing the church to dominate in the conduct or rule of public affairs, or that of having the State dictate in matters of religious faith. Men needed mental and moral strength to take this stand in those days.

Just as at the founding of the Colonies it seemed necessary for the Lord to move through strong and virile men, at a later date when He wished to reestablish his church upon the earth it was necessary for Him to find men to whom He could with confidence commit those revealments of his Will concerning human thought and conduct that were to be reduced to faith and practice. It was necessary for Him to feel assured that, like his messengers of old—even the Christ, as acknowledged in the twelfth chapter of John—they would speak fearlessly as He spoke to them and deliver with courage and intrepidity the messages He wished to convey to mankind.

The revelations given to Joseph Smith as a boy and the unusual experiences of his early life apparently moulded and fitted him to be such a channel, one through which the Lord could with confidence speak to his people. Hence it was that there came to that young man the revelations received at the formative period which resulted in the organization of the Church of Jesus Christ of Latter Day Saints. The history of those successive revealments is briefly given in the contents of the Book of Doctrine and Covenants.

The murder of the Prophet and the Patriarch of the church and the scattering of the members thereafter created an epoch of chaos which similarly required that again stalwart men should be chosen as leaders. While the Reorganization during its formative period was in a fragmentary state it depended necessarily upon being led and directed by the Spirit of wisdom and revelation, and equally upon a confident and unwavering reliance upon that which was so revealed. This reliance and confident assurance I was willing, with God's help, to exercise in the discharge of the duties assumed under the influence of a Power I recognized as being above my own.

It was under these circumstances and necessities that the revelations of 1861, 1863, and 1865 were received. The latter one approved in a general way the efforts we had made to work in unity and cooperation and with more effective orderliness than had been evidenced prior to that period. I am quite willing to acknowledge here that the men chosen at that time to positions of responsibility and with whom I found myself a joint-laborer were indeed stalwart men of integrity, who had proved their strength and fearlessness in many a trial of spirit and faith and who were well qualified to defend their positions valiantly.

The spring of 1873 proved to be an eventful one. Through many periods of prayer—which characterized the entire year before the sitting of the Conference—the necessities of the church were pre-

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sented to God, and in response He granted a revelation through which a more perfect organization was secured.

As far as I could gather from indications more or less demonstrative of their feelings, the moral and spiritual condition of the ministry had caused me to believe that a radical change would result from the sitting of that General Conference. By report from the fragmentary Quorum of Twelve and a portion of the Seventy I had been officially informed that the ranks of these Quorums had been seriously impaired by the death of several members, and that it was earnestly desired that I should take the matter before the Lord in an appeal for Divine direction to be given to the coming Conference. Elder Marks, my associate, had died in 1872, and I had been again left alone in the Presidency. Brother Zenas H. Gurley, Sr., and Brother Samuel Powers had both been taken from the Quorum of Twelve by the hand of death, which left that body without a majority of members—a fact which crippled official action.

For some time I had been seriously engaged in thought and meditation over these conditions, and as Conference time approached I had become more and more engrossed in prayer and concern over them. As far as my human wisdom was involved I realized I was at a standstill; I had no opinions of my own as to what changes might or should be made, nor had I the least intimation of what possible answer might be given to the prayers of the church that I knew were ascending in connection with my own.

Of one thing, however, I felt satisfied, and that was that the time was approaching, if not indeed then present, when I felt I could not continue to give revelation to the church unless there should be established a better organization of the Quorums under whose administration such revelations as should be presented should reach the body.

The answer to our necessity and these specific appeals is to be found in the revelation that came to me on March 3, 1873, a careful perusal of which I submit to the consideration of my readers. In the days following its reception I was permitted to enjoy the presence of the Spirit in a remarkable degree.

On the 9th of April, as a consequence, the document was presented to the body. Of this occurrence the *Church History* records as follows:

> On the 9th, President Smith requested Elder J. W. Briggs, president of the Quorum of Twelve, to preside, as he (Smith) would not be present.
>
> After some remarks on the condition of the Quorum of Twelve, President Briggs presented a revelation which had been received by President Smith on March 3, 1873.
>
> (See Section 117, Doctrine and Covenants.)
>
> A motion to accept the revelation prevailed, and further action was then deferred until the next day. . . .
>
> The next day the revelation was acted upon by sections and the several ordinations provided for. . . .
>
> . . . At the ordination meeting . . . the Holy Ghost like a mantle rested upon the assembly, and every heart was moved with joy and gladness, in that the Dayspring from on high had visited them, and that the Lord had again manifested Himself to his people. The hardest heart was meited to tenderness, and all were made to feel that this was indeed the house of God, the very gate of Heaven.

In the revelation thus received an acknowledgment of the efficacy of the prayers of the people was definitely stated, and the Voice of the Spirit gave clearly what I had to present to them. The matter which had agitated the minds of the ministry was duly considered, and the condition of the church as represented by us in prayer was evidently recognized as requiring the instruction that was given in the message, directing the Quorums to be more nearly filled.

The more complete organization intended was reflected in the direction providing that the First Presidency should be filled by choosing and ordaining Brother William W. Blair and my brother David H. Smith as Counselors to me, thus forming, should it meet the approval of the church, a proper presiding Quorum, replacing Brother Marks by Brother Blair and adding David, a younger man.

In the direction that followed, certain other Elders were designated for choice to the Quorum of Twelve: William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas Gurley, Jr., and Joseph R. Lambert. This Quorum had been depleted by the death of James H. Blakeslee in 1866, in addition to those I have already mentioned whose deaths had occurred more recently—Brother Gurley, Sr., in 1871, and Brother Powers early in 1873. Two others of the Quorum, chosen at the beginning of the Reorganization—Reuben Newkirk and Daniel B. Rasey—had been inactive and this revelation directed that their names should be stricken from the record of the Quorum and placed on that of the Elders.

Thus it will be observed that while these seven new members added to the then living three—Jason W. Briggs, Josiah Ells, and Edmund C. Briggs—increased the number to ten, the Quorum was not yet full according to the intention in the law. However, this contingency was provided for and covered in that direction farther on in the revelation which states that until such time as the Quorum shall be filled its decisions, if unanimous, should be accounted as final. The same statement also provided that until the Quorum of Seventy should be filled its decisions, if unanimous and agreeing with those of the Twelve, should be considered the same as if it were completed. The instruction thus provided that the three Quorums having concurrent jurisdiction should be considered as qualified to act according to the law previously given, and in the examination of whatever might be presented could function in safeguarding the church should a contingency arise indicating any effort to lead it astray by the introduction of false doctrine or unconstitutional theories of faith or conduct. This was a source of great satisfaction to me.

Other important directions were given in the revelation which were complied with by the Conference, and the effects were most excellent. The whole body became infused with new spirit and a much more active prosecution of the preaching of the Word was at once begun. I rejoiced greatly, for my mind was relieved of an apprehensive burden which had been carried alone for so long that in the passing of years it had amounted to an almost ever-present nightmare of anxiety. There had developed among the brethren, as I have said, something in the nature of a strife over the question as to just who was authorized to formulate the doctrine and theories of the church, and upon the part of a few there seemed to be a desire to be the ones to direct in this regard. The provisions of this revelation seemed to throw about us all a definite and much-desired safeguard.

The specific mention in this revelation of Elders J. W. Briggs, Josiah Ells, and E. C. Briggs to remain as special witnesses indicated that, having been members of the old church, they were still to be recognized as standing in their proper callings, and by the Spirit of the Master regarded as strong, valiant, and useful men. The men newly chosen were wise young men who had approved themselves in the field as able and worthy expounders of the faith, well qualified to be called to succeed such men as those were who had been taken from the Quorum by death. Their choice seemed to prove conclusively that the Spirit of supervision which had been over the body from the first still continued, and that God was doing as He had done at the beginning—placing in positions of responsibility and confidence men who might correctly be regarded as stalwart, insistent and consistent propagandists, worthy to stand as compeers with those who had begun the Restoration of the Gospel under angelic administration in this land and by whom it was carried on until the death of the Prophet and Patriarch. I gladly gave these men welcome, together with the two chosen as my Counselors and those who were standing representative of the Seventy. I felt a peace and calm security under the new arrangements which, as far as the doctrinal safety of the church was concerned, had not been vouchsafed me before.

It is but proper for me to state here that when I presented the document setting forth the directions I had received through the Voice of the Spirit, I was

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prepared to submit myself to the decision of the church in Conference assembled as to its reception or rejection. I felt assured, however, that if the Spirit with them were the same as had instructed me, the message would find acceptance, and that if, on the other hand, I had been deceived in the Voice of the Spirit (as was possible) or had erred in understanding it, it was quite unlikely and inconsistent with human reason that so large a number of those holding equal jurisdiction with me should also be so deceived or so err. This conviction on my part gave me great assurance, and I cheerfully and gladly joined the issue, placing myself and my message before the body without fear or misgiving. I am glad to record that the church profited by the result, as was evidenced by a measurably increased portion of confidence and ministerial activity.

1882

Some nine years elapsed before the next revelation was received, during which time some uneasiness concerning the still uncompleted Quorums had again developed. There arose also the question as to whether or not the Reorganized Church was authorized or expected to occupy the grounds of foreign missionary work which had been opened during the days of Joseph and Hyrum Smith. Various opinions were held in regard to this matter, and they were agitated to quite an extent.

I presented the problem to the Lord, and the answer, coming by the Spirit of revelation on September 28, 1882, declared it was inexpedient to prosecute many foreign missions until a more perfect organization was made.

The revelation also contained quite a remarkable statement emphasizing the fact that when the Priesthood is conferred upon any one who is called, the ordination places a responsibility upon him for which he must answer directly to God. No matter what the individual might do or however much he might offer excuse in extenuation for his lack of diligence in labor or for his light treatment of that ordination, he must under all circumstances make final report and accountability before God. In this respect the gift of God is indeed without repentance, and no one accepting this responsibility is exempt from the accounting.

This revelation was presented to the church at the Fall Conference, rather an unusual procedure, but, as it afterwards appeared, existing conditions presented difficulties which could not well have been adjusted without the Divine Word. One of these conditions had occurred in the Northern Illinois District where a serious disturbance had arisen over a subject of legitimate jurisdiction. Quite a division and contention had ensued in which several of the leading brethren were involved. One consequence of the Conference was that an underlying reason for the trouble which had arisen was discovered — the personal defection through immoral conduct of a leading Seventy who, under fancied security, had defied the ruling of the minister in charge. The action of this latter official was vindicated by the discovery of evidence that convicted the erring Elder, the Elder was deprived of his office, and the fact of his conviction aided in the pacification and adjustment of difficulty in that District.

It is permissible for me to note these facts without mentioning the name of the Elder. He was one with whom I had been quite intimate and whom I greatly loved and esteemed. I was greatly hurt in spirit by his defection, for having placed him very high in my regard I was extraordinarily loath to believe he had been guilty as charged. My hurt was the more grievous as I recalled the times I had stood with him in places of difficulty when strong measures in church discipline had been required, during which trial he had not been found wanting. It was difficult for me to feel that my appreciation and confidence had been thus sadly misplaced; indeed it was, and is, easier for me to believe that my brother had been overcome in a moment of great temptation, without his having fully realized how seriously he was transgressing the law.

By good behavior this man was afterward restored to the position of Elder, but not again received among the Seventies as an active officer. He has passed into the Great Beyond now, with only that one stain upon his character as far as I know. His case seemed to illustrate the wisdom of the statement made in the revelation, viz., that no one should think he can escape answering to God for his Priesthood.

This Fall Conference in 1882 was held in Lamoni, and it was at that time I had, in the exercise of my presiding authority, to pass through the most severe trial I had yet encountered. Indeed, it was the most serious situation in which I had been called to act, for I stood face to face against two of the most prominent and leading members of the ministry, as they openly defied me and my decisions. It was only by putting a strong suppression upon my temper that I succeeded in averting a more disastrous storm. Indeed, it seemed I should be obliged to call upon the officers of the law for the arrest of one of these brethren on the grounds of disturbing a public meeting, as he stood rebelliously in his place refusing to take his seat when asked to do so upon the raising of a point of order.

As quietly as I could speak I asked him if he proposed to force me to the full exercise of my presiding prerogatives before he would yield obedience to the rules of the body by which we were governed. Whether or not he was affected by anything he saw in my countenance I do not know, for I never asked him, but all at once he seemed to realize that a crisis was upon us and that I would not hesitate to act within my rights if necessary. He took his seat and the storm passed.

It was at this Conference, too, that it became necessary for me to draw a dividing line as to those who should address the assembly by privilege. A sister who was much given to bearing testimony and prophecy came to the Conference with what she claimed was a very important message for the church. Arising she proceeded to address the assembly. I called her attention to the fact that she was not a member of the Conference body and must first secure the privilege of speaking. She demanded to be heard, not as a privilege or courtesy but as a right, and I was under the necessity of directing an officer to quietly lead her out of the assembly. The incident proved to have a salutary effect not only upon her but upon others.

This was the last Fall Conference held by the Reorganization for thereafter the Reunions in Western Iowa were substituted for the autumnal gathering of the church in a business capacity.

I commend the reading of the revelation of 1882 for the spirit it breathes as well as for the law it expounds. It established more securely the grounds of our contention against evil.

1887

Over four years passed before another revelation was received. The Conference of 1887, held at Kirtland, proved to be one of the most important that had been held by the Reorganization up to that time. There seemed to be a degree of restlessness of spirit moving upon the brethren when they assembled, which gave rise to resolutions from two of the leading quorums—the Twelve and the Seventy—which I here transcribe from the *Church History*.

We, of the Quorum of Twelve, report to your honorable body that we are not ready and willing to transact such business as may be properly referred to us, in our present condition, being five in number. We note with gladness the progress made in the general work, but can but regret our inability to perform important work, which seems so essential to the present and future safety and prosperity of the cause.

We earnestly call your attention to the present condition of our quorum. We have but seven members, one of whom is in a distant land. Thus you will see that the second quorum of the church, as a quorum does not exist in the land of America.

Will your honorable body adopt such measures as you may deem proper, with a view to bettering our condition? We deem this as important a matter as can engage the attention of the Conference; and we believe that God is willing to hear our prayer, and relieve us from this embarrassment.

JAMES CAFFALL, *Acting Secretary.*

Based upon the above report, the following preambles and resolutions were adopted on the 8th:

(To be continued.)

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Is my conscience sufficient to guide me concerning right and wrong? If not, why?

Conscience is not of itself a discerner of right and wrong, but is a prompter to action or restraint in accordance with that which is discerned as being right or wrong. For this reason no two individuals may have the same conscience with respect to all things. What one might think to be right is not necessarily approved by all other people. Our judgment of what is right and wrong is influenced by our knowledge and experience, including the environment and teachings that have helped to comprise our experience. Hence one who is ignorant of any wrong that may be involved in a specific act, might commit that act with the approval of conscience. This is well illustrated by the experience of the Apostle Paul when he persecuted the church prior to his conversion, of which he declared:

> I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.—Acts 26: 9.

In doing thus Paul acted in harmony with his conscience, for he so affirmed before the Jewish council, saying: "I have lived in all good conscience before God until this day." Paul was a very conscientious man when he persecuted the church, and though his acts were wrong, his sterling character so commended itself to God that he received a divine revelation which showed him his error. Jesus himself predicted that persecutors would think they were doing right. He said:

> The time cometh, that whosoever killeth you will think that he doeth God service.—John 16: 2.

Conscience is a most valuable monitor to one who has been faithful to learn what is right and what is wrong. It greatly strengthens the will to do right and moves to active deeds of righteousness, thus developing a strong and worthy character. But, as was once remarked by a great reasoner, conscience is a creature of education. We must see to it that we are diligent to distinguish between right and wrong, if we would fully benefit from the promptings of conscience.

Can a sick person who has faith always be healed by administration?

Not necessarily so, I think. There are many possible factors which may be involved in any specific instance. It seems clear that a lack of faith may usually prevent one from receiving the blessing, as the Scriptures themselves indicate. The unbelief of the people prevented Jesus from doing many "mighty works" on at least one occasion (Matthew 13: 58). At another time the disciples could not perform a miracle because of their own unbelief (Matthew 17: 19, 20). Paul was afflicted at one time when he was unable to be healed, it appears (2 Corinthians 12: 7-9), but there is no reason to suppose that he lacked faith, for his life many times demonstrated his great faith.

If every one who had faith had always been healed when sick, then such persons would never die. Jesus once declared that there were many widows in the days of Elijah the prophet, but to only one was the prophet sent. Also there were many lepers in the time of Elisha, but only Naaman was healed (see Luke 4: 25-27). The divine purposes are quite commonly beyond our ability to comprehend, but they often involve conditions that test our faith and the steadfastness of our devotion. Perhaps this may be one of the reasons why such experiences come to us. The highest quality of faith is that which completely trusts in God with unwavering fidelity. To such God will give all that will prove most beneficent, considering the eternal life of his people. Some trials here may prove to be of priceless worth hereafter.

What does it mean to be "born again," as referred to in John 3: 3?

We are born into this world of the physical universe with capacity to contact and use its material things for our temporal well-being. But this life is temporary, and its physical things cannot supply our souls or spirits with enduring values. We must soon leave them all behind us. But the spiritual world contains the priceless things that endure. In order to receive them we must obtain a new vision of life and learn to prize divine things. Our old man (the worldly) must give place to the heavenly things, by which we choose divine values instead of worldly things. When our lives are thus transformed, or regenerated, by the Spirit, we are born again.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Wedding at Pittsburg, Kansas

Miss Mary Lorene Gains, daughter of Mr. and Mrs. O. E. Pugh, of Pittsburg, and Lynn E. Smith, son of President and Mrs. Elbert A. Smith, of Independence, were married in the Saints' chapel at



MR. AND MRS. LYNN E. SMITH

Pittsburg, June 20, Brother Smith reading the service. An account of their wedding was printed in the *Herald* of July 3, page 858. Brother Lynn E. Smith is head of the church school work in Spring River District.

Traverse City, Michigan

Saints of this branch were pleased to have Apostle D. T. Williams call on them Friday, June 11. He preached in the church auditorium that evening to a fair-sized group of local people as well as some from Bendon Branch. All enjoyed his encouraging sermon.

Those who have returned from their school duties to spend summer vacations at the home of their parents are Brother and Sister John Wiley and sons, Jackie and Jerry, from Belding, Michigan, who are at the home of Brother and Sister B. H. Doty, and Leroy and Doris Dick and son, Richard Allen, from Humeston, Iowa, in the home of Brother and Sister Ray Dick.

Several carloads from the local branch and other district groups attended the district conference held at Marion, Michigan, June 12 and 13. All present enjoyed the services, and harmony and unity prevailed throughout the entire conference. Western Michigan District will again be under the supervision of Brother Jay C. Doty as district president, his associates to be chosen later; J. E. Bennett, of Freesoil, is the district treasurer, and Sister Mary Tubbs, also of Freesoil, is district secretary. Apostle D. T. Williams was the guest speaker at the eleven o'clock service, delivering one of the finest sermons ever heard in this area. He left immediately for Grand Rapids, Michigan, then on to Lamoni, Iowa, to attend the Youth Conference. Elder B. H. Doty, the afternoon speaker, delivered an exceptionally good sermon.

A short play, "The Challenge of the Cross," was given at the Traverse City church Sunday evening, June 20, by several of the women of the branch.

Sister Belle Frees and Mary Kapnick, of Grand Rapids, Michigan, and Sister Luella Wheeler, of Independence, Missouri, visited friends and relatives at Traverse City the week end of June 27. Sister Cecil Cole and children, of River Rouge, Michigan, are visiting at the home of her parents, Brother and Sister Charles Reynolds.

Butler, Missouri

Sunday, June 20, was rally day for Butler Saints. Much preparation had been made for this day. Elder J. R. Sutton, of Genoa, Colorado, had held services the nights of June 17 and 18. The day dawned fair and warm, but the Saints of this vicinity were not dismayed by heat so early in the season.

Church school was well attended, much interest being shown. Elder J. A. Marstellar, of Kansas City, was the speaker at 11 a. m., and his sermon was heard by a large congregation. The service was in charge of Elder Julian Gough, a former Butler boy, but now living in Kansas City. The crowd then went to the farm of W. A. Searfus, four miles south of town, and partook of a basket dinner.

A baptismal service was held at 2:30 p. m. J. A. Marstellar, a former pastor, led thirteen young people into the waters of baptism. This was a beautiful sight. All then returned to the church for confirmation services at 4 p. m.

District President C. C. Martin, of Fort Scott, arrived in time to assist with the confirmations. Others officiating in this ordinance were Ralph Murdock, of the district presidency, J. R. Sutton, of Colorado, J. A. Marstellar and Julian Gough, of Kansas City. The service was in charge of Pastor Charles W. Sutton. The peaceful influence of God's Spirit was felt by all. A powerful sermon was delivered at the evening hour, the speaker being J. R. Sutton.

Butler Saints feel that their rally was most successful, and expect to grasp more firmly the gains they have been making and press on to higher ground. They extend an urgent invitation to Saints to meet with them whenever opportunity offers. The church is located one block east of the southeast corner of the square. They are planning to have a series of meetings and a get-together festival after the press of farm work is past.

Santa Ana, California

June was the children's month in Santa Ana Branch. At the sacrament service, the pastor counseled the parents as to their responsibility in bringing up their children in the church. In class work, teachers of the junior department stressed the principles of the gospel, especially that of baptism. In all other services, the children were remembered in prayer.

On Children's Day a program was given by the children under the direction of Sister Taressa Koonce. A large group of members and friends witnessed the ceremony of baptism performed by the pastor. Those joining the church were Robert, Donald, and William Haven, of Santa Ana, and Robert Martin, of Laguna Beach. Brother John Inman and Brother D. B. Carmichael assisted in their confirmation. The blessing of Margaret Martin and Judith Ann Fink concluded the services.

Attendance in recent months has been excellent with an unusual degree of the Holy Spirit enjoyed in all of the meetings. Services of outstanding interest were the sermons on May 23 of J. C. Cameron, Jr., and Edmund Gleazer, Jr. The visit of these young men was greatly appreciated. They gave an intelligent,

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earnest presentation of the obligations of all members to the church, and pointed out particularly ways for the young people to serve effectively.

On Wednesday, June 2, Presiding Bishop L. F. P. Curry, visited in Santa Ana and preached to an attentive audience.

Branch good times included a supper prepared and served by Sister L. J. Ostertag and Sister Clarence Mills. The evening's entertainment was concluded with a Negro minstrel show and mock-wedding presented by the young people under the direction of Sister Charles Calkin. Entertainers caused much merriment and put everyone in the humor to contribute generously to the funds for new pulpit chairs. The young people also met at Huntington Beach recently for a plunge party, with the pastor and his wife as guests.

Gary, Indiana

4581 Broadway.—The coming of spring and warmer weather brought an increase in attendance at the mission church services. The little building in which the Saints gather for meetings has been filled to capacity for Sunday school.

Under the leadership of D. H. Smith, the pastor, the mission is going forward. The Saints are glad to welcome to Gary Brother and Sister Watkins and family, from Independence, Missouri; Brother and Sister Angus and daughter, Vida, and Sister Carrie Gray and her mother, Sister McCray, from New Philadelphia, Ohio. They are sorry, however, to lose Brother and Sister Watson who had been at Gary for some time; they have returned to their home at New Philadelphia.

Local workers feel that there may be other Saints in this community who do not know of the Gary Mission, and ask any who read this letter, to notify these Saints of the mission at 4581 Broadway.

Gary Saints enjoyed an all-day meeting, May 2, at the Legion Hut, 135 West Ridge Road. The program was as follows: An inspiring sermon by District President C. A. Edstrom at 10 a. m.; sacrament service at 11 a. m. Those in charge were Elders A. H. Oliver, of Chicago; Roy W. Smith, James Smith, and M. Shedd, of Hammond, and Roy F. Healy, Chicago. Basket dinner was served in the hall at noon. There was a priesthood meeting for the men at 1:30 p. m., C. A. Edstrom in charge. At the same hour the women's department met with Sister R. E. Davey, from Aurora, Illinois. Patriarch H. P. W. Keir, of Chicago, preached at 2:30 p. m., and from 3:30 to 4 p. m. a program was presented by the Hammond Choir, Miss Dorothy Bagley in charge. R. F. Healy lectured from 4 to 5 p. m.

Hammond Branch suspended its meetings for the day, to be with the group at Gary. There were also visitors from Chicago and Aurora, Illinois. Attendance was close to one hundred.

Plans are being made for the holding of special services in observance of the first anniversary of the mission, this month. Patriarch H. P. W. Keir will probably be present on that day.

Gary members have been happy to have as their speakers this year: Apostle D. T. Williams, Patriarch Gomer T. Griffiths, Elders C. A. Edstrom and Ray L. Hurst, of Chicago; Brother Cooper, of DeKalb, Illinois; Roy F. Healy, and Elder A. O. Skinner, of Chicago. Recent speakers have included Bishop's Solicitor C. C. Ellis, Roy W. Smith, James Smith, Sr., and E. O. Butler, all of Hammond, Indiana; Elder A. H. Tomlinson, of Gary, and the pastor, D. H. Smith, of East Chicago, Indiana.

Easter, Mother's Day, and Children's Day were observed with special programs, Hazel Smith in charge. On Children's Day a large group gathered at Forsyth Park, near Hammond, for baptismal service. Three from Gary Mission, were inducted into the kingdom: Lela Evans and daughter Roma, were baptized by C. C. Ellis, of Hammond, and Dorothy May Smith by her father, D. H. Smith. Confirmation services were held at the close of the children's program by Elders D. H. Smith and Albert H. Tomlinson.

B. L. Evans was called and ordained a priest. The baptisms of his wife and daughter completed this family circle in the faith. They have lived at Gary twelve years, and most of that time were without church services. They knew of no Saints in the city until Elder R. E. Davey held a series of meetings in September, 1936. Brother Evans has been a great help to the local group since that time.

The women's department has had a successful season. They meet all day each Thursday and have specific projects on which to work. They have found pleasure and diversion in quilting and piecing quilt blocks and in other activities. One hour each Thursday is devoted to the study of the church history, Sister Marian Tomlinson being the teacher. On the last Thursday of each month they hold prayer and testimony meetings which are inspirational.

The social committee held a supper, June 25, at the home of Elder A. H. Tomlinson, to raise funds for the purchase of new *Saints' Hymnals*. Brother B. Siltina brought his moving picture machine and entertained the crowd after supper, showing scenes of the coronation in London, last May, also other views.

The women's group met with Sister A. Ledsworth, May 27, and held a handkerchief shower for Sister Eliza Wright who was leaving for Aurora, Illinois, to pay her sister an extended visit. She is missed by local members.

Sperry, Oklahoma

Children's Day was observed with a program of songs, readings, and other appropriate numbers, conducted entirely by children of the church. Three children, Colman Dorris, Mattie Saynor, and Betty Mills, were baptized and confirmed by Pastor Ward Rumsey.

A large crowd was present on this day. Blanche Dorris was one of the worshipers present. She has been confined to the hospital for tuberculosis sufferers at Clinton, Oklahoma, for over two years; but was permitted to come home for a week's visit and to be present at the baptism of her son.

The Saints were happy to welcome Mrs. Dorris, and on Wednesday night a good-sized crowd came fasting and praying, to meet with her at the church, and pray for her healing. Many fervent prayers were offered in her behalf, and Elder Rumsey administered. The Spirit was present in a large degree, and though the Saints may not know why healing has not been conferred upon her, Sister Dorris' affliction has united them in a common bond of prayer for her. Each individual is trying to cast out of his life that which might interfere with the giving of this blessing.

In her testimony Sister Blanche said that she has been blessed many times, both spiritually and physically; she credits her ability to visit home this summer to the faith and prayers of the Saints. Her efforts in presenting the restored gospel to her fellow patients and in giving out tracts and leaflets have resulted in two baptisms. Sperry Saints ask that church members everywhere will remember Sister Dorris in prayer.

The O. T. Z. (Onward to Zion) Club, an organization of girls and young matrons, is doing a good work. Mrs. Lucille Rumsey is president, and they meet one day each week. Their program of activity includes sewing, embroidery work and quilting. Most of the entertainment of the branch is also furnished by this club; they have given some fine programs and plays.

Mrs. Mae Crider, branch chorister, has secured the services of Mrs. Clifton Voris, vocal instructor of Tulsa, who comes once a week to train the members of the local choir. Sister Crider is desirous of helping each individual to develop his or her talent of song to the fullest degree. Much improvement has been made in this department in the past two years. Miss Ruby Crider is training the junior choir, children ranging from seven to fourteen years old. There are several talented youngsters in this group, and they are fast developing into a fine choir.

Miss Mary Storm, of Independence, Missouri, visited her parents, Mr. and Mrs. G. P. Storm, in this vicinity recently. While she was here, Mrs. Ruby Baker, of Shidler, Mr. and Mrs. C. C.

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Watson, of Oklahoma City, and Mr. and Mrs. Paul Storm, of Pawhuska, daughters and son, respectively, also visited Brother and Sister Storm.

Mrs. Stella Bump and her daughter, Opal, of Shidler, attended the midweek prayer service at Sperry recently. Mrs. Bump formerly lived in this city, and was joyfully greeted by old friends and neighbors.

Mr. and Mrs. Clois Stephens, of Healdton, Oklahoma, have been visiting relatives and friends at Sperry for two weeks. A family reunion was held, June 27, at the home of Mr. and Mrs. W. T. Stephens, with twenty children, grandchildren and friends present.

Those who attended the Youth Conference at Lamoni, Iowa, from Sperry, were Mr. and Mrs. Ward Rumsey and their daughters-in-law, Mrs. Lucille and Mrs. Lorene Rumsey; Mr. and Mrs. Eyman and daughter, Sadie, and Miss Ruby Crider.

Brother William Howard, who was ordained to the priesthood a few months ago, occupied the pulpit the evening of June 27. He is an efficient leader and is zealous in his efforts to promote good attendance and spirituality in all the services. A violin solo, "Sweet Hour of Prayer," was played by Donald Lee Smith, accompanied at the piano by his mother, Mrs. Inez Smith.

Attendance is good at all services in spite of hot weather. There is greater unity among the Saints at Sperry, and a more marked degree of spirituality in their worship.

Providence, Rhode Island

The activities of the branch throughout the winter months were sponsored mostly by the young people. They have organized as a group with Teacher Albert Bradbury as president. They sponsored and supported an early morning prayer service, gave their help to the Sunday evening service, and had a special get-together for the young people after the meeting at different homes.

The young people gave a shower to Sisters Mabel and Edna Cockcroft who were married in a double wedding service in the main auditorium of the church at 8 p. m., June 17. The auditorium was filled to capacity by friends and relatives of the two popular couples. The brides were given in marriage by their father, Deacon Charles Cockcroft. Sister Mabel Cockcroft, who became the bride of Andrew J. Schellhorn, is a graduate nurse from the Homeopathic Hospital School of Nursing. They will make their home in Providence where Mr. Schellhorn is in the transportation business. Sister Edna Cockcroft, who became the bride of Brother Robert Hunter, is a graduate of Cranston High School. They will live in North Providence, where Brother Hunter is connected with a dairy. Sister Laura Brown played Mendelssohn's "Wedding March"; Sister Gladys Burdick, branch chorister, sang a solo, "Until," and a duet, "O Promise Me," was rendered by Sisters Burdick and Louise Fox. Elder H. A. Chelline read the double marriage service. Brother and Sister Charles Cockcroft, parents of the brides, celebrated their twenty-fourth wedding anniversary on this day.

A quiet home wedding took place, June 26, when Sister Marian Rogerson, of Fall River, was united in marriage to Brother Gerald Tifft, of Providence. Elder Edmund M. Brown officiated. Brother Tifft is president of the Men's Club of Providence Branch, and has been an untiring worker for the success of its activities.

About sixty-five attended the young people's banquet and conference at Onset, June 19 and 20.

Vancouver, British Columbia

Vancouver Branch has been very busy and has enjoyed a variety of events. The visits of Apostle E. J. Gleazer always attract large gatherings of Saints and friends. L. R. White, district president, has also visited Vancouver, engaging in district work.

Many local priesthood members attended the institute at Seattle, profiting from all the sessions held there. Later Vancouver was favored with a priesthood institute conducted by Elder L. R. White and Bishop Monte E. Lasater. They were assisted by Elder Alma Johnson, of Seattle; Elder Oliver, of Everett, and Deacon Enslie, of Seattle.

The women's department has been very busy holding socials, teas and concerts to raise funds with which to add to the branch paint fund. Sufficient money was collected by branch members, and the painting of the church building is now under way.

Brother W. A. Kennedy mimeographed five thousand copies of *The Epitome of Faith,* and these were distributed in the locality of the church. Members of the junior department assisted greatly in the work; adults also contributed funds to have their share distributed.

The juniors sponsored a concert in their effort to raise an offering for the general church. Many of their schoolmates who are talented in music, assisted in the program. The concert was one of the best ever presented by the boys and girls.

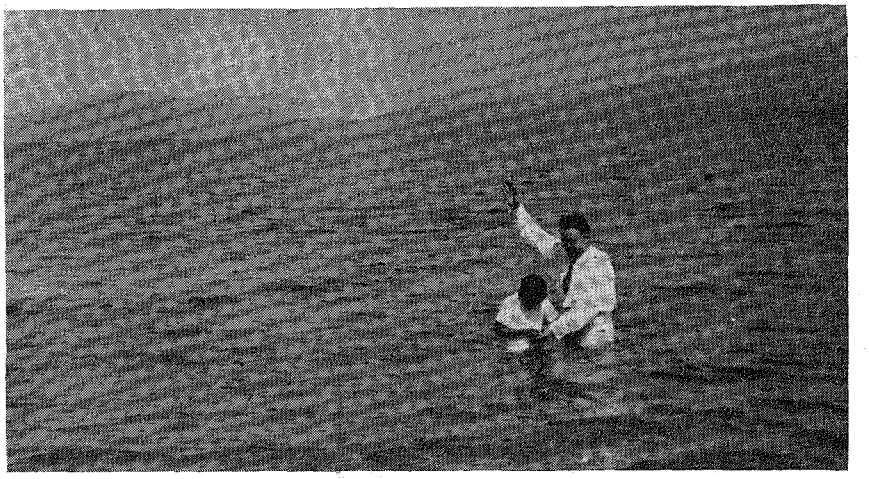
Irvine Green and Eilene Hacket were united in marriage by Priest Charles Hutton, May 18.

Three preaching missions are now being maintained by Elders G. E. Miller and Edwin Spargo, assisted by Norman Morrison. Other priesthood members also contribute to these services.

The young people are holding a series of beach parties and lawn socials during the summer months.

The junior orchestra is rendering valuable service at the church school. New players are joining as they qualify.

The baptismal class was conducted by Elder Edwin Spargo, assisted by Brother and Sister Charles Stanbridge, and on Children's Day a large group of Saints gathered on the shores of English Bay, the scene of many local baptisms, to witness the baptism of Miss Mae Bell, Stanley Stanbridge, and Mr. David Stuart, formerly of Toronto, Elder George E. Miller officiating.



BAPTISMAL SCENE, ENGLISH BAY, VANCOUVER

Stanley Stanbridge being baptized by Elder George Miller, on Children's Day. Two other candidates were also baptized on this day.

An impressive confirmation service was held at the church, the children's orchestra rendering a musical item. Sister Doreen Bell and Johnny Truttman contributed a violin and trumpet duet; Sister Louise Taylor read a poem; Sister Gloria Quance was a soloist, and Sister Jean Philip read the Scripture lesson. Elders J. E. Johnston and Frank Lambert blessed Dennis Dallyn, the infant son of Brother and Sister Earl Gregory.

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Elders J. E. Johnston, Frank Lambert, G. E. Miller, Edwin Spargo and Charles Taylor confirmed the candidates. Vancouver Saints are proud of these new members. The branch is growing, and services are well attended.

The joint picnic of the New Westminster and Vancouver branches was held on Dominion Day, July 1.

Parkersburg, West Virginia

On June 12 and 13 the young people of West Virginia held a convention at Parkersburg, which was very well attended. At the first meeting, 8 p. m. Saturday, a program of music was presented. Invocation by Brother Harry B. Smith was followed by a violin solo by Theodore Dougherty, accompanied by Anna Dougherty, both of First Branch, Columbus, Ohio. Marden and Garnet Wilson sang a duet, "I Need Thee Every Hour." Brother Dougherty talked briefly concerning the purpose of the convention and his pleasure at being present. Mr. and Mrs. Wilson sang, "It Pays to Serve Jesus." Little Earl and Ruth Smith, children of Brother Harry and Sister Martha Smith, sang solos, this being their first appearance on a program. Marden Wilson sang, "In the Garden."

Sunday morning at eight-thirty, the convention was formally opened with a prayer and testimony meeting. Those present expressed their confidence in this work, their realization that God is good to his people when they are worthy of his blessings. Those old in the work warned the youth not to wait to perform their duties lest they fail to do them altogether. One young man stressed the thought that youth must have a personal experience with Christ before he can realize the greatness of this work.

The largest attendance of the convention was at Sunday school, at which seventy-four were present. Little Norma and Madeline Crispin sang two duets before the classes convened.

Brother Charles Ferguson, of Columbus, Ohio, spoke at the morning service on "Youth of the Church." Special numbers at this service were a vocal solo, "Because I Walk With Thee," by Sister Helen Dougherty, of Columbus, Ohio, and a song by a quartet of young men, including Otis Forrester, Carl Anderson and George Johnson, all of Clarksburg, West Virginia, and Irving Jordan, of Haverhill, Massachusetts.

A buffet dinner was served in the basement of the church and during the recess, the Saints took the opportunity to become better acquainted.

Wayne Wilson, young people's director, was in charge of the afternoon and final meeting, at which Brother Otis Forrester was the speaker, giving a message especially for the youth and emphasizing the importance of making careful decisions. Brother and Sister Dougherty sang a duet, "Hide Me, Oh, My Savior, Hide Me." Marden Wilson sang, "I Love to Tell the Story." George Johnson, a student at Graceland, spoke concerning the activities of youth and the advantages of sending boys and girls of the church there to further their education. Following that, the quartet sang, "Graceland Forever," joined by the congregation. A general discussion followed concerning methods of organization of the youth and types of programs to be used.

Mildred Anderson, district chorister, was in charge of all congregational singing, assisted by Carl Anderson, who acted as director. Theodore Dougherty and Dolores Bunner played their violins.

Among those attending were: Wayne Wilson and family, of Plus, West Virginia; Irving Jordan, Haverhill, Massachusetts; Brother and Sister Harry Johnson and son George, Otis Forrester, Carl and Mildred Anderson, Clela Rush and Frank Forrester, all of Clarksburg, West Virginia; Brother and Sister Theodore Dougherty, Anna Dougherty, Charles Ferguson, William Smith and Brother and Sister C. R. Dougherty, all of Columbus, Ohio; Brother and Sister Wolfe and infant daughter, Sister Bumgarner and Brother and Sister Cunningham, all of Indian Creek, West Virginia, and Walter Barr and family, who reside in Ohio.

Brother and Sister J. A. Withee are parents of a lovely baby girl, Alberdia Ruth, born March 16, 1937.

Sister Shirley Germon Wolfe, who resided in Charleston, West Virginia, until a few weeks ago, is now located at Parkersburg, with her family.

Brother and Sister C. R. Dougherty, of Columbus, Ohio, are visitors at the home of their daughter and son-in-law, Brother and Sister Harry B. Smith.

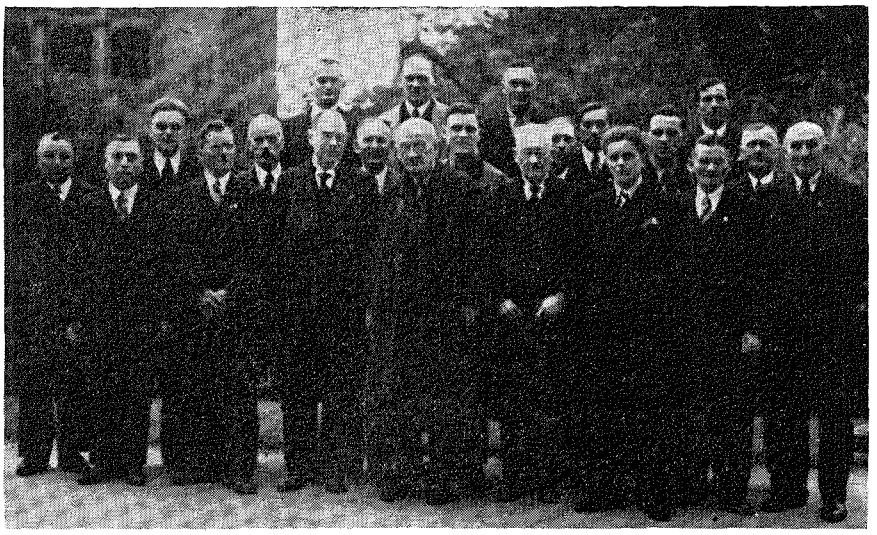
Sister Desde Beall, who spent some time recently in Lansing, Michigan, and Los Angeles, California, is back again. The Saints are glad to have her here, for her absence leaves a place which no one else can fill.

June 29, was the birth date of Sister Lois Rogers who died December 30, 1936, at Hopemont, West Virginia. Parkersburg Saints paused to pay tribute to her memory. Her active leadership, courage and enthusiasm are sorely missed.

Nauvoo, Illinois

The summer months bring many visitors to see the historic buildings in Nauvoo. The caretakers of the church property had a unique experience on a recent Saturday when they were called upon to address at one time, two busloads of students from the State Normal School of Macomb, Illinois, a busload of

Ministers of the German Mission



Here is a photograph of the ministers taken at the Pfingsten conference, at Hannover, Germany, May 16 and 17. From left to right they are as follows: Balzar, of Offenbach; Minrowski, Gros Raschen; E. Huhold, bishop's agent of Hannover; John Smolny, missionary, Gros Raschen; Huhold, Sr., Einbeck; S. Jeska, Gros Raschen; Apostle John W. Rushton, missionary in charge of the European Mission; Sofke, Gros Wartemberg; F. Beil, president of the branch at Hannover; A. Kippe, missionary, Berlin; Seifekt, Frankfurt; Thurm, Berlin; C. F. Grune, U. S. A.; Basch, Elmshorn; C. Schoepke, president of Berlin Branch; O. Smolny, Berlin, interpreter; Garisch, Gros Raschen; A. Urban, Brandenburg; C. Rosch, Hannover, counselor to bishop's agent; Kleeman, Gros Raschen, and Weigeld, Braundschweig.

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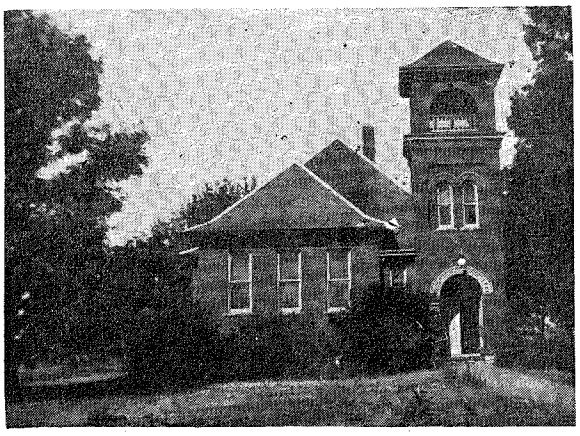
students from the Iowa State University, and a carload from Carthage College, besides several carloads of tourists. More students and tourists are being attracted to Nauvoo than in any previous year, and J. C. Page and Ward L. Christy find great satisfaction in presenting the gospel story to a higher type of individuals intellectually.

About one hundred of the young people on their way to and from the Youth Conference, took the opportunity of visiting Nauvoo and several spent the week end. William Webber, of Michigan, preached for Nauvoo Saints last Sunday evening and played the accompaniment for Allileah Dodds, who sang both Sundays.

The Utah Mormons have purchased the Opera House, which stands on the northeast corner of the Temple Lot, and a section of land on the west side of the lot where the north wall of the Temple once stood. This has created great interest among the people of Utah and has brought many visitors from there.



THE SAINTS' CHURCH AT NAUVOO

This was formerly a school building. It was purchased by the Saints some years ago, and remodeled into an attractive and convenient little church. The photograph was sent in by Sister Charles Stevenson, of Burnside, Illinois.

Conforming with the suggestion of the general church, the theme of every service during the month of June was "Keeping the Law of God." Each member of the priesthood was assigned a topic by the pastor and in turn addressed the congregation in harmony with this theme.

Children's Day was observed with a pageant, "Out of the Bible," under the direction of Florence Ourth, in which each member of the beginner and junior departments had a part. Mildred Fusselman sang, "He Called a Little Child." Edith Ruth, the baby daughter of Lois and Albert Nehring, was blessed by J. C. Page and W. L. Christy. Arnold Ourth gave a talk on "Youth and Law" which was an interesting discussion with the children of the financial system of the church.

Father's Day was observed with a potluck supper one evening, and a fitting program followed which included a number of short talks on "Memories of Father," arranged by Ethel Bryant, Roberta Lewis and Wilfred Wood.

Mother's Day was also observed with special music and talks by a group of mothers. Sister Christy presented each mother with a plant that she had grown from seed obtained under difficult circumstances from a remote region by a foreign missionary. These plants Sister Christy had artistically arranged, and they presented a very attractive appearance. They have been carefully cherished by the recipients, and are seen everywhere blooming in gardens. Many beautiful bouquets from the gardens of Sister Christy and Sister Lewis adorn the rostrum on Sundays and Wednesday evenings.

A quiet wedding took place at the church last Saturday afternoon when Paul J. Herrick was united in marriage to Zelda Va Lue by Elder Ward L. Christy.

A two weeks' series of meetings was conducted by Elder Casimir Nikel in February. The sermons were presented in a masterful way, and were strengthening to the faith of the Saints. Brother Christy enlisted the musical talent of many of the people of the town, and he and the pastor of the Methodist Church sang pleasing duets.

A new industry was launched in the community when the old brewery was turned in to a cheese factory by the Nauvoo Milk Products Company.

An airplane landing field has been erected on the bluffs overlooking the Mississippi four miles south of Nauvoo by L. J. Shrader of the Shrader Auto Transport Company of South Bend, Indiana. Nauvoo is on a direct line from Kansas City to Chicago and many planes fly over here.

Chicago, Illinois

First Branch, 4416 West Gladys Avenue

This branch gave a supper June 25, in honor of its early members. One hundred persons attended, and the following honor guests were present: Patriarch F. G. Pitt and wife, Mr. and Mrs. Alma Pitt, and Mr. Herlett.

It was inspiring to hear members eighty years of age bear their testimonies. Brother F. G. Pitt, Sister Durban and Sister Emma Castins impressed upon the younger people the value of serving the Master. A report written in 1882, by Brother F. G. Pitt, to the Saints in Chicago, was read by Harry Passman. Brother and Sister Pitt spoke of their experiences in the mission field. About fifty people responded with short talks.

Brother Passman was toastmaster. Sister Ruby Newman was in charge of the music, and several beautiful numbers were rendered. Sister Carrie Ballinger was in charge of the supper. The women of the branch served a delicious meal.

Central Branch, 6601 South Honore Street

Central Chicago Branch enjoyed a fine sacrament service Sunday, July 4. On the platform were Elder C. A. Edstrom, district president; Brother Aquilla McPeeke, the new pastor, and his two counselors, Stephen Lester and J. J. Oliver.

The carefully planned and prepared Sunday school program was a fine preparation for the sacrament service to follow. Brother Marion Cooper does not leave the church school program until he arrives on Sunday morning, but gives it careful and prayful thought during the week making known to each participant what is expected of him, so that he may make the same careful preparation.

Brother McPeeke has recently become Central Church's president, Brother Ray Hurst having been called away from Chicago on the business which means his livehood. He returned to this city to take back with him his wife and two daughters. They are greatly missed. With them they took the prayers and best wishes of the branch as well as its appreciation for their loyal and unselfish services.

The Children's Day program, directed by Sister Emily Nelson, was well attended and thoroughly enjoyed. Deane Ellen Stanley, Leta Lorraine Schultz and Lucile Jeannette Edstrom went down into the waters of baptism.

Evening services will continue through the summer months as will also the midweek prayer services and the Friday evening class work under Brother Alfred Lester and Sister Leila Bennett.

Plans are being made for the reunion, August 19 to 29, at Camp Epworth. The Saints will have with them Apostle Clyde F. Ellis, Elder E. Y. Hunker, of the seventies, Elder Casimir Nikel, of the missionary staff, and for part of the time, Brother James F. Keir, manager of the Herald Publishing House.

Central Saints enjoyed a visit one Sunday last month with Brother Leslie

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Wight and Brother Harold Kerns and family.

Some time ago, Brother Carlyle Kueffer with his wife, little daughter and his wife's sister, Sister Carrie Decker Kueffer, from Oklahoma City, made this group a week-end visit, taking back with them the ladies' parents, Brother and Sister Thomas Decker. Two weeks ago Brother and Sister McKay, of Chicago, traveled to Oklahoma City, and brought home with them Brother and Sister Decker.

Sister Alice Louise Wainwright, a member of this branch for many years, passed to her reward recently. She leaves six children, several grandchildren, and a great-grandchild. She was a sister of Sister Ruth Oliver who also lost a brother last month. Albert E. Strange, father of Brother Irvin Oliver, passed away June 8.

Charles Healy was married to Miss Gladys Dores at the home of the bride's parents, by his father, Brother Roy Healy. The bridal couple left immediately for Yellowstone Park.

Lawrence Dennis and Miss Marguerite Klein were married June 26. They will be at home to friends upon their return from their trip.

Independence, Missouri

July 19.—Elder Arthur A. Oakman spoke on "With the Holy Ghost and With Fire," at the Campus last evening, continuing his summer series, and was given close attention by a very large congregation. Elder William Patterson was in charge of the service, and George Anway was song leader. Special music was by the Englewood Young People's Choir under the direction of Mrs. Juanita Roedel; they sang two numbers, Glenn Closson, Junior, rendering a solo part. Elder J. E. Cleveland, pastor at Enoch Hill, offered the invocation and benediction.

Shortly after the church service had been concluded and the congregation had withdrawn from the open-air Campus meeting place, a heavy rainstorm visited the city, continuing until midnight.

Stone Church

Bishop J. A. Koehler used as the text of his stirring sermon Sunday morning, July 11, words of the prophet Haggai: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." Pastor Arthur Oakman was in charge of this service, assisted by Joseph White.

The Stone Church Choir under the leadership of Mrs. George H. Hulmes, with Robert Miller at the organ, sang the hymn, "Blest Be Thou, O God of Israel," and the anthem, "Fear Not, O Israel," by Max Spicker, incidental solos by Mrs. I. A. Smith, soprano, Miss Elizabeth Okerlind, contralto, and Mr. Virgil Woodside, bass.

Elder C. B. Woodstock, on July 18, followed up Bishop Koehler's sermon, speaking convincingly on "The Place of Religious Education in the Building of Christ's Kingdom." He took his text from John 8: 31 and 32. Music was again furnished by the Stone Church Choir, under the direction of Mrs. George H. Hulmes, and accompanied by Robert Miller, organist.

District Eight of this congregation is sponsoring a series of missionary meetings from July 19 to 30, on the lawn of the home of Elder W. A. Smith, every night except Saturday and Sunday, Elder R. D. Weaver the speaker. Elder A. M. Chase is president of this district.

Miss Irma Hopkins and Mr. Harry Gilmore, both of Kansas City, were married the evening of July 10, by Elder G. R. Wells, at his Independence home. The couple were attended by relatives and friends; they will make their home in Kansas City.

Mrs. Clarice I. Thompson, forty-three years old, died at the Independence Sanitarium, July 12, after many months of suffering, and her funeral was held from the George C. Carson Funeral Chapel. Interment was in Mound Grove Cemetery. Sister Thompson is survived by four daughters: Orva F. Thompson, Edith Bernice Thompson, Gloria Maxine Thompson, and Mrs. Raymond Meade; one son, Orval LeRoy Thompson, Jr.; her parents, Mr. and Mrs. Thomas D. McCullough, one grandson, one brother, two sisters, and an adopted brother.

Spring Branch Church

"Trust in the Lord," has been the church school theme for several weeks. In harmony with it A. J. Tankard gave a talk last Sunday on "In All Our Ways Let Us Acknowledge Him."

The eleven o'clock service was a review of the Youth Conference at Lamoni. Pastor M. C. Jacobsen was in charge and prayer was by E. A. Thomas. The young people's choir sang, "The Whole Wide World for Jesus," and "Land of Sunshine," was sung by a trio: Athelia Dixon, Gladys and Frank Robinson. Four young members who attended the Youth Conference talked on its four activity phases: Eveline Burgess discussed the prayer meetings; Lela Miller, the classes; Velma Jones, the preaching services, and Dorothy Ruth Resch, social activities.

Sunday was Young People's Day at Spring Branch, opening with a youth prayer service at 8:15 a. m. Prayers were asked at this meeting for Sister Mary Keene, one of the young people's group, who has been ill the past two weeks. The prayers of the Saints are asked for her speedy recovery.

The Chante Oriole circle, of this branch, took part in the candle-lighting service held by Independence Oriole Girls in the lower auditorium of the Stone Church Monday evening, July 12. A number of the local girls received their black bands for Second Rank Builder, also many were awarded honor seals; two girls received special honor seals. The Chantes are now under the leadership of their new monitor, Sister G. Nelson.

Mr. and Mrs. Bob Gage are the proud parents of a baby son born last Saturday.

Council Bluffs, Iowa

Pastor Frank McDonald baptized eleven boys and girls on Children's Day. The forenoon was given over to children's exercises and the baptismal ordinance. Confirmation services were held on the following Wednesday evening at the regular prayer meeting hour.

About seventy-five attended the father-son banquet the night of June 11. Pastor McDonald gave the principal address. Frank Nikel gave the toast to the fathers, and Leslie Epperson responded for the fathers. The following numbers composed the program: Piano solo by Robert Hartnett; Ross Paddock Jr., sang a solo, "Old Pal," and W. T. Spanswick gave two readings, "A Heap O' Living," by Guest and "If" by Kipling. Brother Spanswick was master of ceremonies and led the group singing, Mrs. Spanswick playing accompaniments. The banquet was served by members of the women's department.

The choir held its picnic at Kiwanis Point June 10, about forty present. The weather was ideal and an enjoyable time was had.

On the evening of June 3, after choir practice, the choir members gave Sister Garner a surprise handkerchief shower. She and her family are moving to Kansas City, where they will make their home. Sister Garner has been a faithful choir member, and will be missed in this department.

Brother and Sister Ira Benton also have moved away. They have gone to California. Both were active in church work; Sister Benton sang in the choir and was a worker in the church school. Brother Benton held the office of deacon and was custodian of the church building until their removal.

Sister Burton, who has been very active in musical work both in and out of the church, is ill in Mercy Hospital, of arthritis and complications. She requests the prayers of the Saints.

The mothers and daughters of Council Bluffs branch had their banquet May 16, approximately 250 attending. Serving accommodations were taxed to the limit. The meal was served by the men. Sister Amy Thomas had charge of the program. Sister Frank McDonald gave

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Briefs

Seattle, Washington. The men and boys of this branch had a father-son banquet the evening of June 25, this event being sponsored by the young adult group, assisted by the older men and women of the local.

For the summer months the Sunday evening services have been somewhat altered. For half an hour before the preaching service an outside speaker is secured. These give the Saints first-hand information on many of the movements prevalent in the country today. Those talks are very interesting and are helping to strengthen the congregation in the teachings of the church.

Reunion date is near, and nearly everyone at Seattle is planning to attend. On the second Sunday in July an early evening service is to be held at the reunion grounds, this being a joint gathering of Everett and Seattle branches.

Los Angeles, California. One of the very worthy objectives of Central Branch this year is to pay their building debt. On September 1, 1936, the debt was $14,300. By October 1, the entire amount was pledged to be paid within one year, according to "Central Branch Bulletin" for June 22. Monthly balances have been closely watched, and on June 1, this year, the debt had been reduced to $6,690; $7,610 had been paid, an average for the first nine months of $846 a month. "The local debt must go," Central members are saying.

Mrs. Anna D. Zimmermann, beloved citizen of Lamoni, Iowa, died there July 7. Funeral services were held July 10 from the White Funeral Home, in charge of Elder D. B. Sorden and Bishop T. A. Beck. Apostle John F. Garver preached the sermon. Mrs. Zimmermann was born September 30, 1864, in La Salle County, Illinois; she moved with her parents, Mr. and Mrs. Andrew K. Anderson, to Lamoni in 1872. In 1895, she became the wife of David Dancer, influential pioneer of southern Iowa. He passed away October 23, 1898, leaving her with two small sons to whose rearing and education, she devoted the succeeding years. After their maturity and the establishment of their own homes, she was married, in 1922, to Bishop John Zimmermann, of Philadelphia; she removed to that city and presided over his home, becoming a devoted mother to his family of six children, three of whom were still unmarried. Her husband died last year, and Mrs. Zimmermann returned to Lamoni.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets.—W. M. Swisher was baptized June 2 by Patriarch J. E. Matthews, and was confirmed by Brother Matthews and Elder R. E. Madden.

On June 6 Elder Dale Dickson, missionary in Southern Ohio, preached a fine sermon on the subject "The Story of Jesus and the Message He Brought to the World."

The women's department met June 10 in the social room of the church. Blonde Carey read a paper on "The Prophet Micah," and an article, "Obedience," by P. R. Hyde, was read by Charlotte Jenkins.

On Children's Day the primary department gave a beautiful and impressive pageant, "Candles of Youth," depicting scenes from the life of Christ. The children were directed and costumed by Sisters Dora Hoffman, Lepha McMillin and Lucinda Madden. Sister Norma Anne Kirkendall played the organ.

On May 20 the Ralph Rickley Masonic Lodge met with this congregation to honor patron saints. Priest Harry J. Hoffman preached a fine sermon. Carl E. Turvey sang "Open the Gates of the Temple." The choir sang "Praise Ye the Father," by Gounod and "Take My Hand," from "Largo."

Other speakers for the month were Patriarch J. E. Matthews, Elder G. H. Kirkendall, Priest C. H. Hamilton and Teacher Chester A. Carey.

North Dakota Reunion

The North Dakota reunion held at Valley City, closed Sunday, July 11. Services were held in Chautauqua Park, the grounds being donated by business men of the city. Large shade trees made the park a pleasant place, and the Saints had the use of an auditorium, kitchen and dining hall facilities, fine cold water, electrically-lighted grounds and buildings together with plenty of room for those who wished to camp. There were also a bathing beach nearby and recreation grounds, all free.

The weather was ideal except the first day which was exceptionally warm. Occasional showers were enjoyed, and nights were cool. Attendance increased until there was a larger crowd present on the last two days than has attended this reunion for several years. People came from North Dakota and surrounding States.

The speakers included Apostle J. F. Curtis, Elders O. W. Okerlind, P. T. Anderson, and L. O. Wildermuth, of the quorum of seventy, District President Warren McElwain and Brother Young, bishop's agent. The sermons were of a high order, being accompanied by light and power to the edification of all.

Prayer services were very spiritual and without exception were most comforting and helpful due to the unity of the hearts and minds of the worshipers. On three occasions admonitions of the Spirit came to those assembled.

Musical and recreational features of the reunion were under the direction of Sister Pearl McElwain whose fine work in leading both young and older members, added to the success of the gathering.

Outstanding among the reunion features were radio renditions over the local Valley City Broadcasting Station on several afternoons of the week. Apostle J. F. Curtis broadcast fifteen-minute gospel sermons, sponsored by Brother Young, of La Moure, North Dakota. Brother Curtis was at his best, and many approving comments were heard by Saints and nonmembers. Also, Sister Pearl McElwain was asked to sing for three fifteen-minute periods; part of the time she rendered duet numbers with a woman friend from Valley City. These broadcasts were highly spoken of by all

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who heard them, and the Saints rejoiced to know that the gospel could be sent over the air by sermon and song by those who are talented and blessed by the Spirit of God.

On several evenings after services old and young met around the campfire to toast marshmallows, sing songs and enjoy a social hour.

District conference assembled on Saturday afternoon. Officers were elected, and it was decided to hold reunion again next year at Valley City.

Special credit should be given to Brother and Sister Stowell for their excellent work in charge of the culinary department as well as for the hospitality of their home, and their efforts to help find places for those attending.

Seven were baptized by Apostle Curtis, and there was one ordination during the reunion.

The Bulletin Board

Chatham District Reunion

The Chatham district reunion will be held at Erie Beach, Ontario, August 6 to 16, and will offer to the Saints leadership instruction, worship and fellowship. Services will be conducted by Apostle and Mrs. M. A. McConley, Missionary William I. Fligg, Patriarch Richard Baldwin, Bishop C. A. Skinner, Junior Leader Doris Gamet, and others. Please make reservations for tents with William Andrew, Essex, Ontario.—S. E. Mifflin.

Central Michigan and Detroit Reunion

Tent rentals for the ten-day period of the Central Michigan and Detroit reunion, to be held at Edenville, August 6 to 15, are as follows: 9 x 9, $3.75; 10 x 12, $4.25; 12 x 14, $5.50; 12 x 16, $6.25; folding cots, $1. The larger size tents may be obtained with five foot-sidewalls, and the rentals on these will be $1 over the before-mentioned prices. All orders should be sent to Otto Bartlett, 1107 West Carpenter Street, Midland, Michigan, and money should accompany orders. The deadline for the rental of tents is set for July 31.—Blanche Engle, secretary.

Special Services at Dayton, Ohio

The special two-day services planned for Southern Ohio District, July 24 and 25, will be held in the Dayton Industries Building, at Dayton. The first service will begin at 9 a. m., July 24.—A. E. Anderton, district president.

Northwestern Iowa Reunion

The annual reunion of Northwestern Iowa District will be held at the city park at Woodbine, Iowa, beginning August 14 and closing Sunday evening, August 22. There will be class work, preaching, prayer services, recreation, etc., for your spiritual uplift and enjoyment. Apostle Clyde F. Ellis, Bishop T. A. Beck and Elders William Patterson will be the general church officers present.

Those expecting to rent tents please send orders to H. A. Reynolds, Woodbine, Iowa, prior to August 4. Rental prices are: 7 x 9 feet, $3; 8 x 10, $3.25; 10 x 12, $3.75; 12 x 14, $4.25; 10 x 14, 6 ft. wall, $6.75; 12 x 14, 6 ft. wall, $7.75; steel cots, 25c; floors, $1 each; electricity for lights only, 35c; electricity for lights and appliances 70c. Meals will be served in the local church basement at reasonable prices. Those wishing modern rooms for the reunion, please write to Fred A. Fry, Woodbine. Spend your vacation at reunion.—H. A. Reynolds.

Des Moines Reunion

Saints of Des Moines District will hold their annual reunion, August 6 to 15, and we have made arrangements to have the gathering at the far east end of the State Fair Grounds, Des Moines, Iowa, in the location had in previous years. We are pleased to have with us as special speakers and teachers Apostle Clyde F. Ellis, and Elders E. Y. Hunker and Frank McDonald. Brothers Ellis and Hunker are well known in the district, but Elder Frank McDonald has not labored in this district; he is a minister who has the reputation of being a good speaker and teacher, and we feel sure the Saints will profit by his efforts. A feature of the reunion will be a class period each afternoon for women. The daily program, in addition to the afternoon class period, will consist of prayer service, class periods each morning for all age, recreation in the afternoon, preaching in the evening, followed by a social hour. Arrangements are being made to have a dining hall where meals will be served at reasonable prices. Those who have a surplus of vegetables should bring them to the store which we will also operate in connection with the dining hall; we want to operate the "storehouse" on a small scale. Send in your reservations for tents and supplies to Stephen Robinson, 711 Crocker Building, Des Moines, Iowa, not later than August 2.—The reunion committee, by Stephen Robinson.

Northern and Western Michigan Reunion

The seventeenth annual reunion of Northern and Western Michigan districts will convene August 13 to 22, at Park of the Pines, on the banks of Lake Charlevoix, five miles north of Boyne City. A definite program is planned for all ages, consisting of prayer meetings,

(Continued on page 958.)

Briefs

Miss Jessie J. Ward, of Centralia, Washington, widely known to the church as the author of the missionary book, "The Call at Evening," became the bride of Mr. Glenn Le Baron, also of Centralia, June 26, the ceremony being solemnized at the home of Mr. and Mrs. Carl F. Crum, Seattle, Washington. Elder Crum read the marriage service. Preceding the service and at the close Elder A. C. Martin offered prayer. Musical numbers were "O Lord Around Thine Altar Now" and "O God Whose Presence," sung by a quartet: Rose Clisby, Sylvia Martin, Austin Earl and Basil Inslee, Mrs. Melva Crum accompanying, and Donna Crown, niece of the bride, sang "I Love You Truly." Following the ceremony a reception was held, Mrs. Carl Crum, sister of the bride, serving refreshments. Then the bride and bridegroom unwrapped many lovely wedding gifts. They left immediately for Ohanapecosh Hot Springs where Mr. Le Baron is engaged in massotherapy and drugless healing. Mrs. Le Baron, who has been city clerk at Centralia for a number of years, will return to her duties following her vacation.

The Youth who wrapped his one talent up in a napkin ended with the losing of that talent. Refuse to exercise the muscles and the arm shrivels. Neglecting the optic nerve, the mole loses its eyes and vision. Neglect the memory and knowledge passes away like water through a sieve. Neglect reading and in a few years man has lost all interest in books.—Newell Dwight Hillis, in *The Contagion of Character.*

Joplin, Missouri. An accident following the young people's annual July 4 outing of Spring River District, brought sadness to the Saints of southern Missouri and southeastern Kansas. Betty Pearson, fifteen-year-old daughter of Sister Mary Pearson, of Joplin, was fatally injured when the car in which she was returning home was hit by another car at Galena, Kansas, and turned over one and one half times. Jack Guinnee suffered a fractured arm, and Mary Treece is still in bed convalescing from internal injuries. Two other Joplin young people in the car were not seriously injured. The accident brought to a tragic close a day which had been filled with activities, all attending enjoying a fine time.

Pretension may sit still, but cannot act. Pretension never feigned an act of real greatness. Pretension never wrote an Iliad, nor drove back Xerxes, nor christianized the world, nor abolished slavery.—Emerson.

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The Readers Say---

Small Group Studies the Gospel » »

The *Herald* brings such inspiration to me that I could not do without it now.

We have a small group of Saints here, seven in number, and are endeavoring to carry on as best we can in the cause of Christ. We have two meetings a week, one to study the Book of Mormon and the other to study the Bible. At present we are taking the course, "The Message of the Book of Mormon." Certainly God has been with us in our studies. Besides our own group we have with us at every meeting one good old soul from the Christian Church.

About two months ago my brother and I were privileged to attend a series of meetings at Soldiers Grove Branch, Elder Roscoe Davey preaching. May the Lord bless this man, his servant, in his work of spreading encouragement and comfort wherever he goes.

About a month ago we were given the opportunity of attending the district conference at Lancaster, Wisconsin, for which we are grateful to Sisters Nellie Adams and Sarah Lenox, of Soldiers Grove—they were very kind to us. And following this, Apostle Clyde F. Ellis came to Soldiers Grove and preached two stirring sermons. His visit in our home was the source of pleasure to us.

The Lord has been good to us, and we feel that we can do so little to repay him. Nevertheless, we can, brothers and sisters, consecrate our time, talents, and material resources to his kingdom.

I am twenty years of age, and would enjoy hearing from any Saints who care to write to me. I profit by hearing the gospel experiences of others. May each one of us so live that those with whom we come in contact may see, not our weaknesses, but the love of the Lord Jesus in our hearts.

HOWARD SHEFFIELD.

READSTOWN, WISCONSIN, Box 56.

A Minister Names His Blessings » »

Many wonderful opportunities have presented themselves to me during my life, chief among which was the privilege of hearing the gospel in its fullness, and accepting it. I have met many Saints in the church whom I consider as friends and this I number among the richest opportunities of my experiences. What would life be without friends and loved ones? In this letter may I address those whom I have met and whose friendship the gospel ties have made dear and valuable to me.

Since August of 1919, I have had the privilege of serving the church as a full time conference appointee. Before entering into the active ministry, I had a dream in which I saw the dawning of a beautiful day. I feel that this was literally fulfilled when I received my first appointment to Pittsburg, Kansas. I owe a debt of gratitude to the Pittsburg Saints who had grace and patience with an inexperienced young man, willing but rather slow to learn. I feel that I still have loyal friends in Pittsburg and I thank God for them. May he graciously bless them.

While there, I was privileged to attend the State Normal Manual Training School. I look back with a degree of satisfaction upon that experience. I worked very hard at school as well as in the branch, holding a series of meetings several times while there, during school sessions. I still long to continue my training in some university or college. From Pittsburg, we were sent to Philadelphia, Pennsylvania, where we labored for six years.

Perhaps one of the most outstanding experiences that I had during my ministry in Philadelphia was the work of building up the prayer services, not that I built them up, but through the Spirit of the Master, the Saints responded nobly to the direction given. I count this as one of my greatest blessings, for it showed just what could be accomplished when the Saints are led by the Spirit. I understand that the Saints there are still enjoying an exceptional interest in their prayer services. I recall that when the appeal went out for more Saints to attend the prayer services and certain goals had been set, even though it was very hot weather, the interest and attendance increased each week. The young people came, and the older people attended. The singing of the hymns of Zion was most beautiful. The services usually lasted one and one half hours and sometimes longer, but the Saints did not weary and felt reluctant to leave that place made sacred by the presence of the Holy Spirit of God.

My experiences there were many and varied. My health was none too good at times and the heavy burden of the work pressed upon my soul to a marked degree, yet through it all, the Lord was with me. I praise him for his wonderful goodness.

Wichita, Kansas, was my next appointment. In this city located on the plains of Kansas, I met difficult problems. I found there Saints who were just as faithful and full of the Spirit as anywhere in the church. Problems are everywhere, and I thank God for them, for if one remains true to his covenant, the problems are merely a means of giving strength to those who meet them. I admit frankly that I did not successfully solve all of them, but one thing I did try hard to do and succeeded to some degree, and that was to maintain my love for all. Through the trying times of my church experience (and what minister does not have them?) I have tried very hard to exercise charity and thus far, I have sincerely prayed for all.

Coming as we did from a very large congested city to the wide open country of Kansas, we enjoyed the beautiful sunny days which came one after another, the fresh invigorating air, and the cool nights. We enjoyed the fellowship with the Saints, and we still have many acquaintances down there that we consider as our close friends. For five and one half years, I was the pastor there. Then for one year, I traveled in Central Oklahoma as district president. This work was quite different from local pastoral work; I count this year's experience as very valuable to me in many ways. The first trip I outlined for myself through the district was suddenly and forcibly interrupted by a severe and almost fatal attack of sickness. It was indeed a terrible shock to my nervous system and worse shock to my spiritual well-being, although I recovered from both. Just why I should be interrupted and so abruptly stopped from carrying on the Lord's work was more than I could understand. I thank God that I still have faith in him, although I truly desire to have more faith, for certainly "without faith it is impossible to please him."

Now we live in Denver, Colorado, the most beautiful city that I have ever seen. I am enjoying my ministry here, but the skies are not always free from clouds. There are still unsolved problems; there are indifferent Saints who ought to be won for Christ; there are many families whose circle is not complete; there are souls to save, and few laborers who are willing to serve. But we must keep on. We must be true. We must build the kingdom.

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It was my privilege to attend the Youth Conference at Lamoni. This experience gave me added evidence and strengthened my convictions that this is *the* true church of Christ. I am grateful indeed for the restoration of the gospel, for his church, for the priesthood and for the fact that Zion shall be established. I am sure that this church will never die, but will blossom into the kingdom of God.

As a servant of the Lord, I with my brethren, wish above all other things, that the Saints of God may be strengthened and blessed in every way. It is much more than a wish. It is a consuming fire that impels us to give our lives for them. We feel that reunions are a great means of helping the Saints to receive that Spirit that converts and saves the soul. May I personally invite my friends who wish to share with us a season of spiritual refreshing to come to our reunion held at Colorado Springs, August 20 to 29, inclusive. President F. M. McDowell and Bishop G. L. DeLapp will be with us.

May I say to all of my friends and to all who may read these lines, that I wish for them the joy and peace that come from the Lord as a result of faithful living. I sincerely hope and pray that your convictions concerning this work will increase in intensity and that your love for the noble, the good, and the true, will grow in beauty and in strength until you shall come to know the Lord and associate with him daily as did Enoch of old.

ARTHUR E. STOFT.

DENVER, COLORADO, 424 South Sherman Street.

A Growing Faith » » » » »

I always look forward to Friday with much pleasure, as this is the day the *Herald* comes to us. The paper seems to grow better each week. It is appreciated all the more because of my inability to meet often with the Saints. First, I look at the letters, hoping to find one written by someone known to me. I feel that in "The Readers Say" pages those of us who do not get to attend prayer meeting have an opportunity to say at least a word for our Master and Friend.

Sometimes I grow discouraged because of my inability to help as much as I should like in the work of latter days. Nevertheless, I am trying to do my part in keeping the laws of God and in helping with the church debt.

I should appreciate it greatly if someone who has an extra copy of the prophecy delivered last year at the Kirtland reunion through Brother S. A. Burgess, would send it to me. I shall be glad to exchange any I have for it.

I accepted the latter-day gospel in 1896, at Wheatland, Missouri, and as I journey toward the sunset of life, my days are happier and my faith in the consummation of God's purposes is stronger.

MRS. NORA WINDERS.

REDLANDS, CALIFORNIA, 502 West Colton Avenue.

Waken, Israel! » » » » » » »

Waken, Israel—Raise your standard!
  Cast aside your doubts and fears,
And make ready to receive Him,
  For your Lord in Glory nears!
Cleanse your hearts and make them ready—
  Cleanse your hands, let them be strong—
Set to work—build up His Zion,
  Waiting, then, will not be long.

Lose yourselves, if you would triumph,
  In this glad procession's throng;
Spread the truth to every nation—
  Strive to right the nations' wrong.
All the earth in darkness groaneth;
  Time is ripe—the finish nears;
That great task, near consummation.
  Calls for ready volunteers!

Gird upon yourselves His armor—
  Shield of Faith and sword of Truth—
And united stand together,
  Seasoned age with untried youth!
Ye of mature years experience,
  Guide and counsel untried hands;
Youth with zeal—enthusiasm—
  Then shall break imprisoning bands!

Hold not back your gifts and talents,
  Dedicate them to His cause;
Ye must love your God—your brother—
  'Tis foremost of Zion's laws.
If you keep God's every dictate,
  Joyous triumph yours shall be;
By the Spirit's richest blessings
  Israel shall soon be free!

DOROTHY WELLS.

In Gospel Bonds » » » » » »

The *Herald* has been a great comfort to me. I joined the church at the age of sixteen, and later married the minister who baptized me, W. T. Roach. He died after a lingering illness, at the home of my brother at Clinton, Missouri, in October, 1931, and in 1933 I was married to G. W. Kuns. Brother Kuns passed away suddenly while we were returning from a visit to my niece at Ajo, Arizona, whose husband was seriously ill. He died while he was driving the car. Will the Saints remember me in their prayers that I may remain faithful? My loss seems more than I can bear. And yet I know that I have been blessed in many ways.

I am located at a distance from church, Phœnix being the nearest branch. There is an active little band of Saints at Phœnix, and the pastor, Brother Miller, is ever ready with a helping hand.

I derive much help from the *Herald*. In addition to reading about the different places where I have lived and visited, I personally knew of some of the incidents included in "The Memoirs of President Joseph Smith."

CLARA KUNS.

CONGRESS JUNCTION, ARIZONA, Box 132.

If some poor burdened toiler o'er life's road,
  Who meets us by the way,
Goes on less conscious of his galling load,
  Then life indeed does pay.

If we can show one troubled heart the gain
  That lies always in loss.
Why then we, too, are paid for all the pain
  Of bearing life's hard cross.

If some despondent soul to hope is stirred,
  Some sad lip made to smile,
By any act of ours, or any word,
  Then life has been worth while.

SELECTED.

Saints living in or near Joplin, please call on Mrs. Bertha Young, 1705 Virginia Avenue, Joplin, Missouri.

Request Prayers » » » » »

Margaret Alice Lewis and Mrs. Bertha Howell write from San Jose, California, requesting the church to pray for a sister in that city who is in the hospital with what the doctors diagnose as cancer. This request is urgent.

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THE BULLETIN BOARD

(Continued from page 955.)

preaching each evening, class in priesthood training, adult classes, church school teachers' training class, young people's class, and special work for the children's division. Afternoons will be devoted entirely to recreation, volleyball, softball, boating and swimming.

President Elbert A. Smith will be in charge of the reunion program. Other workers are Apostle Myron McConley and wife, Elder George Mesley, Elder Charles Mottashed and Sister Fern Weedmark. Sister Louise Evans will have charge of the choir. She urges those having special music to bring it with them. Elder B. H. Doty will have charge of the orchestra and band. He also urges all who have instruments to bring them.

Meals will be served at the dining hall, adults 20c, and children 10c. Those desiring may cook their meals in their tents or house cars. Tents may be rented from Sister Ada Alldread, Boyne City, Michigan. It is necessary to place your order in advance. Bed springs may be rented on the grounds; bring your bedding with you. The committee extends you a cordial invitation to attend this reunion the full ten days.—Allen Schreur, for the committee.

Columbia District Reunion

Columbia reunion will convene August 6 to 15, at Silver Lake. All are welcome. Those desiring to camp will please order their tents at once; prices: 10x12, $4; 12x14, $4.50; springs, 50c each. There will be a grocery store on the reunion grounds for the convenience of those who wish to do their own cooking. The district is operating a dining hall with moderate charge for meals: breakfast, *a la carte,* lunch, 25c, and dinner, 35c. —Monte E. Lasater, bishop, 4115 Bagley, Seattle, Washington.

Marriage

HASTINGS-CLIFFORD.—A quiet wedding took place in the home of Hans Anderson, Isle Pierre, British Columbia, June 24, when Mary Laverene, eldest daughter of Brother Earl Hastings, was united in marriage to Rockwell Fredrick Clifford. Mr. Erick Hopka, Lutheran minister, officiated.

ORRAL-ROCK.—The Saints' church was the scene of an impressive wedding service, July 3, when Miss Ethel Orral, daughter of Mr. Manual Orral and the late Mrs. Orral, of St. Thomas, Ontario, became the bride of Mr. Charles Henry Miles Rock, son of Mrs. Rock and the late Harry Rock, St. Thomas. Bishop J. C. Dent, of London, officiated. The bride was given in marriage by her brother-in-law, Mr. James Bowey, and was attended by Miss Lenore Rock, sister of the bridegroom, while Mr. Loren Pearce acted as best man. Mrs. Loren Pearce played the wedding music. Mr. Walter Rock and Mr. William Gregory acted as ushers. Later a reception was held at the home of the bridegroom's mother. After a wedding trip to Amherstburg and points west, Mr. and Mrs. Rock will make their home at St. Thomas. He is the presiding deacon of the branch and superintendent of the Sunday school.

RICH-MARSHALL.—Miss Mabel Rich, of Warrensburg, Missouri, was married to Thomas Earle Marshall, also of Warrensburg, July 3, by Elder J. D. Proffit. Miss Rich is a member of the Warrensburg group, but the bridegroom has no church preference. They will live for the present with the bride's mother at Warrensburg.

Our Departed Ones

CHAMBERS.—Josephine Fyrando b. August 29, 1859, while her parents were on their way to Salt Lake City, Utah, in an immigrant train. The Fyrando family after 7 years in Utah, trekked back over the plains to Omaha, thence to Blair, Nebraska, in 1869, and to Magnolia, Iowa, in 1874. In 1879, she married David R. Chambers who served several years in the quorum of seventy and as a missionary in Iowa, Nebraska and California. He d. in April, 1934. Her only son, Magnus, d. in 1904. She was baptized, July 26, 1874, by Joseph R. Lambert. Mrs. Chambers had suffered a rheumatic ailment 30 years, and was crippled by arthritis in knees and wrist. D. at her home at Magnolia, Iowa, July 2, 1937, as the result of a paralytic stroke. Is survived by her brother, Alma M. Fyrando, Magnolia, Iowa; 2 foster daughters: Mrs. Roy Coffman and Mrs. Roy Marolf. Funeral services were held from the home, July 4, Elder William R. Adams officiating. Interment was in Magnolia Cemetery. Sister Chambers was known through all the years for her cheerfulness, her courage, and her helpfulness.

TUBB.—Elizabeth Cleave b. in Hackney, London, England, August 6, 1852. Was baptized into the church May 28, 1880. Her marriage to Frederick Tubb took place December 19, 1882. One child was born to them, dying in infancy. Mr. and Mrs. Tubb came to Toronto, Canada, in 1900, where they lived until his death in 1913. Sister Tubb came to the Church Home for the Aged at Holden, Missouri, in 1919, and with others was transferred to the Saints Home at Lamoni, Iowa, in 1933. She remained a member of the Home family until her death, July 9, 1937. Her only surviving relative is a sister, Mrs. Ellen Hilliard, in England. Interment was in Rose Hill Cemetery, Lamoni, where a last tribute and prayer were offered by Patriarch J. A. Gunsolley. Funeral services were held from the Saints' Home, Elder Charles Harp preaching the sermon.

MOORE.—John James, b. in Faulkner County, Ark., September 25, 1883. D. June 29, 1937, at Holdenville, Oklahoma, from an accident in which he was hit by a Frisco freight train. Left to mourn are his wife, 4 sons: Hubert, Roland, Elbert, and Elim; 4 daughters: Mrs. Frances Scott, Mrs. Ida Taylor, Mrs. Rena Colman, and Ruth Moore; 4 sisters and 4 brothers. Mr. Moore united with the Reorganized Church in August, 1914, at Deirks, Arkansas. The funeral was in charge of Elder V. D. Ruch, of Tulsa, Oklahoma. Interment was in Holdenville Cemetery.

HOWARD.—John Henry, son of Joseph and Mary Howard, b. May 9, 1861, in Barton County, Missouri. D. June 16, 1937. On December 24, 1879, he was married to Nannie Blevins, of Dewitt. Had made his home in Ray County, Missouri, since 1899. Had been a member of the church for many years. Surviving are his wife, 3 daughters: Mrs. George McComas, Hardin, Missouri; Mrs. Rose Geush, Los Angeles; Mrs. Lillian Matney, Iola, Kansas; 2 sons: James Howard, Lexington, Missouri, and Joe Howard, Hardin; 5 half-brothers; 1 sister; 25 grandchildren, 17 great grandchildren. Funeral services were conducted from the Christian Church at Hardin by Elder W. G. Hamann, of Richmond, Missouri.

OSTERTAG.—Louise Halter, b. at Elbeuf, France, June 1, 1874. Married Henry Ostertag, March 24, 1894. She came to America in 1909, and was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in August, 1916. Her love for the church was evident in faithful and loving service. After some months of failing health, she was taken to the Philadelphia General Hospital, June 18, 1936. She passed away on June 7, 1937, leaving her husband, Henry Ostertag; 2 sons, Louis, of Santa Ana, California, and Jack, of Philadelphia; 1 daughter, Madeline Wilson, of Philadelphia. Has 2 sisters living in France. Funeral services were from the home, with sermon by D. J. Williams.

1937 Reunion Dates

District	Place	Time
So. Calif.	Laguna Beach	July 9-18
Cent. Texas	Hearne	July 9-18
Southern	Brewton, Ala.	July 9-18
So. Sask.	Weyburn Plns.	July 14-18
S. W. Texas	Bandera	July 16-25
Rock Island	Aledo, Illinois	July 16-25
Wyoming	Devil's Tower	July 21-25
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
S. W. Iowa	Council Bluffs	July 30-Aug. 8
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit	Edenville, Michigan	Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
W. Nebraska & Black Hills	North Platte,	August 6-16
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
N. W. Iowa	Woodbine	Aug. 14-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29

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5:30 p. m. Radio Vespers—"Youth Believes."
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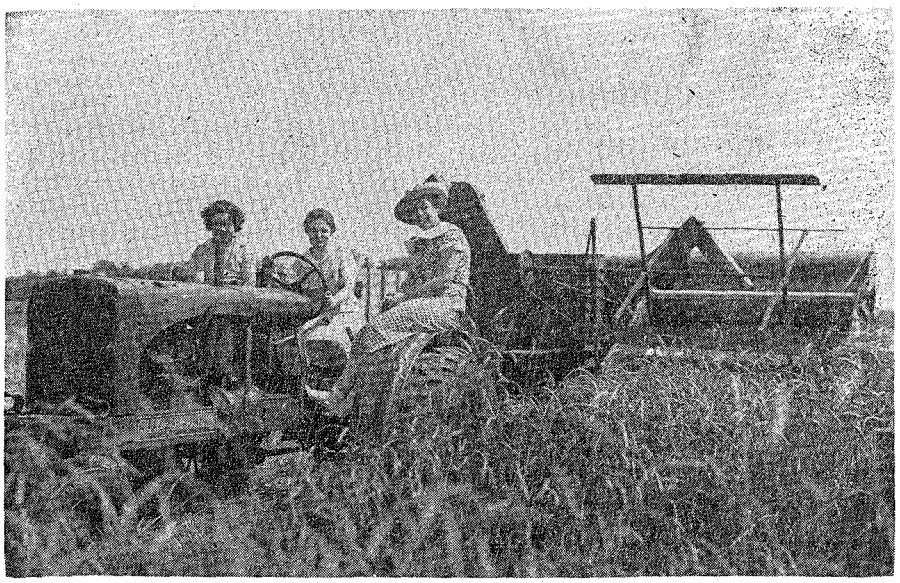

Photo by Charles Chapman.

HARVEST TIME IN JACKSON COUNTY

These fair operators are not the ones who do the work, but they make a pretty picture. Men folk will presently take charge and start the wheels turning to gather the produce of this rich land in the Atherton area. Machines make it possible, in both seed time and harvest, to make and save crops that would otherwise be lost.

Volume 84 July 31, 1937 Number 31

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THE SAINTS' HERALD

July 31, 1937

Volume 84 Number 31

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Stewardship

Master, the while Thou makest a distant journey
This wealth Thou hast entrusted unto me—
A little home—of gold a slender portion—
Four precious souls all to invest for Thee.
Lord, may I keep this home serene and shining;
And may this gold bring Thee to those who yearn;
And may these souls, grown into Thine own likeness,
Handmaids and priests, in whom Thy love doth burn!
So shalt Thou have—Dear Master of the vineyard—
Thine own, with interest, when Thou shalt return.

—Margaret W. Gibson.

Maps of the World

Varieties of facial expression seen in church: The Grim—why does town life give people such a warlike look? Let's have an armistice, please, and look pleasant. The Sad—a result of frequent administrations of self-pity. The Determined. The Wistful—and not always the unmarried, either. The Humorous—twinkly-eyed and radiant smiled. The Stolid, or "dead pan." The Suffering, or martyr. The Disillusioned. The Discontented. The Timid, or "cry baby."

Then there is a type not often seen at church—The Mask. Worn by chronic bridge players, as anonymous as a freshly laundered white shirt. Did you ever see a face that looked like the soul had left home and locked the door? Well, that's it.

But there is another kind that redeems all the others: The Serene. It is worn by people who are calm and possess their own souls; who are without vanity or affectation; who have no pretensions to keep up; who live genuinely for the best things in life—home, family, church, friends, and for God.

A Borrowed Story

There was a player in a Salvation Army band who played a French horn—that curly, snake-like, labyrinthine brass instrument which makes loud and deep noises. He played too loud and the conductor of the band felt bound in the interest of aesthetics to call his attention to this defect. "When I remember," the player answered, "what the Lord has done for my soul, I could blow that . . . horn straight." It may be confidently expected that the angels on duty took a lenient view of the adjective which emerged out of the rejoicing one's unregenerate past.—Quintus Quiz, in the *Christian Century*.

Killers at Large

There is every indication that automobile deaths in the United States this year may reach 50,000. Each day 72 Americans start their cars and roll down the road, and never return. Before their rides are over, they will all be dead. Each day, 54 Americans step from curbs, from behind street cars, or to the edge of highways, and die instantly, with the shrieking of brakes in their ears, or slowly, on beds of pain in hospitals. Every day, more than 300 men, women, and children are lifted from twisted wreckage, their bodies so crushed and broken they will never mend. Such is the price which, according to all estimates, the United States will pay for its estimated 29,000,000 automobiles in 1937.—*The Youth's Instructor.*

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Editorial

Why Go to Church?

"WHY I DON'T GO TO CHURCH," is the title of an article by William Corbin in the *American Magazine* for August. We suspect it will be read widely—by those who do not go to church and want reinforcements, and by those who do and want to answer the arguments. Boiled down, his reason for not going to church is this: "The church today . . . has nothing vital, gripping, or enlightening to say."

"Nothing to say!" Is the church the only institution guilty of that? Take all the movies, and their message is only this, "Boy loves girl." Take all the politics, and its message is only this, "Vote for me." Take all the business, and its message is this, "Buy our stuff." Are they condemned for having nothing to say? Yet the churches bear a message, "Jesus saves." Is that important? We think it is. It is eternal, while all other things pass.

BUT Mr. Corbin is not a happy man. He concludes his article with these words: "I feel like a musician without an instrument, a student without books, a man in a strange land without a guide or an interpreter. Meanwhile, I, a religious man, if not a church-going one, continue to grope. I wish I knew what I sought."

Brother—you who have quit going to church—are you happy? And you—the agnostic and the unbeliever—are you happy? What have you found in the Sunday paper that is better than a sermon? Are the people on a golf course more friendly or intelligent, or better to look at than those who go to church? Is the smoky atmosphere of a club better than the clean air of the chapel? Brother, you tell us the church has nothing to say. Have you found anything else that has something to say on a Sunday morning more worthy than the message of Jesus?

ISAIAH knew about those vain religious services from which you have fled, and he brought a message of the Lord's wrath to the people: "To what purpose is the multitude of your sacrifices unto me? . . . Bring no more vain oblations. . . . I will hide mine eyes from you; when you make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean." Ezekiel knew about empty churches and said, "Your altars shall be desolate, and your images shall be broken." Hosea declared, "The thorn and the thistle shall come up on their altars." And Jesus was acquainted with preachers who had nothing to say: "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. . . . Woe unto you, ye blind guides!"

GRANT, for argument, that the indictment—"nothing to say"—fits most churches. Pretty buildings and nice preachers, but no message. No program. Accepting the unregenerate world as it is. Resigned to the economic injustice of the present order, the suffocation of souls, the wearing down of the underprivileged for the accumulation of money by a few. Churches that send the lone Christian, unorganized and unarmed, out to meet the organized evil and selfishness of a pagan world order. Anybody else can organize and act together, they say but not Christians as such. They are supposed not to erect social machinery of their own, but to accept the commercial social machinery already set up. Perhaps such churches have nothing to say.

THERE IS A CHURCH that has something to say to the world. Our church teaches personal and social responsibility; the regulation of social surpluses; stewardship; Zion; a church program looking toward a Christian world order. A church lives because it has something to do. If it does nothing it dies. It ought to die. A living church must have a work to perform. It must not be satisfied with things as they are.

WE GO TO CHURCH. WHY?

We go to worship God and to receive his blessing. There are people who say they can worship God better in the beauty of nature than in a church. They *can,* they think; but the chances are they don't. One can worship God anywhere, and should do so. But a church is for a particular quality of worship that goes on nowhere else.

We go to church to receive benefit of the company of the best people we know. Their fellowship and friendship strengthens us. We are happy in their presence.

We go to church for inspiration received in thoughtful sermons, in testimonies, in prayer, and in the beauty of music.

We go to church to be reminded of our duty, or our obligation to the moral order of the universe.

We receive these benefits at our church. They seem good and important to us. They constitute not only sufficient but compelling reasons for going to church.

L. L.

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Thoughts for Today

Lost at Sea

EVERY PERSON who pilots a plane across the ocean has this tribute awaiting him—or her—at the end of some trip: "———— was a brave and gallant flier."

At the moment of this writing, nobody knows whether Amelia Earhart and her navigator, Fred Noonan, are alive or dead. But the chances of their survival grow hourly less. It is distressing to think that all their courage, all their training and skill, all their experience and personality were wiped out in some brief hour of terror—no matter how bravely they took it—to make a lunch for some hungry shark.

THOSE who question the usefulness of such exploits as this last bold adventure of Miss Earhart's never go upon them. They stay wisely at home; and though they never taste of fame, they have the substantial satisfaction of preserving their lives. Those who love adventure presumably count the cost of any possible sacrifice they may have to make in following it. Yet we cannot help wondering if in the moments when they watch the waterline creeping slowly up the fuselage of a sinking plane, they do not consider the price they pay a little high.

AS LONG as there are spectacular ways of daring death, there will be people who will insist on taking the chance. "I think I can get by without getting caught," they say. And so they try it. They escape once, twice, perhaps thrice. Each success in slipping through the fingers of peril makes them bolder to try new and more dangerous exploits. But death can wait. Eventually they will go too far. At last he gets all brave adventurers before their time. There is always some point where they go a step too far.

Life is too brief to cut it short. Eternity is too long to need days or hours or even years added to it. There is so little time allowed for what we have to do here. There is so much time allowed for what we have to do hereafter. Who are we to change God's arrangements for us?

NOT ALL FOLLY is committed in planes across the sea, with fatal results. Despite all warnings and dangers, some experiment with liquor, and drive motor cars to their death. Some try dishonest practices, and escape for a time, but eventually the gates of prison swing open for them. Some try sin, and seem to escape; but at last nature takes retribution on their bodies, and God attends to their souls. For all these people their friends can say, "He might have been a fine man, and have enjoyed a splendid career, but he went wrong." These people, too, are lost at sea. True, it is a different kind of a sea, but they are lost just the same.

HERE is an opportunity to test the powers of a popular professional "psychic"—a person who professes to know something of the future by the exercise of mental powers not available to ordinary people. Miss Gene Dennis, who has attained some publicity for her declarations, said that Amelia Earhart was alive and safe on a South Seas island, and that she would be rescued by fishing boats. This according to a note in the Kansas City *Times* of July 16. We never believe these people, but we cannot resist the temptation to see if their predictions come true.

A TOTAL STRANGER said to me on the day that Senator Robinson died: "He was a good man, but I think he was fighting for something he didn't believe in. He was certainly loyal to the party." The stranger alluded, obviously, to Robinson's strenuous efforts to put the President's Supreme Court reorganization plan through the Senate.

We shall not go into the merits of that fight, nor into the question of whether Senator Robinson went against his conscience. But it seems to us that a man's first loyalty should be to principle, and to the people he serves. When he sets party ahead of these, he betrays the people who elected him and pay him and trust him.

We are not saying Robinson did this. But it should occur to some of us, when we hear excited partisans shrieking that such or such a congressman is "disloyal to the President" it is just possible that congressman is remaining loyal to a higher duty—his sworn obligation to serve and protect his people.

If we are to preserve liberty and democratic government in this country we must preserve the right of our legislators to vote as they believe will be best for the country, without fear of reprisals, or the club of withdrawn patronage. On the other hand also we should be sure that they are not serving private interests that provide them with bonuses for their willingness to set those private interests ahead of public welfare. L. L.

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ZION'S LEAGUE

Young People's Work in the Church Program

What Shall We Do Now?

We are thinking of seven hundred young people who have now returned from the recent Youth Conference to their home branches and to their local young people's groups. Those were wonderful days spent on the Graceland campus—days of light and joy and inspiration. Instructors in class work made the way of God in the church so plain and desirable that we saw our place in the work of the church as never before. In the prayer service we were lifted to new heights of spiritual vision and to personal dedication—we felt the challenge of the church and heard the clear call to service. We accepted the call and pledged ourselves to go forth to build our Master's Kingdom. About the campus, in personal conferences, in laboratory groups, at the Evensong, we found ourselves in happy communion with hundreds of other young people, trained, gifted, devoted as were we to the processes through which as a corporate body we shall be able "to bring forth and establish my Zion," Then it seemed easy to go forward. We were eager to be "about our Father's business."

But now we are at home—in the more or less drab surroundings of our commonplace lives. The old problems are still with us; the same personalities, the same difficulties and the same responsibilities. Even we ourselves have not been permanently changed in any large degree. Yet we had an experience we shall never forget. Important changes were begun in our thinking, feeling and willing at the Conference and we learned a source of divine light and power upon which we may continually draw, if we will. Much will depend now upon our own attitudes and our own effort.

Yes, there is work to be done, work for the Master in my home branch and district. I was one of a few, perhaps the only one, from our home branch to sense the moving power of God among the young people of the Conference. I must still strive to walk in that light. I must be prayerful and studious and alert "to catch the slightest whisper" of my Father's will. I must keep my life in tune with God, I must be true—.

What is my task?

To keep the fire of love burning brightly in my heart.
To keep the vision of duty ever clear before me.
To be patient with those I may help, yet keep the narrow way.
To bear my testimony in word and in deed, that I may show the way to others.
To engage at once and persistently "in study and by faith" to prepare myself for further usefulness.
To share as a leader, or as one who follows, in the constructive work of the church; filling my place, however lowly, that I may be better qualified for the larger tasks of tomorrow.
To help make articulate in our branch and among our young people the clear call of God to clean thinking and living and to sacrificial devotion to the work of the church, that His Kingdom may come among men.
To the best that is in me, to the best that I may know, for the sake of those who trust me, and the Savior who died for me, and the good that I may do—I would be true.

This is my task. C. B. W.

"K T L Journal"

We are in receipt of volume one, number one, the July issue of a very attractive twelve page journal from Fort Collins, Colorado. The typing, illustrating and binding are neatly done. The Journal contains several short timely articles and pages of personal and branch news.

We like the suggestion of a "Marietta Walker Circle," the name adopted by the women's group at Fort Collins. The beautiful life of love and service lived by Marietta Walker may well serve as an ideal for the women of the church today. She was a pioneer and an early leader in Sunday school work, in young people's work and in women's work. In a long life she gave herself unreservedly in writing, in teaching and in work of leadership in a time when the Reorganization was small and leaders were few. It was her vision and initiative which gave us *Zion's Hope, Autumn Leaves* and the Mother's Home column in the *Herald.* It was she who launched the first Christmas Offering, over fifty years ago. One of the earliest young people's societies in the church met at her call in her own home in Lamoni.

Aro Gail Kitchings and Joy Brolliar are joint editors of the K. T. L. Journal, with a staff of seventeen assistants. We quote their first editorial.

"Zion calls!

"Young people of the Reorganized Church of Jesus Christ of Latter Day Saints hear this call and are responding.

"'How can I best serve God and Zion?' This question confronts many young people in small branches at the present time. In addition to merely living a good life, there are many ways in which this can be answered.

"We young people of the Fort Collins, Colorado Branch, have recently changed our name to the K. T. L. Club, an abbreviated form of Keep the Law. This sentence was taken from one of the objectives for the young people as cited by President Floyd McDowell for the Youth Movement.

"We have interpreted the word 'Law' to mean more than the Financial Law. We think of the term in connection with a kind of zionic law, a law which one not only obeys but which serves to inspire Saints to better work for Zion.

"Then, in accordance with our name, we decided to undertake a new project, the publishing of a small newspaper. Many of our Saints who are separated by some distance know little about each other, and this publication will act as a unifying force among members of Northern Colorado and Southern Wyoming."

The following lines were penned by a student at Graceland. We quote it from a quarterly, *The Call of the Church to Youth.*

"I would reach for the moon and grasp it,
Watch it melt in my hand like ice.
Feel the joy of a new generation,
See a new Jerusalem rise.

"At first perhaps I shall mount and leap,
And then I shall toil and spin;
And the long dread nights shall be restless;
And the days too full for sin.

"I shall shape my heart to high patterns;
I shall climb, and fall, and plod.
I *could die* for the truths I cherish;
I *would live* for the living God!"

EVELYN BURGESS.

Give of Your Best

Give of your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
In the battle for truth.
Jesus has set the example;
Dauntless was He, young and brave;
Give him your loyal devotion,
Give him the best that you have.

Give of your best to the Master;
Give him first place in your heart;
Give him first place in your service,
Consecrate ev'ry part.
Give, and to you shall be given;
God his beloved Son gave;
Gratefully seeking to serve Him,
Give him the best that you have.

—By H. B. G., from *Hymns of Praise.*

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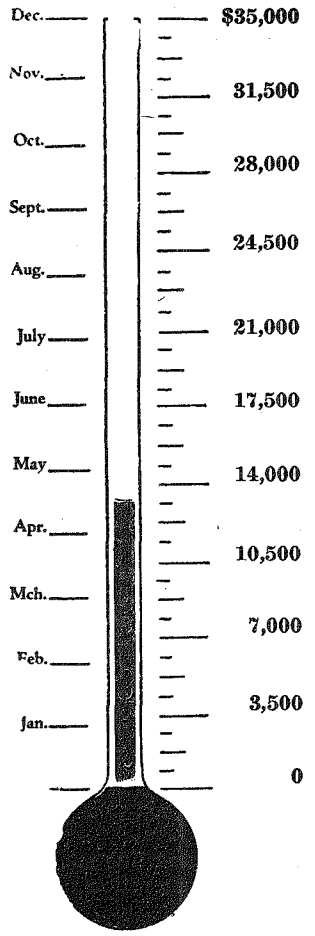
The Christmas Offering

FOR SIX MONTHS—JANUARY TO JULY—$12,587.37.

OUR GOAL FOR THE YEAR IS $35,000.



If up to quota, we should have had $17,500 by July 1.

However, our offering now averages over $2,000 per month. With extra effort in the remaining six months the goal will be reached and passed, but the monthly offering must average well over $3,000. This splendid offering for the immediate work of the church is made possible by the continuous self-denial of a grateful people who contribute of their increase regularly, in addition to the tithe, that the Cause of Christ may be advanced. We rejoice not only in the mounting total of the offering, but in the soul enrichment and growth which comes to those who share their gift with the Master.

The total number of church schools in United States and Canada is 750, to whom Christmas Offering posters were sent. Of this number 233 have responded with the assurance that their goals are set and that they are sharing with us all in the total Christmas Offering. Doubtless there are as many more who have not taken the trouble to return our post card, but who are using the poster and making their offering consistently.

Of the thirteen reports received in the past month, the following have goals of $100:

SPOKANE, WASHINGTON

GOODLAND, KANSAS

A small group at Kingsley, Michigan, carry the Christmas spirit which must characterize our work if we are to achieve the purposes of the Christmas Offering: "As a little group of ten members we set our goal in 1936 at $15. We raised $21.66. This year we set our goal at $25 and so far (June 29) we have paid in $16.23. We are very anxious to reach our goal, but we are not going to stop there. We shall keep right on, for we desire to see the church work move forward until Zion is redeemed."

Blessed are they who "seek to bring forth and establish my Zion in that day."

Joseph Smith's Memoirs Concluded

In this issue of the *Herald* we publish the last installment of the *Memoirs* of the late President Joseph Smith. The material has been followed with close attention by large numbers of readers. It has been rich with historic incident and human interest. Light has been thrown on many an important church event by Brother Joseph's intimate view of the proceedings. The pages of the *Memoirs* have been filled with wisdom reaped from long experience, love of the people, and steadfast devotion to the ideals of the church. Brother Joseph's life was completely absorbed in the mission God had given him. The material we have published is, in a way, one man's history of the church during his lifetime; but it is also more than that: through his eyes we see an era, the manners and customs of the people, the condition of the country, the growth and development of our nation. If the world could but recognize it, we have in these *Memoirs* observations of general historical value—a social history of a time.

It took more than one person's strength to accomplish so prodigious a work. Brother Joseph fought against his failing strength to dictate them. His son, Israel, wrote them down as they were spoken. His daughter, Audentia Smith Anderson, collected, verified, selected, arranged and typed the material. President Frederick M. Smith worked with them in a final review. Brother Elbert A. Smith made the selections of cuts that have given added help and interest in presenting them. For all these heavy labors, the church must make grateful acknowledgment, and express its appreciation of the fine result. L. L.

Dr. Shailer Matthews says: "I have heard my father describe a meeting held in London at midday, when the men of affairs crowded to hear Spurgeon speak on prayer. He would resolve their doubts and help them to believe. But he said, 'What shall I tell you about prayer? Shall I explain how cool water slakes the thirst, how food strengthens the hungry, how fire warms the chilled? Taste and see that the Lord is good. Pray and find God.' And they went away feeling that the preacher knew the meaning of prayer."—In *The Standard,* August 15, 1934.

Every mind must know the whole lesson for itself —must go over the whole ground. What it does not see, what is does not live, it will not know.—Ralph Waldo Emerson.

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"My Son Had To Put Up With It"

By C. W. Butterworth

For the purpose of this story it will be sufficient to say that once upon a time a man had a brother to whom he owed no obligation only such as may come when one marries into a family.

When he was a lad, this brother had joined the church, but later had drifted into the world, and drunk deeply of its pleasures and sins.

There came a time in his life when financial disaster overwhelmed him and in a panic he deserted his wife and family.

The man finally made contact with his brother and paid to bring him, and later his wife and children also, six hundred miles into his own home, and kept them until the brother secured work.

Things went smoothly for some time and then the brother lost his job for breaking the eighth commandment, and he was also found to have been unworthy of the confidence shown in him when certain people made him their honorary treasurer.

The man paid a number of the bills in the false hope that this would avoid exposure and save him and his family. It did neither.

The brother was now destitute. The man was not rich, but he had a little cottage, so he turned out the tenants, and let in his brother who lived in this place for three years rent free, and as no work was to be had he was obliged to exist on the dole.

One day the man read in a Holy Book, "If you work your whole life and save but one soul, how great shall be your joy in the kingdom of heaven," so he resolved to save this man's soul, if he could.

He thought perhaps he could start a chicken farm for his brother and so help him to a living of his own.

The man himself was working only half time at this period when an ugly monster called Depression stalked through the land, and he had only $250 in the bank, yet his good will was so strong towards the brother, that he spent all of that money, and continued to spend as he was able to save it by rigid economy and sacrifice in his own home, until $1,000 had been spent and a living had been created for the brother.

Up to this point the brother had made a genuine reformation. From this point, however, things began to change until finally there came a crisis in which the brother had sold the stock which he did not own and was holding on to the cash.

The man will freely admit that he probably made mistakes, but he knows that he tried his utmost to help, and this brief recital is made with considerable reluctance, the sole reason being that it provides a very necessary setting for the splendid lesson that emerged.

On the day of the crisis, the man was walking across the field and as he walked he told the Lord all about it—how he had tried honestly to help his brother at no gain to himself, and was it fair that things should turn out this way. There was no appreciation and no thanks for what had been done, only misunderstanding and hard and ugly names. Why should he have to put up with it?

Just at this moment the unexpected happened. Making it tingle as though it had had an electric shock, which sensation persisted for some weeks afterwards, a quiet voice—at least that appears to be the only way to describe it—spoke in his left ear. And what do you suppose it said?

Did it condemn him for complaining instead of bearing his troubles like a man? No.

Did it commend him for his labor of love, his brotherly kindness or did it figuratively pat him on the back, telling him that he was a good fellow and that he would get his reward in the time to come?

No. It did none of these things.

You will remember that he was praying, and had just uttered the words "why should I have to put up with it," when the voice simply said *"My Son had to put up with it."*

The prayer came to an abrupt ending and was not continued until quite a distance had been traversed, meanwhile in quick review many of the phases of the life of the Peerless One passed by.

His whole life a supreme and voluntary sacrifice.

Not a single unkind word or action. Not an ulterior motive.

Behind him a trail of good deeds, happy homes, mended derelicts, and yet, *even He,* could be horribly misjudged and misrepresented, hated and hunted.

Did he smite when he was smitten? No.

Did he retaliate in defense of his good name? No. As a lamb before her shearers is dumb so he opened not his mouth.

To their jibes and condemnation he answered—nothing. It seemed all very plain and logical so the prayer was resumed.

"Lord God, verily Thy ways are not our ways, nor Thy thoughts our thoughts, and we thank Thee for Thy message. A little praise would have been very acceptable, but Thy Son got none, and the solemn covenant we have made compels us to follow where He leads and to do the things that He did. We know the way will not be easy, and some-

(Continued on next page.)

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The Social Gospel

By Monte E. Lasater

During the Apostle Paul's ministry he tried to make it plain that, however various may be the conditions and persons to whom the gospel applied there is only one gospel. There were those who preached to the Jew, and those who preached to the Gentile, but each had the same message of divine power of salvation wrought by God through Jesus Christ. We have the same and only gospel. Our confidence lies in the fact that it is different, not only for the individual but also for transforming our social order.

The task which the gospel sets before us, therefore, is not merely to make things better in general. It aims to make men better individually in order that they may cooperate under the inspiration and direction of the gospel in forming a good society. This in turn will affect individuals. Every individual of us is so tied up with other lives that we cannot separate ourselves from these others that form our environment. If the environment be Christian, as, for example the church, we are profoundly helped, for God reaches us through the social group. If the community is evil, then God does not speak through it, and the individual life is injured.

Men need to live together in order to keep their individuality sane. Excessive individualism is twin brother to insanity. If we expect to perfect a social order which we term Zion, we must learn to live and work together in branches and districts, before we can hope to come together in the "central place" and enjoy the rich blessings of Almighty God through group endeavor.

What really distinguishes Latter Day Saints from other individuals as far as character is concerned, might be summed up in the word "wants." The more simple and fewer these wants, the more do people resemble one another. The savage living in the most primitive conditions has very few wants. Man's efforts to satisfy his wants involves him in activities which tend to give him his own marked characteristics. If his wants are bestial, he grows bestial, as he satisfies them. If they are Christian he grows Christ-like.

The gospel certainly has something to say to all. It not only warns them against the danger which lies in the worship of mammon, but it also has a message to those men who wish to be genuinely Christian business men as to the conditions under which wealth is to be produced and used. Some of the noblest characters of history have resulted from this Christianizing of economic wants. I admire the Christian who wants wealth that he may use it as an additional means of service in the Kingdom of God. The task of the ministry of our church is to so teach, that there may be wants created in the individual member that will move him to service in the church, that together we may experience such social relationship which would tend toward Zion. By "meat" something more is meant than sufficient food for the support of physical life. It embraces all the means necessary to the sustenance, direction, and development of the physical, intellectual, moral and spiritual members of the household to which they belong, if we are to minister to others according to our position and ability, and to their needs.

The Scriptures which Jesus gave unto us would have us understand that all things must be done in their seasons. "Seasons" means state, condition, circumstance. It implies that we are to minister to others according to our position and ability, and to their needs. Here is a field for the exercise of wisdom.

We must give restraint and correction to the evil who need it; we must give food and clothing to the body, instruction to the mind, and guidance and culture to the affections. We must give sympathy to the sorrowing; comfort to the afflicted, help to the weary, and light to the blind, and we must do all these in "due season." We have no right to let our affections be dormant, and our intellectual facilities remain like the unused talent in the napkin. We are not only under obligation to use, but we must not misuse.

"MY SON HAD TO PUT UP WITH IT"

(Continued from page 967.)

times it may seem so hard that we imagine that the limit of endurance has been reached, but at that time we shall then be infinitely strengthened when we remember Thy timely words, "My Son had to put up with it."

Modern war is not glorious. It is the hugest of international rackets, and to set it to music is sheer sentimentality.—Harry Emerson Fosdick.

We leaders of youth face the important task of giving youth guidance toward church appreciation. We have been too long on the "wrecking crew." It is time we transferred to the "construction gang." That will take time, enough time to establish permanent attitudes and change present trends in adolescent thinking.—O. G. Herbrecht, in *Young People's Leader*.

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How Shall We Escape, If We Neglect So Great Salvation?

By V. D. Ruch

A radio sermon preached over Station KVOO, Tulsa, Oklahoma, Sunday morning, July 18, 1937, under the auspices of the Tulsa Ministerial Alliance.

(Scripture Reading: Hebrews 1: 10-14; 2: 1-4.)

My theme this morning is taken from Hebrews 2: 3: "How shall we escape, if we neglect so great salvation?" In these days of so many churches we hear much about the salvation of the soul. Perhaps so many voices have called to us that we no longer listen. The call of God has become a commonplace thing and has no influence in our lives. We hear the gospel preached, but like the man who beholds himself in a mirror and goes his way forgetting what manner of man he was, so we go our way forgetting the gospel message and do nothing about it. Nevertheless the gospel is still in force and is just as unchangeable as God himself. Each one of us will be judged, whether we desire it or not, out of those things which are written in the divine record.

There is a strong tendency in this age of the world's history to turn away from the doctrines, ideals, and characteristics of Jesus Christ. The statement is often heard that we should do away with all doctrine because the various interpretations placed upon it has led to a divided Christianity. There is no denying the fact that Jesus brought a definite plan of salvation which contain commandments, principles, and ordinances with which humanity was expected to comply. I am sorry to say that many people are making the great mistake of doing away with as much of the doctrine of Christ as possible. John has warned us that "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son." (2 John 9.) That statement applies to us who live here in Tulsa in this year of our Lord 1937, just as much as it does to any other people. "Why call ye me Lord, Lord, and do not the things which I say," was the despairing outcry of Jesus when he was here on earth. "How shall we escape, if we neglect so great salvation?"

My friends, we shall not escape. The gospel of Christ is the everlasting gospel, and is the power of God unto salvation. It is the very means of salvation that Jesus brought to this earth. He sealed his message with his own precious blood and promised salvation to all who will obey him. If you refuse to keep his commandments you shall not become a partaker in his atonement, and he shall have died in vain as far as you are concerned. He said we must have faith in God, repent of our sins, be baptized in the name of Jesus Christ for the remission of sins, and he gave the promise that we would then receive the gift of the Holy Ghost. "How shall we escape, if we neglect so great salvation?"

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." How shall we escape if we live ungodly today? Do you think that God will be more lenient with us than with the angels of heaven? No. God is no respecter of persons.

Some people have the mistaken idea that church membership alone is sufficient unto salvation; that after joining the church they can live most any kind of a life. Jesus lived the perfect life and set us an example. It becomes our pleasant duty to study the life of Christ, endeavor to live up to the ideals and standards set by him, and build into our lives the beautiful characteristics in his, enduring faithful unto the end, bringing forth the fruits of the spirit. Let me ask again, "How shall we escape, if we neglect so great salvation?" You remember the parable of the ten virgins. The first verse of that parable says, "Then shall the Kingdom of Heaven be likened unto ten virgins. . . ." I understand that these ten virgins are all members of the church and represent the state in which that body will be when Christ returns to this earth. One-half of them were not worthy of eternal life, were not prepared for the coming of the bridegroom. They had been indifferent, did not have oil in their lamps, neither were their lamps trimmed and burning. While they were members of the church and considered themselves worthy to be with Christ, still they had neglected their salvation and did not escape. Christ would have nothing to do with them and told them that He didn't even know them.

One of the greatest curses of the present age is indifference. Many are chloroformed with the thought that they will be saved regardless of what kind of a life they live. Many so-called Christian people are letting down the bars, lowering their

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standard of Christian living, and deceiving themselves into believing that God is well pleased with them. They allow themselves to engage in all kinds of worldly pleasures and sins so that it is difficult to distinguish between many so-called Christians and many so-called sinners. It is no secret that the evils of the world are slowly but surely working their way into the church. In the words of one of our leading church officers let me say, "Our work as witnessing ministers in all the world has burned into our very souls the great and urgent need of seeking to arouse the church to the sense of personal responsibility, which rests upon us individually and collectively. We cannot flirt with the allurements of the flesh, nor compromise with the powers of the world, nor surrender to the siren calls of pleasure and luxury, without endangering our spiritual inheritance. History testifies that whenever the church of Jesus Christ has made alliances with ungodly forces she has done so at the sacrifice of her spiritual prerogatives and power.

"Today the church is languishing because all too many of our number have sought to emulate the standards of the world, and have forsaken the pathway of devotion and service to God in the feverish quest for amusement and pleasure. Indulgences in the luxuries of the day, the ephemeral fashions of sensualism, will paralyze our moral stamina and weaken our sense of duty. As shepherds of the flock we cannot too strongly and too persistently call the sheep and the lambs of the fold back to the spiritual pasturage which God has provided." (P. M. Hanson, in *An Epistle from the Twelve.*)

Our Scripture reading this morning admonished us that "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?"

A very, very sad prophecy was given by Jesus when he said, "But as the days of Noah were, so shall the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." These are the words of Jesus and they shall be fulfilled. The signs of the times indicate that we are living in the last days near the time of the coming of Christ. And certainly people today are lovers of pleasure more than lovers of God. They are not looking forward to nor preparing themselves for his coming. As the flood came so unexpectedly upon the people in the days of Noah and took them all away with the exception of the eight who were worthy to be saved in the ark, so will the coming of Christ happen unexpectedly and many will suffer the fate of those who lived in the days of Noah or that of the five foolish virgins and be cast into outer darkness where there will be weeping and wailing and gnashing of teeth. "How shall *we* escape, if we neglect so great salvation?"

Last year the Japanese missionary, Kagawa, toured this country and preached in 150 of our largest cities. He was shocked at conditions he found here among the Christian people. At Des Moines he told his audience that in his country, Japan, the native Christians would not think of using intoxicating drinks nor tobacco, but that here in America he had discovered that even the ministry used those things.

America, with your *Mayflower!* America, with your Statue of Liberty and your great civilization! America, with your boasted religious liberty and your widespread Christianity, is it necessary for missionaries to come here from so-called heathen Japan to teach you how to live the Christian religion?

America, with your Hollywood and your Reno! America, with your gold and your great natural resources! America, with your free love, your lack of respect for the marriage covenant, and your pleasure-mad population! O, America! Except you repent and return unto your God you shall never enter the Kingdom of Heaven. "How shall you escape, if you neglect so great salvation?"

My brother, my sister, my friend: What kind of a life are you living? Are you drifting with the tide, or are you swimming up stream? Are you walking in that strait and narrow way that leads to life eternal, or are you compromising with the world and neglecting your soul's salvation? How do you think to escape if you neglect so great salvation? Let me give you this warning now before it is too late: You shall not escape.

Therefore, as a servant of the living God, and in the name of Jesus Christ, I call upon everyone under the sound of my voice to repent and believe the gospel. Take up your cross, deny yourself, and follow Jesus Christ. Obey the gospel in its fulness, keep the commandments of Christ, live his ideals, and develop his characteristics. No matter what your ideas and opinions have been, there is no other way to be saved. "How shall we escape, if we neglect so great salvation?"

Let the beauty of Jesus be seen in me,
All his wonderful passion and purity,
O thou spirit divine,
All my nature refine
Till the beauty of Jesus be seen in me.

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"What Does the World Know About God?"

A Radio Talk by A. B. Taylor

No. 4

> And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.—Acts 2: 1-4.

The disciples had remained in Jerusalem as Jesus had requested, and now they were baptized by the Holy Ghost. Under the power of God's spirit, the disciples spoke to the multitude which had come to the Passover from the surrounding countries. They spoke to them in the language of the country from whence they came. They preached to them the message that Jesus had taught them while here on earth. For the first time they really appreciated the message of Jesus, and understood its real import to humanity.

On this occasion the apostles spoke in such a convincing manner, under the influence of the Holy Ghost, that the multitude cried out,

> Men and brethren, what shall we do? Peter, who appeared to be the principal spokesman answered, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Commencing on the day of Pentecost the church which Jesus had organized became an international organization. The gospel of Jesus Christ was for Jew and Gentile alike. From this place the church sent its representatives—ministers for Jesus—to all the then known world. The believers became known as Christians in contradistinction to the pagan belief then extant among the nations.

One of the most remarkable conversions was that of Saul of Tarsus. He was a Jew of great learning, and a Roman citizen. He hated the Christians, and meant to stamp out Christianity. While on his way to carry out his purpose, a light from heaven shined about him, and a voice spoke to him saying:

"Saul, Saul, why persecutest thou me?"

Saul answered, "Who art thou Lord?"

Again the voice spoke, "I am Jesus whom thou persecutest."

This same Paul from that day became a disciple of Jesus Christ, and was later numbered among the Twelve Apostles. Thereafter he was known as Paul, and was a great Apostle to the gentiles. The thirteen Pauline epistles tell of his travels, and his interpretation of the message of Jesus to the world.

The Apostle Paul epitomized the teachings of Jesus under several heads. In the sixth chapter of Hebrews he definitely sets out the fundamental principles of the Doctrine of Jesus Christ, which are as follows:

(1) Repentance from dead works.
(2) Faith toward God.
(3) The Doctrine of Baptism.
(4) The laying on of hands for the gift of the Holy Ghost.
(5) The resurrection of the dead.
(6) Eternal judgment.

In his first letter to the Corinthian Saints, in the twelfth chapter he explained the gifts of the Spirit of God to his disciples. They are as follows:

> Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given to every man to profit withal.
>
> (1) For to one is given by the Spirit the word of wisdom;
> (2) To another the word of knowledge;
> (3) To another faith;
> (4) To another the gifts of healing;
> (5) To another the working of miracles;
> (6) To another prophecy;
> (7) To another the discerning of spirits.
> (8) To another divers kind of tongues.
> (9) To another the interpretation of tongues.

In his letter to the Galatians, the fifth chapter he tells us the results to be obtained and manifested in our own lives if we adhere to, and obey the law as taught by Jesus.

> The fruit of the spirit is: (1) Love, (2) joy, (3) peace, (4) longsuffering, (5) gentleness, (6) goodness, (7) faith, (8) meekness, (9) temperance; against such there is no law.

In his letter to the Ephesian Saints, in the fourth chapter he enumerates some of the official positions in the church as organized by Jesus. He also tells the reason men are chosen by Jesus to fill the various offices. Commencing at the eleventh verse he says,

> (1) And he gave some apostles; (2) and some prophets; (3) and some evangelists; (4) and some pastors; (5) and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

It is evident that God is mindful of the human race. He wants a contact with man. Throughout

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the entire Biblical history, God did speak to his people, and made known His will. The last book in the Bible, Revelation—is the revelation of God to John, the Beloved disciple, on the Isle of Patmos. To John was shown the future of the church, and important world events on down to the end of time.

In the light of all the great learning and understanding in the world today, we may well ask ourselves the question, "What do we, as individuals, know about God?" Does God speak to us today? Have we received the gift of the Holy Ghost, as promised by Jesus Christ? By reason of our religious experiences have we produced in our own lives the fruits of the Spirit as enumerated by the Apostle Paul?

Early in the nineteenth century a young man by the name of Joseph Smith astounded the world, when he announced that God had spoken to him. This same Joseph Smith claimed that under the direction of God he organized a church, after the plan given by Jesus in the New Testament. The church, so organized, had all the officers mentioned by Paul, and the membership claimed to be recipients of the gifts and blessings promised by Jesus. The Reorganized Church of Jesus Christ of Latter Day Saints is true successor of the church organized by Joseph Smith in 1830, with his grandson Frederick M. Smith as its presiding officer. This church contends that God does speak to man today, and that its members are recipients of the gifts and blessings as promised by Jesus to his disciples.

The Apostle James, by reason of his wide experience, knew that because of the lack of knowledge, we would at times become confused and doubt many things. In the first chapter of his epistle he advised us to take our troubles to God in prayer, asking for light and understanding.

> If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.

What we buy in a broom, a mat, a wagon, a knife, is some application of good sense to a common want. It is best to pay in your land a skillful gardener, or to buy good sense applied to gardening; in your sailor, good sense applied to navigation; in the house, good sense applied to cooking, sewing, serving; in your agent, good sense applied to accounts and affairs. . . . Because of the dual constitution of things, in labor as in life there can be no cheating. The thief steals from himself. The swindler swindles himself. For the real price of labor is knowledge and virtue, whereof wealth and credit are signs.—Emerson.

Why Not Try God?

By Sayde Butler Katschkowsky

There is an interesting little book by this title, written by Mary Pickford. Again and again she asks the question, "Why not try God?"

Apostle Clyde F. Ellis in a recent sermon reminded his listeners, that as the physical body seeks nourishment from the earth from whence it came, just as certainly does the soul of man seek sustenance from God. We dare not deny the physical body the necessary food unless we expect impairment of health or death. Neither should we stifle the yearnings of the soul, nor quench God's Holy Spirit as He seeks to guide us to the perfect life.

Great men throughout the ages have taken long steps forward as they walked by God's side. We see Washington kneeling in the snow at Valley Forge, as he prayed for the life of a new, free nation.

We see the great soul of Abraham Lincoln reaching out and clasping hands with his Creator, as he prays for guidance, that this same nation, "of the people, by the people, and for the people" might not perish from the earth.

We see Martin Luther the great reformer, fired by the Holy Spirit as he strikes out boldly against the evils of his day.

We see the boy Joseph Smith listening to the voice of God and bringing about the Restoration of the Gospel with its priesthood authority, in this dispensation.

Looking around us we see many men and women of little words, little prayers, little aspirations, and little services, all become a part of the full-orbed splendor of God's universal plan. Walking close beside their Master, they live happy abundant lives.

Christ came to lead men to the Father. He shows to us the God of the Golden Rule; a God who feeds the birds, adorns the lilies, and clothes the grass; the shepherd seeking the one lost sheep; the father waiting for the son who had wandered away.

God desires to lead us—individually, as a church, and as a nation. Why is this leadership so often refused? Is it fear which keeps us from communing with God? John tells us that "perfect love casteth out fear." One writer has suggested that we "give thy obedience to conscience, and God, whom conscience serves, will give Himself to thee."

May the reason we are living beneath our privilege of closer communion with God, be that we lack *faith*? Faith is a gift from God. Let us desire this gift and pray our Heavenly Father to strength-

(Continued on page 979.)

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The Book of Mormon Plates

An Estimate of the Probable Size of Plates From Which Joseph Smith Made His Translation.

By Edna Easter

In a quarterly review question in C. I. Carpenter's Sunday morning Book of Mormon class, the students were asked to describe the "size and weight" of the plates from which Joseph Smith made his translation.

Taking Joseph Smith's estimation of the size of the plates (6 x 8 by approximately 6 inches thick) which was close to the estimates given by the others, it seemed that an estimate of sixty pounds was too heavy for this small package. I determined to ascertain for myself if this weight was a close approximation, figuring as accurately as possible from the limited information given as to the actual size of the plates, and the exact material from which they were made (described as having the appearance of gold).

As I work for a corporation that sells printing ink and various lithographic supplies for the printers, the material most convenient for me to use for comparison with the actual material used in the Book of Mormon plates, was lithographic zinc plates. The design to be printed is drawn or otherwise placed on the plates, and after a more or less complicated process, is finally printed on the sheet of paper. These plates are made uniform in thickness and probably represent as accurate a comparison as it is possible to use. I chose the thickness, .008 inches (the thinnest size commonly used commercially) as a basis. This size is not used as often as .010 inches and .012 inches, but as the commercial plates must stand up under hard usage and for a long period of time, then be in condition to have the original design removed and regrained for use again, it is reasonable to suppose that a thinner plate would be entirely ample for the Book of Mormon plates.

To check this further, I took a micrometer and measured various items, finding their thicknesses:

Miscellaneous tin cans, .009 and .010 inches.

Ordinary government post card, .010.

Bond paper, .003.

Ordinary letterhead paper, .0035 to .004.

Thin parchment, .003.

Thin paper, such as is used for printing Bibles, .002.

Studying the above, I still thought .008 inches was a fair estimate, so I used that size for my calculations.

A size 22½ x 30 .008 inch zinc plate weighs approximately 1.40 pounds per sheet. This size contains 5,400 cubic inches. The specific gravity (weight compared with water, or times heavier than water) or zinc varies from 7.0 to 7.2 (I used 7.1 as the average); specific gravity of gold 19.27. Gold, then, figures 2.7141 times heavier than zinc. The weight of one cubic foot of zinc varies from 437 to 450 pounds, so I used the approximate average of 444 pounds as a basis of figuring, and found a cubic inch of zinc would weigh .2569 pounds.

To check the weights as obtained from the two different sources, I multiplied the cubic inches of a sheet of the above size (5.400) by the pounds per cubic inch (.2569) getting 1.3873 pounds per sheet, which checked very closely with the 1.40 pounds.

Next, I found the weight of a solid cube of gold 6 x 8 x 6 inches (288 cubic inches) to be the almost unbelievable sum of 200.8224 pounds; (.2569, weight of cubic inches of zinc x 2.7141, times heavier than zinc x 288 cubic inches). This total was a little over 3⅓ times as much as the sixty pounds (200.8224 divided by 60). Now, I had to prove the plates weighed as little as 60 pounds, instead of proving they weighed as much as 60 pounds! It seemed impossible that there should be a little over twice the distance between the individual sheets as was the sheet thickness.

To experiment (as there was no zinc plate available of the thickness, .008 inches) I obtained a zinc plate .010 inches thick, checked the thickness in several places and found it was uniform, then cut it up into 31 small pieces, 1½ inches by 1 inch. The actual thickness of the metal in these 31 pieces was .310 inches (31 pieces x .010). I stacked the pieces together, tightened the micrometer until it just touched on the top and bottom pieces and the pile measured .600 inches, or almost twice the thickness of the actual metal in the plates. It was easy to understand that after the plates were engraved it would raise the surface, increasing the space between the plates, and also as they were handled the individual sheets would become bent somewhat even with careful handling. The pieces I used were uniformly flat and smooth, and because they were small would fit together more closely.

This proved to my satisfaction that the estimate of sixty pounds was accurate.

Curiosity led me on to do a little more figuring—to make an estimate of the number of sheets. A cubic inch of gold weighs approximately .6973 pounds (.2569 pounds, weight of a cubic inch of zinc x 2.7141, times heavier than zinc). Therefore, the sixty pounds would contain 86.0461 cubic inches (60 divided by .6973); or (dividing by .008) 10, 755.762 square inches. Divided by 48 square inches to each sheet, this would be 224 plates, size 6 inches x 8 inches x .008 inches.

The next question that arose was, could the estimated 224 plates contain all the information on the 777 sheets of the Book of Mormon? Again it seemed impossible.

I measured the printed part of the sheet in the Book of Mormon. It was not quite 5½ inches x 3¾ inches. This, times the 777 pages, is 16,025.625 square inches of reading matter in the book. On the plates, allowing a one-inch margin for the bound side and ¼ inch on each of the other three sides, would leave an engraved surface on the plate of 4¾ inches x 7½ inches, or 15,960 square inches on both sides of all the plates. Examining the Book of Mormon more in detail, I noticed that the paragraphs, or verses, are as a rule quite short, leaving several blank spaces on the printed sheet. On the other hand, the Book of Mormon plates, no doubt, were engraved as compactly as possible, as Mormon and Moroni used the reformed Egyptian on the plates instead of the Hebrew language (although the Hebrew was the more accurate for them) in order to conserve space, as Moroni states, "if our plates had been sufficiently large, we should have written in the Hebrew." (713.91.)

From this, I concluded that it was reasonable to suppose that it was possible to get the entire writings of the Book of Mormon on the plates, even after taking into consideration the extra weight of the front and back covers of the plates (if they were protected in that manner) and the part that was sealed and, of course, not translated or included as a part of the Book of Mormon.

These hypothetical figures of the number of the sheets and their thickness are not to be taken as established facts, as we do not have the facts to begin with, but they are only an interesting supposition of what might be the facts.

We think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy.—Emerson.

We may give advice, but we cannot inspire the conduct.—La Rochefoucauld.

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For Better Health

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

Fever

When germs enter the body they release poisons which cause the tissues to react in definite ways. One of these reactions is fever. It is present in many diseases and is often one of the first symptoms. These germs liberating their poisons affect the nervous system which controls the temperature.

This reactive condition causes certain chemical changes to occur which may be noticeable by loss of weight, perspiration or other reactionary symptoms. Any disturbance of the nervous system usually has a peculiar effect, causing stomach disturbances such as loss of appetite, vomiting, dizziness, etc. The function of the bowels is almost invariably lessened.

In all cases of obscure fever the physician will examine the blood to find out the number of red blood cells it contains. These red blood cells are especially affected by typhoid fever, influenza as well as in the beginning of some other diseases. A good physician will take great care not to reduce the fever too suddenly on account of the chemical reaction that is taking place.

Quite often in the average home it falls to the duty of the mother or some other member of the family to take care of cases of this kind where a physician is not immediately available and relieving the discomfort of a fever patient is often conducive of much good.

Since fever is a natural means of overcoming disease and infection, physicians nowadays are inclined to let fever take its course unless it is alarmingly high in order to let it assist in its natural way in fighting to overcome the disease.

Cleanliness here is certainly "next to godliness" and the first duty of the attendant is to see that the patient is clean and kept clean. This requires a cleansing bath with good soap and water every morning, followed by an alcohol rub. This is where the Word of Wisdom coincides with science concerning the local application of alcohol (which is seldom used internally by capable physicians). Its application is soothing and refreshing to the patient.

Water used for the bath should be about the same temperature of the skin. This can be tested by the application of same on the forearm or the elbow. This water of normal temperature will feel cool to the patient but will not be sufficiently cool to cause chill. Often a nurse and physician will find it of great benefit to use one half alcohol and one half tepid water. Cool tub baths or cold packs should never be used in cases of fever except under the absolute direction of your physician.

The bed should be made up fresh every morning and the sheets and the bed clothing should be free from wrinkles. It is surprising how much relief and comfort a fever patient will get by the mere turning over and fluffing up of the pillows.

If headache is present a cool pack on the head will give considerable relief. The best way to accomplish this is to put a good sized piece of ice into a basin of water and use two compresses so that one will be getting cold while the other is getting warm from contact with the patient. It is necessary that the compresses be changed every few minutes.

In cases of fever the teeth should not be forgotten as it is very important to keep them clean. The mouth also needs attention as it often gets dry and sore. An alkaline wash is very beneficial in such cases if the patient is unable to brush his teeth himself. Sterilized cotton swabs made by twisting absorbent cotton on the end of a toothpick answer the purpose admirably for cleansing the teeth. A number of these swabs can be sterilized and kept in a glass jar ready for use. Equal parts of salt and baking soda make an inexpensive and beneficial mouth wash.

Glycerine and rose water, boric acid ointment, or a good cold cream application will be found soothing and necessary for the lips.

It will be quite comfortable in some cases for fever patients to have a glass of cracked ice where it can be easily reached and held in the mouth, being careful not to swallow any of it.

Fluids are very essential in nearly all cases of fever. Often a glass of fluid every hour is necessary to help carry off the poisons and the waste which naturally accumulates in the system. To water may be added a little lemon juice.

It is needless to say that the room should be well ventilated, avoiding drafts, especially in cold weather. In the summertime if too much sunlight is admitted to the room it makes the room seem hot and increases the discomfort of the patient. Cheerful surroundings in all cases is of very great importance and a room should not be darkened except in a very few exceptions.

There is perhaps no profession, however useful; no pursuit, however meritorious, which can escape the petty attacks of vulgar minds.—Selected.

The world will never starve for want of wonders, but only for want of wonder.—Chesterton.

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The Memoirs of President Joseph Smith

(1832-1914)

Edited by his daughter

Mary Audentia Smith Anderson

Chapter 45 continued—

Whereas, The depleted condition of the Quorum of Twelve, and the important character of work needing to be done by it, has led the present members thereof to request this body to take some action regarding it, and

Whereas, They have expressed a belief that God is willing to hear and answer our prayers at this time regarding the matter, and

Whereas, The Quorum of Seventy has expressed anxiety in the same direction; therefore, be it

Resolved, That we unitedly ask the President of the church to present the case again before the Lord, and that we, also, go before the Lord in earnest, humble prayer and fasting, that He may give instruction regarding this matter, and all other matters representing present need for further revelation to his church.

Subsequently a resolution was passed setting apart Saturday, April 9th, as a day of fasting and prayer for the purposes named. This day was so observed; and in answer to prayers offered, a revelation was given on the 11th. . . .

(See Section 119, in Doctrine and Covenants.)

. . . The revelation was presented to the several quorums. The First Presidency, Twelve, and the Seventy each reported that they had received the revelation by unanimous vote. It was also indorsed by the First, Second, Fourth, and Fifth Quorums of Elders; and by the body of Elders not enrolled or whose quorum was not present. Also by the High Priests' Quorum, and by the body of Priests, Teachers, and Deacons present. The document was read before the General Conference on the 12th, and the following resolution was adopted by the unanimous vote of the body, all members voting:

Resolved, That this Conference as a body accept and endorse the revelation presented to us, as being the Word of God, and additional direction by which we should walk in faith and truth before Him.

Apostle Josiah Ells had died, and owing to some dissatisfaction arising from the failure of some of the members of the Twelve to occupy in their station as seemed requisite, a former Conference had failed to sustain by vote two others of the Quorum—Jason W. Briggs and Zenas H. Gurley, Jr. Thus only seven members were left in that group, and to fill vacancies and complete the quorum to a more efficient capacity, Brethren James W. Gillen, Gomer T. Griffiths, Joseph Luff, and Heman C. Smith were now, by this revelation, called and added to the number.

Some more or less agitated questions were decided by the revelation—which particular officers of the church were qualified by their calling to administer the bread and the wine; the time for the observance of the Sacrament; the fixing of the first day of the week, commonly called the Lord's Day, as the Sabbath; the admonition to the official members of the church calling for a greater degree of sobriety and diligence on their part; and the endorsement of the song service with a general charge to the whole membership to cultivate music—all these were considered essential and timely as set forth in the revelation received, a careful reading of which is most earnestly enjoined upon the readers of these *Memoirs*.

As far as the conduct of members and ministry is concerned there is a plainness and directness of instruction, so manifest that no one need err. This revelation was important for another reason, viz., that it was granted in response to the prayers and request of the body. The Voice of the Spirit came to me in such plain and unmistakable terms that it was no wonder the revelation was promptly and unanimously accepted for the government and guidance of the church. The Spirit bore witness not only to the leading Quorums, each in succession accepting it, but to the general membership as well, as is stated in the minutes of the Conference.

As for me, I felt humbly grateful that once again my calling and mission had been emphasized by the direct presentation of the Word of the Lord, through me, to the body of the church.

1890

Concerning the revelation given April, 1890, I may say that the question of ordaining High Priests, and a certain epistle of the Twelve which had been deferred for the two Conferences previous, had been discussed in the Council of the First Presidency and the Twelve, succeeding which the matters that perplexed were submitted, with other questions, to the Lord for instruction.

The revelation received in answer was accepted by this Joint Council and presented to the Conference. It gave instruction regarding disposition of the disturbing matters as well as other important directions pertaining to the further organization of the church.

(See Section 120, Doctrine and Covenants.)

As I have before stated, my intention not to incorporate these various revelations in this chapter, I will content myself with presenting only the above introductory matter in regard to this communication. It will show that while some may deem it irregular or even illegal for me, in response to a request coming from a separate or joint quorum or council without the concurrence of the body of the church as a whole, to have presented an appeal to the Lord for Divine direction, the conditions of the work as shown by the instruction received in the revelation amply justified me in making that appeal and the Presidency later in giving to the various councils and to the body that which the Spirit vouchsafed to give, in response, to the one authorized to receive and transmit the Word of the Lord for and to the church.

A careful reading of this document will show that without a goodly share of the Spirit of revelation the matters presented were beyond our human sagacity or priestly wisdom to outline or determine, and for this reason, without argument upon my part or any effort to enforce a valuable judgment, I commend a careful study and thoughtful consideration of its various parts and positions. The fact that the revelation was received and became a law to the church after passing the officers prescribed in the law, is in itself a sufficient confirmation of the method and origin of the appeal, and also of the nature of the wording of the document itself.

1885

In reference to Section 121, it seems sufficient for me to state, in addition to the explanations set forth in the section itself, that the consideration of the questions involved was pressed upon me by conditions which apparently demanded and justified an open presentation to the body of the dictations of the Spirit in regard to them instead of submitting the communication first to the various quorums, as had been customary. This was all that was claimed for it, and my heart has ever been grateful for the fact that involving references to persons as the section does, taken as a whole it was effective in settling vexatious questions and establishing positions in church procedure and government sufficiently ample to govern, under similar circumstances thereafter, the entire history of the church and its work.

1894

The revelation, Section 122, Doctrine and Covenants, was asked for and given at a time when there was considerable controversy in regard to church procedure and the inactivity of certain persons holding leading office in the body. Bishop George A. Blakeslee had died; Bishop Edmund L. Kelley had been recognized as Acting Presiding Bishop, and Edwin A. Blakeslee, son of the former officer, had been chosen and ordained as his counselor. The Presidency, once composed of Brother Blair, my brother David, and myself, was held by some to be objectionable for the reason that my brother, through illness incapacitated for acting in his office, had been released, giving rise again to the question whether or not that Quorum could be considered as functioning properly—a question that disturbed the minds of many. When the message came, it again announced that my afflicted brother was in the hands of the Lord and should there remain until his Will was wrought in the matter.

For similar reasons some had considered that since Brother Thomas W. Smith had suffered a stroke of paralysis and was incapable of acting with his quorum, that body was also crippled in its work. The same Wisdom that de-

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cided in regard to David was manifest in his case, the statement being that Brother T. W. was in the hands of the Lord and if he recovered sufficiently would again take his position in the Quorum, his bishopric to be continued for a season.

An important feature of this revelation is that the ministry of all grades was chided for the very evident and unnecessary divergence of opinion existing between them in regard to the application of the revelations which had been received. In these matters it seemed wise that direct definition should be given, in order that they might be more clearly understood. As a measure to accomplish this, the Twelve were directed to stay on at Lamoni for a season and continue in Joint Council with the Presidency until the matters in agitation could be disposed of. This was accomplished, and the result of their council actions was published and later embodied in what is known as Section 123 in the Doctrine and Covenants.

It will be observed by those who read the revelation closely that in it the official position occupied by the Presidency, and more especially that occupied by myself, was presented to the church with an admonition to the people, amounting almost to a reproachful charge, that they should not disregard the office nor the judgment of the officers upon whom, it was plainly stated, rested the burden of their care. They were charged to give greater heed to such officers, that the usefulness of the latter might not be injured or lessened. I may remark that this was, in fact, the first notice of the kind presented in any of the revelations. If any one is disposed to question the integrity of the statement as containing reference to the difficulties of the Presidency, I request that he please read the statements made by me at the delivery of the communication, wherein is disclosed the fact that I had taken my troubles to the Lord in fasting and prayer. This should be sufficient, in my judgment, to clear the mind of doubt as to its application and of other injurious implication.

There is an admonition in the message to the effect that the Eldership should be zealous in prosecuting the work of the church in their several fields, and a clearer division was drawn between the labors and duties of the local and the traveling ministry. The church in its work as done by the leading quorums has grown more and more into accord with the instructions contained in this revelation of 1894, resulting in a better condition of things and a better understanding between the laborers—as was promised in the message itself.

1897

It will be noticed that in the reception and embodiment of the revelation found in Doctrine and Covenants as Section 124, there was a marked change in the method employed. That I was directed to write gives the communication the characteristic of apparent dictation. I seemed to feel and recognize the presence of an Administrator by whom the counsel was delivered to me, and I was more sensibly impressed by the personification of the Spirit in form than I had ever been before—if that were possible.

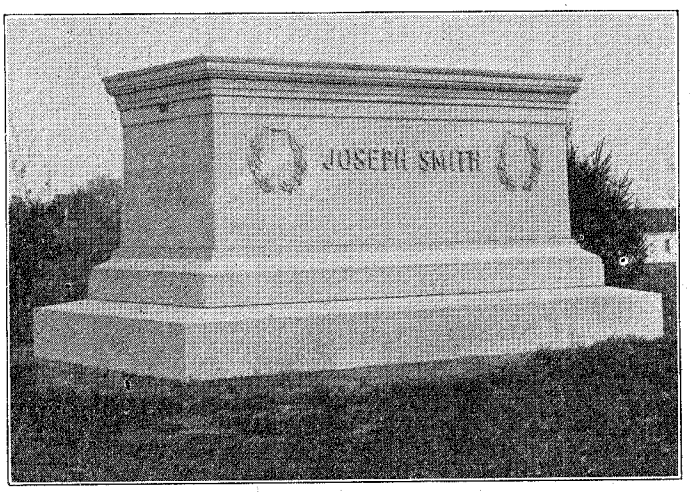
Upon two or three occasions in my life, when occupying in the pulpit I had been permitted to preach as if consciously aware of the nearness of some Divine Personage. This Personage at one of these times placed his hand upon my shoulder with a sufficient degree of pressure as to make me sensibly aware of his presence. So it was in the ministration of the dictation received in this revelation of 1897.

Like the one given three years before, it dealt largely with matters connected with the procedure of the church and the calling of individuals in it. For the first time in the history of the Reorganization, the main Quorums of the church were filled. My first Counselor, W. W. Blair, who had so long and faithfully wrought at my side, had been taken away the year before while at his post of duty. My other Counselor, as I have said, had been released because of disability. To cover these vacancies Alexander H. Smith (also called to be Presiding Patriarch) and Bishop Edmund L. Kelley were declared by the Voice of the Lord as authorized to act as Counselors to the President, thus by Divine command virtually filling that leading Quorum and providing for its proper functioning as a unit, if needed.

The removal of my brother Alexander from the Quorum of Twelve and the recent death of Brother Thomas W. Smith had left but nine members in that group. By direction through this revelation three others—Isaac N. White, John W. Wight, and Richard C. Evans—were chosen to this office and responsibility, making that Quorum full for the first time in the existence of the Reorganization. The men called were valuable accessions to the Quorum, infusing into it new energy and enthusiasm, and giving it a more complete balance in personnel than it had presented before.

The revelation also cleared up some doubts and questions as to the office and work of the Quorum of Seventy—to such a degree that that Quorum could also be put into a position to act as one of the coordinate quorums of the church as defined in Section 104 of the Doctrine and Covenants.

A provision was clearly made also concerning the sons of the leading men of the church, the Lord stating that they were called to the work of their fathers, and indicating that they might be chosen at any time when they should be approved, or approve themselves, worthy. This statement clearly providing should conditions be favorable for the filling of future vacancies that might possibly occur, was reassuring, for it was evidently plainly within the scope and meaning of that portion of a former revelation in which the church was admonished that it was the province of all its members to be "anxiously engaged in a good cause and to do many things of their own free will and bring to pass much righteousness, for the power is in them wherein they are agents unto themselves."



TOMB OF THE LATE PRESIDENT JOSEPH SMITH
(Independence, Missouri)

It would seem, from the great volume of the Word which has been received, that there has ever been an effort upon the part of the supervising Spirit of the Master to clear the way before the Reorganization, carefully removing any difficult rule or supposition, in order that its work, having laid on a solid foundation, might proceed towards its fulfillment in a like solidarity in understanding, faith, and practice.

. . . . . .

[The foregoing observations on Revelations were made by the aged President in a series

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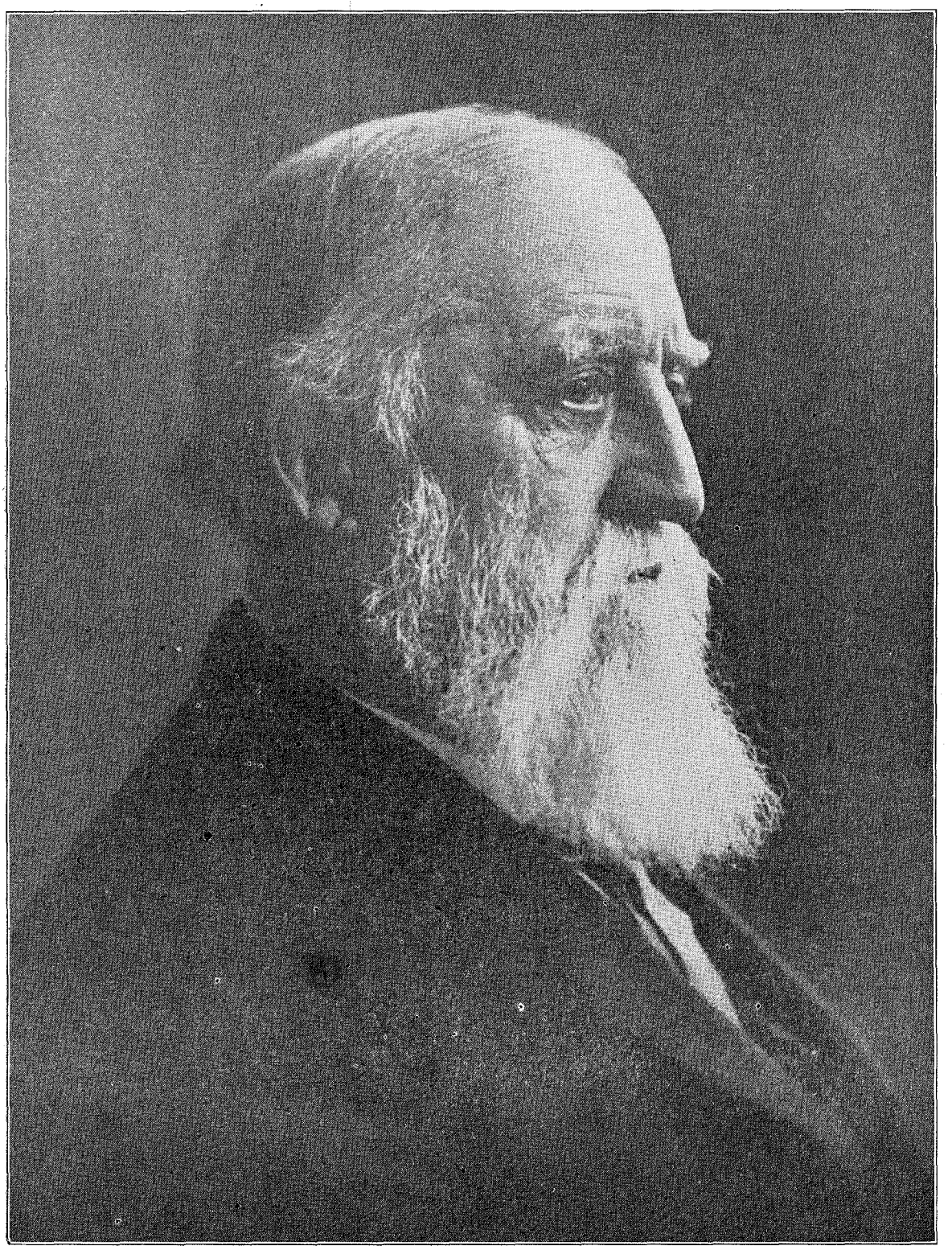

JOSEPH SMITH III, PRESIDENT OF THE CHURCH

1860-1914

These Memoirs, concluded in this issue, were begun November 6, 1934, and have continued with few interruptions since that time. The time taken for publication indicates the scope of the work covered by his son, Israel A. Smith, and his daughter, Mary Audentia Smith Anderson, who prepared and edited the material.

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of dictations given to his son and stenographer, Israel A. Smith, beginning October 22 and ending November 17, 1914.

Within a few days thereafter he was stricken with the illness which in two weeks terminated his life.

When told by his physician that he would probably not survive, on November 26 he called his son to his bedside and dictated the appended paragraphs as a close to his chapter on these outstanding and important experiences in his career as leader and Prophet.

A day or so later he indicated to his son that he had finished the work he had had in mind, and also distinctly stated to his physician and friend, Doctor Joseph Luff, that he considered his work was done.

Shortly before the end he told Doctor Luff he wished to leave a dying testimony. When the doctor advised him to make soon any statements he wished to make, he called his son to his side and asked him to make a record of that which he wished to leave as a final testimony.

Breathlessly the watchers about the couch listened for his words. Finally they came, in clear, distinct tones, ringing with sincerity and conviction:

"I know that Jesus is the Christ, the Son of the Living God!"

He passed away early in the afternoon of Thursday, December 10, 1914, and on the following Sabbath was interred in Mound Grove Cemetery, north of Independence. There a handsome sarcophagus, the gift of many who loved and revered him, marks his resting place.—A. A.]

. . . . . .

1902

The communication of 1902, Section 126, as far as the method of receiving direction for the action of the church was concerned, was most remarkable, for again there was an entire change of procedure. Direction as to the calling of persons to office and position came as a result of a vision clearly reflecting in their arrangement and relations the gradations in authority as referred to in the revelation, Section 104.

The individuals mentioned were clearly seen by me in vision in their different positions, and I so stated to the body. The instructions I received by word came as if from One who stood by me, answering my questions and giving direction. Thus by combined sight and hearing a wide range of the method of receiving and transmitting Divine direction was covered. I have felt that the most satisfactory method was that in which, being in the Spirit, I received verbal direction and precise statement as to what was to be given to the church.

Certain rules for representation by delegates to Conference were also given me in open vision, but the church seemed to be not then ready for it. (See Section 125.) At the following Conference their adoption was still opposed, and the scope as to those who were *ex-officio* members was made wider, and subsequently still wider. I have not felt it advisable for me to press the validity nor the sacredness of the revelation I received about them, preferring to allow the church to reach the matter in its own due time.

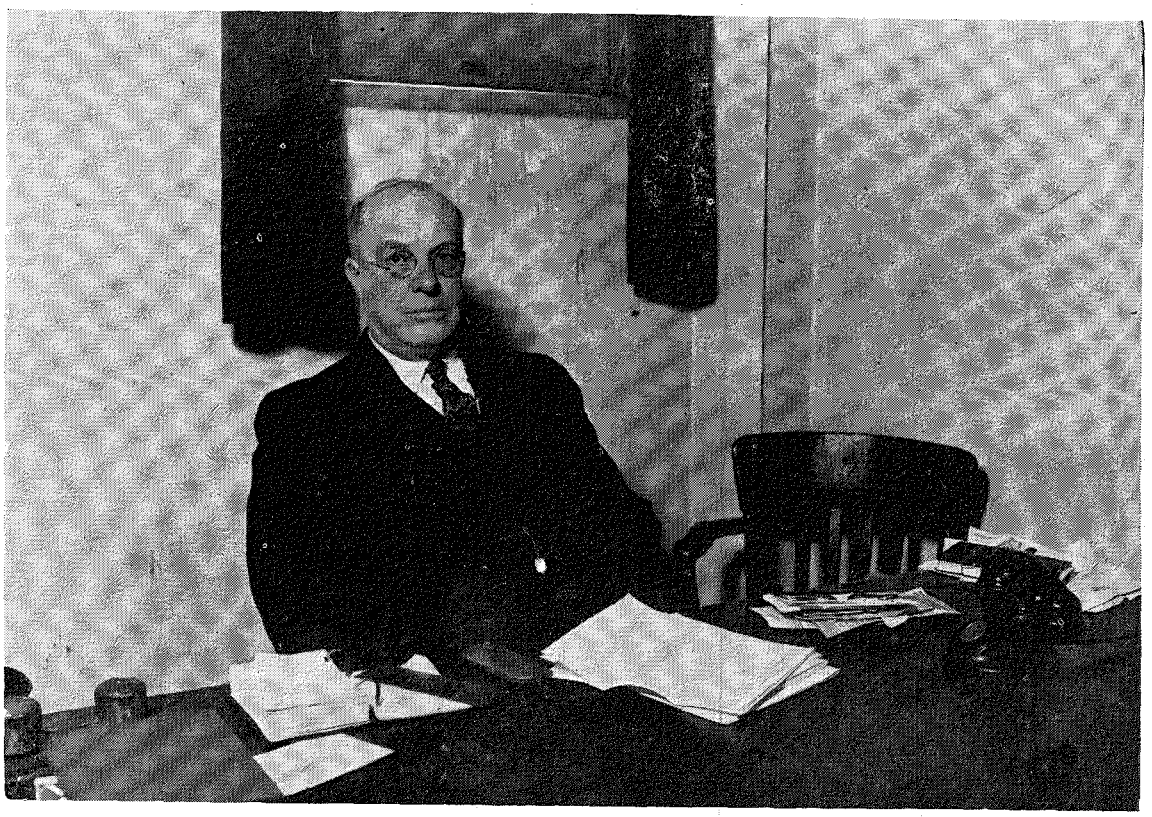
1906

The directions given in 1906 concerning the establishment of the Sanitarium were clearly presented to me, and came as the result of several years of prayer and consideration of the question as to how we were to place ourselves before the world as advocating the healing art. Since these directions have been acted upon by the church I am content to leave them as they are, for I have been vouchsafed no further information concerning them.

Finis

I am now in a critical condition of health and my time to depart may have come. If so, it is well. If I am continued in weakness, it can only end after a time.

I have left now only to express the hope and the conviction that the church will go forward in the preaching of the Gospel and the carrying on of its work as laid down in the various revelations we have received which give direction concerning it and its commission. Amen.



PRESIDENT FREDERICK M. SMITH

A recent picture of our President at work at his desk in the Auditorium offices. He is the son and successor of the author of the Memoirs, which we are concluding in this issue. He has occupied the office of President since 1915.

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WHY NOT TRY GOD?

(Continued from page 972.)

en our faith. Jesus assures us that the Father will give good gifts to those that ask Him.

Let us hold sacred those better hours of our life, when the soul is inspired and the mind is enlightened. These "burning bush" experiences stand out as beacon lights to guide us on our journey through life. How these exalted experiences are burnt into one's memory!

Newell Dwight Hillis, in his book, *Investment of Influence*, says: "Memory is a granary holding seed for tomorrow's sowing. Memory is an armory holding weapons for tomorrow's battles. Memory is a medicine chest with balms for tomorrow's hurts. Memory is a library with wisdom for tomorrow's emergency."

How beautiful are the memories of the times when God has spoken! Truly these experiences strengthen our faith and arm us for the battle ahead.

Those who enjoy close communion with God, plead with those who know Him not, and with those who "follow afar off," that they find God and walk close beside Him. These know that the Creator is concerned with each and every one, and when they sincerely seek enlightenment, He will turn no one away.

Why not try God? Seek your Father's throne of grace, humbly and earnestly, with love and faith. Jesus says if any man will, he may know. These sayings are true. Many, many, men and women throughout the ages have borne testimony that God is, and that He will reveal Himself to those that seek Him.

Elizabeth Barrett Browning felt this unison with God, yet realized her own weakness. She said "I have not used half the power God has given me." One talent! Two talents! Ten talents! The number of talents we are given does not matter. If we use our talents God will increase them.

Why not try God? He knows the very yearnings of our souls. He is mindful of our needs before we ourselves are aware of them! *Herald* writers feel that *Herald* readers are their friends, so may I be pardoned for relating a personal experience which causes me to make the above statement so positively.

I was ill and a long way from home. My husband had spent the summer with me and was to return, this certain morning, to our home in Independence. You who have experienced the pangs of homesickness know that it can make one really ill.

As I lay waiting for the alarm clock to ring, inspiration for a beautiful story came to me—clear! vivid! urging! Direct from God? Oh, yes, I know it! For several days I was busy writing this little story. There was no time for thoughts of home and lonely husband; no time for feeling sorry for myself because I must stay in bed. Instead, I rejoiced greatly, for my Heavenly Father had been mindful of my need.

If you would live the happy, complete life, toward which your soul yearns, find your God and walk close beside Him.

The great electrical genius, Charles Steinmetz, was once asked by Roger Babson, the business statistician, what line of research would see the greatest development in the next fifty years. Instead of mentioning some line of electrical application, as one would have thought, he said he believed the greatest discovery would be along spiritual lines.

"Here is a force," he said, "which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have some of the physical forces.

"Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful.

"Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been touched. When this day comes the world will see more advancement in one generation, than it has in the past four."

Oh, that this might be that generation! Why not try God? Individuals need God revealed. The churches need God revealed. The nations of the earth need God revealed.

God is willing to reveal Himself to those who seek, but they must come humbly, earnestly. It is the pure in heart who see God, not the scientist with his periscope or his microscope. He only sees the handiwork of God.

Shakespeare says:

> Had I but served my God with half the zeal
> I served my king, he would not in mine age
> Have left me naked to mine enemies.

Why not try God?



Nature is full of a sublime family likeness throughout her works, and delights in startling us with resemblances in the most unexpected quarters. I have seen the head of an old sachem of the forest which at once reminded the eye of a bald mountain summit, and the furrow of the brow suggested the strata of the rock.—R. Waldo Emerson.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Why was the name "Bible" given to the Old and New Testament Scriptures?

The Old Testament was commonly referred to among the ancient Jews as the Law and the Prophets, a distinction being recognized between the books of the divine law and those which were written by the various Jewish prophets from age to age. However, the term Scriptures was also used and was quite general among early Christians. With the addition of the New Testament writings, Christians near the end of the second century sometimes distinguished the sacred books by the terms Old Covenant and New Covenant, or the Old Testament and the New Testament.

The word Bible itself is traced to the Greek *biblos,* meaning the part of the papyrus reed used for writings which were made into books. The New Testament contains the word *biblos* about a dozen times and is translated "book." As early as the fifth century the Greek Christians referred to the Scriptures as *Ta biblia,* or "the books." This plural form was finally changed or transferred into the Latin as a singular in the thirteenth century, from which has come the English form "Bible." Thus the Bible really means "the books," implying the sacred compilation of the Scriptures. The New Testament writers, with the exception of Jude, used the term "Scriptures" quite generally, as did Christ himself. It is to be found in their writings more than fifty times, the Greek word being *graphe,* meaning an inscription, document or writing, and by usage Holy Writ, from the fact that this common usage had reference to the sacred writings, either as a compilation or as some part thereof.

How early did the church receive a revelation on baptism for the dead?

The revelation given January 19, 1841, known as Section 107, contains reference to this subject. It authorized the building of a baptismal font for that purpose in the house of the Lord, or temple, to be erected in Nauvoo. In this revelation it was stipulated that a sufficient time was granted in which to build the house, but if not done within the appointed time baptism for the dead would not be accepted of the Lord afterward. For some reason the work was delayed and was never completed within the specified time. Hence the church by General Conference action (Resolution 308) declared that it was binding upon the church only so far as it might afterward be reiterated or referred to as a commandment, which thus far has never been the case.

Will baptism for the dead be observed during the millennium, or before?

I know of no revelation that gives any reference to its observance during the millennium, hence do not know, but personally it seems to me that there would be no need of it during that period. What may be done before then seems to be well anticipated in the conference resolution mentioned in the previous answer touching that subject. The revelation cited makes it plain that such observance is not authorized at present, and will not be unless further revelation so commands.

What were some of the oldest musical instruments of Old Testament times?

Not much is known about the most ancient musical instruments, but modern discovery has given us some light upon the subject. The ancient Egyptians are known to have used the harp, the lyre, and the timbrel, of which there were several varieties. The most ancient instruments are believed to have been more or less crude as compared with modern musical instruments, and the names applied to them do not therefore indicate such instruments as are now used, in many instances at least. They are known to have been in use at a very ancient time, however, and probably from age to age have been modified or improved upon. In fact, this is known to have been the case in some instances at least.

In the Bible itself musical instruments are mentioned as early as the days of Jubal, or supposedly about 3800 B. C. Jubal is called the "father" of such as handle the harp and organ (Genesis 4: 21). But the term rendered "organ" appears to indicate a reed instrument operated by the breath, and some think it may have been a kind of bagpipe or series of pipes, though others think it was a kind of lute. In Genesis 31: 27 the *toph* is also mentioned, sometimes translated "tabret" and sometimes rendered "timbrel," perhaps a sort of drum or tambourine.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Long Beach, California

The dedication of Long Beach Branch was held May 2, 1937. The branch was organized December 31, 1916, with forty-five charter members; six of those were present at the dedication. The membership today is 348.

The day began with a prayer service at 8:30 a. m. The theme was, "The Inner Life." Many testimonies and prayers were given, the spirit of dedication being manifested in all.

At 10 a. m. the sacrament was served, Apostle E. J. Gleazer in charge. The theme was "Dedicating Our Temples to God." After a beautiful worship service Elder J. L. Milner gave the sacrament charge, and the emblems were served. The choir sang an anthem and at eleven o'clock Apostle Gleazer preached the dedicatorial sermon.

At 2:30 p. m. the dedication service was held. After the congregation sang, "The Spirit of God like a fire is burning," Bishop David Carmichael offered the invocation. Wallace Farley sang, "Open the Gates of the Temple." Elder H. O. Sacry called the roll of the charter members. Sister M. C. Packard told the history of the beginning of the mission. She related how the first Sunday school was started at her house in 1913 with seven present. Later that year, Elder Robert Cooper came and baptized thirty. The first place of worship was a small building fourteen by twenty-eight feet; this was later remodeled, and is now the size of the entire lot. Later in the service, Sister Effie Gregory continued the branch history up to the present time. Brother J. L. Milner presented the deed to Bishop Carmichael, and he in turn gave the key to the custodian, Brother J. C. Crum. District President Elder Glaude A. Smith gave the prayer of dedication. The prayer response was, "Blest be the tie that binds."

In the evening a history of the mission was given in pantomime by the charter members. Elder Glaude Smith preached at eight o'clock. Many of the Saints from the other branches were present.

On Mother's Day, special numbers were arranged for the morning service. In the evening the Orioles gave the pageant, "Lights That Live."

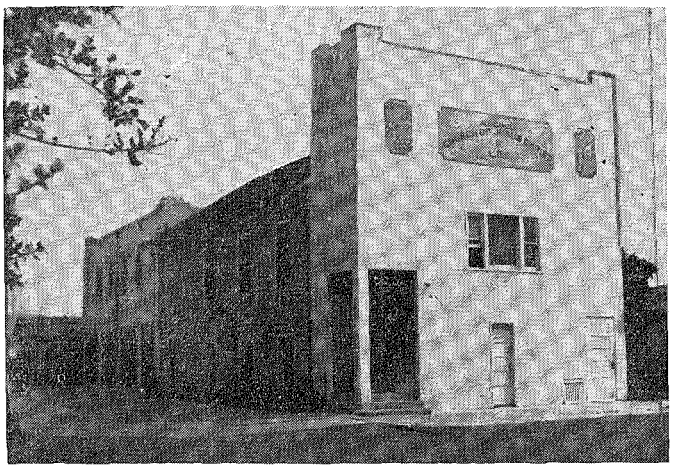
The children took complete charge of the morning service on Children's Day, under the direction of Brother A. R. Hacker. The theme was, "Jesus Is the Children's Friend."

In the afternoon a large group drove to Santa Ana for a baptismal service when five entered the waters of baptism. Three were from the Long Beach Branch; Richard Hacker, Orval Pedersen, and Mr. Millard Brown, an elderly gentleman. They were baptized by Elder Felix Hacker. The other two were from Compton Mission, and were baptized by Brother Fred Outhouse. Brother Milner gave the charge to the candidates.

In the evening the children presented a play, "Color Blind," directed by Sister Peggy Crum.

The Builders Circle of Oriole Girls have progressed under the leadership of Sister Opal Hacker and Sister Edla Cotton, assistant monitor. Their number has increased to nine, and they have been able to accomplish outstanding work. In the past few months they have raised enough money to pay their expenses to the district reunion.

The branch was saddened by the passing of Elder J. L. Milner as the result of an automobile accident on June 23, near Upland, California. Brother Milner was pastor of the Long Beach Branch from 1931 to December, 1936, when he took up work in the district along missionary endeavor. His ministry will be greatly missed. He was indeed a "good and faithful servant."



LONG BEACH CHURCH

Battle Creek, Michigan

The church at Battle Creek has been the scene of much activity in recent weeks. The building has been undergoing repairs and remodeling. With the addition of paint, and new seats and the rearrangement of the interior, the place of worship has put on a new appearance. Men of the branch have given their services, doing all the work. Elder and Sister Carter, the pastor and wife, of Lansing, have spent every week end at Battle Creek, and have devoted every spare moment to helping in the work on the building.

This branch is forging ahead, and the Saints have enjoyed spiritual prayer meetings. Attendance has doubled, an evidence of spiritual uplift among the members.

Elder Carter baptized eight candidates Children's Day, in the pool at the Y. W. C. A. Those baptized were: Iris Kirby, Keith and Gloria Cole, Marian Reid, Franklin Robinson, Juanita Clark, Mrs. Perle McCarty, and Frederick L. Gitchell.

Six of the candidates were confirmed the following Sunday at the morning prayer service. Elders Barns and Shelley, of Lansing, were present to assist Elders Carter and Young in the service. Elder Shelley spoke with the gift of tongues, giving a message of encouragement to members and pastor.

The Sunday school sponsored an attendance contest in the spring. The Blue team under the captaincy of Brother Clyde Lybarger, won, and is looking forward to a banquet and entertainment. This activity brought many new members into the Sunday school and created new interest. The Sunday school picnic was held July 5 in a private grove at

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the lake, there being good attendance; a ballgame and races were enjoyed, and basket dinner was eaten late in the afternoon.

The young people have organized a group called the O. T. Z. Club, and hold meetings every two weeks. At the last gathering they had a wiener and marshmallow roast. They are looking forward to many more enjoyable outdoor meetings this summer.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue South.—Children's Day was observed with a program consisting of a two-act play, portraying children of Bible days and children of today, also other exercises and songs by the boys and girls. It being a rainy day the picnic dinner was served in the church. Many nonmembers and Saints were present.

Missionary P. T. Anderson has again returned to his mission field after a long illness. The Saints are glad to have him back in the district and were rejoiced by his attendance at the reunion at Valley City.

Elder O. W. Okerlind held a two-week series of meetings at Fargo in May. On Sunday morning preceding the preaching service a beautiful picture, "Christ in Gethsemane," was unveiled and presented to the branch, being placed at the rear of the rostrum. This was a gift from Sister Danter, of Mahnomen, Minnesota. A short program followed: A hymn, "Gethsemane," by the congregation; the story of the picture, by Sister J. F. Rotzien; a solo, "The Beautiful Garden of Prayer," by Sister J. E. Henneman. A community dinner was enjoyed in the church following the sermon.

Elder Okerlind also preached two weeks at Audubon, Minnesota. There he baptized Miss Alma Knable, of Fargo.

Elder H. E. Ratcliffe, of Washington, D. C., former Fargo pastor, has visited this city several times lately and preached good sermons. District President Warren E. McElwain and son, Laurel, McElwain, spent Sunday at Fargo not long ago, and each preached a sermon.

Elder Frank Stowell has moved his family from Graceton, Minnesota, to a farm near Fargo. He is welcomed back and is needed in the local priesthood.

Elder C. F. Young, branch president, continues to encourage the Saints to go forward. Brother Courtney Rotzien who assists Elder Young, has been giving a series of lectures on the Book of Mormon on Sunday evenings.

Mother's Day was observed by the church school, and artificial carnations were given the children and mothers. On Easter Sunday the boys and girls presented an appropriate program, and cooky rabbits were given to the children.

Early last spring the church was remodeled and decorated inside; new light fixtures were installed. Each evening the workers met, lunch was served and fine improvement was made on the building. Paint has been bought for the outside of the edifice, and the lawn and flowers are being cared for. Kenneth Shackow constructed benches to be used in the children's division since the increased attendance of friends demands more seating equipment.

Sister Cy Bielfeldt has been chosen assistant president of the ladies' aid, to help Sister Mae Lowell. A committee consisting of Sisters J. E. Henneman, Cy Bielfeldt, Bert Webb and C. B. Rotzien, arranged a pretty silver tea. Decorations were in blue and yellow. The program consisted of guitar duets of Hawaiian music and a piano solo by artists of the city. A poem, "Joy," was also read. The proceeds from this tea are to be used for general expenses. Not long ago an apron sale was held, free refreshments being served. Sister Walker was given a handkerchief shower by the women.

A daughter, Joan Diane, was born to Mr. and Mrs. J. E. Henneman in March.

Kenneth Shackow, son of Sister Elizabeth Shackow, and Miss Olive Andersen motored to La Moure, June 5, and were united in marriage by Pastor C. F. Young. The Saints gave the happy couple a reception at the church, and a lovely gift was presented by the group.

Sister Vera Stowell, daughter of Brother and Sister Frank Stowell, was united in marriage to Mr. Walter Lowell, in Minneapolis, last March 10. The announcement party was given at Sister Cy Bielfeldt's home, and a bridal shower was given Sister Vera at the church.

Elder C. F. Young, of La Moure, recently officiated in a marriage service at Moorhead, Minnesota, the contracting parties being Brother Aaron Coonce, of Kansas City, and Miss Margaret Wightman, of Moorhead.

Prayer meetings are held each Wednesday evening. A picnic is being planned for the children's division at Island Park.

Jonathan L. Milner Passes

In the passing of Elder Jonathan L. Milner, of Long Beach, the Southern California District lost one of its outstanding workers. Brother Milner came to Long Beach with the Navy in 1921. He first became acquainted with the Reorganized Church in Long Beach. The day following his marriage to Miss Winifred Weinheimer, a Latter Day Saint girl, he was baptized into the church. He grew, as a son of God should grow, and gave increasingly effective service in the Master's cause.

He was first ordained to priesthood responsibility on August 23, 1925, to the office of deacon. His last ordination was to the office of high priest, April 11, 1936.

Brother Milner became president of the Long Beach Branch, June 17, 1931, and served in that capacity until December 31, 1936, when he gave up this local responsibility by request of the missionary-in-charge, Apostle E. J. Gleazer, and the district presidency, and entered into the work of directing missionary activities in Southern California District.

For a number of years, Brother Milner was a counselor to the district president in Southern California and district director of religious education. He was widely known and loved by the people of the district. In the few short years of his church experience he served well and faithfully, and those in presiding authority in the church, as well as his close friends in the local congregations of Saints, expected fine achievements in the ministerial life of "Jack," as he was affectionately called. When, on June 23, 1937, his life was cut short as the result of a motor car accident, the whole district mourned.

The funeral services were held from Mottell's Chapel in Long Beach, June 28, by the remaining members of the district presidency in which he was serving at the time of his passing. High priests and elders of the district with whom he served in the church, acted as pallbearers. Interment was at Sunnyside Mausoleum, near Long Beach.

Sioux City, Iowa

Throughout the spring and early summer this branch has been very active. On Easter Sunday all-day services were enjoyed. The choir, under the direction of Sister Fern Thompson, presented a program in the morning, consisting of solos by Lola Jolley, soprano, and Raymond Smith, baritone; duet, quartet, group and choir numbers, also instrumental, renditions including a junior girls' trio: Virginia Thompson, violinist, Maxcean Rook, celloist, and Lola Johnston, pianist. A sermonet by Pastor C. J. Smith concluded the service.

The entire evening was given to the church school, each class from the primary to the senior adults being represented. There was a pageant by the primaries and intermediates, followed by a play by the juniors, and songs, readings and musical selections by others. The program was concluded with a touching playlet, "Light," given by the junior young people's class taught by C. E. Burnett.

Sioux City group is growing by baptisms and membership transfers. Sister Delia Still, an elderly woman, was baptized by Elder Clem Evans, also Wesley Evans was inducted into the kingdom. They were confirmed by Elders Evans and C. E. Burnett. Brother and Sister E. B. Watkins and family of three

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young people have joined the group, coming from Independence, Missouri, and are fitting nicely into the work.

Mother's Day was observed with an appropriate sermon and music. The mothers were presented tiny nosegays by two little girls, Elaine Burnett and Bonita Sands. Phillip Vandel, tenor, sang a solo.

In May the men of the branch worked at the chapel at night laying a new floor in the basement. Brother Irwin Johnston refaced the tables and did minor repairs. The inside of the chapel is now in excellent condition, thanks to the devotion and untiring efforts of local men. The women's department, in charge of Blanche Bruggeman, is "patching an apron" to help pay for the chapel repairs, and other projects are under way. A mother-daughter banquet was given in the church basement with good attendance, and later a father-son banquet was also given with much success. The money raised was used to defray chapel repairs. The young people's class has undertaken the project of planting flowers and beautifying the church grounds.

Sioux City members motored to Wagner, South Dakota, June 20, to spend the day with Saints there. Several local members also attended the Youth Conference at Lamoni.

Five young people of this branch were graduated from the high schools at Sioux City in the spring: Elda Law, Lucille Kuderle, Goldie Fox, Melvin Benner and Phillip Vandel. Elda Law is planning to enter Graceland this fall.

Children's Day was given over entirely to the church school. The morning service was presented in the form of a pageant by the primary and intermediate groups. Beautiful flowers adorned the chapel. Many thanks go to Sister Blanche Haviland for her never-failing gift of flowers from her attractive gardens. She never comes to church, in season, without arms full of blossoms to decorate the house of the Lord.

Following the pageant, thirteen children from eight to fourteen years old, were baptized in the basement font: Edmund Jolley, Daniel Thompson, Vivian Gernhardt, Darlene Greenough, Helen Weddle, Iona, Wanda and Charles Kirby, Betty Porter, and Neil, William, Phyllis and David Bower.

Two babies were blessed that morning, Ada Elizabeth Avery, daughter of George Avery (mother deceased) and Joyce Elaine, daughter of Mr. and Mrs. Elmer Beauchene. Elders J. C. Smith and George Vandel officiated.

In the evening all the baptized children were confirmed, and a small child was blessed. The baptisms were administered by Elders Arthur Thompson and George Vandel, and confirmations were given by Elders J. C. Smith, George Vandel, C. E. Burnett and Arthur Thompson.

Since the last letter from Sioux City, three little newcomers have made their parents happy. Thomas Frederick, the little son of Mr. and Mrs. George Perley, was blessed by Elders George Vandel and C. J. Smith. Mr. and Mrs. Harry Emmerson are the parents of a little daughter, Lynn Harriet, blessed by Elders Thompson and Burnett. Mr. and Mrs. Ira Butcher announce the birth of a son.

Young Brother Harlan Hutchinson, from Pisgah, Iowa, is worshiping with local members while working this summer at Sioux City.

This branch was saddened by the death of an aged member, Sister Streeter, last May. She was a lovable, saintly soul.

The pastor has announced that there will be no services in the chapel on Sunday night until September 19. The prayer services also have been discontinued until cooler weather.

Frazee, Minnesota

Services are being conducted at Frazee and Audubon each Sunday, and at Evergreen once a month. Prayer meetings are held each Wednesday at the home of the Saints at Audubon.

The young people presented a play, "The Centurion's Servant," at Frazee, Audubon and Lake Park.

This branch was represented at the Minnesota reunion at Clitherall and also at Valley City, North Dakota.

Since the last letter from Frazee, Darrel Felker has been ordained a teacher.

Local Saints were glad to have Elder O. W. Okerlind with them not long ago. During his stay he conducted services at Frazee and Audubon fairly good crowds attending. The meetings culminated with the baptism of four young people, Hattie Olander, Wallace and Richard Longtine, of Audubon, and Alma Kanable, from Fargo, North Dakota.

On the last evening of Elder Okerlind's stay, a group of Saints and friends gathered at the home of Anna Olson to surprise him, the day being his birthday. He was presented a gift and two cakes decorated with sixty-one candles.

Lake Orion, Michigan

About two hundred present and former members of the branch gathered Sunday, June 27, for the annual home-coming. Prayer service at 8:30 a. m. was in charge of Pastor Bruce Gonyou, Frank Davis, and Elder Merle Lambkin, of Saginaw. This was followed by church school in charge of the local superintendent, V. D. Schaar. At 11 a. m., Brother Lambkin was the speaker. At noon the ladies' aid served dinner in the upstairs auditorium from which they cleared over twenty dollars. A round-table discussion at 2 p. m. was in charge of Elder M. J. Crowley, of Detroit. At 3 p. m. Elder Lawrence Campbell, of Windsor, delivered a sermon, "God Is Love." Herbert Lively, of Detroit, contributed vocal solos to the service.

In the evening a musical program was presented by the district director of music, Verna Schaar. The chapel was pretty with baskets of Canterbury bells, Madonna lilies, red lilies and gaillardias; vases of roses decorated the lamp-lit altar. The prelude, "Alba," by Nevin, and the offertory, "Meditation," by Morrison, played on two pianos and the organ by Miss Verlyn Janrow, Miss Schaar and Mrs. Mona Knight, of Detroit, were special arrangements by Miss Schaar. Elder L. E. Flowers, of Flint, who was in charge of the program, gave an excellent talk. The Schaar Trio sang Hawley's "The Sweetest Flower That Blows," and Spross' "Let All My Life Be Music." Herbert Lively and Miss Janrow each sang a group of songs; Miss Leota Cowdin played "Minuet," by Paderewski and a waltz by Brahms; Miss Schaar offered "On Wings of Song," by Mendelssohn as a violin number; Harold Clark, Pontiac, sang Marsden's "My God and Father, While I Stray'" and "The Pharisee and the Publican." Lloyd Heaviland, of Detroit, was the usher. Opening and closing prayers were offered by Brother Flowers.

Hilo, Hawaii

Saints of this city look forward to Evangelist's G. J. Waller's visits which bring them much joy and inspiration. Accordingly they were delighted to have him with them the latter part of May, and did all possible to make his stay a pleasant one.

Brother Waller arrived by boat May 19, Wednesday, and that evening presided over the midweek prayer meeting; he spoke words of good cheer to the many members who came out. A fine meeting was enjoyed, the worshipers being blessed with a good degree of the Holy Spirit. After the meeting the Saints greeted Brother Waller, and many requested their patriarchal blessings. Arrangements were made for the giving of these.

On Friday evening the visiting minister spoke to a gathering made up of Saints and a few nonmembers, his discourse being chiefly concerned with his ministry among the Saints in the islands and telling how God directed him in his work.

On Sunday Evangelist Waller again addressed the congregation, emphasizing the importance of being obedient to God's laws and of being faithful to the responsibilities intrusted to them. "The Atonement of Christ" was the topic of his discourse. The Spirit of the Master was present at this meeting, and the elder spoke with power and authority.

Many participated in the sacrament which followed. This service was arranged by special request.

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A basket luncheon was then held at the Mission House in which all those present at church that morning, joined. A social hour followed the meal. Many questions regarding the work were asked by the Saints and clarified by the visiting brother. This fellowship meeting was fully apprciated.

At 4 p. m Sunday, Brother Waller left by boat for Honolulu, after giving the Saints his fatherly blessing.

Local members, much encouraged, inspired and strengthened, look forward to another of Brother Waller's visits. As a result of this call, attendance at branch prayer meetings has improvd wonderfully. This was the third visit of the patriarch in the last few months.

Dallas, Texas

Elder Z. Z. Renfroe held a two-week series of meetings beginning May 23. Much interest was shown, and Emmett and Beulah Nutt were baptized at the close of the services.

Donald Everett and Harold and Richard Lewis were baptized on Children's Day by Pastor F. O. R. Keeney. On the following Sunday, District President Tischer and Elder Arnold were in Dallas. The children baptized on the previous Sunday, were confirmed by Elders Arnold and Moore. Elder Tischer gave a brief talk before and after the ordinance of confirmation. Dallas Saints are happy to welcome these new members into their midst.

The women's department gave a dinner at the home of Sister Chattie Everett several weeks ago. The charge was fifty cents a plate, and the money cleared was added to the building fund. A Word of Wisdom dinner was given in the church dining hall June 3.

Brother and Sister E. C. Eckright who had been in this branch more than a year, have moved to Hutchinson, Kansas. They are greatly missed for they were regular in church attendance, and Brother Eckright was the local church school director.

Sisters Bland and Zella Standfer conducted a two-week vacation Bible school which proved most successful. They aroused considerable interest in the gospel, many neighborhood children being regular in attendance at the school.

A shower was given June 24 for Mr. and Mrs. Henry Williams who were married June 19. Mrs. Williams was formerly Margie Bradshaw. Henry Williams attended Graceland last year.

Sacrament service on July 4 was well attended, and the hour was one of peace and worship. Brother Davenport, a former pastor, was in charge, assisted by Brothers Moore, Bland, F. A. Peterson, and Hal Davenport. Lay members are grateful to the priesthood of the branch for their fine work.

Pastor F. O. R. Keeney, wife and daughter, Patricia, have lately returned from a two-week vacation. They spent the last week end at Hearne reunion. Sisters Chattie Everett and Mattie Williams attended the entire reunion, and other members were there for week ends.

George C. Berryman Is Dead

Royal Oak, Michigan.—George C. Berryman passed away, April 2, after a few days' illness of streptococcic meningitis. He was born September 20, 1902, at Byron, New York. Moved to Detroit, Michigan, in 1919, where he first heard the gospel; was baptized into the church



GEORGE C. BERRYMAN

in 1922 by Elder William I. Fligg. Brother Berryman was married to Ruby Mathews, June 24, 1922, and for thirteen years they made their home at Detroit. Then they moved to Royal Oak. He was ordained to the office of teacher January 27, 1929.

Brother Berryman was a faithful Latter Day Saint, assisting in the work of the church at every opportunity. His fine character and attractive personality made him many friends. He leaves his wife, Ruby; seven-year-old daughter, Evelyn Ruth; his mother, father, and a brother, Leo. The funeral services were held from Central Church, Detroit, Elder James Davis officiating. Interment was in Oak View Cemetery.

Fall River, Massachusetts

The only service held at Fall River during the summer months will be the prayer meeting, and all are urged to attend. Most of the Saints go to Onset, and the latest one to build a cottage there is Fall River's pastor, James W. Heap.

On Children's Day Priest Alma M. Coombs baptized twelve-year-old Betty Donald. She was confirmed by her grandfather, James W. Heap, pastor. On the following Sunday, Alma M. Coombs baptized Etta Heap, wife of Elbert Heap, assistant church school director, and Alice Baldwin, wife of Elvin Baldwin, church school director. They were later confirmed by Apostle Paul M. Hanson and Elder U. W. Green. These two baptisms took place on the Onset reunion grounds. A two-day conference for young people was in session. Sanford Fisher was in charge of the baptismal service reading the Scriptures, and prayer was by George Sinclair. A large gathering of Saints on the shore sang hymns.

Mr. and Mrs. I. Edward Rogerson announced the marriage of their daughter, Marian Ellen to Mr. Gerald Freeman Tift on June 26, at Providence, Rhode Island. Willard Rogerson has returned home from a year at Graceland.

Brother and Sister Wallace Chesworth are enjoying a visit from their son, Donald, and wife, of Kansas City, Missouri.

The Q Club held an enjoyable outing in June at the Billington summer home at Island Park, Rhode Island.

Before closing for the summer, John Henderson, bishop's agent, collected the Christmas offering from the classes for the past quarter.

Southern New England District

The Onset summer opening exercises took place, as usual, the first Sunday of July, at the tabernacle on Onset reunion grounds, with Sunday school in charge of Brother Harold Cash, of Attleboro. Sacrament service was in charge of Doctor W. A. Sinclair, district president.

Attendance from the district was unusually large, due partly to the great number who attended the funeral services of the late Sister Emma Thayer Dobbins (Mrs. Frank S. Dobbins), of Onset, Massachusetts, held from the Saints' tabernacle Saturday, July 3, at 2 p. m.

The funeral rites, in charge of Benjamin Leland, of Plymouth, assisted by Brother Leon Jordan, of Haverhill, and Sister Beatrice York, of Boston, were a spiritual occasion. The floral decorations, unusually beautiful and elaborate, were used in the tabernacle at the Sunday services as a memorial.

Sister Dobbins was born at Lisbon, New Hampshire, December 10, 1885, and died June 30, 1937, at Saint Luke's Hospital, New Bedford, where her daughter Miriam is a nurse. She was married June 12, 1906, and is survived by her husband, Frank S. Dobbins, of Onset;

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and these children: F. Elmer Dobbins, Britt, Iowa; Ernest, Miriam, and Lucile Dobbins, of Onset. Sister Dobbins could have left no more enduring monument of her life's work than the family of young people entrusted to her care. The love and sympathy of all who knew Sister Dobbins go to those left behind.

Senlac, Saskatchewan

July 15.—The long-continued drouth of this area is broken. As *Herald* readers doubtless know, Saskatchewan has been passing through one of the most severe as well as most extensive drouths since it became a Province in 1905. With the exception of the northeastern portion, from Prince Albert east and Yorkton north, the damage has been considered fatal to thresh grain, by leading agriculturists, and in many districts fatal to forage crops. Just over one week ago Pastor W. J. Cornish called a fast from the morning meal and a prayer meeting at 8 a. m. to petition God for rain. The meeting was well attended. Nine of the priesthood occupied the rostrum. A wonderful spirit prevailed. The time for two hours was well occupied in prayer, testimony and song. Much humility and resignation were manifested. Today it has been raining much of the day, and people hope that all who are receiving the benefit are returning thanks to the Giver.

Mother's Day was remembered at Senlac. The morning services were in charge of Sister Phyllis Cornish, and consisted of exercises and numbers by the children. This was followed by a brief class period, then Elder A. J. Cornish paid tribute to motherhood. At 8 p. m. the congregation was favored with another program, under the direction of Sister Bessie Cornish, supervisor of young people. This was followed by a sermonet on "The Responsibilities of Motherhood," by E. L. Mogg.

A pleasing program under the direction of Sister Grace Cornish, on Children's Day, was followed by a sermon on "Faith and Repentance," by E. L. Mogg. At 2 p. m. Priest Vernon Cornish led four boys into the waters of baptism: Wellington and Alvin Mogg, Elbert Cooper and Johnnie Laverty. Confirmation service was held at 8 p. m. in charge of A. J. Cornish who gave the charge to the young.

The prayer meetings in this branch are not being neglected. These services have almost as good an attendance as do the church school and preaching hours. Though the young are not as active in these worship services as they might be, several are regular attendants.

The home of Mr. and Mrs. A. J. Cornish was the scene of a pretty wedding, July 7, when their third daughter, Onilee June, became the bride of Hubert Beggs, third son of Mr. and Mrs. Hugh Beggs, of Evesham, Saskatchewan. Only immediate families witnessed the ceremony performed by A. J. Cornish. The bride was attended by her sister, Miss Zella Cornish, as maid of honor, and by Miss Betty Beggs, sister of the bridegroom, as bridesmaid. Mr. John Mills acted as best man. Mrs. John Mills, a sister of the bride, played Lohengrin's "Wedding March," as the bridal party entered, also an organ solo during the signing of the register. A wedding dinner followed the ceremony. The bridal couple received many gifts. They left Friday morning, and after a few days' stay at Edmonton, Alberta, will motor to their new home near Eaglesham, Alberta, in the Peace River territory.

Hagerman, Idaho

Attendance has increased at all church services, and the spiritual and financial conditions of the branch are improving.

Easter, Mother's Day and Children's Day were observed with programs. Local Saints are proud of the young people who are interested in the cause of Christ and preparing for greater service.

The women's department sponsored a chicken dinner the evening of June 22, and this was well patronized by nonmember friends. Recently the department contributed thirty-five dollars to the general church debt payment fund.

Local members are looking forward to the district reunion, to be held at Hagerman in August, and are hoping for a good attendance, and that all who come will benefit from the sessions.

On the evening of July 7 seventy-five relatives and friends gathered at the home of J. H. Condit for a surprise party honoring his ninetieth birthday. Brother Condit is the oldest member of Hagerman Branch. He was born in Iowa, and has been a resident of Idaho since 1881. Among those present were four of his children, twenty grandchildren, and seven great-grandchildren. A short program was rendered, and refreshments of ice cream and cake were served.

Pittsburgh, Pennsylvania

A pretty wedding took place in the church auditorium, at 2 p. m. June 12, when Anne Shinn, daughter of Brother and Sister F. L. Shinn, was united in wedlock to Kermit N. Gray. Elder F. L. Shinn read the marriage service. The maid of honor was Jeanne Aiken; Zoanna Caskey was flower girl, and Paul Meyers acted as best man. The bride was given in marriage by her brother, Darrell Shinn. Florence Johnson sang "I Love You Truly" and "O Promise Me." On the preceding Friday a surprise shower was given the couple, and the branch membership wish them much happiness and success. Mr. and Mrs. Gray will make their home at Brookline.

On Mother's Day many beautiful flowers decorated the rostrum. Brief exercises, including a musical duet, "Wearing a Flower for Mother," by Margaret Raisbeck and Nellie Harrison, were given, then each mother was presented a bouquet by the young people and a card remembrance from Elder M. H. Headley.

J. W. Hughes gave an interesting discourse on "Dedication" May 30, using Ephesians 5 as his Scriptural reading.

Quite an elaborate program was arranged for Children's Day, songs, recitations and talks being rendered by members of the primary, junior and intermediate classes. District President Hull followed with a sermonet, "Send Out Thy Light and Thy Strength."

This year three Latter Day Saint young people were graduated from high school: John H. Hughes and Elsie Dorothy Almindinger, from South Hills, and Margaret Innis, from Swissvale. The branch is proud of their achievements.

The Cornerstone Group has taken an active interest in the church grounds, and plans to improve the surroundings under branch direction.

On June 26 and 27, many local young people journeyed to Donora to attend the district youth conference, branch services being dismissed. All were pleased with the conference, and look forward to the district picnic at Little Edgebrook, South Park, Pittsburgh, July 31.

Brother A. K. Booker celebrated his ninetieth birthday June 21. He is quite active in church work for a man of his years, and still has a desire to advance in the cause of Christ. Many friends sent him cards of greeting and cheer on his birthday.

Centerville, Iowa

The month of June was notable for its spiritual blessings in this branch. All services were characterized by the power of God, and came to a climax in the confirmation service June 13. Mr. Fred Barrett and his son, James Thomas, of Des Moines, who had been baptized in the Chariton River in the early morning, were confirmed by Pastor David Taylor who is father-in-law and grandfather, respectively, of the candidates. A large group of Saints shared in the blessings of this 11 a. m. confirmation hour, and never before has such unity of interests and purpose been manifested in the faces of all present.

Rare and beautiful experiences were shared alike by pastor and congregation at this hour. The pastor being the only elder in the branch, had no other priestly assistance in the ordinance of laying on of hands, but all were conscious that he was given the help of the Heavenly Father. Joe David, infant son of Brother and Sister Henry Donald, was blessed by

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his grandfather, the pastor. This meeting has proved a source of great encouragement to the Saints to be faithful in keeping their covenant with Christ.

Brother and Sister W. H. Eliason, of Leon, Iowa, visited Centerville, May 30, and assisted in the morning services. Sister Ada Eliason, in charge of the women's department of the stake, spoke to the adult class at the church school hour; Sister Ruby Hart, teacher of the class, was out of town. Brother Eliason preached at 11 a. m.

The branch was saddened the evening of May 30 by the news of a road accident which cost the life of Glen Archibald, eighteen-year-old son of Brother and Sister Joe Archibald of this city, and brother of Lucille Archibald, teacher of the primary class. In some way Glen fell from a truck in which he was riding with a number of other young people back to Centerville from Numa, Iowa, early Sunday, and was fatally injured. He grew to manhood at Centerville and was graduated from the high school a year ago last spring. Elder David Taylor officiated in the funeral services, and interment was in Oakland Cemetery.

Several Centerville young members attended the Youth Conference at Lamoni, the first week end.

John Boden, the new deacon, and his wife and daughter were present at morning services at Independence, June 27. They stopped at Lamoni on their return trip that evening, where Brother Boden conferred with Bishop T. A. Beck on the remodeling of the Centerville church building. Brother Boden has been very faithful in his duties since his ordination last April.

Nonmember friends living near the church have paid the Saints many compliments on the neat appearance of the church lawn this year. Centerville Branch is going forward.

Burbank, California

This mission has shown marked improvement of attendance at the regular Sunday preaching services, in recent weeks. The Saints have been fortunate in having such fine speakers as Robert C. Chambers, Dr. A. W. Teel, Glaude A. Smith, Frank B. Van Fleet, Harry Waylett, Robert H. Evans, Cyril E. Wight, William Wayle, W. B. Farley, George M. Hinkle, S. H. Garner, Sr., and the late J. L. Milner.

Three new members were baptized into the church in the past two months, John C. Hatch, Maude A. Riggs and Barbara R. Dunster.

The young people have organized a group, and are progressing rapidly. The first Wednesday of each month is devoted to prayer meeting to encourage the young folks to offer their prayers and testimonies, not only at this meeting but at the regular sacrament service each month. This young group gave a dinner last month, serving seventy-four guests.

A church picnic was held at Brother Garner's place at Sunland, July 5. Following lunch, the remainder of the day was devoted to religious study beneficial to all.

Local Saints prepared for and enjoyed the reunion at Laguna Beach, July 9 to 18.

Neosho, Missouri

Neosho Mission has a membership of seventeen, all eager to do what they can to further the work of the Master. The Saints have organized a study class which meets each Wednesday evening at the home of Sister Pate to discuss the book, *Fundamentals,* by F. Henry Edwards. Several nonmembers have been regular and faithful class attendants.

The group gathered April 21 at the home of Brother and Sister Arlo Hunt, and listened to a sermon by Bishop C. J. Hunt, of Independence, who was visiting his son at Neosho. At the close of the sermon the Saints were invited to the kitchen where they were served generous helpings of ice cream and cake.

Local members were most happy when on May 17, Elder Amos T. Higdon visited the mission, preaching a series of three sermons. The Saints look forward to another visit from him, also to the time when they may have a member of the priesthood to lead them.

Two of the young people of the class were united in marriage, May 2, at the home of Brother Harold Kyser, Brother B. F. Kyser, of Miami, Oklahoma, reading the service. The bride was Miss Betty Wilson, and the bridegroom was Mr. Bennie Goettel, son of Mrs. Gladys Goettel, and nephew of Brother Harold Kyser. The young couple have been making their home at Neosho, where Bennie is employed at the Karbe Grocery Store. Recently, however, he was forced to go to the hospital for an operation. Now he is again strong enough to attend Wednesday night class study, and he and his wife are cheerful additions to the group.

On May 10 the group drove to a place called Table Rook and enjoyed wieners and marshmallows roasted over wood fire embers. Then Sister Maggie Lee Kyser, on behalf of the class, presented a table lamp to the newly-wedded Bennie and Betty Goettel as a wedding gift.

The class held a business meeting, electing the following officers: Sister Gibson who has been the efficient class leader since its organization, was re-elected; assistant leader, Karl Gaston; secretary, Ethel Greenshields; assistant secretary, Dorothy Pate; pianist, Maggie Lee Kyser; treasurer, Arlo Hunt who had previously been appointed solicitor for the mission; social committee: Sister Hunt, Bennie Goettel and Karl Gaston.

Independence, Missouri

July 26.—Elder Arthur A. Oakman continued his series of sermons at the Campus Sunday night, speaking to a very large congregation of Saints and friends. Elder William Patterson was in charge of the service, assisted by Elder J. E. Martin, pastor at East Independence.

The music is always a pleasing feature of this outdoor service, and on Sunday evening the huge congregation again sang the songs of Zion under the leadership of George Anway, accompanied by a group of band players and by Earl Audet at the piano. Special numbers were rendered by Walnut Park's well-trained choir, Miss Thelma Moorman directing.

Next Sunday evening at the Campus, the White Masque Players will present a pageant worship service, entitled, "The Garden of Life," Mrs. Leonard Lea directing. The Players enjoyed a clever mystery frolic the evening of July 19, at the home of Mr. and Mrs. D. S. McNamara, the committee in charge of the entertainment consisting of Mrs. Roland Flanders, Mrs. D. S. McNamara, Mrs. Earl Page, and Mrs. Leonard Lea.

Stone Church

Beginning August 2, a series of services sponsored by Districts 1A and 1B, under the leadership of Elders C. C. Koehler and C. I. Carpenter, will be conducted on the Stone Church lawn. For the first week Elder A. C. Barmore will be the speaker; for the second Elders R. V. Hopkins and H. V. Minton will divide time.

Elder Hubert Case preached last week on the lawn of the Bernard Wilson home, 1220 West College, under the sponsorship of District 6. This week Elder A. C. Barmore is continuing the series. Monday evening Brother Barmore gave a missionary sermon; Friday evening he will use his stereopticon slides.

Elder R. D. Weaver continues his series of missionary sermons at 208 South Crysler. These are sponsored by District 8, under the leadership of Elder A. M. Chase.

Doctor Charles F. Grabske spoke to the Stone Church congregation Sunday morning, giving a thoughful sermon based on a text from Psalms. Elder D. O. Cato was in charge of this service, assisted by Elder E. Y. Hunker. The Stone Church Choir, under the conductorship of Mrs. G. H. Hulmes, sang, "The Stranger of Galilee," a hymn-anthem by Mrs. C. H. Morris. This was the last appearance of the choir before it goes on its August vacation. On their last Thursday evening rehearsal of the season, the choir singers were glad to welcome back to his place as leader Brother Paul N. Craig, absent for two months due to illness.

Mrs. Anna L. Mathis and J. I. Dickson, of Independence, were married, July 18, at the home of Evangelist Ammon White, Brother White officiating, in the

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presence of the immediate families. Mr. Dickson is manager of the Pendleton and Gentry Drug Store. The couple are living in the Stone Church area.

The funeral services for Rolland Hollis Hartley, eighteen years old, were conducted July 17. The young man died, July 15, at the Independence Sanitarium, after a long illness. Elder Hubert Case was in charge of the funeral.

Walnut Park Church

Sunday morning, July 18, at eleven o'clock, Kenneth Morford, a local priest, spoke on teaching the Saints to attend to all family duties. The sermon was preceded by a solo, "Lead Kindly Light," by Sister Mona Davis.

Sunday, July 25, at eight o'clock in the morning, two adults were baptized. Nellie Marie Thompson was baptized by David Myers and Esther Elizabeth Horne by Elder Fred Horne, her brother-in-law. Sister Horne lives in Columbus, Ohio, where her family attends Second Columbus Church. She was confirmed by Pastor William Patterson and Elder Horne preceding the sermon at the eleven o'clock hour. Audrey Hurshman, daughter of Brother and Sister Bernard Hurshman, who was baptized on Children's Day and who, because of illness, had not yet been confirmed, was confirmed during the eight o'clock prayer service.

Elder C. G. Closson, superintendent of the church school, is spending his vacation visiting at Cape Cod, Massachusetts, and in his absence Elder Gerald G. Phillips, assistant superintendent, is supervising the work of this department. At eleven o'clock Bishop I. A. Smith spoke on "Stewardships." Preceding his sermon a ladies' quartet from Enoch Hill, composed of Sisters A. E. Allen, L. G. Cogan, Charles Warren and Lulu Whitsitt sang "Come Where the Lilies Bloom." They were accompanied by Jewell Allen.

Enoch Hill Church

On the morning of July 18, three young women reviewed the parts of the Youth Conference which most interested them; the speakers were Helen McDonald and Jewell Allen, of Enoch Hill and Helen Mader, of the Stone Church.

Elder John Miller was the 11 a. m. speaker that day, and music was furnished by the girls' chorus and a ladies' trio.

Elder E. A. Thomas, a former pastor, and family, visited the midweek prayer service, July 21, and Brother Thomas assisted with the meeting.

The women's department has discontinued its weekly sessions until September.

The young people met Thursday evening, July 22, and organized their Sunday school class, then they enjoyed a wiener roast on the church lawn. On the following night the older young people's group had a social outing.

Brother and Sister Hubert Kendall announce the birth of a daughter, Norma Jean, July 25.

Evangelist Ammon White gave an inspiring sermon last Sunday morning.

Liberty Street Church

Elder Amos Berve was the morning speaker on Sunday, July 18. The choir sang "Father Thy Children Bow in Adoration."

A spiritual feast was enjoyed by members of this congregation at the early morning prayer meeting on July 25. Elder Arthur Oakman assisted in this service, and gave liberally of his counsel and encouragement. The largest attendance of the year was recorded.

At the eleven o'clock service, Elder William Bath delivered an excellent sermon. A quartet composed of Ola Davidson, Mary Helm, Edna Ladd, and Effie Hunter sang, "I Walk With God," and "I Remember Calvary." The four are daughters of Elder Joseph W. Stobaugh, Viola Stobaugh accompanied at the piano. Elder R. D. Weaver spoke to the juniors in their serivce.

Gudgell Park Church

The eleven o'clock service, July 18, was dedicated to the Youth Conference at Lamoni. Representatives from this district who attended the gathering brought to local Saints some of the inspiration which they received at the conference. A vocal solo was rendered by Pearl Brown, accompanied at the piano by Josephine Byrd. Mary Hiles spoke on the preaching services of the conference and Alpha Sherman discussed the classes; the prayer services were described by Faye Brown, and Otis Brown talked about the conference social activities.

Clarence Martin, Jr., has accepted a position at Lincoln, Nebraska. While his Independence friends will miss him greatly, they pray that he may continue his spiritual growth and activity among the Saints of that city.

Mrs. Bertha Constance Woodward, wife of Pastor Walter Woodward, has been seriously ill for two weeks. Prayer services have been held in her behalf. She is much in need of a blessing, and the Saints everywhere are asked to remember her in prayer, that she may be restored to health in order to care for her husband and two small children.

Englewood Church

The pastor, Elder C. Ed. Miller, and his associates, Elders Arthur Welch, and Almer Sheehy, spoke on: "What the Church Expects of the Old People," "What the Church Expects of the Middle Aged People," and "What the Church Expects of the Young People," respectively, Sunday, July 18.

Elder John Blackmore was the speaker July 25. At this service Alba Simms and Reva Richter sang: "Legend," by Tschaikowsky, accompanied by Sister Stella Howery.

The young people held a good fellowship meeting at the home of Brother and Sister Glenn Closson, Sr. Elder Arthur Welch was the speaker.

The young people's choir, directed by Sister Juanita Roedell, furnished two numbers for the Campus service, Sunday July 18.

Nauvoo Camp Briefs

The Nauvoo Camp, July 6 to 16, an annual event for the youth of the church, brought together representatives from nine States and the Territory of Hawaii, at historic Nauvoo, Illinois. There under the leadership of a staff of talented and consecrated church men and women, the youthful campers engaged in handwork, swimming, life-saving, sports, the study of church history centering around Nauvoo, and the camp circle was made impressive by music, drama, worship and devotion.

Highlights of the ten-day camp period included the first assembly; the camp log; a trip to Keokuk Dam; a pageant, "Youth and the Church"; the annual banquet; a hike ending with supper at David's Chamber; a memorial service in which wreaths were placed on the graves of Joseph Smith, the Founder, and Hyrum, his brother, and a night boat trip on the Mississippi. Camp life stressed happy living, wholesome personal development, good food and a healthful routine.

Swimming and life-saving exams. Four Red Cross examiners, from Burlington, were in charge of the life-saving examinations. Those who passed the Senior Red Cross Life-saving test were: Ruth Harder, Hannah Miyamoto, Evaline Robertson, Charles Mark Siegfried, Deam Ferris, and Merle Ferris. Those passing the Junior Red Cross Life-saving were: Richard Thrutchley and Paul Goudy. These passed the beginning swimmers' examination: Jean Barto, Richard Gage, Heiress Kelley, Bob Anderson, Billy Anderson, Lurline Davis, and Marilyn Sorden.

The Camp Staff included A. R. Gilbert, director; A. Neal Deaver, business manager; Joe Baldwin, assistant business manager; Mrs. A. Neal Deaver, supervisor of girls; R. H. Mortimore, plant supervisor; Mrs. C. B. Woodstock, handwork; Mrs. A. N. Booker, cook; D. H. Ferris, swimming and life-saving; Mrs. D. H. Ferris, camp nurse and girls' swimming; R. A. Cheville, programs and devotion.

Nauvoo Camp is an annual event in the church-wide youth program. Begin making your plans now to attend the camp next year.

Never was a sincere word uttered lost. Never a magnanimity fell to the ground, but there is some heart to greet and accept it unexpectedly.—Emerson.

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Plano, Illinois

Among other guests present on June 26, the Saints were glad to welcome Evangelist and Sister F. G. Pitt. They favored the congregation with several songs and Elder Pitt occupied the 11 a. m. hour, voicing an earnest sermon.

Brother and Sister J. L. Cooper are located temporarily at Plano with Sister Jennie Cooper, but they drive to DeKalb to care for branch work there. Plano members are glad to have them. Brother Cooper preached a good sermon on a recent Sunday night.

Brother and Sister R. E. Wildermuth, Roberta Gregory, and Irene Johnson, of Plano, and Ruth Wallace, from Sandwich, attended the Youth Conference at Lamoni.

Sister Elmer Pelon and son and daughter from Necedah, Wisconsin, visited Plano more than a week with her parents, Brother and Sister John Moore, and attended the wedding of her brother, J. V. Moore.

Brother and Sister Jerome F. Wildermuth have located at Aurora, to be near his work in Chicago. Their sons, Earl and Howard, are working in Wisconsin through vacation. They were at Plano a few weeks.

A lovely service was presented by the junior church on Children's Day, Sister Ilah Nelson in charge. The infant daughter of Brother and Sister Bert Reynolds was blessed and given the name, June Margaret.

Richard E. Wildermuth was ordained a priest June 12, at the youth's convention in Chicago, Elder C. A. Edstrom and his father, L. O. Wildermuth, officating.

Sister Irene Johnson is spending her vacation at home, at Plano, after teaching at Madison, Wisconsin. Her sister and husband, Mr. and Mrs. Donald Manchester, have located at Plano, coming from Terre Haute, Indiana. Mr. Manchester has a good position here.

A pretty wedding was held June 19, at the Stone Church when Miss Ruth Robins and John Vernon Moore were married by a cousin of the bridegroom, Elder Jerome F. Wildermuth. Little Bonnie Masat was ringbearer, and Evelyn Pelon was the flower girl; Earl and Howard Wildermuth were ushers. The bridegroom has lived at Plano several years, and was graduated from the local high school. Both Mr. and Mrs. Moore have good positions in Chicago, and will live there. After the wedding, a reception was held at the home of the bridegroom's parents, about fifty relatives and friends attending.

The Saints are looking forward to the reunion at Camp Epworth, in August.

Mr. and Mrs. Lyle Tripp are the parents of a son born June 10.

He is truly wise who gains wisdom from another's mishap.—Publius Syrus.

The Bulletin Board

Eastern Michigan Reunion

Eastern Michigan reunion will convene at Cash, Michigan, August 20 to 29. Good speakers have been assigned by the First Presidency. Meals will be served on the grounds. Those wishing tents please contact C. C. Whitford, 640 Tenth Street, Port Huron, Michigan, at once.—H. E. C. Muir, secretary of committee.

Northern and Western Michigan Reunion

All who are coming to the Northern and Western Michigan reunion, at the Park of the Pines, August 13-22, please bring your new *Hymnals*. We want to make this a singing gathering and cannot do this without the proper equipment. Choir members and other singers will also need the following anthems: "Arise and Shine," Schuler, 12c; "O Morn of Beauty," Sibelius, 15c; "Come Unto Me," Tschaikowsky, 15c; "Come Ye Blessed," Scott-Deis, 16c. Order from your local music house. All choir rehearsals are to be at an early morning hour this year, giving more afternoon freedom. Come with the intention of arising early. If you are a soloist come prepared to make your contribution.—Louise Evans.

Conference Minutes

WESTERN MICHIGAN.—Annual conference met at Marion, June 12 and 13, opening with a spiritual prayer service at 9:30 a. m. Saturday, in charge of Elders Buell Shelley and Jay Doty. The business session opened at 10:30 a. m., with the district presidency, Elders Jay Doty, Buell Shelley, and A. R. Ellis, in charge. Apostle D. T. Williams was chosen to preside with them. Mary Tubbs acted as secretary, and the following reports were read: Ministerial reports from Jay Doty, J. E. Bennett, and A. R. Ellis; statistical report of the district secretary, showing the membership of the district to be 931; treasurer's report of J. E. Bennett which showed a balance on hand of $34.91. Bishop's Agent J. E. Bennett's report showed an amount of $1,009.53 raised in the first five months of 1937; in the same period last year a sum of $784.84 was raised.

The following members were chosen to act as delegates to the next General Conference and were given power to cast full vote, and in case of division, to cast majority and minority vote: Brother and Sister Homer Cook, Elder and Sister J. E. Bennett, Elder and Sister A. R. Ellis, Elder and Sister Byron Doty, and Apostle D. T. Williams. A former resolution providing for the expense of the district president to General Conference was rescinded. The following was adopted: "That the expenses of the district president to the next General Conference be paid, and in case he cannot go, that someone be chosen by him to go in his stead." A substitute was offered: "That inasmuch as the district president has stated that he will be unable to go, the district will send Elder B. H. Doty." The motion as substituted was carried. The district president stated that because of prevailing conditions, district officers did not consider it wise to sell the Inland and Joyfield churches.

A roundtable discussion was held at 1:30 p. m., D. T. Williams in charge. At 3 p. m., the business was resumed, and the following officers were elected for the coming year: District president, Elder J. C. Doty, of Traverse City; district secretary, Mary Tubbs, Freesoil; treasurer and bishop's agent, Elder J. E. Bennett, Freesoil; church school director, David Oligney, Cadillac, and music director, Sheldon Reynolds, Traverse City. The auditing committee presented its report, and, that together with the treasurer's report, was approved. Closing prayer by A. R. Ellis. A miscellaneous program was given by the district at 7:30 p. m., under the direction of Elder B. H. Doty.

On Sunday a priesthood meeting at 7:30 was in charge of Apostle Williams. Prayer service at 9 was conducted by Elders H. A. Doty, Ray Dick and Byron Doty. Two babies were blessed at this time, Eugene Ray Ellis and Donna Rae Robinson. Apostle Williams preached at eleven o'clock, Roland Kapnick in charge. The song service at 1:30 p. m. was led by Elder B. H. Doty. Bishop's Agent J. E. Bennett was the speaker at 2 p. m., Joseph Scott in charge. The following ordinations were provided for by the conference: Ray Dick, elder; Wendell Cook, teacher; Kenneth Krouse, priest. Preaching at 3 p. m. was by Elder B. H. Doty, J. C. Doty in charge. A motion was made to extend to Marion Saints a rising vote of thanks for their kindness in entertaining the conference. And a motion was made to adjourn to meet at the time and place designated by the district presidency. A fine spirit of unity prevailed throughout the conference.

Our Departed Ones

ROYER.—Ella May Hall, daughter of Hyrum and Jane Hall, b. near Shenandoah, Iowa, Sept. 12, 1884. D. April 19, 1937, at the Clarkson Hospital, Omaha, Nebr., after an illness of several months. Was married to Jacob W. Royer, December 23, 1903, at Shenandoah, and to them was born one daughter, Alta, wife of J. R. Topham, living at Shenandoah. She united with the Reorganized Church at Dos Palos, Calif., when 9 years old, and was steadfast in the faith until death. Is survived by her husband; her daughter, Alta; nephews, Glen and Carroll Johnson, and a half-brother, Hyrum Hall, living in the West. Funeral services were held from Shenandoah church, Elder R. E. Pratt conducting, assisted by Elder J. R. Epperson.

MEULEMAN.—Ila Mary Condit, b. at Albion, Idaho, May 10, 1903. D. March 14, 1937, at the Pocatella Hospital, Pocatella, Idaho. She was the daughter of Arthur and Viola Condit, and was baptized into the church at Hagerman, Idaho, in August, 1917, by R. C. Chambers. Married Julius A. Meuleman, May 10, 1918, and to them 5 children were born; 1 son preceded her in death. Surviving are her husband, 3 sons, 1 daughter; 1 brother, Asael P. Condit; her mother, Mrs. Viola Condit. Her father d. in October, 1935. Elder Glauner, of Hagerman, preached the funeral sermon, and interment was at Malta, Idaho.

CARTER.—Mary Amanda, daughter of Don J. and Phoebe Martin Leach, b., at Desota, Nebr., Feb. 14, 1862. D. at Blair, Nebr., July 10, 1937. Her parents were among the Saints driven from their homes in Nauvoo, Illinois, who after crossing the river, went to Desota for winter quarters. The Leach family, with other pioneer Saints decided to go no farther on the journey to Utah, but to stay at Desota; there they later united with the Reorganization. On May 10, 1877, Mary was married to Oliver Sir Dion Carter. To them 8 children were born, all of whom survive to mourn the memory of a faithful, Christian mother: Mrs. Lee Pratt, Mrs. J. P. Jensen, Claude E. Carter, Mrs. Bert Norris, Mrs. Cy Croxin, Mrs. Ivor Clarke, Dion Carter, and John D. Carter. Her husband d. 23 years ago. Besides her children she leaves also 23 grandchildren, 9 great-grandchildren, 2 great-great-grandchildren, and many other relatives. Was baptized into the church at Clearwater, Nebr., July 6, 1887, and brought all her children up in the faith. She was the last living widow of any member of the original pioneer Carter family, early settlers and founders of the city of Blair and vicinities. Interment was in Blair Cemetery. Funeral from the First Baptist church in charge of Elder Carl T. Self, of Omaha, assisted by the Reverend Thomas J. Reece of the Baptist Church.

MILLER.—Mary Cuttle, b. in Ohio, May 12, 1839. D. June 25, 1937, at the home of her daughter, Mrs. Ellen Farrow, Independence, Missouri. She married Tyra L. Miller of Wayneville, Illinois, and to them 5 sons and 6 daughters were born. Five children survive her. She was baptized into the church in 1878, and was a faithful Latter Day Saint.

(Continued on page 991.)

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The Readers Say---

Isolated One Enjoys Conference » »

Having been isolated for several years I especially enjoyed the privilege of attending the last day and a half of the Western Colorado district conference. From it I gained comfort and a determination to live a more Christ-like life.

As I always do, I found the Saints gathered at Delta, very kind and friendly, and I appreciated being with them and hearing the wonderful sermons by Elder Bailey.

God has blessed and cared for me all my life, and I hope that I may so live as to bring others into the gospel light. I pray that our family circle may be completed in the faith. I also pray for the ministry and all of God's children, that we may go forward and accomplish that which has been given us to do.

CENTER, COLORADO. MRS. HOWARD WESTERMAN.

Tribute to a Gracious Saint » » »

My father, Thomas Morris, was born of sturdy Welsh parentage, April 12, 1854, near Blue Mounds, Wisconsin. In 1936 his birthday happened to fall on Easter, and on that day the church folk presented him a gift basket of his favorite fruits, and nearly every member of the branch sent a greeting card to him as a tribute to one of the oldest members. Until two weeks before father had been in regular attendance at church services. He had not been as strong as usual for a few months though throughout the severe winter he did the usual chores and kept up his favorite exercises, walking, sawing and splitting wood, the last named being his hobby.

During the week previous to that Easter Day an older brother and I had been in constant attendance. Father was very weary—a heart condition, the doctor said—but he was cheery and had no fear. On his birthday at daybreak he called me. I went to his bedside. His deep blue eyes shone like two stars as he spoke eagerly: "This is my birthday." "Yes," was my reply, "April 12, your birthday and Uncle John's." My brother came to join us, and father said, "I think I'll go home today . . . a birthday would be a good time to go." Then he proceeded to tell us to make arrangements. He asked that we call Brother Lundeen.

There were greetings from our sisters and a brother, waiting to be opened. Putting on his glasses while my brother adjusted the light, father read. At 7 a. m. we called the Lundeen home. Very soon Sister Lundeen and Ruth came bringing the church gift. Brother Lundeen of whom father had said that he knew no one more faithful or sincere, also came. The day brought calls and messages from many friends and relatives and gifts of roses and lilies.

An efficient nurse cared for father in the following weeks. One day when I came home, my cousin and Brother Lundeen, who called often, were there. Father was sitting up in bed testifying for his church. Always an earnest Bible student, he had loved to tell the gospel story. He believed wholeheartedly in the Latter Day Saint teachings and quoted Scriptures readily to substantiate his beliefs. Through the years he had read and studied, bought and distributed much church literature. He would smile or laugh heartily with his friends whether they agreed with him or not. His everyday life was a testimony of his faith.

Father was an eager student. He would go to the bottom of any worthy subject. His was a genial broad-minded personality. He possessed keen perception and was as his friends said, "calm, sweet and gracious, a man faithful, kind and good . . . a refining influence to both young and old."

On the afternoon of July 22, 1936, as calmly as he had lived, his spirit took its flight to the mansion which through the years he had been building. There he joined his loved ones gone before, among them "Babe," Owen Wayne, the youngest son, who at the age of fifteen (in 1912), had gone on, and Catherine, his wife, our mother, who in 1920 had been set free from the cares of this world.

On July 24, at 8 p. m., in a quiet chapel a large number of friends gathered to pay their tribute while Brother Lundeen fulfilled his promise by delivering the funeral sermon. On the following day burial services were conducted by an old friend, the Reverend J. F. Sonders, in Pleasant Hill Cemetery, Lime Spring, Iowa.

"It was not far that he had to go
For he followed the heavenward path below,
And well he knew the Celestial Guide,
For day by day He was by his side.
Till the gate of morning opened wide
For the pilgrim, hasting to nightless day,
And up to the portal he took his way.
His radiant smile, like the afterglow
Which follows the sunset here below,
Still beckons the hearts that loved him so
To follow on, till they also know."

MINNEAPOLIS, MINNESOTA. LAURA MORRIS.

Good News From Marshalltown, Iowa »

We greatly enjoy reading the interesting letters and articles in the *Herald*. Doubtless there are many *Herald* readers who will be happy to hear from Marshalltown.

The Saints are trying to let their light shine, although at times we feel that we are accomplishing little. Many have read *The Call at Evening, The Minister Who Was Different,* and other church books, and in some cases friends have asked to read the Book of Mormon. Some have appeared much interested, then all at once have lost interest. Tracing back, we usually find that some minister has warned them to leave our doctrines alone. And yet they could not say that the books taught anything contrary to the Bible.

We observed Children's Day with a program by the little folks, songs, readings and a playlet followed by talks from older members. After the services, we gathered in the park for a basket dinner. Thirty-one were present, quite a good number considering the fact that we are scattered over a radius of about thirty miles.

When we have a houseful of attendants, it makes us rejoice, and many times we are blessed with a great degree of the Spirit in our humble efforts. On June 6, little Betty Wallen, of our group, with others of Rhodes Branch, was baptized by Brother Richeson, at Rhodes. Two more little boys asked to be baptized, but do not yet have the consent of their father who is a nonmember.

We hope and pray that God will direct us in seeking out the honest in heart. In order that others may share this beautiful gospel with us, we strive onward. We have church services the second and fourth Sunday of each month in our home at 108 South Third Street. Saints who happen to be passing through will be welcome at our meetings. V. G. LENTS.

MARSHALLTOWN, IOWA, 108 South Third Street.

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Elder John J. Cornish Passes Away » »

The children of our beloved brother, the late Elder J. J. Cornish, have asked that I address a few lines to his many friends through the *Herald.*

In the space I may hope to have allowed me, it will be impossible to deal much with his life so replete with the blessings of God. He taught and preached for over fifty years: "These signs shall follow the believers," and has proved himself a believer. He with others saw the heavens opened, and heard, as did the apostles at Pentecost, the Spirit of God descending, and saw the verticle shaft of light as did Paul. He was the instrument in God's hands of healing many sick, casting out devils, and doing many other wonderful works. He watched with interest and pride the growth of the Reorganization from less than nine thousand members to more than one hundred five thousand. Did I say watched? Yes, he watched but he also labored. In his day he baptized with his own hands well over fifteen hundred, and, no doubt, assisted in converting hundreds more. He led his wife and, I believe, all her brothers and sisters, all his own children, and many of his grandchildren into the waters of regeneration. Truly he did "seek first to build up the kingdom of God and to establish his righteousness," and although he was never blessed with an abundance of this world's goods, he never lacked.

In the last few years of his life, since the passing of Sister Cornish, "The Little Mother," he has lived with his son, William, on a farm near Senlac, Saskatchewan, Canada, where he died in the early morning hours, June 24, 1937.

For the past two years his mind had been failing. The burden of his care rested heavily upon his daughter, Bertha, who since the death of William's wife in 1918, has had the care of that household. Perhaps Bertha may resent the use of the word "heavily," for she cheerfully accepted every task, and with loving hands did all she could.

About five days before Brother Cornish's death, his son James called to see him and was rather surprised to be greeted by "Good morning, my son James." Surprised? Perhaps not, for James had prayed that if only for a few moments, his father might have his right mind and talk to him as of old. His prayer was answered. Brother Cornish told James that he was glad he had called; that he had heard heavenly music and beautiful singing and had seen the portals of paradise. The light shone through the folds of the portals, but the portals were closed. Brother Cornish said that his work was finished; that he felt he was now in the way, and wanted to go. He said that it would not be many days now, and asked James to pray and ask others to pray that he might soon go to the paradise of God. He also asked James to be with him as much as possible till the end should come.

The next day, for the first time, he was confined to his bed, and passed away four days later seemingly without pain. Brother Cornish left this life with the confidence of Enoch and of Paul that he had pleased God and that he had kept the faith.

SENLAC, SASKATCHEWAN. E. L. MOGG.

Oklahoma, a Missionary Field » » »

For many years Oklahoma has been a very fine missionary field, and it still is. Baptisms are the rule there, not the exception. Our reunion at Pawnee for the whole State, July 30 to August 8, promises to be a real boost to the work of the church in this area. Many years of my life have been given to building branches, and many hundreds of men, women, and children, now rejoice that they heard the gospel message and came into the fold of Christ.

Crops are abundant this year, fruits, gardens, wheat, and there are prospects for good corn and row crops. Now is the time to "honor God with our substance."

Wilburton, Oklahoma, once a very prosperous branch, has now only a small group. The work of the church needs reviving there. We met the Creels living eight miles south, in their little cottage in the veterans' camp in the foothills of the Winding Stair Mountains. He is superintendent of a union Sunday school, and does some preaching there and at Wilburton where a few devoted Saints have kept the faith. Sisters Effie Wallace and Marie Pickett are at the helm doing their best to save the Sunday school.

I have labored at Hartshorne, Holdenville, Bartlesville, Shidler, and Skiatook in an effort to encourage and strengthen the Saints. Bristow and Drumright are among the outposts. Tulsa, Sperry, Oklahoma City, Davidson, and Alva seem now to be the pivotal points for missionary operations in the State. I am busy in the Master's service and am happy to hear of the good work of the Saints everywhere.

KAW CITY, OKLAHOMA. HUBERT CASE.

Sunday Morning Radio Helps » »

I listen to the Sunday morning radio program and get enjoyment and consolation from it. I have to work each Sunday morning, and I find that I can go about my work, and am brought nearer to God by means of the radio and our fine programs. I believe that these programs are a blessing to many more who must work as I do, and have not the privilege of attending morning services.

MRS. MAE DION.

COMMERCE, OKLAHOMA, Box 486.

A Mother Writes » » » » »

Our third son, Glen Alan, was born March 9, and blessed May 2, 1937, by Elder Henry Pearson. My desire is to help my three sons become useful, Christian men. I am inclosing some verses which I found some time ago:

"A Mother's Hymn of Praise

"O God be praised for romping boys
Who plague me every day,
Who bring the wrinkles to my face
And turn my hair to gray;
Because for ev'ry silvered lock
My heart has softer grown,
And midst the furrows on my brow
Are seeds of patience sown.

"O God be praised for muddy boots
That tramp the hall and stair,
For mouths to feed, for pants to patch,
For every trivial care;
Because in all my daily tasks
I see so plain and clear,
The need God has, through them, for me,
And why He placed me here.

"But most of all I praise my God
For rosy lips to kiss,
For loving arms that round me cling
And fill my soul with bliss;
Because, though in a lowly way,
I feel I'm living through
Those same sweet hours of motherhood
That gentle Mary knew."

Corinth, Ontario, Box 124. Mrs. Alex Duff.

Request Prayers » » » » »

John Schrunk, of Atkinson, Nebraska, asks the Saints to pray that the people in his part of the State (Holt County) may be blessed with rain sufficient to raise a crop of corn. Due to dry, hot weather, the small grain crops failed, and the people are praying that rain will save the corn.

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(Continued from page 988.)

Her funeral was held from the George C. Carson Funeral Chapel, June 25, and interment was in Mound Grove Cemetery, Independence. Elder J. E. Vanderwood preached the funeral sermon.

JARRELS.—Ellis, son of Marion and Betty Hughes Jarrels, b. February 22, 1872, at Iron Mountain, Missouri. D. at the Bonne Terre Hospital, June 23, 1937. He was taken ill suddenly, and did not regain consciousness after an emergency operation. Was baptized, July 30, 1922, by Elder A. M. Baker, and in 1924 was ordained an elder; he was pastor of Esther Branch, Missouri. Married Miss Frankie Williams, August 3, 1894, at Hillsboro, Missouri. Is survived by his wife; 2 sons, Glenwood and Marion, of Esther; 1 daughter, Ruby (Mrs. Charles Rigler) of Chicago; 1 sister, Mrs. William Marler; 3 brothers, W. M., Noah, and John; and 10 grandchildren. The funeral was held from the First Missionary Baptist Church at Esther, Elder W. E. Haden preaching the sermon, and interment was in a cemetery at St. Francois.

BARKER.—Ruth Frances, daughter of Mary and Edward Hadsall, b. January 25, 1908, at Amoret, Missouri. D. at Iowa City, Iowa, June 15, 1937. Was united in marriage to Elmer Barker, November 25, 1929, and to them were born 3 children, Elmer, Eugene and Edward, all of whom preceded her in death. Her mother and one infant brother also preceded her. Surviving are her husband, Elmer Barker, of Hiteman, Iowa; her father, E. J. Hadsall; 2 sisters: Mrs. C. R. Best and Dorothy Hadsall; her paternal grandmother who is ninety years of age, other relatives and friends. She united with the Reorganized Church, June 15, 1930, at Hiteman, Iowa, and was faithful to the end. Funeral services were in charge of Elder William Wilson from the Saints' church at Hiteman. Interment was in Hiteman Cemetery.

KILPATRICK.—Nellie G., d. at her home north of Hayter, Alberta, Canada, at 6 a. m., June 14, 1937, of pneumonia. She leaves to mourn her: Mrs. Bert Hosler, of Milan, Michigan; Mrs. J. E. Murphy, Edmonton, Alberta; Mrs. T. Reavie, Hayter; Arthur Kilpatrick, Chauvin, Alberta, and Maxwell Kilpatrick, Arborfield, Saskatchewan. Two other sons, Albert and Ellis, preceded her. There also survive 18 grandchildren, 5 great-grandchildren, and a host of friends. Mrs. Kilpatrick was born November 5, 1867, at Dundee, Michigan. Was baptized into the church September 4, 1898, at Kingsley, Michigan. Elder A. J. Cornish, of Senlac, Saskatchewan, officiated at the funeral services held from Michigan Branch; interment was at Provost, Alberta.

1937 Reunion Dates

District	Place	Time
No. Calif.	Irvington	July 23-Aug. 1
No. Sask.	Shellbrook	July 22-25
Nauvoo	Nauvoo	July 23-Aug. 1
Ky. & Tenn.	Puryear, Tenn.	July 24-Aug. 1
So. New Eng.	Onset	July 24-Aug. 8
Toronto	Low Banks	July 24-Aug. 8
Alberta	Senlac, Sask.	July 27-29
Alberta	Ribstone	July 30-Aug. 1
S. W. Iowa	Council Bluffs	July 30-Aug. 8
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit	Edenville, Michigan	Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
W. Nebraska & Black Hills	North Platte,	August 6-16
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
N. W. Iowa	Woodbine	Aug. 14-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29

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SUNDAY SCHEDULE

7:30-8.00 a. m. Thoughts for the Day: D. O. Cato, reader; Mrs. Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
5:30 p. m. Radio Vespers—"Youth Believes."
10:00 p. m. Chapel Service; D. O. Cato in charge.

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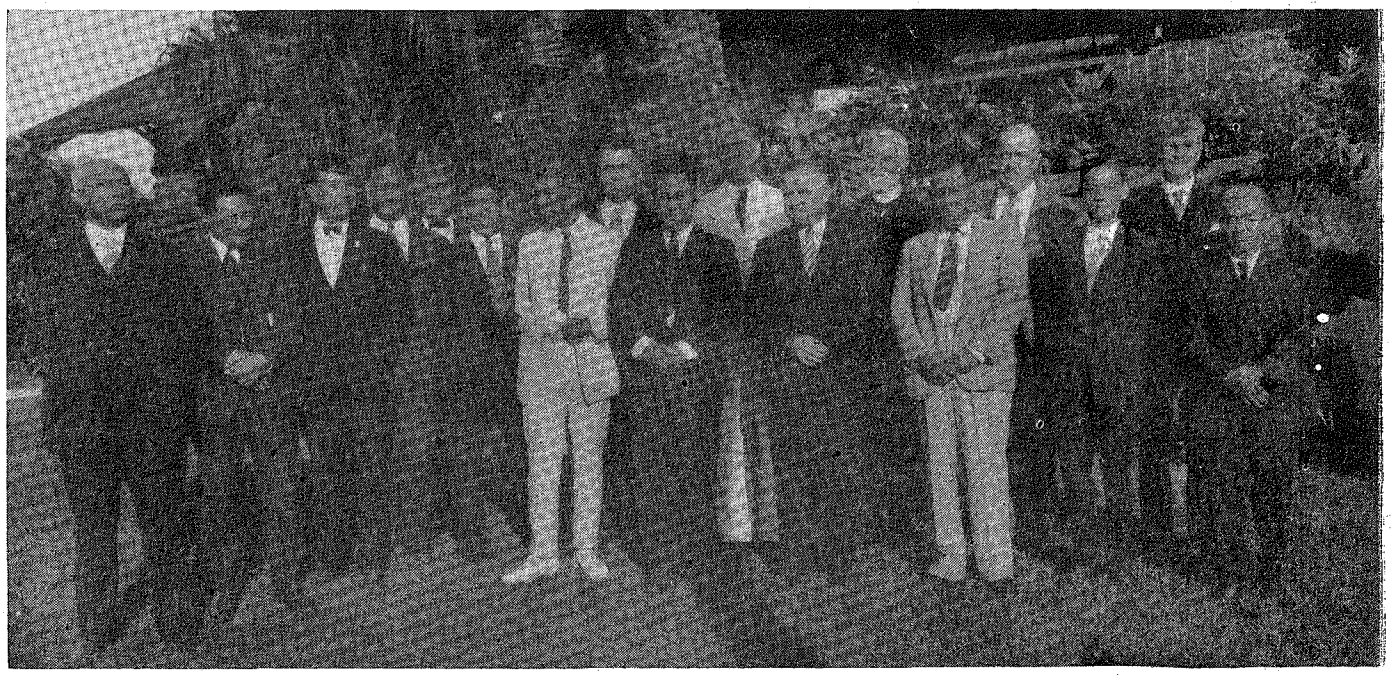

PRIESTHOOD OF HONOLULU, HAWAII BRANCH

A gathering of the priesthood before the Honolulu church at the time of President Smith's visit to the Islands.

Volume 84 August 7, 1937 Number 32

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THE SAINTS' HERALD

August 7, 1937

Volume 84 . Number 32

Frederick M. Smith, Editor in Chief
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

"Ain't"

Do you say "ain't"? And are you roundly criticized by the family when you do it? If so, you have a defender in the person of Dr. Harold H. Bender, chairman of Princeton's department of oriental languages and literatures, and a philologist of some fame. He says that "ain't" is about a year older than our government, and that it isn't illiterate—simply *colloquial*. If, after looking up that word, you are still willing to have it applied to you, go ahead. Or perhaps you will be more contented if you do not look it up.

Regardless of the professor, the word has a terrible sound. It is nasal, like a high-pitched grunt. It will take something bigger than an Act of Congress to get all the school teachers to recommend the word to their children. They have fought this saucy little tramp of the vocabulary for too many years to admit defeat. Why, if they were to change now, children would laugh them out of school.

Let the professors struggle as they will, they are not the ones who make language. It is said that more than twenty years ago Parisians invented a name for the working girls who walked out for a breath of fresh air at lunch time—"midinettes." And for twenty years the members of the French Academy, who are supposed to know everything, fought it and refused to recognize it in their *Dictionary*. Finally Parisians told them their old book was obsolete, and went right on using the word. Then, when nothing could be gained by it, the Academy capitulated. Paris laughed: "At last the Academy has granted them the right to exist!"

Use "ain't" or not, as you wish; but no matter what you do, somebody will criticize you. Use it, and the intelligentsia, or what passes for that, will call you "lowbrow." Refuse to use it, and the masses will call you "highbrow."

Most current slang dies quickly. If you speak it, rest assured nobody will understand you in five years, unless you are willing to keep changing. With the energy they devote to keeping up with current slang, most people could be expert philologists. Only the purist speaks a language that remains the same from year to year.

Yet some of our humble and useful words, regarded as slang, are inherited from Shakespeare's time and before. They cannot be killed.

Pigeon

Pigeonette was on a rampage, and the Pigeon was in trouble.

"All winter you loafed because it was too cold to do anything," she said, "and this summer you sleep because it is too hot. I'd like to know, sir, when do you work?"

Weighty

Sir Pompous was on the scale getting weighed. Displeased with the increase, he began emptying his pockets, and out came handkerchief, pennies, a stub pencil, tax tokens, and whatnot. Lady Gracious surveyed the proceedings with amusement.

"M'Lord," she observed, "the weight you need to take off is not in your pockets!"

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Editorial

Competence in Christian Living

This, to borrow from Paul, is a "going on to perfection" article. Those who will admit nothing to their gospel but the "six principles" (Hebrews 6:1, 2) may pass by this editorial without reading it. It will not be to their liking.

We address our remarks to a group of people who have heard the gospel and believed it, who have exercised faith, repented, received baptism and confirmation and enjoyed a measure of the blessing of the Holy Spirit which is promised to those who believe and obey. Well, this includes the whole church, but at this point a division occurs. Some stop there. Others inquire, "What shall we do now?" It is to the latter group that we speak.

We present to you who ask that question the tremendous need of the church for competence in Christian living. We present to you the great need of the church for people who can do something. If you can do anything well, you are an asset to the church—one of its most precious possessions.

Take the average small prayer meeting. Perhaps fifty are present to receive of its benefits. Twenty of them will not participate, will not contribute a prayer or a testimony under any circumstances. They will see it fail and not make a move to save it; not because they are indifferent but because they feel incapable of helping. You are glad to have them present, willing to share the blessings with them, but in vain you send out appeals for them to help.

Another ten will participate if the meeting is going well and you do not particularly need their help at that time. On the day when you need help, they will sit as mute as the other twenty. You are also glad to share your blessings with these people, but you wish they could be depended on for help in a time of need.

The remaining twenty are those who actively desire to help, and you thank the good Lord for them at all times and on all occasions. They make the meeting in good times and in bad ones; they save the work of the church.

But out of that number you have only a handful who have made special preparation so they can give distinguished service. When they pray, they bring the Spirit of God with their prayer because they have known God. When they testify, you know that they have read and thought and prepared. They are the salt of the earth, and the burden of the church work rests upon their shoulders.

The same story goes throughout the church work. Only a few have qualified themselves to teach and lead, where many are needed. Here in Zion we have thousands of people, but our problem is essentially the same as it is in the small branch. It is the same as it was in the time of Jesus, when he said, "The harvest truly is great, but the laborers are few." Out of all these thousands, the dependable helpers can be numbered in a few dozens who work hard and try. Real competence for the more difficult tasks is limited to a handful. There is a terrible need of people who can *do* something.

What lines of service are open to you? How shall you prepare? The answers are brief. Learn to speak and write your native language correctly so that you can participate in the church services with dignity, in a way that will bring credit to your church in the eyes of the world. Members are sympathetic toward errors, but others do not understand. One of the best things you can do is to learn to use the language.

Learn to teach some subject, and some special age group in the church school. Learn to lead in recreation. Learn to organize young people's activities. Learn any line of endeavor. Begin by specializing until you are competent in one field; then go to another. Your services will be in demand before you have finished your training.

This is advice for young people: get a college education if you can. Stay close to the church at the same time. If you can't go to college, study by yourself, or take class work—anything to improve yourself. Nothing good that you study will be lost. It will all be useful sometime in your life.

Competence in church work is not the only competence required for the building of the Kingdom of God. Many people are hampered in their secular work because they are not trained. Some church people think it is not important to be competent in professional work; nothing could be a greater mistake. It is very important that our people should be as highly trained and as competent as they may have opportunity to be.

The church's greatest need is for competent and consecrated people. Without them, all the money in the world will do us no good. With them, all the money and all the other things we need will come. The only true riches a church can possess on this earth consists of its people. With that band of competent and consecrated people of which we have written, the church can go forward in its business of building Zion.

L. L.

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Thoughts for Today

CHINA was for centuries the mother of culture in the Orient. A thousand years ago Japan received her finest woven cloth from China, and her most exquisite painting and art work; visiting musicians and performers were always preferred to native talent. In the tenth century China was a wise and kindly neighbor to the small nation on the eastern island. . . . Now a savage military clique on the island has turned the tables and is rewarding good with evil.

China has been patient, and has suffered much. With their long history of individualism, Chinese have been slow to turn to nationalism, which in their case seems to be the only refuge from exploitation. But it appears that harsh treatment by Japan may speed up a process of development that may some day result in her own undoing.

WHAT the most enlightened Chinese leaders are endeavoring to do for their people is well expressed in the words of Madame Chiang Kai-shek (Soong Mayling) wife of the brilliant Christian leader, Chiang Kai-shek, Generalissimo of the Chinese government. Trying to weld the people together, trying to establish a national consciousness, gathering military and economic strength to repel the Japanese invaders, these leaders are steadily preparing for the time when they can defend themselves and make the comforts of modern life and education available for all their people. We quote from an interview with Madame Chiang Kai-shek by Fulton Oursler, Editor of *Liberty* magazine:

> In twenty-five years China will be the greatest nation in the world. How can it be done? With God's help we are going to do it. With God's help we will drive out disease, famine, opium, ignorance—all these monsters that stand in our way. With God's help we will liberate four hundred million people for a new and better life. We will become the greatest of nations, and when we do, we Chinese will not abuse that power. We shall practice instead our four ancient virtues of *Li, I, Lien,* and *Chih,* (regulated attitude, right conduct, clear discrimination, true self-consciousness) in our international relations. Our women will lead the way triumphantly; they are tasting of the New Life and are surging forward. All China is on the march.

NO FINER TRIBUTE could be paid anybody than is paid to Clara Barton, founder of the American Red Cross, in a current biographical sketch: "She conquered herself first and lived long because she lived for others."

We often hear it said of some departed one that "He wore himself out in service," and we believe the statement to be literally true. There are some who serve so valiantly and strenuously that they work themselves to death. But there are others to whom a service is the breath of life, and though they are often laid low with fatigue they recover to go on to new records of activity and usefulness. If we look for them, we can find people in our church who have "lived long because they lived for others." It would be possible to name many in the past generation and a generous number in the present.

THE MAN who gives his life stingily to God can often see the bottom of the barrel of his spiritual grace. His supply is always low. But those who give abundantly are supplied by a fountain "springing up unto everlasting life." They give today all that they have, trusting that God will give them the means to provide more for the morrow.

I once knew a man who parceled his information out carefully in his sermons so that he would have something for the next time. He never had quite enough to go around, and he was always desperate for material. He borrowed from everybody, but he never had anything to give. He could reduce what should have been a spiritual feast to a hand-out. But I have known other men who gave all they had when they had it. They bestowed with a prodigal abundance as though they would empty their possessions out on their last opportunity to give. Yet the next day would find them enriched with new supplies of material for new needs.

As you deal with God, so will he deal with you. However, he will generally do better than you do, and go a little farther with you. L. L.

Despair has its causes quite as truly as typhoid and malaria have theirs, and in the cure of despair there is an intelligent and effective technique, just as there is in the cure of typhoid or malaria. What now is that technique?

My own experience has led me to believe it involves three successive steps—a transfer of the individual's attention to new and happier areas of his own experience, the suggestion that he has latent resources greater than he realizes, and a description of the precise nature of the divine help.—James Gordon Gilkey, in Religion in Life.

> Attempt the end, and never stand to doubt;
> Nothing so hard but search will find it out.
> —Robert Herrick.

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ZION'S LEAGUE

Young People's Work in the Church Program

Zion's Youth Carry On!

It is comparatively easy to volunteer for service when the flags are waving, the bands are playing and one is swept along by popular enthusiasm. Often in a prayer service, surrounded by friends of like faith and earnest desire, in an atmosphere of confidence and love, charged with the moving impulses of divine grace, we, too, testify of our love for the Master and mutually pledge ourselves with others that we will devote the best of our lives in His service. With courage and rich meaning we sing: "I'll go where you want me to go, dear Lord, I'll be what you want me to be."

The real test comes the next day, or the next week or month—"It may not be at the battle's front, or over the stormy sea." It may not be in the path I would like to choose. It is when the still small voice calls to paths that I may not know or when duty beckons to the lowly, burdened ways where familiar tasks are heavy, that I shall need the continuing grace to carry on.

Zion's League is the church-wide youth movement. The name with its program was given unanimous and hearty approval by the General Council of young people's leaders at the recent Youth Conference, and by announcement of the First Presidency is the official designation and program of the united youth of the church.

Throughout the church in many places, and sometimes over considerable territory, experimental organizations and programs had been set up in recent years with distinctive merit but with varying objectives, methods and emphases. For weeks preceding the Youth Conference, the members of the Young People's Advisory Council prayerfully investigated, discussed, and weighed materials, methods and objectives in the light of the total program and objectives of the church. The result was *Zion's League Handbook* which catches up the whole youth movement and offers a standard toward which all young people's groups and their leaders may work.

Perhaps in most localities the organization of the young people already effected will need but slight if any modification to harmonize it with that approved under Zion's League. In some other localities where experimental programs have become fairly well fixed it will not be so easy to make the change. By all means, it is most important that those now in charge under whatever form of organization and name, "Carry on" until any changes necessary may be made by common consent and under the direction of local, district and mission authorities. Probably in all cases present officers and programs will continue as now constituted until changes are effected by the action of stake or district conferences, or by regularly called conventions of the young people.

All young people's leaders should give careful study to the material "Procedure in Organizing" by Elder C. G. Mesley, Chairman of the Young People's Advisory Council, page 935 of the *Saints' Herald* for July 24. It provides for a single, unified, church-wide organization and program. So far as practicable this advice should guide all further action in organizing and program building among young people's groups. But it is most essential that those at present responsible in branches and districts still carry forward their young people's work. After all, it is the work to be done, the interests of the young people and of the church to be served, with which we are most concerned. Let no vantage ground be lost, let no opportunities be wasted.

We must carry on, now and always, in the interests of the Master whom we serve. C. B. W.

For Your Reading

We Recommend—

"THE CASE FOR CHASTITY," by Margaret Culkin Banning, in *The Reader's Digest* for August, 1937.

One of the bad features of a general moral decadence is the exposure of the young people both in high schools and colleges to a steady propaganda in favor of promiscuity. This is something with which authorities alone are unable to cope. And even with parents assisting, numbers of young people continue to be deceived and betrayed.

Something has been needed, and badly needed, to show the young people themselves that the path of virtue is the only safe and happy path; that from both physical and mental viewpoints, chastity is necessary to a healthy, vigorous, and sane way of living. The old warning of the Scripture is still true, "The wages of sin is death." If not actual physical death, then death to self-respect, to peace of mind, and to trust of one's companion are the results of departures from virtue. Promiscuity is dangerous.

Mrs. Banning, an author and mother of four children, makes a fine plea, entirely on scientific grounds, for righteous living, striking a strong blow against the influences that undermine our young people.

The Reader's Digest is sold by newsdealers at twenty-five cents. Reprints of the article recommended may be obtained in lots of ten to fifty at three cents each, direct from *The Reader's Digest,* Pleasantville, New York.

Youth Rally, Stratford, Ontario

The following paragraphs are from a letter from Arlo G. Hodgson of London, Ontario, to C. G. Mesley:

"On Sunday we held our district youth rally at Stratford, which was very good. We had outdoor games and races in the park there, as well as a picnic supper. On Saturday evening we had a good program with various young people of the district participating. There was a very fine spirit present at the prayer service Sunday morning. We had Apostle Williams as speaker in the afternoon and President F. M. McDowell as the speaker in the evening. With such good men as this present who delivered such wonderful addresses it made the rally exceptionally good. Brother McDowell covered the new Zion's League set-up in a masterful way which did a great deal of good and created a new desire on the part of many to work for the better things in life which the ideals of Zion's League holds out for everyone.

"I really think that the Youth Conference and the things that were done there, is the beginning of a new day for the youth of our church. It really was a wonderful Conference. I feel that the results will not be so apparent at present, but will be more so as the time goes on. I know I can see good results and benefits from it even now. Those in charge of the Conference, both in planning, arranging, and in instructing and conducting, are to be highly congratulated for the fine work that they did. As I look back now, the days of study, worship and fellowship at the Campus is really a bright, happy experience in my life. There are so many things I could say about the Conference, that it would take a lot more space than perhaps vou want to take time to read.

"I am glad to see your article in this week's *Herald* regarding Zion's League organization and the Guide. I am writing all the branch leaders of the young people of the district tonight urging them to send for the Handbook and the Guide. I was talking to the district president today and we are going to try to get all the branches organized under the Zion's League as soon as we can."

Every idle word that men shall speak, they shall give account thereof in the day of judgment.—Jesus.

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Zionic Tolerance

By L. S. Wight

And now abideth Faith, Hope, Charity, these three; but the greatest of these is charity.—1 Corinthians 13:13.

It is obvious that Zion building will require a deep abiding faith in God, self and our fellow men. It is also easy to see that Zion cannot become an accomplished fact without the dynamic of an enduring hope, which will be strong enough to continue to function in the face of constant disappointment. But in spite of the importance of faith and hope, it is evident that the Apostle Paul knew what he was saying when he emphasized the greater importance of charity. Without a charitable or tolerant attitude towards our brethren all the strength which we can put into our faith and hope will be of no avail.

If there is one attribute of character which should distinguish Latter Day Saints, it is that of a charitable attitude towards the beliefs of others, a tolerant attitude towards their rights. We should be willing to recognize the basic principle of the right of free agency; the right of each individual to make his own decisions, even though those decisions are not what we would have him make. It may not be going too far to say that back of all the situations which have brought trouble into church work, lies the lack of a tolerant attitude on the part of members toward one another.

A group of Latter Day Saints at one time were enjoying a very fine conference spirit. When dinner time arrived the congregation heard an announcement on behalf of the women's department. It was to the effect that since they believed the Word of Wisdom indicated that tea and coffee should not be used, they would serve the dinner without either of these beverages. They were sincere in their decision, but they overlooked the fact that their assumption of the right to make the decision for every one who would eat that dinner was a usurpation of a right which was not theirs. What I mean is that the right of decision as to drinking tea or coffee should be left with each individual himself. His right of free agency should not be abridged. This announcement did not cause me any discomfiture as I have yet to take my first taste of coffee, but I would have preferred to be given the right to make my own choice.

This incident reminds me of one of my choicest memories of a good friend who before his death was one of our general officers. He was riding in a crowded train at one time in a double seat with three other men. One of the men next to him pulled a whiskey flask out of his pocket and passed it to our brother who removed the cork and passed it to the other man next to him who took the first drink. When it came back to the owner, he took a drink and again passed it to our brother. Up to that point this brother had not been forced to explain who he was, and had recognized the social amenities of the occasion without assuming the right to tell the other men what they should or should not do. Then with the uncorked whiskey flask again in his hand he simply asked these men if they thought it would be wise or right for a preacher to take a drink.

These men could hardly believe their ears. Their first question was, "Are you a preacher?" And then they agreed of course that he should not take a drink. They apologized for having offered him a drink and the owner put his flask out of sight. Then they wanted to know what kind of preacher he was, what church he represented, etc. They expressed surprise that he was a preacher because he had up to that time simply tried to be a normal traveling companion. He met these strangers on their own ground. He recognized their right to do as they chose. He reserved to himself the right to make his own choices. He very courteously and effectively passed the responsibility of his taking a drink to these other men. They in turn recognized the logic of the situation by insisting that he should not take a drink.

Their interest was aroused to the point where they asked him questions and gave him a chance to preach to them in that crowded train for more than two hours. He told me himself in relating this incident that he had never had a chance to preach a more effective sermon at any time nor in any place.

Suppose that when the owner of the whiskey flask had first offered it, our brother had held up his hand in scorn, and had assumed the right to tell these men that they should not drink whiskey. Their response would have been to ridicule him for his unwillingness to recognize their rights. They would have had no further interest in him and any attempt on his part to talk to them would have met with well merited rebuff. He would have lost a golden opportunity to implant gospel ideals in their minds. But because he was willing to recognize their rights, they in turn respected him in his position, and gave him an opportunity to plant seeds of hope in their minds.

Suppose that our women's groups in serving group dinners should make it a rule to let each individual make his own decision as to what he will drink or eat. There would then be no grounds for any dissatisfaction. A better spiritual feeling would re-

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sult for the simple reason that each individual's God given right of free choice would be fully recognized. There would be no effort to impose the will of one individual on someone else. The purposes of our conferences would be enhanced. More good results would come from the exercise of a spirit of tolerance which would leave each individual free to make his own decisions.

In carrying out this thought I do not intend to suggest that it is right or wrong to drink tea and coffee. I have my own ideas best shown in the fact that I have yet to take my first taste of coffee. I do drink some iced tea in the summertime. It seems to me to be an incidental thing about which it is not worth making any fuss. I simply want the right to make my own decisions and I insist on giving each other individual the same right. I refuse to raise my voice to interfere in any way with the right of my brother to choose for himself.

One of the best incidents in my experience to illustrate what I mean is the following: After I found opportunity to become actively engaged in church work I became impatient at those who could not or would not make more of an effort to get ahead. After some years of harboring this feeling I made bold to suggest that the church should do something about it. I suggested that some standard of membership should be set up by which the right to take active part should be determined. For example I thought that it would be a good idea for the church by legislative action to limit the right to vote in branch business meetings to those who had filed their inventory. I thought this would be a good basis on which to determine the standing of members. The logic of this appealed to me because every member no matter what his circumstances, can if he will, file his inventory, and because I have seen many efforts on the part of active members neutralized by those who are lukewarm. Many man-made organizations have some such basis in order to protect those who are actively at work. In our church work I have seen the work of an active group frustrated by some members who never come out to meeting except on election night, or a group who because of family ties, or other personal interest will keep branch control in the hands of those who do not or cannot live up to the opportunities of the offices they hold.

In permitting myself to be influenced that this would be a good plan I completely overlooked the most important part of the situation. That is the right of each individual to make his own choices. The church can go ahead only as the body grows voluntarily. If the work is done by a small minority, and if those comprising this small minority are the only ones who are making any real development, they would fail in the purpose of the gospel if they should be encouraged by some kind of legislation to continue to go ahead of the larger part of the group. The line of cleavage would become so distinct that there could be no successful group effort and no zionic condition could possibly result. Therefore in thinking this problem through the only conclusion I could reach was that while it is disappointing to suffer because of the slowness of most members of the human family, the regeneration of the church membership can come only through patient teaching and leading, and not through any kind of legislative force which would impose the will of one on the rights of another.

Christ himself is probably the best example of patient endurance which this world has ever seen. He could have prevented many things which happened to him, but his purpose in coming was to accept and work with the standards of the people to whom he ministered. When the average attainment of these people proved to be very low, and was expressed in requiring the life of Jesus on the Cross, He recognized their right of choice and suffered death to let them see the results of that low standard. He lost out in his immediate purpose, yes, but he succeeded in leaving an effective impression on the entire following history of the world. Who, then shall say that Jesus was the loser because he was tolerant of the other fellow's attitude, even though that attitude expressed in action was the exact opposite of what Jesus himself would have done.

It is encouraging to see so many evidences of the development of a definite zionic tolerance. At the same time there never was a greater need for an expression of a Christlike tolerant attitude than there is today. It is needed in the homes where children should be accorded the right to make their own choices. It is needed in all group endeavors where human beings work together. It is utterly impossible for us to get any group of people together and find them entirely in accord in all their thinking. If that were true we would not need the church. When we cast the net we catch all kinds, and then there must follow a period of training, to help bring about an understanding of basic principles.

We defeat our own purposes when we try to impose our beliefs on anyone else, even though the belief is unquestionably correct. The adoption of a belief in the life of any individual can mean nothing to that individual unless it is adopted by him voluntarily, with full freedom to make his own choices. Zion can be redeemed only by a group of people who *want* to redeem Zion.

It is hard to discipline ourselves to yield to the

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high standards of a tolerant attitude, but all worth while things are hard to do. So much the greater then is the resulting pleasure because we do overcome obstacles to solve the hard problems. It isn't easy to be tolerant to those who deliberately try to tear down the work we may be doing, but when we face decisions in such cases it might be well to remember the spirit of tolerance shown by Jesus to his betrayer before the betrayal took place. Jesus knew this would happen. He could have done many things to prevent it but he chose to go right along permitting Judas to make his own choice. He recognized to the very last moment of his earthly life the right of every man to make his own choice and under no circumstances did he do anything which could be interpreted as imposing his belief on someone else against the will of the other individual.

Certainly Paul knew what he was talking about when he said, "But the greatest of these is charity."

Certainty in Religion

If we are to live happily and successfully we must have a sense of security. During these difficult days this truth is painfully apparent. Men and women who have always felt that their food and clothing and shelter were secure have been appalled to find this security evaporated. Without it life is tragic, unanchored, beset by fears.

Security in temporal things is tremendously important. But certainty regarding spiritual things is even more important. Jesus possessed this certainty, and was possessed by it. Out of this deep certainty he said to the woman at the well, "We know what we worship." Our Heavenly Father wants us to have a similar certainty. An old farm laborer, talking to a stranger, told him that for over sixty years he had walked to and from his work. "Why did you not move nearer your job?" asked the stranger. "Well, you see," responded the laborer, "I wasn't really sure whether it was a permanent job or not." A similar attitude of mind is too often found in disciples of Jesus who are not quite sure enough to move close in, to commit themselves, to make the practice of Christianity a permanent job.

As Doctor Vance has pointed out, certainty in religion is vital because our investments are made on the basis of certitude. We gamble on uncertainties, but we invest in securities that are sound and stable and certain. Moreover, certainty is more important in matters of religion than anywhere else, because the issues at stake are more vast. To make a mistake in counting your money or measuring your crops may mean a loss. To make a mistake in building a bridge or steering a ship may invite a catastrophe. To mistake error for truth in science is disastrous. But to do it in religion, where destiny and life in all the worlds are at stake is irreparable.

The apostles had this certitude, and this security. They had the word of Jesus, "Ye shall know the truth, and the truth shall make you free." Paul vindicated this divine word in his life and was able to write, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." To the Galatian saints he wrote: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The early disciples turned the world upside down, shaking things that were insecure until the rottenness of their foundations were revealed, but they could do this because they themselves possessed certitude and were possessed of it.

We, too, can be certain. We, too, can have spiritual security. It may be that we shall have to sacrifice security in smaller things in order to win it, but we can have it if we will. It may be that we must sacrifice the esteem of our fellows, the traditional strength of our church or our confidence in riches, in which lesser securities we have hitherto felt safe. It may even be that we shall be required to share the experience of the Master out of which he said, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." But if we prize it above all other things we can have that spiritual certainty which Jesus possessed, which characterized the apostles, and which our Heavenly Father means us to enjoy.

The way of attainment is simple. We must hunger and thirst after righteousness. We must seek earnestly to learn the will of God as revealed in His word. We must spend much time in prayer and meditation and worship. Above all, we must share eagerly in the good work of God which has already approved itself to us; doing justly, walking humbly, judging righteously. And as God shall give us light we must join courageously with others who have been called by God to build His kingdom.

Our Heavenly Father means us to be certain about the things which matter most. We can be certain if we will pay the price of certainty.—F. H. Edwards, in *The Standard* for October 15, 1934.

O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. . . . The heavens are thine, the earth also is thine: as for the world and the fullness thereof, thou hast founded them.—Psalm 89: 8-11.

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Martin Harris Interviews Professor Anthon

By Lee A. Hartshorn

There has been recurring frequently in my mind an incident which presented itself during the church school class work this morning. To a young student in a Doctrine and Covenants study group there had been put this question: "Why was it necessary that there should be the three witnesses to view the Book of Mormon plates, in the hand of an angel of God, come down from heaven?" The answer came instantly and frankly in these words: "Because prophecy has foretold that there would be three witnesses; so there had to be these three witnesses." The answer clearly bespoke the explicit faith in the Scripture and an acceptance at face value. Verily, "My Word Is Truth."

In verse five of the Doctrine and Covenants Preface appears this lucid statement: "Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language." Prophetic utterances and their fulfillment not infrequently span extended cycles of time during which there are vital changes in the uses and applied meaning of specific words in the language of a people. Words may assume a different interpretation and because of this fact the actual fulfillment of a given prophecy might pass unnoticed by those who were its witnesses.

It is also plainly evident that in some instances Biblical translators have misjudged the texts and thus thwarted their efforts to clarify or explain Scripture. An example of such fault is found in the marginal reference of the Authorized Version editions relating to a prophecy of Isaiah as recorded in the eleventh verse of the twenty-ninth chapter. Therein is mention of a "book that is sealed." In this instance the alternate word for book is "or *letter*." Thus it remains for these living instrumentalities who introduced "The Restored Gospel," early in the last century, to clarify the words of this prophecy, to supply real names of real people with specific dates and places, "after the manner of their language." In doing so they supply ample proof that when Isaiah used the word, "Book," and the words, "a sealed book," it was actually intended that mankind should so understand for all intents and purposes.

By way of introducing the two men named as the subjects of this narrative, it is essential that a re-examination be made of the words of the prophecy as found in the eleventh, twelfth and fourteenth verses of this twenty-ninth chapter of Isaiah which reads thus: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. . . . Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

In the preservation of the sequence and for the identification of those persons who answer to the Prophet's description, we turn to page 17 in the first volume of our *Church History* where this statement appears to the effect that on the twenty-second day of September in the year 1827, the one who "saith, I am not learned," is presented in the person of the young man, Joseph Smith, Jr., who had received "the book that is sealed," further identified as the gold plates on which are engraven written characters, and with them, the Breastplate, also the Urim and Thummim. The two succeeding pages introduce the man, Martin Harris who later brought to accomplishment that prophetic line which reads: "And the book is delivered . . ." for this man functions as the messenger-carrier of this same book, accordingly as the history records further on page nineteen in the words of the young man, Joseph:

> Sometime in this month of February [1828] the aforementioned Mr. Martin Harris came to our place [Isaac Hale's], got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return, which was an follows: "I went to the city of New York and presented the characters which had been translated, with the translations thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than he had ever before seen translated from the Egyptian. I then showed him those [characters] which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters.
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> He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it in my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.
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> "He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' "

And thus were these words of Isaiah's prophecy fulfilled: "Read this, I pray thee; and he saith, I cannot; for it is sealed." But the reader may ask: Who was this man Anthon of whom the prophet spake so long ago? or, what type of man was he and what was his qualification that to him should go this farmer from Wayne County, N. Y., on a somewhat scientific mission of seemingly small necessity at that moment. The historic records, sufficient to answer these logical questions, are available. Research therein reveals that this man Charles Anthon was no myth or fantastic personage. Moreover, the records of his attainments and characteristics clearly show that he was well worthy of the distinguished position accorded him in the city of his birth.

The *Dictionary of American Biography* is authority for the extensive record of Charles Anthon, born in the city of New York, on the 19th day of November, 1797. His father, Doctor George C. Anthon was of German birth; spent many years of professional service in the employ of the British Government, notably as Surgeon General of the garrison at Detroit, from the commencement of the French and Indian War until 1786, when he resigned from the service and moved with his possessions and family to the city of New York. He had married Genevieve Jadot, the daughter of a French family in Detroit.

Eleven years after the arrival of Doctor Anthon in New York, the infant, Charles was born, the fourth of six sons that came to bless the fortunes of the Anthon family. There were also two sisters toward whom Charles always manifested the sincerest love and devotion. Not one of these three ever married and all shared the same home during their lifetime.

The Anthons were an exceptionally intelligent family. Charles inherited from his parents the persistent industry of the German people and the quickness in perception of the French race. These young folk all attended regularly the best schools the city afforded. Charles entered Columbia College in the year 1811 when he was but fourteen years of age. He loved to study and soon won so many awards of distinction that the faculty withdrew his name which debarred him from further competitions with other students. This action prevented his being given honors at graduation to which he was otherwise justly entitled.

He studied law in the office of his brother John, who was already a lawyer of prominence. In 1819, after four years of study, he was admitted to practice before the bar of the State Supreme Court. While at the study of law, he had adopted the habit of arising each morning at four o'clock to devote the early hours to the study of languages and literary work.

The following year saw him entering into his life's work when he accepted appointment as Adjunct Professor of Ancient Languages in Columbia College. Ten years later, in the memorable year

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of 1830, he was placed in charge of the Grammar School, a department of the college. About the same time he was also made Jay Professor of Greek Language and Literature.

As a professor and an instructor he was greatly liked; chiefly because he employed the faculty of uniting with the text under discussion, a series of facts artfully grouped, so they easily became fixed in the memory of his pupils. Under him, the students acquired dual personalities for his convenience in addressing them, particularly in class periods. These designations usually corresponding with the Greek, Latin or English characters as depicted in the classics. The students in turn nicknamed the professor, "Bull" Anthon. He greatly enjoyed a practical joke. When visitors appeared at classes he would gallantly hand them a textbook that they might better observe the work of the students. In doing so, he would invariably manage for the book to be presented bottom up. Then should a pupil show embarrassment because of a mistake in recitation, the professor would slyly call his attention to the visitor, still holding the textbook upsidedown.

He always took some means of letting the students know of his approach when on an inspection tour of the classrooms and he thereby avoided seeing many things which would have called for unpleasant corrective measures on his part, or troublesome reform. Whenever he considered that a boy needed the application of a rattan, he always strove to make the event seem as terrible to the culprit as possible. The boy would be informed long in advance of the exact hour when the ordeal would take place, thus insuring all the pleasures (?) of anticipation. Sometimes he would decide that the workings of this formula was in itself a sufficient punishment.

He resorted to many clever devices for the purpose of maintaining class interest at peak pitch. For example, the classes would be arranged according to merit, with a head and a foot. Then unexpectedly he would turn it "upsidedown" whereby the foot would become the head and the head, the foot of the class. This would be followed by an exciting struggle for position until the best scholars had regained their ranking places once more.

Three generations of his students came and then returned again to homes and vocations in every state and across both hemispheres. He was a typical schoolmaster of the better sort, one who makes teaching the most honorable and useful of professions. More than that, he was himself an excellent classical scholar, an estimable gentleman and a public spirited citizen. He was always a persistent worker and faithfully conducted his classes until the time came when he was confined to his bed because of his fatal illness. This occurred but a short time preceding his death on July 29, 1867, then in his seventieth year.

Charles Anthon rarely ever appeared in general society or places of public amusement. For exercise he preferred long walks, usually taken after darkness had fallen or within the grounds of Columbia College. He had no religious or political associations, although he was warmly patriotic during Civil War time. Never did he journey away from New York except during the year 1831 when he visited the birthplace of his mother in Detroit, returning by way of Montreal and the verdant White Mountains of New Hampshire.

He was an author of much note and authority. Among his productions were dictionaries, textbooks and thirty-six classical volumes, any one of which stands as a sufficient base upon which to rest a reputation. From his pen there appeared in 1830 a large edition of Horace. Five years later, he became head of the Classical Department of his college. As a student, he was possessed of the most methodical habits which he endeavored to instill into the members of his classes. In all, he was the author of about fifty books, chiefly editions of the Latin Classics and several aids to classical study. For a considerable time his books were widely popular, even in England; more, however, from their superabundant explanations, with lazy school boys than with their teachers.

It should not be surprising to any one that the scholarly reputation of such a man would have been known to men of education such as were Oliver Cowdery and the Whitmers, associates of the young prophet. Neither does it require any stretch of the imagination, after a careful examination of Charles Anthon's record as an expert in ancient languages, to decide that this man was eminently qualified to put to an exacting test the transcript of the characters, copied from the gold plates by Joseph Smith, Jr. Or should one question the professor's ability to translate these same characters and declare them to be "true characters" of certain dead languages; and further to affirm that the translation of specified characters as submitted by Martin Harris to be correct in every particular.

The fact that he was a man without religious associations provides background to his reactions for, when answering the professor's question, Martin Harris informed him that the location of the place where the plates were hidden was made known to the young man (Smith) by the ministration of an angel unto him: And then to this explanation, Anthon made his terse reply: "There is no such thing now as the ministering of angels." Could all this be a mere co-incidence, or was Charles Anthon "raised up" by Deity to make the prophetic Word have life, when this man stated in the words Isaiah: "I cannot read a sealed book." Truly, "God moves in mysterious ways, his wonders to perform."

* * *

Author's Note. To many readers, the mention of Columbia College in the narrative of "Martin Harris Interviews Professor Anthon," will suggest the present Columbia University, situated on Columbia Heights, Manhattan Island, N. Y. It is interesting in this connection that Professor Anthon had a part in the transition of this school from its beginning as King's College, at a point near where old Trinity Church now stands at Broadway and Wall Street. Long before the legal incorporation of New York as a city in 1786, and General Washington had taken the oath of office as the first President of the United States only a block away, long before this the citizens had been contemplating the establishing of a college.

As early as the year 1746, provision was made by law for the raising of money for this purpose by means of public lotteries. By 1751, the proceeds from this source amounted to approximately $1,700, which sum was placed under the jurisdiction of a board of trustees. Two thirds of the members of this board were Church of England men, of whom a part were Trinity Church Vestrymen. This circumstance later excited opposition as it was alleged to be a scheme for strengthening the Established Church. As a result, the procurement of a Royal Charter was somewhat delayed. To meet these objections, the charter was so drawn as to include in its Board of Governors the Rector of Trinity Church, senior ministers of the Reformed Protestant Dutch, Ancient Lutheran, French and Presbyterian churches of the city. Later, provision was made which included also a Roman Catholic and a Hebrew Rabbi on the board.

Friends of the enterprise went on with the arrangements for the opening of a college and on July 17, 1754, they elected as the first president, the Reverend Doctor Samuel Johnson of Stratford, Conn. This action took place in the schoolhouse of Trinity Church. The first registration consisted of eight students. The original name authorized under its charter was "King's College." This charter was granted by King George II and his seals were affixed on the last day of the month of October, 1754. Trinity made good on its promise, giving as a site for the college buildings, a certain portion of a grant known as "The King's Farm." This plot then became known as College Place and lay between the present streets named Barclay, Church, Murray and Broadway, lying between the Hudson River and the present City Hall Park.

In 1776, the college building was taken by the authorities for use as a military hospital. The work of the college was not resumed until eight years later when, by act of the State Legislature on May 1, 1784, it was given the name of Columbia College. Three years later, the Legislature revived the original charter, amended it and cancelled the requirement that the president must hold a certain form of religious belief.

It was here that Martin Harris came to interview Professor Anthon in 1828, crossing the Hudson and traveling the then limited stretch of street known as Broad Way. The home of the college remained here while Doctor Anthon was associated with its curricular activities. Not until 1857, ten years before his death, did the uptown movement begin. A new location on Madison Avenue between 49th and 50th Streets was secured and this property is still in use. In the year 1897 the college was reorganized on the basis of a university and from that time has been known as "Columbia University."

Real Christian

He doesn't stand in church and pray,
So multitudes may hear;
Nor does he give large sums away,
To charity each year.

He doesn't head the clubs and leagues
And guilds, for glory great;
Nor does he brag about his deeds,
And his virtues relate.

But when a sad friend comes along
And tells him of his woes,
He tries his best to comfort him
Ere on his way he goes.

No hungry beggar leaves his door
Until he has been fed.
Were all kings crowned, I'm very sure
A crown would grace his head.

—Lyla Myers.

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"I Heard a Voice"

The Life of Louis B. Gaulter

BY INEZ KINNEY

The tragedies that followed the early emigrations from foreign countries to Utah are particularly heart stirring. Many honest-hearted people endured great privation; made heroic sacrifices; severed ties of home, kindred and friends; starved, toiled and faced hostile Indians to realize the hope of a home in Zion. They were actuated by a faith almost unshakable; they went with songs on their lips and joy in their hearts—the aggregate of which made the later disappointments the more poignant.

Something of all this was realized in the experiences of the family of Louis B. Gaulter, of Lamoni, Iowa. Brother Gaulter, who will be eighty-nine the 26th of this month, voiced his unfaltering faith in, and his devotion to the Latter Day Gospel. His own words best express this sentiment: "Oh, I tell you, we all make mistakes, but there is nothing in this world like the Restored Gospel. Nothing else worth living for. I heard a voice, it spoke to me like Paul and I know it is true."

Such faith—which approaches knowledge—is as sweet music to the ear in an age of turmoil, of doubts and perplexities. The fine old home with its spacious grounds is forever hidden from the sight of this worthy Saint. An eye affliction permits him to discern only shadows now—in varying degree. The natural energy and zeal which have driven through many years of fruitful toil are abating and the once active figure is seen more and more often resting in his place on the veranda or reclining in the easy chair in the living room.

The background of ancestry is laid in France and in England; and the family record, though meager, is interesting, revealing accounts of intellectual accomplishment and sturdy persistence under tremendous handicaps. It proves the old adage that "neither iron bars nor widest seas" can forever separate those whose lives are destined to merge.

In reading this story, the distinction between Louis B. Gaulter and his father, Louis Gaulter, should be kept in mind. The paternal grandparents were natives of Rochelle, France, where the grandfather was a professor in a school. It is known that he was an infidel, an attitude which appears to have had some influence on the life of his son Louis, who was born in Rochelle in the year 1817. Of his life, there is little recorded or remembered, but when quite young he was sent to the United States to learn the English language. He was placed in charge of the captain of a packet which brought him to Bath, Maine. Here the lad was put in school but eventually the pull of the sea became stronger than the desire for a school education, and to sea he went—becoming second, then first mate. He made several trips to France in the hope of visiting his parents but in this he was greatly disappointed for the family had moved from Rocnelle and not being able to locate them, he never saw his relatives again.

In his seafaring experience he made twenty-one trips to Liverpool and many to other ports. He did some whaling in the North Sea, but evidently this branch of the industry did not appeal to him for he returned to the freight and passenger service as first mate.

On a trip to Liverpool, Louis Gaulter, who as first mate receipted for all cargo, asked the captain what cargo he was to carry on the return trip to the United States. Captain Davenport replied that he was to take over a load of Mormons. The first mate had never heard the word "Mormon" before and not wishing to expose his ignorance to the captain, sought out a dictionary for information. He failed to find the word and in his desperation returned to the captain and and said: "For God's sake, what is Mormon?" The young man was not religious, and still influenced by his early training was inclined to doubt the existence of a Creator but did not hesitate to use His name in vain.

The captain explained that Mormons were a religious people who were emigrating to the United States. This was not particularly interesting to young Louis and he would have given them scant notice, but on the voyage over the Mormons held meetings on Wednesdays and Sundays, and some of the elders invited him to attend. Possibly to please the friendly elders—among whom were Lorenzo Snow, Wilfred Woodruff and Heber C. Kimball—or through curiosity, the young man joined the group in their prayer service. At this meeting the Gift of Tongues was given which impressed the first mate slightly but he said, "It sounded like jibberish to me," and decided not to go again.

About this time the steward and a sailor staged a boxing match and it appears that the sailor must have landed a hard blow to the stomach of his opponent, for a blood vessel was ruptured and the steward was found to be in a critical condition. He was taken into the "binnacle room" which had a large glass window through which the first mate watched the attempts to relieve the steward. Strong liquor would be given which would clot the blood and this he would bring up in quantities, then the hemorrhage would begin all over again. It was evident that the case was desperate and it would be but a brief time when the steward would be seeking the abode of "Davy Jones and his locker."

Then the first mate saw Lorenzo Snow go into the binnacle room and ask permission to minister prayer for the stricken man. This was granted and Louis Gaulter watched the elder annoint the head of the steward with oil and offer prayer in the ordinance of "the laying on of hands." The elder then left the room and presently all was quiet, so Louis went into the room and asked the steward how he felt. The steward answered that he felt better, then sat up, "and raised a little water." The next day he was at his work as well as usual. This occurrence so impressed the first mate that he went to the meetings again, finally became convinced that these Mormons had a faith that "rang true" and was effective. At the first opportunity he was baptized—accepting the Restored Gospel, to which he gave whole-hearted allegiance.

He relates that at the time of his baptism he was beset by the evil spirit and suffered great anguish of soul, so much so that he felt he was lost. But as the Spirit of God came upon him "he was so happy and seemed to be floating in air." After his baptism he continued to make voyages as first mate for some time, but in the year 1845 he left the sea and worked as loading master at New Orleans and did some freighting on the Mississippi River. On a trip up the river to Nauvoo in this year he saw a young girl on the street and was so instantly impressed by her appearance that he remarked to a companion, "That is my future wife." He was evidently serious for he managed to meet her and next year (1846) they were married in St. Louis, Missouri.

The name of the young girl was Harriet Morgan. She was born in Middlesex, England, in 1827, and it was to the home of her parents that early missionaries of the church came when laboring in this locality, found a welcome and made friendships which lasted throughout the lives of these honest hearted folk.

In Middlesex, England, in the year 1837, Harriet's mother died, and soon afterwards her father made the voyage to America—providing a home for his motherless little girl in the "City of the Saints." When Harriet Morgan was but a slip of a girl her father met with a misfortune which caused his passing while in his prime and, apparently, in good health. His body was found "somewhere on Twenty Mile Prairie, near the site of Keokuk, Iowa. Although nothing definite was ever learned, it was supposed that he died of sunstroke."

After this second great loss the young girl was cared for in the homes of members of the church (among which was that of Heber C. Kimball) until the time of her marriage to Louis Gaulter in 1846. Her husband, now 29, continued in the business of ship loading, living in New Orleans in winter and in St. Louis in summer. On one occasion he was superintending the loading of a ship with cotton. Most of the crew were Negroes and for some reason failed to understand the orders given and in his attempt to demonstrate his meaning, Louis Gaulter fell down into the hold and so seriously injured his back that it became necessary to quit this type of work. He continued in the river shipping for a time, making the home in St. Louis, and here

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Louis B. Gaulter was born, August 26, 1848.

In 1850, when west-bound pilgrims went into winter quarters at Council Bluffs (then Kanesville), the little family of Louis Gaulter was among them. Louis B. Gaulter, then two years old, remembers nothing of this stirring time. In the spring the ox wagons were put into shape for the long trek across the plains; provisions were procured and apportioned according to the estimated needs of each family or group. The captain of the train and the groups were put under the charge of certain elders and officials of the Utah faction, and this train, as others between 1847 and 1860, took the "long, long trail," its members buoyed by the hope in the "Promised Land."

It is safe to say that the members of this group had no knowledge of the incubus of polygamy, which was soon to lie so heavily upon this people.

Louis B. Gaulter relates that cholera broke out among the emigrants and the fear of the disease was so great that when it struck down a member of a family, the main group moved on a mile or so and left the stricken ones alone with their horror. This may seem like cruel desertion but it was the sane course, otherwise the whole group might have fallen victim to the scourge.

In one of the ox wagons were a man, wife and daughter. The daughter was terrified at the mere thought of the plague, and the horror was increased when she saw on the trail, "legs sticking out of the ground where someone had been buried in a shallow grave and the wolves had dug in and gotten at the corpse." She exacted a promise from her parents that if she were taken by the disease they would see that her grave was *dug deep*. "The poor young creature suffered the agony of an attack and died. The camp moved on but Louis Gaulter and his wife remained with the bereaved parents, giving all the assistance possible under the circumstances. The young man removed boards from the wagons—where they projected out over the wheels to give additional space, and with a few nails, made a rough box," dug a deep grave and laid the pitiful body away. It was said that the cholera would not go "farther than a certain place on the plains called Lone Tree," and many sighs of relief must have been breathed when this place was passed.

Though some tribes were hostile towards white settlers, no trouble with the Indians was reported on this trip. The long train moved steadily forward and in due time arrived at the campgrounds —soon to be known throughout the world as Salt Lake City.

Eventually, Louis Gaulter with Harriet and the young son Louis B. settled in a small home in the Eleventh Ward of Salt Lake City. An acreage was farmed and other work secured to provide a living for the growing family. On the subject of polygamy Brother Gaulter asserts: "Father did not believe in polygamy, but as knowledge of certain practices became known discretion seemed wise and the family maintained a neutral attitude until such time as a move out of the state might be attempted." The Gaulters remained in Salt Lake City five years then moved sixty miles north to Brigham City. At this time, here also lived Lorenzo Snow and an Englishman named Samuel Smith, who was counselor to Lorenzo Snow. Quoting: "Lorenzo Snow had seven wives and Sammy Smith had five—four of them were his nieces. I used to play with the Snow and Smith boys."

Here father Gaulter farmed and worked in the woods getting out wood for the mill and for fuel. While living in Brigham City he was called, with others, to defend (?) the Mormons against the United States troups at Echo Canyon, in 1858. The family joined the exodus to Pond City, a few miles south of Provo a little later when the project at Echo Canyon was abandoned.

It will be recalled that an understanding with the United States officers was reached, the return to Salt Lake City and other localities was effected and while the army remained to protect "Gentile settlers," rebellious members and to keep an eye on the dissatisfied Indians, Brigham Young maintained his position as leader, prophet and dictator.

In May of 1864, the Gaulter family, augmented by the arrival of several other children, moved to Malad City, Idaho. Here Louis Gaulter engaged in farming on what was known as "squatter land." A number of Mormon families had taken land here forming a group of some forty or fifty members. Brother Gaulter recalls that this "was a wild country" at the time and the family remained here only four years—moving on to Montana in 1870. It was to Malad City that Elder Job came to bring the message of the Reorganization under "Young Joseph." This message brought to Utah first by E. C. Briggs and Alexander McCord, had thrilled the heart of Thomas Job with many others, and he joyfully accepted, was ordained an elder April 6, 1864—only a month before the Gaulter family moved to Malad City, Idaho. Elder John Lewis accompanied Elder Job on this mission. From the Family History: "Father was baptized in the winter (February 15, 1864). One day he came in with his clothing frozen on him. Mother said, 'Have you been baptized again? I thought you had enough of the Mormons.' Father replied, 'I've found the Restored Gospel again,' and the tears rolled down his cheeks. Later, mother and several of the children were baptized there." Young Louis B. Gaulter, then a lad of sixteen, was still troubled by doubts and uncertainties, born of the disappointments suffered in Utah, and from which his youth did not entirely save him.

In *Church History,* volume 3, is found this notation: Conference, September, 1866, held at Malad City, Idaho, Elder Job presiding. (Under Resolutions) Resolved that Louis Gaulter act as Bishop's Agent. He was ordained an elder February 15, 1866, by Elder John Lewis at Malad City, Idaho.

In the year 1868, the family moved to Montana, stopping for a short time at Deer Lodge where Elder Louis Gaulter preached. Later land was taken in Gallatin County, "ten miles above the head of the Missouri River," and here the business of stock raising was entered upon. The home was made in Willow Creek where there was a small branch of the church.

What a happy community of Saints this must have been. After years of hope-killing, heartaching, deluding experience, to find new hope, blessed security and pleasant association would fill the souls of these valiant crusaders to overflowing. Another such group had found refuge at Reece Creek and was shepharded by Elder John Reece. It is recorded that these scattered groups were visited later by Joseph Smith, Joseph Luff, and others.

It was at Willow Creek that Young Louis B. Gaulter was baptized in 1869. Elder R. C. Moore had been ministering the word in this section and a number had requested baptism—among the number being several boys about the age of Louis. That fifteenth day of April was bright and warm and the ordinance was administered in the water of the creek. Quoting Brother Gaulter: "I had no idea of joining the church, but went to see the boys baptized. My father was there and said to me, 'Louis, don't you think you had better be baptized?' I said *'no,'* very decidedly and went apart by myself. It was between three and four o'clock in the afternoon and the sun was shining bright and warm. The elder came out of the water and the boys were changing their clothes. All of a sudden I heard a voice—out of the air. It was not loud but mild and clear. The voice said, *'Louis, now is the accepted time.'* That was all, but something came over me. I felt the power of the Spirit. I went to the minister and said, 'I want to be baptized.' Afterwards I told my father and mother of hearing the voice." No doubt about the joy and gratitude which filled the hearts of those parents on this occasion.

During these years, many were the healing, assuring experiences of these faithful Saints. After years of toil in the wilderness of the West, many hearts turned longingly toward the Center Place. In the year 1881, Louis B. Gaulter made a trip to Lamoni, and the next year his father and mother left their pioneer home in Montana and came to Lamoni to live—settling on a farm a few miles from the village. Not long afterwards, Louis B. and his brother sold their holdings in Montana and came to Lamoni also, making their home for a time with the parents on the farm. In time, a house was built for the now ageing couple in town (the house now

(Continued on page 1010.)

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For Better Health

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

Swat the Fly

A FLY
There he goes
On his toes
Tickling baby's nose.
If I had such legs
I could walk on eggs.

This is all I remember of a rhyme that I learned in "the little red schoolhouse." At that time, generally speaking, flies were considered scavengers and of course a necessity. But times have changed since then for which we must give credit to science and we have learned that flies are not scavengers but a great menace to the human family as well as to those of the lower order.

The ordinary housefly (the musca domestica) can carry a cargo of six million germs, and transmits disease in various ways. The eggs are laid in masses and hatch out in from six to eight hours, being fully developed in four or five days. The chief breeding places are piles of manure and any other kind of filth or excreta that may be convenient. Two flies can produce in one season five trillion, six hundred billion, (5,600,000,000,000), a new family being born every two weeks. "They are born in filth, grow in filth, feed on filth and bring it into your food in your home."

The wings of the fly are strong, and he can travel for miles independently regardless of the wind. However, the greater numbers fly with the wind. Scientists have marked their wings and found that they can travel in a single day eight miles from the point of liberation. Their strongest attraction is food and in traveling against the wind it is believed that they are attracted by the odors which may be conveyed.

As far back as 1864, during the War of the Rebellion, Leidy discovered that the housefly was responsible for transmitting anthrax from cattle to men. In 1898 Drs. Vaughn, Reed and Shakespeare discovered that a large number of men in our Cuban army were disabled by typhoid and diarrhea due to infection carried by the common housefly.

Looking at the matter from a "dollars and cents" valuation we find that these insects cause damage amounting to the astonishing sum of three hundred sixty-eight million dollars annually in the United States alone. Reliable information tells us that they are the cause of more deaths than suicide, homicide, and all the automobile accidents combined.

Besides carrying the typhus germ they are responsible for many cases of tuberculosis, cholera, infantile paralysis and other calamitous diseases. More than fifty thousand babies in the United States alone are taken by infantile diarrhea each summer. This exceeds the death rate of infants caused by such diseases as measles, scarlet fever, whooping cough and diphtheria. Hurty, formerly a member of the Indian State Board of Health has the following to say about it:

JOURNAL OF A COMMON FEMALE HOUSEFLY

Thursday, November 2, 1911. Went into winter quarters. Barely lived through the long hard winter.

April 20, 1912. Came out of winter quarters and laid my first batch of eggs—120 in number—in a manure heap.

April 21, 1912. My first 120 eggs were hatched.

April 22, 1912. Larvæ have undergone first molt.

April 23, 1912. Larvæ have undergone second molt.

April 26, 1912. Larvæ transformed into pupæ.

May 1, 1912. 120 full grown flies, 60 of which are females.

May 3, 1912. Laid my second batch—120 eggs.

May 13, 1912. 120 flies came from my second batch of eggs. Laid my third batch in a kind neighbor's garbage can.

May 20, 1912. The city has offered a price to the school child who will kill the largest number of flies. The boy in the house where I live is killing flies right and left—and to think—we have all been eating at the same table with him.

May 21, 1912. Laid my fourth batch of eggs. Left alone and unhindered by September 10, 1912, my descendants will number 5,598,720,000,000.

People tremble before prowling bandits, rattle snakes and flinch at bees, and strange to say they only regard a fly merely as an inconvenience. The good old summertime with its reunions and outdoor life renders us peculiarly liable to the ravages of the fly. Therefore let our slogan be—

"SWAT THE FLY!"

Song of Sunshine

Sing a song of sunshine,
Know that all is well;
Hearken to the message
That the robins tell.

Sing a song of sunshine,
Spread it everywhere;
There are golden treasures
You may freely share.

Sing a song of sunshine,
Joy your daily theme;
See the good around you,
Love is all supreme.

Sing a song of sunshine,
Truth is now unfurled;
Happiness your birthright,
God still rules the world.

—Grenville Kleiser, in *Church Management.*

We know that the law is good, if a man use it lawfully.—The Apostle Paul.

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Worship Suggestions for September

The Children's Division

Planned by Gladys R. Tischer, Lansing, Michigan

THEME FOR THE MONTH: "The Bible Bookcase."

FIRST SUNDAY, SEPTEMBER 5

Theme: "The Bible."

Prelude: "The Scriptures," Z. P., 178.

Call to Worship: "Oh, how I love thy law! It is my meditation all the day." (Psalm 119: 97.)

Hymn: "With Thankful Hearts We Meet," S. H., 79.

Prayer.

Offering.

Scripture Reading: Nehemiah 8: 1-12.

Hymn: "The Scriptures," Z. P., 178.

(Suggestions: Pictures to illustrate each story will make a story live. Either borrow a scroll or make one, so the children will realize how the first Bible looked.)

Sermon Talk:

Did you ever think that at one time there was no Bible? Ever since we can remember we have had a Bible. Perhaps it sounds queer to us that the people did not have the Bible always, but it is true, and we should be very thankful that we have the Bible today. (Mention some of the things we would not have if we did not have the Bible, such as the story of Jesus' life, about the apostles, etc.) How many boys and girls here today own a Bible? Will you please bring them next Sunday? We are going to learn about the Bible this month. The meaning of "Bible" is "Book of Books." That means that the Bible is made up of many books. We learn that the Bible was written by different men; in fact, many men. When some parts of it were written they were kept in one place and other parts as they were written were kept in other places. A man named Ezra, who lived in ancient times and who was a prophet of God, gathered together as many of these fine old writings as he could, and, with the Spirit of God to inspire and direct, he reproduced some of the parts that had been lost. Ezra taught these to the people. These writings were called the "Law." Next Sunday we will learn the names of these books.

Story: "Hearing the Word of God," Primary Quarterly, Q-213, Lesson Eight.

Closing Hymn: "A Parting Blessing," S. H., 95.

Benediction.

SECOND SUNDAY, SEPTEMBER 12

Theme: "The Old Testament."

Prelude: "How Gentle God's Command," S. H., 248.

Call to Worship: First verse of Z. P., 178.

Hymn: "How Gentle God's Command," S. H., 248.

Prayer.

Offering.

Scripture Reading: Psalm 119: 105-118.

Hymn: "He Leadeth Me," S. H., 264.

(Suggestions: Blackboard drawing of bookcase with the books of the Bible in it, in sections; first, the five books of the law; next, the twelve books of history, etc., until all the books of the Bible are listed. Try to get the children to memorize the books by divisions.)

Sermon Talk:

Try to imagine just how you would feel if, when you come to church next Sunday, you should see a Bible fastened to the pulpit with a chain. Wouldn't that seem strange? Suppose that you opened it and you couldn't read a word from it. You would be still more surprised. Wouldn't you? We know nothing like that is going to happen, but it did happen to people long, long ago. The first Bible was written in Hebrew. Later it was written in the Greek language. Then, many years later, in Latin, which was the language of the Romans. (Write on board, "Beatus es," meaning "Happy art thou.") Can you read this? Of course, you cannot read those words; they are written in Latin. Thousands of people living then could not read them either. Many people did not know what was in the Bible. There were Latin Bibles in the churches, but all that the people knew about what was in the Bible was what the priests chose to read to them. Today the entire Bible is printed in one hundred and eight languages. Many parts of it are published in five hundred languages and dialects. Every family can have a Bible in the home if they wish to. Do you wonder what happened to change things so?

Story: "The First English Bible," page 11, and "The First Printed Bible," page 12, Junior Quarterly Q-311-B.

Appreciation of Twenty-third Psalm. See "The Song of Our Syrian Guest," by William Allen Knight.

Hymn: "The Lord Is My Shepherd," S. H., 124.

Story: Selected from the Old Testament. Suggestions: "Story of the Creation," from "Bible Stories to Read and Tell," by Frances Jenkins Olcott; "Enoch and the Golden Rule City," Junior Quarterly, Q-311-B, page 20.

Closing Hymn: "The Old, Old, Path," S. H., 260.

Benediction.

THIRD SUNDAY, SEPTEMBER 19

Theme: "The New Testament."

Prelude: "I Love to Tell the Story," S. H., 306.

Call to Worship: "Heaven and earth shall pass away, but my word shall not pass away." (Matthew 24: 35.)

Hymn: "I Love to Tell the Story," S. H., 306.

Prayer.

Offering.

Scripture: 1 Peter 1: 25.

Hymn: "Come, Learn of the Meek and Lowly," S. H., 258.

(Suggestions: Continue with the blackboard drawing, encouraging the children to memorize the books. A copy of the names of the books for each child might help them to learn them.)

Sermon Talk:

The New Testament was written by different people, the same as the Old Testament was. Some of these books are letters that were written by the apostles and other ministers of the church to friends and branches of the church; some are stories about Jesus; one (Acts) is a book of history. For many years after Jesus went to be with his Father there was no written story about him. Jesus' followers knew that Jesus was living again and that some day he was coming again, and they meant to keep telling about him over and over until he returned. But God knew that stories about Jesus and his apostles should be kept so that people even in our time could read about Jesus' mission to earth and the apostles' work. He put ideas into men's minds that finally gave us the New Testament. Matthew wrote a long story about Jesus' life; John wrote about the things Jesus taught; Luke wrote about Jesus; also about Peter and Paul and the other apostles; Mark, who was young when Jesus was crucified, wrote a story of Jesus' life, telling a great many of the things he had learned of him. Peter wrote two letters; James wrote one; Jude wrote one; John wrote three; Paul wrote fourteen, and last a scroll written by John while a prisoner on the Isle of Patmos. All of these writings were gathered together by the scribes and they became a part of the Scriptures, which later became known as the New Testament. Today we will have stories told from these writings.

Story Told by a Junior: "Jesus Choosing Helpers," Primary Quarterly, January, February, March, 1932, page 25; Primary Quarterly Q-222, Lesson Five. "The Good Samaritan," Primary Quarterly, January, February, March, 1931, page 30; Primary Quarterly, Q-212, Lesson Five.

Hymn: "The Holy Bible, Book Divine," Junior Praises, 41.

Story: "The Apostles Imprisoned," Junior Quarterly 331, page 22. "The Day of Pentecost," Junior Quarterly, 331, page 9.

Closing Hymn: "The Scriptures," Z. P., 178.

Benediction.

FOURTH SUNDAY, SEPTEMBER 26

Theme: "Stories From the Bible."

Prelude: "Glorious Things Are Sung of Zion," S. H., 173.

Call to Worship: "We cannot but speak the things we have seen and heard." (Acts 4: 20.)

Hymn: "Glorious Things Are Sung of Zion," S. H., 173.

Prayer.

Offering.

Scripture Reading: First or Twenty-third Psalm. (Memorized.)

Hymn: "Light of Life," Z. P., 163.

Sermon Talk:

The Old Testament has many beautiful stories; stories of people who helped to write the things that are in the Bible. David wrote many poems that have been combined with music in our day and they make beautiful hymns of praise, which we sing. We also find prophecies in the Old Testament which came true. The birth of Jesus was foretold in the Old Testament, and all juniors know that that prophecy came true. God guided his people then the same as he does today. He gave them laws to keep, just as we have laws to obey today. Our Heavenly Father has always been the same. He never changes.

We find in the New Testament the beautiful stories of Jesus' life; stories of the apostles, and the letters God's helpers wrote, about which we talked last Sunday. Are we not very thankful that we have the Bible today? While the music is being played, let us think about this and each one offer a prayer to God, thanking him for the Bible. (Pianist plays Z. P., 178, softly.)

Stories from the Old Testament, told by juniors:

(Continued on page 1011.)

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The Fundamentals of the Gospel of Jesus Christ From a Bible Standpoint

By Marcus H. Cook

During recent years I have often met people of the church who have told me that when people of opposing faiths have been insisting upon their claims, they made no attempt to answer them because they were not well enough informed to present our side of the question. Because of this I have prepared a course of Bible studies on gospel fundamentals, which I have given in several places, and some have asked why I do not arrange them for publication. Also in a recent *Herald* something was said about many desiring more along this line; therefore I have decided to offer the following:

LESSON ONE: "THE IMPORTANCE OF KNOWING THE SCRIPTURES OF THE OLD AND NEW TESTAMENT"

"Everything that is permanent must be based on truth." Theories, doctrines, beliefs not so founded will ultimately fall and disappoint those who have accepted them. A thing that is false cannot be made true by assertion, nor by the number of those who adhere to it. The laws of nature will not adapt themselves to man's opinion, but man must recognize these laws and adapt himself to them. The motion of the earth was not affected by the council that condemned Galilio: nor did the ridicule heaped upon Christopher Columbus make his calculations false. Truth like God is eternal; and all who oppose it will sooner or later suffer the humiliation of being exposed in their error. While the Scriptures contain much that is purely historical, and not necessarily inspired of God, they have value in making the settings for the things that God has spoken. We read (King James Version, 2 Timothy 3: 16) "All Scriptures *is* given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." We notice that the word "is" in the above is in italics meaning that it was not in the original but supplied by the translators. To this agrees the Inspired Version which reads, "All Scriptures given by inspiration of God." The text reads in the 20th Century New Testament (2 Timothy 3: 16), "Everything that is written under divine inspiration is helpful for teaching, for refuting error, for giving guidance, and for training others in righteousness." The above places before us the importance of the Scriptures and gives us one of the important rules for using them. In the Bible there are many things that men have said, and some of them by evil men, such as the thief on the cross (Luke 23: 39); the instance of Tertullus that sought by falsehood to condemn Paul (Acts 24: 2-6). No one could consider such statements inspired of God. Many other similar statements could be shown. We also have some of the sayings of Satan. (Genesis 3: 4, 5; Job 1: 9-11; Job 2: 4, 5; Acts 5: 3.)

In the interpretation of the Scriptures there are three rules, that if not observed one could not form safe conclusions from them. We must consider first, who is speaking; second, who is being spoken to; third, the setting or environment that brought out that which was said.

Jesus says (John 5: 39): "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The record says of the people of Berea (Acts 17: 11), "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Romans 15: 4 says: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The above shows that Jesus commanded the study of the Scriptures, that those who did so were more noble than those who refused to do so: and that the things that were written aforetime were written for our comfort and learning. Also we learn from the Scriptures that God enjoined upon ancient Israel the study of his law (Exodus 13: 8, 9), "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt." Deuteronomy 6: 6-9 says: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Thus was the importance of Israel knowing the law that God had caused to be written for their learning and protection. Latter-Day Israel has also been commanded to study the things that God has revealed. Doctrine and Covenants 1: 7 says: "Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fullfilled." Doctrine and Covenants 25: 1 says: "Behold I say unto you, that you shall let

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your time be devoted to the studying of the Scriptures," Doctrine and Covenants 64: 4 says: "And again inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents." The above shows plainly that it is the will of God that his people should know the Scriptures. But they should not be studied alone because of the commandments to do so, but reason teaches the necessity of their study.

When Jesus was tempted of Satan following his forty-day fast, he answered each temptation with a quotation from the Scriptures, thus he set the example that a knowledge of the Scriptures furnishes the best and safest method of determining right and wrong. (See Luke 4: 2-12.) There is no means of successfully meeting the skeptic or unbeliever more effectively than showing from the Scriptures that God foreknew the things that were to be, they being declared hundreds of years before they came to pass, which establishes the fact that he had perfect knowledge of the things yet to be as well as the things of the past. No other book can show such an array of evidence of any other God than that of the Bible enabling men to write history before it came to pass. In this Jehovah has offered a challenge that no other God or man has been able to meet. Please note the challenge in the following texts from the Bible:

Isaiah 41: 26 says: "Who hath declared from the beginning, that we may know? And beforetime, that we may say he is righteous? Yea there is none that showeth; yea there is none that declareth; yea there is none that heareth your words." Isaiah 42: 9 says: "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." Isaiah 45: 21 says: "Tell ye, and bring them near; yea, let them take council together; who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? And there is no God besides me; a just God, and a Savior; there is none besides me." Isaiah 46: 10 says: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my council shall stand, and I will do all my pleasure." Thus the Scripture prophecies are the most positive evidence that Jehovah is God and gives us an understanding of his greatness and knowledge by which we are inspired to worship and trust him as the one whose promises may be relied upon, and one we can serve with security that our service will not be in vain. In the midst of the uncertainty and confusion that exists today; in the Scriptures that God has inspired we have certainty, security and a wisdom that cannot be found elsewhere. Hence the need of knowing the Scriptures.

The prophecies of the Scriptures have been and still are the strongest evidence that Jesus was the Christ. We read in Acts 18: 28, "For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ," also Acts 28: 23, "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God. Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Thus in Paul's day the Scriptures were the evidence of the divinity of Christ that could not be refuted. His being born of a virgin is predicted by Isaiah 7: 14. That he was to be the greatest of all kings. Isaiah 9: 6, 7 says: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

That he should bear our sins and suffer persecutions and die for us is set forth prophetically in the following: Isaiah 53: 3-5, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, and smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." His death and suffering are foretold in verses eight and nine of the same chapter also his days are to be prolonged and in the twelfth verse his greatness is indicated. Jesus plainly predicted his own death, John 3: 14-15, also Mark 9: 10. The place of his birth was foretold Micah 4: 2. The killing of the children in Bethlehem by Herod in his effort to destroy the Christ and the grief of mothers for their children was predicted by Jeremiah over six hundred years before it came to pass. (See Jeremiah 31: 15,)

Thus the Scriptures are given to us that we may be comforted and assured by the promises in them; that we may have a standard by which to know

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Book of Mormon Notes

"The First American Church"

By John A. Robinson

Was the "church" established by one Alma, at the Waters of Mormon (Mosiah 8: 28-47) about 142 B. C., the first American church among the Nephites?

This question gives one pause! Could it be possible that these people—the righteous people called Nephites—could be called and directed of God, ordain priests, build a magnificent temple, receive many revelations and much prophecy and work many miracles for over a period of 450 years and no church organization exist until the days of Alma?

After a careful examination of this question we must come to the conclusion that an organization did exist long before the days of Alma (1), notwithstanding the statement recorded in Mosiah 11: 17: "And now Alma was their high priest, he being the founder of their church."

But let us begin at the beginning—not in the middle of our story.

We find recorded in the first few chapters of the Book of Mormon, the story of the migrations of the Lehite colony to the western shores of America. Here for a few years they camped and the colony increased, but dissentions over leadership (2 Nephi 4: 3, 6), subsequent to the death of Father Lehi (2 Nephi 3: 23) caused a division in the colony, and Nephi, the fourth son of Lehi, led a faction to a place many days journey (2 Nephi 4: 10, 11) from the place of landing. By voice of the people the place was called "Nephi" (verse 12).

It is well to bear this in mind for, for hundreds of years after it was referred to as "the land of our fathers first inheritance or the land of Nephi" "the land of our fathers," etc. (Mosiah 6: 1, 6), and this information is vital to our story.

In this "Land of Nephi" we find they "did observe to keep the *judgments,* and the *statutes,* and the *commandments* of the Lord, in *all things,* according to the *law of Moses.*" (2 Nephi 4: 14.)

Will anyone, even though their acquaintance with the law of Moses be ever so slight, assert that the law of Moses could be observed in its entirety, *without organization?*

Furthermore (verse 22), "And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon," and (verse 42): "I, Nephi, did consecrate Jacob and Joseph, that they should be *priests* and teachers over the land of my people," and all this by the year 570 B. C. or thirty years from the time they left Jerusalem (verse 44).

Now the law of Moses required that there be certain "orders" of priesthood, that there be a *high* priest to officiate in the Holy of Holies, and that the selection of these priests be by the power of the Holy Spirit, that their ministrations be with *authority.* Need I amplify my argument relative to these fundamental Latter Day Saint beliefs?

Now the setting apart of his brothers for priestly duties would certainly carry with it the thought that Nephi himself had the authority to thus ordain (consecrate) them for their specific duties.

He does not say they were high priests —no doubt he considered the term "priest" sufficient since his positive statement relative to their observance of the "judgments," "statutes," and "commandments" of the law of Moses, carried with it the necessity of "orders" and organization.

Jacob substantiates this viewpoint in his statement in his first recorded sermon (2 Nephi 5: 2, 3): "I, Jacob, *having been called of God,* and *ordained* after the manner of *his holy order,* and having been *consecrated* by my *brother, Nephi.*"

Under the ministrations of these priests their beliefs were essentially Christian (Jacob 3: 4-7), "For . . . we knew of Christ, and we had a hope of his glory, many hundred years before his coming, and not only we . . . but also all the holy prophets which were before us. . . . And for this intent, *we keep the law of Moses,* it pointing our souls to him. . . . Wherefore, we search the prophets; and *we have many revelations,* and the spirit of prophecy, . . . insomuch that we can truly command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea."

We now swiftly sail down the stream of time, observing by the way the succession of priestly custodians of the sacred records—lineal priesthood—from father to son or to brother, Jacob, Enos, Jarom, Omni, (who realized his human frailties and considered himself a wicked man who had not kept the statutes and commandments as he should have done, but who nevertheless was an honored man in that he had fought much with the sword to preserve his people from their enemies the Lamanites) (Omni 1: 2-3), Amaron, Chemish, Abinadom, the latter another warrior priest. And lest this statement be confusing and doubt whether this thing could be, let me cite (3 Nephi 2: 24): "Now it was the *custom* among all the Nephites, to appoint for their chief captains, . . . someone that had the spirit of revelation, and also prophecy." And finally the son of Abinadom, Amaleki.

Amaleki tells us now that conditions of dissention in the "Land of Nephi" made it necessary for the Lord to warn one, Mosiah, to gather the righteous people together and flee from this land of their first inheritance. This they did—Amaleki going with them—into the wilderness where they were "led by many preachings and prophesyings," "and were led by the power of God to the land of Zarahemla, where they discovered the descendants of Mulok who had fled from Jerusalem and escaped to America and were at this time living under their king, Zarahemla. The Nephites and Zarahemlas chose Mosiah as their ruler, he being succeeded by King Benjamin his son.

Amaleki says (Omni 1: 43, 44): "And . . . I began to be old; and, *having no seed,* and knowing King Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him, exhorting all men to come unto God, the Holy One of Israel. And believe in prophesying, and in revelations, and in the ministering of angels, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are good."

Can one conceive of all these gifts and blessings which we recognize as the "signs following the believer," being had among a people without a church organization and the proper officers officiating therein? If so where have we any historical facts or statements of the Deity that he works among a people in such a chaotic manner.

Now during the reign of King Benjamin we find there had been *false* Christs, *false* prophets, *false* preachers and teachers (words of Mormon 1: 23, 24), all of whom were punished according to their crimes. But there were also *holy* (true) prophets (verse 25) and King Benjamin was one of their number, "and they did speak the word of God with power and with *authority.*"

The record tells us that in his old age King Benjamin gave his son Mosiah "charge concerning all the affairs of the kingdom. And moreover he gave him charge concerning the records which were engraven on the plates of brass; and also the plates of Nephi; and also the sword of Laban and the ball or director. . . ." This "giving charge" is used so many times in the record in a manner synonymous with "ordination" that we can but conclude that Mosiah was "set apart" by the usual ordination rite of "laying on of hands." Note the wonderful abdication sermon of King Benjamin as recorded in Mosiah 1: 38-

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130. Can one after reading this, say there was no church, no priesthood till Alma?

Perhaps I have devoted enough space to this argument, but one more citation may not be amiss (verse 48) ". . . If I, whom ye call your king, who has spent his days in your service, *and yet has been in the service of God. . . .*" and (verse 72): "Even so if ye shall keep the commandments of my son *or the commandments of God, which shall be delivered unto you by him,* ye shall prosper. . . ." These would surely indicate organization and priesthood. Later referring to this Mosiah (Helaman 2: 56), we are told that the laws given the people by him were revelations from God.

But what of the statement, "Alma . . . their high priest, . . . the founder of their faith?" This all becomes clear when the historical facts are brought out. Briefly the story is that certain ones in Zarahemla (note the place) remembered the glory of the temple in the Land of Nephi, and the "good old days" of prosperity there. No doubt there was common talk of the prosperous times "back in Nephi." And so, "there was a large number who were desirous to possess the land of their inheritance" (Omni 1: 49), and though the first expedition met with disaster a second one under Zeniff was more successful (Mosiah 6: 6, 7). After varying vicissitudes of fortune during which they had priests to minister to the spiritual needs, Zeniff conferred the kingdom upon Noah, his son, who, "put down all the *priests* that had been *consecrated* by his father, and consecrated new ones in their stead." He established idolatrous priestly caste, having disorganized the former righteous priesthood. (Mosiah 7: 8.)

Alma was one of the priests of Noah (Mosiah 9: 2), who, when a prophet of God came among them, became converted to his teachings and defended him before King Noah. This incurred the wrath of Noah who sent his servants to slay him. Alma fled to the Waters of Mormon (verse 33) where "having authority from Almighty God" (verse 43) he baptized the believers—204 souls (verse 47), and ordained four priests in this embryo "Church of God or Church of Christ" (verses 49-510). Later the numbers grew to 450 souls (verse 73). Now all this is according to the record of one Zeniff—by whom recorded after his death we are not informed—which record Mosiah incorporated in the plates of Nephi, for there Mormon found the account, and is the account of the people *in the Land of Nephi*—those who were desirous of possessing the land of their first inheritance and has nothing to do with the activities of the Nephites in the land of Zarahemla over which Mosiah ruled contemporaneously with Zeniff, Noah and Limhi.

Now we turn to Mosiah 11, and find *"An account of Alma, and the people of the Lord, who were driven into the wilderness by the people of King Noah."* It is of these people that the statement is made (Mosiah 11: 17): "And now Alma was *their* high priest, he being the founder of *their* church."

After the troublesome return journey, and the rejoicing of the reunited people —for about sixty years had elapsed from the departure of Zeniff to Nephi, and Alma's return with the survivors—he went, at Mosiah's request "from body to body" and preached and baptized many (verses 94, 95), but he did not have authority to preside over the church in Zarahemla until (verse 97): ". . . King Mosiah granted unto Alma, that he might establish churches throughout the land of Zarahemla; *and gave him power to ordain priests and teachers over every church.*

Yes, Alma was called of God and was the founder of the church of the people of Limhi, but when he returned from the provinces with his followers he was under obligation to submit to already constituted authority existing there, for, (verse 114): "Now *King Mosiah had given Alma the authority over the church.*" And how, if you please, could he give Alma something he did not already possess himself?

The first American church? No doubt it was established among the Nephites by Father Lehi, or at the latest his son Nephi.

"I HEARD A VOICE"

(Continued from page 1004.)

owned by Sister Ethel Lacy) and here they lived, happy in the association of the Saints and content to spend the remainder of their days "In the shadow of the Brick Church."

Here on February 15, 1913, Louis Gaulter passed on at the extreme old age of 95 years. And here, ten years later—also at the age of 95, Harriet Morgan Gaulter entered into her rest.

Though the years have multiplied, Louis B. Gaulter well remembers his first journey to Lamoni, also having met Brother and Sister David Dancer on the train; of going to see President Smith and of the fine visit he had with "Young Joseph." He was so favorably impressed with the place and people that he wished to return and establish a home. On Christmas Day, 1889, he was married to Katherine Anderson Dancer, widow of Albert Dancer, at Mission Branch, La Salle County, Illinois.

For fifty years this worthy couple has lived in the fine old home on the main street of the beautiful little city of Lamoni. Here were born and raised to manhood their three sons—Wilbur D., Arthur L., and Clifford Wayne. In spite of his infirmities, Brother Gaulter still finds joy in his home, in his children and grandchildren; in the association of his friends and neighbors and in the faith of his youth.

He is a regular tithepayer and feels that the following little episode was a gentle reminder that the tithe should be paid: Standing near the church one day, he had occasion to open his bill book. Of a sudden, a gust of wind picked up a ten dollar bill, carried it up and deposited it on the steeple. He never recovered the bill.

As he dwells on the one marvelous moment of his life, it is good to sense the thrill of wonder in his voice as he repeats those words: "I know this Gospel is true. *I heard a voice.* It spoke to me, like Paul, and I know it is true."

Robert Cashman, writing in *Church Management* for April, tells of a minister who, coming into a place where there had been no church services for many months, led his congregation in the actual work of painting the frame structure that was their church home. Afterward he asked each member of a class to list ten items of improvement which should be made in the church property. The result was a list of 250 "Things to Do." All of them are interesting and suggestive. Here are a few:

Install electric light over the bulletin board.

Fix six-inch depression in church lawn.

Put railing beside front steps which become very slippery in winter weather.

Repair drinking fountain that has been out of order for some time.

Fix loose steps at church entrance.

Varnish front doors.

Replace broken pew in auditorium.

Glass dome should be cleaned and dead lamps renewed.

Flowers and shrubbery ought to be planted near the church to relieve the bareness of the corner lot.

Lights are too bright in front of the church; very annoying; should be softened.

Primary room in basement should be walled with beaver board—would bore holes in floor to drain the water off in wet weather.

Trim trees around the church; two might be cut down.

The windows need hooks to hold them open.

Provide folding partitions for our Sunday school.

Chimes or harp celeste would greatly improve our organ.

Move clock from side of church to rear.

It takes a long time to bring excellence to maturity.—Publius Syrus.

Words are like leaves; and where they most abound
Much fruit of sense beneath is rarely found.
—Pope in "Essay on Criticism."

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WORSHIP SUGGESTIONS FOR SEPTEMBER

(Continued from page 1006.)

"A Man Who Listened and Obeyed," Junior Quarterly, Q-311, page 24.

"Joseph Sold Into Egypt," combine stories on pages 13, 18, 23, Junior Quarterly, July, August, September, 1931.

"A Shepherd Boy Chosen King," page 9, Primary Quarterly, July, August, September, 1933.

Hymn: "Thy Word Is Like a Garden, Lord," Living Hymns, 25, by the junior choir.

Stories from the New Testament, told by juniors:

"The Flight Into Egypt and Return to Nazareth," Junior Quarterly 321, page 33.

"The Boyhood of Jesus," Intermediate Quarterly, Q-432, page 14.

"When Jesus Was Baptized," Primary Quarterly, Q-222, Lesson Four.

"The Story of Dorcas," Acts 9: 36-42.

Closing Hymn: "The Old, Old Path," S. H., 260.

Benediction: We are thankful, dear Lord, for the Bible which contains thy word. May we remember what we have learned today, and keep all thy commandments, we pray. In Jesus' name, Amen.

Scripture Readings for August

Compiled by F. H. Edwards

1. Psalm 48. God will establish it forever.
2. Doctrine and Covenants 57: 1, 6. The land of promise.
3. 1 Kings 8: 12-20. It was in their heart.
4. Doctrine and Covenants 58: 1-3. After much tribulation.
5. Doctrine and Covenants 58: 6. Anxiously engaged in a good cause.
6. Psalm 95. The people of His pasture.
7. Isaiah 62: 1-7. The Gentiles shall see thy righteousness
8. Luke 12: 27-32. Fear not, little flock.
9. Alma 14: 73-77. A righteous people.
10. Helaman 5: 91-104. A blessing for the Lamanites.
11. Doctrine and Covenants 98: 4. Zion shall not be moved.
12. Psalm 98. The Lord hath made known His salvation.
13. Matthew 16: 13-18. Upon this rock.
14. Acts 17: 9-12. They received the word.
15. 2 Corinthians 3: 14-17. All Scripture is profitable.
16. Psalm 119: 9-18. Thy word in my heart.
17. Doctrine and Covenants 108 A: 5. The testimony of the Twelve.
18. Hebrews 4: 1; 2: 12. Faith in those who heard.
19. John 12: 20-26. We would see Jesus.
20. Isaiah 6: 1-8. Here am I, send me.
21. Acts 26: 13-20. The heavenly vision.
22. Proverbs 3: 11-20. Wisdom the supreme prize.
23. Proverbs 4: 1-9. Wisdom and understanding.
24. Proverbs 4: 18-23. The path of the just.
25. Jacob 1: 4-8. Come unto Christ.
26. Matthew 5: 3-12. The beatitudes.
27. Doctrine and Covenants 18: 4, 6. Come unto me.
28. Mormon 4: 65-70. A word to the unbeliever.
29. Luke 12: 13-21. A man's life.
30. Matthew 21: 12-17. A house of prayer.
31. Luke 12: 41-44. The widow's mite.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.—Proverbs.

Practical English

A Correspondence Course

In connection with the text, *Practical English and Effective Speech,* announced last week, there is made available through the Department of Religious Education, an inexpensive correspondence service that will assist the student in carrying his work on to the end of the course. Too frequently such a set is purchased with good intent to study, but aside from a bit of browsing, little is done and the lessons are forgotten. To make growth and personal gain through study, one must apply himself with some diligence, regularity and directed purpose.

In our Section 12, Practical English, there will be supplied to the student a series of four "Check-up" or achievement tests, distributed through the course. While these are based on the material of the respective groups of lessons covered, they will be quite in addition to the self-help tests contained in the text. With the achievement tests above will be furnished helpful suggestions for methods of study and improvement in the use of English. These materials are prepared for our use by Brother Samuel R. Berg, teacher of English in the Independence schools, who gives freely of his time and effort in this service to the church. The tests of the course will also be graded by Brother Berg. The enrollment fee, as in all other cases, goes directly to the funds of the church, credited to the department to cover cost of mimeographing, postage, etc.

Practical English, fifteen lessons based on "Better English and Effective Speech," will carry fifteen hours credit in Religious Education and Leadership. The text (for a limited time) costs $1.85 in U. S., $2.22 in Canada, Enrollment fee, $0.50. Send enrollment with fee to The Department of Religious Education, The Auditorium, Independence, Missouri.

FUNDAMENTALS OF THE GOSPEL OF JESUS CHRIST

(Continued from page 1008.)

truth and expose error; and that we may be assured that Jesus was and is the Christ. In them are the commandments that we must obey, and they are the basis upon which we shall be judged at the last day. (See John 12: 48, 49; Revelation 20: 11, 12; 22: 14.) For these reasons they should be carefully studied.

To travel hopefully is a better thing than to arrive, and true happiness is to labor in the field of worthy endeavor.—Anonymous.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Was the penalty of death suffered by Adam a temporal or a spiritual death?

The penalty included both temporal and spiritual death. The spiritual death, however, was suffered first, being a banishment from God. We are informed:

> Our first parents were cut off, both temporally and spiritually, from the presence of the Lord; . . . Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death.—Book of Mormon 453: 88, 90.

The spiritual death of Adam occurred when his banishment took place, but temporal death came after he had lived 930 years (see Genesis 5: 5). The mission of Christ to redeem man included both spiritual and temporal redemption, the spiritual preceding the temporal redemption, so far as those who receive the gospel in this life is concerned. The following explanation of this matter is given with respect to Adam:

> I the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression: wherein he became spiritually dead; which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed. . . . I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son.—Doctrine and Covenants 28: 11, 12.

The final consummation of this double redemption will take place when death and hell deliver up the dead which shall be in them at that time. We read:

> This death, of which I have spoken, which is the temporal, shall deliver up its dead, which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell.—Book of Mormon 107: 26, 27.

When this momentous event takes place, those who are thus brought forth shall be required to stand before the judgment bar of God (see ibid. 107: 36-38).

Does one in charge of a prayer meeting have a right to demand a prayer or testimony of any member he may name during the meeting?

On such occasions the minister in charge may, if he considers it advisable, ask any member in good standing to pray or speak, if the time is appropriate. However, the member need not comply if he feels unwilling and that he is justified in declining to do so. Some members have been greatly embarrassed by such requests at times when they felt unable, for some reason, to comply. Hence one should not in such cases insist, and it might be better to speak privately in advance to such members, if they are to be called upon to take part during the meeting. The prayer and testimony meeting is specifically intended for the voluntary participation of the members, and too rigid control over them is likely to injure rather than help the meetings.

However, it is the duty of those holding priesthood in the branch or group concerned to assist the presiding officer in the performance of his duties, subject to the usual church rules governing such matters, and a request for such assistance should of course be honored if practicable. The spirit of love and brotherhood should be observed in any event, and a harsh or dictatorial manner is prohibited by the instructions of Christ himself. Paul also refers to the requirement of a proper spirit in prayer, saying:

> I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing.—1 Timothy 2: 8, Revised Version.

When there is contention and anger (words used in the Douay Version), the spirit of prayer is not likely to be present in those involved, and such prayers offend God.

Why baptize in the name of the Father, Son, and Holy Ghost, instead of in the name of the "Lord Jesus"?

The command given by Jesus himself provides for the first formula (see Matthew 28: 19) quite specifically. It is true that some who had been baptized "unto John's baptism" were later baptized "in the name of the Lord Jesus" (see Acts 19: 3-5). But this does not mean that the formula commanded by Jesus in Matthew 28: 19 was not used. It refers more specifically to the fact that the baptism was performed by one whom Jesus had authorized, hence the one who baptized did it in his name (by his authority).

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Moorhead, Iowa

Miss Ione Wilson, daughter of Brother and Sister Glenn Wilson, became the bride of Mr. Walter Johnson, son of Mr. Martin Johnson, March 14. On the evening of March 30, they were given a shower sponsored by the young people's organization. Mr. and Mrs. Johnson are making their home near Moorhead.

The cottage prayer meetings held at the homes of the members in the winter were discontinued March 31. Some very spiritual sessions were had and have continued since the worshipers returned to the church.

Sister Erma McElwain, leader of young people, assisted by the class of young men and women and the children, sponsored an Easter morning service. The church was decorated with a white cross, Easter lilies, and that which appeared to be an empty tomb with a rock by the door. Local young people are to be commended for the services they are rendering the church.

Although the first Sunday of May was a rainy day there were quite a number at the sacrament gathering, a peaceful session being enjoyed. In the afternoon Blair Richardson, Arnold Adams, Chester Davis and T. O. Strand, of the priesthood, drove to Logan, Iowa, to attend, a ministerial meeting.

A good program was given on Mother's Day at the church school hour, by the children and young people, Darrell Wessel in charge. In the evening the Saints listened to a lecture by Brother Charles Van Eaton, of Sioux City, who showed moving pictures of his travels among some of the beauty spots of the United States.

Services on May 16, were held in the ladies' aid hall as the interior of the church was undergoing redecoration. Now Moorhead people enjoy a fresh clean place in which to worship.

No local services were held, June 6, as the district conference convened at Logan, and many Moorhead members attended.

Sister Velma Amundson was graduated from the Soldier High School, May 21, having the highest grades in a large class. Her sister, Marjorie, was graduated from the grades into high school, also having the highest grades of her class. Mareld Millard and Darrell Wessel were graduates of Moorhead School. Lyle Davis returned from Graceland early in June, and has favored the branch with a number of solos.

A pleasing Children's Day service was in charge of Sister Erma McElwain. The children's chorus rendered, "Tell Me the Old, Old Story," "Let the Children Come," and "The Children's Friend." There were also readings, solos, and duets. Following the program, five children were baptized by Elder Chester Davis. Those baptized were Donald Richardson, Arladine Adams, Helen Amundson, Fredrick Knudson, and Arlen Amundson. Sister John Garner and son, Harvey, of Council Bluffs, attended the Children's Day exercises, Harvey favoring the congregation with a solo.

Elder E. Y. Hunker held a short series of meetings at Pisgah the first week of July, and a large number from Moorhead Branch drove down every evening, hearing some fine sermons.

Most of the local young people also attended the youth rally at Pisgah, July 18.

The Saints are glad to have Sister Etta Jennings with them after several weeks' illness.

Guest speakers since the last Moorhead letter have been Elder George Meggers, of Pisgah; Bishop W. R. Adams, of Logan; Elder Mark Hutchison, of Pisgah, and Elder H. O. Myers, of Deloit. Those of the priesthood who have gone other places are: Blair Richardson to Pisgah; Elder Chester Davis to Pisgah and Dennison; Arnold Adams to Deloit, and T. O. Strand to Pisgah.

Mobile, Alabama

Seven boys and girls were baptized into the church by High Priest Franklin Steiner, June 20, in an impressive service. The young candidates were: Mary Lucille Black, Glenn Barlow, Marion Scarcliff, Ora Lee Steiner, Richard Miller, Bettye Bray, and Dorothy Parker. The confirmation service was held July 4, in connection with the sacrament hour. Attendance at this meeting was good, and a portion of the Master's Spirit was present. Such uplifting meetings as this are encouraging to a branch.

Several members of the local branch attended the young people's rally at Escatawpa, Mississippi, June 27.

The prayer meetings have been growing in attendance for several weeks. In the last week of June, the midweek prayer attendance reached fifty-six.

The intermediate grade of the church school went with their teacher, Mrs. Ed. Parker on a picnic, May 29, and a happy evening was reported.

Several from Mobile attended reunion held at Brewton, Alabama.

The second quarterly business meeting was held in the branch July 7.

Berkeley, California

Two talks, "Negroes," by Gladys Carmichael, and "My Trip to Canada," by Julia Christiansen, two Negro spirituals sung by Gladys Carmichael and a cornet solo by John Zimmerman made guest day interesting, and members of the East Lake Group acted as hostesses.

Elder John F. Sheehy was the speaker, June 27, at the morning hour, and there was a solo by Mrs. Ekstrom. The young people were in charge of the evening service. "Joseph and Hyrum Smith," a short play, was given by this cast: Eugene Miller, Ethel Godfrey, Bernice Bonham, Lilli Jennings, Verna Bush, Donald Hawley, David Sheehy, Ruby Weldon, Robert Colville, Catherine Davis, Hale Collins and Harlen Hawley. The play was directed by Maybelle Colville. Russell Ralston played a clarinet solo, accompanied by Florence Ralston. "Who Are Those Arrayed in White?" was the number sung by this octet: Florence Ralston, Russell Ralston, Forest Moore, Ruby Strand, Phyllis Moore and Roy Day; Roy Elliott, pianist.

Correction: Maxine Williams is in Washington, D. C., and not New York, as was previously stated.

Sister Baker has been seriously ill, but was able again to attend services on a recent Sunday.

The Moore family moved to Sonora, California, recently. Phyllis was an active member in the Z. B. A.'s, and also took part in dramatics and choir work.

A large congregation partook of sacrament the first Sunday of July. The evening speaker was Russell Ralston, assisted by Eugene Miller and Charles Connolly. "Seek Ye the Lord," was the number by the choir. The services closed with a solo, "The Beautiful Garden of Prayer," by Pastor Sheehy.

A picnic was enjoyed by many of this branch, July 5, at Golden Gate Park, San Francisco.

Pastor Sheehy, Ethel Godfrey and Bernice Bonham attended the Southern California reunion at Laguna Beach.

Other speakers in July were Elders Martin Ralston, Roy Weldon and Clarence Moran. Special numbers were sung by Roy Elliott.

Brother Martin Ralston is seriously ill in the hospital from pneumonia, but as this news is written is believed to be slightly better.

Many local Saints attended the Northern California reunion at Irvington, beginning July 23.

The sudden death of Fred Bush, twenty-year-old son of Brother and Sister

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W. P. Bush, July 11, due to a motorcycle accident, was a great shock to Berkeley Branch. Brother and Sister Bush wish to express their appreciation of the many kindnesses and expressions of sympathy bestowed upon them during their recent bereavement.

Thayer, Missouri

The first Sunday in June was observed as Children's Day by this branch. Communion service at 10 a. m. was blessed with a beautiful spirit.

The children's exercises, in charge of Sister J. W. Adams, with Fern Mayo at the piano, were given at 11 a. m. After music and the opening prayer, the children offered greetings to their parents and friends in an exercise, "Over the Garden Wall," then there was a processional and a chorus. Many little readings by the children displayed their natural talents. A group of boys and girls gave a flower and flag drill, and the young people presented a playlet, "Life's Challenge." In closing, a small white gate was placed on the platform, Pastor G. A. Davis and Church School Superintendent J. W. Adams standing on either side. Sister M. Davis gave a reading inviting those who had a desire for baptism to enter this gate, and three children, Anna Ruth Hice, Dortha Florence Yahing and Billie Jack Salem, responded. "Suffer the Children to Come," was sung by Sister Hice and daughter, Joyce, after which a prayer of consecration was offered by the pastor.

In the afternoon the baptisms were administered in a stream. The confirmation service and administering of the sacrament to the new members, followed.

Lowbanks, Ontario

With the help of local officers and the stimulation of visiting ministers, local Saints are doing their best to keep in touch with the church. In the spring they profited from their association with Elder Cameron, veteran servant of the Lord, who gave much good counsel. Sometimes the local meetings are visited by Elder Wilson.

On Mother's Day Patriarch Richard Baldwin visited Lowbanks and spoke the feelings of all. There was a lovely program in tribute to the mothers, and a group of mothers sang an old song.

Lowbanks Branch held anniversary services, June 27, in charge of Elder Clatworthy. Elder Le Feuvre read the Bible lesson and preached the anniversary sermon, taking his texts from Jesus' question: "Peter, lovest thou me?" and also from David's Psalm: "Our God shall come." Elder Sam Clarke had charge of the service, and Elder Wilson gave the prayer. On this afternoon Delbert MacDonald was called to the office of priest; Sam James, teacher, and Percy Graham, deacon, by Elder C. MacDonald.

Elders S. Clarke, Wilson, Canady, and Shafer, of Buffalo, were present, and the choir contributed numbers. Sister Canady sang a vesper hymn and Sister James sang a solo. Following the afternoon services the women served lunch.

Brother Clatworthy is doing a good work at Humberstone, holding services at 3 p. m. each Sunday.

The Sunday school has good attendance and interest. Recently the school enjoyed its annual picnic at the park at Morgan's Point.

Lowbanks people have been having much rainy weather. Some farmers have lost all their spring sowing and planting, and many gardens are under water. The crop outlook is not very hopeful.

Local Saints enjoyed the Lowbanks reunion which opened July 24, profiting from the spiritual services.

Wellsburg, West Virginia

Local Saints are actively engaged in the work of the Master. On Children's Day the boys and girls gave a fine program, and at the 11 a. m. hour four were baptized into the church, causing all to rejoice. On Mother's Day two young people were baptized.

Local priesthood members have been blessed in the presentation of God's messages.

Evangelist John F. Martin has been visiting Wellsburg Branch, rendering assistance occasionally by helping with the pianists' work, also a word of counsel and edifying thoughts at the prayer services.

On June 19 a pretty wedding was solemnized at the church when Miss Margaret Melcher became the bride of Mr. Ray Wilson. Preceding the ceremony Brother John Trieber sang, "Oh, Promise Me," and "I Love You Truly." Miss Myrtle Wilson, sister of the bridegroom was maid-of-honor, and Mr. Henry Crossetti, acted as best man. Elder Robert Rodgers officiated. The bride is a member of the church, and about a month before the ceremony, her husband-to-be was baptized.

The Saints are the recipients of many blessings, but they are saddened by the condition of Brother Ingram J. McVay, a valiant soldier in the army of the Lord. Brother McVay has visited many homes, admonished the Saints to be faithful, has occupied many times behind the sacred desk, and has done much good, but he is now afflicted, losing to some extent the use of his right arm. Nevertheless his faith in the Restoration is yet a shining light to the people. Saints everywhere are asked to remember him in prayer.

Due to a strike now prevailing in this area, church projects have lagged, nevertheless a month of sacrifice for the women's group is being observed. They have made a pretty quilt which is for sale. Recreation activities have included a wiener roast, ball games, hikes, etc. The desire of local members is to assist in the redemption of Zion.

William B. Nisbet Is Dead

William Buchan Nisbet, writer and farmer of Swanson District, Saskatchewan, died at the age of sixty-six years, after a long illness. Thirty-one years ago he came to Saskatchewan, where he wooed and won Minnie Perchie, daughter of Sister Jane Perchie. A considerate husband and affectionate father, he leaves to mourn, his wife, and six children: Frederick, of Vancouver; Luella, Alvin, Margaret (Mrs. F. Wyatt), Thomas, and Marion.

Brother Nisbet was a man of large sympathies, broad viewpoint and a philosophic mind, a keen student of men and books. The descendant of a family of writers, he had numerous articles and poems published during his life-time; one of his poems, "The Wee Sma' Kirk," appeared in the *Saints' Herald* a number of years ago.

The Nisbets originally came from Glasgow, Scotland, and the decreased delighted to speak or write in broad Scotch. His uncle, the Reverend James Nisbet, pioneer missionary of Saskatchewan, founded the city of Prince Albert in 1867. A magnificent cairn, erected in his honor by citizens of Prince Albert stands as a monument to his efforts, in the center of River Park. Another relative, William Nisbet is an editor and publisher in Chicago.

Webster City, Iowa

Due mostly to the constant and devoted endeavor of Elder Norman Anderson, of Des Moines, Iowa, the Webster City group has been privileged to enjoy a fruitful series of Sunday morning services. This series reached its climax Sunday, July 18, when an all-day meeting, including a baptismal service, was held. Elders Henry Castings and Stephen Robinson, both of Des Moines, also were present on this day.

Elder Henry Castings, in his convincing way, brought the message of the eleven o'clock hour.

At two o'clock the group gathered by the river to witness the baptism of eight people, four adults and four children. Previous to their baptism, Brother Anderson gave a short talk magnifying the meaning and importance of this step. They were baptized by Elder Guy R. Fowler, pastor of the group. Brother A. E. Cormaney was in charge of the baptismal service. Those baptized were Mr. and Mrs. Ray Hanen, Mrs. Emma Arends, Randall Arends, Maxing Cormaney, Jean and Shirley Slocum, and Roger Darnell.

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After the baptismal service, the Saints returned to the home of Brother Fowler, where the meetings are held, for the confirmation service. Brothers Anderson, Slocum, Robinson, and Castings officiated in the confirmation. Then a baby, James Hanen, son of the newly-baptized couple, was blessed.

The day's services were brought to a close by the afternoon address, delivered by Brother Robinson. He impressed upon the minds of the group their responsibility in the building of Zion.

Webster City group appreciates the help and encouragement that these men and others have given.

Ava, Missouri

This branch is moving forward with greater zeal than has been demonstrated for some time. The Saints were favored with a visit from District President Lester W. Bronson and his coworkers, Brothers Clark and Reed, June 11, 12, and 13. All profited from the rich experiences of these brothers through the mediums of pulpit and song. On June 11 the brothers, with Pastor D. A. Fuller, motored about two hundred miles visiting and encouraging the scattered members in nearby counties.

Brother Davis and daughter, Alice, of Kennett, visited Ava Branch on a recent Sunday. Brother Grant Dobson and his sister, Ruby Dobson, came with Brother and Sister Davis. Brother Fred Gettys, of Borger, Texas, visited this branch July 11. Brother and Sister Hal E. Davenport and son, Hal Junior, stopped for a few hours' visit while on their vacation in the Ozarks in June. Brother and Sister Poort and two youngest daughters, of Mansfield, also lately visited Ava.

Brother and Sister Eldon Morris announce the arrival of a daughter, Rozema Elizabeth, June 7.

The church school sponsored a picnic July 5, at the J. E. Morris farm. Visitors included Brother William Franklin, of Peoria, Illinois; Brother and Sister Buckles, Springfield, Missouri, and Brother Oscar Ensley, of California. Brother Ensley played his violin, and assisted by Brother Johnnie Morris, gave the group, "The Old, Old Path," by means of song, violin and chart illustration. The program was short in order that Brother Ensley might give a gospel talk using his chart to illustrate.

Indianapolis, Indiana

Chester and Ninth Streets. — The church school is progressing under the supervision of Arthur Gage, Jr. Father's Day was observed with a special program at the church service hour.

Local members who have been ill are much improved.

Elder J. O. Dutton conducted a series of meetings at Indianapolis in July, his sermons proving most helpful.

Brother and Sister Ralph Hamar, Lurline Davis, James Ellis, and Richard Gage attended the Nauvoo Camp, and report great benefit.

The teacher of the branch, Brother Thomas Taylor, and wife, Sister Gladys Ellis Taylor, are the parents of a little son, Thomas Ellis Taylor. A beautiful service was conducted when the baby was blessed by Pastor A. W. Gage.

Elder C. A. Nolan has returned from a vacation trip. While away he had the opportunity of presenting the gospel to interested listeners. Sister Nolan is visiting with her parents, Mr. and Mrs. F. M. Weld, at Lamoni, Iowa. Sister Martha Kinnear has just returned from a visit with her sister and family, Mr. and Mrs. Ralph Marshall, of Springfield, Missouri.

The Saints regret the passing of Brother George Bower, seventy-six years old, a faithful member. He had not been able, because of poor health, to attend church for some time. The funeral sermon was preached by Pastor Gage.

The men of the branch have been doing some repair work on the steps and church basement, adding to the convenience and comfort of all. The work is supervised by the pastor.

Birmingham, England

Birmingham Saints as one large family met in sacrament and fellowship service in July. They were happy to renew acquaintance with Sister Blanche Mesley who has made the long journey from the United States to visit with her parents in their declining years. With her came her small son, Gordon. All rejoiced with Brother and Sister Edwards in their reunion with their daughter and her son. Sister Blanche spoke of her joy at visiting again her "home church," and dear friends of years gone by. At this service also several members testified of blessings of healing; some were present who had been very near to the gates of death, but the prayers of the Saints had prevailed.

Sister Doris Eldridge, seventeen years old, passed away, June 14, and was interred at the Witton Cemetery family grave. Her life was sweet and joyous. In spite of her sufferings which were severe and prolonged, she always had a smiling face full of hope and trust. The sympathy of the Saints goes to her bereaved family. They are faithful Saints and feel that they now have a strong link binding them with eternity. Pastor P. S. Walley preached the memorial sermon and conducted the funeral. Truly the Saints of this branch do rejoice with those who rejoice and weep with those who weep, and the chords of love are closer drawn because of sufferings.

The church school celebrated anniversary services, June 13 to 20. These were happy occasions and well attended. The children's song service is always appreciated, also the work of the church school.

On June 19 the school annual outing took place. The students journeyed to Sutton Park by rail and spent a happy time. Races were run and games played. In the Crystal Palace grounds they had a merry time. Tea was enjoyed on the grass, picnic style. The pastor presented the prizes and there was great excitement.

Winnipeg, Alberta

This branch held its annual reunion June 22 to 27. Apostle J. F. Curtis and Elder O. W. Okerlind were in charge of services, assisted by Brother Alvin Fisher and Branch Pastor W. Hadath.

The reunion opened with a prayer service at nine o'clock, followed by a lesson period at ten o'clock, preaching, at eleven and again at two-thirty. Then came a prayer and testimony service followed by song and a preaching hour at 7 p. m. This program was continued each day of the reunion. Sacrament was shared on the closing day and was well attended. A goodly portion of the Spirit was enjoyed by all.

Visitors from outside points were taken care of by a specially appointed committee. Sleeping accommodations were provided in the homes of resident Saints, and meals were served at the dining hall during the reunion period. Meals served averaged 150 per day, at a small charge to those in a position to pay. The balance was taken care of by donations of food, labor, or money.

All agreed concerning the success of the reunion, and Winnipeg Branch feels inspired and encouraged to work harder than ever in spreading the gospel message. Three candidates asked for baptism: Arthur Raven, Elsie Raven, and Alice Johnson. They were led into the water by Apostle Curtis, and were later confirmed by Elders Curtis, Alvin Fisher and W. Hadath.

Winnipeg Saints thank all who helped to make this reunion the success it was, by donations of money, food, labor and time, also those who helped with the decorating and piano fund.

The little church was much admired, and the Saints feel justly proud of the results of their labor.

Northern Wisconsin Reunion

The district reunion opened, June 29, at Chetek, Wisconsin, with a preaching service in charge of Apostle J. F. Garver. Some inspiring prayer meetings were enjoyed beginning each morning at nine o'clock; class work was conducted by Bishop T. A. Beck at 10 a. m. At eleven o'clock each day there was preaching by Missionary F. T. Mussell, Patriarch F. G. Pitt, and Bishop Beck. The sermons of

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these ministers created in their hearers a strong desire to come up higher on the spiritual ladder.

Recreation of various kinds was had each afternoon. Apostle Garver spoke in the evening giving his hearers much food for serious thought.

Nine candidates were inducted into the kingdom of God on earth on Sunday at 1 p. m. Confirmation services began at one-forty-five, being followed by the closing meeting of the reunion, a preaching service by Brother Garver.

The greatly increased attendance the latter half of the reunion over that of the past few years, was very encouraging. A great degree of unity and spirituality marked all the sessions, and the Saints voted unanimously to hold reunion again next year.

Wichita, Kansas

The theme of Wichita news is that of vacations. Mrs. A. A. Buschow and her sister, Miss Alice Bozarth, are at Green Mountain Falls, Colorado, for the summer. Mr. Jaquith and Doctor Inez Jaquith are touring the Northwest in their motor car. Recently Wichita enjoyed a week's visit with Miss Margaret Williams, from Graceland College, at Lamoni, Iowa, and her friend, Miss Margaret Mortimore, of Ontario, Canada. Mrs. J. G. Hankins, of Conway Springs, is visiting relatives and friends. Elder and Mrs. Tickemyer spent the July 4 vacation in Kansas City while Mr. and Mrs. Paul Nelson, of Kansas City spent the fourth with their parents at Wichita. Mrs. Carl Holsworth, of Independence, is visiting at the Whipple home.

This branch was glad to welcome home Philip Barraclough. He has finished three years of training in the regular army. He was stationed at Fort Ringgold, Texas. Now he is with his mother, Mrs. Minnie Barraclough, at Wichita.

Mr. and Mrs. Dwight Kelley are the proud parents of a son, James Dennis, born June 15. Mrs. Kelley before her marriage was Miss Neva Waite.

Wichita Branch received a letter from Elder V. D. Ruch, of Tulsa, Oklahoma, inviting the Saints to attend the reunion at Pawnee, Oklahoma, July 30 to August 8. Among those who planned to attend were Mr. and Mrs. Patterson, Mrs. Slawson, Mrs. Funk, and Mr. and Mrs. Gamble.

Seven children and one adult were baptized on Children's Day, Elder Garland Tickemyer inducting all into the kingdom except Betty Jean Dick who was immersed by her uncle, Priest Vern Kanady. The candidates were: Mrs. Robert Burtle, Ida Mae Stewart, Betty Jean Dick, Melvin Cathey, Chloe Deane Palmer, Doris Darlene Van Bibber, Berdina Root, and Clarice Shannon.

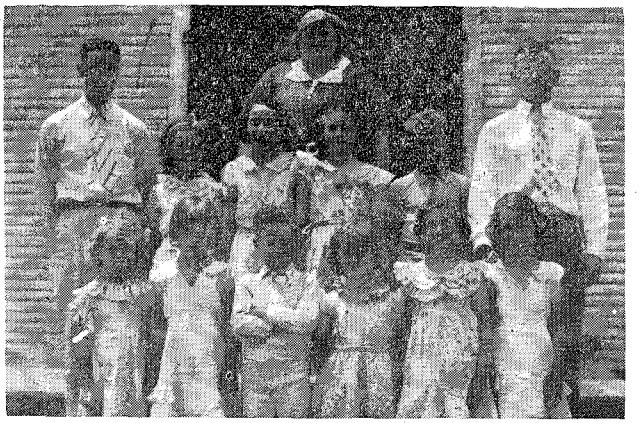
Miss Helen Jones is ill at St. Francis Hospital.

Cardin, Oklahoma

Children's Day was a happy occasion for Cardin Saints. An appropriate program, in charge of Sister Ava Davis, was given by the children at 11 a. m., and this was followed by a basket dinner on the church lawn.

Ten candidates were baptized by the pastor, Elder C. L. Rook. The baptismal service was held in the font of the new church at Miami, at six o'clock. Those assisting Elder Rook in the confirmation service which followed the baptismal ceremony, were Elders B. F. Kyser, Alvin Smith, Malcomb Barrows and Benjamin Bean. Sister Ethel Gaston played the organ during the ceremonies.

Cardin Branch looks forward to the reunion at Columbus, Kansas, with much hope and expectation.



CARDIN'S BAPTISMAL GROUP

From left to right they are, front row: Naydean Powell, Frances Lea Powell, Frederick Johnson, Shirley Woodworth, Nelda Von Bridges, Bertie Lou Powell; second row: the pastor, Elder Clarence Rook; Donna May Cokes, Joyce Coffee, Norma Jean Woodworth, Wayne Davis, and the church school superintendent, Haskell Powell. Sister Ava Davis, teacher of the class, stands in the rear.

London District Youth Rally

The annual young people's convention and rally of London District, Ontario, was held at Stratford, July 10 and 11. On Saturday afternoon Saints and friends gathered at Queens Park where games and races were enjoyed. A game of softball between the Stratford team and visitors, the former winning, was one of the afternoon's attractions. Stratford young people were in charge of the lunch served at the park.

At 8 p. m., a program was given at the church, Elder Arlo Hodgson, youth leader of the district, the chairman. The string ensemble of the London Church School Concert Orchestra played these numbers: "Largo," by Handel; "Serenade," Schubert; "Spring Song," Mendelssohn; "Andante Cantabile," Tschaikowsky, and "March Militaire," Schubert. Addie Herd, of Stratford, sang a solo; Ruth Stephens, St. Thomas, gave a reading; Robert Withrow, Stratford, contributed a clarinet solo, and Isabelle Withrow reported on the Youth Conference at Lamoni, Iowa. Frances Ivison, of London, played a piano solo; Jean Klein, Stratford, gave a reading; Jack Hammond, London, a violin solo. Members of the string ensemble are Raymond Neal, conductor, Frances Nozen, Frances Ivison, Alice Barned, Jack Hammond, Tom Hedger, and Arthur Neal.

Sunday's services opened with a prayer hour at 9 a. m., which had a good representation from the district. A splendid spirit was present throughout the meeting.

At 11 a. m., Elder Arlo Hodgson was the speaker. He talked of the Youth Conference. Apostle D. T. Williams spoke at 3 p. m. At this service Sister Ruth Stephens favored the audience with a monologue. There was also a duet by Pearl Moore and Isabelle Withrow.

The church was filled to capacity at 7 p. m. to hear President F. M. McDowell. His text was Revelations 3: 8: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." He spoke on the new young people's organization of the church, Zion's League, and also outlined the objectives of the church young people.

London district members were pleased that Brother McDowell found it possible to attend the convention. They were also glad to have Brother Harold Neal, of Toronto, a former member of the London Church School Orchestra, present that Sunday. Brother Harold contributed several violin selections. Visitors were also present from Detroit and Essex.

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Independence, Missouri

August 2.—"The Garden of Life," a pageant worship service written and directed by Mrs. Leonard Lea, was given before a very large congregation at the Campus Sunday evening, taking the place of the usual preaching service. The pageant was based upon the parable of the sower and the reaper and portrayed a garden in which Life, the gardener, planted good seed and the Enemy sowed tares while Life slept. The conflict between the two resulted in a triumph of evil for a time; but Life was finally able to cast out the weeds and brambles and make the garden ready for the Master of the harvest.

Thirty young people took part in the pageant. The production staff consisted of Mrs. F. M. McDowell and Miss Corlyn Sarratt, costumes; Mrs. M. H. Siegfried, stage setting; Fred Tignor, lighting; Mrs. Robert Miller and Mrs. Blanche Gault, make-up. Special musical numbers and incidental music in the pageant were furnished by the Æolian Ladies' Chorus and mixed chorus, Paul N. Craig directing. A song service preceding the pageant was directed by Sanford Downs.

President and Mrs. F. M. McDowell, of Independence, observed their twenty-fifth wedding anniversary July 30 with an "open house" in the afternoon and evening. One hundred and one guests called to congratulate the couple. Doctor and Mrs. McDowell were married at Lamoni, Iowa, and have lived at Independence since 1925, with the exception of the past three years spent at Lamoni. The McDowells have three daughters, Wilda Lee, who will be a senior at the University of Kansas this fall; Marion who was graduated last spring from Graceland, and Maxine, a student at the Independence Junior High School. Mrs. McDowell's mother, Mrs. Carrie Goode, of Lamoni, was an out-of-town guest.

Oriole Activities

Several Independence Oriole circles are preparing to attend the Far West Stake reunion, to be held the middle of this month at Stewartsville, Missouri. The girls will be under the supervision of their own monitors and their assistants. Last year the reunion had a good-sized camp of Oriole girls, and this year Miss Ada Fallon, of Independence, will have general charge of the girls of the teen age at the reunion.

Independence has seven Oriole circles: Two at the Stone Church and one each at Second Church, Spring Branch, Englewood, Sugar Creek, and East Independence. Mrs. Pearl Crick is in general charge of the local Oriole organization.

On July 12 the Orioles held a candle-lighting service at the Stone Church in charge of Mrs. Crick. The first part of the program consisted of musical numbers and readings by the girls of different groups and an address to the mothers by Mrs. S. A. Burgess. Elder C. B. Woodstock gave the introductory address of the candle-lighting ceremony, then thirty-nine rank awards were given to the girls; forty-three honor awards in handcraft, citizenship, school activities, recreation, health, literature, art in daily activities, and two special honors, one for courage and presence of mind in time of danger, the other for faithfulness in family service.

Classes for Oriole leaders were conducted one night a week last winter by Mrs. C. B. Woodstock, and an institute for Oriole leadership instruction was in charge of Miss Vida Ruth Watson last fall. Miss Watson is chairman of the Girls' Headquarters Committee. And plans are for more such classes this fall and winter. Last spring the Oriole leaders gave a luncheon at the Stone Church dining hall, to raise funds for furnishing and equipping the Oriole clubroom in the Library Building, at Lexington and River Boulevard. This room is for the use of all Oriole groups and leaders in Independence.

Miss Mary Hiles's group of Englewood Orioles has held a local week-end camp this year, and other camps are planned for the period following the Stewartsville reunion.

Miss Elsie Sutterfield is in charge of the East Independence Oriole group, the last to be organized. A promising and enthusiastic group of sixteen or eighteen girls are working hard on their own clubroom.

Walnut Park Church

Elders Fred Horn and C. G. Closson, assistant pastors, are in charge of the work at Walnut Park in the absence of Pastor William Patterson, who is away attending church reunions. The communion service Sunday morning was well attended and was presided over by Elder Closson, assisted by Elder Robert Jones and Elder Horn. Leonard Curtis, deacon, spoke in behalf of the oblation and Elder Closson spoke inspiringly of the purpose of the Lord's Supper. Following the administration of the emblems, Elder Fred Horn, bishop's agent, spoke of the need of larger contributions to the local fund to provide for repairs on the church building, which must soon be made. One new member, Audrey Hurshman, partook of the sacrament for the first time at this service.

A re-dedication and experience meeting of the members of the priesthood in this section of the city of Zion was held at two-thirty Sunday afternoon at the Walnut Park Church. Elders E. A. Thomas and A. K. Dillee presided at this service. The time was spent in song, prayer and testimony of the goodness of God and of the hopes of the men for the future of the work.

The union prayer services of the church on Wednesday evenings have been exceptionally well attended recently and a good spirit has been present. On last Wednesday evening an ordination service was held prior to the prayer and testimony meeting. At that time J. H. Robinson was set apart as president of

Briefs

Mobile, Alabama. A new spirit of interest and determination is prevalent as a result of a large number of Mobile Saints attending the Southern Reunion at Brewton, Alabama, July 9 to 18.

Mobile Branch was fortunate in hearing Bishop G. L. DeLapp for the first time Monday evening, July 19, as he passed through on his way to other points from his work at the reunion.

Plans have been made and accepted by the branch for eliminating the local church debt. Certificates have been printed, and will be sold at a dollar each. The names of those buying one or more certificates will be posted in the church. This is to stimulate an interest in the campaign which is to be launched the first Sunday in August. Workers hope by the first Sunday in November to pay the church indebtedness.

Elder J. B. Snyder, pastor of Tacoma, Washington, branch, passed away July 17, after an illness of two weeks. He was pastor at Tacoma for nine years. He is survived by his wife, Mary; three daughters: Arlene and Gladys Snyder and Mrs. Ellsworth Larson, all of Tacoma, and many friends.

Elder John Shields writes from Shelburne, Ontario, under date of July 16: "Port Elgin reunion closed, July 11, the largest in attendance of any held there, especially in number of young people. President F. M. McDowell in his lectures, sermons and play, was a wonderful source of instruction and encouragement to both the youth and older ones. His first attendance at an Owen Sound district reunion will not soon be forgotten.

"Patriarch Richard Baldwin had charge of the prayer meetings at 9 a. m., and his themes urged the keeping of the law. The dining hall, in charge of H. A. Dayton, district president, assisted by his counselor Benson Belrose, was the scene of order and excellent service. Rosaline Johnston, the cook, and her helpers, table waiters, and dishwashers demonstrated what may be accomplished by cheerful willing co-operation.

"The district conference Saturday resulted in the reelection of H. A. Dayton, district president, and the return of nearly all the other district officers.

"Sunday, the eleventh, there was a beautiful ordination service at which these young men were set apart to priesthood offices: Archie Dayton and Arthur Dunn, elders; Allen Mortimer and Lloyd Belrose, priests; Harold Barnes and Lorne White, deacons."

The only difference between a rut and a grave is in their dimensions.—Ellen Glasgow.

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the fourth quorum of deacons, with Ammon Badder as his first counselor and Jesse Hart as second counselor. Old and young meet together in the upper auditorium on alternate Wednesday nights, the young people holding separate meetings in the lower auditorium every other Wednesday.

East Independence Church

Brothers Robertson and E. A. Thomas met with this congregation in a prayer service in July. Attendance at prayer meetings is increasing slightly, the number being seventy-five the night of July 28.

J. M. Wagener, Ralph Crabb, Lynden Wagener, and Joseph Friend have assisted in giving Scripture readings at the Sunday school hour.

On July 11, this congregation had Clyde Austin, a singing evangelist, who played a saxophone solo, sang a number, and helped in other musical ways.

Among the speakers have been Elder J. E. Martin who spoke July 11 and also the night of July 28; Elder A. C. Barmore, who preached July 18; Elder Samuel Smith who talked on "The Voice of Warning," July 25.

Recently Sister Elsie Sutterfield gave a talk on the Youth Conference.

The Oriole girls gave an ice cream social on the lawn of Mr. Calvin's home, Spring Branch Road, July 29, a large crowd being present. A fine program was given. George Martin, "Colorado Pete," contributed several numbers, and Milford Nace, of Walnut Park, played two selections, in addition to numbers by local branch members. The proceeds from this social will help to take the Orioles to the Stewartsville Reunion.

Lucasville, Ohio

Pleasant Valley Branch members rejoiced at their two-day reunion held July 3 and 4. "Forward Is the Command," was the theme. A social service at 9:30 a. m. was in charge of Evangelist J. E. Matthews, of Columbus, Ohio, assisted by William Altman, elder and president of Pleasant Valley Branch; prayer was by Brother Rexroad, elder from Portsmouth-Nauvoo Branch. Evangelist Matthews spoke in prophecy to Brothers Rexroad, Luther Crabtree, and Brother Hudson from Portsmouth - Nauvoo Branch, also Elder Francis May, and pastor of McDermott Branch received a divine message.

Elder Rexroad talked at 11 a. m., on how he was converted to the gospel, and Brother Dale Dickson, of Dayton, Ohio, gave a forceful sermon on the youth movement and missionary work of the church. Apostle M. A. McConley gave a fine lecture from 2 to 3 p. m. Elder A. E. Anderton, district president, also preached. Brother Anderton was in charge of the music and singing, assisted by Brother Grey, one of his counselors.

The evening sermon was by Patriarch J. E. Matthews whose theme was, "A Father's Counsel."

On Sunday morning the sacrament and social service were in charge of the district presidency. The Spirit of the Master was present and blessed the Saints at this hour. Brother Anderton delivered an encouraging message to Evangelist Matthews and also to an aged sister.

Apostle McConley preached the 11 a. m. sermon, which was most enlightening. At 2 p. m. Elder Floyd T. Rockwell, of Dayton, spoke on "The Spirit of the Day." The evening sermon was by Brother Dale Dickson, one of the new young missionaries, and a fine speaker. A number of babies were also blessed on this evening.

Saints were present for these reunion services from McDermott, Highland, Middletown, Ironton, Jackson, Columbus, Portsmouth-Nauvoo Branches. A basket lunch was spread on the lawn at noon Sunday for everyone.

The women's department of Portsmouth, under the leadership of Sister Hill, has sponsored several ice cream socials, clearing a nice sum of money.

Kansas City Stake

Bennington Church

On June 6 an ordination service was held at the eleven o'clock hour. Victor Witte was ordained to the office of elder and August Witte to the office of priest. Victor, having been chosen by general church authorities, began preparation for work in missionary activity. He preached a fine sermon at Bennington church the evening of June 27, and on the evening of July 1, the congregation met at the church for a party to congratulate him on his success and to wish him many blessings in his new work. He left Kansas City, July 6, on a trip to Europe before commencing his work as assistant pastor at Indianapolis, Indiana.

The evening of June 12 the church was filled to overflowing to witness the ceremony in which Miss Susan Fay Sneed and Mr. Jack J. Rinnenger were united in marriage, Pastor Marion H. Sneed, brother of the bride, officiating. After the ceremony a reception was held at the home. The group is glad this fine pair will make their home in the city and continue to attend Bennington church. Mrs. Rinnenger is chorister, and her services are greatly appreciated.

The membership attendance has not been as high in numbers as might be expected; but interest in all departments of the work seems to be better than in the past. The midweek prayer meetings are much better attended than a year ago. Since last report, three have been added by baptism and three babies blessed.

Mrs. Nellie L. Harris, a member of this group, died July 17. The funeral was at the church, in charge of Elder E. W. Lloyd; the sermon by Patriarch Ammon White. Mrs. Harris was the mother of Mrs. Violette Moore of this group. Burial was at Goff, Kansas.

This group retained the officers and teachers for this year with but few exceptions, and have entered into the year's work with new zeal. A number of the young people attended the Youth Conference at Lamoni. Miss Mary Agin gave a review of the work done in the classes, and Brother Sneed a review of the sermon preached by President McDowell. Both of these were edifying to all who heard.

Armourdale Church

A candle-lighting service was held the third Sunday morning of July, for the official installation of the year's new officers. Sister F. Wamsley, soprano from Central Church, gave two solos. Individual consecrations were spoken by each new officer, and the charge was given by the pastor. The officers are: Pastor, A. H. Hallier; assistant pastor, Vern McCann; young people's leader, Charles Loy; adult leader, Francis Smith; secretary, Hazel Routh; junior church supervisor, Fern McNeese; church school director, Pauline McCann; chorister, Marie Grundy.

Armourdale continues to have Sunday evening services in the summer months. Some of the speakers have been, Elders H. R. Higdon, Evan Fry, Roy Brown, and Bishop C. A. Skinner.

July 18, the Liberty Street Church Ladies' Choir, directed by Fred Friend, furnished the complete evening service. There were three groups of secular, and sacred music. The speaker was Ralph Smith.

On Children's Day there were five candidates for baptism, which took place in the morning. The evening service was given over to a program by the junior department and to the confirmation of the new members. Pastor Hallier and Elder J. A. Gardner, of Grandview, officiated in the confirmation.

The first Thursday afternoon of June, Sister May Sandy, treasurer of the Central Church Ladies' Club, met with the women's department of Armourdale and gave a talk on "Successful Ladies' Work." She presented much help and the year's program used by the Central Club.

Brother George Woodhead, age fifty-six, passed away June 20. He had been a member of the Armourdale congregation almost since its organization eighteen years ago. The past three years he and the family had resided at Turner, Kansas. He is survived by his widow, Bertha Woodhead, three daughters and four sons.

Gladstone Church

Attendance at all services is holding up well despite vacations and the usual slump during the warm weather. The midweek prayer services have been especially well attended.

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On Mother's Day a fitting program was presented at the eleven o'clock hour by the mothers under the direction of Sister Mildred Connelly. Sister M. A. Cooper, who is seventy-seven, was chosen as the representative mother, and was presented a bouquet.

Children's Day services were held at the eleven o'clock hour. The primary department presented a program. In the afternoon, at Central Church, the following children were baptized: Norma Jean Hill and Paul Max Davis.

The governing council for this year consists of Seth S. Sandy, pastor; L. C. Connelly, associate; Kenneth Davis, church school director; Raymond Carver, young people's director; Sister Esther Withrow, children director.

Zion's League met for a picnic supper Wednesday, July 21, at the home of Brother and Sister Raymond Carver, after which they attended the monthly league prayer service in a body at the Mount Washington Church. All departments are taking things a little slowly during the warm weather, but they expect to be in full swing by the first of September, and hope to have much to report for the coming year.

Mount Washington Church

Mount Washington has been very fortunate in securing interesting speakers in the last few weeks. Among them were J. E. Cleveland, from Enoch Hill Church, Independence, and Elder Arthur Oakman, who spoke to the group on Sunday, July 25.

The young people hold their prayer meeting every two weeks at the church at eight-fifteen on Sunday morning. Everyone is invited to attend and bring someone with him.

The women of Mount Washington are reorganizing their work for the coming year. They have accomplished many things in the past and are looking forward to a very successful year with Mrs. Franklin Hunter as supervisor.

Wednesday, July 21, the stake Zion's League prayer meeting was held at Mount Washington. There were one hundred and fifty-nine present. It was indeed a fine way in which to start the new church year.

Both the boys' and girls' volley ball teams are active this summer. They reserve one night each week for practice.

The young men of this congregation have spent much time in fixing up the church grounds, and have made a great improvement in them. One evening each week is spent in working both inside the church building and on the lawn.

Puyallup, Washington

Tacoma Branch met with Puyallup Saints on Children's Day, and after the morning hour featuring the children's program, all gathered at Maple Wood Springs where lunch baskets were opened and the midday meal was shared.

In the afternoon a baptismal service was held, six candidates being inducted into Christ's kingdom by Elders J. B. Snyder and C. E. Wheeler. The fine spirit of the morning service continued with the Saints all through the day.

The confirmation service was held at 4 p. m., Elders L. R. White, J. B. Snyder and C. E. Wheeler officiating. The new members of the church are: Mr. and Mrs. Frank Davis Moat, Jr., and son, Richard; Jean Nichols; Mrs. Anna Smith, and Mrs. Nora Williams. Proper instructions were given and the new members were welcomed.

On Father's Day the women of the branch reversed the usual order of things, occupying all offices in the morning and thus giving the fathers and brothers a rest. "Fatherhood," was the theme of a fine program.

The district president and his family were at Puyallup on that day, and local officers were glad to turn the evening hour over to him.

Delta, Colorado

Delta Saints enjoyed the district conference held there the first of July. The young people also reported a very good conference, starring the last evening of June and closing the evening of July 2, linking up with the older people's meetings which closed the evening of July 4.

Elder J. W. A. Bailey, from Salt Lake City, was present at the conference, and brought interesting sermons. He accompanied the young members and others who could go, to the mountains for a day of recreation. To start the day, they had a spiritual prayer service in charge of their leader, Elder Elwin Vest, and District President C. B. Wallis.

Elder Roscoe Davey and family arrived the last day of the conference. Ten years ago they were missionaries to this district. They had only about ten days to spend in this area and so Elder Davey held three night services in Montrose, three in Delta, and three at Grand Junction.

Although the local work seems rather slow after such a helpful reunion and conference, the Saints are going forward. Brother Earl Slick, from California, preached to Delta members on July 18. He was ordained in this district several years ago. He and his family are visiting at the Charles Harshman home at Cory, Colorado.

Brother Isaac Delong went to Montrose, July 18, and preached to the group at that point.

Request Prayers

Sister Jennie Anderson, of Columbia Falls, Montana, who has been ill for several months and is now in the Kalispell Hospital, wishes to be remembered in the prayers of the Saints.

Briefs

Monetville, Ontario. This branch has been favored with a week of special services, including two Sundays, conducted by Elder William I. Fligg. "The Destiny of Man," was the subject of his sermons which were illustrated by a chart. The discourses were greatly appreciated by Saints and friends of the branch. A record attendance of sixty was reached. One woman gave her name for baptism.

Ignorance of one's misfortunes is clear gain.—Euripides in "Antiope."

Alto, Michigan. An all-day meeting of the Alaska Branch, on Children's Day, was opened with a baptismal service at 9 a. m. Six girls were candidates for baptism, four of whom were from visiting branches, Pullman and Belding. Confirmation and prayer service followed. The voice of the Spirit was heard at the prayer hour. A pot-luck dinner was served at 12:30 p. m. after which Elder George Lalone spoke.

Elder A. Shotwell, of Grand Rapids, was the 2:30 p. m. speaker, and this service closed the day's meetings. That evening the local branch observed Children's Day with a fitting program.

It is much easier to be critical than correct.—Disraeli.

Lamoni Stake reunion opened July 31, at the South Woods reunion grounds, Lamoni, Iowa, and will continue until August 8. The stake presidency was in charge of reunion preparations, and general church workers now on the grounds include Apostle J. F. Garver, Evangelist Ray Whiting, Bishop T. A. Beck, and Stake President D. B. Sorden. Adult class work is in charge of these four men while E. T. Higdon has supervision of the young people's classes. Mrs. D. B. Sorden is leader of the junior department, and Mrs. W. E. Haden has charge of the pre-school children. Special programs, worship services, recreation, preaching hours, and other features are holding the interest of all campers and attendants.

Rejoice evermore.—1 Thessalonians 5:16.

Elder Martin F. Ralston, of Berkeley, California, died July 24, and his funeral services were held at the church July 27, Elder John F. Sheehy officiating. Brother Ralston is survived by his wife, Lydia, five children, and his aged mother. Interment will be at Wiley, Colorado.

By the work one knows the workman.—J. de la Fontaine.

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The Bulletin Board

Northwestern Iowa Reunion

The Northwestern Iowa reunion will be held in the park at Woodbine, Iowa, August 14 to 22. Apostle Clyde F. Ellis, Elder William Patterson, and Bishop T. A. Beck will be with us. Meals will be served in the church basement a short distance from the reunion grounds. We shall be happy to see every member of the district at this reunion for at least part of the time. Adjoining districts are invited to share this reunion with us.—Mrs. W. R. Adams, district secretary.

Western Montana Reunion

Western Montana District will hold its annual reunion at the pavilion at Race Track, August 20 to 29. A cordial invitation is extended to all to come on the opening day and help to make this a successful reunion. We expect Apostle J. F. Curtis and Elder Roscoe Davey to be with us along with the local and district ministry. Rooms will be available at $4 for the entire ten days, and those desiring same should notify Warren Peterson, Deer Lodge, Montana, R. F. D., No. 1, at once. Straw will be available for ticks, but please bring your own bedding. If donations come in as the committee have planned, meals will be served free. A pleasing program has been planned for old and young.—Eva C. Davis, district secretary.

Omaha to Attend Southwestern Iowa Reunion

Omaha congregation of the church will hold church school at 9:45 a. m., August 1, and sacrament service at 11 a. m., at the local church, Thirty-sixth and Burt Streets. But the evening service of that day as well as meetings Sunday, August 8, will be dispensed with, and the Saints will attend the reunion of Southwestern Iowa District, at Fairmont Park, Council Bluffs, Iowa.

The reunion will convene at Council Bluffs, July 30 to August 8, Elder Frank McDonald in charge. Daily services throughout the week will be as follows: 8:30 a. m., prayer meeting; 10, class work; 2 p. m., women's work; 4 p. m., recreation; 7:30 p. m., song service; 8 p. m., preaching by Elder William Patterson, of Independence, Missouri; 9 p. m., even-song. Bishop J. S. Kelley, also of Independence, will be present to take charge of class work. Invitations to attend the reunion have been extended to all congregations in Nebraska and Iowa. A special early prayer service has been arranged for young people at the church at 6:30 Sunday, August 1 and August 8. —S. O. Perkins, correspondent.

Marriage

ROGERSON-TIFT.—Marian Ellen Rogerson, daughter of Mr. and Mrs. I. E. Rogerson, of Fall River, Massachusetts, was united in marriage to Gerald F. Tift, of Providence, Rhode Island, at the home of Elder E. M. Brown, of Providence. The double-ring service was read by Elder Brown at 2 p. m., June 26, in the presence of the immediate families. The bride and bridegroom were attended by Mr. and Mrs. Irving H. Cook, of Providence. Following the wedding dinner, the couple left for a trip through Maine and New Hampshire. The bride is a graduate of Graceland College in 1934 and of Katharine Gibbs Secretarial School. The couple will make their home in Providence.

Our Departed Ones

HITCHCOCK.—Franklin Pierce, son of John E. and Catherine Hitchcock, b. at Aurora, Illinois, February 17, 1870. D. June 14, 1937. He moved with his parents to Harrison County, Missouri, at an early age, where he grew to manhood. He heard the gospel, as a young man and was baptized into the church. For some years he served as a deason, and was later ordained to the office of priest. Was faithful to his duties and proved himself to be a man given to good works. He married Lucretia Skinner, June 22, 1895, to this union 3 sons were born: Alfred D., of Kansas City; John who passed away in childhood, and Jerrold F., Portsmouth, Ohio. These together with his wife mourn the loss of a faithful companion and father. One sister, Mrs. Pearle Simpson, and two grandchildren, Dorris and Franklin Hitchcock, also survive him. The funeral was from Central Church, Kansas City; sermon by L. G. Holloway. Burial was in Mt. Moriah Cemetery, Kansas City, Missouri.

BURGE.—Henry Franklin, b. September 30, 1856, at Clearfield, Pa.; moved to Evart, Mich., in 1883. July 4, 1885, was married to Alice Dixson. Was baptized into the church, June 15, 1921, remaining a faithful member until his death, July 8, 1937, at his home in Middle Branch Township. Leaves to mourn, his wife; 2 sons and 6 daughters: Amos, William, Mrs. Adam Lehman, Mrs. Arnold Mitchell, of Middle Branch; Mrs. Jake Thompson, Evart; Mrs. Jess Sharp, Marion; Mrs. Laura Gault, Flint, and Rachel Burge, Big Bay; 1 daughter and 1 son preceded him in death. Funeral services were held from Middle Branch Town Hall, Elder Alvin Ellis, of South Boardman, conducting. Interment was in Middle Branch Cemetery.

MORRISON.—Robert J., b. March 6, 1850, at Edwardsburg, Canada. In 1880 was married to Isabelle Shippy, of Hersey, Mich., who preceded him in death 35 years. Was baptized into the church Oct. 15, 1879; ordained a priest, June 7, 1914, and an elder, Oct. 31, 1920. D. at the home of his daughter, Mrs. Marie Tomlinson, Grand Ledge, Mich. Leaves 6 children: Joseph, of Flint; Charles, Grand Ledge; Mrs. Albert Clanche, Marion; John, Grand Rapids; Robert, Chicago; Mrs. Ivan Tomlinson, Grand Ledge; 1 brother, Samuel, Detroit. Funeral services were held at Marion, Elder Alvin Ellis, of South Boardman, conducting. Interment at Hersey, Mich.

JENKINS.—Hyrum P., an active member of the church and pioneer of Valley Branch, d. of heart failure July 9, 1937, at Vay, Idaho. Though in failing health, he never complained. His last testimony to the Saints was one of encouragement to go forward, serving God each day as if it were the last. B. March 7, 1871, in Montana. Was baptized into the church in 1892. Married Mary Elizabeth Wilson, Nov. 26, 1904, and to them were born 3 daughters, all living and members of the church: Mrs. Ann Morse, Mrs. Alice Morse, and Olive Jenkins, of Vay. He was ordained a deacon in 1915, and a teacher in 1919, which office he held at his death. Surviving are his wife, 3 daughters, 5 stepchildren: Mrs. Matie Thamke, of Wisc.; Mrs. C. D. Crabb, Morton; Mrs. B. H. Kenny, Vay; Walter Wilson, Gresham, Ore., and Joseph L. Wilson, Oakland, Calif.

BOWER.—George W., son of J. S. and Margaret A. Bower, b. in New Washington, Ind., Sept. 3, 1860. D. July 22, 1937, at Indianapolis, Ind. He joined the church in 1918 and was a loyal member, setting an example of dependability, honesty and friendliness. Leaves to mourn, his wife, Mrs. Olive E. Bower; a brother, D. S. Bower, and a sister, Mrs. Sadie Bower Anderson, of Indianapolis. Funeral services were held from his home, July 24, in charge of the Indianapolis branch pastor, Arthur W. Gage, who was assisted by the pastor of First Friends Church and by Missionary J. O. Dutton.

HARTLEY.—Roland Hollis, b. at Mondamin, Iowa, Dec. 16, 1918, to Mr. and Mrs. Hilton H. Hartley, whom he leaves to mourn, together with 2 brothers, Kenneth Wayne and Cyril Milton, also many other relatives and close friends. D. July 15, 1937, at Independence, Missouri. Was compelled, because of illness, to leave high school in his junior year. Was a member of the school orchestra and of Mr. Phil Turner's band, a lover of music, of reading, and a good conversationalist. Joined the Naval Reserve in Kansas City, but failure of health prevented the fulfillment of his desires. Was deeply interested in his home and family ties and in the church.

HARRIS.—Nellie L., b. Dec. 14, 1878, at Clear Lake, Iowa. Was married to Sam Hervey, August 17, 1895. Married Bert Harris in 1909. Her husband d. June 7, 1912. Sister Harris united with the church at Bennington Heights, Kansas City, in November, 1930. She was first afflicted in April, 1937, and d. at Lake Side Hospital, June 16, 1937. Leaves to mourn, her mother, Pauline De Voll; a sister, Myrtle Fisher; 1 son, Earl Coughlin; 1 daughter, Violet Moore, 4 grandchildren, and many friends. Interment was at Goff, Kansas.

FARQUER.—Amanda Melissa, b. near Finncastle, Ind., April 7, 1849. D. at her home at Dahinda, Ill., July 14, 1937. Her husband, Thomas, preceded her in death, January 26, 1904, also 3 sons and 1 daughter. Eight children survive her. She was baptized into the church in April, 1905, by Elder F. A. Russell, and remained faithful to the end. Was tenderly cared for by her son, Fred and wife, with whom she had lived for 20 or 30 years. Funeral services were conducted by Elder Wesley Richards, of Rock Island, Ill., president of the district, from Dahinda church. Interment was in Trenton Cemetery, near Dahinda.

1937 Reunion Dates

District	Place	Time
S. W. Iowa	Council Bluffs	July 30-Aug. 8
W. & Cent. Okla.	Pawnee	July 30-Aug. 8
Spring River	Columbus	July 30-Aug. 8
Lamoni	Lamoni	July 31-Aug. 8
Alberta	Bon Accord	Aug. 3-5
Kirtland	Kirtland	Aug. 5-15
Alberta	Edmonton	Aug. 6-8
Cent. Mich. & Detroit	Edenville, Michigan	Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
W. Nebraska & Black Hills	North Platte,	August 6-16
Chatham	Erie Beach	Aug. 6-16
Alberta	Sunny Brook	Aug. 9-11
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
N. W. Iowa	Woodbine	Aug. 14-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29

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EACH WEEK DAY

6:45 a. m. Devotional services. On August 2, 3, and 4, C. G. Mesley will be the speaker, Kansas City musicians furnishing program numbers. Arthur Oakman will be the speaker the remainder of the week.

SUNDAY SCHEDULE

7:30-8.00 a. m. Thoughts for the Day: D. O. Cato, reader; Mrs. Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
5:30 p. m. Radio Vespers—"Youth Believes."
10:00 p. m. Chapel Service; D. O. Cato in charge.

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

A Final Testimony

Shortly after the death of Mrs. Eveline Burgess we were informed by Sister Marcella Schenck, of Lamoni, that just a week before her accident, my mother attended the group prayer meeting and bore her testimony. This was the last prayer meeting it was possible for her to attend, because she was injured about three o'clock the afternoon of the following Wednesday. Sister Schenck stated that at the close of the meeting several stood around remarking upon her testimony: "What a wonderful testimony!" "What strong faith!" "What an able mind!" For mother was then nearly eighty years of age.

Her testimony concerned itself with the value of faith, and a cheerful outlook, not only for spiritual health, but also for mental and physical health. She quoted a physician to the importance of cheerfulness for healing and quoted a long poem that she had memorized just that week. The theme of the Sunshine Band seemed to be brought in: To think of others. "Do something for somebody quick!" The value of doing good to others, thinking of others, of good will, cheerfulness and faith, for light and health.

And then she closed with, "If this should be the last testimony I ever bear on this earth, I want to say that I know that the Gospel is true, that Jesus is the Christ, and that this is the church of Jesus Christ."

It proved to be not only her last testimony, but the last it was possible for her to utter. On her sixtieth wedding anniversary, July 4, she was unconscious; that is under narcotics. On Sunday, July 5, she partook of the sacrament, but shortly after midnight the morning of the 10th she passed away.

That is the legacy she leaves to her children—a sealing testimony of the truth of the gospel of Christ.

S. A. BURGESS.

Notes on Southern Reunion

These notes on the reunion of southern districts at Brewton, Alabama, are taken from the notebook of Sister Edna Miller, Mobile, Alabama:

Sunday, July 11: No, the reunion grounds are not located on a hill, but surely, I felt as though I was on a higher lever the moment we drove onto the grounds. This is a spiritual rather than a physical feeling. The moment I entered the tabernacle the influence of the Spirit of God was felt in power. It penetrated my very being as surely as it must have everyone present. The services today have been an inspiration to me, and I feel that there is a wonderful week of blessings in store for us. . . .

Wednesday: Today my faith has been doubly strengthened, and my conviction of the authority and truthfulness of this church has been made greater as I heard the voice of God speak to this his church through his servants, Elders John R. Grice and C. F. Davis. I wonder how many in that congregation, including myself, could fully comprehend and appreciate the message and what it means to us as a church in these latter days. I could not have felt more awestruck had I been in the presence of God himself. What a glorious gospel, and what a privilege is ours! Oh, that we might fully understand and appreciate these blessings! I sense my responsibility to the church more keenly than ever before. . . .

Saturday: I regret that our class work is over today. The classes have meant much to me. In the class for women I have learned how to be a better follower, a more efficient leader, and how to maintain a better home, physically and spiritually; also some of the things that I, as a woman, may do for my church. . . .

After sitting in the class of Apostle M. A. McConley, a person could hardly help but be a better Saint, at home, in the church, and in the community. And surely Bishop G. L. DeLapp has instilled in us all a greater desire to live our religion by keeping the law, and to understand the relationship of the temporal and spiritual development of man. I feel that he has created within each of us a desire to keep the law rather than to feel it as an obligation.

I regret that I could not attend all the classes, but it was possible to be one place only at a time. So I had to choose "this day whom I should hear." I am sure those who attended the classes of Elders Grice and Davis and others have also been benefited.

Sunday: This, the last day of the reunion, comes all too soon. This has indeed been a wonderful week, not only of spiritual blessings and classwork, but of fraternity and fellowship of Saints. How much it has meant to me! I feel as I go back to my home, that I go with a greater interest in the work and a greater determination to serve my church and my Master.

Note: The days I omitted were equally important, but I feel that they would make the notes too long for publication.

Pentecostal Experiences at Reunion

I lately attended the Southern Reunion at Brewton, Alabama, the largest and best gathering of this kind I have ever experienced. It looks of late as if the church cannot get buildings large enough to accommodate the crowds. I am most thankful that God has allowed me to live to see our church honored and respected by the world and the vanishing of prejudice and the mob spirit.

At the reunion we had as our teachers and directors, besides the three district presidents, Apostle M. A. McConley, Bishop G. L. DeLapp and Elders John R. Grice, C. F. Davis and J. G. Halb. Never has God blessed his servants with power and inspiration greater than he gave to these. Every lesson and sermon was given in the power of his Spirit. The prayer meetings brought Pentecostal blessings, the Lord speaking to his people several times in tongues and prophesies. Wonderful encouragement, advice and warnings were given in these messages. Great works are to be done by the church in the South if these messages are true, and we have no doubt but that they are true.

Under such power and knowledge as were given to us, I see no reason why the church debt cannot be paid and God's purposes carried out by this people. Saints, let us do our part and help to free the Bishop's hands, so that the Lord's saving message may be sent out more widely into the world. It is good to know that God has chosen such men to represent him as those who assisted us at reunion. We thank the appointing powers for sending us these ministers.

There were fourteen States represented at the reunion, and twenty-nine additions were made to the church. May God speed his blessed cause until all the honest in heart are gathered in.

A. G. MILLER.

OCEAN SPRINGS, MISSISSIPPI, Route 1.

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Meek and Lowly » » » » »

When I first investigated this work, I approached it as many others probably have, with the idea of ridicule rather than acceptance. But as I continued to observe I was forced to change my purpose, for I was impressed by several significant characteristics of this people. One of them was the pulpit manner of the speakers, and one man especially influenced me. Instead of the loud, shouting presentation I had expected, I found a man endeavoring to lead rather than to drive his hearers in a rational manner toward a way of life. He made no pretensions to be a great expounder of knowledge; and while he professed to believe and accept the entire Bible, he did not try to present it all in one sermon; rather he endeavored to "rightly divide" the word of truth, and gradually, day by day, he led them into a full understanding of the gospel, and on toward perfection.

CLARENCE J. LANT.

Come to Reunion! » » » »



A GROUP OF CHILDREN AT THE COLORADO SPRINGS REUNION IN 1936

Let the little children come, too. They will have a happy time. Attending a reunion is one of the happiest ways I know of spending a vacation. God's presence is felt in great measure at the reunions where the Saints meet for worship and instruction. Come greet your old friends, and make new friends. Come to reunion! You will be well repaid.

SAYDE BUTLER KATSCHKOWSKY.

INDEPENDENCE, MISSOURI, 216 West Lexington.

A Prayer Is Answered » » » »

Seven years ago I asked for prayers of the Saints through the *Herald*. I was so anemic that none of the neighbors or doctors thought I would live long. I could not talk sensibly for I would say a few words and then go to sleep for hours. My children would try to rouse me, but could not. Whether I was dreaming or not I do not know, but I remember that I seemed to be in another world, a place different from our earth conditions. I was unconscious for two days and two nights. Two of my neighbors heard of my condition and came to wash and dress me for all I had to care for me was my fourteen-year-old daughter. I remember as they turned me over I came to my senses. For some time I could see when I first opened my eyes, then everything would grow black.

I realized at this time that I was a very sick woman, and would pray silently that God would spare my life, so that I could help my children until they were of an age to look out for themselves.

Today I am a well woman. My health is perfect. I have been able to work to assist my children in securing an education. My boy, seventeen years old, has one more year in high school. He has walked most of the three years eighteen miles a day. I pray for his health and strength so that he may finish his work. He has made excellent grades. His ambition is to go to a commercial school and study for a teacher. My youngest is a girl of fifteen. She wants to start to high school this fall.

Please pray that we may be a family united and happy in the faith.

MRS. BELLE H. YARBROUGH.

NORTH NEWCASTLE, MAINE, Box 5.

The Lord Answers Prayer » » »

While I was reading an article written by George S. Lincoln and printed some time ago in the *Herald,* I was reminded of the many times the Lord has answered prayers for me.

Being a widow with two children, a boy fifteen and a girl thirteen, I was compelled to make my own living. This I was trying to do by baking bread. As I could not buy flour and other ingredients I needed at wholesale prices, I was not getting rich very fast. My boy worked in a dry goods store at very low wages, and my daughter helped me by delivering the bread to my customers. It was in the spring of the year, March, I believe, and there were patches of snow and ice which looked safe enough to step on, but when you did, you found your foot in a small puddle of water. Now the soles of my daughter's shoes were worn through. I was much worried as to how I could get the bread to my patrons.

As I went about my work, I laid the matter before the Lord like this: "Now, Father, when I get this bread baked, how am I going to get it to my customers? Thou knowest I cannot deliver it myself, and Virginia has not the shoes in which I can send her out into the streets. What can I do?" As I was taking out the last oven of bread, a rap sounded on the door. When I opened it, a neighbor's girl about twelve years of age, stood there. Calling me by name, she said: "Aunt Tenny was praying this morning when the Lord showed her that she should send you three dollars. Daddy added two more dollars, and here they are."

Now Aunt Tenny lived six or seven miles away, in a small mining town. How glad I was and how I rejoiced in the Lord! I went to the shoe store as fast as I could go and bought a pair of shoes and a pair of overshoes for my daughter.

On another occasion when I was living near Willoughby, Ohio, on the Kirtland Road, it was summer, and I had occasion to go to Willoughby on an errand. While I was yet a distance from home, I saw that a storm was coming. I did not know what to do; I realized that I could not reach home before it struck, and I hesitated about stopping at any of the neighbors' houses, so I began to call upon the Lord to keep the storm from breaking until I reached my home. The clouds seemed so close to the earth that if I had reached up, I could almost have touched them. But I was so enveloped and surrounded by a power that was strengthening and reassuring, that I felt safe. Just as I reached the door and turned the key in the lock, the rain began to come down in torrents. Some may say, "Oh, it only happened that way!" Well, that is all right, but I believe God *had it happen* that way not only to protect, but to encourage me.

I thank and praise our Heavenly Father for answering our prayers.

A HERALD READER.

Request Prayers » » » » »

Sister Atlai Gorham, of Moorhead, Iowa, is very ill in Mercy Hospital, Council Bluffs, and her friends ask the Saints to pray that she may soon be able to return to her small family.

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For tents write to Rufus Rockett, Mt. Vernon, Illinois. We urge you to attend this reunion.

HARRY M. HENSON
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Good name in man and woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands,
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

—William Shakespeare, in "Othello."

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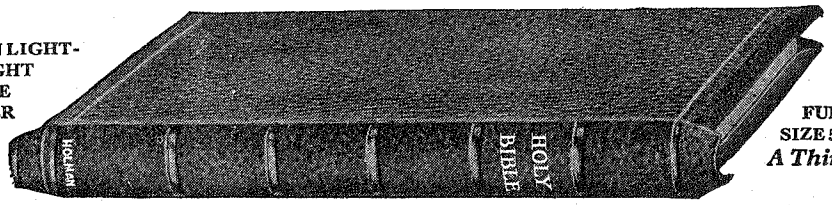

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did

A. D. 33.

i 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.

18 And pray ye that your flight be not in the winter.
19 [p] For *in* those days shall be affliction, such as was not from the beginning of the creation which God

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Nebuchadnezzar relateth his dream. DANIEL, 4.

NĔB-U-CHĂD-NĔZ'ZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
b ch. 3. 26.

upon my bed, and, behold, [n] a watcher and [o] an holy one came down from heaven;
14 He cried [4] aloud, and said thus, [p] Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: [q] let the beasts get

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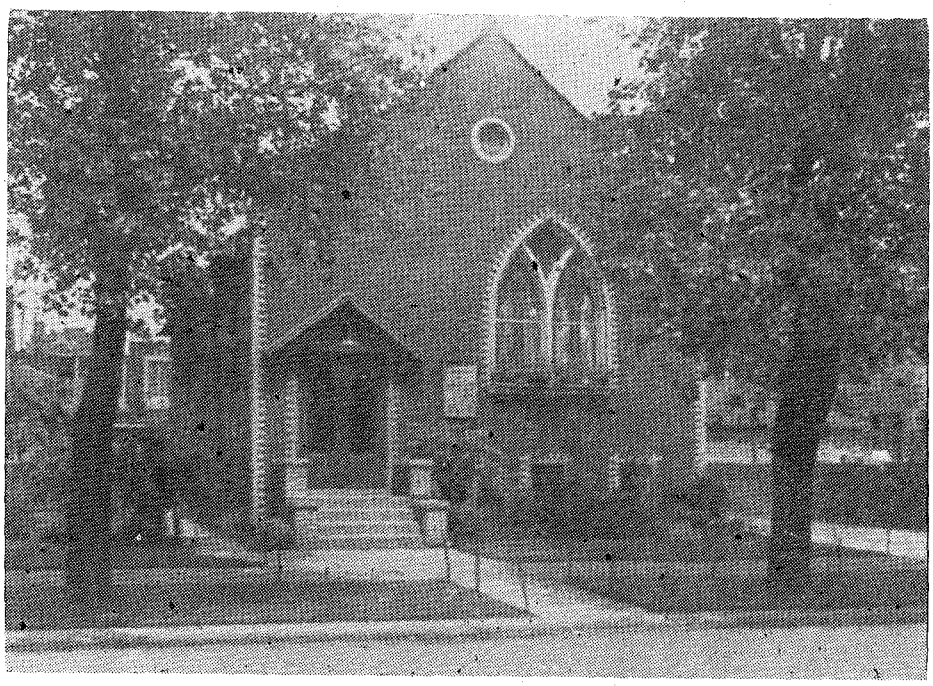

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THE SAINTS' HERALD

August 14, 1937

Volume 84 Number 33

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Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

On Saving Seats

There is a special service at the church, and every seat will be in demand, with dozens turned away or forced to stand. When you get comfortably set, a friend beside you rises majestically and says, "I'll be back in a minute. Save my seat for me." Just as if it were nothing at all. There is no meaner trick.

You try to *look wider;* you put your hat in the vacant place. You spread out your coattails. As the seats all around you are filled, you pretend not to notice those who glance inquiringly toward the vacant place, but inwardly you are miserable. The usher comes and asks, "Are you saving this seat?" In a fluster you reply, "Yes, I'm saving it for—" the word sticks in your throat, but finally you get it out, "—a *friend.*"

You wait for an awful length of time. He does not return. All pleasure in the meeting departs from you. You wish you were at home, you wish that you had had the courage to tell your friend you couldn't, *wouldn't,* save that seat for him.

You see all kinds of people going by, looking pathetically for a place to sit: an old man who has served the church many years, a young couple you particularly wish to have stay for this service. Finally a mother with a child in her arms. This is the last straw. You can give up your seat; let your friend take care of his own!

"Sister," you say, "take this place. I think there's room for both of you." You arise and walk toward the "Standing Room Only" at the back.

As you do so, you see the friend for whom you held the seat sitting beside somebody else he has discovered, earnestly talking. It is the end of *that* friendship.

Forensics

The Press Room Proletarian had been listening to the man on the soap box for a long while. When the great man ran down, the Proletarian asked him some questions. The answers failed to satisfy, and the gentleman became irritated.

"You do not understand!" was his remark, intended to squelch the Proletarian, who does not squelch easily.

"Ah," he replied, "you have something there! Do *you* understand it?"

Before long, it was apparent the orator didn't.

Many a time the man who is explaining a thing knows less about it than the man who is listening. True understanding is not easily achieved.

If you look only at exteriors—the worn bodies and the tired faces, the often plain and homely features—you will find people hard to understand, hard to like. It is only when you seek for character and personality, for the invisible values of human beings, that you find what is good and noble about them. Youth and immaturity place a high value on a pretty face and a slender form. Age and experience know that the true beauties are mind, spirit, and ideals.

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Editorial

Blue Pencil Notes

"No field is so small or so barren but there will be grazing enough in it to keep a hobby in good form." —James Russell Lowell.

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The eternal quest: "I notice," said Deacon Goodentart, "that toastmasters still hope to find an after dinner speaker who 'will favor us with a *few* words.' "

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Also Deacon Goodentart says: "The average man believes in heredity—so long as his children are doing real well."

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She was past middle age, and looked a terrible mess from ill-advised efforts to appear young; her bobbed hair like a wind-blown rat's nest, face caked with powder that did not cover the wrinkles, eyes tired. Her husband was somewhat older, with heavy, somber face that apparently seldom softened to a smile. They did not look too good to me as I observed them at a little table in a restaurant overlooking the sea. But when they had finished their meal and he helped her on with her coat he did it with such a touch of tenderness and smiled down into her eyes in such a kind way, as she smiled up at him over her shoulder, that all at once they looked very fine to me. Obviously each thought the other very nice indeed. They were good comrades. Apparently life had battered them hard, but they were fighting it together—to the end.

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Every nation has its tomb of "the unknown soldier." France has her shrine in Paris, the unknown French soldier who died for France. There is another tomb in Rome before which day and night two living soldiers stand on guard. The British have their tomb of the unknown dead—more honored perhaps than the resting place of illustrious men whose names are well known. At Arlington rests the Unknown American soldier honored yearly by the great men of the nation, and on his tomb the statement that here lies an American soldier "known but to God." Perhaps the most striking tribute is rendered in Australia, where it is said the unknown Australian soldier sleeps in a tomb under the dome of a great building. In the dome is an aperture arranged with mathematical precision so that each year, on Armistice Day, at the hour when the armistice was signed, the sunshine streams through and rests squarely on the tomb of the unknown soldier.

How many unknown soldiers there are in the army of the Lord! People who work at humble tasks in small branches. Yet the sum total of their contributions keeps the church alive and growing. But they are not known beyond their own little church circle. As for that, few are remembered long as the years come and go. How many of my readers off hand can name the six charter members of the church? The six young men who organized it—three of whom were to die for it. How many can name the four young men who carried on the first great mission of the church—the one that established Kirtland and uncovered Zion? Who helped found the work in your own branch, years ago? There are many "unknown soldiers" of the Lord. But no matter how humble or obscure, or how forgotten their tomb, some day the sunshine of God's smile will rest squarely upon them, and his voice will say: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord. Thou hast been faithful in obscurity over a few small things, I will make thee ruler over many things."

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Behind each man that we surmise
Is very great and good and wise,
Whose name we hasten to acclaim,
Are many men of lesser size
Who gave themselves to swell the rise
Of his impressive fame . . .
They asked no notice or reward—
These "Unknown soldiers of the Lord."

ELBERT A. SMITH.

First Chicago Branch

Through the kindness of Brother Harry Passman we are able to print a picture and this sketch of First Chicago Branch. Here we have a good example of the landscaping of church grounds with good care and maintenance.

The earliest meeting on record was held in Chicago on May 10, 1885. Elder John S. Patterson, president of the Northern Illinois District, called a meeting of the Saints in Chicago on this date. Bishop I. L. Rogers was present. S. C. Good was chosen branch president. Total enrollment was thirteen. F. G. Pitt succeeded as branch president on May 8, 1892.

The building shown on the cover was erected in 1912 by a committee composed of James F. Keir, Lee A. Hartshorn, and Harry Passman. L. W. Ballinger is the landscape gardener.

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Across the Desk of the Editor in Chief

IN A RECENT LETTER from Birch Whiting he tells of the fine July weather they have been having at Hilda, Missouri. He says:

> We had four weeks of dry weather but the nights were cool. Grain crops were generally good as were vegetables and fruit. Prospects for corn are good and hay crop a bumper. If all years the weather and crops were like this I think I would want to make my permanent home in the Ozarks. The drawback here is lack of church privileges. But few Saints in this county, one family in a place, scattered over a large territory.

He adds that he has been receiving good reports from Rich Hill District and is particularly pleased at the activity of the younger people. He is encouraged to know that there are young people carrying on in such a way as to take up the responsibilities of the older ones as they drop out.

IN A LETTER dated July 24 Brother A. C. Martin writes from Seattle telling of the passing of Brother Jesse Snyder, of Tacoma, Washington, who suffered a ruptured appendix while assisting the brethren of Tacoma in shingling the church. Brother Snyder was immediately taken to the hospital and operated on, apparently successfully, but later a blood clot passed into the lungs and caused his death. Brother Martin was called upon to preach the funeral sermon and gave what comfort to the bereaved family it was possible to do. He reports that many Saints and friends were present as Brother Snyder was loved by all. Brother Martin is keenly aware of the loss sustained by the passing of another faithful worker and loyal friend. He adds:

> Sometimes we wonder why such workers are taken, but it comes home to us, the need of closer walk with God. Our faith must be strengthened and tried. I am sure the work will go onward in Tacoma. When Saints live right and do the will of God timber will be raised for the need of the hour. This is my faith.

Speaking of his own affairs, Brother Martin says he is still trying to do what he can for the work which he loves but is working under disadvantages. In a personal way he adds:

> I have been working the graveyard shift since early spring. It seems hard to endure, but I find freedom to answer calls in hours of sadness, such as the above, and still not interfere with my working hours. I lose sleep, but am glad to help the sad ones.

We extend our sympathy to the family of Brother Snyder and to the Tacoma Saints and are glad that Brother Martin was able to be with them in this time of sorrow.

IN A LETTER from Kirtland written by Brother Earnest A. Webbe who is still an ardent supporter of the Word of Wisdom, he discusses certain aspects of this interesting and important part of our church faith and practice. He is still earnestly working for a better appreciation of this section of the Doctrine and Covenants in a personal way. He adds in a friendly tone at the close of his letter:

> We are up on the old Warren Cowdery and Martin Harris farm, some half mile south of the Temple. We have some twenty families, mostly Saints, whom we have helped to obtain modest homes—just a little experimentation in Zion (and believe me, we have learned much). We would feel greatly honored should you care to spend an hour with us and partake of a meal while in Kirtland. Elbert A. and Floyd have been our guests on occasion and lived to tell of it.

BROTHER JOHN R. GRICE, writing recently from Port Huron and telling of his activities, says:

> As long as I can feel well I am happy in doing the things the church calls upon me to do. One thing about church work that intrigues me is—One doesn't have to wait until after death to realize on the investment made. I mean, that God pays as we go along and the spiritual influences contacted during the course of labors performed is ample pay for time expended and the anxious moments we are sometimes called to endure. True, many unpleasant things occur, but there is always an overbalancing portion of recognition somewhere along the line and if we can just be patient, well, I have never yet found the Master failing to keep His part of the contract.

He speaks further of the wonderful sacrament service had the previous Sunday and says of those who may have stayed away for no apparent reason except "self-gratification" that he feels they lost by failing to be present at such a meeting as they had.

Brother Grice speaks of his work at the reunion in the Southland and says:

> I enjoyed very much my labors in the Southland during reunion. My classes were interesting indeed. I had from 140, the lowest number, to 168, the highest number, each day from 10:00 to 11:00 a. m. Then all assembled in the barracks to listen to lectures by Bishop DeLapp. I feel that it was a spiritual and an educational feast especially for the youth of the reunion which comprised about two thirds of the number present. Provision was made for all age groups and a fine response was had to the labors of each teacher. The South opens up a large field for church endeavor and if we could only send a large number of missionaries into the territory I am sure a great number of members could be gathered in. The type of youth we have there is the kind we need, and many of them reconsecrated themselves to the work of God, being "touched" as they said, as they never had been before. It is the spiritual touch that makes men and women desirous of serving and giving their best.

Brother Grice speaks appreciatively of the opportunity of being associated with Brethren McConley, DeLapp and Halb, and of the good work of these brethren. Speaking of his efforts in presiding over the prayer meetings, in trying to get people to appreciate the necessity for *following leadership,* he tried to impress the fact that unless such following is given the desired results cannot be obtained, and then he adds:

> I surmise that you quite fully understand the meaning of that phrase and have been disappointed a great many times at the slowness with which people respond to your

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Thoughts for Today

Labor Trouble Strikes Home A church member in good standing, a man well liked by many, was employed in Kansas City in one of the skilled trades. The unions are using violent means to force workingmen to join their organization, and typical tactics were being employed against this brother. As a church member he did not wish to join the union. They threatened him, and added the further hint that they would "get" his family too. The brother laid off from work a week, but the situation preyed on his mind so badly he became ill and disturbed. He committed suicide.

Cowardice and Brutality While it is true that laboring men can thank their organized activity for many of the improvements in their working conditions, and for the betterment of their home life, these brutal attacks on individual workmen are cowardly and unfair. No wonder unions get scant sympathy from the public. At its best, unionism is a blessing to the workers of the world. At its worst, as in this case, it is a racket that ought to be cleaned up.

No Problems Solved Suicide was not the way out for the persecuted man. Others must still help to solve the problems that moved the brother to decide on an expedited departure from this life. His wife and children still have their way to make in the world, now without his help. They will have to call on relatives whose load will be increased. The situation remains what it was. No problems have been solved. A little patience, perhaps a change of occupation, or some readjustment, would have saved the man, the family, and the situation. Things are often not as desperate as we imagine them to be.

Viewpoint of Church People Church people think that the violent course of unionism will defeat itself and lead to further trouble as all violence does. They believe that another kind of solution is required for the tangled problems of justice lying between those who employ and those who work. Rather than seek relief in organized violence, many church men look forward to the time when the program of the church in operation will make it possible for them to work under much different conditions. With contention and turmoil increasing among the many conflicting organizations and interests in the world, many church people have little hope that permanent improvement can be expected from the world. They wait for Zion.

Better or Worse? The perennial argument—"Is the world getting better or worse?"—is right to the fore among those who view the trend of social and world affairs with alarm. Modernists say it is getting better. Fundamentalists say it is getting worse.

Comparisons are difficult because of changing conditions. But those of us who grow older can remember that the world was not all honey and roses in the era "before the war"—and don't let anybody tell you it was. Thirty years ago in a west coast city we were in the middle of a depression. Thousands of men tramped the streets looking for employment that was not there. Unions terrorized "scab" laborers, and fought among themselves for jurisdiction. There were sluggings, bombings, fights, and occasional murders. Families out of work "ran bills" at the grocer's, who often lost all he had for his kindness of heart; he simply knew he couldn't refuse food to the people, because when he did they would starve. There was none of this WPA riding to work (when you feel like work) in your own car (at least, making payments on it). Even in good times jobs were scarce, and boys were lucky who could get "taken on" for delivery jobs for the stores at miserly wages. Add to this the fact that people saw God's judgment for their sins in an earthquake, a terrible fire, and the visitation of bubonic plague.

The one difference to be noted now is that the Government seems to care what happens to you. Then, nobody cared. L. L.

The life of the family is the life of the nation. The abundant life for the individual as well as for a nation of individuals can be achieved only through the personal competence and ideals of each individual. It cannot be obtained through the dependence of a son on his father, or a father on his inherited wealth of another group, or through the dependence of the people generally on a paternalistic government. If the possessions and gifts of a father cannot buy happiness for his children, how can the fathers of our government give happiness to a nation, especially with gifts that do not belong to them?—Henry C. Link, in *The Return to Religion,* page 179.

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pleading to "follow your leadership." Don't be discouraged, Brother Smith, *Zion will be redeemed* in spite of the hindrances that persist in showing themselves and the seeming indifference of the people whom you are called to lead. God will move in His own due time and we shall be surprised at the results. Of that I am sure!

F. M. S.

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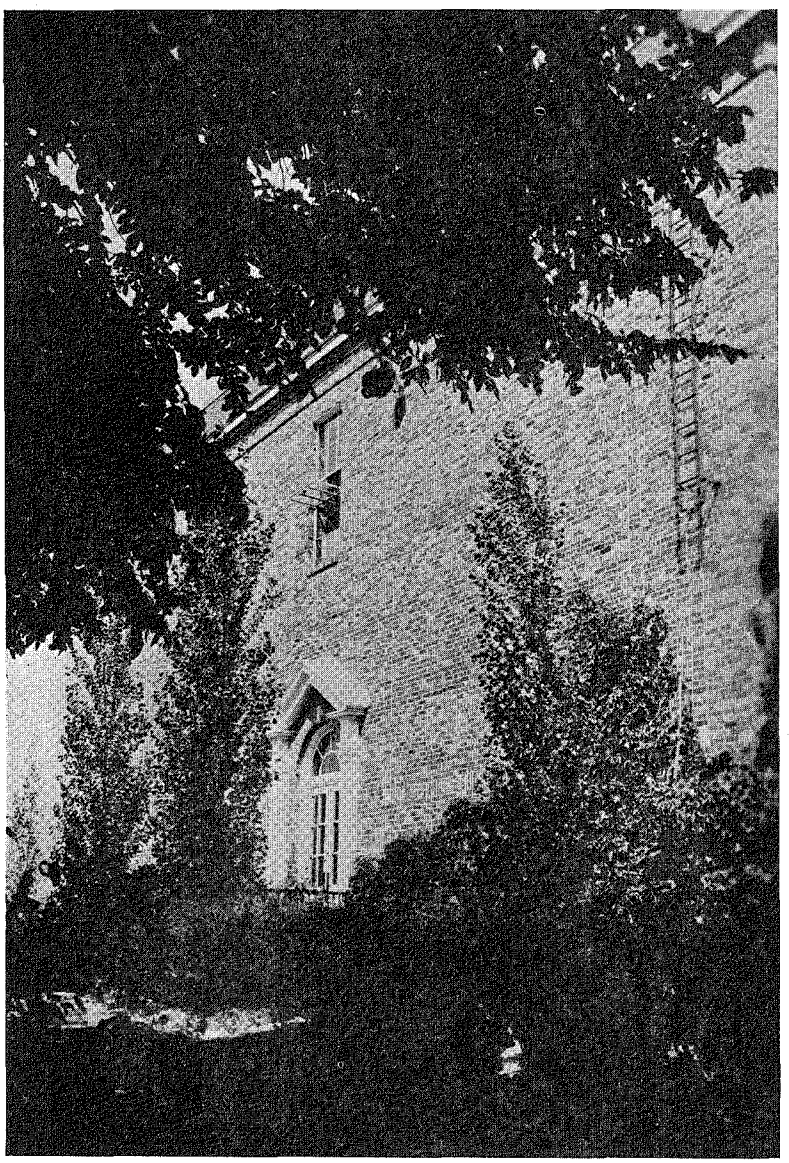
Graceland Begins Her Forty-second Year

Students from thirty-one states and two foreign countries will be gathering on the beautiful Graceland campus beginning September 2, where an interesting year of joyous activity awaits them. The term 1937-38 will bring to Graceland the largest freshman class in the history of the school. Graceland's graduating class will also be large this year.

From the thirty-nine popular courses offered in Liberal Arts cultural work and applied courses the following are proving most popular for the coming term: Teachers Training, Nursing, Home Economics, Liberal Arts and Secretarial Training.

The desirable distribution of new and returning students in the many other divisions assure Graceland of a full schedule of academic and social activities during her forty-second year.

Recent visitors to the campus have found some excellent improvements being made in the form of remodeled home economics laboratory, new chemistry lab supply room, new pianos for practice rooms, a new library annex, enlargement of facilities in commercial department, a beautifully decorated faculty dining room and a new voice studio. Other general developments on the campus include a network of new sidewalks, new tennis courts, and noticeable improvements to the Ad Building.



BRIGGS HALL

Where new and returning students will register, September 2 to 6.

MANY STUDENTS RECEIVE AID

Many church young people who found it impossible to attend college during the more serious years of the depression are enrolling at Graceland this year and any number of these folks, as well as others, are finding it possible to attend school on a cash basis and have already made reservations for a busy program of dramatics, music, speech and sports activities. These students find their spare moments well taken with some of the many profitable activities of these functions, which combined with regular scholastic work, departmental club, and social club activities serve to give them a full day of activity seven days of the week.

Student aid possibilities are being taxed to the maximum to permit a large number to attend who otherwise could not do so. Working students will be found on all parts of the campus with their several responsibilities as the various operations of plant maintenance, dining room service, dormitory service, farm operations and other activities take full sway for the school year. An additional number of students will be given project work under the National Youth Administration, though these opportunities are not as numerous as last year. These working students will earn from $60 to $170 to apply on their expenses during the school year.

The Board of Trustees of the college has made available a number of student loans for worthy scholars in denominations of $62.50 and $125 to apply on tuition fees.

Another means of helping several worthy students this year is being arranged with residents in town where girls and boys will work for board and room. This will permit approximately fifteen to partake in the offerings of the campus. These opportunities have furnished the "only" chance for hundreds of Gracelanders in the past, helping them to become better equipped to meet problems of community and economic life.

Undoubtedly the general revival of the youth movement throughout the church is helping Graceland enrollment, which in turn will reflect itself in their civic and church activities after they have experienced one or two years of Graceland life and have returned once again to their own localities.

Graceland grows as the church grows.

Voices of the Past

I like to think of grey forgotten things:
Silent sanctuaries that neighbor only the wind
and the sunshine's gentle touch.
Dull lonely temples of yesterday
Which rest untouched
As grim idols of the Nile stand
With century dust upon their lips.

—Edith Swain.

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Thoughts on Immortality

A radio talk by Israel A. Smith

"If a man die, shall he live again?" This is a question which, soon or late, each must answer for himself, and upon his answer depends his ultimate standard of conduct. As age approaches and youth dims in retrospect, as our relatives and friends pass from earthly sight, and the common fate begins to take proportions before us, will we feel the despair of the condemned or will we experience the hope of the Christian,

> "Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams."

The Christian meets this situation with a hope that reaches beyond the grave; but even to him at times the hope grows dim, and doubts press upon him, and in the end we must acknowledge that hope is not sufficient to imply conviction of belief, but one must have an abiding faith in the promises of the Christian gospel.

As we contemplate the outward forms of life and death, as we watch the unconscious struggles of departing vitality—at one moment the physical machinery in possession of all that means life, and in the next moment an inert form—who is there who has not, when face to face with the mystery of such experience, felt the risings of doubt and realized with sinking heart that faith is not always the companion of conviction? The heart is willing to believe, but the intellect falters.

You who hear these words, in common with mankind, have had your serious moments—when you have contemplated the question of a future state—a conscious existence beyond the grave. Mankind has always speculated upon both the First Great Cause and that other great mystery—immortality.

As innumerable caravans of humankind have gone down into the obscurity of the grave, they have universally asked, "Whither do we go?" and they have indulged the hope that beyond the grave they would find the answer they have so earnestly desired.

"If a man die, shall he live again?" was the query of Job, and quite well answered by him when he said, "Though . . . worms destroy this body, yet in my flesh shall I see God." For every desire of the human breast a means of gratification has been provided in the great plan. The love of association with others, the love of a life companion, the desire and love of children—all planted are in some unknown way in our hearts, and all of them are capable of being satisfied during the course of normal existence.

How strange, then, if the one great human desire—that of life beyond the grave—planted there by the same Creator, of the same First Great Cause—call it what you will—how strange if that one great boon is to be denied us!

A discussion of this question would be easy when addressing only those who have established themselves in a belief in God and in his revealed Scriptures. With them you have a common starting point—a fixed premise from which to consider these questions; but we realize that with others conviction is often impossible, and belief itself very difficult. Hope only survives.

History records that a belief in immortality of the soul is as old as the ancient Egyptians who believed that the souls of men existed in various creations during three thousand years. Plato enlarged this to a cycle of ten thousand years, and, according to Buddhism, the soul of man is sustained through hundreds of reincarnations to attain to final rest—a death followed by no further birth—an eternal unconsciousness.

Robert Ingersoll said:

> The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. . . . I do not say that a God does not exist, neither do I say that a God does exist, but I say that I do not know. We do not know, whether death is a wall or a door—the beginning or ending of a day—the spreading of pinions to soar, or the folding forever of wings—the rise or the set of a sun, or an endless life that brings rapture and love to every one. If I am immortal, I am. If I am not, I am not.

Emerson put it this way:

> I believe that you will admit that of the two questions, Whence we came, and Whither we go, it is more profitable to consider the second, since it is obvious that we enjoy present existence. We have experienced, apparently without recordation on the pages of our memory, what if anything happened to us in a previous existence. It is history. But we have noted the constant passing of men from this state into some other, we have come to a common belief that all men die—pass beyond. Hence we shall die, and what if anything will happen to us then remains to be experienced. Is it not therefore of greater importance?

Does not all nature cry out against the ultimate destruction—annihilation of things! Do not our feelings revolt at the thought that death is an end! Human instinct—universally an infallible guide to us, has betrayed us, if the soul of man is lost at death.

I like the thought expressed by Addison:

> The stars shall fade away, the sun himself
> Grow dim with age, and nature sink in years;
> But thou shalt flourish in immortal youth,
> Unhurt amidst the wars of elements,
> The wreck of matter and the crush of worlds.

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The Scotch poet, Burns, wrote:

> The voice of nature loudly cries,
> And many a message from the skies,
> That something in us never dies;
> That on this frail, uncertain state,
> Hang matters of eternal weight;
> That future life in worlds unknown
> Must take its hue from this alone;
> Whether as heavenly glory bright,
> Or dark as misery's woeful night.

A few years ago I heard a circuit judge of this state, in a memorial service for a departed professional brother, quote from an old Greek drama. In the play, the lover was about to die and his sweetheart asked him if they should meet again. To this his answer was:

> I have asked that dreadful question of the hills which look eternal, of the clear streams which run forever, of the stars among whose field of azure my raised spirit has walked in glory. All were dumb. But as I look into your beautiful face and in the love which mantles through its beauty, there is something tells me, It cannot wholly perish. Yes, we shall meet again.

I, too, have stood beside the stricken loved one, and have tried to penetrate the terrible darkness of that desolating hour. I know the questions that press upon you at such a time. I trust that when my time comes to pass beyond, I can say to those beside me, as did that boy whom we so dearly loved, as the hand of God partially lifted the veil to his new found vision, and he saw that first heavenly glimpse of Paradise,

> The battle is won—
> Wonderful, oh wonderful is the view!

George W. Thorburn

Though we expect our aged to pass on at almost any moment, yet news of their passing always comes with a shock. A telegram has brought to us news of the passing of George W. Thorburn, who died at Deer Lodge, Montana, August 7. Arrangements are being made to bring the remains to Independence for interment and the arrival at Kansas City will be the morning of the 12th. The funeral ceremony will be held at the Stone Church in Independence, Friday afternoon, the 13th, at two o'clock. Thus passes another of the old-time laborers in the vineyard.

Born in Scotland in 1863, it was not until 1895 that he joined the church at Higbee, Missouri, and soon thereafter accepted the responsibility of priesthood, being ordained a teacher. About a year later he was ordained an elder, and in 1901 became a seventy. Since that time he has been quite continuously active in the field. Ordained a patriarch in 1930, he was superannuated at the Conference of 1934.

Brother Thorburn in his long activities as a representative of the church has made a host of friends, all of whom grieve at his passing, yet they rejoice at the splendid record he has made as a man of probity, integrity, and faithful servant of the church.

F. M. S.

Compassion

By Geraldine Wyatt

The story is told of a man, who after death, climbed to the proverbial gates of heaven. He knocked and asked admittance of Saint Peter, the supposed gatekeeper. "You are alone," the saint observed sadly. "No one can enter heaven alone." Disappointed, the man turned away, and started back down the stairs—or whatever it is that leads up to heaven. On the way he met a man who was crippled, and who could go no farther alone. "My good friend, will you help me go up to heaven?" he asked. The man who had been denied entrance nodded: "I will help you to the gate. Farther I am not permitted to go." But to his surprise when he had helped the poor crippled man to the gate, Saint Peter opened the way, and said: "Enter!"

So it is in life. No one can go through life alone. Every person relies upon the compassion, the understanding and the charity of his fellow being. The resultant help determines the ease with which the obstacles of life are cleared. Orison Swett Marden states that: "It is far easier to see the foibles of others than to overlook them or to avoid them. The burdens of others are very light for us, and we are masters of all griefs but our own."

We all have different desires and ambitions. Our environment and our dispositions tend to make our reception of various faults and mistakes, different from others. Likewise our differing characteristics make some subject to certain temptations, while they look with abhorrence upon the errors of others, and *vice versa.*

Christ had a perfect understanding. It mattered not to Him what law had been disobeyed, so long as the wrongdoer was penitent. He neither avoided the evildoer, nor refused to help him.

If you live out there in the world all the time, disillusionment will get you. Keep the path open to the inner sanctuary. There habitually rise from the unreal to the real, from the transient to the eternal, from the trivial to the significant, from short views to long looks, from fear to faith, lest the music in you die!—Harry Emerson Fosdick in *The Cure of Disillusionment.*

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How Firm a Foundation?

By Dwight D. W. Davis

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great. —Luke 6: 46-49.

A few years ago, were we to have entered a certain director's room in one of San Francisco's largest office buildings, we would have seen five men sitting around a large mahogany table. The immediate problem confronting these men was the expenditure of seventy-six million dollars in the construction of what was to be the world's largest bridge. Of that great outlay, twenty-six million dollars was to be dumped into the Bay without delay. But it had to be done just so, for the result was to be a chain of huge, concrete islands strong enough to sustain the towers and superstructure of a titanic bridge. The erection of these pillars was unique, for it was the first time engineers had undertaken to go so deep—a hundred feet from the surface of the water to the mud below; another hundred feet from the mud to the solid rock below that. But where to dump the concrete for the erection of these mammoth pillars!

This assignment was given to Bill Reed. His task was to explore the bottom of the bay along the five mile course of the bridge. It took months to complete this survey, because of the necessity of working under pressure—one hundred pounds of air per square inch as compared with sixteen pounds of air per square inch on the surface of the earth. When the task had been completed, twenty-six million dollars worth of reinforced concrete was sunk into the bay at the points designated by Reed.

In any work of construction the type of foundation to be used should receive—and usually does—primary consideration. The utmost care was used in laying the foundation for the San Francisco Bridge not only because of the stupendous monetary outlay involved but more particularly because of the calamitous toll that would be exacted in human lives were the bridge to collapse. Whether it be bridges, or dams, or skyscrapers, material foundations are important; yet there is something of more vital concern to us here. What type of *spiritual foundations* are being laid by Latter Day Saints?

All of us know that for material foundations such things as rock, cement, steel, etc., are used—but what are some of the materials for a solid spiritual foundation? Perhaps we can best develop the point through a process of partial exclusion; therefore, before we consider the elements of a strong spiritual foundation, let us ask ourselves this question: Of what do spiritual foundations not consist?

Membership, as such, in a church is no guarantee of a spiritual foundation. If all there were to salvation was the enrollment of so many millions of names on the church books, the kingdom of heaven would long ago have been established. Too many people erroneously confuse membership with spirituality and celestial glory. Latter Day Saint ministers have long expounded the doctrine that every man shall be judged according to the works done in the flesh. Christ, himself, said that we shall be known by the fruits which we bear. The church, when we join it, does not automatically put beneath us strong spiritual foundations; what it does do for us, however, is provide us with multiple avenues for the self development of spiritual foundations. The church provides us with a set of doctrines with a priesthood organization through which God administers to the needs of his people; the church provides us with a spiritual environment, with opportunities for the development and the expression of our talents. Only as we personally avail ourselves of these forces of the church, and seek to expand our philosophy of social interrelationships, do we build within us strong spiritual foundations. Membership in the church provides us with the possibilities for constructing solid spiritual foundations—it is no guarantee of them.

In the spring of 1820, when young Joseph Smith went into the woods to inquire of the Lord which of all the existing sects of the day was right, he received the rather startling information that he must "join none of them for they were all wrong; that their creeds were an abomination in the sight of God, that those professors were all corrupt; that 'they draw near to me [God] with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' "

This simple, straight-forward account of Joseph Smith's first religious experience, written by himself, is arresting. It leads one to this conclusion: Spiritual foundations do not consist in the creedal dogmas of human personalities.

The religions of Joseph Smith's day were religions of creeds, and dogmas uttered by human personalities. Jospeh Smith realized that all the sects of the day could not be right. He sought the Lord for guidance because of his own internal confusion in listening to the respective denominational ministers

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emphatically declare his creed to be the way to salvation. Indeed, it was a "war of words and tumult of opinions." Since the attention of the converts was centered on human personalities, conversions were to human personalities. Jesus Christ was lost to sight. Small wonder one of the personages in Joseph Smith's vision pointed to the other and said: "This is my beloved Son, hear him." For the first time in centuries, man was commanded to turn his heart to Christ and follow him.

We do not seek to disparage the work of the reformers, for God worked through them in preparing the way for the Restoration of the Gospel of Jesus Christ. But we do emphasize the importance of learning the folly of following the "man." Allegiance must be to God and the church—not to any man or set of men.

Perhaps it is time for us to consider some of those elements that go to constitute a strong spiritual foundation. Certainly one such element would be a personal, spiritual experience to tie to during the hours of trial that may come to us. That spiritual experience may not be as startling as Paul's, or Alma's, or Joseph Smith's—yet it may be just as convincing and just as stabilizing. If God reveals himself to us in such a way that we know beyond all doubt that this is his work, and that we must be instruments in His hands for effecting righteousness, would not this testimony strengthen our spiritual foundations?

Since true convictions find their outlet in self expression through group expression, these personal, spiritual experiences become more meaningful as one identifies himself with some worthwhile program. More and more lives of Latter Day Saints must be motivated with the conscious realization that we have been created for an express purpose; hence the need for discovering that purpose in order that we might fulfill our destinies. One of the functions of the church is to assist and guide us in this task of discovery. As this light dawns upon us we must strive to align our lives in conformity with the universal purpose of God. Such alignment necessarily ties us in with the creative work of the church and compels us to lose ourselves in the achievement of its goals; namely, the evangelization of the world and the zionization of the church. Some compelling program to tie to, then, is another element that assists us in the building of a strong spiritual foundation. Have we so identified our lives with the program of this church that we can say it is a part of our foundation?

Important as these elements may be, we have yet to realize that all spiritual foundations, if they are to stand the strains of life, must center in Jesus Christ. Humanity has yet to learn the transforming power of these truths uttered by the Savior: "I am the way, the truth, and the life"; "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst"; "I am come that they might have life, and that they might have it more abundantly"; "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Just as Abraham "looked for a city which hath foundations, whose builder and maker is God" so likewise should Latter Day Saints be looking for that same city. If the cities to be builded by Latter Day Saints are to have permanent foundations, then Latter Day Saints themselves must have firm spiritual foundations. Bridges may collapse, and they have; dams may break, and they have; buildings may crumble from the shock of earthquakes, and they have—but *the foundation of Jesus Christ standeth sure.*

Faith is an active quality as well as one logical and emotional. When we say that we have faith in a man, we do not mean that we have weighed the arguments and have decided that we can believe what he says; still less do we mean that we believe that he exists. We mean that we are ready to trust him, to commit our future to his keeping, to do what he tells us to do. As Huxley saw, the belief in the order of the world and in the laws of causation on which all Natural Science is based, is an act of faith. Faith in the laws of Logic makes clear thought possible. Faith in the Uniformity of Nature is the postulate of all practical undertaking, and it is quite arbitrary to deny a place to Faith in higher matters. Faith is the necessary factor in all advance. You must always have a working hypothesis. You can believe in a policy as well as in a creed, in a cause better than in a proposition. "As the test of belief is willingness to act," writes Mr. William James, "we may say that Faith is the readiness to act in a Cause the prosperous issue of which is not certified to us in advance. It is, in fact, the same moral quality which we call courage in practical affairs."—Clement F. Rogers, in *Why Men Believe.*

"The Flower of Youth never appears more beautiful than when it bends toward the Sun of Righteousness."

Labor to keep alive in your breast that little spark of celestial fire called conscience.—George Washington.

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The Women's Work

The Friendly Visitor

By Alice M. Cowan

Before taking up this subject, may we refer to the church books to see if visiting is mentioned. Read carefully and prayerfully the following: James 1: 27; Matthew 25: 31-46; Doctrine and Covenants 52: 9 also 102: 2; Book of Mormon, Mosiah 2: 27-43. Surely this should be sufficient evidence that visiting is needed in this Church of Jesus Christ of the Kingdom of God on earth in these the latter days.

In the days of the early settlers, even when the cabins were miles apart, friendly visiting was carried on. The neighbors assisted each other in their tasks, and in times of sickness and death they stopped their own work to render help in every way possible. Today almost every organization has its friendly visitors (social workers). For many years the various churches, desirous of increasing their membership, have sent out visitors to welcome the newcomers in their midst, and invite them to their church services. Some churches are watching their neighborhood so closely that the very day a new family moves in, some member establishes a friendly contact immediately. Here is an example. The writer's family moved into a new city at one time and, as the furniture was being unloaded and unpacked, the next-door neighbor came offering to lend tools and expressing a kindly welcome. It was learned afterward that they were Catholics, and they proved to be exceptionally fine neighbors. It is often necessary to be the good Samaritan in order to have an opportunity to preach the gospel.

Many industrial organizations like the Ford plant send out their friendly visitors in order that they may know the kind of men working for them, if they have families and are building up their homes in frugal ways, if their homes are hygienic and that which would create the right attitude on the part of the workmen. Any man will do better work if he has proper food and sufficient rest.

Much might be said along this line, and of the splendid work that is being done in settlements and by many charity organizations the world over, but this time we are to deal mostly with the qualifications of the friendly visitor.

The first qualification of a friendly visitor in this church is a deep, abiding love, so strong that the visitor will make the sacrifices necessary of time, strength, and even means in order to render service. "No one can assist in this work except he be humble and full of love." (Doctrine and Covenants 11: 4.) This is true in the case of successful friendly visiting. About twenty years ago, when Apostle John W. Rushton was preaching a series of sermons in Denver, Colorado, he said: "Do for God's sake get out of the little world in which we live, and into the world of men and women, where we can truly sympathize and aid in their lives. Cultivate Christlike love for all mankind in order that we may be willing to sacrifice and do for them."

Great is the responsibility resting upon the friendly visitor. She should visit every home in her territory, welcoming and inviting to our church services the new families; cheering the sick, the lonely, and discouraged; keeping in touch with each family in order that help might be rendered if needed. This is an immense field, for in some cases the friendly visitor with discernment, love, and tact, may need to educate and train the family to different standards of living, enabling them to help themselves.

What Christlike love, patience, wisdom, knowledge, and tact is required of the friendly visitor. She must be prepared by prayer and study of the church books.

We have been told in the Doctrine and Covenants to study all good books, and since there are those who have spent a lifetime in this work, leaving on record the benefit of their experiences, it is well for us to profit by their social service books. While it is true that friendly visiting in our church should not be carried on by the ironclad rules used by the world but with deep sympathy, love and kind consideration; it is also true that the training received by social service workers is of great assistance to our friendly visitors.

The term friendly visitor did not originate with us. It is taken from the social service work. One definition for social service is "love working with discernment." Social service workers believe that those needing help must be taught to help themselves, that they should be given the opportunity to earn, that self-help is the best kind of help. A social service visitor must be a social diagnostician, finding out what is the matter, why such conditions exist, and how constructive help may be given.

The natural qualifications of a friendly visitor are as follows:

1. She should have the ability to obtain and hold the confidence of the persons with whom she works.
2. She should have an open mind, a tentative mind.
3. She should have the capacity to evaluate evidence.
4. She should possess an unbounded optimistic outlook, and have an abundant faith in humanity.
5. She should have such a high sense of honor that under no circumstances should she betray any confidence that has been bestowed in her.
6. She must know that she does not know everything.

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The following are requirements made of a social worker:

1. Seriousness of purpose.
2. Interest in people; a good mixer.
3. Sympathetic understanding and imagination.
4. An interesting personality dominated by love, cheerfulness, courage, and the spirit of industry.
5. Patience; plenty of time to "sit awhile."
6. A good listener who will let client talk.
7. A good observer.
8. Executive ability, quick power of coordination.
9. Physical vigor.

A real social service worker must believe that there is good in everyone, and none are so low but that we should try to raise them up. She must proceed tactfully, changing their mental attitude toward life if wrong. She must build up their mental attitude so they will be willing to turn away from bad habits. A real social service worker should make every person better because of their association.

There are many noble men and women who have accomplished much in the field of social work; such as, Clara Barton, Frances E. Willard, Jane Addams, Robert A. Woods, Edward T. Devine, and many others.

The greatest of all the social missionaries we have on record was Jesus, the Christ. His whole life was given for the uplift of humanity. He not only taught the people by precept and example, but He showed great sympathy for the sick and also for the mourners. Did He not heal all manner of diseases, and even in two instances raise the dead? He showed wonderful compassion for sinners, forgiving them and challenging them to a better life. "The Son of Man came into the flesh and made eternal truth visible and tangible."

> And so the Word had breath, and wrought
> With human hands the creed of creeds,
> In loveliness of perfect deeds,
> More strong than all poetic thought.

In conclusion, may we note a few quotations from some of the social workers whose passion and zeal for the work caused them to spend their lives in service to mankind. We shall do well if we apply them to ourselves and our own need today.

> Beginnings, thank God, exist. Would that they may but develop with increasing power! Love has a great task to accomplish. God grant that we may be equal to it. This will be accomplished only by a hearty cooperation with God, remembering that He has commanded us to walk in the footsteps of His Only Begotten Son, whose entire life here on earth was dedicated to the relief of mankind. He gives us the remedy for all evils, the inexhaustible source of healthy life, and let us not forget that our Lord says: "By this shall all men know that ye are My disciples, if ye have love one for another."—*Christian Charity in the Ancient Church,* by Uhlhorn.

We have the following quotation from Robert A. Woods, a settlement worker of Boston:

> We shall go further than to see the Spirit of God brooding upon the face of the waters, to feel that the hills are filled with His legions, to find every bush a burning bush, and every rock an altar; for we dare hope for the time when man shall begin everywhere to visit man, his brother, and every visitor shall be a wrestling angel, joining with his brother in loving emulation of what is strong, and making him to know the weakness of the lower life, giving the man a new name to express the promise of the future, and leaving him with a heavenly benediction.

The Country Boy Wins

Because it was stylish, the city boy used to wear a high, stiffly starched detachable collar that nearly choked him; he did this because he was smart and knew what should be worn. Because it was comfortable and handy, the country boy wore a colored shirt with soft collar attached; but he wasn't up on things like the city boy. Now, however, all the boys, city and country, have come to the soft collar. . . . The city boy wanted his socks to be straight and smooth, so he wore garters that cut his legs and shut off the circulation; that was because he knew a thing or two. But the country boy was practical; he simply let his socks drift, and they usually folded up around his shoe tops. Now the city boy is doing that, too. Of course the city boy smoothed things up a bit, but you must admit he got his idea from the country.

The city boy wears a tight belted garment called trousers; in hot weather they are as comfortable as a class B straightjacket, and they are always losing press and getting wrinkles in the wrong places. (What is the press but a wrinkle laid out with a yardstick?) But the country boy wears a loose-fitting and comfortable garment known as overalls. Who can tell when the time may come that the city boy, once more envious of the country cousin's freedom and comfort, may take over and refine for dress use the humble garment of the farms?

Religion is the only unifying and ever-present force which can help to solve the inevitable moral and intellectual conflicts of parents, children and society at large. In a world of change and rebellion to authority, God is the only fixed point.—Henry C. Link, in *The Return to Religion.*

"Trifles, light as air, are to the jealous confirmations strong as proofs of Holy Writ."—Shakespeare in Othello.

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The Fundamentals of the Gospel of Jesus Christ From a Bible Standpoint

By Marcus H. Cook

LESSON TWO: THE TEACHING OF THE SCRIPTURES CONCERNING GOD

He is a real person. (Genesis 6: 9 Inspired Version), "And a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying, In the day that God created man, (in the likeness of God made he him,) in the image of his own body, male and female created he them, and blessed them, and called their name Adam, in the day when they were created, and became living souls, in the land, upon the footstool of God." Also Genesis 1: 27. (King James Version): "So God created man in his own image, in the image of God created he him. . . ." Genesis 1: 29 (Inspired Version)—"And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them." Speaking of Jesus in Hebrews 1: 3 Paul said, "Who being the brightness of his glory, and the express image of his person. . . ." Thus Jesus was the express image of God's person. We also read Exodus 33: 11, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. . . ." Verses 22, 23, "And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of a rock, and cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." The Inspired Version reads, "My face shall not be seen, as at other times; for I am angry with my people Israel." From the above it is quite clear that since man was made in the image and likeness of God, "in the image of his own body" that God is a being with a body. This is supported by the fact that Jesus being in form of man was also the express image of his (God's) person. This is further supported in Philippians 2: 6, "Who, being in the form of God, thought it not robbery to be equal with God." Thus God has a form. Moses could not talk to him face to face as a man talks to his friend" unless he was a being with a face. Thus God is an actual being, having form, of which man is an image. His hand covered Moses; therefore He had a hand. Moses saw his back parts, thus he is a being with parts.

The belief that developed during the Dark Ages "That God was without body, parts, or passions," in no sense is true. If I am to love, trust and worship him, I must not only know that he is a real being, but must know something of his character and attributes. The word "worship" grows out of worth or worthiness. Therefore I must not only be convinced of his existence, but know that I can find security and blessing in trusting and worshiping him.

I must believe that he is infinite, or unlimited in all his attributes, otherwise I could not be certain that he could accomplish all the purposes he has undertaken.

I must believe that there is no limit to his power; otherwise I could not trust him for eternal life with confidence.

But when I consider that he has devised and created the entire universe; and that I myself am a part of his creation, it proves to me that there is no limit to his power. Neither can the human mind comprehend his greatness. His power cannot be measured by any human standard. Isaiah tries to picture his greatness. Isaiah 40: 12, 13, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counselor, hath taught him?" Verse 15, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing." Verses 17, 18—"All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?" Verses 25, 26, "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Verse 28, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the Earth, fainteth not, neither is weary? there is no searching of his understanding." The above shows how impossible, how futile for any effort possible in human speech to express the greatness and power of God. The human mind cannot grasp it, the human tongue cannot utter it. In the presence of one so great we stand in awe and amazement and wonder why he has interested himself in us, were it not that he has revealed that he loves us (John 3: 16), "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here we are assured of his love and interest in us. The Apostle Paul makes an assuring statement when he observes (Romans 8: 32), "He that spared

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For Better Health

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

Breathing

One of the favorite recipes of the tubercular specialist is deep breathing. "A hundred deep breaths a day," is a common saying among these scientists, as this is one of the very finest remedies for the prevention of tuberculosis.

Unconscious breathing is natural but deep breathing should be employed daily. This should be mostly abdominal instead of chest breathing. Some people have found that the custom of deep breathing accompanied by rest and relaxation, preferably in the mountains or at the seashore, has effected a permanent cure in those who are suffering from nervous breakdown.

It will be found very beneficial if one who is confined indoors will step out into the open occasionally and take at least a dozen deep breaths. This will in a measure compensate for the unhealthy indoor living that many people, especially of the "white collared" class are subject to.

This exercise of the lungs increases the ordinary breathing, which is normally about ten percent, forcing the entire lung into action and equalizing the circulation throughout the body. Those classes of people whose blood pressure is increased by nervousness or emotional causes are very favorably influenced by this kind of exercise.

One of the immutable laws of nature is rhythm. Therefore the breathing should be done in a rhythmic manner and should be slow and deep. The Oriental method of deep breathing is particularly valuable. It is accomplished by pressing the finger on one side of the nose so as to close one nostril and breathe through the other, alternating from one nostril to the other and avoid breathing through the mouth. Three breaths per minute is about the right number in this exercise, gradually decreasing until you are able to take only two and even only one breath per minute.

Muscular exercise is quite beneficial because of its stimulating effect upon deep breathing, but is also beneficial in itself if done slowly. Forced, rapid breathing is unhealthful and in many cases positively harmful.

Your dentist will inform you that breathing through the mouth is a very bad habit as it has a direct action upon the formation of the teeth and likewise effects the muscles and the bones of the jaw. Agitation or anything that is startling causes one to catch his breath. If one becomes mentally agitated, saddened or depressed, resorting to deep, even breathing in clear, fresh air, will be found to have a calm and soothing effect. Mental poise and the cultivation of deep, even, breathing exercises has been found an aid to a religious and useful life.

Our Children

By S. A. Burgess

When I was a boy, there was in our branch an Englishman, a man of force and earnestness in the work of the church. This elder often spoke in tongues. He had a large family, but none of his children were members. His wife was, but not an active one.

One Sunday afternoon in prayer meeting, he spoke in tongues with terrific power, but did not have the interpretation. Shortly another elder arose and said, in effect:

"I have the interpretation of that tongue. It was given to Elder —— himself (the elder who has spoken in tongues). Verily, thus saith the Lord unto you, my servant, ——. You are like a man who, hearing the wild animals have broken loose and are at large from the fair grounds, have rushed to and fro trying to save others, but neglecting your own family. Behold your days are numbered. There remains to you only sufficient time to save your own family, if from this time forth you do no other thing. You are commanded that you do most earnestly strive to save your own family. Verily, thus saith the Lord, your God."

At that time he seemed to be in very good health, but in a very few months he was dead. I knew him well and knew his family. His death gave an opportunity for several visits. I also wrote to them, those that I knew best. In fact, we had previously visited back and forth and played together. But now I talked church on every possible occasion. At length, after some years, one son about my age wrote me in reply to my urgent letter:

"Sam, I am fully convinced that your church, the church of my father, is the true church of Jesus Christ, but I am now keeping company with a young lady who goes to the —— Church; and, if she will marry me, I shall probably go there the rest of my life." None of them ever joined the church. The mother withdrew her membership.

The missionary work is important, even that of the local men in their spare time. But there is a duty also to those entrusted to us by God, our children after the flesh, who should be His children after the spirit. Save others from the wild beasts of sin. Yes, but also save our own family.

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First Principles - - Oracles

By J. W. Lea

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to everyone that believeth; . . . for therein is the righteousness of God revealed."—Romans 1: 16, 17.

Dr. Rankin of the Methodist Episcopal Church said, "The Law of Moses was a code of laws; but the Gospel is not a code of laws. It is the power of God unto salvation to those who believe. And the *life* is the acid test of our faith in Christ." Is this in fulfillment of 2 Timothy 4: 3, 4? Is it priestcraft? Protestants deny priesthood; yet David said, "Let thy priests be clothed with righteousness [the Gospel]: and let thy saints shout for joy. . . . I will also clothe her priests with salvation." (Psalm 132: 9, 16.)

At the "latter time," when the Jews are to return on "swift beasts" (streamlined trains) the Lord says, "And I will also take of them for priests." (Isaiah 66: 20, 21.)

With courage born of heaven Stephen declared that a prophet had received the "lively oracles to give unto us: to whom our fathers would not obey." (Acts 7: 37, 38.)

We believe those same oracles are the "first principles" of the Gospel referred to in Hebrews 6: 1, 2; for we find Paul in 1 Corinthians 10: 1-5 declaring: "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea." And after passing through that sea were "all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." (1 Corinthians 10: 1-4.) Christ is a member of the Godhead from which come those "oracles" or doctrines.

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine."—John 7: 16, 17.

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11: 6.) A full faith is had by revelation. "From faith to faith" means just that. As faith grows by obeying the Gospel, knowledge from God sustains that faith. (Hebrews 11: 1.)

But would there be any obedience without repentance? No: God would not grant it. (Acts 11: 18.) Therefore the doctrine of repentance is also an "oracle" from God. "Cease to do evil; learn to do well." (Isaiah 1: 16, 17.)

Faith and repentance on our part puts us in a mental attitude to receive Divine truth. "If I regard iniquity in my heart, the Lord will not hear me." (Psalm 66: 18.) "He that turneth away his ear from hearing the law: even his prayer shall be an abomination." (Proverbs 28: 9.) Fosdick quotes Dr. Dodds as saying, "He who refuses to meet facts does not believe in God."

Baptism in water for the remission of sins is also an "oracle" from God. How can our sins be "washed away" without it? (Acts 22: 16; 2: 38.) Hear Paul: "Buried with him in baptism, wherein also ye are risen with him through the faith of the *operation of God,* who hath raised him from the dead." (Colossians 2: 12.) "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God."

The world was so encumbered with the sins of "the sons of God," who began to practice polygamy (Genesis 6: 2) that the Lord said, "My spirit shall not always strive with man." (Verse 3.) No one can become a "son of God" without first obeying the Gospel. (John 1: 12; Romans 8: 14; Philippians 2: 15; 1 John 3: 1, 2.) All the polygamists and sinners who would not hear Noah were drowned when the earth was "baptized" in the flood. The earth's sins were washed away in baptism in water. Peter says, "The like figure, whereunto baptism doth also now save us." (1 Peter 3: 20, 21.) That is, earth was saved, not the sinners. Baptism was always a burial in water. (Romans 6: 3-7.)

E. Stanley Jones, in the preface to *The Christ of the Indian Road,* says, "When Charlemagne conquered the Saxons, he practically compelled them to be baptized. They agreed, on conditions that would be made known when baptized. When they went under the water, they held up their right arms. Their fighting arms were not to be baptized—never converted."

The "oracle" or doctrine of laying on of hands for the gift of the Holy Ghost is not clearly understood by many, for the reason that Cornelius and his friends received the Holy Ghost before either water baptism or confirmation. Eusebius does not consider baptism legal without confirmation. "Neither was he sealed (in confirmation) by the bishop." Eusebius, *Ecclesiastical History,* page 251. Notice that Eusebius used the word "sealed" (confirmed) for laying on of hands for the gift of the Holy Spirit. This gives us a clue to the meaning of Paul in Ephesians 1: 13; 4: 30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." God knows us by this seal given by confirmation. (2 Timothy 2: 19.) If we search the Bible, we will discover that God may bestow his Spirit on whom he will, and in any degree the Lord may see fit. (Luke 1: 15; Romans 11: 29.) Moses confirmed Joshua by the laying on of his hands. (Deuteronomy 34: 9.) "He hath horns coming out of his hands, and there is the hiding of his power." (Habakkuk 3: 4.) Jesus "lifted up his hands and blessed them." (Luke 24: 50.) "And he breathed on them, and saith unto them, Receive ye the Holy Ghost." (John 20: 22.) We see John and Peter confirming the people of Samaria, and Simon the "witch" offering cash for that authority. (Acts 8: 17-23.) We witness Paul laying on hands for the gift of the Holy Ghost in Acts 19: 1-6. Again in Galatians 1: 11, 12 he says, "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Ananias said, as he laid his hands on Paul, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9: 17.) "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Timothy 1: 6.)

If the Scriptures are the end of dispute, only those who are competing with Christ and his Gospel, will contend against the doctrine of confirmation, or any of his principles, and the "signs" that "follow them that believe." Chester Rowell, editor of the San Francisco *Chronicle* (April 15, 1936) said, "Christians would be shocked if anyone expected them to practice what Christ preached."

The same thought is expressed in Hosea 8: 11, 12, "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written unto him the great things of my law, but they were counted as a strange thing." "The carnal mind . . . is not subject to the law of God." (Romans 8: 7.) John Wesley in sermon 94 favors us with this statement, "It does not appear that these extraordinary gifts of the Holy Ghost were common in the church, for more than two or three centuries. We seldom hear of them after that fatal period, when the Emperor Constantine called himself a Christian. . . . This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church; because the Christians were turned heathen again and had only a dead form left." Like the lawyers they had "taken away the key of knowledge." (Luke 11: 52.) Revelation had ceased. Those on whom priesthood was bestowed had become moribund spiritually, and they decayed into priestcraft.

If man or organization fails to "keep the law" of God, they become heathen or moribund—dying. Nothing but a "new deal" from heaven can win them from paganism.

Some men mellow with age, like wine; but others get still more astringent, like vinegar.—Henry C. Rowland, *Dreams That Come True.*

You find people ready enough to do the Samaritan, without the oil and the twopence.—Sydney Smith.

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Evanelia Moser Sartwell

A Biographical Sketch

BY HER NIECE, WINIFRED DOUGLAS STIEGEL

About three and a half years ago there passed from this earth one of the greatest examples of Christian discipleship that I ever expect to know. After so long an absence I still find myself thinking of her—not only daily, but almost hourly—for the influence of her personality has stamped itself indelibly upon my soul. I do not think of her in pain because of her departure, but in constant appreciation of the nobility of her spirit, and in reverence for the ideals by which she lived.

She was named "Evanelia" after the gospel boat which carried Brother Burton and other missionaries over the waters to the South Seas, and we often remarked that she had been well named. Her girlhood home was on a large farm near Osterdock, Iowa, where she was born July 21, 1895. She had been recently graduated from the Guttenburg High School when the Mosers and Sartwells became acquainted at the Prospect Park Reunion, at Moline, Illinois, and the friendship which developed at that time became a deep and lasting bond which finally united the two families when she became my aunt.

Although I was just a small child when she first came to visit at our home in Savanna, my memory contains very vivid pictures of her during that week. She was so beautiful! I have learned since that her beauty was not particularly outstanding as critics judge beauty, yet all who knew her agree that she was very attractive.

I remember how beautifully she played the organ. Of one piece she was particularly fond and she played it over and over: "In the Sweet Bye and Bye." I find myself thinking of the words now as I realize that they have already been fulfilled for her:

Oh, how sweet is the soul-cheering thought:
There is rest for the pure and the good.
'Tis the rest which the Savior has bought
By the shedding of His precious blood.

Her music continued to be my inspiration for many years, yet I have no recollection of ever having heard her play anything except the most beautiful in hymns and lyrics. In her own home we spent many pleasant hours around the piano, singing those beautiful songs in the *Praises* and *Hymnal*.

On October 2, 1917, she became the bride of my uncle, Bert E. Sartwell. The ceremony was performed at her parents' home by Missionary William Sparling. It was a dreary autumn day with clouds hanging low and rain falling intermittently. In fact the weather was so depressive that they considered postponing the wedding, but after deciding to continue with their plans the appointed hour was greeted with an unexpected visitor: the sun broke through the clouds and shone brightly while the vows were being taken, receding again behind the gray after the ceremony. It may have been just a coincidence, of course, but to the happy couple it seemed to indicate a benevolent smile from the heavens above, a promise of brightness and cheer in their new relationship despite the sorrows and troubles which might surround them.

Aunt Eva had previously broken a brief engagement with a promising young high school instructor because she had come to realize that there could be no lasting happiness in a marriage where the gospel was not fully appreciated in the home. Uncle Bert had become a member of the church shortly after he became acquainted with Aunt Eva, although he had been acquainted with the church since childhood. His mother, Emily Sartwell, had been instrumental in establishing a mission at Savanna, and her home was always open to the missionaries. Her parents had been among those who were forced to leave Nauvoo after the assassination of Joseph and Hyrum Smith, and so the gospel was dear to this family as it was to Aunt Eva's family. Her mother, Mary Moser, had conducted a Sunday school for many years, and to her and all her relatives the gospel was paramount. The names of Wildermuth and Shrunk will recall many very faithful members of the church. Her uncle, J. E. Wildermuth, baptized Eva when she was a girl of thirteen.

Friends and relatives were accorded a warm welcome in the new home which this young couple founded. It was comfortable and pleasant, and there was always laughter and fun and something to lunch on. Everyone liked to go there, and they went often. The missionaries and out-of-town guests at church were always invited to dine with them. It was fun to go to Aunt Eva's and help her with her work, and then take our lunch to the park—the work was as much fun as the picnic because of her never-failing good nature. Aunt Eva was never too busy to enjoy herself, and she seldom allowed her household tasks to interfere with anything more interesting. She was swift, and could accomplish a great deal in a short time because she did not worry or fret about her work, and this was, perhaps, the greatest secret of her success, for she was able to concentrate upon the task at hand and had confidence in herself. Yet if something turned out wrong she wasted no tears over it. The tiny failures and disappointments which are an inevitable part of every household were never calamities to her. There were none of her possessions so precious that a spot or mar could make her hysterical. She was not a meticulous housekeeper, but as a homemaker there were few who could excel ner.

To this home there came seven children: Ammon, Ruth, Ramona, Homer, a boy who died at birth, Gerald, and Stanley. With each new babe her mother-love expanded to generously include the precious life which had been entrusted to her care. She was very fond of children, and I remember hearing her say that she could not bear to think of the time when she could no longer have a small bundle to love. She enjoyed caring for her family, loved to play and romp with them, and found no personal ambition so great that it was a sacrifice to serve them. Their health, education, and cultural development were her chief concern, and she managed to stretch the family budget to include music lessons as well as cod-liver oil. Although her own family was large enough to absorb all the energies of an ordinary woman, still she found time and strength to mother a number of other children who loved to play at their home. She was especially concerned about a family of four small children who had recently been left motherless, and it pained her deeply because she was not able to do more for them than to send frequent tasty meals.

Beside her family her great love was her church. She was a regular attendant at every service whenever possible. Her children were usually at church before they were a month old, and from that age on there were few absences. She taught a Sunday school class for a time, was leader of the Oriole Girls and Temple Builders, and acted as pianist for a number of years. She had a beautiful alto voice, and the choir was enhanced by her presence. She had no personal ambition for office, and would refuse to accept any responsibility which anyone else was able and willing to assume. But she never refused when she was needed, and she took pleasure in every activity in which she engaged. Her testimonies were sincere and uplifting, but her presence was even more convincing, for the spirit of peace and good will which were so manifest in her daily walk and conversation preached more sermons than many a minister. Wherever she lived the influence of her religion was felt, and she drew about her a warm circle of friends who came to respect her church and, in many cases, to attend with her.

Never have I seen a human soul more free from the curse of pride or retaliation. If she were wounded or hurt it was practically unknown, for she had not the slightest desire to give or take offense, and she could smile through her tears and cover her wounds gallantly. She did not count it a sacrifice or hardship to carry more than her share of any load. Her husband's responsibilities as pastor and district counselor added greatly to hers, but in this capacity she gladly rendered a wife's full service, and never thought to complain. Her home entertained the missionaries for weeks at a time, and many others enjoyed her generous hospitality, and left her presence with spirits elevated. Cheerfulness and good will emanated from her as light from a burning lamp, and all who came in contact with her were comforted

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by that radiance. The misfortunes and mistakes of others were never sweet to her, but she was always interested in their welfare and anxious to assist wherever she could. She was one of the few people who had the good fortune in this life to know that she was deeply loved by all who really knew her.

While in the adolescent stage of girlhood I sought to know the secret of her poise. The ease with which she placed herself in any social group was one of her most admirable qualities and certainly an enviable one to the usual self-conscious teen-age girl. I discovered that her secrets of charm and poise were these: "Never feel that anyone is better than you if you know your life is right. Wealth, fine clothes, and social position do not make a person greater than those who are honest and pure and good. Be as generous with yourself and with others as you can afford to be, and do not think about your handicaps nor theirs. Find something to enjoy everywhere you go, and share that enjoyment with everyone you can."

If I were one of the doubting Thomases who could not believe in the immortality of the soul I have a feeling that I would begin to change my mind since her spirit has taken its departure, for I have the most profound conviction that such a personality could transcend any time and space. It is not conceivable that death could end her capacity for love and laughter, her generosity and her kindness. Her faith never wavered for an instant, even though administration seemed to bring no relief in her last great struggle for life, and her fading thoughts were not for herself, but were given to cheer those about her who were vainly trying to keep her spirit with them. "It's all right—it's all right," she whispered with a smile, "I'm ready to go."

Knowing the seriousness of the call to the hospital I was naturally engaged in earnest and tearful supplication that her life might be spared. Suddenly the desire to pray left me, however, and instead of the words my heart had been pleading there came a song—a song I cannot now remember—but it burst forth from my lips entirely involuntarily. I am entirely unable to recall it now; I know not if it were new to me, or old, but four words remain clearly imprinted in my memory: "Redeemed, Sanctified, Glorified, Immortal." It was enough for me. I knew that my prayer had been heard in heaven, but it was to be answered for her best good—not mine.

As a fitting tribute to the noble spirit which had departed (February 9, 1935) Elder E. R. Davis read from the last chapter of Proverbs the lines which honor a good wife and mother. The memorial service was held at a large funeral home at Savanna where a capacity crowd and a most beautiful array of flowers bore mute evidence of the love and respect in which she was held. It was an unusual assortment of people who stood as mourners at her grave—her family, relatives, and friends, of course—but also the noblest of the city, and the lowliest. Off to one side stood a group of Mexican women, weeping silently. Her sympathy and love had



Brother and Sister Sartwell.

found no room for the barriers of caste and color here, even as there will be no barriers of caste and color on the other side, and knowing their need during the depression her assistance had been whole-heartedly given and they had known her as a friend. Eternity will not reveal a strange and unfamiliar world to her, for she lived by that great celestial law even in this life—the law of love and service.

A Pauper's Will

In the pocket of a ragged coat belonging to one of the inmates of the Chicago poorhouse, I am told, there was found, after his death, a will. The man had been a lawyer. So unusual was it that it was sent to an attorney; and the story goes that he was so impressed with its contents that he read it before the Chicago Bar Association, and that later it was ordered probated. And this is the will of the ragged old inmate of the Chicago poorhouse:

I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this my last will and testament in order to distribute my interest in the world among succeeding men.

That part of my interest which is known in law as my property, being inconsiderable and of no account, I make no disposition of. My right to live, being but a life estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath.

Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments; and I charge said parents to use them justly, but generously, as the deeds of their children shall require.

Item: I leave to children inclusively, but only for the term of their childhood, all and every flower of the field and the blossoms of the woods, with the right to play among them freely according to the custom of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over giant trees. And I leave the children the long, long days to be merry in, in a thousand ways, and the night and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

Item: I devise to boys, jointly, all the useful idle fields and commons where ball may be played, all pleasant waters where one may swim, all snow-clad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to hold the same for the period of their boyhood. And all meadows, with the clover blossoms and butterflies thereof; the woods with their beauty; the squirrels and the birds and the echoes and strange noises, and all distant places, which may be visited together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance or without any encumbrance or care.

Item: To lovers, I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

Item: To young men jointly I bequeath all the boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness, and undaunted confidence in their own strength. I leave to them the power to make lasting friendships and of possessing companions, and to them, exclusively, I give all merry songs and choruses to sing with lusty voices.

Item: And to those who are no longer children or youths, or lovers, I leave memory; and bequeath to them the volumes of poems of Burns and Shakespeare and other poets, if there be others, to the end that they may live the old days over again, freely and fully without tithe or diminution.

Item: To the loved ones with snowy crowns, I bequeath the happiness of old age, the love and gratitude of their children until they fall asleep.—From The *Readers' Digest* for May, 1936.

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The "Beast" of Revelation

Anonymous

(Note: Apocalyptic Scripture has been subjected to many kinds of interpretations. The book of Revelation has always attracted special interest of this kind. Here is a new interpretation, up-to-date and modern, that will add something to the literature of interpretation of prophecy. . . . The author of the article failed to give his name. Why, we can't imagine. Any serious work deserves the grace of a signature.—Editors.)

In this day of the rise of dictators who take unto themselves absolute control, and impose through drastic laws and regulations, their will upon a people, demanding unreasoning obedience, it is not a very great stretch of the imagination to vision a dictator whose rule will be world-wide. As we see this menace to individual liberty spreading throughout the world, we fear that we, too. who have long possessed the priceless heritage of freedom, will be brought under its domination. Our fears are well grounded, for we are told by the only authoritative source that a world dictator will appear in the last days, which from many prophetic signs given, is not far distant.

God alone is able to read the future, and in his word is revealed that a superman will appear to take the leading role in the last act of the drama of this present life. From the shaping of present world events it is reasonable to believe that the stage is now being set for his appearance.

The inspired word of God that was once revered by our people, is a closed book to a large part of the present generation, and this desertion of God and his word, this "falling away," is the sign that immediately preceeds the appearance of this super-dictator. We have this statement by Paul in 2 Thessalonians 2: 3 concerning him, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," And when he appears there need be no doubt as to his identity, as there are in the Scriptures very definite prophecies concerning him and his activities. He stands out as the central prophetic figure in the "last days."

He is described by Daniel, by Paul and by John, and to the latter was given a special revelation relative to the last days. From these portrayals we will see that his rule is characterized by the same policies practiced by his forerunners.

Various names are given him. Daniel calls him a king of fierce countenance, Paul gives him three specific names, "The Man-of-Sin," "The Son-of-Perdition," and that "Wicked." John in 1 John 2: 18, calls him the "anti-Christ," and in Revelation he is known as the "Beast."

There are other symbolic beasts in past fulfilled prophecy, and Satan himself is symbolized by the red dragon; but the beast of revelation is different from all the other beasts and does not appear until the last days. The book of Revelation also introduces the "False Prophet," who is not mentioned elsewhere in Scripture, and with whom the beast is closely associated. He is the second beast described in Revelation 13 and is identified as the False Prophet in Revelation 19: 20. This association of the first beast with the False Prophet distinguishes him from any other prophetic beast and is proof that he has not yet appeared. Furthermore, that this beast represents a man, there is no question, for in Revelation 13: 18 we read, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." Just what the significance of this number is, there will be no doubt when the Man-of-Sin is revealed, as it will be his identification mark.

The various names by which he is called are very enlightening as to his character. In fact he is the embodiment of Satan himself, for we are told in Revelation 13: 2. "And the dragon gave him his power, and his seat, and great authority." Daniel in Daniel 8: 24 says, "And his power shall be mighty, but not by his own power." Also Paul in 2 Thessalonians 2: 9 in writing of him says, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders."

He will not attain his exalted position by force but will, "through good words and fair speeches deceive the hearts of the simple." He will come at a time when iniquity and its resultant confusion is reaching its fullness, a time when people are high-minded, lovers of self and lovers of pleasures thereby falling an easy prey to dictators with glowing promises. We are told in 2 Timothy that "evil men and seducers shall wax worse and worse, deceiving and being deceived." When the transgressors are come to the full, Daniel tells us, a king of fierce countenance shall stand up, and when this king of fierce countenance, this super dictator, takes his place upon the stage, he will draw the attention of the whole world. Kings will give their power to him, and he will hold himself in such high esteem, he will imagine himself to be God. The false prophet who has equal satanic power with him will perform miracles to deceive the nations into giving their loyalty to the Beast, and the reaction of the people to this superman, is best expressed in the following excerpts from the thirteenth chapter of Revelation. "All the world wondered after the Beast saying, who is like unto the Beast, who is able to make war with him." "And all that dwell upon the earth shall worship him whose names are not written in the book of life."

Characteristic of rulers who, obsessed with their own imagined greatness, have required the worship of an image of themselves, we hear his faithful servant, the False Prophet, in Revelation 13: 14 saying to them that dwell on the earth, that they should make an image to the Beast. When the image is made a decree goes out that all must worship the image. The penalty of disobedience is death, being the usual very effective means used by dictators of suppressing disloyalty.

It is his desire that the individual shall be entirely under his control and by the use of his mark, demands the surrender of economic freedom. We read in Revelation 13: 16, "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name." The people of God are here put to the test, as the decree of course is directed against those who are not deceived by him, but remain loyal to the God they have chosen to serve and to Christ the Son of God.

The Beast, as we have seen is also the anti-Christ and as such endeavors to end all worship of Christ and demands that all bow to him. The spirit of anti-Christ has been at work in the world since the advent of the Savior and will be intensified during the reign of the Man-of-Sin. As we are nearing the time when he will appear, we find that this anti-Christ doctrine is prevalent the world over, and is taught widely in our so-called Christian nation. Adherents to this doctrine are classified in a very pointed statement in John 1: 7, "For many deceivers are entered into the world who confess not that Jesus Christ has come in the flesh. This is a deceiver and an anti-Christ. Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son." This universal denial of God marks the reign of the Beast as Daniel prophesies in Daniel 11: 36, "And the king shall do according to his will and he shall exalt himself above every God, and shall speak marvelous things

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FUNDAMENTALS OF THE GOSPEL OF JESUS CHRIST

(Continued from page 1037.)

not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" The above indicates that his love for us is also infinite, or without limit. When we may doubt how far he may be merciful to our weaknesses we find that in Psalm 136 each of the 26 verses end with the promise, "For his mercy endureth forever." Many other places in the Bible the same promise is repeated. This is added to the fact made known that He is unchangeable (James 1: 17), "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." With such concept of God as the above Scriptures give, who could read them and not love and desire to serve him?

(To be continued.)

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against the God of gods and shall prosper till the indignation be accomplished and for that that is determined shall be done." Paul corroborates this prophecy of Daniel's in 2 Thessalonians 2: 4, "Who opposeth and exalteth himself above all that is called God, or that is worshiped."

Iniquity will be rampant and perilous times will be upon us. In Daniel again we read, "And there shall be a time of trouble such as never was since there was a nation even to that same time," and Jesus himself in speaking of the signs of the end said in Matthew 24: 21, "And then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be."

This Beast, the personification of wickedness, continues his persecutions against those who reject him, and for them it will be a trial of faith, even to the death for some, for in Revelation 13: 7 we read, "It was given to him to make war with the saints and to overcome them." Also Daniel seeing down to the time of the end (Daniel 7: 21) says, "I beheld, and the same horn [king] made war with the saints, and prevailed against them: Until the Ancient of Days came." In Daniel 8: 24 we read, "And he [the beast] shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." Also in Daniel 8: 25, "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many." Daniel 7: 25: "And he shall speak great words against the Most High, . . . and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

We see from the foregoing that he is allowed to carry out his policies of persecution and destruction for a limited time only. Revelation 13: 5 states: "Power was given him to continue forty and two months," or three and one half years. Here we have the interpretation of the phrase, a time and times and the dividing of time—a time representing a year.

Although Satan influences man to deny the divinity of Christ, he himself is well aware that Jesus is the Son of God and also knows that he is soon coming to the earth again and that he is coming in power, for we see in Revelation 16: 13 the satanic trinity—the beast, the false prophet and the dragon, preparing to meet the Christ and the armies of God who accompany Him. They send out spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty, and we read in Revelation 16: 16, "And he gathered them together into a place called Armageddon."

A picture of each of the contending forces in this great and last battle upon the earth, the battle of Armageddon, is given in Revelation 19: "And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean." "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army."

Paul tells us the outcome of the battle in 2 Thessalonians 2: 8, "And then shall that 'Wicked' be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." In Revelation 19: 20 we learn the fate of the beast and the false prophet: "And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into the lake of fire, and the remnant were slain with the sword (spirit) of him that sat on the horse."

Concerning the fate of Satan we read in Revelation 20: 2, "And he [an angel] laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." Satan meets his final doom at the end of the thousand years. We read in Revelation 20: 10, "And the devil that deceived them was cast into the lake of fire . . . where the beast and the false prophet are."

God does not desert man during this time of trouble in the last days for John sees a trio of angelic messengers flying in the midst of heaven. (Revelation 14: 6.) The first one warns in a loud voice that the day of judgment is near, and he has the everlasting gospel to preach to every nation, kindred, tongue and people. During the last days the true gospel has all but passed from the earth, and God gives man one last chance to hear and accept it by sending a heavenly messenger with the good news of salvation.

The second angel is heard saying, Babylon is fallen, Babylon, that great city. The metropolis of Satan and seat of the Beast is destroyed. Judgment falls here first, followed by the destruction of the other cities of the earth.

The third angel warns against receiving the mark of the Beast, and tells of the terrible judgment that awaits those who receive his mark. But glorious reward awaits those who remain faithful to death. The wages of sin is death, but to the righteous life eternal.

The coming of Christ as we have seen terminates the reign of the beast or the "Time of Trouble," and is preceded by unmistakable signs of his coming, for we read in Matthew 24: 29, "*Immediately* after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

"Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh."—Matthew 24: 44.

Those who come to Christ will be dealt with according to their faith; not according to their fancies, or according to their professions. Let nothing dishearten you. When Jesus said: "If you have faith like a grain of mustard seed," He virtually said to us, "If you have faith of any sort it shall bring victory to you." Christ never reproved men because of their little faith. He marveled when there was no faith. Toward little faith Jesus was always considerate. The dimensions of our faith, then, are not the chief point, but the reality of it. If it be whole, though small, it is of service, for it hath the power of increase.—Elwin Lincoln House, in "The Bridge of Faith."

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Does Psalm 149 show that God commands or approves of dancing?

This portion of the Psalms contains an exhortation of its author. It is part of Book 5 as shown in the headings of the Masoretic text, which contains a collection of simple odes that had long been in use and cherished by the people, and was compiled at a much later period than most of the preceding books of the Psalms. The authorship of this Psalm is not known, but it appears to have been composed by some person more or less familiar with the military history of Israel, as the following selected verses suggest:

> Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron.—Psalm 149: 3, 6-8.

There is nothing in the text to indicate a divine authorship, so far as its exhortations are concerned. The ancient Jews used the religious dance to express their gratitude and exultation after a victorious war, and perhaps also prior to entering a conflict at times. They were often significant public demonstrations, as may be noted in 2 Samuel 5: 25 and 6: 1-14. These ancient dances were unlike the modern dances so commonly indulged in by many people, and were not for the purpose of facilitating greater familiarity between those of opposite sex, as is commonly the case today. I know of no instance in which God has indicated his approval of dancing, either of the ancient or modern variety.

Is it true that the gospel was preached to Abraham in his lifetime?

The Scriptures so indicate, though that which was preached to Abraham did not necessarily include all of the so-called ordinances or principles that are found in the New Testament. The basic message of the gospel is the promise of Christ, the Redeemer of those who believed. This promise was preached to Abraham, of which the Apostle Paul declared:

> The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. —Galatians 3: 8, Revised Version.

The seed thus referred to is declared by the apostle himself to be Christ. In the same chapter he explains concerning this promise to Abraham by God:

> He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.—Galatians 3: 16.

It is evident that Abraham understood the wonderful nature of this promise, and because he received it in faith he was called righteous and was known as the father of the faithful. It also seems to be implied that Abraham understood the miracle of the ram caught in a thicket to be offered as a token of his dear son Isaac. This symbolized the sacrifice of Christ as the Son of God.

What does Malachi 3: 6 mean concerning the sons of Jacob not being consumed?

After foretelling the coming of his messenger to herald the approach of the Lord, God warns them of the judgments to be passed upon those who follow their evil ways. But these judgments will not destroy Israel, for God had promised long before that even though severe punishments might follow their wickedness from time to time, a remnant of Israel should always remain. It is this promise that is recalled to them in the text referred to:

I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

This reference to his promise appears to imply that the wickedness of Israel had been so great that God might have permitted them to be destroyed if it had not been for his promise to them.

What tribes were left after the ten tribes of Israel were taken away?

The tribe of Levi, which represented the priestly offices among the Jews, was from the first associated with Judah, and doubtless remained with them after the other tribes had been scattered abroad. Also part of Benjamin is believed to have associated with them at Jerusalem.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Kennebec Branch

Machias, Maine.—Early in the year Saints of Kennebec began an intensive building program. For many years they have needed a suitable place to hold suppers and social events that are outside of regular church services. Heretofore they have been forced to use the church and this has been inconvenient in many ways. It was decided that it would be too expensive to build a vestry under the church itself owing to its location, so plans were made to build a new recreation hall. The land was donated by Brother Charles Davis.

Branch officers express their gratitude to all who so generously contributed. In addition to the contributions made, money for the building fund was earned by the holding of suppers and the sale of goods made by the Willing Workers. Soon the required sum was raised.

The next problem was that of labor. Through the efforts of Brothers Charles Davis and George Manchester who worked almost continuously from the time the timber for the frame was cut in the woods until the building was completed and with the help of others who gave what time they could, the work was soon under way.

Now Kennebec Branch has a recreation hall, equipped with facilities for serving suppers and arrangements for holding shooting matches which happen to be the winter recreation in this vicinity. It is the hope of the builders that the hall will always render great service to God and be an aid in his work.

Brother Cecil Bryant, a surfman of one of the Maine Coast Guard Stations, supervised the painting of the church during his ten-day leave of absence a short time ago. The building had been in need of painting for some time, and its appearance is greatly improved.

The Willing Workers' Sewing Circle has been busy arranging for new ways to earn money. Most of the burden of money raising seems to have fallen upon their shoulders, and they have accomplished much in recent months. Their meetings are held each Thursday, the last two sessions in the new hall. Soon they hope to be able to do extensive renovating on the inside of the church.

Pastor Willis Foss moved to Machiasport a short distance from Machias, last spring. He has employment there. Since he has been there, Elder Foss has been holding meetings regularly in the Congregational Church and has been drawing large crowds to hear him. The gospel has not been preached at Machiasport for many years.

Numbers of the Saints have begun making plans to attend the Brooksville reunion, one of the most important church events of the year for Maine Saints. It not only affords a fine opportunity for rest and vacation but helps to build up the spiritual side of life.

Pittsburg, Kansas

June was a month of brides at Pittsburg. Two weddings were solemnized at the church. The first was that of Miss Bonita Bothwell and Curtis Pearson, of Joplin, who were united in marriage June 6, by Elder Ray Whiting, of Independence. The bride was music and young people's leader of Pittsburg Branch. The couple were attended by Brother and Sister Jimmy Daughtery, of Joplin. Preceding the ceremony Sister Nobie Bath gave an organ recital after which Neleatha Pearson, of Joplin, sang, "At Dawning." Following a reception at the home of the bride's parents, Brother and Sister B. F. Bothwell, the couple left for a wedding trip in the Ozarks. They will make their home at Joplin where the bridegroom is employed in the Newman Department Store.

Miss Lorene Gaines, of Pittsburg, and Lynn E. Smith, of Girard, were united in marriage June 20, by the father of the bridegroom, President Elbert A. Smith. Preceding the marriage ceremony Elizabeth Watson and Donald Lane sang as a duet, "The Indian Love Call"; Miss Watson also sang "I Love You Truly." The wedding march was played by Sister Bath. The couple were attended by Ronald Smith, brother of the bridegroom; Donald and Hazel Kyser, of Miami, Oklahoma, and Nevella Miller, of Pittsburg. Mr. and Mrs. Smith left immediately for a short trip. They will make their home at Girard, Kansas, this winter where the bridegroom will teach mathematics in the high school.

A fine program and exhibit at the church June 13, formed the climax of the vacation Bible school sponsored by the church school and under the direction of Sister Nobie Bath. Enrollment of the vacation school reached sixty before the ten days had elapsed. The faculty included: Sister Bath, Sister Cook, Sister Geotell, and Marylin Millard. Following the program, a baptismal service was held at which time T. W. Bath baptized six children and two adults.

The women of the branch were in charge of morning and evening services July 11. At the church school hour they presented a worship service centered around the theme, "The Lost Sheep." At the vesper service a candle-lighting pageant was presented, "Divine Comforter," written by Frank Kunz. This was centered about the hymn by President Frederick M. Smith, "Come, Sweet Comforter." Eleanor Heady was the pageant reader, and the chorus was composed of: Dorothy Bennington, Ruth McAdams, Stella Wiley, Lola Bothwell, Lois Shippley, and Ruth Wiley. Those in the pageant were: Esther Heller, Cora Titus, Myrtle Davis, Alma Green and Sister Miller. The day's activities were planned and presented under the direction of Sister Nobie Bath, president of the women's department.

The young people were in charge of the services the third Sunday of July. Lynn Smith, young people's leader, arranged the following program: A youth prayer service at 8:30 a. m. and a vesper service in the evening. The spirit of worship was present in both meetings.

The recreation and expression department, led by Maurine Jones, is meeting each Friday evening at the park, seeking the fellowship which characterizes church play.

Columbus, Ohio

Second Church, Twenty-second Street and Rinehard Avenue.—The church was the scene of a pretty wedding July 2 at 8:30 p. m. when Miss Alice Marie Wemlinger was married to Gerald T. Glandon. Miss Ruth Wemlinger, sister of the bride, was maid of honor, and Robert S. Dietz acted as best man. The bride was given in marriage by her father, Joseph Wemlinger. Elder R. E. Madden read the ceremony. Hazel Gribben sang "I Love You Truly" and "O Perfect Love"; Vera M. Hunter played the organ, assisted by Norma Ann Kirkendall. A reception followed the ceremony, in the social room of the church.

The annual Sunday school picnic was held July 5 at The Trees, a beautiful picnic ground. First Branch joined this congregation in the outing and good time. Games were played and prizes given to the winners. Second Church people feel that the joint picnic is a good way to promote better fellowship between the two congregations.

The women's department met July 22 in the social room of the church. Sister

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A. H. Nieman read a paper on "The Prophet Nahum"; Nettie Caslow gave a talk on "Golden Sands."

On July 25 Ralph M. Phillips, husband of Mamie Kirkendall Phillips, of Creola Branch, was baptized by Elder R. E. Madden and confirmed by Elders G. H. Kirkendall and R. E. Madden.

Speakers for the month were Patriarch J. E. Matthews, Elders A. H. Nieman, G. H. Kirkendall and R. E. Madden, Priests C. H. Hamilton and Harry J. Hoffman and Teacher Chester A. Carey. The choir rendered pleasing anthems. Solos were sung by Lucinda Madden, Marie Cheeseman and Hazel Gribben; there was a duet by Lucinda Madden and Florence Graham.

The teacher training class finished their course July 21, and another study session will begin the second Monday in October.

Flint, Michigan

In February the Newall Street and Baltimore Boulevard churches united in a two weeks' series of evangelistic services conducted by Myron A. McConley, a member of the Quorum of Twelve. Included in this series were two stereopticon lectures, "The Heavens Again Revealed," and "Witnessing for Christ." The attendance during the two weeks was very gratifying. In the first week there was a total attendance of 1,449, making a nightly average of 207. Prayer and testimony services were held the two Sunday mornings, and the church was filled to capacity at both services. The sincere testimonies of old and young were an inspiration to all attending.

April 24, the annual father and son banquet was held at the Newall Street Church.

Sunday evening, April 25, the Flint Central High School A Cappella Choir, under the direction of Brother Franklyn S. Weddle, gave a concert at the Newall Street Church.

A May breakfast was served May 1 at the home of Mrs. Oral Wooding by the women's department.

A blessing service for babies was held May 2. Five babies were blessed.

Bishop G. Leslie DeLapp was the speaker at a union service May 9. A splendid crowd of Saints was present to hear the inspiring sermon.

May 14, the mother and daughter banquet was held at the Dresden Hotel, in charge of Mrs. A. H. DuRose.

A vesper service the last Sunday in May was centered around the theme, "Heroes of the Restoration."

Sunday, June 6, at 5 p. m., a Detroit district musicale arranged by Miss Verna Schaar, of Lake Orion, was held at the Newall Street Church. The River Rouge Choir, Robert McGee, director; East Side Choir, E. Richards, director, and Flint Choir, Myrtle Holden, director, rendered anthems at this service. The combined choirs also sang several hymn anthems under the direction of Verna Schaar. There were special numbers by Pauline Frisby, Clarence Smith, Vere Rosebury, and Herbert Lively. Elder A. H. DuRose gave the address, "Music in the Ministry of the Church."

The children of the church school enjoyed a picnic at Richfield Park, June 12. This outing was an outstanding event of the year, and arrangements were in charge of Mrs. Thomas Blodgett, Mrs. Hilda Scott and Leo C. Reigle.

Children's Day, at Baltimore Boulevard, was observed by a program. Numbers were given by Mrs. Lillian Morrison, Mrs. Carl Vun Cannon, Robert Barker, Elmer Kintner, Evelyn Frances, Jeanene Oswalt, Norma Jean Benmark. A two-act play was also presented.

Elder L. E. Flowers' sermon on Children's Day, at Newall Street, was "The Business of Growing." A quartet of girls, Mary Denman, Wanda Harris, Edith Monroe and Betty Sears, sang a hymn.

The quarterly union communion service was held Sunday morning, July 4. In spite of the fact that this was a holiday week end a pleasing number of Saints were at this service.

There are eleven new members in this congregation, five being baptized in April and six in June.

Elder A. H. DuRose officiated at the weddings of Arlene H. Howell and Claude M. Wilbur; Edith Begel and George Farrand; Marjorie Lannin and Frank Flick; Ruth Wallace and Raymond Van Wert; Marian Wilson and Keith Ketzler.

Elder Theo Bush officiated at the wedding of Doris Heaviland and Jesse Vun Cannon. The couple were attended by Mr. and Mrs. Leonard Heaviland, brother and sister-in-law of the bride.

Among the departed Saints are Doctor Ella C. Hull, Joseph Provost, and James Davis.

A farewell party was given by the friends of Misses Mildred and Kathleen Barker, in appreciation of the many services they have rendered to the church. They are leaving Flint to begin training at the Independence Sanitarium. The good wishes of the Saints at Flint go with them.

Akron, Ohio

77 West Crosier Street.—The play, "Does It Pay?" directed by Sister Ruth Kreibel, assisted by teachers and pupils of the primary and intermediate departments, was given Children's Day instead of the regular study classes. Sister Margaret Neville played the part of the teacher to whom they came for advice.

Sunday, June 27, was an appropriate day for the ordination service of George Yoss, deacon, and Myron I. Kelsey, priest. District President James E. Bishop and Branch President E. Guy Hammond were in charge of this happy occasion. Sister Lewis and her two daughters were confirmed at this time, their baptism having taken place two Sundays previous. Elders McCoy and Mitchell ably assisted at this meeting. Solos were sung by Sisters Alice Kelsey and Frances Stewart. A sweet and beautiful spirit was present throughout, and Saints and friends wish the participants well as they take up their new duties.

In the afternoon Akron Saints attended early service at Barberton at which time Brother Douglas was ordained a priest. Selections by the choir, the solo, and piano and organ duet were greatly appreciated. Elder J. C. McConnaughy and Elder Bishop were in charge of the meeting.

A. B. Klar of Dover, George Neville of Kirtland, and Brother Haines of Cleveland, have been Sunday visitors in Akron, and each sermon made the Saints wish for an early return visit to this city. Brother Klar after considerably difficulty in arriving, assisted at the July sacrament, also in administering to Brothers Charles Romig and Herbert Rhodes for whom prayers are asked as they are in poor health.

Akron was host to Barberton at their annual picnic at Rex Lake July 24. Both branches were well represented and an enjoyable afternoon was spent in games for young and old, topped by a basket supper at 6:30 p. m.

Akron Saints will miss Patriarch George Robley at Kirtland reunion this year. They remember his kind admonitions and friendly smile.

Pasadena, California

District President Glaude A. Smith was present, June 6, and after the serving of the sacrament, he gave a most helpful talk to the Saints. Other guest speakers have been Elder R. C. Chambers and Doctor Lawrence O. Brockway.

On June 13, Pastor E. D. Chase blessed his little grandson, Lawrence James, son of Brother and Sister John Walters, of Spokane, Washington, and on June 27 Barbara Marie, daughter of Brother and Sister John Rodley, was blessed by Elder R. C. Chambers, assisted by Elder W. K. MacElwain.

On the same date Wesley, young son of Brother and Sister A. L. Nunamaker, was confirmed by his grandfather, Elder F. A. Cool, assisted by Elder Chase, the baptism having been performed at Central Los Angeles church.

The adult class, under the leadership of the pastor, has begun the study of *Fundamentals*, by Apostle F. Henry Edwards. Attendance and interest of the class are good.

On July 25 Sister Olive Gray was elected secretary for the Sunday school, succeeding Sister Martha Madden, who with Mr. Madden has gone to San Diego to make her home.

Sister Myrtle Smith, director of the women's department for the district, met with the La Da Sa Club recently

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and outlined the objectives toward which the women of the church should strive. It was an encouraging talk and gave the members a greater desire to be of service.

On a recent Saturday a potluck luncheon was held at the home of Brother and Sister Chase, at La Crescenta, with Sister Inez MacElwain as honor guest. There were twenty-two present.

Other social activities have been a dinner at Brookside Park, sponsored by the junior church under W. A. Gray, Sr., a "jitney" dinner given by the La Da Sas and a picnic at Washington Park on July 5, about fifty being present.

Brother and Sister W. A. Gray, Jr., are spending their vacation at Independence with Sister Gray's parents. Brother Amzel Steffens, his mother, Sister Ellers, Sister W. A. Gray, Sr., and son, Ernest, have returned from a three weeks' trip to New Mexico. Brother and Sister Joseph Ruchaber, daughter Doris, and niece Ruth, are enjoying a motor trip to Missouri.

A number of Pasadena Saints were in attendance at the reunion at Laguna Beach, and all report a wonderful spirit at the services.

Events in the British Mission

These two pictures are of the annual old people's party in the neighborhood of the James Street church, of North East Manchester. This is an annual event provided by Elder George W. Leggot and son, Curtis, usually before Christmas when about one hundred and fifty to five hundred guests assemble to enjoy the bounty and hospitality of these brothers in the commodious church building.

Besides the seasonable banquet, with the usual Christmas fare, presents of fruit and candy, and other favors, there is an entertainment given by professional and amateur artists, which, together with community singing, gives joy to these aged men and women.

This service expresses in a practical way the spirit of "stewardship," characteristic of the Christian religion. For a number of years, not less than seventeen, these two brothers have shared their means with their neighbors in this way. Besides, members of the church and friends, as will be seen by the pictures, join in helping to serve the tea and refreshments.

Many friends in America, Australia, and England, will recognize some of those who are in the pictures. In 1926 Brothers Leggott and their wives visited America and made many friends. Brother Leggott, Sr., also visited the United States in 1906.

Coronation Festivities

In connection with the coronation ceremonies of their majesties King George VI and Queen Elizabeth throughout the country, the various cities and towns provided for local festivities and banquets for people sixty-five years and over, of the different wards. All of these were financed out of the local rates or taxes.

The Saints' church at Bradford, Manchester, was selected by the Lord Mayor and the city council to be one of the gathering places. Elder G. W. Leggott was appointed to be the leader of the Bradford Ward, and arrangements made to join with similar gatherings throughout the city on May 13. Associated with him was Sister Noble who represented the Local Rate-payers Improvement Association.

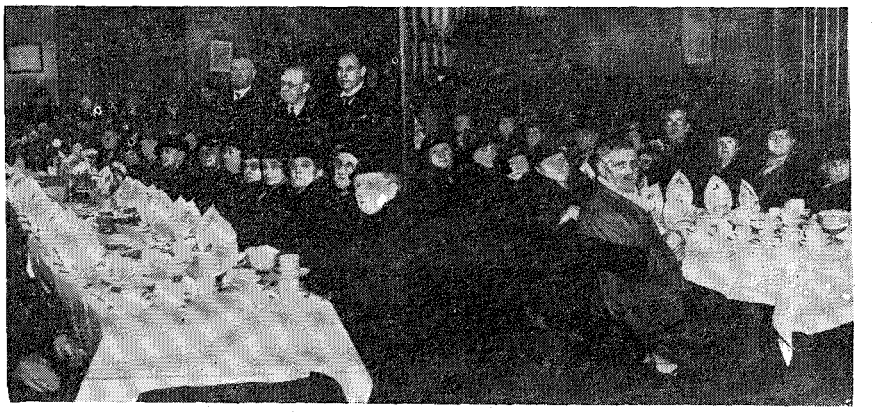
About 150 aged people sat down to an excellent tea consisting of three kinds of meats, various fancies and an ample supply of bread and butter and tea. Each woman was also presented with a package of tea, a box of chocolates and a jar of jam. Each man was given a packet of tobacco, a box of chocolates and a jar of jam.

Associated with Brother Leggott were the local member of Parliament, Mr. Jagger, and three members of the city council who gave appropriate addresses before the tea was served. These then sat down with Brother Leggott and joined in the happy festive meal.

Several members of the Saints' congregation were joined by others in the community and rendered excellent service. Special mention is made of the much-appreciated help of Brother Fred Clark, local deacon.

After the banquet, an entertainment was given including community singing, solos, a ventriloquist and elocutionist, also numbers rendered by the brass band of the local Salvation Army. Edith Noble, a young sister, won many compliments for her vocal solo, "Father, in Heaven Above."

Altogether a fine demonstration of patriotism and loyalty was shared by the whole country, and the local celebrations were brought to a close about ten o'clock by the singing of "God Save the King" and the "Doxology."



The aged guests sat down to eat.



Those who organized and gave the banquet.

Perry, Iowa

Church work is going forward in this local. Easter Sunday was observed with a program under the direction of the church school superintendent, Mollie Bolander. Part of the program consisted of two sermonets, one by Pastor Ernest Kibby, the other by Asa E. Smith, of Winterset, who has been assisting often.

Willetta Kibby and Vera Debord presented a Mother's Day program. The

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mothers, who sat in honored seats, were remembered with a fresh bouquet of violets. The church was well decorated with purple and gold.

Children's Day found the church decorated with pink and blue by Mollie Bolander who had charge of the program. Father's Day was observed the following Sunday.

Alfreda Smith is teacher of the junior class; Ethel Kibby of the young folks' class and Asa E. Smith, the adult class. Church school is at 10 a. m. and preaching at 11 a. m. and 8 p. m. Prayer meeting is held on Wednesday evening, and the young people meet once a week.

Willetta Kibby and Vera Debord attended the Youth Conference the full time. Vera was baptized and Willetta obtained her patriarchal blessing.

Some of the local members attended reunion at Des Moines August 6 to 15.

District President Henry Castings, of Des Moines, united in marriage Iris Butts, of Lamoni, and Muriel Taylor, of Ottumwa, May 23, at the home of the bridegroom's parents, at Perry. They will live at Ottumwa where the bridegroom has employment. The bride was instructor of music at Dallas the past year.

Elder Castings remained for the evening service and gave a stirring sermon.

Perry congregation was visited by Ernest Kirlin, district church school supervisor and his family of Newton, in April. He gave a sermon in the forenoon on "A Sower Went Forth to Sow," and another good sermon in the evening. Percy Jenkins and family, near Boone, also visited Perry this spring, and the Saints returned the visit Sunday, July 25, having a picnic dinner at noon and roundtable talk in the afternoon.

Flora Partridge, an elderly sister, is convalescing from a hip injury. She was visited lately by Sister Owens.

Bristow, Oklahoma

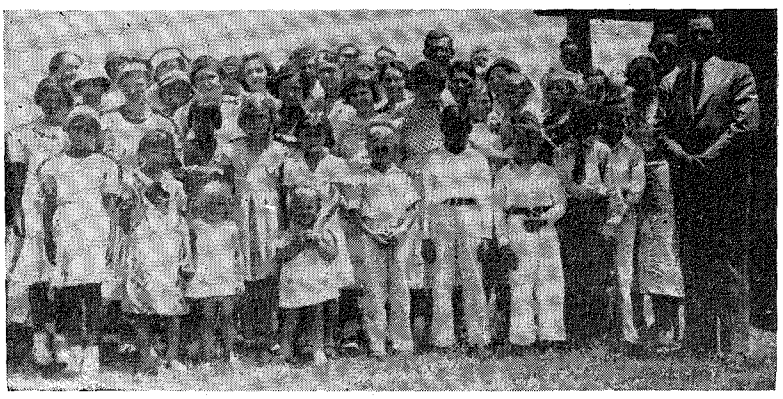
This group experienced a spiritual awakening and renewal July 11. At the close of the church school and preceding the sacrament, the Saints met in a short session, organizing themselves into a working force, and outlining plans for projects and work. The plan is to place each member in a position to render service. The unity and desire to serve manifested on this occasion, were encouraging. Directors of departments are as follows: Church school, Brother Leonard Herod; women, Sister Adah Ferry; youth, Deacon and Sister D. B. Biggs; group secretary, Elder Will McGoon.

Entering the sacrament service in the spirit of humility and love, the Saints were further encouraged by the presence of the Master's Spirit. The group came from this meeting with a determination to turn their faces Zionward.

Local members have keenly missed the presence of their pastor, Elder Falice Cunningham who has been ill for several weeks. They ask the church to unite in prayer with them that he may be restored to health. Brother Cunningham is convalescing at Alton, Missouri.

The annual home-coming day will be held August 15, at Lovett Schoolhouse east of town. A cordial invitation is extended to all Saints and friends who wish to attend. A feature of the program will be a basket dinner at the noon hour.

The group work at present is being directed by local priesthood.



SAINTS' GROUP AT BRISTOW.
Pastor Falice Cunningham stands in the front row at the extreme right.

Owen Sound Reunion

The summer reunion and district conference were held July 4 to 11, at Port Elgin, Ontario. The reunion opened with a get-together the evening of July 3, District President H. A. Dayton in charge.

On Sunday morning the sacrament service was in charge of President F. M. McDowell, and proved to be an impressive season, all present feeling the presence of the Spirit. President McDowell was the speaker at 11 a. m. and again in the evening. Evangelist Richard Baldwin was in charge of the afternoon service. These sermons were of a high order, being accompanied by light and power to the edification of all.

During the week a definite program was adhered to beginning with prayer service every morning at nine o'clock, in charge of Evangelist Baldwin. On Wednesday morning, at six o'clock, Brother McDowell assisted by Elder Dayton, led the young men and women out under the trees for a sunrise service. Brother McDowell also conducted two classes each morning treating subjects ranging from the youth program of the church to the church's attitude on marriage. Interest was high and the classes were well attended.

This year's reunion reached a new attendance height, especially of the youth. And in the hearts of the young as well as older members Brother McDowell found a secure place.

Sister Davis, of Wiarton, women's supervisor of the district, conducted classes at the church every afternoon. Two of these sessions were addressed by Elders McDowell and Baldwin.

Sister Margaret Scott, of Port Elgin, conducted classes for kindergarten and junior children each morning from nine to twelve o'clock.

Brother McDowell took charge of the recreation each afternoon and evening after church. Baseball, volley ball, swimming, games and other activities were under his direction. On Thursday evening a wiener roast was held on the reunion grounds.

The spirituality of the reunion was pronounced. Evangelist Baldwin said: "Each prayer service was an improvement over the last." Definite themes were chosen and followed in the prayers and testimony, and all minds were united.

The business session of the conference July 10, normally lasting the entire day, under the hands of Brother McDowell, was taken care of in the afternoon. Elder H. A. Dayton was again elected as president of the district with Elders Benson Belrose and Hill Taylor as counselors. At this time the calls of six young men of the district were approved, and orders were given for their ordination.

Conference Sunday opened with a young people's prayer service in charge of Brother McDowell after which the most impressive ordination service ever witnessed in this district convened. Before an altar banked with lilies, the following were ordained: Archie Dayton and Arthur Dunn, elders; Allen Mortimer and Lloyd Belrose, priests; Harold Barnes and Lorne White, deacons. Those officiating were President Floyd M. McDowell, Evangelist Richard Baldwin, Apostle D. T. Williams, Elder Benson Belrose, and District President H. A. Dayton.

Brothers Williams, McDowell and Baldwin occupied in the other preaching

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services throughout the day, making the last Sunday the outstanding day of the reunion.

The registration this year reached new levels when on the last day there were more than three hundred present, a fine record considering the scattered condition of the district.

Independence, Missouri

August 9.—Elder Arthur A. Oakman was again the Campus speaker Sunday evening, resuming his sermon series. On this night he spoke on "Believe on the Lord Jesus Christ, and Thou Shalt Be Saved." Bishop J. Stanley Kelley was in charge of the service, assisted by Elder I. A. Smith. George Anway was song leader for the huge congregation, and special music was furnished by Edmund Allen, bass soloist, who sang "The Way and the Life," by Del Riego, accompanied by his sister, Jewell Allen. The Campus Male Quartet, composed of Edmund Allen, Milford Nace, Arlon Chapman, and Edward Butterworth, sang "The Way of the Cross" and "Jesus, Savior, Pilot Me."

About ten players of brass instruments, with Earl Audet at the piano, accompanied and made possible the success of the singing by the unusually large Campus congregation.

The young people's council sponsored Field Day at the Campus last Saturday with games, races, contests, picnic dinner at 6 p. m. in honor of parents and older friends, a band concert conducted by Sanford Downs with the Walnut Park Band, a community sing, and amateur contest. Ralph Freeman was master of ceremonies. The day was officially opened at 10 a. m., and games started at 1:30 p. m., participants being grouped according to size, for boys and girls. Lawrence Martin, of Enoch Hill, supervised these games, and John R. Lentell was in charge of general games, such as horseshoes and tug-o'-war. Picked teams played soft ball beginning at 3 p. m., under the direction of Lewis Herbst. Then came volley ball, managed by Wayne Zion. The evening's entertainment was a pioneering effort in presenting a band concert and amateur show.

Englewood Church

Elder Roy Howery was in charge of the sacrament service, Sunday, August 1. Elder R. Barnhardt talked about the oblation, and Elder N. L. Booker gave the pre-communion talk.

Barbara LaVerne Barron, Shirley Deane Barron, and Dorothy Deane Barron were baptized at the church school hour, Sunday, August 8. Also a baby, Thomas Milo Doane, son of Mr. and Mrs. Thomas Milo Doane, was blessed by Elders John Ely and R. Barnhardt.

Confirmation of the candidates was held at the eleven o'clock service, with Elders Alma Rannie and John Ely officiating. At this service, Elbert McConnell sang, "If With All Your Hearts," accompanied by his mother, Mrs. Hazel McConnell. Brother Donald O. Chesworth, the speaker, based his sermon upon the need of everyone qualifying as a missionary in everyday living.

Enoch Hill Church

Forty-six children and adults attended the class in music and handwork sponsored by the Government, July 30, and held in the basement room of the local church.

The young people are playing volley ball on the church lawn and competing with other branches in the center place. In the amateur contest given last Saturday evening at the Campus by the young people, Jewell Allen, of this congregation, with her xylophone was chosen as one of the three best performers. Enoch Hill young people are planning a number of activities for the fall season.

The church lawn, a very large one, is kept neat and clean by the men and boys of the district.

Officers of the primary and beginner departments of the church school are busily caring for the needs of their growing groups.

Scouts of Troop 224, of Enoch Hill, enjoyed an overnight hike last Saturday and Sunday. Worship is always part of their Sunday morning routine when they take a hike of this kind. The boys have been working at their scouting, and now their scoutroom displays exhibits of knots, rock specimens, and other articles of interest to boys. A contest between the three patrols is at present holding interest high.

The priesthood class taught by Charles Constance was in charge of the church school worship period August 1. "Brotherly Love" was the theme, and Brother Constance read the Scriptures and gave the talk. Dick Bullard sang a hymn and the school joined in on the chorus. The local priesthood were in charge of the August sacrament service.

For two weeks Pastor J. E. Cleveland and Assistant Pastor O. W. Sarratt have been called from Independence by their secular work. During the first week Elder Lawrence Martin acted as pastor, and in the second week Elder George Whitehead.

On August 8 the women's class, taught for years by Sister Henry Hartman and now taught by Sister W. L. Young, was in charge of the church school worship. "I Am a Zion Builder" was their theme, and Sister W. J. Brewer read 1 Corinthians 3; Sister Maggie Merchant gave the invocation; Sister Young spoke on the theme; Sister Amos Allen sang, "I Am a Zion Builder," and Sister J. E. Cleveland read, "The Master Builder." Frederick Young assisted at the piano; Sister Charles Warren directed the closing music; Sister Iva Chrestensen offered the benediction.

Elder Amos Berve spoke at 11 a. m. last Sunday. Sister Margie Thomas sang, "Come Unto Me."

Spring Branch Church

A. S. Propst was the 11 a. m. speaker August 8. As a Scripture reading, he chose Alma, page 218, and as a theme, "Prayer." An anthem, "Come, Gracious Spirit," was sung by the choir.

A large number of this congregation have been attending the Campus services.

The Chante Oriole Circle held a party on a recent Friday night on the lawn of Sister Shireman's home, Kiger Road. Games, a program, and refreshments were enjoyed by a large number.

Friends of Brother A. J. Tankard surprised him with a birthday supper Friday, August 6, at his home.

Jesse Miller, son of Brother and Sister Miller, of West Line, Missouri, was killed in an automobile accident in a CCC camp. Funeral services were held at West Line. Interment was in Mound Grove. The funeral sermon was by M. C. Jacobsen. Brother and Sister Miller and family formerly were members of Spring Branch and lived in Independence.

A number from Spring Branch are planning to attend Stewartsville reunion in Far West Stake.

Stone Church

Beginning August 2 a two-week series of lawn preaching services were sponsored by Districts 1A and 1B of this congregation. Elders A. C. Barmore and Harvey Minton were speakers last week, and Brothers Minton and R. V. Hopkins were this week's speakers. The services were held on the west lawn of the Stone Church, and were given good attendance by the Saints.

Elder Amos E. Allen, president of Holden Stake, spoke to Stone Church Saints Sunday morning, drawing his sermon lesson from Jonah. Pastor Arthur A. Oakman presided over the service, assisted by Elder Shankland Arnson. Gordon Resch led the congregational singing, and Robert Miller played the organ. Thelma Vincent Krahl, soprano, sang a pleasing solo.

Mrs. Barbara E. Mills, widow of the late Henry R. Mills, pioneer Saint in Independence, and writer of some of our beloved hymns, observed her ninetieth birthday July 31, at her home. She was born in Illinois, and was married February 25, 1869, to Henry R. Mills. The family moved to Independence in 1884, where Brother Mills conducted a bookstore for many years. He died in 1933. Three children were born to Mr. and Mrs. Mills and are still living: Arthur H. Mills, Frank W. Mills, and Mrs. Mable Underwood.

Miss Frances Grenawalt, daughter of Mr. and Mrs. J. R. Grenawalt, of Independence, was married to Mr. Leslie Tindall, son of Mr. and Mrs. Charles Tindall, also of this city, August 2, at the home of the bride's uncle and aunt, President and Mrs. Elbert A. Smith. Brother Smith read the marriage service. Miss Virginia Witthar was brides-

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maid and Mr. Norman Schultz acted as best man. The young couple left for a short wedding trip to Lamoni. They will make their home in Independence.

Southwestern Texas Reunion

The reunion of this district was held at Bandera, July 16 to 25. Bishop J. Stanley Kelley, of Independence, Missouri, the first minister on the ground, was the speaker at the opening session. District President G. R. Kuykendall was unable to be there on account of conditions over which he had no control. Bishop Kelley also conducted class work Saturday at 10 a. m. and preached at eleven o'clock.

Elder Z. Z. Renfroe, of El Reno, Oklahoma, came in time to preach the evening sermon.

Brother Kelley's wife and niece, Clara Wayne Hendrickson, were with him. They remained only for the first four days of the reunion. The Saints regretted to see them go.

Presiding Patriarch Frederick A. Smith and wife reached the reunion grounds the day before the Kelleys left, and Brother Smith brought much cheer in his daily messages. He also gave a number of patriarchal blessings.

Toward the middle of reunion week Elder H. E. Winegar, one-time missionary to this district, arrived and occupied the pulpit on several occasions. Southwestern Texas members were glad to hear him once again. And in the latter part of the week Brother and Sister Post, of Houston, came, bringing Sister H. E. Winegar with them. Brother Post was at once pressed into service, being asked to lead the music.

The music director, Sister Mary Hall, was unable to attend the reunion. Sister Frederick A. Smith played the piano and Sister Glada Crossdale the violin. Brother Carl Wheeler's family of four boys and two girls furnished music with violins, guitars, mandolin, and saxophone and also rendered vocal quartet numbers. Mr. Carlton gave a violin number, accompanied by Miss Glada Crossdale. Miss Ruth Smith, of Independence, sang a solo and assisted in the choir.

District President G. R. Kuykendall preached one much-appreciated discourse at the reunion.

Brother and Sister Matt Crownover, of El Reno, Oklahoma, were in attendance part of the time. Brother Milner with his wife and two sons, of Austin were present on the last Sunday. There were present Saints from Missouri, Oklahoma, and the following points in Texas: Houston, Pearsall, Tuff, Medina, Hinds, Pipe Creek, San Juan, San Antonio, Somerset, and Austin.

General prayer meetings were held under the pavilion each morning at eight-thirty, while the young people had their worship service on the riverbank. Class work at 10 a. m. was conducted by priesthood members. At 11 a. m. preaching was had, Patriarch F. A. Smith being the principal morning speaker, and Brother Renfroe the evening speaker. There was fine attendance at the latter service.

The last was a full day with prayer hour at 8 a. m.; baptismal service at 9; confirmation and sacrament at 10; preaching, 11. Those baptized were Loyd Nail and daughter Lorane, Eugene and Vernon Hodges, Carl Dorow, Betty Jean Reaves, Kathleen Eastham, and a son of Sister Onice Yearey. The ministers officiating were Elder G. R. Kuykendall and Priest Rouss Eastham. Earlier in the week Edna Welch was baptized by Brother Kuykendall.

Elders confirming were F. A. Smith, Brother Milner, Z. Renfroe, H. E. Winegar, Matt Crownover, Carl Wheeler, D. S. Palmer, and G. R. Kuykendall. A fine spirit was felt throughout the day.

A business session opened at 3 p. m., resulted in the sustaining of district officers with the exception of the secretary. Elbert Wheeler was chosen to serve in this office, Brother Fantley Hall declining. There was preaching again in the evening.

Far West Stake

Tent orders indicate another very large reunion at Stewartsville this year. A well-balanced program has been arranged for all age groups, and most of the branches in the stake will be represented as well as a large number from Independence and Kansas City and other points outside the stake. Much work has been done in preparation for the camp and everything is in readiness for the opening on Thursday evening, August 12. President F. M. McDowell and Apostle J. F. Garver will be the guest speakers.

New Missionary Arrives

Brother Glen H. Johnson, of Underwood, Iowa, arrived at St. Joseph to commence his work as stake missionary. He will work at St. Joseph until reunion, and will continue throughout the stake following reunion. Brother Johnson was appointed by the Joint Council in its spring session.

Big Lake Retreat

About 125 gathered at Big Lake Sunday, July 25, for a one-day retreat. Representatives were present from Cameron, Stewartsville, Maple Grove, St. Joseph, King City, Ross Grove, Fortescue, Maryville, and other points.

The program opened with a prayer service at 9 a. m. This was in charge of Elder Garland C. Snapp, of the stake presidency. Many participated and the meeting closed in order to make way for the preaching service at eleven.

The group gathered in a shady spot on the east bank of the lake where a platform and rustic pulpit had been provided by Fortescue Saints. Stake Supervisor L. G. Ehlers led the music with his accordion. Two other musicians helped with the instrumentation, Ogle Thomas with his clarinet and William Graves with his violin. Many were the songs that were sung in the prelude to the morning sermon. Brother Snapp, the speaker, gave a challenge to "build the Kingdom." Brother Robert S. Farnham presided.

Picnic dinner was eaten at noon.

At the afternoon preaching service, Stake President Ward A. Hougas was the speaker.

Many started for home while others lingered to enjoy the pleasures of Big Lake State Park.

Stewartsville Branch

The branch was pleased to have as guest speakers, May 30, Bishop and Sister J. A. Koehler, of Independence. It was good to hear one of Brother Koehler's convincing sermons. At 8 p. m., Elder D. B. Sorden, president of Lamoni Stake, gave an inspirational sermon, using as his theme, "He Hath Put a New Song in My Heart." Sister Sorden was present, also Bishop and Sister H. L. Livingston, of St. Joseph. Brother Livingston was in charge of the service. Brother and Sister Albert Livingston, of Omaha, Nebraska, were also present. He offered the prayer, and Sister Livingston sang a contralto solo.

Sunday, June 13, was a day of sacred experiences. The church school worship period with J. L. Hidy in charge, was helpful to all. "We Would See Jesus," was the theme, and a vocal number, "Hide Me Savior, Hide Me," was given by the Powell sisters' trio.

At 10:45 a. m. a spiritual Children's Day program was presented by the children's division, in charge of Mrs. Bessie Sprague, director, and her loyal helpers. This continued the theme of the morning. Potted plants and garden flowers, roses predominating, also a picture of the youthful Christ added to the beauty and significance of the service. The baby of Mr. and Mrs. Donald McCord was blessed by Elders Z. J. Lewis and Gordon Hidy, exemplifying the ordinance as portrayed in the drama by the children. At 2:30 p. m. three children were baptized by Pastor Gordon Hidy in the font at Cameron, and the confirmation was at the evening service with a talk by the pastor.

The branch was saddened by the sudden death, by drowning, of Wallace Golledge, nineteen years of age, of St. Joseph. He was the grandson of Brother and Sister W. H. Worden. A short funeral service was held from the church at 3 p. m., June 26, then the body was brought to Stewartsville for burial. J. L. Hidy gave a comforting talk.

July 4 the communion service was well planned, and enjoyed by all. It was in charge of the pastor and his counselors. The little son of Mr. and Mrs. Clarence Hamann was blessed and given the name, John Henry. At eight o'clock

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the first of the union services was held in the city park.

The Orioles are active with Mrs. Bessie Sprague as leader. She also has a class of junior stewards.

The women's council with Mrs. Frances Mauzey, leader, sponsored a stand at the celebration on July 5.

The young people's division is active under the leadership of L. G. Ehlers. They had charge of a good service the night of June 27. A large number of the young attended the Youth Conference at Lamoni. All are looking forward now to Far West Stake reunion.

Brother and Sister A. E. McCord attended the commencement exercises of the University of Kansas, at Lawrence, where their nephew, Glenn Crossan, was a student in the School of Law.

Elder J. O. Worden, of Kansas City, visited his aged parents at Stewartsville, July 4 and 5.

Guilford Branch

The active branch members are endeavoring to keep the Lord's work moving forward. The adult class of the Sunday school taught by W. B. Torrance, is studying "The Missionary Call of the Church Today," written by F. Henry Edwards.

This branch observed Mother's Day with a short program followed by a sermon by E. S. Fannon, of Bedison Branch. It was good to hear this voice, heard forty years ago by the Saints, still bringing the Master's message.

On May 16 Brother and Sister Evan J. Ehlers, of St. Joseph, were at Guilford as leaders in the interest of music of the stake. Each talked on the value of music and song in the lives of people.

On May 30 Brother John Hovenga, of Stewartsville, visited this branch, giving a sermon that inspired the Saints to greater diligence in the gospel work. On the same day Brother and Sister A. J. Hoyt, of Graham, and Mr. and Sister Ray Cornell, of Burlington Junction, Missouri, attended church at Guilford.

On June 6, Miss Wilma Torrance was married to Mr. Arthur Lee Jones, of King City, at her home. Her father, Elder W. B. Torrance, united the two, using the single ring ceremony. Miss Leola Torrance, sister of the bride, acted as bridesmaid, and Vilas Jones, brother of the bridegroom, acted as best man. Only immediate relatives of the bridal pair attended the wedding.

Elder H. P. Larsen, wife and daughter, Berdella May, of Council Bluffs, Iowa, visited Guilford, their former home, June 13. Brother Larsen gave a good talk on "Zion." In the afternoon, several motored to King City where H. P. Larsen baptized Mrs. Mary Margaret Nelson, wife of George W. Nelson, and Winnifred Nelson, daughter of Brother and Sister Alma Nelson. They were confirmed by H. P. Larsen and W. J. Winn. There were others of King City and Union Star baptized by Garland Snapp on this occasion.

J. L. Bear, of St. Joseph, was the speaker, June 20.

A week later Brother and Sister E. M. McKee and daughter, Carolyn, Brother and Sister W. B. Torrance and Mr. and Sister Arthur L. Jones, of King City, motored to Indepefidence and visited with the two daughters of Brother and Sister Torrance, Leola and Florene. Brother Torrance attended the Y. K. T. Class taught by Bishop Mark H. Siegfried.

Sacrament, July 4, was well attended, a peaceful and cheering service. On July 11, Patriarch Milo Burnett and wife attended church school and Brother Burnett delivered a sermon at 11 a. m.

Elder Garland C. Snapp was at Guilford, July 18, speaking on the words of Christ to Nicodemus, "Ye Must Be Born Again."



WENDELL MEREDITH GRAYBILL

Among those attending the North West Teachers College at Maryville, are the following members of this branch: E. M. McKee, Bertha Mildred Nelson, Neva Ross, Oma Ross and Kenneth Nelson.

W. J. Winn was the speaker July 25.

On July 24, Brother and Sister E. M. McKee and daughter, Carolyn, accompanied by W. B. Torrance and wife and Arthur L. Jones and wife, motored to Pilot Grove to look after a few matters relative to Brother McKee's work as superintendent of Pilot Grove Schools. The party visited friends and relatives at Boonville, Napton and went sightseeing in towns of Saline and Cooper Counties. They returned home the evening of July 25.

W. J. Winn presided over the sacrament service, August 1, assisted by W. B. Torrance and Alma Nelson. A good spirit of devotion and worship was there.

The Saints are grateful to God for his blessings. Recent showers of rain brought renewed life to the corn and pasture crops.

Wakenda Church

Wakenda Saints enjoyed spiritually uplifting services Sunday, June 27. On this day Wendell Meredith, nine-year-old son of Mr. and Mrs. V. W. Graybill, was baptized by William G. Ferguson. Wendell represents the sixth generation of his family to accept the restored gospel, the last five generations all menfolk. Catherine Stoker Graybill was Wendell's great-great-great-grandmother. She was the mother of Michael Graybill who brought his family to Far West in September, 1837. Vivian W. Graybill, Wendell's father, has a copy of Catherine S. Graybill's patriarchal blessing received under the hands of Hyrum Smith, July 30, 1843.

A few Saints of this group attended the O. T. Z. rally at Kingston, in June.

Nelvada Surbaugh was graduated from the Stet Community High School, being valedictorian of her class. Elder D. O. Cato, of Independence, Missouri, preached the baccalaureate sermon at New Hope Methodist Church.

Miss Sadie Rebecca Craven and Mr. Darl Oster were married in May.

Detroit, Michigan

East Side Church.—Saints of this congregation have been active in recent months. Their aim has been to keep everyone busy doing the things which are important in carrying on the work of the church in latter days.

The priesthood, under the leadership of Pastor Wilbert Richards, are organized, and hold meetings each Wednesday evening preceding the prayer service. The men find this study hour most valuable, and are gaining spiritual strength from it. They are visiting every member of the branch as far as possible.

Brothers Thomas Jones and Dave Worden have been diligently telling the angel's message to a band of nonmembers on the outskirts of the city. As a result, several have entered the church. The baptisms took place on Easter Sunday and Children's Day. Candidates from various branches were baptized at both services, and were confirmed in the evening at their home branches.

A mother and daughter banquet was held in the church basement May 18. Norrene Mousseau acted as toastmistress. Group singing and a program were enjoyed. Gifts were presented to Sister Jennie Hinton, the oldest mother present; to Sister Ruth Stewart who had the most daughters present, and to Sister Juanita Moggs, the youngest mother.

Under the leadership of Sister Elidora Richards, the choir, on June 18 and 19, presented the operetta, "An Old Kentucky Garden," based on the songs of Stephen C. Foster. A fine display of talent was enjoyed, and the choir is to be commended for its efforts.

The River Rouge group of Saints pre-

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sented a play, "The Path Across the Hill," at East Side church the night of June 24.

The Oriole girls are an active group. Sister Mildred Belrose is their monitor and is untiring in planning activities for the members.

The church school recently elected Arthur Stewart as Christmas offering booster. George Hose, school director, suggested a trip to the Kirtland reunion the second week end, and a number plan to go.

Herbert Lively, Jr., who was graduated from Graceland College last spring, is at home. He was elected young people's supervisor, following the resignation of Floyd Kettlewell who has moved to a new locality.

The young people sponsor the early morning prayer meeting each Sunday. This is a highly spiritual service and is well attended by young and old.

Brother William McKindsay suffered a paralytic stroke, and is confined to his bed. He needs the prayers of the Saints.

A bridal shower was tendered Sister Dorothea Hardy and Brother Arthur Stewart July 16, in the church basement. They were married August 1.

The deacons have placed a radio and loud speaker in the lower church auditorium to care for overflow crowds. These workers are also keeping the church neat and clean. The church lawn has been well cared for and new shrubbery has been set out, improving the appearance of the grounds.

St. Louis, Missouri

An attractive service was given on Mother's Day. Attendance was somewhat depleted due to the number who went to the convention of district young people, held at Belleville, Illinois. President F. M. McDowell was the principal speaker there. The young men and women returned home determined to know more about their church and to be of greater service to their fellow men.

The Joy Class sponsored an amateur hour May 25, to raise Christmas offering. The stage was arranged to represent a broadcasting studio, and the class entertained the audience with take-offs on modern radio artists.

St. Louis members were pleased to have for several weeks Mrs. Dorothy Elliott Joy, of Providence, Rhode Island, who visited her parents, Pastor and Mrs. T. J. Elliott. She brought with her, Donald, her two-year-old son.

The congregation has appreciated the flowers which have added beauty and dignity to the services each Sunday of late. They have been provided and arranged by Mr. and Mrs. E. C. Bell.

A wedding was solemnized in the church June 25 by the pastor, Miss Willa Mae Mizell becoming the bride of Mr. Alphonse G. Link. The bride was attended by her sister, Miss Mary Ellen Mizell, and the bridegroom by his brother, Emmerson. Mr. E. C. Bell played the organ and Mrs. Mathel Archibald was the soloist. Mrs. Link will continue her work as supervisor of the primary department of the church school.

The Daughters of Good Cheer Class had charge of the church school the first Sunday in June. Sister Mary Cowlishaw, president of the class, acted as church school supervisor. The class presented an interesting worship program.

The following Sunday was observed as Children's Day. Mrs. Alice Cooke performed her usual "magic" with crepe paper and made the platform in the lower auditorium look like a garden. The primaries provided the program. Following this, Ruth Staley, Barbara Stone, and George Ford were baptized by J. J. Billinsky and C. L. Archibald. Their confirmations took place at the eleven o'clock service.

The preaching hour on Father's Day was in charge of the Fraters Class, members of which are nearly all fathers. Lee Cooke, president, talked on the history of Father's Day. J. J. Billinsky delivered the sermon on "The Relationship of the Father to His Children." This class also had charge of the church school the last Sunday of the month, Brother Cooke acting as school superintendent. The main feature of the worship program was a talk by Brother Walter Wehrli on "Patience."

Congratulations go to Alberta Wehrli, Clyde Knussman, Joseph Mottashed, and Richard Smith, who have finished the eighth grade, and to Ardis, Jeanette, and June Wehrli who were graduated from high school. Grace Billinsky received the degree of bachelor of science in education at Washington University.

Three young members of this congregation attended the Youth Conference at Lamoni, Mrs. Dorothy Lubbers, Grace Billinsky and Melvin Knussman.

The church school revived the old-fashioned picnic that used to be an annual event. The outing was held on a private ground near Chain of Rocks Park July 5. The day was filled with well-planned activities and the spirit of good fellowship prevailed. There were prizes for the different events, the prizes having been donated by school classes.

The Saints were pleased to have Elder and Sister J. E. Kelsey, of Independence, with them July 11. Brother Kelsey occupied the pulpit.

Tasks are here to develop us. Through them we get dominion. At the beginning God said: "Have dominion." If there is a mountain, we must climb or bore it. If there is a sea we must sail it. If there is a desert, we must cross it and irrigate it. If there is electricity, we must master it. If there is a heaven we must use it. If there are years between, we must dominate them.—Elwin Lincoln House, in "The Glory of Going On and Other Life Studies."

The Bulletin Board

New York-Philadelphia District Conference

New York and Philadelphia District at Scranton, Pennsylvania, September 4 and 5. Priesthood reports should be mailed to A. D. Angus and branch reports to the undersigned. — Elizabeth Teal, 7517 Watson Street, Philadelphia, Pennsylvania.

Addresses

Harold I. Velt, 1923 Grant Avenue, Fresno, California.

Marriages

TRUMBLE-McKEAGUE.—Miss Wanda A. Trumble, daughter of Mr. and Mrs. R. P. Ferguson, was united in marriage to Mr. Garth I. McKeage, of Grand Rapids, in the Lansing church, June 13. The double-ring service was read by the bride's uncle, David E. Dowker, of Detroit. The wedding march was played by Mrs. John Malinosky. Mrs. Earl Luce sang, "O Promise Me." The bride was given away by her father. Mrs. William Williams, sister of the bridegroom, attended the bride and Gerald Trumble, brother of the bride, acted as best man. The ceremony was witnessed by a large congregation at high noon, following the morning preaching service. The bride was a student at Graceland College in 1934-1935. Following the service the couple left for a wedding tour through Northern Michigan, and are now at home to their friends at 817 North Logan Street, Lansing.

Conference Minutes

SOUTHERN MISSOURI.—District conference convened with Kennett Branch, July 10, District President L. W. Bronson, Apostle C. F. Ellis and Missionary W. E. Haden in charge. Reports were read from these district officers: President, L. W. Bronson; missionary, W. E. Haden; church school director, T. V. Talcott; leader of women, Sister Wright; secretary, Bertha McLain; treasurer, Charles W. Davis; bishop's agent, G. A. Davis. G. A. Davis reported that nothing had been paid on the tent since last district conference. A motion was made that the present district tent committee be released and that a new committee be appointed by the district president, and given power to raise money to pay the remaining tent debt. The following were appointed to serve on the committee: W. E. Haden, Gomer Malone, and Grant Dobson. The following district officers were chosen for the year ahead: President, L. W. Bronson, of Summersville; church school director, Earl Grig, Kennett; leader of women's department, Alice Grimes, Logan; young people's leader, Charles W. Davis, Deering; director of music, Earl Larche; secretary, Bertha McLain, Thayer; treasurer, Charles W. Davis. The conference decided to elect an auditing committee of three members. They are Earl Grig, L. B. Ziegenhorn, and Knute Johnson. The time and place of the next conference were left to the district officers.

Our Departed Ones

HOUSEMAN.—Rebecca, daughter of Phillip and Catharine Houseman, b. November 29, 1855, in Steuben County, Ind. Although a frail little child, she developed into sturdy womanhood; spent most of her life in the community where she was born. Was baptized into the church, March 3, 1881, by Elder G. T. Griffiths, on the east side of Clear Lake, ice 28 inches thick being cut for the ordinance. Her life was one of loyalty and faithfulness. Rebecca had been the especial care of her sister, Mrs. Ella Davis. D. July 31, 1937, after an extended illness, at the farm home in Clear Lake Township. Leaves brothers, sisters, other relatives and many friends. Her funeral was from the Saints' church Aug. 2, sermon by Elder S. W. L. Scott. Interment was in the Teeters Cemetery.

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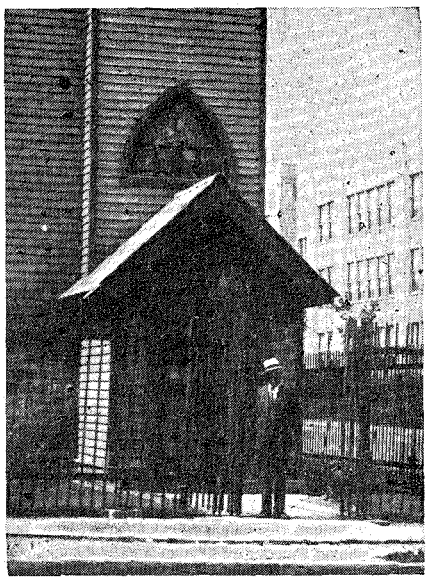
The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

A Tribute to Elder John Morgan » »

We were saddened July 8 at the passing of one of our most beloved brothers, John Morgan. We believe that his life is an example of true Latter Day Saint beliefs and practices. He was ever faithful and bore testimony of the gospel. Brother Morgan was born April 8, 1860, and was baptized into the church in 1876; two years later he was ordained an elder. He was a pioneer of the Reorganization and the oldest member of Scranton Branch, Pennsylvania.



Elder John Morgan standing in the gateway of Scranton church.

One needs only to hear the testimony of Brother Morgan's host of friends to know of the transformation that took place in his life when the Spirit of God came into his soul. While for many years, he had not acted in an official capacity, he was a true missionary. He was known not only among Latter Day Saints but was esteemed by other church people. Many not of the latter-day faith have marveled at his knowledge and unfolding of the Scriptures and his presentations of historical facts, also the testimonies of nature and the personal experiences of man as a foundation for faith in God.

We, the people of Scranton Branch, have loved him, and his memory will live in the hearts of many. The writer is only one whose life has been influenced by the works of this brother. To show how God used him in my life, it might be interesting to relate an experience: I was seeking for a higher life, and spent much time in prayer and meditation, searching for a plan that would bring me in contact with God. Brother Morgan called at my home because of a dream he had in which it was made known to him that I would accept the gospel.

Brother Morgan had a passion for bringing souls to Christ. In his missionary efforts he did not always have the conveniences that we usually look for and would walk for miles to reach one person interested in the gospel. He lived to see me baptized and ordained to the office of teacher, and recently to the office of priest. After my baptism, he saw my wife and her mother and two brothers inducted into the kingdom of God; two of our own children have united with the church also.

Brother Morgan was known to leading men of the church, to Richard Salyards, W. W. Blair, W. H. Kelley, and President Joseph Smith makes mention of him in his "Memoirs." He had the pleasure of meeting Uncle William B. Smith, only surviving brother of Joseph, the Founder, and had the privilege of preaching in Kirtland Temple. Later he composed a hymn about the temple which he sang many times at our special gatherings. Also he composed a hymn, "My Zion Home," which the Saints of Scranton Branch loved to sing along with him.

As the days went his faith in the restored gospel grew stronger. His testimony in all our conversation with him was, "Don't mourn for me, for I shall not die." His faith was in the promise of the Savior: "Whosoever liveth and believeth on me shall never die" (John 11: 26).

Like Job of old, his knowledge of God was so burned into his soul that he could testify: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 25, 26).

JAMES JENKINS.

SCRANTON, PENNSYLVANIA, 1311 Washburn Street.

Little Things Are Important » » »

I am grateful to our Heavenly Father for his kindness and mercy, extended toward me daily. I feel that if I spend my life serving him, I can never repay him for the many miraculous experiences that have been mine.

I find that the power of the gospel is in doing what Christ said. It is the little things in life that really count. We excuse ourselves when we commit what we consider to be a small sin, saying: "Oh, this little thing doesn't matter! God doesn't care if I do this." But if only we would pause and meditate, realizing that each little harmful habit in our life conquered, builds character and strengthens us to overcome a larger fault, we should all be more given to self-correction. I have learned this by experience, and while I am still in my twenties, I can truly say that I have witnessed miracles performed through prayer.

Here let me tell you of two healings that I have witnessed in the past month. My younger brother, while in bathing with a group of friends, burst his eardrum. He suffered agony and was unable to hear out of one ear. About two weeks later, he and his wife spent the evening at my apartment. He said that he thought he was losing his hearing completely; at times he could not hear a sound. After they had gone, I felt that I could not see him go through life deaf; I offered a prayer to God, asking that his hearing might be restored. My brother walked a few blocks to his home and after retiring, he said to his wife in astonishment: "I can hear!" His hearing was restored; his ear completely healed (the ear had never stopped bleeding from the time he had suffered the injury while in bathing, until that night).

Several days later I went to my older brother's home and found that his wife had been in bed three days with streptococcic throat. She was suffering such intense pain that she could hardly move. We were talking about the healing of my younger brother's ear, and it came about that I should pray for her, too. As I did so, the Spirit of God rested upon me, and I felt that she would receive a blessing. Within five minutes she said: "Oh, I feel so much better! All the pain in my head and neck has disappeared." Not long after, she was asleep, and the next morning she arose, realizing that God had healed her.

Hardly a day passes but that I realize that God has stooped from his wondrous throne to hear and answer the prayers that have been uttered by his people. The joy I receive in

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serving my Master can only be comprehended when one has experienced the blessings that have surrounded my life. These I believe I have received through trying every day to do the little things as Christ would do them.

A SERVANT OF THE MASTER.

INDEPENDENCE, MISSOURI.

A Visitor Reports » » » » »

Although I am not the accredited correspondent of Bothwell Branch, I was privileged to be a visitor at Bothwell, Ontario, and attended the services on Children's Day, July 18. I was inspired and edified by the addresses of those delegated to officiate. Elder Frank Gray, from London, was the guest speaker, and gave both children and parents some instructive advice. One of the boys, Clarence Albert, son of Brother and Sister C. E. Smith, was baptized, and an illustrated Bible was presented to him by his parents, to assist him in learning for himself the truths of the gospel of Christ.

The baby of Brother and Sister Jacques was blessed, and the children and young people under the supervision of Brother Clarence E. Smith, also took part in the exercises which were brought to a close by a talk from Sister Leverton and by the confirmation of the candidate under the hands of Brothers Gray and Leverton, the pastor.

G. REYNOLDS.

MONETVILLE, ONTARIO.

Missionary Is Busy » » » » »

Since returning from the Society Islands Mission five months ago, I have held series of meetings at Argentine, Kansas; Pittsburg, Kansas; Mount Vernon, Illinois; Pleasant Hill, Missouri, and am now engaged in a fifteen-day effort at Marshall, Missouri.

I have also preached at several other branches, and in all these places where efforts were made to strengthen and encourage the Saints and to interest our nonmember friends, I have been made happy because of the interest and attendance. Where none was baptized the interest was such that we feel assured that results will soon follow, and I have been made happy to learn of recent baptisms. Surely the field is white and ready for harvest in this the eleventh hour.

Pleasant Hill, about twenty-five miles from Independence, has a splendid group of about fifty Saints. The outlook is bright for this progressive little branch.

The branch here at Marshall is also keeping pace with the onward march of the church.

I am not only busy but happy in the Master's service, and am glad to learn of the good work of the Saints, both the aged and the youth, everywhere.

In a recent *Herald* I noted the passing of a gospel veteran, Elder J. J. Cornish. He was as it were, my grandfather in the gospel, having baptized both my father and mother, also my grandfather and grandmother. As these veterans, who have served the church well, pass on to their reward, we are consoled by reason of the desire on the part of so many of the young of the church, to step in where these veterans have stepped out, and consecrate their lives to the carrying on of the great work that lies before us.

J. CHARLES MAY.

MARSHALL, MISSOURI.

Twin Girls Enjoy Reunion » » »

We were privileged to attend the reunion at Brewton, Alabama, July 9 to 18. What a wonderful time we had mingling with that group of happy Latter Day Saints! It was the happiest large group of people we have ever seen.

The young people's prayer meetings on Sunday and Thursday at 6:30 a. m. were highlights of the gathering. The Spirit of the Master was there in great power. The Lord spoke to the youth through the gift of tongues and prophecy, telling them how well pleased he was with their efforts. He also spoke to individuals in the congregation. The young came forward and tried to do their part. They participated in the prayer and testimonies, not waiting for someone else to rise, and God was with them.

A wonderful message was given through Elder C. F. Davis on Thursday morning. He said that about four o'clock that morning he was told to arise and write a message to read to his people. Brother Davis taught the young men's class, and he is indeed a fine example for young men to follow.

Elder John R. Grice was teacher of the young people's class, and we wish that more of the older people could have been there to hear the instructions he gave. Attendance averaged one hundred and fifty-three. There were also excellent instructions given in the girls' classes.

Apostle M. A. McConley could be seen going over the grounds and trying to do his part and more. Everyone missed not having President Frederick M. Smith there, but all were glad to have Bishop G. L. DeLapp and to listen to his lectures.

Our little white church is in a pine grove at Escatawpa, Mississippi, and we have an energetic group of Saints.

We girls are twins who have just finished high school, and hope in the near future to attend Graceland. We ask the prayers of the Saints that we may always be found doing that which is pleasing to our Master. We should like to hear from other church young people.

HILDRED AND MILDRED THOMAS.

PASCAGOULA, MISSISSIPPI, 216 Washington Street.

Mrs. Edith Groves, Readstown, Wisconsin, would like to get in touch with Brother and Sister R. Knight, now of South Dakota, formerly of Twenty-eighth and Washington, Minneapolis, Minnesota, or with other Minneapolis members of the church.

J. L. Gunsolley, of Mapleton, Kansas, would like to hear from Gerald W. Underwood, or from anyone knowing of his whereabouts.

Let Us Cultivate Kindness » » »

Even the smallest letter in the *Herald* carries its note of encouragement, and I hope in the future to read from Saints in Michigan. I am acquainted with our church members in many cities in this State. To me *Herald* letters are a source of comfort. It is encouraging to know that the Saints whom I have met in the past thirty-five years are still helping to do the work of the Master. Often I am reminded that Christ has no feet or hands but ours to accomplish his work in latter days. How great then is the responsibility that rests upon each one of us!

The story of the Savior's love grows more precious to me each day. Let each one of us walk in the steps of the Master and tell of his love and goodness to us. Let us refrain from talking about and criticizing one another, or of excusing our faults because someone else is guilty of the same offense. Let us cultivate forgiveness, learn to forget the hurts which life has for us and to love our brothers and sisters. Let us be more childlike in our living, for a child forgets his grievance in a short while.

God knows our troubles and will help us straighten out our problems if we pray to him trusting him fully.

I have a sister who lives about sixteen miles from Traverse City, Michigan. She is seventy-seven years of age but has never heard the gospel preached. She married and came to Michigan while our parents lived in Canada. For a time she seemed to be turned against all Christians, but now after many visits with her, she says that our church is the only one she would recognize, that is if it is truly what I claim it to be.

Let us pray for gentle words and patience. Let us be kind, valiant and loyal, drawing to us those who seek the truth.

AFTON, MICHIGAN. MRS. ROY A. ORMSBEE.

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1937 Reunion Dates

DISTRICT	PLACE	TIME
Kirtland	Kirtland	Aug. 5-15
Cent. Mich. & Detroit	Edenville, Michigan	Aug. 6-15
Columbia	Silver Lake	Aug. 6-15
Des Moines	Des Moines	Aug. 6-15
W. Nebraska & Black Hills	North Platte,	August 6-16
Chatham	Erie Beach	Aug. 6-16
Alberta	Calgary	Aug. 12-16
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
N. W. Iowa	Woodbine	Aug. 14-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29

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11:00 a. m. Music by the Stone Church Choir.
5:30 p. m. Radio Vespers—"Youth Believes."
10:00 p. m. Chapel Service; D. O. Cato in charge.

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The quality of an audience is more than quantity. Churches are not measured by numbers any more than armies or crowds, but by their spirit and understanding, as well as by their consecration and loyalty.—Elwin Lincoln House, in "A Layman's Ideals."

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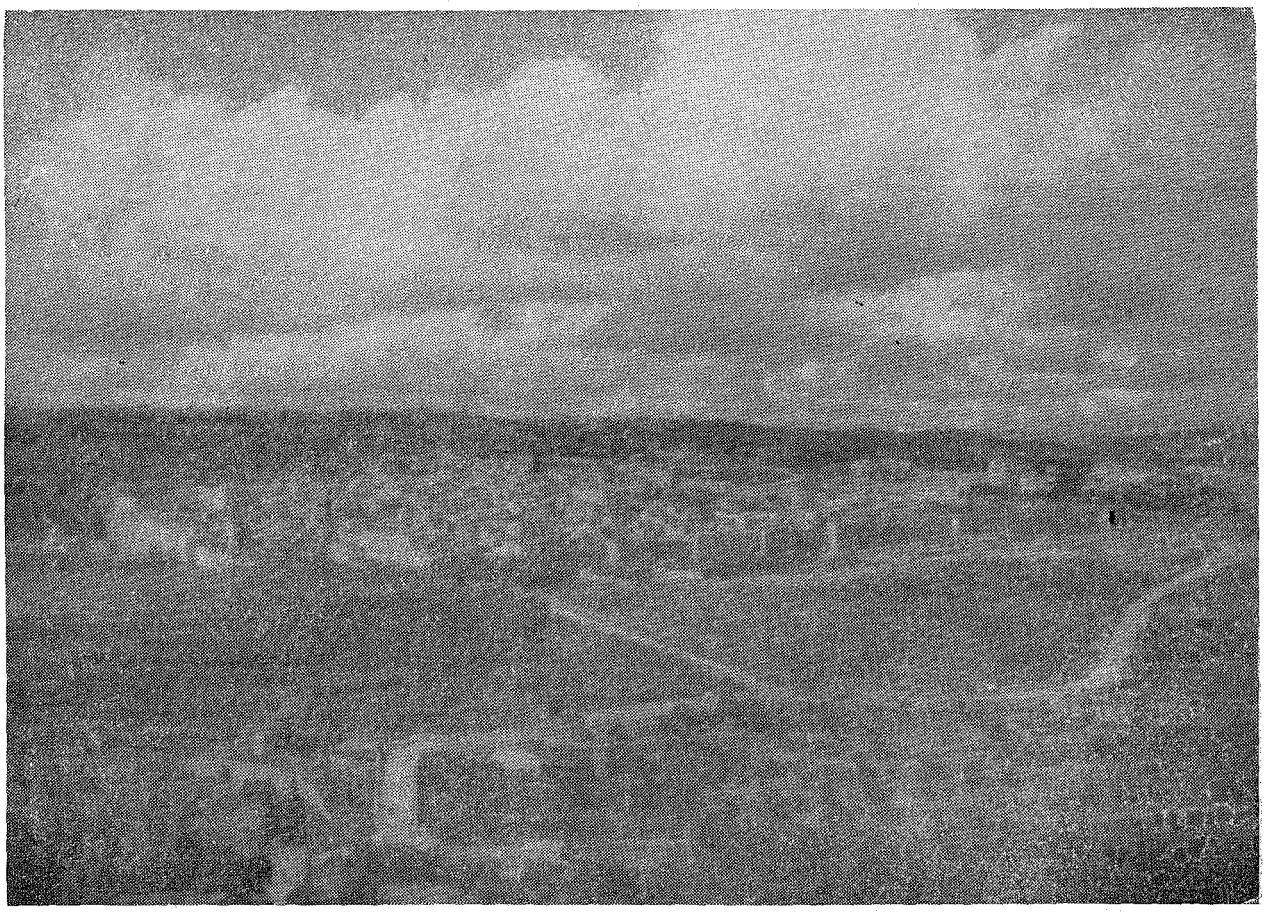

Photo by President Frederick M. Smith.

JERUSALEM

A view of the city from a distant hill. Under the recent proposals of the British Palestine Commission, Jerusalem will remain under British control, while the remainder of Palestine will be divided between the Jews and the Arabs. Since neither of the latter parties are satisfied with the arrangement, the world now wonders what can be done to bring peace.

Volume 84 August 21, 1937 Number 34

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THE SAINTS' HERALD

August 21, 1937

Volume 84 Number 34

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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Saint Paul Was Long-winded

The way fellow ministers tell stories on each other has ancient and honorable precedent. Just imagine how Luke's eye must have gleamed with mischief as he wrote the following story (Acts 20: 7-12): "Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (If a modern preacher continues until quarter after nine, he loses all his friends!) "And there sat in a window a certain young man [out late the night before?] named Eutychus, being fallen into a deep sleep: and fell down from the third loft [second balcony to you], and was taken up dead."

But Saint Paul was a remarkable man in more ways than one. He might preach a man to his death, but he could also bring him back to life again, and Luke concludes the story that they "were not a little comforted." He records, however, that Paul stayed up the remainder of the night, after having eaten, and "talked a long while, even till break of day." Apparently he just couldn't be stopped.

It doesn't sound like Scripture, but look it up for yourself.

Friendly

It was at the Campus some weeks ago during the evening preaching service. Back of us sat some parents with a young child. We paid little attention to them, and listened to the sermon. So, when something touched my shoulder, I thought, "It's just the baby," and didn't turn around. Several times the touch was repeated, each time a little harder. "Maybe it's the parents want to say something to me." So I turned around. It was the child, giving me the friendliest, prettiest million-dollar smile I had ever seen. All the good will in the world warmed his little heart and shone in his face. I did my poor best to return so rich an offering of friendship. It was worth a lot. Completely satisfied after a moment, the baby indicated I could listen to the service now, since we had exchanged our smiles.

Selected

"My Dear," said Sir Pompous importantly, "I have been selected as one of a committee of twenty at the Club!"

"Twenty!" exclaimed Lady Gracious. "Why so many? What do you have to do?"

"Er—ah—that is—they haven't told us yet."

"I see," she concluded, "the other nineteen are just like you!"

Critic

The Critic came to the Superintendent of the Sunday school.

"I don't like the way that class is being taught. They ought to—" etc., etc., etc.

The S. of the S. S. knit his brow and listened patiently to the end. Then he said, "Now, brother, I can see you have thought this out carefully—"

"Yes."

"And you know exactly what should be done?"

"Yes."

"Then you are just the man to do it, and you are starting in next Sunday!"

The Critic fainted.

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Editorial

Blue Pencil Notes

In a sermon I dwelt at some length on the "joy of service." At the close of my sermon a good sister said to me, "Why do you talk about the joy of service? I have found a lot of grief in service." Then I saw that I had told only a part of the story.

✡ ✡ ✡ ✡

There is joy in service—the finest joy that one may find on earth. But often there is also pain and sorrow. Jesus said, "If any man would be my disciple, let him deny himself daily, and take up his cross and follow me." He had his hour on the Mount of Transfiguration; but he also had his hour in the Garden of Gethsemane. If we follow him we cannot always be on the Mount. The Christian service is not a bed of roses, or a church picnic, or even perpetual Pentecost. Pentecost came but once; there were many days that were not Pentecostal.

✡ ✡ ✡ ✡

The first fine flush of enthusiasm of the new convert or the newly enlisted soldier may carry one a certain distance. But the "long haul" of the years tests deeper qualities than exuberant zeal. It tests stamina, courage, and long, steady devotion. These qualities should endure and carry one through and past periods of depression.

✡ ✡ ✡ ✡

In service one encounters tragedies that befall those whom we serve and love. Sometimes they are of a character to almost break the heart. There are tasks to be done when one is weary and spent. But perhaps the most frequent cause of the spiritual melancholia that sometimes overtakes even strong, able, and devoted servants of the Lord, both men and women, is the failure to see desired results following one's ministry; or perhaps a failure to see desired objectives being obtained by the church as a whole. This feeling often plunges men into periods of deep despondency.

✡ ✡ ✡ ✡

We should remember that there are certain objectives that are individual and others that are collective. It is the primary work of the church to save souls through the preaching of the gospel and to help men and women develop along Christian lines. Without doubt that work is being done in very many individual cases. In every branch and district we may see such development in individual lives and in families and groups. Those people have been literally saved, not alone from some future place of torment, but from the torment of misspent lives here below. When we see such fruits of labor done we may lift up our heads and rejoice. If diligent, we may share in the fruits of this sort of ministry of salvation. We may not see the immediate fruits of our service but it is ours to sow the seed and serenely leave results in the hands of God.

✡ ✡ ✡ ✡

The objectives of the church that are collective include the redemption of Zion. Some of us are grieved at times because that objective seems so long delayed. We fear that we may not live to see its realization. That is not our concern or responsibility, excepting that we shall do what we can and may do toward the redemption of Zion, and then rest our cause with the Lord, confident that his promises shall be kept. Zion shall be redeemed. If we have done something to make that result finally possible, let us be happy in that thought. We may not live here below to share the victory, but we may rejoice in the thought that we help make it possible for others to enter in and realize that great triumph.

✡ ✡ ✡ ✡

The Apostle Paul set a fine example. He was old. He was in ill health. The confusion of some of the churches in Asia that he had fostered only to see them fall away from the faith, tried his soul. Yet he never lost heart or hope. Triumphantly he wrote: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

✡ ✡ ✡ ✡

Again, under greater difficulties than we have often known, he wrote: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Down the ages his fine and courageous spirit speaks to us: "If God be for us, who can be against us?" The whole eighth chapter of his Roman letter is good medicine to be taken when one is spiritually despondent.

E. A. S.

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The Ecumenical Conference at Oxford

Something will be given in the daily papers and general magazines about the Ecumenical Conference at Oxford University, but there will probably not be enough for the reader to obtain an appreciation of the importance of this great gathering and of its contribution to the progress of religion. We cannot expect to go into details for our readers, but we feel they should know something about it.

Until official reports are available, the results of the conference must be seen through the eyes of individual observers.

Edward Shillito, a well-known and competent English critic of world affairs, says in a recent American letter:

> There can never have been a conference in which more sustained and serious thinking has been brought to the service of more momentous subjects. We have become a unity in more ways than one, but there is certainly no complete unity in the expression of our views upon the application of Christian faith to the present social or international order. There is however a unity of spirit and a readiness to hear the other side, and to seek for a level upon which we can cooperate.

Charles Clayton Morrison, Editor of the *Christian Century,* writes a fine preliminary review of the proceedings in his publication. Significant items from his letter will be of more than ordinary interest to our people. These are important because of their bearing on our own philosophy of the relation of the church to our commercial and political life:

> The conference is in no mood to tread either the quietistic or the theocratic path. . . . It is therefore clear that the church must find for itself a new apologetic which will both affirm its social responsibility and avoid any dependence upon the state or upon temporal instrumentalities for the discharge of this responsibility.

This would seem to give the church the strength of a disembodied spirit with which to exert its influence in the affairs of men and society. But Dr. Morrison explains how these leading church men hope to accomplish the apparently impossible:

> How the church is to discharge its responsibility to gain for God the sovereignty which is his alone has received many practical answers in the discussions and the formal reports of the sections. But the chief answer which is heard as a kind of refrain, recurring again and again, is: By being a church!

There you have in a single sentence the weakness and the ineffectiveness of the whole Christian world. Chanting a refrain! Satisfied with catch-words and phrases! There have been many Christian conferences, and while they have done much good in the way of creating understanding, they have been too easily satisfied to play with words. It is to be hoped that this Ecumenical Conference at Oxford will do more for the world than produce a few pretty phrases, to be talked about a while, and then forgotten.

Dr. Morrison, however, is clear-sighted and conscientious, if anyone in the Protestant world may be paid that compliment. He says with strong good sense:

> But this does not absolve the church from the obligation to give guidance to its members and directly to the social community in respect of the concrete issues which arise. The church cannot "be a church" in a vacuum. Its very *being* necessarily involves it in the common life of the community. Moreover, its own community is no otherworldly community, but a revelation of the true community of humanity. It is a sacramental anticipation of the community which God wills for all mankind. The church's ethics, both for itself and for its members as individuals, springs from this revelation of the divine will. Therefore the church is responsible evermore to interpret its revelation of the will of God for the reordering of society at those points where the organized system under which men live issues in injustice, and to strive for a better social order.

In the words above quoted we have as good a description of Zion as we have ever seen outside of our own literature, as near an approximation of the ideal we are trying to reach as may have come from outside sources. At least it shows that the world is moving in sentiment if not in fact toward the ideal of Christ. Would that our own people were moving toward it in fact, as well as in sentiment!

Right at this point we reach the difficulty that will probably stall these church men and their followers in their efforts to realize the ideals they see so clearly: the question of whether the body of Christ shall organize for *action*—mind you, not *words*—and if so what shall that organization be? What "reordering of society"? What kind of a "better social order"?

If the churches try to organize for penetration into the fields of politics and commerce, they will immediately encounter an opposition that ends only with the death of one or another of the contending forces or principles of social organization. From that extremity, naturally, these churches will be forced to recoil. Their alternative is to take refuge in words, and in "influence" upon individual members. At that the tiger spirit of a pagan world order subsides complacently, saying: "Ah, *words!* Well, that's different. Sure, go ahead and talk!"

We must admire the frankness, the sincerity, and the ability of the men at the Ecumenical Conference. They are good men and brave. But they are up against a terrific difficulty. Even the amelioration of world ills is hard enough. But when they try to correct the organization and functioning of a world society in which the abuses at the root of those ills are inherent, they undertake a stupendous task.

L. L.

www.LatterDayTruth.org

The Harvest Home Festival

October 5 to 10

Here are the first facts ready for announcement concerning the Harvest Home Festival this fall:

The dates: October 5 to 10, inclusive.

The theme: "The Home."

The place: The Auditorium, Independence, Missouri.

Special features: the hobby show; a beautiful rock garden exhibit; daily lectures on home life and decoration; specially arranged room exhibits; a festival of song on Sunday, October 10, at 2:30 p. m.

About Exhibits

Some of the important questions that arise in regard to the annual Harvest Festival to be held October 5 to 10 inclusive, 1937, at the Auditorium, Independence, Missouri, are: What should be sent from distant points? How should it be sent? To whom? What becomes of it after the Festival?

Although, of course, anything that is sent is acceptable and will be placed on display, generally speaking, bulky and fragile canned goods should not be sent at excessive expense from distant points.

Fancywork and prize canned goods are very acceptable and add to the interest when placed on exhibition with displays from other parts of the country.

Hobbies may be sent for display but of course there is always danger of loss or breakage in sending such items from a distance, if the sender desires the hobby returned in good condition.

Such items as fancywork, quilts, etc., are usually sold at the Festival and the proceeds turned to the fund for church needy. Prize fruit and perishable fruit or vegetables are sometimes disposed of in like manner.

The bulk of the canned goods are stored for future use in supplying needs and preventing suffering among church families or members. This distribution is obviously made within a reasonable distance from Independence; otherwise carrying charges would make such distribution impractical.

All shipments should be sent prepaid to the Harvest Festival, Auditorium, Independence, Missouri, mail, express, or freight, where everything will be checked, acknowledged, and assigned for proper display at the Festival.

A bigger and better Festival is the aim this year arranged in harmony with the theme: The Home.

Further information about the shipment of exhibits has been promised us for the near future. We will publish it as soon as it is available.

Graceland Makes Ready

The *Graceland Tower* of August 7 gives a most interesting survey of additions to the faculty, new features in curriculum and program, augmented cultural and social activities and other items important to the coming year's student body.

A list of more than a hundred freshmen who have already enrolled from all parts of the country is of special interest. Here we find the names of families represented that have been significant in church work for years, some of them for several generations. Some of these young people have been occasional contributors to our church publications.

A headline on the *Tower* asserts, "Graceland is planning her most successful year." There is no reason to doubt that this plan will be realized. Graceland's equipment is better than ever before. New laboratory space and facilities have been added. The faculty is to be stronger, and opportunities for young people greater.

Young people who are still trying to make up their minds where to attend college should consider this: what you get in the classroom is important to your educational career, but what happens to you outside the classroom is important to your whole life. You will find more genuine and thoughtful concern for your social and spiritual welfare at Graceland than at any other college on earth. Graceland cares what happens to you. After forty years of observation, church people can say that you get something at Graceland you don't get anywhere else. It makes a difference—a big difference—where you go. And that difference is worth more than just a few dollars to you.

If it isn't too late, and you haven't clinched your decision, consider Graceland. If you have any backbone and ambition, if there is any good in you at all, Graceland can help you to develop that quality.

L. L.

Keep Out of Foreign Wars

The gentleman from New York urged the withdrawal of our armed forces in China, lest it lead us into war. Why restrict ourselves to China? I say we should also withdraw from other countries. Many of our ancestors came to America to get away from warfare, turmoil, and bloodshed. Their descendants should not be catapulted into the very maelstrom of hell they abandoned.—From the speech of the Honorable Joseph B. Shannon, of Missouri, in the House of Representatives, August 5, 1937.

Loyalty is an adjunct of greatness in men.

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ZION'S LEAGUE

Young People's Work in the Church Program

Your Branch Needs You

How much are young people worth in a branch?

That depends upon the attitude of the young people. In one branch I know the young people seem never to have found themselves in the serious work of the church. They attend a few services out of a sense of duty and others occasionally, when there promises to be something exciting. Their young lives are so filled with many attractions which center outside of the church that they can seldom be depended upon to assist in the activities of the church or to share in its program. In general they are fine young people from Latter Day Saint homes, with unlimited possibilities for development and service in the church, if their time and energy and effort might be enlisted in constructive way. But they have chosen their friends largely from without the church and now their loyalties often lead them to associate with outside groups and to engage in activities not only disapproved by the accepted standards of the church, but whose influence is antagonistic to the high ideals conceived in the message of the Restoration. At present these young people are not contributing much to the church and the danger is that they will forfeit their heritage in the gospel and travel through life without the light and power of divine grace to assist them.

But I have in mind a group of young people in another branch where the picture is quite different. These young people share in the activities of their school and community so far as they can do so consistently. They are members of the church, and the message of the church, the ideals of the church and its objectives and program are given first place in their lives. They have many friends and many interests but the center of their interest is always in the church. Their activities are chosen in harmony with ideals long established in their lives, ideals which have gained clearness and strength through the satisfying experiences gained in their church life.

These young people are of inestimable value to their branch. Their influence and example are always helpful. They may be depended upon to be present and to assist in the services of the church. They come to church and bring their friends with them. They have chosen to follow the Christ and all their choices are made in a consciousness of this responsibility. Their time, their means, their ability they give in service to God and their fellow man through the program of the church.

How much are young people worth in your branch? That depends upon your attitude toward the church and its work. You have a rich heritage of light and knowledge, of love and trust and service. To what are the young people of your branch loyal? How much can God depend upon you? How much are you worth to your branch?

Without question, God, your church, and your branch, need you!

C. B. W.

•

Echoes From Youth Conference

(From The Holden Stake Clarion, August 1.)

Youth and Adults Must Work Together

By Floyd Mengel

"Old men for counsel; young men for war." Each is an invaluable element. Observing for nine days the associations of youth and maturity at the Conference, I was impressed not only with the compatibility of youth and adulthood, but of the interdependence of the two in the work of the church.

From all over our nation and Canada came members of the "younger set" confident of the worth-whileness of the instructions to be received from church officers, generally much older and with different outlooks from theirs. These young people came with zest for building the Kingdom of God, with the spirit of conquest. Our leaders brought to our zealous hearts timely wisdom and advice, the fruitage of years of active warfare. Theirs is an appreciation of the awful price of the Kingdom.

The cooperative spirit which characterized the Conference assures me that we are learning this imperative fact, that OURS is the responsibility of realizing God's Kingdom. We, YOUTH and AGE, share the work.

Hundreds of young people, largely leaders, have returned to their branches better informed as to the nature of their work and more conscious of the deep fellowships that must be maintained throughout the church. There are a few who will be true, who will continue to give their best to the work of God. If it is worth anything it is worth that much. We shall do well to join with them.

Must Perfect Our Lives First

By Hazel Curtis

Never before has such a challenge been mine as the one set before me at the recent Youth Conference. In every class, prayer meeting, or activity in which the young people participated it was always brought before us that we would have to perfect our lives before we could do that which it is our task to do. The admonitions given there showed us that we are doing things which are not pleasing to our Heavenly Father and we have a great many faults which we should try to correct. If we do our best there will be a higher power to help us accomplish this. The young people of the church are anxious to help in the building of Zion and this seems to be our first task.

Many other things impressed me at the Youth Conference. Everyone seemed to be in a singing mood. Not only in meetings but out on the campus, it was not unusual to hear a group singing some of our songs. In prayer meeting all of the voices blending together reminded me of a great pipe organ. It is inspiring to hear a group of our young people coming together for a common purpose to blend their voices so beautifully.

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Be Active

The squirrel running madly in his revolving cage and getting nowhere isn't as silly as he looks.

Nature's law for squirrels is: "Be active!" He must obey, or die. He was meant for climbing trees, chattering at his woodland neighbors, frisking his bushy tail in sunlight and shadow.

Nature's law for us is that we should be active. When we disobey we become fat, sluggish, and sleepy. We lose our precious heritage of strength, our minds rust, our spirits die.

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Words

To use words properly is the chief task of a public speaker. To be able to select the words of one's message with nice discrimination of meaning is a valuable asset for an orator or writer to possess. In the English language a voluminous vocabulary has been built up, much of it due to the propensity to appropriate words from other tongues, and further to the custom indulged in by many scholars to coin words to express certain shades of meaning. In this great accumulation of words it almost naturally follows that the same meaning may be expressed by different words; and words because of being used specifically in certain nomenclatures may take on meanings quite different from what was originally true. It is thus that our lexicographers are under the necessity of giving the specific meaning of words as used in medicine, art, literature, law, science, mechanics, physics, chemistry, etc.

In many of the words used in ecclesiastical literature the meaning has become quite changed because having been specifically applied, and sometimes by borrowing a word to let it carry a specific meaning. Because of this we are at times disposed to give to certain words connotation quite apart from their meaning in other branches of learning; and we may at times give to a word certain limited application not justified by the original meaning or its root meaning.

There are four words in quite general use among us with common meanings, yet with shades of meaning which might give them distinctive application. And I have seen times when discussion has arisen because the connotation has become changed from original use, because of specific use. Those words are *ordain, consecrate, bless,* and the phrase *set apart.*

The rather wide latitude possible to give to each of these words, give them much in common, yet there are shades of meaning which make it desirable to know the niceties of distinction in selecting the word to use. This will be shown by the definitions of the words.

Webster defines *ordain* thus:

> To appoint to a duty, office or the like: as horsemen were ordained to carry the messages.
>
> Eccl. To invest with ministerial or sacerdotal functions; to introduce into the office of the Christian ministry by the laying on of hands, or by other forms; to set apart by the ceremony of ordination.

The *Standard Bible Dictionary* thus describes the meaning and use of *ordain:*

> This is the rendering of words meaning (1) to will into being, command, decide, or fix, and, therefore, cause the concurrence of that which is ordained. (2) To set in order, or arrange, prepare. (3) To set apart, designate, for a special function or office, to appoint. (4) To install in office, or consecrate, when the office is viewed as sacred. The term *ordination* does not occur in the Bible. The usual conception of ordination as the setting apart of the officers of the church to their peculiar work by the ceremony of the laying on of hands has the sanction of the Apostolic usage, but its significance is not explicitly given. There is no evidence that the act was more than the recognition of the call of the ministrant by the Christian community in which he was to serve, and concurrence in the call. The call itself came from the Holy Spirit, but sometimes through election by the people, or appointment by the Apostles.

Webster's definition of *consecrate* is as follows:

> 1. To make, or declare, sacred or holy; to appropriate to sacred uses; to set apart, dedicate, or devote, to the service or worship of God; as to consecrate a church; to consecrate the elements in the Eucharist.
>
> 2. To set apart to a sacred office or to an office by sacred rites; as to consecrate a bishop; to consecrate a king.
>
> 3. To dedicate, devote, or appropriate (something to some purpose); as, to consecrate a room to books.
>
> 4. To render sacred, venerable, or revered; to hallow; to sanctify; as, rules or principles consecrated by time.

The *Standard Bible Dictionary* has this to say about *consecrate:*

> This term is the correct rendering of the Hebrew *gadhesh* and (cognate words), signifying to be holy, i. e., separate from that which is common or profane. But there are a number of passages where the Hebrew or Greek terms are not adequately represented by the English word "consecrate." In Micah 4: 13, devote, in Numbers 6: 7, 9, 12, separate, separation, in Hebrews 10: 20, dedicate, and in Hebrews 7: 28, perfected, all Revised Version are better renderings. In the majority of instances, however, where consecrate (and *consecration*) occur, they render a peculiar Hebrew expression meaning literally "to fill the hand," or "filling" with "hand" understood (cf. Exodus 32: 29; Judges 17: 5, 12 for passages where the force of the literal expression can still be discerned). The expression goes back probably to a remote antiquity when the priests' hands were filled with the offerings, etc., from which he derived their income.

The word *bless* is thus set out by Webster:

> 1. To consecrate or hallow by religious rite or word; to make or pronounce holy. And God blessed the seventh day, and sanctified it.
>
> 2. To make happy, blithesome, or joyous; to confer prosperity or happiness upon; to grant divine favor to.
>
> 3. To confer a blessing upon; to pray for the happiness of; to invoke or confer beneficial attributes upon. Bless them which persecute you. (Romans 12: 14.) Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them. (Luke 9: 16.)
>
> 4. To make the sign of the cross upon, as in defense against evil powers; to cross (one's self). Archaic.
>
> 5. To guard; keep; protect. Obs. except as preserved in exclamations; as "God bless me," "Bless me," etc.
>
> 6. To praise, or glorify; to extol for excellences. Bless the Lord, O my soul; and all that is within me, bless his holy name.

The *Standard Bible Dictionary* has this to say under the heading *Blessing and Reproach:*

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Among the Israelites with other peoples of Semitic antiquity much more significance was attached to words or expressions uttered with some show of formality, especially if an invocation to deity (either God or some inferior spirit) was implied. A *blessing* was thought to have efficacy, particularly if uttered by a dying father or leader (cf. the blessings of Isaac, Genesis, chapter 27; of Jacob, Genesis 47: 7; 48: 9 ff.; 49: 1-28; of Moses, Deuteronomy, chapter 33). The formula of a blessing was considered important, and on the choice of the right terms it was thought that much of the efficacy depended. God's blessing on creation (Genesis 1: 28), on the Sabbath (2: 2), on Noah (9: 1 ff.), on Abraham (12: 2 f.), etc., are all carefully noted. The nations of the earth were to be so impressed by the Divine blessing on Israel that they were to "bless themselves" in Abraham, i. e., they were to use his name in invoking blessings on themselves (see Genesis 12: 3; cf. 48: 20; Isaiah 65: 16; Heb. 4: 2 for an illustration of what is meant). In this connection the great recital of blessings and curses on Mounts Gerizim and Ebal should be noted (Deuteronomy, chapter 27 f.). The blessing pronounced on Rebekah (Genesis 24: 60) is an example of a blessing on an individual, and the story of Balaam (Numbers, chapters 22-24) illustrates the significance attached to a blessing (or curse) pronounced by a seer. In the Psalms there are many examples of formulated blessings, and in the New Testament the beatitudes are but a collection of a few of the many blessings pronounced by Jesus.

On the other hand, words of insult, jeer, reproach or curse were felt to be of more than passing significance. Once uttered, they were thought to have a baneful effect which was likely to follow one as a sinister fate and surely overtake one some day.

Among us the expression "set apart" has become almost synonymous with *ordain* or *consecrate.* This Webster defines: "To set apart to a particular use; to separate from the rest; to reserve." And on this the *Bible Dictionary* does not comment.

It would be well for the ministry and others of the church to keep in mind the general meanings of these words as well as whatever specific meanings we by our practice may have given to them.

F. M. S.

Across the Desk of the Editor in Chief

IN SENDING us one of the pamphlets which he issues in the interest of Zion from his Kirtland Arts and Crafts Press, Brother Earnest Webbe adds a few typewritten paragraphs which we pass on to our readers. Perhaps they can answer Brother Webbe's question:

Adventists (teaching abstemiousness from meat) *lead all denominations as consistent tithe-payers.* (*Herald.*)

Theosophists, Christian Unity, many Pentecostal sects, Christian Science and New Thought people are unafraid to stress the teaching of less meat for greater spirituality.

The Golden Age, weekly of the IBSA Millennial Dawn people, far outclasses our *Herald* in informative articles on the same subject.

"When you should be the head, you are the tail."—Doctrine and Covenants.

Lack of knowledge causes fabulous sums of Saints' money to be spent in medicine, treatments, operations and untimely deaths. . . .

When shall we be brave enough to set about correcting these conditions?

BROTHER E. J. GLEAZER, writing from Beverly Hills, California, tells of reunion work there. After having told of the good work accomplished he says that he can assure me that there are more people actively engaged in church work on the coast than ever before and that in some branches they have twice as many men engaged in priesthood work as they had two years ago. This is good news, and yet is not unexpected to me.

He writes that they are giving consideration to the organization of some branches around Los Angeles which are now missions.

Speaking of the Northern California District he says that enough money was raised to pay off the debt on the reunion grounds and that they had plenty to pay the other expenses necessary in operating their reunion. Northern California is to be congratulated.

His letter, however, contains a note of sadness when he tells of the death of Frederick Bush, son of Dr. W. P. Bush and wife. Frederick met his death in a motorcycle accident. F. M. S.

An Appeal for Your Children

Parents, grandparents, aunts, and uncles: This is not an advertisement; it is a personal appeal to you to consider the spiritual needs of the children of your family or of some friend. What can be of more value to a child than to build a solid foundation for their religious beliefs? A foundation so firm that no matter what assault is made upon it in their school and college life that they remain unshaken in the assurance that God is and that he is a rewarder of those who diligently seek him. In the near future there will appear in the *Stepping Stones* a recital of how God warned one of his servants by an audible voice to mark a certain place in his Book of Mormon, for he would have need of it the following Sunday night. Every child should have the privilege of feeding his soul with such faith building experiences.

The church publishes the *Stepping Stones* weekly for these children, but you must place the food before them. Send 65c today for the *Stepping Stones* for one year, or 50c for the *Zion's Hope,* to be sent to the child of your selection, and watch your interest in the child grow.—James F. Keir.

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Why I Go to Church

By Wayne N. Thompson

(Editor's Note: Considerable interest and discussion has been stirred by an article by William Corbin in the American Magazine for August, "Why I Don't Go to Church." This was discussed in a Herald editorial, July 31. . . . The author of the following article is a young brother, recently converted to the church. His work is presented so ably, and in so fine a spirit from the viewpoint of a young man making his way in the world, as well as giving a good contribution in church service, that we are glad to present it for the benefit of our readers.)

Kansas City, Missouri, July 27, 1937.

Dear Mr. Corbin:

A few years ago I felt just as you do today. Like you, I attended a Protestant Sunday school and was interested and satisfied as a child. During my high school years I tried to become an atheist. I could not, and yet religion as I knew it seemed inadequate. I thought my church was perhaps not doing justice to the divine power it represented, but I could make no comparison, as it was the only church in our small country town.

Later, having graduated and moved to a more populous center, I attended various churches. All of them seemed devitalized. A friend drew my attention to some Scriptural references that astounded me. He pointed out plainly why the Protestant church lacked vitality, and the necessity of authoritative direction. It seemed logical, and yet I found no manifestation of such in his church, merely a form which was at one time used, but now dormant.

It occurred to me that the church as a man-made and man-directed institution could not offer me anything that I as a man could not produce myself, or receive from human sources outside the church. I therefore decided that any church that would challenge my interest must have a ministry that could speak with power and authority. The actions of the body-politic would have to indicate that they were seeking first of all, "to bring forth the kingdom." The enlightenment of the ministry should be to the extent that they could clearly and satisfactorily answer the prevailing theological questions. I wanted to find a church that was actively engaged in doing the thing that Christ's church was instituted to do. I wanted to find in that church a similarity to Christ's church, in organization, in purpose and in deed. To rephrase your statement, I wanted a church that offered something that was unique, peculiar to it, that could not be found elsewhere, or duplicated by men.

I realized I was looking for a rare thing, but felt sure that God must have some organization on earth to which I could extend my loyalties, and help Him bring about His purposes in man.

The first evidence I found was in a small congregation of a church I had always held in contempt, although I knew not why. I noticed that it attracted young people. It was not through dances and shows, in fact upon investigation I found the church did not condone such indulgences, let alone sponsor them. The young people seemed to consider this as good counsel and they were lifting their pleasures to a higher plane, and finding their joy in a great purpose: "To establish belief in God and His Son by following the dictates of the Holy Spirit in establishing a heaven on earth through putting into effect the social principles of Christ." The entire church was working on this zionic program, holding for their example the city of Enoch, saying, "If perfection was realized once, it can be duplicated."

It seemed like a wonderful dream, but to these people it was a definite goal and they were earnestly engaged in making it a reality.

Space will not allow me to elaborate on their plan, it was so comprehensive, making provisions for the ultimate in social relationships, requiring the highest type of spiritual development. Suffice it to say that this seemed a unique opportunity that this church offered, one I had not found elsewhere. But this in itself did not satisfy me. I knew that men working in unity for one objective could attain it, and if this was just men working out a plan for their own security I did not want to become associated with them. So I looked into the religion that motivated this zionic movement.

I did not want to ask their beliefs, for previous experience had proved that people generally tell what they want you to think they believe, while their actions testify differently. So I wanted to discover what these people believed by observation.

Soon I found they were not just another Protestant church. They pointed out how the early Christian church had cut itself from God; evidenced by the acts of the people, and the cessation of the spiritual manifestations that were promised those who believed, etc. Then later groups broke away from them, but this did not gain for them authority to act for heaven. It was like breaking a branch from a dead tree—it does not restore life to the branch. This being the case there was a need for God again to establish an organization, containing His priesthood through which he could direct the affairs of men.

Under the spirit of prophecy these events were foreseen. Many references indicate the early Christian apostasy, namely John 12: 35, 36—"Yet a little while is the light with you." Romans 11: 20, 23—Church to be cut off if not faithful, etc. They also knew there must be a restoration as indicated by Revelation 14: 6, 7—Gospel to be restored by an

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angel. Matthew 17: 11—Elias to restore all things; and numerous other references.

That is the reason Protestantism is dead. It has not failed, but its work is over. Its work was to prepare for the Restoration.

This was a very important work too, for the church in those days can be likened to business today. Monopolies, when in the hands of unscrupulous persons, bring about undesirable conditions; but the stiffer the competition, the more justice in business relations. The Protestants did an immeasurable amount of good by their competition, reaching a climax about one hundred and thirty years ago, when God felt men had been lifted to a place where they could again be trusted with the keys of heaven. I wish I had space to tell you the story of this event. It was not only a beautiful experience, but immensely important. Speaking of the man concerned, a Harvard historian said, "His works have had more effect on religious thought than any other man America has produced." Nearly every church in this country has made an attempt to conform to the principles contained in the religion he established. Since the conception of this church religious thought has broadened, become deepened, and has been based more on logical reasoning. The great religious leaders of today are just beginning to emphasize the things restored through this church over a century ago.

History tells us how people flocked into this church by the thousands. In a few years there were over two hundred and fifty thousand members. But as in the early Christian church many joined who were not converted, and at the death of the prophet there rose up many leaders who wanted power and had secret ambitions. One of the most powerful of these men drew away from the church all those who would follow and went to a land where they could practice, unmolested, their purported divine doctrines. The disgrace tore the church of God asunder, and it lived only in the hearts of a few hundred who stood by the son of the prophet until he reached his majority. They then reorganized the church with the sanction of heaven.

For years they were overshadowed, and suffered severely because those who broke away continued using the church name which made this innocent organization unjustly marked.

Three years ago, as a young man of nineteen, I experienced my first contacts with this group. Since then I have identified myself with them because their church gives me an opportunity that can be found nowhere else on earth. Because of its divine mission, by lending support, I assume the role of co-worker with Christ; making me, if my work be well done, a joint-heir with Christ. However, the church does not hold out great promises without pointing out what must be done to fulfill them. For that reason the church never has and never will attract throngs of people. Christ is not for worship alone, but we must achieve eternal life through our living, as he did. We must accomplish the task he left for us to do (establish the kingdom), by following the counsel in the record he left with us. I recall a rather startling statement I heard at the first sermon I attended, "We offer you an opportunity to die for Christ!" I realized then that religion was not for the meek and lowly, but for those who are strong enough to stand by a belief that they value more than life itself.

Out of my new convictions grew a philosophy of life that added purpose and gave direction to my living; it increased my capacity for joy, not mundane, but the joy that comes from great things in which I invested my best qualities. This church adds tone and significance to my social and business life. This church clears my thinking so I can make the best emotions of my heart effective. This church helps me to develop the spirit God planted in me that I might return it to Him tenfold, otherwise there can be no purpose in existence. This church offers me eternal life, by building in me qualities that deserve to be eternal, and desires that demand eternity for their fulfillment.

There are many reasons for going to any church. However I think the main thing is to find the right church, then your problems which were once mine, will dissolve as did mine.

Sincerely,

WAYNE N. THOMPSON.

Our Central Need

The first sermon I preached in India was on this text: "Thou shalt call his name Jesus; for he shall save his people from their sins." I would be happy if it should be my last text to India—and to the world. For in these words, and in the fact that underlies them, man's greatest need is met.

We said that man needed two things: light on the mystery of life, and power for the mastery of life. In Jesus those two things are met. He gives light on the mystery of life by the ways he himself lived. His life becomes a focal point of life's problems—in him are raised all my problems and all of them find their solution. He is light. But he is more—he is power to master life, and to save from the crookedness of life. He saves his people from their sins.—E. Stanley Jones.

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Spiritual Aspects of the Temporal Law

By S. A. Burgess, Church Historian

The great underlying principle of the so-called temporal law of tithing, consecration, free will offerings, oblations, surplus and care of the poor, is not always clearly seen. We know that God could pay the church debt. Why then does He not? Because he wants it to be our work as well as His, and for us to receive the spiritual blessing of self-denial and desire to help.

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; . . . no temporal commandment gave I unto him; for my commandments are spiritual. —Doctrine and Covenants 28: 9.

That is, the purpose of all divine law is man's spiritual development.

And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and to administer relief to the sick, and the afflicted.—Jacob 2: 24.

But before ye seek for riches, seek ye for the kingdom of God.—Jacob 2: 23.

And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely; . . . Now because of the steadfastness of the church, they began to be exceeding rich; having abundance of all things whatsoever they stood in need; an abundance of flocks, and herds, and fatlings of every kind, and also an abundance of grain, and of gold, and of silver, and of precious things; and abundance of silk and fine twined linen, and all manner of good homely cloth. And thus in their prosperous circumstances they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches.—Alma 1: 40, 41, 43-45.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old.—Doctrine and Covenants 38: 9.

Ye yourselves will succor those who stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

Perhaps thou shalt say, The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance, that he may not suffer, for his punishments are just.

But I say unto you, O man, whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth for ever, and hath no interest in the kingdom of God.

For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have; for both food, and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. . . .

I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich, as pertaining to the things of this world.

And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because you have not; I would that ye say in your hearts, that I give not because I have not; but if I had, I would give.

And now, if ye say this in your hearts, ye remain guiltless, otherwise ye are condemned, and your condemnation is just; for ye covet that which ye have not received.—Mosiah 2: 28-33, inclusive, and 39-41, inclusive.

I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants.

And I would that ye should remember, that whosoever among you that borroweth of his neighbor, should return the thing that he borroweth, according as he doth agree.

Or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also.—Mosiah 2: 43, 46, 47.

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!

But blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.—Doctrine and Covenants 56: 5, 6.

Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come.—Doctrine and Covenants 58: 3.

There have been possibly questions arise with regard to this passage. Why should the rich and noble go to Zion before the poor? The reason would seem to be a very simple one: It may be in part that it is those who are most able who should go and prepare the way. But who are the noble? Men who have the good of their fellows at heart, who feel a responsibility for looking after and helping them who do not consider that which they have is their own to use for their own pleasure alone. The noble man is the man who is socially minded and ready to use his own property, not that of another so much, for the good of others. The wise and the learned are men of experience and wisdom who can go in and use their means, the means of the rich, to buy up large tracts of land. These are the men who

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have the work of preparation. It is wisdom that they should go first, few in number, and make the necessary purchases and preparation, having in view the good of their brethren and of the Kingdom of God. They have this first and arduous labor to perform. It is well to note that when supper time comes the poor are all there. The rich, the learned, the noble, the wise, have the responsibility of helping to get supper ready. This is important because a century ago, despite this direction, the poor rushed in first and spoiled the whole proposition. They hindered rather than helped. It is not that there are in the sight of God the rich and the poor, in which the rich have a preference, but all should be the sons and daughters of God. But it is wisdom that He should select those who will do the work of preparation.

> Let your consecrations be without covetousness; and be content with giving such things as ye have; for he hath said, I will never leave thee, nor forsake thee.
>
> So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.—Hebrews 13: 5, 6.

This passage from the Holy Scriptures in the King James, Revised, and other versions, does not read as above but says, "Let your conversations be without covetousness." How could there be covetousness in conversations unless it is a desire to do all the talking?

> And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this church. And they that have farms that cannot be sold, let them be left or rented as seemeth them good. See that all things are preserved, and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the church.
>
> And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old.—Doctrine and Covenants 38: 8, 9.

The above passages from the Three Books present a remarkable and clear picture. Emphasis is placed upon the needs of the poor and the responsibility to care for them.

That we should not be harsh in judgment but consider a man's necessity, not whether he is responsible for his own sufferings. Yet the responsibility is laid upon the poor to labor, to exert themselves to supply their own needs. Some letters in the early church state that it is not right that a man should give all that he has, for the poor, for then he would be himself poor and unable to help where help is needed. His stewardship is a trust to be *used* for the benefit of the church as a whole. The poor man is not exempted because he has not means to give, for, after all, with both rich and poor, it is the *intent* and desire of the heart which is fundamental—the desire to do good for others, to help others. The mere giving of things is incidental, and as it states in the second chapter of Mosiah, this means we need to watch ourselves constantly to consider what we can do. In the Doctrine and Covenants the responsibility of the rich is laid out, but also that of the poor.

It is declared more than once that it is the will of God that we should be rich, providing we use it for the work of His Kingdom and to help to care for those in need.

It is one thing to help those in need. But when we *borrow,* we should return that which we borrow. Complaint has been made that there are members of the church who borrow and do not return. There is placed upon them the double sin, that they sin themselves in so doing, and cause their neighbor to sin. How? Because he will eventually say, "I will lend to him and help him no more." It tends to harden his heart and to arouse anger, which is in part justified, within him. Taking all of these passages, a rounded picture is presented, which is strengthened by the passage from the Hebrew letter.

"Let your consecrations be without covetousness." As it was said to Martin Harris, "you should not covet your own property" and be content with what you have to give, for the Lord is with His church. The theme through it all is that the law of God is spiritual—that it is the conversion of the man himself that is the reason why the law is given. It is not alone the physical giving for the poor, but those that are well-to-do need the thought, that the whole church needs to be tender-hearted, and yet exercise wisdom to carry on the work of God. It is what a man says in his heart and then does in accordance with his ability. If he does that and has right desires, his work is accepted of God; however it may come short of his own desires.

The financial and temporal law is basically spiritual in purpose. God could give easily the money to pay the debt, could easily provide the means for carrying on His work. For it is His work; but it is His good pleasure that it should be *our* work. He give us our free agency and also "Come let us reason together," because he wishes for us to learn and choose the right and do those things which are good. The temporal law is the basis for this spiritual purpose—that our hearts may be right before Him—that we may have consideration for one another and seek to help. Then he has said, "I will never leave thee, nor forsake thee." And we may boldly say, "The Lord is my helper; I will not fear what man shall do."

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The Fundamentals of the Gospel of Jesus Christ From a Bible Standpoint

By Marcus H. Cook

LESSON THREE: FAITH

"Faith is a dependence on the veracity of another; thus trust is called faith; because it relies upon the truth of a promise: and one is said to keep his faith inviolate, when he performs the promise that another relied on. Faith, in the propriety of expression, is an assent on account of the veracity of the speaker. Accordingly, Divine faith is a firm assent of the mind to things upon the authority of divine revelation." (A. Cruden.)

"Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11: 1, Authorized Version.)

"Now faith is the assurance of things hoped for, the evidence of things not seen." (Hebrews 11: 1, Inspired Version.)

"Now faith is the assurance of things hoped for, a conviction of things not seen." (Hebrews 11: 1. translation by the American Revision Committee.)

I have given this text from three versions of the Bible in order to emphasize the meaning of the text. These, coupled with the definition of the meaning of the word, show us that a belief in the veracity of God is the assurance we have that we may receive the blessings he has promised; and in this light we see that there is a reason for what we read in Hebrews 11: 6:

> But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

There is nothing more displeasing to an honest man than for people to question or doubt his veracity; and as man is in image and likeness of God, and a reflection of his nature, it is easy to see that to refuse or fail to have faith in God, (or in other words, to doubt his veracity) would not only be displeasing, but insulting to him. The faith of Abraham is an outstanding evidence of belief in the veracity of God's promises. We read:

> Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.—Genesis 12: 1-4.

Paul refers to this:

> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.—Hebrews 11: 8, 9.

Had Abraham doubted the veracity of God and been as slow to believe in his commandments as most of us have been in this age, he would not come down in history as the man who believed God as we read:

> Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.—James 2: 23.

His faith in the reliability of God's promises was shown again:

> And it came to pass after these things that God did tempt [try] Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.—Genesis 22: 1-3.

The sublime faith of Abraham is brought out in the fact that although Isaac was the son in whom all the previous promises centered, Abraham never wavered but at once started out to obey God's command. He knew that God's word was given that this son was heir with him of the same promises, and believed as Paul says:

> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.—Hebrews 11: 17-19.

He was not staggered by anything that God commanded but believed that any promise God had made he was able to perform. He went out knowing nothing of the land to which he went; there were no descriptions as to countries and places such as we have access to today: but he trusted God. His confidence in the veracity of God was his only assurance. His assurance that the promises given in Isaac would be fulfilled were only the pledges that God had made, and he feared not but that God would bring him again from the dead. Thus when men are once assured that God lives, and that he has given certain promises to them that will be realized if we comply with the conditions, for us to shirk or refuse to obey the conditions required be-

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cause we cannot understand why the conditions are required, and doubt their necessity, is to question God's veracity, and could only be displeasing, and insulting to him.

There are many today, however, that tell us that we are saved by faith and faith only. That no works, nor obedience to any form, or ordinances, are necessary. We wish here to show the fallacy of this theory. We will use the strongest texts used by them and show how they use them, and then show how the texts are misapplied and false conclusions result.

> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Romans 5: 1.

Here it is argued that we are justified by Faith only.

> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.—Galatians 2: 16.

In the above the argument is offered that the reference to the law means obedience to any command or ordinance that may have been taught or practiced in the past. We are saved by faith only.

> Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.—Galatians 3: 24.

Again not by the law but by faith. Next, the strongest text of all. I have seen it printed on the walls of churches, on wagons and autos advertising meetings and in large letters on signs along the streets and highways, "Hear it."

> Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.—1 John 5: 1.

Here it is argued that if you believe that Jesus is the Christ you are born of God; that to believe this and that he is one's personal Savior does the work.

> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

> Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—John 6: 29.

Thus the whole work of God is to believe.

> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Romans 10: 9.

The above are the strongest texts that I have heard, in support of the theory of salvation by faith only. And I have no objections to the texts; in fact, I believe them to be true. But I do not believe that the great majority of people who quote the above texts really believe that Jesus is the Christ. I might properly ask, "What is it to believe that Jesus is the Christ?" Is it merely to believe that nineteen hundred years ago a man was born who did miracles and was rejected by the Jews and crucified and rose from the dead? Why, the devils believe that. We must find and understand what the mission and work of the Christ was, before we can really believe that he was the Christ come in the flesh. Isaiah prophesied of the Christ as follows:

> Behold, I have given him for a witness to the people, a leader and commander to the people.—Isaiah 55: 4.

The first chapter of John indicates that Jesus was God's message to the world. He testified to the things of God and was his witness. He acted out the will of God and thus became the great leader for mankind. He gave many definite commandments, and testifies:

> For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.—John 12: 49.

From the above it is clear that one who does not believe the things that Jesus witnessed, does not believe that Jesus is (the real) Christ that came in the flesh. The same will apply to the rejecting of what was said by his chosen and inspired servants. Jesus says:

> He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.—Luke 10: 16.

It cannot be said that one accepts Jesus as the Christ, only as he accepts what Christ taught, did, and commanded. Therefore if he testified that certain things should be observed, those who either fail to observe them or teach others that they are not necessary are rejecting him.

> He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.—John 12: 48.

> And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.—Revelation 20: 12.

> Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Revelation 22: 14.

Thus to believe that Jesus Christ came in the flesh would require an acceptance of his message,

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Sarah Simmonds

By Inez Kinney

I.—An Australian Background

In 1797, Australia was but nine years from her first reception of an English colony—the group of convicts "transported by the Government" and landed at Botany Bay. Colonists came in increasing numbers from that time on, and it was in this year (1797) that a child who was christened Sarah Elizabeth was born of English parentage in the then little city of Sidney on the east coast of New South Wales.

Little is known of her life before her marriage to James Simmonds in her early womanhood. The home was established near the Darling River on the outskirts of Sidney, and here James Simmonds went into the cattle and dairy business. His holdings eventually reached into the "Australian Bush" and some of the helpers employed were native bushmen. He became very successful and as the enterprise prospered, most of his time was given to the work of overseeing. It is probable that during these pioneer years of the new country of Australia, life was often a grilling struggle for these young people. The nature of his position and its responsibilities kept James from home much of the time while the management of the home and the rearing of a family of children was the task of Sarah Elizabeth. One day while on an overseeing trip, the attention of James Simmonds was attracted to a large number of bees which were swarming over the carcass of a dead creature. He stopped and dismounted to investigate and was stung by one of the bees. He thought little of the matter until he became quite ill and returned to his home. As his distress increased the doctor was called and it was learned that he was suffering from the effects of the poison which had entered the blood stream through the sting of the bee. It was said that these were a species of poison bee. In spite of all that could be done he passed away in a few days.

Stunned by the shock of her husband's death, Sarah Elizabeth yielded to the force of her grief. Nothing else seemed to matter, for James, her shield and defender was dead. The marriage ties had been strong and she had felt entirely secure in his love and protection. But the needs of her children, the demands on her attention by the extensive business interests roused the numbed faculties and proved the stimulus needed, and the brave-hearted woman took up her burdens and carried on to the end of her life. Unaccustomed to leadership or responsibility in business affairs, it was a task indeed to rise to the needs of the moment; and with the task of directing the character building of ten children, the valiant spirit of Sarah Simmonds must have been daunted many times. Hers was a deeply religious nature and the family history records that "she was a praying woman." So, taking up her burdens, feeling her way and finding strength according to her needs, she was able to manage her husband's business until an opportunity came to sell out in the year of 1850.

II.—Disillusionment in Utah

Some time after this, missionaries of the Mormon church came to Australia and held meetings in Sidney. Sarah Simmonds chanced to attend one of the meetings. The "angel message," the Restored Gospel, the story of the Seer of Palmyra, touched a responsive chord in the soul of this honest-hearted woman and she continued to attend these meetings. Because she believed, she obeyed. After hearing from the missionaries of the ideal society called Zion, which the church would soon establish, she decided to go to America and accept the honor and privilege of citizenship in the zionic kingdom on earth.

Sarah Simmonds faced this undertaking with the same determination, the same confident courage with which she had tackled other difficult situations, and as surely won her way through this. Calmly she set about the task of putting her affairs in order finally—and of preparing for the ocean voyage—for once the step was taken there would be no turning back. All was accomplished in time and she set sail for America with her ten children, seven girls and three boys, bound for the port of San Pedro, California.

Of that voyage there is little to record. It is known that one boy was very frail and became seriously ill on the trip across. The accommodations on the "wind jammers" of that time were very poor, the voyage often rough and the provisions for the care of the sick very meager compared with present day standards. That mother must have been torn with anxiety. Without the sustaining support of the loved husband, the concern for the frail boy, the uncertainties as to the wisdom of the step taken and with fear in her heart for the future, one may be sure that on this trip she prayed often and earnestly. She would be sustained in a measure by her faith in God, in the church and in the prospects of the joys of Zion soon to be realized.

About the year 1854 the Simmonds family landed in San Pedro, weary but joyful that the ocean ordeal was over and that the "Promised Land" had been reached in safety. The family, with what goods had been brought, were taken to San Bernardino by wagon. Here it was planned to stay until accommodations to Utah could be provided.

Through the sale of her business property, her home and goods, Sarah Simmonds was well provided with money for the times, and was ready and willing to lay all at the feet of the Bishop in Zion in her love for the Restored Gospel. Soon after reaching San Bernardino she began to hear rumors of certain practices in the church in Utah which had not been mentioned by the missionaries in Australia. While she could not credit these rumors, her cautious nature counseled her to investigate before moving to Utah. Quietly she laid her plans. Before long she learned that a wagon train of flour would be leaving San Bernardino for Salt Lake City soon, and she decided to accompany that train. The wagon train finally was ready for the start, Sarah bid good-by to her children who were to remain in the temporary home in San Bernardino until her return, took her place on one of the wagons, and was off for the great adventure.

Arriving in Salt Lake City, Sarah Simmonds went about the business that had brought her through mountain passes, across plains and deserts, seated on a wagon of flour, lonely and weary, with her usual courage and persistence. One may be sure that she would be most diplomatic and discreet. Permitting the assumption that she had come to arrange for a home in Zion, she would be able to observe, to make inquiries and to reach conclusions without exciting suspicions concerning her purposes. The account relates simply, "that she went, saw, sensed the conditions and returned to San Bernardino, resolved never to move to Utah nor to affiliate with the church in any way."

III.—Home Life in California

After the high hopes, the faith in the Restored Church, the long wearisome journey across land and sea, it seems to have been a case of just another heartsick mother who had hoped all, dared all and lost all. In the bewildering maze of conditions peculiar to her situation in those early times, small wonder that she regretted ever having left Australia and all it meant to her. As at that other time when life had dealt a crushing blow, her thoughts turned to her children, their welfare, education and future. She set to work to make a good home, continuing the careful training and fervent prayers. Sarah Simmonds bought the "block of land in Los Angeles at the corner of Sixth and Spring Streets, and the old home was just where Ralph's grocery store now stands. There were few homes in Los Angeles at that time." The children took advantage of the limited school advantages offered then and as they grew into responsible ages the older sons and daughters entered various trades. Two daughters learned dressmaking, one had a millinery shop and one did fine hair work. The frail little boy died about this time, adding one more grief to the others. One son went into the business of farming and cattle raising in California, and "one son eventually returned to Australia, married there, reared a large family and bought back a piece of land, a section of the old home just out of Sidney."

Little Sarah Elizabeth, youngest daughter and her mother's namesake, was eight years old when the family landed in America. She was not merely a namesake but much like her mother in many ways having the same deep religious nature, the same active, alert

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traits and the same keen insight and understanding. A fine bond of love and sympathy held the two together until the death of Mother Simmonds in 1880.

IV.—Contact With the Reorganization

When the elders of the Reorganized Church came to preach in Los Angeles the mother was immediately interested, for, the record states, "she felt that the Reorganization was intended to come into existence." And "when the real church came she knew it at once." So the mother and her youngest daughter attended the meetings, heard the message gladly and received it with joy, both being baptized at this time. These men of the early days of the Reorganization—Joseph Burton, T. W. Smith, Glaud Roger, and many others—were filled with the spirit of their office and calling, and were especially moved by the tragic experiences of such faithful souls as Sarah Simmonds. They presented their message with all the fervor of those who had come through tribulation themselves, with joy in the new beginning and with the hope of final triumph. This came as balm to the soul of Sarah Simmonds.

The older children, embittered by the shocking experience which they considered betrayal, separated themselves from the whole movement and joined the Episcopal church.

V.—Young Sarah and the Sea Captain

When little Sarah was fourteen years old, a dashing young sea captain made a visit to Los Angeles where the family now resided. His ship had docked in San Francisco and hearing of a boat which was for sale in Los Angeles, he sailed down to San Pedro and later made a visit in the little city to the north. Through the good offices of a mutual acquaintance, Captain William Robert Howland met the maid from Australia. Although he had traveled the world over and had seen beautiful women of many nations, he surrendered unconditionally to the charms of young Sarah. And though he was then 26 and she but 14, he knew this sentiment to be the one love of his life and was not backward in admitting it. In fact he proposed marriage at that time, but Mother Simmonds objected on account of the tender years of Sarah and because Captain Howland was a stranger and his character unproved.

So the young sailing master returned to San Francisco, provisioned his ship for another voyage and was soon on a course that would keep him from the girl of his choice for another year, but firmly resolved to "bide his time" and resume the attack on his return. No doubt Sarah was flattered by the attentions of the young Captain for he was not the rough, heavy fisted individual so often seen in masters of trading vessels of that period. He was a handsome, refined and educated young man and it is a safe guess that Sarah secretly decided to wait his return for she felt sure of this.

VI.—History of the Howland Family

The mother of Captain Howland was an English woman and his father a Portuguese. The home was established in Portugal, presumably on the coast since it was not far from Phial Island on which a monastery was located. Two sons were born to this union and according to the law of Portugal at that time, the eldest son would have military training while the younger must be educated for the priesthood. According, William Robert was sent to the monastery for his religious education at the tender age of ten, while his older brother was serving in the army. A cousin of William's was also an inmate of the monastery. The boys became very unhappy and dissatisfied with conditions there as they grew older and secretly decided to run away as soon as an opportunity afforded.

Possibly through letters from home, the boys learned that a trading ship was due to unload cargo at Phial Island. The Captain, Warren Howland, was a cousin of William's mother and was called "Uncle Warren."

Having this tip, the boys, now about fifteen years of age, laid their plans to make their escape. Tearing up the sheets, they made ropes, and sometime during the night set for the attempt, they fastened the improvised ropes to the leg of a cot and slid down to a projecting roof below. A stone chimney stood beside this building and down this the boys made their way to the ground. Quietly, they crept out of the grounds and down to the river jetty where the ship was anchored. In the darkness they made their way board ship, down a hatch and into the hold where they curled up in some great coils of rope. Undoubtedly they had smuggled food and water to sustain them during the days of hiding in the hold, for there they stayed until the ship was three days out to sea. On the morning of the fourth day, a member of the crew having been sent into the hold for some supplies, heard an unusual noise and investigated. He found the uncomfortable and badly frightened lads and reported to the captain. There is no record of the interview between the "uncle captain" and the stowaways. However, they were not taken back to the monastery but continued on the voyage to New Bedford, Massachusetts, where they were taken to the home of the captain and his good wife and made welcome. Afterwards William was adopted and given further education by these kind-hearted people. At that time and place, fishing, whaling and seafaring were the occupations to which the men and boys turned to quite naturally and young William Robert was no exception. After a year or two more of schooling he joined a whaling crew operating on Buzzard's Bay and became an expert harpooner.

But he had one experience which threatened abruptly to end his days. He had successfully harpooned a great whale but through some accident was jerked overboard. The whale proceeded to take his tormentor into the bosom of the deep and the young whaler "shipped a cargo" of salt water. Fortunately, his companions were successful in cutting the rope when he emerged and dragging him aboard boat, where they proceeded to give him first aid. It was an agonizing experience and the boy's hair turned completely white in those few days.

Before the general use of crude oil and its products, there was a great demand for whale oil and consequently good money to be made in the whaling business. Not long after the harrowing experience with the whale, William Howland was able to buy a trading vessel, and as owner and captain made many trading trips including some to the East Indies for cargoes of spice. It is said that he once carried the "Connecticut nutmeg" as part of the cargo. While a very young man he had made a trip around the Cape of Good Hope as well as around Cape Horn. After all this wealth of experience, he was but 26 years old on his first trip to Southern California.

VII.—Young Sarah and Captain William Robert Howland

Young Sarah was not wrong in believing that the Captain would return to the attack on her heart and the objections of Mother Simmonds, for return he did the next year and this time his pleadings were not in vain, and very shortly they were married, he, at the age of twenty-seven, and she at fifteen. Mother Simmonds never had cause to regret having given her consent to this marriage.

The educational advantages as well as the years of world travel had made of the young man a polished gentleman, and Sarah was as charming as she was fine and intelligent. He followed the sea for a number of years after marriage, then decided to leave it, sell his holdings and become a sheep raiser. During the time he had followed the sea, the trading vessels were not equipped as they are now. "During those days of old wind jammers, there was no way of having fresh foods of any kind, due of course to lack of refrigeration. All food was old or quite salty and Captain Howland contracted a severe kidney ailment which in later life was the cause of his death." Ten years after his marriage he took a twenty-year lease on Catalina Island, also San Clementa, both of which at that time were wild land, and proceeded to build up his fortune in sheep-raising. A home was built on Catalina, and at that time only three families resided on the island. The young people set to work at once to beautify their surroundings, planting trees, flowers, shrubs, etc. At one time, a fig tree was to be planted and Sarah wanted to turn the first shovel of dirt in making the pit to receive the

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roots of the prized tree. The tree was planted and in two days a son, the first white child to be born on the Island of Catalina, was born to Captain and Mrs. Howland. Three children had come to the couple on the mainland, but this boy was the first white child to so honor the beautiful island. On the night this child was born, William Howland started out in a boat to bring a woman who had received some nurse's training and who lived on the opposite side of the island. But a great storm having arisen, he found he could not make the trip by boat so returned to the home. Mounting a horse and leading another, he made that fearful journey overland, through mountain passes, across canyons in darkness and tempest, and finally brought the woman safely to his home. In fancy, one must follow the lone rider. A sea man, accustomed to all kinds of wind and weather on the sea, yet faced with the necessity of crossing the rough country of Catalina Island in darkness and tempest must have been a dismaying situation. Yet William Howland never faltered, but, steeled by the consciousness of the demands of the moment, he went forward into whatever might be before him. The simple statement "that he brought the woman safely home that night," reveals nothing of the darkness, the buffetings of the tempest, the rock strewn canyons whose streamlets, now raging torrents, must be negotiated; the treacherous trails over mountain precipices, hazardous at best and shockingly dangerous under the circumstances, which in some way must be followed. A man of less courage and determination would have failed, but the needs of the hour had to be met; the faith and trust of the loved wife and Mother Simmonds, justified. The sterling character revealed by such feats, in a measure, explains the rapid advance and splendid success of William Robert Howland as boy and man.

The old Howland home on Catalina Island still stands and the place is called Howland's Landing. The fine old fig tree lives and yields its fruit in season.

When the boy who was born on Catalina Island that night was twenty years old he was taken very ill with an obstruction of the bowel. His case did not yield to treatment and the family became greatly alarmed. His sufferings had been intense, but one night he had become quiet so that only his mother remained at his bedside watching. It was a warm night in summer and the windows were open. Sometime during the night when all was quiet, Sarah Howland saw a personage enter the room through an open window. He came and stood by the bed looking down at the young man. He then put out his hand as though to touch the boy and the mother noted the beautiful, long, slender hand. Instinctively, she murmured to the personage, "Don't take him now." The personage withdrew his hand, looked at the mother and said, "I will come again," and left as he had entered, through the open window. The boy spoke to his mother saying, "Who was that person who stood by the bed, mother?" He lived seven years and passed away by an attack of pneumonia. The boy's name was William Percival Howland.

Although William Howland had heard much of the gospel story from his wife and Mother Simmonds, his first contacts with the missionaries were with Elders D. S. Mills, Joseph Burton, and Hyrum Holt. He was convinced of the truth but the story is told that it was the singing of Elder Hyrum Holt which, in the end, broke down his resistance and led to his surrender. After the preaching services, all would sit about the fire and sing hymns until a late hour. The historian relates that "they drove to Santa Ana, the home of D. S. Mills, and were baptized in the Santa Ana river." Three sons, and two boys who lived with the family and worked on the farm, were baptized at the same time. At this time the family were living on a large farm on the mainland which had been purchased before leaving Catalina Island. Here William Robert Howland died in 1898, leaving the children and his beloved Sarah who died some years later in the city of Los Angeles. Both were faithful members of the church and bore their testimony of the truth to the end of their lives.

VIII.—Last Years

The life of Mother Simmonds during her later years was, in a great measure, tranquil and free from hardship or anxiety. She lived in the comfortable home of her youngest daughter, Sarah Elizabeth Howland, and died there in 1880, at the age of 83. She had lived a consistent, religious life, a strong, faithful believer to the end. Even after the great disappointment in the church as she found it in Utah, she had the conviction that the true church existed, and when the Reorganized elders came to California, she immediately felt the assurance that here was the haven she had been seeking; here the vindication of her faith, and here the "rest" into which she might confidently enter. She bore a testimony of the truth to the last, and passed on joyful in this hope and assurance. She was a mother in Israel, a valiant defender and an example of faith and works.

An interesting sidelight is found in the item that a son of William and Sarah Howland married a daughter of Joseph and Emma Burton, and that this daughter, Dora, her daughter and son Drexel, great-grandson of Joseph and Emma Burton, are faithful and active workers in the Central Los Angeles Branch. Also, a daughter of William and Sarah Howland married Frederick Adams, he being a son of Hermina Bosshard Adams. Sister Adams is a truly staunch defender of the faith. Her daughters are all members and workers in the church, one the wife of Bishop David Carmichael of Santa Ana, California.

The author wishes to acknowledge the very helpful assistance of Sister Grace Adams in furnishing the material for this story.

White Indians

Scientists scoffed when they first heard of white Indians. *"White* Indians?" they said. "Indians *couldn't* be *white!"* And it does sound fantastic, doesn't it? The scientists knew all about brown-skins, red-skins, and copper-skins, but the idea that there was a tribe of Indians in the interior of South America whose skins were as white, as Caucasian as yours or mine, was not believed for years and years. Two South American explorers, Schomburgh and Humboldt, reported, in the 1840's that they had found, in the highlands which divide the rivers which flow into the Amazon from those which flow into the Caribbean, a tribe of light-complexioned natives who called themselves Waiwais. But even though Schomburgh and Humboldt were recognized scientists, their story was not believed. And what supported the skeptics was that other explorers looking for the white-skinned primitives didn't find them.

From the 1840's to the 1930's is a long time; both Schomburgh and Humboldt had died before I crossed through the interior of British Guiana in 1935, cutting south toward the Amazon. There, in the six-thousand-foot central highlands I saw the Waiwais—a far more handsome tribe of primitives than I'd ever seen before—and they had far whiter skin than I. I stopped in their villages and took many photographs, thinking how much luckier I was than Humboldt or Schomburgh. They, of course, had no cameras. The tribe, as the old chief explained, had moved many times, as civilization approached. That was why other explorers hadn't found the white Indians in the place where the old explorers reported that they lived. Today there are only about five thousand members of the tribe left. They are undoubtedly the offshoot of some earlier Caribs who fled into South America from the Caribbean Islands at the approach of the first Spaniards.—William La Varre, explorer and scientist, in *The Family Circle* for July 30, 1937.

There is only one name given under heaven whereby men can be saved, and that name is Jesus. This must be the prescription of the pulpit. It meets every want of man spiritually and the world awaits its application by the man of God. No adulterated gospel of mush will do. No intellectual "ticklings" of philosophy can take its place. No sentimental vaporizings of silly "gushings" will do. It must be Jesus and Him crucified. God help the pulpit to preach as in the presence of God!—Elwin Lincoln House in *A Layman's Ideals.*

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Baptisms for June and July

The Statistician has placed on my desk some interesting figures concerning the number of baptisms for June and July. For corresponding periods these figures show an increase over the year previous and this cannot but be encouraging to those who are watching the development of the work. We feel sure that the priesthood will be interested in scanning Brother Olson's report and therefore we give it space. F. M. S.

August 4, 1937.

THE FIRST PRESIDENCY,
Office.
Dear Brethren:

You will be interested at this time in having the figures covering baptisms for the months of June and July of this year.

The June total this year was 461 and the July total 562, or a combined total of 1,023 for the two months.

Last year the June figure was 538 and the July figure 453, or a total of 991. This year's figures therefore are slightly better.

Comparing the distribution of baptisms for the two months of this year, we present the following summary comparison:

	June	July
Zion and the Stakes	118	74
Districts in United States and Canada	325	450
Unorganized territory in the United States and Canada	18	38
Totals	461	562

The baptisms in Zion and the Stakes were distributed as follows:

	June	July
Zion	70	21
Far West Stake	27	34
Holden Stake	5	13
Kansas City Stake	4	5
Lamoni Stake	12	1
Totals	118	74

The outstanding districts in the month of June were the following:

Southern California	29	baptisms
Columbia	22	"
Northwest Iowa	20	"
Detroit	17	"
Northeastern Nebraska	17	"
Spring River	17	"
Southern Ohio	15	"
Northern Wisconsin	14	"
Owen Sound	14	"

The outstanding districts in the month of July were the following:

Spring River	37	baptisms
Southern Michigan and Northern Indiana	26	"
Detroit	22	"
Eastern Michigan	22	"
Columbia	20	"
Rich Hill	20	"
Southern Ohio	20	"
Central Michigan	18	"

The branches which had three or more baptisms in the month of June, were the following:

Omaha, Nebr.	17	Bloomsburg, Pa.	4
Council Bluffs, Iowa	13	Caseville, Michigan	4
Detroit, Michigan	11	Dow City, Iowa	4
Pisgah, Iowa	11	East Bay, California	4
Los Angeles, Calif.	10	Joplin, Missouri	4
Third Columbus, Ohio	9	Miami, Oklahoma	4
Owen Sound, Ontario	8	Modesto, California	4
San Bernardino, Calif.	8	Moorhead, Iowa	4
Spokane, Washington	7	Niagara Falls, Ontario	4
Delhi, Ontario	6	Pensacola, Florida	4
Flint, Michigan	6	Santa Ana, California	4
Gladstone, Michigan	6	Tower, Michigan	4
Long Beach, California	6	Webb City, Missouri	4
Shidler, Oklahoma	6	Wray, Colorado	4
Tawas City, Michigan	6	Central Chicago	3
Wheeling, West Virginia	6	Denver, Colorado	3
Artland, Saskatchewan	5	Frazee, Minnesota	3
Brooklyn, N. Y.	5	Oakland, Florida	3
First Columbus, Ohio	5	Runnells, Iowa	3
Amherstburg, Ontario	4	Thayer, Missouri	3

The branches which had three or more baptisms reported for the month of July were the following:

Winnipeg, Manitoba	28	Walthill, Nebraska	5
Detroit, Michigan	22	Alma, Michigan	4
Port Huron, Michigan	14	Alva, Oklahoma	4
Pensacola, Florida	12	Blenheim, Ontario	4
West Toledo, Ohio	12	East Jordan, Michigan	4
Cardin, Oklahoma	10	Shenandoah, Iowa	4
McDermott, Ohio	10	St. Louis, Missouri	4
Muskegon, Michigan	10	Tacoma, Washington	4
Sioux City, Iowa	10	Taylorville, Illinois	4
Dunreath, Iowa	9	Texas Central Br., Tex.	4
Pittsburg, Kansas	8	Van Cleave, Mississippi	4
Saginaw, Michigan	8	Akron, Ohio	3
Battle Creek, Michigan	7	Betland, Saskatchewan	3
Kirtland, Ohio	7	Chatham, Ontario	3
Owendale, Michigan	7	Dubois, Pennsylvania	3
Paisley, Pennsylvania	7	East Bay, California	3
St. Charles, Missouri	7	Eldorado Springs, Mo.	3
Toronto, Ontario	7	Fall River, Massachusets	3
Davidson, Oklahoma	6	Ft. Madison, Iowa	3
Mapleton, Kansas	6	Goodland, Kansas	3
Midland, Michigan	6	Indian Mission, Nebr.	3
Rich Hill, Missouri	6	Loon Lake, Sask.	3
Saskatoon, Saskatchewan	6	Moundsville, W. Va.	3
Weir, Kansas	6	Punxsutawney, Pa.	3
Fairview, Montana	5	Syracuse, N. Y.	3
Ft. Wayne, Indiana	5	Webb City, Missouri	3
Springfield, Missouri	5	Weyburn, Saskatchewan	3
Valley Center, N. Dak.	5	Woodbine, Iowa	3

We are pleased to report not only an increase this year over last year for the months of June and July, but this increase is shown for all of the previous months of the year, with the exception of January, so that the total for 1937 to date is substantially greater than for the same seven months' period last year. The following table brings out this comparison:

	Year 1936	Year 1937
January	95	63
February	91	116
March	94	109
April	134	159
May	105	123
June	538	461
July	453	562
Totals	1,510	1,593

Sincerely yours,

THE DEPARTMENT OF STATISTICS,
By C. L. OLSON.

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For Better Health

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

Bathing: Its Necessity and Importance

When I was a medical student and often had occasion to visit the slums of a large city to gain experience, the old adage was frequently brought to my mind, "Cleanliness is next to godliness." In many of these places entire families of possibly five or six or even more would live in a single room, sleeping on the floor, often without covering during the cold winter months. These unfortunates were not only valuable to the would-be-doctor, but they served as a remarkable clinic for the religious observer as well as for those who delve in economics.

Bathing is essential to cleanliness and is important in avoiding infections. Great care should be taken especially before meals to see that the hands and the face and the finger nails are scrupulously clean. Disease germs are often admitted into the system through a slight cut or break in the skin or mucous membrane.

The Jewish rabbis as a class practice practical religion by their super-cleanliness, which probably explains their extraordinarily low mortality. It has been pointed out from time to time by leading investigators in medical science that shaking hands when the hands are soiled has much to do with the spread of disease.

A great deal of credit is due to the Japanese who were pioneers in war hygiene. It is their custom to bathe before going into war and fortunately western nations are following this custom in their armies insofar as it is possible. Lockjaw (tetanus) is one of the great dreads in our armies and is often due to lack of cleanliness where a wound is involved.

Those who work in factories, oil fields, mines, or other places where dirt and grime is abundant, often carry disease germs into their mouths by dirty hands. The same thing is true with regard to the eye and any physician who has made a special study of the eye will verify my statement that many a person has lost his eyesight due to infection being carried to the eye by dirty hands.

People who are interested in hygienic surroundings have learned the value of avoiding halitosis by looking after the tonsils, adenoids, teeth, etc., but even after carefully purging themselves of disease germs in this manner many times they have found that they still have an offensive odor which in many cases is due to perspiration.

Perspiration is essential to good health and everyone is familiar with the exhilaration which follows in its wake. It should therefore be encouraged sometime previous to taking a bath.

One of the most ideal forms of healthy activity and relaxation is swimming as it involves most of the muscular system and is very good exercise for the unused muscles.

The cold morning bath or shower, when it furnishes a pleasant reaction afterwards is of great benefit to keep one healthy and strong. However, aged and infirm people should be very careful in this regard and I would suggest that they should not take cold baths except on the advice of a physician.

As a rule a cold bath should be preceded by a pleasantly warm one, the temperature of the water being gradually decreased. Those who cannot react well to a cold bath can greatly increase their resistance by a daily cool bath performed as follows: "Standing in about a foot of hot water one should rub the body briskly with a wash cloth wrung out of water at about 80 degrees F. Reduce the temperature of this water day by day until you are able to take the bath at about 50 degrees F. Follow this with a cold effusion or shower (water quickly dashed from a pitcher, etc.). This 'shower' water may be used at 90 degrees F. to begin but the temperature of the water should be reduced day by day until 50 degrees F. is reached."

It is a known fact among physicians that nervous people and those who have dry skins are the most apt to object to frequent bathing. These are the people who neglect drinking a sufficient supply of water and are addicted to shallow breathing.

When one is extremely fatigued a hot or a very warm bath just before retiring is often conducive of good, sound and refreshing sleep and when effective is of far greater benefit than the use of drugs.

Soap, as a rule, should be used in bathing, especially in the summertime because of its efficiency in ridding the skin of perspiration odors. However, soap should be regulated to the kind of bath and the kind of skin. Especially is this true in persons who have a peculiar tendency to soap irritation. During the winter months in the east and middle west where the air is cold and dry, the skin secretes less oil and perspiration and under these conditions some people find that soap causes an itching sensation that goes by the familiar name of "winter itch." For this class of people I would suggest the use of soap only once or twice a week, using in its place some oily preparation or a high class cold cream.

In these cases of very dry skin where the use of soap causes irritation and cold cream is not easily

(Continued on page 1077.)

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Worship Suggestions for September

The Adult Division

By Elder and Mrs. Stanley J. Fout

THEME FOR THE MONTH: "CHRIST THE GOOD SHEPHERD."

FIRST SUNDAY

Theme: "The Lord Is My Shepherd."

Announce the theme for day and month by the leader.

Period of Meditation: (Have musicians play 314 through twice during this period.)

Call to Worship: "I am the good shepherd; the good shepherd giveth his life for his sheep. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

"And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

Hymn: "The Lord Is My Shepherd," S. H., 124.

Talk:

If possible use Hardy's print of the Good Shepherd. If this is not obtainable use some other print of Christ as the Good Shepherd while telling this story.

Centuries ago in the lands of Palestine and Syria sheep raising was one of the chief occupations.

This picture shows us Christ as The Good Shepherd and I wonder if we know why Christ is pictured as The Good Shepherd. Let us think for a few minutes how the shepherd cares for his sheep. As he leads them forth in the morning, he goes before them picking out the smoothest and safest places for their travel. He watches the ground closely and if there are poisonous weeds he plucks them, or if they grow in too great numbers he leads his sheep to other pasture. There may be snakes hiding in holes in the ground ready to bite the sheep on the nose and the shepherd is ever watchful for signs indicating the presence of such a pest. Sometimes he burns the fat of swine and this drives the snakes away making the pasture safe for the sheep.

The shepherd carries a long crooked stick this is called a shepherd crook or staff. The shepherd uses this crooked stick to help and guide the sheep as they travel in rough and dangerous places. About his waist is a leather belt and suspended from this belt is a stout stick. This is called the shepherd's rod that he uses to drive away the wild animals that try to destroy the sheep. Hanging from the other side of the shepherd's belt we see a pouch. In this pouch the shepherd probably has his cruse of olive oil and cedar tar. Any bruises that the sheep may get on rocks or cuts from the thorns the shepherd anoints with the healing cedar tar. If a sheep or lamb is tired and weary the shepherd bathes his face and head in the olive oil.

The shepherd loves his sheep and they love him. They learn to know their shepherd's call and they never make a mistake and answer the call of another. When the day is done and the sun begins to sink in the west, the shepherd calls his sheep and he leads them to a good drinking place. A shepherd never has to drive his sheep; he calls, and they follow where he leads. When they come to the drinking place the shepherd gives a certain call and the sheep lie down and quietly wait. If they have stopped at a well, the shepherd fills the drinking troughs and calls the sheep to drink. Should they stop by a running stream the shepherd takes rocks and earth and dams the water up to make a quiet pool, where the sheep can drink undisturbed and without fear.

The shepherd himself stands at the door of the sheep fold and watches each sheep as it passes him. If there are bruises and cuts he again applies the cedar tar. If there are weary and exhausted sheep and lambs he bathes their head and face with the refreshing olive oil and even gives them a drink from a large cup. The day is now done. The sheep are safe within the fold and the shepherd goes to his night's rest.

And now let us look at our picture and listen to the same story read to us from the Bible. Let us try to see Christ leading us even more tenderly and carefully than the shepherd leads his sheep.

Scripture Reading: Psalm 23.

Hymn: "Savior Like a Shepherd Lead Us," S. H., 263.

Prayer.

Closing Thought: Isaiah 40: 11.

Classes.

SECOND SUNDAY

Theme: "I Will Lift Up Mine Eyes Unto the Hills From Whence Cometh My Help."

Announce the theme for day and month, by leader.

Period of Meditation: (Have pianist or orchestra play 243.)

Call to Worship: Psalm 123: 1, 2.

Hymn: "Dear Lord and Father of Mankind," S. H., 243.

Prayer.

Scripture: Psalm 121.

Thoughts for Meditation:

(Reader allow a few seconds between each thought for congregation to meditate. Reader should read slowly, clearly and with a worshipful attitude to be able to bring the spirit of worship to the group. If desired have appropriate soft music during the reading.)

1. As the hills are permanent and everlasting, so is the love and concern of God for his children permanent and everlasting.
2. As we look up to see the hills, so must we look up away from the conditions that surround us, to catch a vision of God and Christ.
3. When we have caught this vision, then will the annoyances and disturbing things of life pass into the background, and the works of the Almighty take first place in our lives.
4. This condition will develop in us an attitude of faith and confidence in God and in mankind.
5. Such a condition of God's people will build Zion and evangelize the world.
6. The help that will come to the children of light as they seek to find that help, will equal even the help that came to the children of Israel as they faced the Red Sea and seeming destruction.
7. When we have reached this height in our Christian warfare we will be able to say with the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth."

Reading: "Man-making."

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

Hymn: "I'm Pressing on the Upward Way," S. H., 241.

Period of Sentence Prayers: (Leader ask these prayers; there should be several to be prayers of one or two sentences in keeping with the theme.)

Classes.

THIRD SUNDAY

Theme: "Thy Word Is a Lamp Unto My Feet and a Light Unto My Path."

Announce the theme for the day and the month, by leader.

Period of Meditation: Have pianist or orchestra play 264.

Call to Worship: Thy word is a lamp unto my feet and a light unto my path. Let thy tender mercies come unto me, that I may live; for thy law is my delight.

Hymn: "Lamp of Our Feet," S. H., 404.

Scripture: Psalm 119: 33-40.

Outline of Theme Talk:

The primary purpose of a lamp is to be used as an instrument to assist in the giving of light. Our theme for the hour, Thy word is a lamp unto my feet and a light unto my path, figuratively speaks of the word of God as a lamp to give light to those who travel in a certain path. It should warm our hearts and encourage our souls to look back upon the pages of history and see how the word of God has lead people and nations along a well defined path even that we might enjoy the blessing of the gospel today.

Adherence to the word of God was a light that lead the children of Israel out of a state of slavery into an inheritance that had been promised to their forefathers.

The same word of God, because the word of God does not change, was a light that lead Lehi and his family from pending destruction of the wicked city of Jerusalem to a land choice above all others.

The word of God was a light that lead the boy Joseph to ask for wisdom and as an answer to that prayer lead the same boy to a place where he became a polished instrument in the hands of Divinity to the reestablishing of the church of the living Christ.

The word of God, when obeyed in its fullness, will be a light to lead us to loving the Lord God with all our heart, might, mind, and strength, and our neighbor as ourselves. It will lead to the preaching of the gospel to all creatures and the building of the kingdom of heaven here on earth. It will lead to the necessity of placing first things first in our lives. It will lead to an understanding and appreciation of the ministry of Jesus the Christ. It will lead to a knowledge of the love of God for his creation and his desire in them. It will lead us to become in truth the children of God.

Scripture Reading: Doctrine and Covenants 85: 12.

Hymn: "Lead Kindly Light," S. H., 265.

Prayer.

Classes.

FOURTH SUNDAY

Theme: "They That Trust in the Lord in Mount Zion, Cannot Be Removed, but Abide Forever."

Announce the theme for the day and the month, by leader.

Period of Meditation: (Have pianist or orchestra play 233.)

Call to Worship: Psalm 130: 5-8.

Response: Psalm 40: 4.

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Hymn: Verses 1, 3, and 5 of "How Firm a Foundation," S. H., 245.
Prayer.
Scripture Reading: Psalm 125 (Inspired Version).
Theme Talk:

In considering our theme for the hour, They that trust in the Lord in Mount Zion, cannot be removed, but abide forever; the word trust should mean infinitely more to us than a passive confidence and assurance on our part of the Lord doing certain and specific things for his creation. It should mean an active, moving, creative, enlarging, and understanding confidence and assurance that the Lord will do certain and specific things when we truly demonstrate in actual performance, the greater and more significant meaning of the word.

If we contain a perfect trust in our fellow men as we associate with them, we will not in any way be moved to question their actions or statements. We will have an abiding faith and assurance in their conduct and expression. On the other hand, if we as fellow men contain a perfect trust we will in no way think, say, or do anything that will destroy such an enduring faith and assurance. When we reach this condition in fellowship then we will automatically have cultivated a perfect and complete trust in the Almighty because the will of God will be expressed in man.

This is the sort of trust that existed between God the Father and his Son Jesus Christ. This is the sort of trust that we are longing for and that Deity wishes us to enjoy. This is the sort of trust that we must set ourselves about bringing to pass. This is the sort of trust that will build up and make Zion a reality. This is the sort of trust that will make sure and positive the words of our theme, They that trust in the Lord in Mount Zion, cannot be removed, but abide forever.

Hymn: "In Heavenly Love Abiding," S. H., 233.
Classes.

FUNDAMENTALS OF THE GOSPEL OF JESUS CHRIST

(Continued from page 1070.)

and where he taught the observance of any command or ordinance those who would refuse to acknowledge and obey such command or ordinance and claim that they are not necessary do not believe that Jesus Christ came in the flesh. Paul says:

> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?—Romans 6: 16.

The presumption may be reasonably taken that one has the most faith in the one he obeys. Therefore if one ignores what Jesus Christ says and obeys the teachings that contradict him their faith is not in him but those whom they obey.

As to whether one could have faith in Christ without works, let Jesus and his apostles answer:

> For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works.—Matthew 16: 27.

> He that hath my commandments, and keepeth them, he it is that loveth me.—John 14: 21.

> What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead? For as the body without the spirit is dead, so faith without works is dead also.—James 2: 14, 15, 16, 18, 20, 26.

Paul:

> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.—Philippians 2: 12.

> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—1 John 2: 4.

> And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.—Revelation 7: 13-15.

Many other texts could be produced but these will be sufficient to show that any faith not translated into works is only a dead faith and cannot benefit anyone. It was faith that inspired all the great sacrifices that men and women of the past, who by expressing their faith in works have given us the inspiring history of great achievements.

BATHING: ITS NECESSITY AND IMPORTANCE

(Continued from page 1075.)

available, a soothing and cleansing effect can be obtained by the use of an "oatmeal bag" made as follows: Make a small bag of several layers of gauze. Fill this with uncooked oatmeal, place the bag in hot water and boil for five minutes. This should be squeezed out gently and used as a wash rag. It will be found cooling and cleansing. However to avoid the possibility of serious infection this bag should be made fresh every day.

There is nothing better for a cold than the hot foot bath. The water should be 110 to 115 degrees F. A thorough purge should be given and it is well to rub the neck with camphorated oil. The body should be enveloped in a blanket and the duration of the foot bath should not be more than twenty minutes. After this treatment the patient should go quickly to bed being careful not to allow the body to become cool as that will neutralize the effect.

Warm baths are cleansing and tepid baths are soothing and quieting to the nerves if one does not stay in the bath too long.

We wish to emphasize the necessity of proper and frequent bathing for the destroying of body odors, for the prevention of various skin diseases and to avoid spreading disease.

Set up a goal for character and set out to reach it.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

What is meant by John 20: 23 concerning forgiveness of sins?

Two rather different views are held by Bible students as to the intent of this text. One is, that the apostles were given the authority to forgive the sins of persons when they so desired, or to withhold such forgiveness so that those not forgiven must answer to God and pay the penalty of their sins. The text states:

> Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

But the fact that it was spoken after the death and resurrection of Jesus, when he had appeared to the apostles and sent them forth, is believed by some to indicate that Jesus had in mind forgiveness through the ordinance of baptism of those who should repent and obey the gospel. This seems to agree with the fact that baptism for remission of sins is specifically taught in the Scriptures (see Luke 24: 47; Acts 2: 38; 3: 19). It was by baptism of the repentant ones that Peter offered forgiveness.

However, it appears that the question of forgiveness may also arise in the case of a member of the church who refuses to comply with the gospel requirements. In such cases there is evidence that the authorized minister, acting in compliance with the divine law, may "bind on earth" so effectually that it will be bound in heaven. This power is clearly recognized in the authority granted by Jesus to his disciples when he said to them concerning a trespassing member:

> If he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.—Matthew 18: 17, 18.

The general significance of these and other texts would be, that whatsoever acts the authorized ministers of Jesus perform in accordance with the divine law will be confirmed and effective in heaven also.

Is the preface of Doctrine and Covenants 86 a part of the revelation any more than are prefaces to other sections?

The prefatory statements of some sections are purely explanatory without being parts of the revelations themselves. Some of these prefatory statements differ in the various editions published, and even the dates are sometimes not exact. But the preface to section 86 appears to have been issued with the revelation itself. In fact, in the Utah edition I find that it is numbered in paragraphs as a part of the revelation. A careful reading of the language in which it is composed bears out this view, and it contains instruction that would be the height of presumption if not given by divine authority. No one not divinely authorized could say, for instance: "not by commandment or constraint," for such a statement without authority would have the effect of an attempt to modify the revelation without authority to do so. The preface appears as an authorized explanation of its purport.

Who is worthy to partake of the sacrament? and who is forbidden?

In order to be worthy of the sacrament of the bread and wine, one must be a member of the church, and in good standing. The sacrament symbolizes covenant relationship with God and Christ, and he who has remained faithful to his covenant (which baptism implies) is worthy. But if he has broken his gospel covenant by transgression, he is not worthy to receive the sacrament until he repents and makes such restitution for his sins as the gospel requires. One who has hatred in his heart against another is unworthy. Such an attitude is in direct violation of the gospel covenant as well as of the Lord's Prayer, which stresses forgiveness of others in order to be forgiven. Upright conduct is also required. A revelation to the church commands:

> The members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures, walking in holiness before the Lord.—Doctrine and Covenants 17: 18.

The sacrament as authorized by the Lord is not a scapegoat for escaping penalties merited by an unrepentant member. He who thinks so deceives himself.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Auburn, California

Although the Saints of this mission are widely scattered, they spend enjoyable Sundays together. The services are greatly appreciated by young and old and the association with those of like faith is a real pleasure.

Recently Auburn Mission had its first church wedding when Miss Hazel Scheller and Mr. Ray Beckett were united in marriage by the bridegroom's father, Brother Will Beckett. Miss Marjorie Beckett, sister of the bridegroom, was maid of honor and Mr. Carrllos Scheller, brother of the bride, acted as best man. Following the wedding ceremony, a picnic dinner was served under the big oak trees.

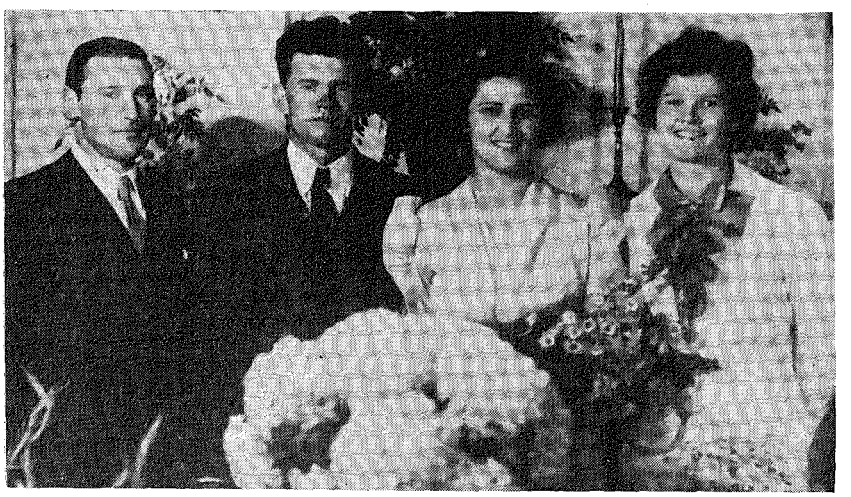
Wyoming Reunion

Saints of Oshoto Branch met with those from Torrington and other points in reunion July 21, at the Devil's Tower. Brothers H. L. Hartshorn, L. O. Wildermuth, and P. T. Andersen were in charge.

Much concern was felt over Torrington Saints as they were reported on the way at three o'clock the morning of the twenty-first. Prayers in their behalf were offered at the meetings during the day, but they had failed to appear at midnight. Brother Andersen had dreamed of trouble in which a truck was concerned, so the driver of the truck was duly warned, and arrived safely from the Stroner neighborhood, carrying organ, benches, beds, and supplies besides a cargo of human freight. The brothers and sisters from the south arrived at three o'clock the following morning; they had been on the way twenty-four hours.

It was learned that they had had to buy two new tires and needed another; they telegraphed back to the owner of the schoolbus to see what he could do to help them. He forwarded two more new tires to Newcastle, where the bus had to wait for their arrival before proceeding on its journey. Their expenses were somewhat over $140, but many were the remarks both in prayer meeting and out that they would not sell out for that amount, no, nor double. One sister on being asked if they were not tempted to turn back, replied: "Some of them were, but Elder Bilyue isn't that kind of a leader."

The growth and progress which Torrington group has made in the past year under Brother Bilyue's leadership, gladdened the hearts of all. Also the work done by the women of the group under the leadership of Sister Ethel Gomez, is a great satisfaction to the district. Their complete stock of supplies and method of conducting their trip speak volumes for their cooperation. They assessed each adult member two dollars for food, appointed a committee which bought at wholesale in quantities which made reductions possible. Not all their supplies were used, so the balance was auctioned off Monday morning, and part of the proceeds was applied on the tent purchased by the Laurel Club of Oshoto Branch and by donations.



AUBURN WEDDING PARTY

From left to right they are Mr. Carrllos Scheller, best man; Ray Beckett, bridegroom; Mrs. Ray Beckett, the bride, and Miss Marjorie Beckett, maid of honor. The photograph was by Maude Anderson, of Auburn, California.

Each year finds Wyoming members better equipped to carry on a successful reunion. This year they had the large tent for general services. Mr. Joiner, in charge of the Devil's Tower National Monument Park, kindly allowed the campers the use of the U. S. D. I.'s mess hall which contained stoves and long tables where between seventy-five and one hundred were fed at meal-time. The work was done by four sisters in charge, alternating each day, and assisted by anyone who cared to help, usually certain of the young people and menfolk.

There were several individual tents on the grounds this year, so that few slept outdoors except by choice. Mr. Joiner also allowed the Saints to use ice from the CCC camp's ice-house; had wood hauled to the reunion camp and furnished garbage cans which the CCC's kept emptied. The Saints wish to thank those who helped in that way to make their reunion the success it was, and a note of thanks is being sent to local papers.

The meetings of the day were held in this order: Prayer hour at seven-thirty for young people, Elder E. C. Judson and Priest Forrest Julius in charge; general prayer hours, 8:30 a. m., in charge of alternating priesthood members; class work at 10 a. m., in charge of L. O. Wildermuth. This included such subjects as "Zion," "Temple," and "Men of God." Preaching service was held at 11 a. m. by Elders M. M. Bilyue, E. C. Judson, F. V. Cole, and Priest Clifford Cole. There was another preaching service at 2:30 p. m., the speaker being chosen by officers in charge; a song service and preaching by Elder P. T. Andersen at 7:30 p. m. Ten to 12 a. m. was the children's assembly period in charge of Sisters Stubbart, F. V. Cole and Mitchell alternating. Swings were provided for the little ones; volley ball and croquet courts were available for the young folks. Their recreation was interspersed with many trips around the Tower both by day and by moonlight. Sunday afternoon, Mr. Upton, N. P. S., personally conducted a gathering of Saints around the Tower and gave items of historical and geographical interest.

Saturday afternoon at one-thirty Elder E. C. Judson gave a short talk to the candidates for baptism, then the crowd

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descended to the Belle Fourche River where seventeen souls were brought into the kingdom. Elders Bilyue and Andersen officiated. Many prayers of thanksgiving were offered as the two grown sons of Frank Babcock and wife, heads of families, were led into the waters, following their sons and daughters, some almost grown to manhood and womanhood. The daughter of Zenos C. Prettyman and wife, soon to set up a home for herself, gladdened her parents' hearts by her baptism. Two daughters of a Mormon couple were also baptized and two younger children were blessed on Sunday morning.

Only two of those baptized at reunion were added to Oshoto Branch, two children, and so workers feel that as these new members return to their homes elsewhere they will scatter the good seed of truth abroad and also be a help to Elder Bilyue at Torrington.

Saturday evening a short program of songs and readings by both young and old, was given in place of the song service. A sermon by P. T. Andersen followed, then Torrington people gave a playlet and songs. The evening closed with a marshmallow toast and songs with guitar accompaniment.

The Saints were asked to come to prayer and communion Sunday morning fasting and praying. The young people joined the general congregation, coming in from their earlier meeting, singing a special arrangement of "Come All Ye Sons of Zion." The invitation was sung by the priesthood, "Come All Ye Youth of Zion," followed by a verse of acceptance, "We Come, the Youth of Zion." The service was in charge of Elder E. C. Judson, and was followed by the confirmation of the seventeen baptismal candidates, the blessing of three babies and the ordination of two men to the office of priest: Lee Oren Mitchell, of Lingle, and Lewis Adkins, of Newcastle. The babies blessed were the two small children of Mr. and Mrs. Bush and the infant daughter of Brother and Sister Clifford Cole.

Sacrament was served to the Saints by Priests Vandall, Babcock, Prettyman and Julius after the oblation was collected. Then the spirit of testimony came upon the people. Elder Andersen spoke words of comfort by the Spirit to the assembled Saints. This service lasted three hours, but the members were unwearied and met again in fifteen minutes to hear F. V. Cole on "The Financial Law," followed by his son, Clifford, who spoke on "The Resurrection." At 2:30 p. m. the sermon was by P. T. Andersen, and the final meeting was Sunday evening, a sermon by Missionary L. O. Wildermuth.

Among the special meetings of the reunion was a service on Friday for Brother S. B. Hartshorn and wife who were observing their fifty-second wedding anniversary. Brother Wildermuth read the verse: "Her children shall rise up and call her blessed," and a goodly number of those assembled arose as descendants of Grandpa and Grandma Hartshorn. Sisters Stubbart, Julius, and Gomez sang "Silver Threads Among the Gold," accompanied by guitars. There were also Bible readings.

Music for the reunion was in charge of Audrey Stubbart, assisted by Sisters Gomez and Jackson. The campgrounds were in Brother T. C. Gray's care while the Laurel Club officers, Sisters T. C. Gray and Zaida Hartshorn, were head of the commissary. All worked for the success of the reunion, and were commended through Brother Andersen for their cooperation.

Central Texas Reunion

The annual Central Texas district reunion opened Friday evening, July 9, and closed Sunday evening, July 18. This meeting was held at the old Hearne Reunion Grounds, a spot which has grown very dear to the Saints. Many have attended reunions here since childhood, some even having been blessed, baptized, confirmed, married, given patriarchal blessings, and ordained to the ministry here; the greatest events of their lives having taken place at this historical spot, the center of the work in Central Texas for many years. It is no wonder that the Saints love these grounds so dearly and that they gather back each year to visit their old friends and make new friends, to study, and to worship, and thereby renew their determination to go onward in this great work. It is believed that the attendance this year was larger than that of any preceding year.



PRESIDING PATRIARCH FREDERICK A. SMITH AND WIFE AT THE HEARNE, TEXAS, REUNION

The reunion members were glad to have had with them the following visiting speakers: Z. Z. Renfroe, J. Stanley Kelley, and Presiding Patriarch F. A. Smith, besides the local ministry. These men were a source of enlightenment and inspiration to all who attended. Texas Saints were especially delighted to have Brother Smith present, as it has been several years since they have been visited by a patriarch. Sister Renfroe, Sister Kelley, and Sister Smith were also welcome visitors, and contributed much to the success of the meetings. Brother Dillon, of Oklahoma, also visited the reunion for a few days.

The daily program of the reunion was as follows: Young people's prayer service, 8 a. m. (several were held in the woods nearby at 6 a. m.); general prayer service, 9 a. m.; women's class and priesthood meeting, 10 a. m.; preaching 11 a. m.; Zion's League class, 2 p. m.; recreation, 3 p. m.; orchestra music and singing, 7:30 p. m.; preaching, 8 p. m. The program varied over the week ends by the addition of a business meeting, an ordination service, a sacrament service, church school and the baptism and confirmation of five candidates.

H. E. Winegar, district young people's supervisor, was present throughout the reunion and capably guided the activities of the young. The young people's prayer services each morning were inspirational, some being held underneath the beloved "old oak tree" a short distance from the grounds. Attendance at these meetings was good, reaching a peak of sixty-two, and the participation was also very good, occasionally reaching one hundred per cent. Another meeting of the young people was held each afternoon at two o'clock for the purpose of studying the principles, organization and program of Zion's League. Representatives seemed anxious to carry out the program of Zion's League in their local branches, and will order handbooks at once. Recreation consisted of volley ball, playground ball, etc., and a sing song after services each evening under the leadership of J. E. Wilder, H. E. Winegar and Z. Z. Renfroe. A watermelon supper and a wiener roast were also held.

Saturday, July 10, at 2 p. m. the semi-annual district business meeting was held. All ministerial, financial and statistical reports and also reports of church school director and other district officers were read and approved. Under new business the name of Hal. E. Davenport was presented by Dallas Branch for ordination to the office of priest. Action of Dallas Branch, in this matter, was approved and a beautiful and impressive ordination service was held Sunday afternoon.

Election of district officers for the ensuing year was as follows: C. W. Tischer, president; Arnold A. Spiller, secretary; A. V. Arnold, treasurer; R. V. Post, church school director; R. V. Post, musical director; H. E. Winegar, young people's supervisor.

The theme of the reunion was very ably presented in a play by the women of Houston Branch, "Take Up Thy Cross and Follow Me." Another impressive play on the same theme, written by Sister Winegar, was also presented by Houston Branch.

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Independence, Missouri

On the Campus

The union services held by all the churches of Independence, and enjoyed also by many Saints from Kansas City Stake, continued Sunday evening with the usual very large gathering. This in spite of many Independence Saints being absent from home attending the opening Sunday services of the Holden Stake reunion at Holden, and the Far West Stake reunion at Stewartsville.

Pastor Arthur A. Oakman, of the Stone Church, continued with another of his challenging, and most spiritually stirring sermons. Brother Oakman's discourse was on the theme, that the Saints must make Jesus real in our lives. Too many of our people are still uncertain as to the fact of Jesus being the actual Son of God, and Savior of the world. Too many of us have not made real in our lives, the statement of Jesus that he really is "the God of Israel, the God of the whole earth," and that He was crucified for the sins of all men.

On last Sunday evening, the Walnut Park Orchestra, under the leadership of Brother Orlando Nace, provided special musical numbers, and assisted with the congregational singing under the leadership of Brother George Anway.

Bishop J. Stanley Kelley presided at the service, and was assisted by Elder Carroll L. Olson, who offered the invocation and the benediction.

Four more Sunday Campus services remain in this season, the closing one coming on Sunday, September 12.

Liberty Street Church

Several of the men have met at different times for necessary repair work on the church building. The roof has been repaired and the outside woodwork is being painted. The work has been under the supervision of Pastor H. L. Barto.

Members of the choir enjoyed a watermelon party on the lawn of Brother and Sister Joseph Frick July 31. On August 3 Brother and Sister Frick left for a vacation trip East. They are visiting places of interest in Chicago, Kirtland, Nauvoo, and New York, including Niagara Falls.

A successful series of missionary services was held week before last on the lawn of Brother Phillip Turner, Sr. A large number of interested listeners attended each evening to hear Elder Amos Berve tell the gospel story. Brother Berve continued last week on the lawn of Brother Henry Hays in the north part of the city. Local group officers assisted greatly in making this missionary effort successful.

A recent church school devotional service was under the direction of Stella Jennings, assistant young people's leader. The program consisted of vocal solos by Bessie Robinson, and Sister Effie Hunter, and talks concerning the past Youth Conference by Doris Luff, Florence Burgess, and Marvin McDole.

A young people's prayer meeting was held in the basement of the church on the evening of July 28. Ralph Smith, Joseph Frick, and Cecil Walker, young people's leader, were in charge of the service, and a large number of the youth were present and took active part. Because of the success of this first service of its kind at Liberty Street such a service will be held each month.

Patricia Edna, infant daughter of Brother and Sister Lyle H. Tiberghien, was blessed at the August sacrament service by Pastor H. L. Barto and Elder C. E. Beal.

Elder J. E. Cleveland was the speaker Sunday morning, August 8. Preceding the service he and Elder Ralph Smith blessed James Durwood White, baby son of Brother and Sister Curtis White. At the service Mr. and Mrs. John William Ballew, father and mother of Sister White, were confirmed members of the church by Elders Ralph Smith and Thomas Newton. They were baptized by Brother Newton on August 6.

Walnut Park Church

The morning service Sunday was turned over to the Boy Scouts of those troops in Independence sponsored by Latter Day Saint congregations. A joint court of honor was held in which troops from the Stone Church, Walnut Park, Enoch Hill, South Side, Spring Branch and Liberty Street participated. The court of honor was in charge of Samuel Thiel, assisted by C. G. Closson. Following the awarding of honors to the boys, Elder John Blackmore made a short talk on the purposes of scouting.

Forty members of the A. W. Z. Class of the church school went last Friday night to the waterworks park in Kansas City, Kansas, where they spent a most enjoyable evening eating watermelons and trying out the various recreational facilities of the park. These older young people, averaging in age from twenty to thirty, had a lot of fun teetertottering, sliding down slides, swinging in swings and riding on the children's merry-go-round. They were accompanied by their teacher, Kenneth Morford, and Mrs. Morford.

Miss Jeanne Dillee, secretary of the church school, was married Sunday morning, August 8, to Joseph Muza, of Kansas City. The ceremony was performed at the home of the bride's parents, Mr. and Mrs. Ray Dillee, by Elder A. K. Dillee, uncle of the bride. The young couple will make their home in Independence.

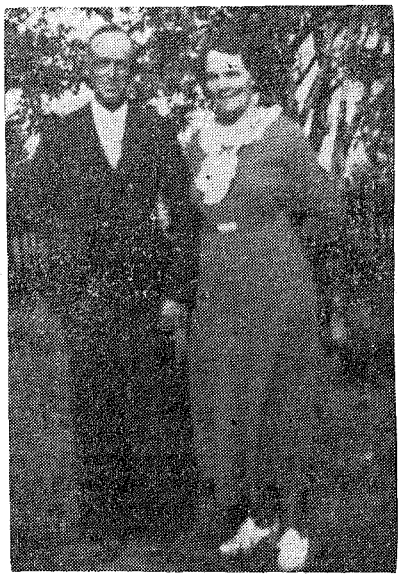
Two young Walnut Park couples, members of the A. W. Z. Class, announce new arrivals in their families the past week. A son was born to Mr. and Mrs. Anthony G. Netter, on Wednesday, August 11, and a daughter to Mr. and Mrs. Vernon Sackman, also on August 11.

Northern Saskatchewan Annual Conference

The annual conference of Northern Saskatchewan District was held with Shellbrook Branch, July 22 to 25. Six members from Southern Saskatchewan District, a truckload from far-away Loon Lake, Hudson Bay Junction, and other northerly points were in attendance.

A commodious tent was borrowed from the Alberta District for the occasion, and arrangements were made for its purchase by the Saskatchewan districts.

The conference was held at the beautiful homestead of Brother and Sister Sims, pioneers in gospel work in this locality whose righteous example has laid an enduring foundation. The arrangements made by Shellbrook Saints for the comfort and pleasure of conference guests were all that could be desired, and under the convenership of Sisters A. Beckman and H. Fisher, Shirley Van Eaton and Edna Bowerman, meals were served.



ELDER AND MRS. JAMES CORNISH

Brother Cornish is supervisor of religious education and a son of J. J. Cornish, beloved by the youth of the district.

On Wednesday evening a spiritual preliminary prayer service was enjoyed and at eight-thirty the next morning a short organization session was held, followed by prayer service in charge of Elders A. J. Cornish and Henry Piedt.

At ten o'clock Elder Okerlind taught an interested group on "The Missionary Task of the Church." He was followed by District President W. J. Cor-

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nish whose subject was "Being Made Perfect." Elder Okerlind's discourse in the afternoon was on "The Mount of Transfiguration."

Each afternoon at three a priesthood meeting was held, and at the same hour the women met to study "Food and Nutrition." Arrangements had been made by Ray Anderson, Marvin and Averil Diggle, Olive and Steve Bowerman, who, under the convenership of Brother A. J. Cornish, were in charge of young people's activities, for games of softball, but owing to the inclemency of the weather indoor games were substituted.

An attentive audience listened to Apostle J. F. Curtis Thursday evening, and the next morning at eight, Brother E. L. Bowerman, president of Shellbrook Branch, taught a class of young people. The prayer service at 9 a. m. was well attended. Brother Curtis conducted class work at ten. His subject was, "I Give Unto You to Be a Light Unto the World."



YOUNG PEOPLE AT NORTHERN SASKATCHEWAN CONFERENCE

Elder Okerlind preached a forceful sermon on "The Modern Road to Jericho," at 11 a. m., and the afternoon discourse of Apostle Curtis was thought provoking. The young people enjoyed a game of softball at the conclusion of the afternoon services.

On Friday evening an excellent program was enjoyed. Perhaps the most outstanding number was a song by seven sisters, the daughters of Brother and Sister Henry Fisher. Elder Okerlind followed with an eloquent sermon, "At Grips With Jesus."

Sister C. E. Diggle taught the young people's class Saturday morning, presenting the theme, "The Game of Life and How to Play It."

Elder McMullen, formerly of Vancouver, and Elder Okerlind were in charge of the morning prayer service and Apostle Curtis led the discussion on Zion in the class which followed. Brother Okerlind preached at 11 a. m. on "Our Personal Responsibility."

At the business session in the afternoon the following officers were elected: District president, W. J. Cornish; counselors, Elders McMullen and Diggle; secretary, Sister J. A. Beckman; treasurer, C. E. Diggle; corresponding secretary, Amy Powell; director of religious education, A. J. Cornish; music director, E. L. Mogg; women's leader, Sister A. J. Cornish; Zion's League leader, Marvin Diggle; press reporter, Sister C. E. Diggle; General Conference delegates: Apostle Curtis, Elders McMullen, Okerlind, E. L. Bowerman, A. J. Cornish, W. J. Cornish, and Sister Diggle. It was decided to extend the time of next year's reunion to five days and to accept the invitation of Shellbrook Branch.

Following the business session, the young people enjoyed a swim in the nearby lake, and in the evening Apostle Curtis preached on, "I Am Come That Ye Might Have Life." A marshmallow toast and song fest followed the service.

A young people's prayer meeting, Brother James Cornish in charge, associated with Brother Curtis, Ivan Duckworth and Noble Harper, was held at 7 a. m. Sunday. Sacrament service followed, and four small children were blessed. Apostle Curtis was the 11 a. m. speaker; Brother Okerlind at 2:30 p. m.

Eight candidates were baptized by Brothers E. L. Bowerman and O. W. Okerlind: Ray Parks, Billie Campbell, Bud Harkins, Mary Harkins, Faye Schrank, Earl Parks, Norman Anderson, and Mr. R. B. La Dow. The last-named leaned heavily on a long staff and was a venerable figure at the conference. Of French origin, the bearded homesteader paid high tribute to the home-life of the Van Eaton family at Shellbrook. His conversion was chiefly due, however, to the earnest efforts of Brother Byron Anderson who talked the gospel to him in his lonely log cabin during the long winter evenings. Brother Anderson is a descendant of the Whitings and others who founded the colony at Clitherall, Minnesota, and who played such an interesting part in the history of the early church.

An original playlet was staged Sunday evening preceding the preaching service, by Brother and Sister A. J. Cornish. In this the youth of the conference marched to the rostrum singing "Onward to Zion," and there were dedicated to the work of the church by their leader, Brother Cornish.

Musical numbers were contributed at the conference gatherings by Sister Boland, Audrey Waugh, Averil Diggle, the Saskatoon Male Quartet, the Saskatoon Mixed Quartet, the choir and the small children.

Throughout all services the Master's Spirit was in evidence, and peace and harmony prevailed. Visiting Saints were enthusiastic in their praise of the hospitality and thoughtful kindness of the members of Shellbrook Branch.

Southern California Reunion

Southern California district reunion convened July 9-18, in a grove of eucalyptus trees in Charlie's Camp, at Laguna Beach. Friday and Saturday were busy days the people putting up the tents and moving into cottages.

Additional ground had to be rented north of Charlie's Camp, to accommodate the large crowd that attended this year. Cabins and rooms were also rented in other camp grounds and in town. The big assembly tent was extended, and yet many had to sit on the outside during the Sunday services.

The reunion opened on Friday evening at 8 p. m. with a get-acquainted service in which each of the visiting speakers and teachers gave a short address. Saturday morning everything started on schedule, opening with the eight-fifteen prayer meeting. At ten o'clock Apostle E. J. Gleazer was in charge of a leadership class called "The Functioning Branch" in which various speakers gave a lesson each morning. Monday, Glaude A. Smith talked on "The Relation of the Pastor to the Branch"; Tuesday, James B. Burdick on "The Leaders in the Church School"; Wednesday, Glaude A. Smith on "The Women's Work in the Branch"; Thursday, D. B. Carmichael on "The Bishop and His Agents in the Branch"; Friday, F. Henry Edwards on "The Missionary Work in the Branch"; Saturday, Edmund Gleazer, Jr., on the "Young People's Work in the Branch." Each of these people talked for a half hour after which E. J. Gleazer commented, and the class was open for discussion.

Elder John F. Sheehy conducted a class at ten o'clock for the young people on "Know Your Church." In his challenging way, Brother Sheehy led discussion of the Book of Mormon, its testimony and its witness to the divinity of Christ and to Zion. The young people received a great deal of new knowledge from this class, and it instilled in their hearts a desire to bring to the world the angel message of latter days.

At the eleven o'clock hour each day, Apostle F. Henry Edwards taught a class on "The Purpose of Life." In this class the young people and the adults met together.

The women of the district met every afternoon from Tuesday to Friday at two o'clock, under their district leader, Sister Myrtle A. Smith. Sister Alice Edwards

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talked one afternoon on "The Zionic Home." On another afternoon, President Elbert A. Smith talked to them on the ideals of a Christian home. Local workers representing the different branches also gave helpful talks on phases of the women's work. The planning and serving of refreshments for the social on the last afternoon was taken care of by women of East Los Angeles Branch.

The commissary was in charge of the women of Long Beach Branch, and they served three delicious meals a day. From early in the morning until late in the evening, these women were found at their post serving and contributing much to the welfare of all. The flowers that were on the platform every day, were furnished and arranged by the women of Compton mission.

Pleasant hours were spent by many down at the beach in the afternoon, swimming in the blue Pacific and lying on the sand in the sun. One afternoon a group went to the San Juan Capistrano Mission and viewed the old church built by the Indians in the year 1776. Many of the buildings were destroyed by an earthquake almost a hundred years ago and the structures that remain are landmarks of early California.

The priesthood met each evening at six-forty-five o'clock, and were addressed by President Elbert A. Smith, Apostles F. H. Edwards and E. J. Gleazer, and Elders John F. Sheehy and Glaude A. Smith on phases of their task. Discussion was usually allowed after each talk, all helping to bring the men to greater unity of understanding.

At seven-thirty the evening services began with a musical program by different branches. Special help in music, both vocal and instrumental, was given by San Bernardino, Santa Ana, East Los Angeles and Central Los Angeles branches, while the other branches helped as much as possible. Sister Margaret Wickes Jones devoted a great deal of time to assisting with the music at the services. She stated that this field is large, and much is yet to be done, especially in the organizing of a district choir and orchestra.

President Elbert A. Smith preached each evening at eight o'clock. His discourses urged the Saints to put away from among them all the evils that afflict the individual life, or destroy the unity of the body, and to give themselves wholly to the life that is held forth in Christ, which will make for better citizens, better church members, better nations, and eventually bring the kingdom of God on earth.

After the evening services, Elder Sheehy had charge of the recreation for the young people. Games were played, songs were sung and all joined in with the spirit of the hour. One evening was devoted to a "Major Bowes" amateur hour, in which a variety of talent was brought forth. On two evenings Brother Sheehy showed pictures of the auditorium in the process of being built. After the evening song, usually "The Old, Old Path," a favorite of the young people, was sung, the benediction was offered, and all retired for the night.

Saturday afternoon the annual district business meeting was held and the following officers were elected: Glaude A. Smith, district president; L. J. Ostertag, counselor; Phyllis Richardson, secretary; L. L. Sutherland, director of religious education; Myrtle A. Smith, director of women; D. B. Carmichael, treasurer; Thad Howland, director of music; Edmund Gleazer, Jr., young people's district leader; J. A. Austin, auditor; D. B. Carmichael, bishop, and William H. Kemple, historian.

The last Saturday evening of the reunion, Apostle F. Henry Edwards gave a fine sermon, after which the Long Beach Branch presented a play, "The Lost Church."

Sunday morning the sacrament was served to a very large crowd, and a fine prayer service followed in which the presence of God was manifest. At the eleven o'clock hour President Elbert A. Smith again spoke.

Elder L. L. Sutherland, district director of religious education, placed James B. Burdick in charge of class work, accrediting, and children's work. Sister Alta Stewart, assisted by many helpers, took charge of the junior church; Sister L. L. Sutherland and her helpers worked with the kindergarten age children; and Sister Opal Hacker taught the Oriole girls. The principles of the gospel were emphasized in the teaching, and the young boys gave the Scripture readings before the talks each morning.

The concluding service of the reunion was on Sunday, July 18, at 2:30 p. m. At this service, Edmund J. Gleazer, Jr., of Central Los Angeles Branch, Walter J. Menzies, of Lennox Branch, and Robert Hampton, of Las Vegas, were ordained to the office of elder; Maurice Draper, of San Bernardino Branch, to the office of priest; Roy Ferguson, of Central Los Angeles Branch, to the office of deacon. Following the ordination service, Apostle E. J. Gleazer brought a charge to the district president and the assembled Saints to carry on in the work. President Elbert A. Smith offered a prayer of blessing and benediction.

This year marked progress in Southern California reunions. There were best sustained attendance and interest in all classes as well as all other services for the entire period, yet enjoyed.

Torrington, Wyoming

Thirty-one people represented this group at the reunion at Devil's Tower; and though they were long on the road, they were rewarded by a fine spiritual experience. Thirteen of this vicinity were baptized while there: John, Jim, Jack and Helen Babcock; Gene and Gerry Holcomb; Dean, Donald and Emma Lou Mitchell; Horace and Evelyn Test; Margaret Long and Vera Prettyman. Oren

Briefs

Apostle John W. Rushton, president of the European Mission, returned to England a short time ago, the "Mission Courier" tells us, feeling very tired after a strenuous six weeks on the Continent, visiting seven branches of the church in Germany and two in Holland. A new branch of about sixty members was organized in Holland. Says the "Courier": "Our brother comments on the gracious hospitality and the excellent meals served at the Hanover Conference. Another fine feature was the musical talent found in many of the branches; one had a brass band, another a band of mandolins and guitars, also the choral work and the singing were of a high standard. . . . We are grateful to the German Government for accepting our church as an 'inland' church, which gives us the right to transact our business in Germany subject to the Government supervision. We are hoping for the same courtesy in Poland. The Saints of Germany, Holland and Poland send hearty greetings and good wishes to the Saints in this country and America."

The Independence, Missouri, Men's Club, at its August meeting, listened to Mr. Fred G. Buffe, vice president of the Kansas City Public Service Company who spoke on "The Present Labor Relations." The banquet was served in the Auditorium dining room at 7 p. m., August 16. Mr. Buffe has made a life study of the subject of labor and its relation to industry, and is an able after-dinner speaker.

Far West Stake. Baptisms in this stake passed the one hundred mark during the first half of the year, over half the congregations having part in the making of this good record. An analysis of the number baptized reveals that over half were brought into the church as a result of the personal work of a comparatively few people, according to a story of progress in the stake written by the stake president and printed in the "Youth's Evangel." Last year there were 116 baptisms in the stake.

Llanelly, Wales. This group of Saints enjoyed a visit from Elder G. Leggott and family, of Manchester, on June 13. Brother Leggott addressed the children in the afternoon on Samuel, and to the delight of all sang a solo. Local Saints gathered early for the evening service presided over by Brother W. Morgan. The lesson was read by Brother C. Leggott, who also accompanied Sister L. Morgan, who sang "My Task." Elder G. Leggott gave an inspiring address that evening.

We are parlor soldiers. We shun the rugged battle of fate, where strength is born.—R. W. Emerson.

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Mitchell was ordained a priest while there.

On July 4, Elder E. C. Judson and family of Orpha met with the Saints here. Encouragement and admonition were received with the spiritual gifts. From Tower came Brother Jerome Wildermuth and preached each evening for a week, with nonmembers attending. Other visitors have brought blessings with them: Brethren Ed Anderson and son, also Orson and Albin Anderson, and Sister McGil of Albin, Wyoming. Brother Cecil Talcott, principal of the Veteran High School, has moved here with his family; he gave a fine sermon on August 8.

The women have begun a new quilt, and sixteen are helping, also studying the Book of Mormon. Vera Prettyman, who has become the bride of Floyd Sleiger of Riverton, will be greatly missed.

Kansas City Stake

Grandview's Eighty-year-old Workers

Brother James H. Stratton celebrated his eighty-second birthday, March 8, 1937. For many years he has lived in Kansas City, Kansas, always doing church work, serving long years in his capacity of priest, giving freely of himself and assisting financially. He was one of the pillars of the Armstrong church years ago and helped to build Grandview church. Not given to much speaking, or to making himself conspicuous in any way, Brother Stratton has been ever generous with kind deeds and acts of friendship.

In the past ten years Brother Stratton has traveled all over the United States and Canada where he has many relatives. Among those well known to the church are the family of the late J. J. Cornish. He has been on a retired pension from the Union Pacific Railroad Company, and annual passes are one of the joys of his traveling. He has four children all of whom are members of the church. Brother Stratton makes his home mostly with his daughter, Mrs. David S. White. Truly one who may be called "the salt of the earth," kind, true, stanch, Brother James H. Stratton leads a quiet exemplary life.

Brother Levi Gamet celebrated his eighty-ninth birthday, June 3, with open house to friends and relatives. From the time of his ordination to the office of priest when he was seventeen years of age, Brother Gamet has served the church in various capacities. These seventy-two years have included service as local pastor, district president, missionary under general church appointment, and at the same time for thirty-five years he served as bishop's agent. He was ordained to the office of elder in 1880: to that of seventy later, and to that of high priest in 1920. On June 4, this year, Brother Gamet left for Centralia, Washington, with his daughter, Anna Harbaugh, stopping at Salt Lake City and Portland. This month he will return, after visiting relatives in Los Angeles.



HIGH PRIEST LEVI GAMET

Brother Gamet is known throughout the church. Dearly loved by all who know him, he still takes an active part in church services, contributing testimonies of faith and love of the gospel.

Eight of his ten children are living and members of the church. These were born of his marriage to Emma Groshong who passed away some years ago. Most of Brother Gamet's life has been spent in Iowa and Nebraska, but since his marriage to Sister Pearl M. Carr, in 1930, he has lived in Kansas City, Kansas. He feels that the promises of his patriarchal blessing, given in 1901, that "thy latter days shall be pleasant, the eve-time of life shall be filled with comfort and consolation," are now being fulfilled.

The Bulletin Board

Wheeling District Conference

Wheeling district business conference will convene in Wheeling church at 2:30 p. m., September 11, and continue over Sunday the 12th. We are hoping to have Apostle Paul M. Hanson and Elder E. B. Hull, of the Pittsburgh District, as speakers. Please have all reports in the hands of the secretary by September 9. As this is a delegate conference, it is especially important that the list of delegates from each branch be mailed so they will be ready for beginning time.—Robert E. Rodgers, president; Samuel A. Martin, secretary, Box No. 267, Bridgeport, Ohio.

Marriages

NELSON-BEGG.—Miss Mary Elsie Nelson, daughter of Mr. and Mrs. John Nelson, and Mr. Alexander J. Begg were united in marriage June 27, at noon, at the Saints' church at Somerville, Massachusetts.

Our Departed Ones

JULIFF.—James, b. Aug. 30, 1857, in England; came to Canada in 1907; moved to Independence, Mo., in August, 1914. D. June 26, 1937, at his son's home. Surviving are his wife; a daughter, Mrs. Annie Heather; a son, Percy Juliff; 17 grandchildren; 4 great-grandchildren. Funeral services from Cato and Speaks Funeral Home, conducted by Elders Ammon White and J. E. Vanderwood. Interment in Mound Grove Cemetery.

HOUGAS.—Caroline Elefson, b. in La Salle County, Ill., March 9, 1865. Joined the church in young womanhood. Was married to Joseph E. Hougas at Ottawa, Feb. 28, 1884. To them were born 7 children: Zenas, Burton (who d. in infancy) Wilbur, Jesse, Vernon, Floyd, and Mrs. Glen Jelm. Her entire life was spent in Miller Township. Had been in poor health 10 years. D. July 10, 1937, at Morris Hospital, where she had been 6 months. Besides her immediate family, she leaves 3 grandchildren; Donald and Beverly Hougas and Doyle Jelm; 3 sisters: Mrs. Barton Johnson, Mrs. George Anderson, and Mrs. John Anderson; 1 brother, Andrew, other relatives and many friends.

HILLIARD.—David A., prominent physician of Wayne County, Ill., d. July 11, 1937, at his home at Geff, after an illness of some duration. B. Aug. 15, 1872, son of Bishop G. H. and Amanda E. Hilliard; had 7 brothers and 4 sisters. Five of these preceded him in death. Now living are Mary F. Williams, Clare M. Dickey, J. Andy Hilliard, Mrs. Belle Miller, C. S. and T. J. Hilliard. Married Mary A. Hawk, Oct. 15, 1902, who d. in 1915. No children were born to them. Dade, as he was familiarly known, attended school in his home district and at Geff, Ill.; graduated from Graceland College at Lamoni, in 1896; attended Marian-Sims-Beaumont College at St. Louis, Mo., where he graduated in medicine. May 1, 1902. Was an active member of the Wayne County and Illinois Medical Societies, and continued his doctor's practice until June 30, 1937. Joined the church in 1896 at Lamoni. Interment was in Bestow Cemetery.

BURTON.—Minnie Alta Seward, b. at Bentonsport, Iowa, May 22, 1873; grew to womanhood at Thurman, Ia. Moved to Council Bluffs, Ia., in 1916, where she had since made her home. Was married to Benjamin Otto Burton, Dec. 30, 1890, by whom she became the mother of 2 children: Stanley, of North Platte, Nebr., and Edith, at home. Is also survived by one sister. Was baptized into the church when 8 years old, remaining a faithful, active member till her death at a Council Bluffs hospital, July 19, 1937, after an illness of arthritis. She had a talent of music which she used to a large extent in the interests of the church. Is survived by many friends.

LANG.—John Martin, b. March 3, 1859, at Teffingen, Germany; d. at his late residence in Pittsburgh, Pa., July 26, 1937. Married Catherine M. Hansler, Sept. 22, 1883. To them were born 4 children, John, Marie, Amelia and Elsie. Baptized Dec. 29, 1907, at Pittsburgh, Pa., by E. H. Thomas; confirmed by E. H. Thomas, E. H. Fisher and M. C. Fisher. The funeral sermon was by Elder E. B. Hull; interment in Greentree Cemetery, Pittsburgh, Pa.

McLEAN.—Emma Carrie, b. March 5, 1869, at Dundalk, Ontario, Canada. In Dec., 1886, she was married to William J. McLean who preceded her in death. Seven children were born to them, 2 dying in early childhood. Surviving are: Stanley McLean, Mrs. Frank Dickel, Mrs. Jean McCue, and William McLean, of Philadelphia, Pa., and Mrs. Milt Anderson, of Montana. Mrs. McLean also leaves 5 sisters and 3 brothers. Made her home with her sister, Mrs. Vina Campbell, at Sault Ste. Marie, where she d. Aug. 4, 1937. Funeral services were conducted by Elder D. J. Williams at the home of her daughter, Mrs. Frank Dickel, Philadelphia.

MAUPIN.—Mary A., b. April 18, 1861. Was married to George W. Maupin, January 28, 1884. To this union 5 children were born, three of which died in infancy, and one son, Amos, was killed in France in the World War. She moved to Independence, Missouri, in 1903, and in 1913 was baptized into the church. She was a loyal, faithful Saint, devoted to the church, its interests and its people, and one who was always willing to aid those in distress. D. at her home, 216 S. Union, Independence, Missouri, August 14, 1937, leaving to mourn one daughter, Anna Hanken, who resides at Maywood. Interment in Mound Grove Cemetery.

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Progress in Wisconsin

Yesterday the current issue of the *Herald* arrived, and as I scanned its pages, it was with a goodly degree of gratitude that I went from one article to the other, seeming to find there food for the soul. The paper seemed to bring quite a variety of what might be termed "spiritual manna" in items concerning the different reunion gatherings and the experiences enjoyed by those attending in the various parts of the country. Then, too, there were the testimonies of others who were not privileged to attend such meetings, as well as helpful articles. Especially did I enjoy "Zionic Tolerance," "I Heard a Voice," and "Competence in Christian Living."

While I looked upon the picture taken of that group of future Latter Day Saint members, I could not help but think of what an undeveloped field of possibilities there is in such gatherings mentioned by the writer. Then came to mind the seeds sown in our own home in days gone by, and what a thrill it gave one of the younger members of the family when he could be one of the first to place his order for equipment as soon as the announcements were made for the coming reunion dates.

I cannot help but speak of the value of parents exerting their utmost efforts to attend reunions and like gatherings, so that their children, in days to come, may not "forget the gladsomeness of their youth," or the testimonies given by those older in the faith.

While this year's reunion season will soon be drawing to a close, we urge parents and all Saints especially if you have not been privileged this year to go to reunion, to begin making plans to spend your vacation period next year at one of these gatherings. You will be well repaid for all the efforts you put forth. This we have sought to impress upon those to whom we have ministered in these regions.

Since my assignment of the last General Conference to this northern field, I have tried to become acquainted in a measure with the needs of the church work as well as the workers, and while the field was new to me and the workers were strangers, I have found loyal supporters and willing helpers. Nevertheless there is much to do and the workers are few.

In some places here I have held meetings the Saints had had no services for several years, and consequently the fires of enthusiasm were burning low. Yet there seems to be a desire in the hearts of the people still to be numbered with the household of faith. Our efforts consist largely of holding cottage services.

At La Crosse, Wisconsin, there seems to be an opportunity to plant the church work where an ingathering of souls may be expected. At Chetek where once the church had its largest branch, for some time interest has not been what we should like to see; still there are signs of improvement there, too.

Here in the vicinity of Tomah and Wyeville we used to have a church and regular services. This season finds a Sunday school once more in progress and the local Saints quite hopeful of a reviving interest. Regular services are also being held at Sparta.

Our reunion at Chetek was better attended this year than last by the membership of the district, and one group member expressed himself to the writer as follows: "Our bunch was all there except two," and from the comments heard, all were profited by their attendance.

In one part of the district are a number of members who moved there last fall from St. Louis District, and they want to get an opening this fall in their neighborhood and have me come and hold services. I am looking forward to being with them. Next week I contemplate holding meetings in a schoolhouse not far from Sparta where in days gone by some of our ministers have preached. This is near where some Latter Day Saints live.

I am also looking forward to meeting with Frankfort Branch where the fall conference of the district will be held.

According to the report of the bishop's agent the district has done well in its financial response for the past year or more. There have also been a number of baptisms this summer. Taking it all in all, we see no need of not feeling that progress is being made. Although there is much room for improvement, we are hopeful of the future.

F. T. MUSSELL.

TOMAH, WISCONSIN, August 6.

Working Together

My wife and I and family attended the fine reunion held at Fairview, Eastern Montana District, this summer, and I could not help marveling at the way Fairview Saints have worked and sacrificed to get their church building as nearly completed as they have, in such a short time. It means that these people are working together, that there is an understanding and leadership among them combined with a love for the work of the Master as well as love and consideration for each other. It takes to insure progress all those characteristics.

I rejoiced to see the young men and women taking an active part in the program held on Sunday evening. These young people will be the leaders of tomorrow.

I believe that our church needs more regular tithe paying members to make it possible to pay the debt that has accumulated. I know from experience that nine tenths of our income does more for us than all of it used to do before we filed our inventory and started paying tithing.

HINSDALE, MONTANA. AUGUST J. HENTZ.

A Failure?

You say he was a failure?
This quiet, earnest man?
Ah, no! No one ever failed
Who tried so hard to stand.

You say the goal was ne'er reached?
The fault was not his own.
The road was long and stony,
He traveled oft alone.

Failure is never trying;
One who tries cannot fail.
He who is spent with searching
Shall yet find the Holy Grail.

SAYDE BUTLER KATSCHKOWSKY.

(The above lines were written by the author in memory of her brother, who departed this life recently under tragic circumstances.—Editors.)

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Are We Ready for Christ's Return? » »

I have been a member of the Reorganized Church of Jesus Christ of Latter Day Saints since November 19, 1876. I was baptized at Sacramento, California, by Branch President E. H. Webb. He was a little old man and a good preacher. His wife was an Indian woman, a good Latter Day Saint. When I was confirmed a member of the church, I received the promise that the angels of heaven would minister to me. They have done so, speaking gently and comfortingly to me, though I did not see them.

I want to tell *Herald* readers that I know this church is the church of Christ and, consequently, that it is the best organization in the world. In a recent letter published in the *Herald,* a brother relates a divine experience in which he was told that the "coming of the Lord Jesus Christ is nearer than many of us think." I have been hoping and praying that all of us may be more faithful in every way, trying to serve God more diligently and to prepare ourselves to meet our Master. Some of the Saints tell me that the Lord will not come until his temple is built, but I believe that when the commandment is given to build the temple, it will be put up very quickly. Many years ago the angels of heaven promised to help build it. In a vision I saw the temple of the Lord, its front door facing east. I was working on the north wall, building it with brick.

How blessed are we with the Holy Scriptures, the Book of Mormon and the Doctrine and Covenants, in which are written words of truth and instruction. God also blesses us with the gifts of the gospel. Some of our elders have the gift of healing, some the gift of prophecy; others see visions and angels, or are blessed with unknown tongues and the interpretation of tongues.

LAMONI, IOWA. EDWIN T. DAWSON.

Interesting Points of View » » »

We had the unique experience of entertaining a Latter Day Saint elder (Mormon) in our home on a recent night, and, as usual, I learned some very interesting points of differences between our two churches and their likenesses from him.

Some ten years ago while I was attending summer school at Sheridan, Wyoming, I was privileged to sit next to Doctor Grace Raymond Hebard, of the University of Wyoming. She was discoursing on the merits and demerits of the Mormons one evening at dinner and mentioned the Josephites who had branched off from the Mormons. I took exception and tried to explain it as we see it. She asked: "How do you know so much about them?" "I happen to be a Reorganized Latter Day Saint, myself," I replied. The diners were all attention, in suspense; I had dared to "talk back" to the great Doctor Hebard. She asked me then to tell her where we got our reason for being. I quoted from Revelation 14: 6 as nearly as I could remember and had an interested and attentive audience for the next several minutes.

The next morning Doctor Hebard walked some distance out of her way to thank me for explaining the difference, then announced in class that there was a Latter Day Saint (Reorganized) present and that they were different from the Mormons. I know that the Holy Spirit made things plain to me and gave me assistance in telling our beliefs.

When Brother Elbert A. Smith's series of articles concerning the differences between the two churches, was appearing in the *Herald,* I thought to clip them out and mail them to Doctor Hebard, as I had some correspondence with her. I neglected it until she had passed on. I wished very much the night that we entertained the Mormon elder in our home that I had kept those articles as a basis for our discussion.

I had not realized the added power the Mormons had by calling themselves the "old church," until at the Devil's Tower Reunion (just closed), when we had four Mormons in attendance, a young man and wife, his brother and their mother. He had been a member of the Reorganization, then had gone to Idaho where they had all joined what they called the "old church." This young elder said that they were not ashamed to be called "Mormons," they had been called that name so long. I told him that the old church did not call themselves Mormons, that it was just a derisive nickname like the name "Christians" given to Christ's followers long ago.

We had some discussion on the authority each faction had. He chose to defend their position, giving the great number of members as proof of their recognition. I do not know certainly, but believe that on a per cent basis, our increase in membership is greater than theirs, and told him so; also, I said that we had done this in pairs, too—we had not had to practice polygamy to get so many members.

Then I asked him what they believe about Zion. He said that Utah was the modern Zion. "Then," I said, "what are you going to do with the prophecy setting apart Jackson County as the land of Zion?" And here is his reply: "Jackson County is the land of Zion where the great tabernacle will be built, and we are buying up land and property down there now, getting ready to build it."

That has set me thinking: Are members of our church going to keep on investing our money in more land outside of Zion and leave the Mormons to claim it? The time will come when it will not be so easy to get the land in Zion, and when we are ready for our inheritance and the Utah people are holding it, think you they will say: "Yes, here is your inheritance; we've just been keeping it for you!" Let us think about these things. AUDREY STUBBART.

OSHOTO, WYOMING.

(Note: Differences That Persist, *by President Elbert A. Smith, as mentioned by the writer of the above letter, may now be had in pamphlet form at the Herald Publishing House.)*

The "Herald" a Treasure to Her » »

The *Saints' Herald* is a treasure to me for its pages are full of spiritual food. It gives me hope and courage to press onward. My heart's desire is to live nearer the Heavenly Father and to let my light of faith shine. Will the Saints please remember me in their prayers? I am greatly afflicted and have been for a long time.

MRS. DAISY ERICKSON.

DELISLE, SASKATCHEWAN, CANADA.

God Will Reward the Faithful » »

I note in a recent issue of the *Herald,* the passing of Elder J. J. Cornish. I had the pleasure of entertaining him and his good wife in my home for two weeks. I was baptized by F. C. Smith and confirmed by Brother Cornish forty-five years ago, and though I have many times wandered into forbidden paths, I have never forgotten the things Brother Cornish taught us.

The beautiful gospel is just the same today as it was years ago except that it grows dearer to me as the years pass. God has been good to me. I have been blessed with many healings of the body and numberless wonderful testimonies of the truthfulness of the latter-day work. I, for one, can say, I know that the work is true. And I have no fear of its final outcome. I know that God's cause will prevail.

I am glad that I have been instrumental in bringing several people to see the light and to be baptized. I am still trying to serve as a missionary by distributing books and papers of the church, a practice of mine for many years.

With the exception of two years I have always lived in isolation, and I look forward to the day when the *Herald* comes, and read every word. We are renewing our subscription now, feeling that we cannot afford to miss one issue.

We pray every day for all the Saints and especially for the noble men who are so faithfully serving at the head of this great work of latter days. We pray that their faith and strength will not fail, and we know that God will reward them as we feel that he has Brother Cornish.

MRS. SUSIE WILLIAMS.

BRICE, MISSOURI.

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1937 Reunion Dates

DISTRICT	PLACE	TIME
Far West	Stewartsville	Aug. 12-22
S. E. Illinois	Brush Creek	Aug. 20-29
No. & W. Michigan	Park of the Pines	Aug. 13-22
N. W. Iowa	Woodbine	Aug. 14-22
Maine	Brooksville	Aug. 14-23
N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29

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5:30 p. m. Radio Vespers—"Youth Believes."
10:00 p. m. Chapel Service: D. O. Cato in charge.

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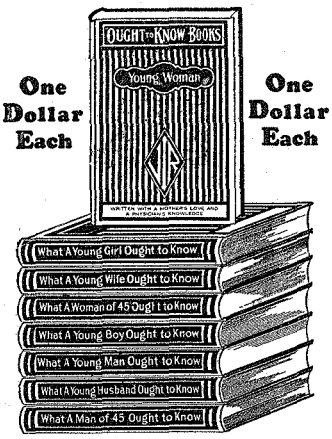

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The Saints' Herald

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Photo by President Frederick M. Smith.

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May be justly called one of the greatest and most beautiful buildings in the world, and the largest Christian church. In its present form the building was begun under the architect Bramante, who was succeeded by Raphael; Michelangelo later took over the work, and completed the great dome in 1590. The building was dedicated in 1626.

Volume 84 August 28, 1937 Number 35

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THE SAINTS' HERALD

August 28, 1937

Volume 84 Number 35

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
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James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

On Occupying Places That Do Not Exist

The Russian government—or what passes for a government in the U. S. S. R.—has lately taken possession of the North Pole. With airplanes they sent a group of men to take care of it, and provided them with the best fur-lined tents available and all of whatever dubious comforts they might have enjoyed at home. Now the difficulty of living at the North Pole lies in the fact that it is nothing more than a big puddle of sea water with a skim of ice-floe over it. Some days later the boys in the fur-lined tent discovered that they had drifted away from the pole some sixty miles; it was raining, and the land on which they lived was melting under their feet. In fact, these gentlemen had settled in a country which existed only in the imagination.

Lest we laugh too soon, or too heartily, let us be reminded here and now that these hardy pioneers are not the only people who have settled in a country that does not exist. Comrades Trotsky and Lenin started the Revolution so they could establish a Communist Paradise. But by the time Comrade Stalin took it over, the original Russian character had so definitely re-asserted itself that all the poor mujiks found they were living under the same old tyranny with another name. The Communist Paradise did not exist. Boris and Ivan had started for heaven, but when they woke up they were back in Russia.

And what of ourselves? Do we not enjoy building the famous castles in Spain, and then inhabiting them? "We are such stuff as dreams are made of," said Shakespeare—and so are the places we live. Remember the fond illusions of yesteryear? "Too proud to fight." That pipe dream didn't last long. "Make the world safe for democracy!" My dears, we couldn't even make the world *fit* for democracy! "No foreign entanglements." And now look at us! "Bring back prosperity." And we have spent years doing the very things that prevent the establishment of safe and sane prosperity.

Every time we settle down in the Perfect Country, administered according to some Infallible Plan, we wake up to find we live in a place that does not exist. The only compensation for us is the fact that a thick hide usually accompanies a thick head, and the Lord gives us the endurance to suffer what we haven't the sense to remedy.

■ Sir Pompous was out walking with Lady Gracious. She scanned his costume for the usual errors.

"M'Lord," she said, "I wish you would remove that spot of gravy from your cravat."

Sir Pompous looked at it fondly.

"M'Lady," he replied, "with the price of meat what it is, I consider a spot of gravy like that a sign of opulence. I prefer to wear it!"

■ The Press Room Proletarian says that the comrades' favorite sport is to have somebody else stand up on the soapbox so they can throw tomatoes at him.

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Editorial

The Church at Work

The idea of the retreat is taking hold in some sections of the church, and many believe that much good is being accomplished by it. It has been in a state of development for several years in a somewhat experimental way, but may now be regarded as so successful, as it has been worked out in some quarters, that it is no longer in the experimental stage.

Several retreats have been held this summer in the region of Kansas City and Independence: one for the priesthood, one for a group of young men preparing for church service, and one for Kansas City young people. Another is shortly to be held for Independence young people.

The retreat is no mere vacation. It is not simply "getting away from things." It is getting away *with a purpose*—and that purpose is to gain power. The goal is not relaxation and recreation. It is rather worship, meditation, prayer, discussion, and fellowship. Leaders are present and participate in all that goes on. Supervision does not make itself officiously evident, but wise and friendly guidance is there.

Our experience with the retreat of the Kansas City young people is something to remember. There was a splendid seriousness and happiness about them. No pleading or urging to participate were necessary. Whatever was being done, they took hold with intelligence, interest, and enthusiasm. The order and spirit of the camp is a tribute to both young people and their leaders. Brother and Sister Charles Graham made an excellent contribution in conducting the retreat, Brother and Sister Frank Tuttle in managing camp appointments, Brother and Sister J. A. Gardner as instructors and senior counselors, Robert Crane and Mark Gerber in charge of recreation, and Henry Davis in charge of awards.

The most notable contribution was made by the owners of the property where the retreat was held. Brother and Sister Joseph H. Coakley have freely given for all these retreats their Kansas farm on state highway number five, in the hills overlooking the Missouri River. It is just a few miles from the big new Johnson County public park in which a great deal of government money is being expended. The Coakley farm has upon it an interesting house more than a hundred years old, which was built by Brother Coakley's grandfather. It makes a convenient headquarters for the camping parties, giving a refuge from the weather, while most activities are outdoors.

A retreat usually begins Saturday afternoon, with campers staying overnight and participating in various work and services until Sunday afternoon.

L. L.

Attend a Church College

For many years now we have maintained Graceland College, our church school; and its contribution to the progress and development of the church has been so definite and important that today there are only a few, if any, of the members of the church who oppose the maintenance of the school. Graceland has abundantly justified its establishment and existence.

However, there are some in the church who do not fully appreciate what the school means to us, and there are many who send their sons and daughters to other colleges for educational work. I have for years been saying to our people, especially to those interested in schooling, and more particularly to the youth about to enter college for work along higher educational lines, that the small college offers advantages which should not be overlooked. I have especially urged that the first years of college work be done at Graceland. And in my opinion there are many reasons why this advice is wise.

In the first part of this year—in the forepart of January, in fact—Roger W. Babson put out a printed sheet entitled, "A Practical New Year's Resolution," in which he told why he went to church, and why he thought all should go regularly, and urged all to form the church-going habit. However, as good as is this part of his appeal, I am, for the present at least, more interested in his postscript to the printed letter. It is pungent and ought to be of great interest to *Herald* readers who keep church progress constantly in view. He says in his postscript:

> One thing more: Use your influence to have your children and grandchildren attend a small college of high standing, one to which your church denomination contributes. Avoid big colleges, especiallly those "popular" colleges which have thrown religion out the window.

This runs so closely parallel with my own oft-given advice, that I quote it with pleasure.

F. M. S.

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After Reunion, What?

Editorial Note: We have just received from Brother J. A. Gunsolley a thoughtful article upon reunion and its effect, and because of its timeliness we are presenting it here for the consideration of our readers.

Any church gathering is more important for what practical results grow out of it, than for what went on while it was in session. This is pointed out in Brother Gunsolley's article, which follows.

HEARERS ONLY?

Yes, the reunion was a great success. The attendance was good, the interest and attention fine. The preaching was enlightening and persuasive, and the prayer meetings were uplifting. Everyone seemed to enjoy himself, and the spirit of brotherly love was generally prevalent. Resolutions new and renewed were made by many, if not by all, in attendance. When the reunion should close and home duties and the daily routine of life resumed, things would be different. Are you one who said things would be different? and are they different? and in what way and to what extent? What is your answer?

When you examine yourself what do you find that is not just as it was before? Remember, that if nothing happened except that you enjoyed yourself, and you felt how glad you are that you were a Latter Day Saint!—if no changes have been made in your life—your thinking and habits—the benefit to you, and through you to society and the church, is virtually nothing. Did not the voice of the Spirit of God say to his people that because of their experiences during the reunion they would be held to a stricter account for their manner of living?

Did you resolve that you would attend services more regularly and do your part to make them more interesting and edifying, and try to induce others to do likewise? Do you find any increase in attendance and interest? Are you supplying a sore need for another teacher in the church school? or filling a vacancy in the choir? or causing to be one less empty seat to confront the preacher, even though the preacher be the deacon or other local officer? How many have you invited to attend your church?

Did you resolve to do more missionary work in order that your neighbors and friends, as well as the stranger in your midst, might learn of the gospel and enjoy the blessings of God for serving him? How many visits have you made with this end in view? How many tracts have you distributed? How many books have you loaned? What have you done to advertise the meetings? How much have you furnished in tithes and offerings that the preaching of the gospel might go forward and the local work be carried on?

Did you say in the midst of the congregation and before God, calling them to witness, that you would keep the commandments more fully? that you would try more earnestly to "be what you want me to be, dear Lord"? Do you find yourself complying with Paul's injunction to Timothy, "Study to show thyself approved unto God"? Are you thinking more of others and less of self? Are you more patient and kind to your immediate associates? and more tolerant towards those who may differ from you in religion and politics? Are you gaining in self-control? Are you trying to be more hopeful and optimistic, thus encouraging others to more consistent service?

You probably felt and determined that you would work more zealously to bring about zionic conditions by striving to promote civic righteousness. Do you find yourself standing for the administration of clean government? for a just and impartial enforcement of the law? Are you against all forms of violation of the law? Are you cooperating with those who are trying to rid the community of the dram shop, whether it be called by the genteel name of "tavern," "beer parlor," or just plain "saloon"? Are you ready to give your support to the prosecution of those who sell cigarets to minors, operate slot machines or other gambling devices, or educate the youth in crime by means of vicious pictures or salacious literature? Are you recognizing and upholding the work of W. C. T. U. or other organizations working for the betterment of society? Do you keep in memory, and try to remind others, what the Lord has said concerning tobacco, strong drink and hot drinks, as well as to other habits of life? Are you willing to heed the admonition of the good King Benjamin: "And now, if ye believe these things, see that ye do them"? (Mosiah 2: 17.)

What is your answer? J. A. GUNSOLLEY.

Humility

Phillips Brooks says, "The true way to be humble is not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature that will show you what the real smallness of your greatness is." Stand at your very highest, and then look at Christ, and go away and be forever humble!—E. Stanley Jones.

Dispatch is the soul of business and nothing contributes more to dispatch than method.—Chesterfield.

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A Review of Events

Tell Them To Come Home When the trouble in Spain was well started, officials of our government did everything they could to persuade American citizens to leave Spain and return home. Every possible assistance was provided to help them. Still, hundreds stayed on for one reason or another. Then the government announced to them that after a certain date they would remain at their own risk, and that it would take no responsibility for their safety. What has happened since that time has proved the wisdom of the course. It has kept us from becoming involved in a situation increasingly complex and perilous.

Now that a somewhat different but equally dangerous kind of trouble has broken out in China, the policy of minding our own business and keeping out of the way is most desirable. The message of our government to its citizens now in China ought to be direct and plain: "Come home, or take your own chances." An article in this issue entitled "Craving Peace, We Generate War," by Robert J. Sloan, deals with the danger of maintaining troops in foreign lands for the protection of our citizens there. We ought to bring them home.

The Orient for the Orientals The Chinese have long been resentful of the intrusions and interferences of western nations. Feeling flamed up in the Boxer rebellion of 1900, and the Chinese court, instead of finding legal means of excluding the hated "foreign devils," gave covert encouragement to outbursts of popular fury, which resulted in killing some and endangering the lives of many more people. In 1901 a humiliating peace was forced on China, imposing special rights for foreigners, the presence of troops for their protection and other provisions.

The whole trouble has been that western nations have been very busy officially helping, while privately exploiting Chinese resources. Against the white race Chinese have with good reason continued to be resentful, though helpless. The lack of a real national consciousness and of a stable central authority, their philosophy of fatalism and individualism, the practice of banditry and the eternal necessity of "saving face" have kept them from making any real progress towards a solution of their problems. Western nations have tried nearly forty years to get China on its own feet; but all efforts have failed.

China's salvation, as we have remarked before, is in her own hands. No other people can accomplish it for her. From an editorial in the *Christian Century* of August 11 we quote the following ominous and prophetic words:

> The prospect in Asia is undeniably dark. This savage war which has been precipitated in north China is probably only one in a series of savage wars which will drench that continent with blood for years to come. Drastic, deep-going readjustments in the life and political order of Asia are under way. It will take from fifty to a hundred years to work these out to anything approximating a new stability. Perhaps it will take even longer. But this stability will have to be achieved by Asiatics themselves. Attempts by outside powers to intervene will only defer and make more difficult the solution of Asia's problems.
>
> It would be folly for the United States to allow itself to become involved, now or at any later time, in the tragic events by which the Asiatic peoples will work out their fates.

Nordic Myth Is Only a Myth The myth of white supremacy has reached its peak; observers look for it to wane within the next generation. Anthropologists say there is nothing in nature but our ego to give it any support. Certainly there is nothing in the Christian religion that can be regarded as being compatible with it. The time will come when people of all colors will be equal politically and culturally. This does *not* mean an advocation of intermarriage. The Japanese are the first successfully to challenge the myth. China will follow; then India, finally, Africa. There will be no room on the earth, eventually, for an inferior order of human beings. The least capable and least adaptable of all nations and races—those who can make no contribution in an increasingly complex world social situation—will gradually be weeded out by the application of methods of population control.

The white race did not always have the upper hand. Mongolians once swept Europe with blood and fire; they organized stable governments while Europeans fought in petty feudal units. If we don't behave ourselves, some other racial group may snatch the torch of leadership from us.

World Unity Inevitable The time is coming when the warring elements of the world must settle their differences and unite in peace, or die. Nationalism is a passing phase of world politics, and as other principles of organization have had to give way to it in the natural course of human progress, even so must it give way to the brotherhood of man expressed in world-wide cooperative effort. And the unifying force can be no other than Christ.

L. L.

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ZION'S LEAGUE

Young People's Work in the Church Program

Zion's League Guide

There is being mailed out this week from the Department of Religious Education, volume 1, number 1, of a mimeographed quarterly bulletin, prepared under the direction of Zion's League Advisory Council. The sixteen pages are filled with vital information for district and local young people's leaders. The Guide was asked for by unanimous action of the general council of young people's leaders at the Youth Conference, not only as a source of individual help, but as a means of stimulating and unifying a single church-wide organization and program.

This issue of The Guide contains the official directory of all stake and district leaders, Zion's League news, program suggestions as carried out in 3 branches, 2 districts, and one of the stakes, 4 pages of practical projects for the fall months, an exchange list of young people's bulletins and a page list of Zion's League supplies.

Subscription price, 50 cents for the year.

ZION'S LEAGUE GUIDE
The Auditorium Independence, Mo.

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"Will Ye Also Go Away?"

By Gerald S. Winholtz

Upon one occasion when Christ had spoken to his disciples at Capernaum, some turned away and walked no more with him because they thought his words too hard, that his pattern of life required too great a sacrifice to be readily lived.

Seeing their weakness, Christ turned to the twelve and asked them, "Will ye also go away?"

Then Peter, always being quick to speak and defend his Christ, realizing the deep significance of such a statement, spoke up and said, "Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6: 67-69.) Our very life depends upon him and his word.

Peter had discovered, through his intimate association with Christ, that in him only could they have hope. In Christ only was their hope of eternal reward and happiness sustained. All the worth-while things of life were anchored in the message and teachings of Christ.

Even though we may refer to Peter as the one who denied Christ, we can see that his error taught him not to rely wholly upon himself, but that his greatest strength was to be found in an omnipotent God. Peter did not let a mistake bring about defeat; it challenged him to an even greater life of service. In the end, Peter joined the ranks of the martyrs, a worthy disciple indeed.

The lives of such noble characters should challenge the very best within us. Do our actions indicate our convictions to the world, as did the actions of the Apostle Peter?

Where can we as youth of the church go, if we turn from the way of God? Can we speak with the same firm conviction as did Peter? Only in God can we find "the words of eternal life."

Will we be found guilty of turning from our Christ because of his exacting requirements, as did the disciples in former days? God forbid that we should do anything that would impede the progress of a zionic-minded people, earnestly contending for that which they believe and know to be the mind and will of God.

Only by lending our best cooperation to the church and its activities, giving freely of the talents we possess, can we ever hope to succeed and qualify for the riches of eternity. God cannot give his best when we are only willing to impart of our second best.

This year we emerge from the greatest convention of youth ever assembled in the history of the church. We see youth eagerly seeking greater opportunities for service, not omitting those of an inconspicuous nature. Their actions are witnessing of the power of God to transform the souls of mankind. They long for a more desirable, higher plane of life, imbued with the Spirit of God, and yet that which they rejoice over is but a foretaste of that which can be theirs. Oh, how glorious can be such a life of service!

Lives such as these are the material of which Zion will be built. May God bless the youth of this church in their endeavors, that the great redemption of Zion may be hastened.

Southern California

Edmund Gleazer, Jr., writes to President McDowell of young people's work in Southern California:

"Our immediate objective is the youth convention in the early part of November. Our policy for this will be the same as last year. Young people will officiate in all meetings and in all planning of which they are capable and we believe that this will mean that this will be a real YOUNG People's Convention. You see that we believe in participation.

"In order to meet the need of our young people we are going to dramatize on one of the afternoons such things as tract distributing, the practical ways of Keeping the Law, several ways of breaking the ice in the introduction of our church to someone who has never heard of it, and the actual budgeting of time, its allotment to various sources, and several other activities which are related to our general church projects. We are having these little skits arranged by young people assigned to each group so that they will get a lot of good from doing research work and making preparation for the final presentation of these skits at the convention. The hour will be open for criticisms and suggestions as to improvement in technique."

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Northern California

Ned Jacobson, of Northern California, writes of his work at the coming reunion:

"I will do my very best, God directing and motivating, to enlist the lives of all present in the work entrusted to us all and to show the young people that if they have any ideals in regard to human progress that Zion's League in God's appointed church is the best and in the last analysis the only permanently effective agency at hand to bring about human betterment.

"The Youth Conference did something to me which as yet I have not been able to isolate and analyze. I can only thank God that somehow he has been able to touch the lives of able leaders and of young people, myself included, and motivate us to come together under such conditions as prevailed at the Conference."

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Editorial Note: The problem of keeping out of war is one of the most serious confronting our nation. Neutrality legislation is at present inadequate. The author of the following article, Mr. Robert J. Sloan, has been a lawyer for many years, a member of a state legislature, and a close student of domestic and foreign affairs. His article represents a viewpoint on our foreign military policy advocated by some of the best thinkers of our country.—L. L.

Craving Peace, We Generate War

By Robert J. Sloan

I was greatly impressed by an article in the Kansas City *Star* of July 21, 1937. The title was "On Guard in China."

The American people hope they have had their last experience in foreign wars. Our officials profess to be trying to avoid another conflict, yet our government is pouring inflammable starters on the smoldering embers. An unjust, unwise, uncalled for, and treacherous practice is pursued in the *seat of war* in China.

About two hours before Mr. Roosevelt was nominated in Chicago in 1932 he made what I believe was the best public statement he ever uttered. He said that if he was nominated and elected President of the United States, one old principle would be abandoned. The doctrine that "Wherever an American citizen might go in the world, the American Flag would follow and protect him and his property," would be followed no longer.

He said that when an American saw fit to go to a foreign country and invest his capital, or chose to make his home there, he must take a "pot-luck" chance with the people of that country, and with them take his chances under the laws and customs of that country. I would add, and share its dangers and misfortunes if he remained there. He said that American soldiers would not be sent there to shed their blood in order to protect such persons or their property.

Nearly all of our troubles with Mexico arose on account of that old policy. Most all of our international complications have resulted therefrom. Unscrupulous American capitalists, by bribing Mexican officials, obtained title to immense tracts of Mexican lands and vast sources of mining and other wealth without paying the Mexican government or the Mexican people a dollar for it. When those people finally realized that so much of their nation's resources had, without consideration, passed into the hands of foreigners, especially into the hands of Americans, they were filled with resentment. As a result border difficulties lasted for years and a strong border patrol has been necessary.

Much wealth and arrogance has gone to other foreign countries from this, a country which believes in world peace, and by their manner, attitude and methods some of our citizens have antagonized the native people. Industrially, socially and commercially, such people nearly always try to subordinate, oppress and antagonize the natives. With a mighty nation backing them, many are tempted to become harsh and arrogant. They would not do those things if they had to take their chances. Practically, under the existing system, the lives of our soldiers are in the hands of those who would rather live or invest "abroad." Uncle Sam's flag should never be held aloft as a shield for oppressors, chiselers or wrongdoers.

In the very recent case involving so-called mistreatment of two American women in China by Japanese the stories of the women show that they have no ground for complaint. *Japan* and *China are at war*—whether declared or not. The women stated they crossed the street and attempted to look within the Japanese fortifications. They would be judged to be spies. They knew the Japanese. They knew they were courting trouble for their protector Uncle Sam and for themselves. If they did not know that they ought not to be "running loose" in that city. They were ordered away by the Japs. They refused to go. They said they were kicked—the Japs said they were not kicked but were pushed away. The great wonder is that they were not arrested as spies by the impulsive and petulant Japs.

Menacing American guns, prying American women and armed American business men, all from a nation that loves peace, cannot insure our peace with those warring nations. Such practices and conditions will not breed comity.

If our people go to foreign countries and wish to retain their American citizenship they should remember their duty to cultivate good-feeling rather than to cause strife. And if they wish to retain that citizenship they should so plan that they can quickly leave for their American homes. Our sons' lives should not be put in jeopardy that they may walk like lords and shine among less favored foreign peoples. If they wish to become permanent residents there or enter into competition in business or industry with those people they should surrender their American citizenship.

If Americans are on brief business trips, short visits, or sight-seeing tours, and *they fulfill their duties* as *such citizens* by conduct which fosters good feeling and arouses no resentment, then during such brief and temporary stay, we should pro-

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tect them. But we should not extend that protection when they needlessly and deliberately enter a nation which is the seat of war.

If a Japanese army were stationed in San Francisco to "protect Japanese citizens and their property," what would be the feeling of the people of this country? That feeling would have much to support it.

At Peiping in China 511 of our soldiers are held to protect 675 Americans. Why are they there under arms unless they are to use force if needed? And if needed, and force is used, that means United States in another foreign war. Why should the whims of 675 of our people link us in a war which may cause the blood of a million of our sons to be spilled on the other side of the world? It should not be, and our government should say it will not be.

If our embassy is to maintain a "haven of refuge for our people" why is it not maintained some miles out of the cities in which fighting is always centralized?

Whether Japanese soldiers are rightfully or wrongfully at Tientsin is no concern of the United States. Nor are our citizens there to pronounce judgment and display their sentiment or attitude and thereby involve us in a bloody war. We are not too far from war now and Uncle Sam *owes it not* to any Americans who choose to stay in China, to give them the protection they expect.

Those people should have been given ten days in which to leave either of the warring countries and if they failed to do so would take the consequences. If they had not the means with which to leave the government should ship them out. If they have so tied up their capital that they cannot move it then that should be their loss. When our citizens who stay at home meet with financial misfortune whether because of their mistakes or not they must bear their loss. Those, who flaunt in the faces of two angered, sensitive peoples the emblem of a mighty nation, reminding those peoples that they better not knock the chips off their shoulders or they will have Uncle Sam to deal with, have no call for a great blood sacrifice.

If their capital is tied up then that arrangement was based upon the rankest form of selfishness. They gambled American blood that they could have their way and make great profits in a foreign land and our sons would pay the stakes with their lives.

At Manchukuo our troops protected that sewing machine factory. The so-called air-tight neutrality bill was reconsidered and changed to give the President more latitude—all done just at the time the oil coalition obtained an oil lease on Ethiopia. When trouble brewed before in China war vessels were sent to Canton Harbor to protect the investments of Americans in Canton. Troops and war vessels were sent to Spain. How thankful we should be that *so far* we have not been forced into the Spanish conflict. The danger in China and Spain still exists.

The troops in China should be withdrawn for three reasons. Because we do not wish to be drawn into a war; because those citizens who have not left China are not entitled to the protection they want and expect; and because the American soldiery do not owe it to them.

The pell-mell rush toward war among nations at this time is too serious for indifference and inaction. The people should in strong voice and terms, call upon our government to stop the practice of keeping armies, war vessels and war planes in foreign countries on the theory that citizens of this country need the protection. If any officer of the United States gave consent to *any* foreign nation to station an army in any of our cities that officer could not in an election carry any county in the country. Give those people a very brief time in which to come home, after which withdraw our forces.

INDEPENDENCE, MISSOURI.

The Chart of Philosophy

Never be idle. Make few promises. Always speak the truth. Never speak ill of any one. Keep good company or none. Live up to your engagements. Be just before you are generous. Earn money before you spend it. Good character is above all things. Keep your own secrets if you have any. Never borrow if you can possibly avoid it. Never play at any kind of games of chance. Keep your promises if you would be happy. Make no haste to be rich, if you would prosper. When you speak to a person, look him in the face. Ever live (misfortune excepted) within your income. Save when you are young, to spend when you are old. Never go in debt unless you see a way to get out again. Avoid temptation—through fear you may not withstand it. Small, steady gains give competency with tranquillity of mind. Good company and good conversation are the sinews of virtue. When you retire think over what you have done during the day. Your character cannot be essentially hurt except by yourself. If your hand cannot be usefully employed, cultivate your mind. If man speaks evil of you, live so that none will believe him.—Sent by A. R. Lawn, whose mother gave it as a guide for her children.

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Centennial of the British Mission

By S. A. Burgess

One of the brightest episodes in the history of the early church is the early mission to Great Britain. About the first of June in 1837, Heber C. Kimball was set apart at Kirtland to preside over a mission to England. With him were sent Orson Hyde, Willard Richards, and Joseph Fielding. These were joined by John Goodson, Isaac Russell, and John Snider from Canada. They arranged to sail from New York the first of July on the *Garrick,* and on the 20th landed in Liverpool, but without a farthing in their possession. On the 22d, they took coach to Preston. When they arrived in Preston, they were surprised and encouraged to note a large flag unfurled, on which was printed in letters of gold, "Truth Will Prevail." There Brother Joseph Fielding met his brother, the Reverend James Fielding, and stayed with him. Reverend Fielding had heard of the development of the work in America and had prayed that God would send his servants and exhorted the people to receive them. Reverend Fielding kindly announced preaching by them in his own chapel for Sunday afternoon, the 23d, and also for the evening. They were permitted again to preach on Wednesday evening, but then the Reverend Fielding suddenly changed his policy and closed his doors against them. Nine members of that church presented themselves for baptism, which took place on Sunday, the 30th, in the river.

Despite the increasing opposition of Reverend Fielding and others, the work progressed rapidly, not only in Preston, but also in the vicinity. On the 28th of April, Elders Kimball, Hyde, and others sailed for New York again on the *Garrick,* leaving Elders Fielding and Richards in charge. Hundreds of members had been baptized and it was with great reluctance that the members of the church saw these missionaries leave.

In the meantime, despite difficulties in Missouri, arrangements were made for the Quorum of Twelve as a body to proceed to England. Some of the eldership going, sailing late in 1839, Wilford Woodruff, John Taylor, and others, arrived on January 13, 1840. Then on April 6 Heber C. Kimball, Parley P. Pratt, Orson Pratt, and George A. Smith reached Liverpool. This gave seven of the Twelve in Great Britain, namely: Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, George A. Smith, and John Taylor. On April 14, they ordained Willard Richards to the same office, and only three remained in America, of whom two (Orson Hyde and John E. Page) were preparing for their mission to the Holy Land. A general conference held the next day (April 7, 1840) showed reports from thirty-three or more branches, having 1,971 members, 34 elders, and 98 members of the Aaronic priesthood.

The reports of the success of this second mission were surprising. Wilford Woodruff stated in his journal that he himself baptized 1,800 in eight months. A statement was made that 1,500 were baptized during the first mission (1837-38). To this 500 had been added in the interlude.

A general conference was held at Manchester, England, April 6, 1841, and reported that 800 had emigrated and that 5,850 members remained, of whom 136 were elders and 540 held the Aaronic priesthood.

By June 1, 1842, despite heavy emigration, the membership had increased to over 7,500.

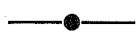
If space permitted it might have been of interest to repeat the account of the first mission and how wonderfully they were directed and made to rejoice with the rapid spread of the gospel message. This event was celebrated by our churches in England in late July—this coming of the missionaries in July, 1837, and the first baptism on July 30.

The Utah Church has made a special event of this occasion. President Grant and his first counselor, Reuben C. Clark, and hundreds of others, including others of their leaders, went to England to visit Preston and to conduct a celebration lasting six days.

While our thoughts are turned to the future, and the program and work of the church still lie before us, it is worth while to pause for a moment to realize how wonderfully the ministry of God has been blessed when they have moved forward with devoted purpose to carry on the great mission of the church in warning the nations of the earth and calling them to repentance and truth.



An effective personality requires not only a variety of skills, but relative superiority in a few fields and distinct superiority in one. The chief superiority should be in a vocational field, the others in the field of sports, hobbies, and the social arts. The frequent cases of inferiority which we find among people today are due almost entirely to the failure to cultivate specific habits of success.—Henry C. Link, in *The Return to Religion.*



Consider for one thing that trouble can be finely used to call out our powers.—Harry Emerson Fosdick.

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SCENES AT CUMORAH



A group of snapshots by

F. Gordon Mather

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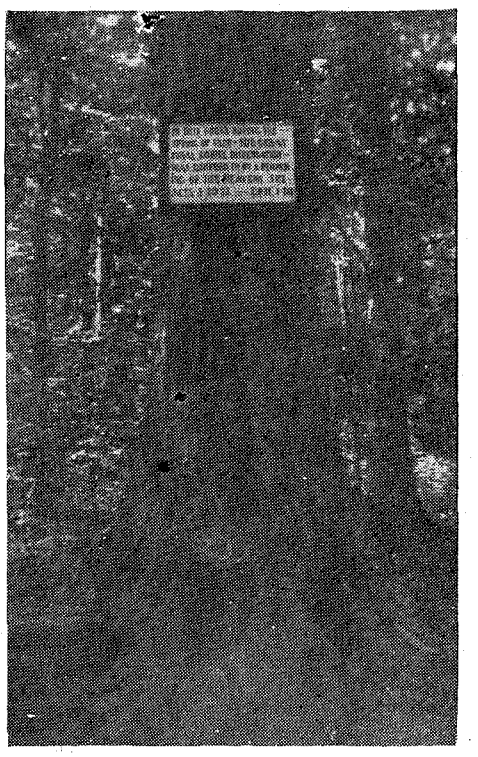
● Left: Apostle D. T. Williams shaking hands with Elder George Landes, president of Niagara Falls, New York, Branch, at base of monument of Moroni, on Hill Cumorah.

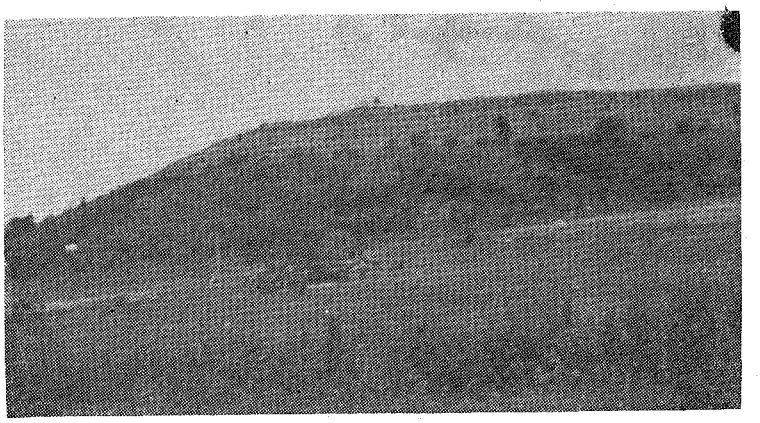
● Right: The spot in the Sacred Grove, at which Joseph Smith is supposed to have received the vision.

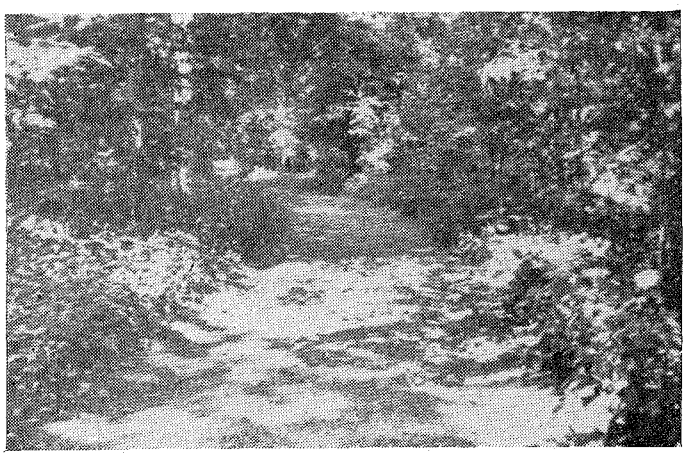
● Below: Hill Cumorah, as seen from New York State Highway No. 21. A tilt of the camera made this shot a bit difficult to manage.



● Below, left: A pretty picture of the entrance to the Grove, near the Joseph Smith home.

● Below, right: This building is called on the sign, "Joseph Smith Home." The pictures were taken on July 18 at the visit of the Northern New York district meeting at Hill Cumorah and the Grove. Prayer service, speaking by Brother Shea of Rochester and Apostle D. T. Williams, lunch, and visits to historic points made up the program. Some students say the Hill Cumorah is not in New York. But we don't know what else to call this hill.







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The Responsibility of the Home to the Priesthood

By Gladys Fout

During all the periods of advancing civilization there have been three institutions whereby man has been guided and brought toward a higher plane of living: the home, the church, and the school. Because the present and the future rest upon these basic institutions, it is wise to give much thought, time and effort to the understanding, improving and beautifying of them.

In this article we wish to give special consideration to the responsibility of the home to the church and especially to the priesthood of the church. Divinely called and commissioned, it has always had to work with individuals as products of the home; hence our concern is our responsibility of the home to the priesthood.

From our homes people go forth to engage in the activities of the church, the school, the community, and the world at large. In the home are inculcated into the lives of childhood, youth and maturity, the impression of good or bad attitudes, the impulse to seek the high or low ways of life. From the home is carried the spirit of peace, confidence, and security that give the individual the desire and determination to choose the high way of life; or, on the other hand, the spirit of rebellion, mistrust, and insecurity that leads him into the indifferent or perhaps the low ways of life.

Latter Day Saint homemakers have a responsibility that is, indeed, very great. Not only does our responsibility include those who reside within our homes; it also extends to society in general. The type of persons that we send forth to do the work of the world determines largely how well we have discharged our responsibility in the establishment of a home that will merit the commendation of the Divine and the approval of humanity.

In approaching this subject we wish to discuss some of the practical ways in which homes can effectively discharge this responsibility.

Without ranking one person higher than another, it seems logical to think of the wife and mother as the person who is directly responsible for much of the real business of the home. The husband and father is usually occupied with employment that takes him away for hours and weeks and sometimes months at a time, leaving the responsibility of the activities of the home on the shoulders of the mother. So accepting this task as wives and mothers we want to determine in our minds how we can best organize and carry out the activities of the home that the most good shall come to mankind because of our efforts.

The closing admonition of the forty-third section of the Doctrine and Covenants is: "Keep all my commandments." One of "all" the commandments is that we shall establish our family altar. I wonder if we Latter Day Saint wives and mothers realize how much we have to do with the establishing and carrying out of the commandment? Our priesthood stand before us and admonish and persuade and instruct and plead that the family altar shall be set up in every home and we as wives and mothers think, "I wonder if John or Henry (or whoever he might be) will take that to heart and begin the practice of family worship in our home? I surely hope so, I have always wanted it." But really it is our business to see that the activities of the home are so organized that the family altar can be set up. If we are so busy serving the grapefruit, watching the porridge, and tending the toast, at the same time urging the children to hurry and wash and eat breakfast so they will not be late for school, there is not much of an atmosphere for worship. In fact, there is only an atmosphere of confusion and unrest. No, we should be very sure our morning meal is planned allowing enough time for the preparing and serving without the confusion of rushing. The children should be wakened with sufficient time at their disposal for the needed preparations of the day and most certainly ample time should be given to the morning worship, making it indeed a season of *family worship.*

If we are so engrossed in some radio program in the evening, or so interested in going out to an entertainment, or a hundred and one other things that come to the average family, so that we skip the family worship hour we have fallen far short of our task. Somehow, someway we must make things work out for this family worship hour. Perhaps we will have to solicit the help of the entire family and it might need a setting of the family council to arrive at a definite way of acting and managing for this important family gathering.

I know some will say, "O, John doesn't seen interested in establishing our family altar and I don't like to say anything to him about it. I would rather he would see the need himself and mention it." *But* why should we hesitate to mention the subject?—unless, of course, there is direct opposition. Perhaps he needs just what encouragement and assistance we can give him in starting out in this new duty. When we as wives and mothers see this as part of our responsibility in the home and make it actually possible, then there will be a praying and worshiping family to meet a praying and worshiping priesthood and the two can move for-

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ward in doing the things the Almighty has asked of his creation.

This brings us to another phase of the question: the preparation of the home for the visits of the priesthood. A well informed and active priesthood will have an appointment time agreeable to the inmates of the home, when they can come to that home for a priesthood visit. Then the task falls on the parents of that home and again primarily on the mother to see that all things are in order and readiness for the visit. Very young children will be put to bed at their usual time, if the visit is in the evening (and most of them are) allowing the household to be quiet and peaceful. Mary will not be allowed to go three blocks down the street to make fudge and then be called on the phone when the ministers arrive. Joe will not be permitted to have several of the "gang" in his room who wait while he is called away. More important, we will not think of having any member of the family absent for any reason but a very legitimate one. We will rather at an early age begin to instruct the children the significance of priesthood visits and the need of preparation on the part of individuals and the family as a whole for them.

Another one of "all the commandments" is that we shall teach our children the gospel of Jesus the Christ and God the Father. We have only to look on the front page of the daily paper and we realize that far too many have not been taught the significance of the fatherhood of God and the brotherhood of man. Far too few young men and young women are taught by their fathers and mothers the sacredness of the task of establishing a home, and as a result the courts of the land are full to overflowing with cases of maladjustment and unstable promises from young people who did not sense the responsibility of homemaking. Not only this, but too often they come before the priesthood of the church for settlement, and then ensue scenes of unpleasantness and worry and oftentime injured feelings because the law of the church must be followed. As soon as we as homemakers waken to our task of giving instruction to our children and young people that will assist them in their life problems, the sooner we may expect to see that zionic condition brought about in the church, and a place prepared for the coming of the Son of God. These same young people who have been taught in their homes the Gospel of Jesus will be the kind of people the priesthood can lead forward at a rapid pace toward the establishing of Zion.

We hear so many times the expression, "The atmosphere of that home was wonderful." I have sometimes wondered what was meant by the "atmosphere." Was it in fine furnishings? Was it something you could see with your eyes or feel with your fingers? Was it in elaborate entertaining? or was it a spirit of rest, security, strength, love, confidence, a feeling of the closeness of the Master, a sense of altruism, of joy of service however large or small? It should be a place where youth and age and childhood enjoy being, a place where friends love to come; a place where strangers feel welcome and sheltered; a place where we feel sure the Christ would love to be even as he loved to be in the home of Mary, Martha, and Lazarus; a place of cleanliness, order and wisdom; a place where unfolding life is looked upon with seriousness and prayer; a place of beauty and refinement and culture. Such homes will spur the priesthood on to bigger and better service and all will be working toward one end, preparing for the coming of the Savior. Such homes will send forth young men that are not easily shaken to take their place in the priesthood. Such homes will send forth young women who will move forward in the sacred duty of home-building with delight and sound assurance. We can imagine it was from such homes as these that such stalwarts as Joseph and Hyrum came, Emma Hale Smith and other women who assisted in making the Restoration a possibility.

Let us as homemakers of today not fail in our responsibility but let us move forward with a prayer in our hearts and faith and courage in our souls that we shall succeed because of the power of the Spirit, the Comforter, as it was promised to all who sought for it, and thus magnify the name of the Lord and strengthen the arm of the priesthood.

The abundant life, psychology proves, can never be defined in terms of money. It can only be defined in terms of habits, that is, character. Happiness never resides in what an individual has, but always in what the individual does. It never consists of what an individual receives, be it much or little, but always of what he gives, not in money but of himself. Certainly it does not reside in an easier life, but in a more active life, especially in old age. Most positively, it does not come from a fine and costly education, but from the personality traits which the individual develops, or, as illustrated by the individuals already described, from the extent to which a person is able to convert his innate energies into good work habits and effective contacts with his fellow men.—Henry C. Link, in *The Return to Religion,* pages 168, 169.

Hatred is never ended by hatred, but by love.—Buddha.

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For Better Health

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

The Baby's Teeth

In quite a number of the articles that we have written for the *Herald* we have tried to impress upon our readers the serious results of neglecting various forms of infection. It is true that "an ounce of prevention is worth a pound of cure."

In order to insure a long, useful and healthful life and build up a good citizen for the church and state, the time to begin is "in the beginning." Mothers should realize that the care of the baby's teeth should begin before the child is born. She should keep her teeth scrupulously clean and visit her dentist frequently, and her diet should be of the kind that will develop the proper teeth for her child.

There is an old-time prejudice to the effect that an expectant mother should not visit a dentist for fear of the disastrous results which might ensue due to shock or nervousness, but modern dentistry has come to the rescue and there is little or no danger if a competent dentist is consulted.

If time and space permitted I would like to dwell quite specifically on the proper diet for the mother during this pre-natal period, but suffice it to say that the diet should consist of plenty of fresh milk, fresh vegetables, fresh and cooked cereals, eggs, etc. Highly seasoned foods, meats, pastries, and an excess of sweets should be avoided.

The building of the tissues of the child is of vast importance and during the early pre-natal months the usual amount of food is all that is necessary, along the lines as above mentioned, but this should be slightly increased during the last four or five months before the child is born.

The discovery of vitamins has proved to be of inestimable value to the child and its mother. Vitamins A, C, and D are of very special importance during this period and can be obtained by the liberal consumption of tomato juice, orange juice and fresh vegetables. Vitamins A and D are plentiful in egg yolks and cod-liver oil.

The modern physician is very careful in this respect and will prescribe accordingly, especially with regard to the cod-liver oil vitamins that are found in concentrates.

The baby that is nursed by its mother has by far the greatest opportunity to live and be healthy. It may well be said, with very rare exceptions, that the milk is the basis of all diet for the child. However, unfortunately there are times when the mother's milk may be deficient in certain substances and it is the duty of the attending physician to prescribe accordingly. He will be careful to tell the mother just when the child is to have orange or tomato juice or cod-liver oil, etc., and in what quantities.

The first food that should be added to the baby's diet is vegetables and one should be very careful that they are "in the season thereof," and great care should be taken that they are not given in too liberal quantities. When the child reaches the age of one year it will be able to digest most vegetables, fresh milk and properly prepared toast. Some coarse foods are of great importance as their consumption assists in hardening the gums and strengthening the muscles of the jaw.

When the first teeth are beginning to present themselves, if the baby is unusually irritable, cross and peevish, a competent dentist should be consulted. These first teeth usually make their appearance between the fifth and the eighth months, the first ones being in the front of the mouth. However, if they should be a little early or a little late it need not cause any anxiety. The next teeth may appear at any time between the eighth and tenth months.

If the baby is fretful and the gums appear to be unusually sore it will be found beneficial to rub them very gently with a soft cloth which has been dipped in sterile water to which a little salt has been added. But I wish to emphasize that this rubbing should be done *very gently.*

At about the eighteenth or nineteenth month of the child's life a soft toothbrush may be used being sure that the child is instructed as to how to use the brush. It is better however to let the child decide for itself whether or not the brush is to be used or to continue using the soft cloth. Physicians and dentists have found that tooth paste is useful for cleaning and polishing the teeth but has little if any special value for preventing decay or counteracting acidity.

Dental care is of extreme importance when the child reaches the third year. This is also true when the child begins to shed the baby teeth and permanent ones take their place. The dentist will take measures to see that the mouth is the correct shape, suggest what foods are important at this stage and teach the child how to keep the mouth and teeth free from infection.

The teeth that are commonly known as the "six year molars" appear about the fifth or sixth year. They come in six teeth back from the one in the center of the front of the mouth, one on each side of the upper and the lower jaw, there being four "six year molars." These teeth particularly should

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be given careful attention for if they once become diseased artificial teeth are soon a necessity.

The X-ray has proved to be of very great importance in the line of dentistry as it enables the dentist to see whether or not the roots of the teeth are sound. By this valuable aid he may see even tiny spots which indicate that a tooth is beginning to decay and is able to take steps to avert it. Money invested in X-ray pictures of the teeth is money well spent. Preventive dentistry well done, is cheap as it is less expensive to prevent decay than to check it after it has proceeded too far.

Rebirth

By C. J. Lant

One day as I stood gazing down at the ground, a woolly caterpillar, came crawling quickly into my line of vision and I watched him intently; in a few seconds he had traveled several feet. I wondered whither he was bound with such haste; as I watched he arrived at the base of a tree and started to climb, as fast as he had traveled on the earth; up to the first limb and out about three or four feet, then he stopped rather suddenly and began raising his head, as if he were calling to another; but he did not advance another fraction of an inch; but presently he began to be covered by a soft silky web, later in the day, I found a small roll, or cocoon.

This started a trend of thought in my mind and I began to think of the human life. In childhood we stay close to our mother's apron strings; in youth, we begin to stretch our limbs, for the travel over life's highway, then we start some place like the caterpillar, which was destined to travel and keep traveling, until he had reached the point in his development where he was ready for the rebirth; for that is what takes place after the cocoon state, after which some of these caterpillars emerge in the form of a beautiful butterfly.

As we look about us today, the whole world seems to be in the condition of that cocoon, especially as we watch the butterfly trying to free itself from the fetters that bind it. We see humanity in a state of rebirth. Some have many ideas and desires, that they are trying to give form and reality.

On every hand we begin to hear the expressions of young men and young women who have reached the age of mature understanding, that they can see religion in a different light than ever before, and they are now reaching a state of mind where they will start to seek for more light, which will bring about a desire for a rebirth.

As I think of boys and girls and the people who are to teach them, I like to think of them as receiving something more than just a set of rules, or a course of technical study. I would like to feel that they are developing personality, thought and good judgment, that they might become interesting people. It is very easy for us to forget the "three R's," but we never forget a rich personality that can teach us to separate the good from the bad as some of the present day examinations are called the "T and F," the true and the false.

As I think about that caterpillar coming to the place where he was ready to make his stand, I think about the time when we as human beings are ready to make our stand and "be still" and know that God is waiting also for our rebirth and our decision.

This, I have learned can never take place until we learn that the object of religion is to help us to not only do the right things because they are right, but because we appreciate the value of the right and hunger and thirst after it.

Sin

When we are fighting evil we are fighting a conquered foe. Jesus met every sin and conquered it. . . . We have now to accept the gift of complete victory and then proceed to make it actual in us and in the order around us.

So when sin begins to bully me, I quietly ask it to bend its neck and let me see. When it does, I quietly but joyfully point to the footprints of the Son of God on the neck of sin. My inferiority complex is gone. I am on the winning side. . . . A story runs that in the ancient days in Central India a leading warrior during a battle had his head cut off, but so bent was he upon fighting that he fought on even with his head gone. This headless warrior killed many. But he collapsed when a woman saw him and cried out, "But your head is off—you're dead!" So he fell down and died!

When evil seems strong and invincible and is about to overcome, I point and say, "But look, your head is gone! Did not my Master conquer you by meeting you in life? And did he not sever the head of evil by the sword of the cross? Begone: You're headless!"

Evil fights on. But it is brainless. It depends on prejudices, old habits, and unreasoning emotions. Reason is on the side of good. We fight a fierce but brainless foe.—E. Stanley Jones, in *Victorious Living*.

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The Fundamentals of the Gospel of Jesus Christ From a Bible Standpoint

By Marcus H. Cook

LESSON FOUR: WHY THE CHURCH?

Many tell us today that it is a matter of little importance what church one belongs to, and that one may be saved in any church, or without any church. They tell us that because people cannot see alike, different churches are necessary to meet the needs of all; that it makes no difference which church you join if you are sincere. If the above is true we will not object to it but before we accept of it we should examine it as to its correctness.

First: Jesus said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16: 18.) Here Jesus says, "I will build my church." The word *church* is in the singular number. No authority here is for men to attempt to build another church. And from the fact that Jesus asserts, "All power is given unto me in heaven and in earth." (Matthew 28: 18.) It is only reasonable that he having all the power would properly object to anyone else attempting to do his work, except under his supervision: and he certainly would not want his work left to the caprice of every individual, group or crank that might differ from him regarding how the church should be built. If one group, or individual, has the right to build a church to suit their concept of what it should be, all others would have equal rights. If it can be shown that Jesus ever asked the advice of any man as to how his church should be built there might be some excuse for so many churches. But regarding the claim that all cannot see alike; we know that truth is always harmonious. All true science agrees; and where theories do not harmonize one or possibly both are wrong. There is no difference of opinion regarding a problem in mathematics, if it is correctly worked out. There can be no difference in understanding anything that people know all about; and since man knows but little of the works and purposes of God, when he attempts to devise a plan or build an institution for accomplishing purposes he only partly understands, the experiment of one man would be as justifiable as another. But Jesus Christ by whom the worlds were made, who worked out the redemption of man, would know best the best way to accomplish his will; therefore only the church he built would be his church; and that would be the one that men should accept.

As to there being no necessity for a church; anyone should know that without it there could be no unity nor mutual cooperation. I wish to note some Scriptures bearing on this:

> And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.—Ephesians 1: 22, 23.
>
> Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.—1 Corinthians 1: 2.
>
> Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—Verse 10.
>
> Now ye are the body of Christ, and members in particular.—1 Corinthians 12: 27.
>
> For we are laborers together with God: ye are God's husbandry, ye are God's building.—1 Corinthians 3: 9.
>
> We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.—2 Corinthians 6: 1.
>
> Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—John 17: 20-23.
>
> There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.—Ephesians 4: 4-6.

The above shows:

First: That the church is the body of Christ.

Second: That there is but one body; and in the prayer Jesus offered in John 17, he prayed that they should be one as he and the Father were one.

Third: Paul besought them that they all speak the same thing—that there be no divisions among them; that there should be no more a diversity of faiths and baptisms.

It is also apparent that a definite church is necessary to give system to God's work and safeguard the people from error. We have civil courts to interpret the law and no wise man would attempt to get freedom from a court decision by merely claiming that he did not believe the decision was according to law. If civil law were interpreted according to the opinion of each individual we would soon have a condition of general anarchy. There must be a place where controversy ceases. All the different churches do not fully agree not only in matter of doctrine and creeds, but some of them differ on some moral questions. There is a difference between some churches on the liquor question. Some churches will permit divorce and remarriage on terms that others would not tolerate. They differ

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greatly on what is essential to salvation. Some say that baptism is essential to salvation, others say one can be saved without it. Some teach that unbaptized children are lost; while others believe that all who die in infancy are saved. Some say that sprinkling, or pouring is proper baptism, while others say that nothing but immersion is proper. Some say that a proper baptism requires three dippings, while others believe that only one is necessary. That these differences exist no well informed person will question; also there are many other things where the difference is just as great; but we have cited sufficient to show that they do not all speak the same thing, they are not perfectly joined together, and are making such a spectacle before the public that unbelief is increasing, and many know not what to believe. How different it would be if they were all one as Christ and his Father are one. Let us notice some Scriptures along this line:

> For God is not the author of confusion, but of peace, as in all churches of the saints.—1 Corinthians 14: 33.
>
> Let all things be done decently and in order.—Verse 40.

Paul, in showing the order of how the church should be organized, gives as a reason:

> That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 4: 14.
>
> Be not carried about with divers and strange doctrines.—Hebrews 13: 9.
>
> Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.—1 John 4: 1-3.
>
> I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances.—Doctrine and Covenants 52: 4.

From the above it is clear that there must be a definite church or body, through which God may work; and that the conflicting organizations of the Christian world separate and divide their activities, causing lost motion, wasted effort, and often ill feeling. Therefore it is necessary that there should be but one church, and that builded by Jesus Christ himself.

Fourth: It (the church) being the body of Christ those who were to be saved should be added to it.

> And the Lord added to the church daily such as should be saved.—Acts 2: 47.

Fifth: The church being the body of Christ, outside of it no one would have access to the saving power of the blood of Christ.

> I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—John 15: 1, 2.
>
> Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. —Verses 4-6.

Many talk today about being saved by the blood of Christ, and boast of being under the blood. And while it is true that Jesus being the Son of God, having a body that God had prepared for him and not begotten by an earthly (or mortal) father, was not therefore subject to death, that mortals transmit to their offspring. For the transmitted sin of our first parents brought death upon the race thus we read:

> For as in Adam all die, even so in Christ shall all be made alive.—1 Corinthians 15: 22.
>
> For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Romans 6: 23.

Jesus being the Son of God, the second Adam:

> And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.—1 Corinthians 15: 45.

Thus Jesus Christ, being created by God through a woman, was not mortal in the sense that he was subject to death. He demonstrated his power over death by healing all manner of diseases, making the blind see, the lame walk and even raising the dead. He also bears testimony to this fact:

> Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—John 10: 17, 18.

Thus Jesus was not subject to death only as he submitted to it of his own free will; unless he should sin and thus be, as we are, compelled to take the wages, which is death. He thus gave his sinless body unto death to pay the claim of death against the human race; and having paid the debt, he had the right and power to demand and accomplish, the resurrection of the dead. Thus the life and death of Jesus Christ secures to all a resurrection from the dead. Were it not for this, there would be no possibility of salvation. Now as the

(Continued on page 1106.)

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Divine Healing in Principle and Practice

RESULTS OF THE FALL

By HERMANN PEISKER

When God created man and placed him in the Garden of Eden, he gave him dominion over all things upon earth. This commission naturally included power over his own body also.

As a result of his rebellion against God and the assertion of his self-sufficiency, man's body ceased to be subject to him. Not only did he sense his nakedness, but he also discovered that life, for him, constituted a battle between the body and the spirit to hold them together.

The sentence of physical death was not instantaneous. It was a process which took time. The life processes in the body gradually aged and wore out the vital organs until they ceased to function.

It was soon discovered, however, that deterioration and decay did not take place evenly throughout the body. Individual organs became affected and diseases arose, both on the surface and inside the body. Because of disease and accident multitudes died long before nature's time.

Most of the diseases were caused by sin, incorrect eating, abuses of the body, unhealthy habits and environment. They are not a part of God's plan, even in the sentence of death. They are the result of man's unnatural modes of living and his breaking of the laws of health, happiness, and well-being—either wilfully or in ignorance.

God has never promised to remove the penalty of death for the human race during the days of their probation, but when his laws are kept during the millennium "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old."—Isaiah 65: 20.

God's Wonderful Goodness

God is loving and merciful. Even when his people had brought disease upon themselves through sin, he was not willing to leave them to their fate or to allow them to pay the full penalty, without giving them a chance to obtain forgiveness, salvation, and healing.

He gave them the law which governed physical as well as spiritual health:

> If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, . . . for I am the Lord that healeth thee.—Exodus 15: 26.

God gave Israel a concrete lesson in the wilderness, when he allowed them to be bitten by the "fiery serpents." When they called upon him to deliver them from the results of their rebellion and sin, he provided the "brazen serpent" for their salvation and healing.

The lessons taught all through the Old Testament linked up disease and suffering with sin, and healing with repentance, forgiveness, and faith in God.

Healing in the Psalms

In the days of the psalmist, when he was praising God and calling to remembrance his past blessings, he said, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." —Psalm 103: 2, 3.

The history of Israel up to his day, proved God's willingness to heal the peoples of their diseases and forgive their sins. On many occasions, both individuals and multitudes had been saved and healed by the intervention of God. God had given them practical demonstration of the title he had assumed in the days of Moses: "Jehovah Rapha," "The Lord that healeth thee." (Exodus 15: 26.)

The Eternal Truth

Health, happiness and well-being, physical and spiritual, both depend upon obedience to God's laws and unity with his will. Loss of health and the existence of disease are the result of broken law and disobedience by somebody, sometime, somewhere.

Health is maintained by keeping the laws of God which relate to both the body and the spirit: "that which is right in his sight." (Exodus 15: 26.) God has also provided that health may be regained, even in nature, by repentance and a return to right habits of eating, drinking, and living.

Nature, as well as the Bible, gives the lie to the blasphemy of the atheist, who says: "there is no forgiveness in nature." The God of love and compassion is fully revealed in nature. Where the disease or injury is "not unto death." (1 John 5: 16, 17.) nature is all healing, forgiveness, and restoration.

The laws of health have been rediscovered in modern times and are being used by individuals, institutions, and even churches, today: either for the good of humanity or to exploit them.

Healing Since Christ

Jesus came to bring the "more abundant life." Countless diseased and broken bodies and souls needed healing and salvation in his day. He sensed the demand on his love and power, as did his disciples, for Matthew recorded that he "himself took our infirmities, and bare our sickness." (Matthew 8: 17.)

He plainly declared that many diseases were the result of individual sin, by first forgiving their sins then healing their bodies. When spirits were healed in forgiveness bodies were easily healed because of faith. Jesus was able to restore the spirit to supremacy and to instantly give health. Natural law would take a long time to bring about such restorations, even after repentance and a return to right living.

Jesus did not outrage nature. He merely speeded up the healing processes by the "power of the Spirit" and gave health. He promised the same gift to his disciples, "these signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover." (Mark 16: 17, 18.)

Healing and Forgiveness

Jesus, alone, as "God manifest in the flesh," had power to forgive sins when healing bodies. His disciples, as men, had no power to forgive sins. When, however, divine healing became an institution in every New Testament church, they instructed the saints to seek the forgiveness of sins in order to prepare for healing:

> Confess your faults one to another, and pray for one another, that ye may be healed.—James 5: 16.

How many are ready to admit and confess that their illnesses are their own fault—the result of bad habits, temper, wrong food and drink, excesses, worry, fear, evil thoughts, etc., and repent of these? How many confess their weaknesses and ask the brethren to pray with them that they may repent and change their lives and habits? How many are willing to humble themselves in this way, repent and change, that they "may be healed"?

A great many love their appetites, their hatreds, their tempers, their critical dispositions, their hard hearts and their unforgiving spirits, too much to repent and forsake them "that they may be healed." We are ready to suffer and even die rather than to prepare for healing.

If we are to be healed all the obstacles must go. The barriers must be willingly removed on our side, whether they be physical, mental, or spiritual, even if we have to "confess our faults to others," and enlist their prayers and faith on our behalf.

The Climax

As soon as we repent, prepare for healing, and are ready to trust our souls and lives to God, we are entitled to "call for the elders of the church." We then have the promise that after "anointing with oil in the name of the Lord . . . the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James 5: 14, 15.)

What a glorious thing it is to present

(Continued on next page.)

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BRIEF BIOGRAPHIES

"Daddy" Lloyd

"I'm the happiest man in the world," says E. W. (Daddy) Lloyd. "I'm doing the thing I've wanted to do for years; that is, giving all my time in service to those who need me. There is no one so dirty or ragged or poor but I'd minister to him if I could."

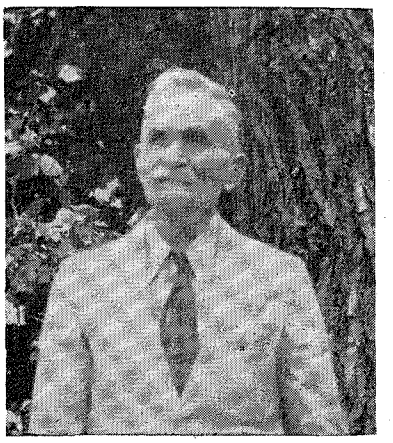
The sixteenth of next January will mark the seventy-second milestone for "Daddy" Lloyd, another milestone toward a goal which was set up in his life by his parents, Abner and Catherine Lloyd, when they moved Zionward from New London, Ohio, the place of his birth; and "Zion the beautiful" still beckons him on.

Very early in his life "Daddy" Lloyd sought, through earnest prayer, a knowledge of God and his power. Some years later, after he had married Julia Anna Miller and was the father of two small sons, this knowledge came to him in a miraculous manner. His wife had been seriously ill for some time. After having been administered to a number of times, she was made the object of special prayer by the members of the Coal Hill Church, a small church east of Eldorado Springs, Missouri. The members came to the Lloyd home in a body to offer fervent prayers for her recovery; but their prayers seemed unavailing—the blessing was withheld. However, a short time after that, Elder Abner Lloyd came alone to administer to her; and, under the influence of the Spirit, commanded the power of death to be rebuked. She was instantly healed; and, as a token of his love for the heavenly Father and that he himself might remember this great blessing at all times, Brother Lloyd made a vow to abstain from eating a particular article of food for the rest of his life. This vow he has strictly observed.

From fifteen years of age until now, E. W. Lloyd has been active in church work. Through the years since his baptism, October 19, 1873, he has been called to act in various offices of the priesthood. He was ordained a teacher in 1886, a priest in 1894, and an elder in 1912. Since his ordination to the office of elder he has been called to administer to many of the Saints; and extremely few are the times when, for any reason whatsoever, he has failed to answer the call to serve where "duty called or danger."

An ardent believer in the power of prayer, "Daddy" Lloyd testifies to many things of a miraculous nature following his prayers, prayers not only for the sick in mind or body, but for the poor and downtrodden of humanity. In relating one such experience he says, "About fifteen years ago I met, at church, a lady whom I had never seen before. She was depressed because both her husband and son were out of work and they were in need. I asked her if she would like to have me visit them, and she said she would be glad to have me do so. Accordingly, I went to the home and prayed earnestly for them, that work might be obtained for both the father and his son. The next morning each was employed in a reliable firm. They felt, and I felt, that this was in answer to prayer."

Two contrasting events which left lasting impressions upon the heart and mind of Brother Lloyd took place when he was still a member of the Coal Hill Church. The first was concerning a neighbor, W. A. Pray, who called upon



E. W. LLOYD

him one afternoon to relate a vision he had beheld that noon, in which he was told to call upon E. W. Lloyd for "advice about being saved." After their conversation he decided to be baptized on the following Sunday; but, for some reason, he changed his mind and was not baptized. "Daddy" Lloyd warned him of his mistake, but he failed to heed the warning. Shortly after he was suddenly killed.

At another time, a Mrs. Gloyd, who had come to Eldorado Springs for her health and who was much concerned about her future life, prayed to be shown the right church. She, too, beheld a vision in which she saw Abner Lloyd and C. M. Schroeder, neither of whom she had had any previous knowledge, and was told their names. She inquired about these two men; and, at her request, was taken to a Mrs. (Doctor) Phipps (at that time a nonmember, but who later was baptized into the church) to the Coal Hill Church on the following Sunday morning. After hearing the sermon, she declared herself ready for baptism and was baptized that same day. This sister remained a faithful Latter Day Saint until her death several years later.

By no means the least of "Daddy" Lloyd's blessings is that of abundant health. He says, "No physician has ever been called to my bedside." For this reason he is always ready to answer the call of others, less fortunate, and also to give much care to his wife, who has been confined to her bed for more than three years.

And by no means the least of his responsibilities was the rearing of seven children. The eldest, a son, lives in Canada; the three other sons and two daughters live in greater Kansas City; and another daughter in Independence, Missouri.

Perhaps there is no more significant fact pertaining to the life of Brother Lloyd than the fact that he is not only "Daddy" Lloyd to his family and to many of his brothers and sisters in the church, but to his friends and former business associates as well. The affectionate title, "Daddy," was in the first place given him by employees and local officers of the Standard Oil Company, where he served faithfully, happily, and well, for approximately thirty years, at the end of which time, April, 1930, he was retired and given a pension. This pension permits "Daddy" Lloyd to live a more complete life of service which enables him to say today, "I'm the happiest man in the world." MRS. RAY LLOYD.

DIVINE HEALING IN PRINCIPLE AND PRACTICE

(Continued from page 1105.)

a clean heart, a surrendered life, and a submissive will to God. It is then that the Holy Spirit can manifest the love of God and do his work. Jesus said, "He shall glorify me." When there is no resistence, but a full surrender and consecration on our part, God's will can be done. Healing becomes perfectly natural under such conditions.

Health, including healing, is the heritage of God's Saints. It is part of the gospel plan. It does not involve the counteracting of nature's work, in aging the body and organs, and the restoration of youth. It does, however, include the deliverance from diseases, injuries, and excessive aging, so that life may be restored to normal and the allotted span be spent in the service of the Master.

FUNDAMENTALS OF THE GOSPEL

(Continued from page 1104.)

church is the body of Christ those only who are part of it (or are engrafted into it), could be in touch with the blood, as the branch not abiding in the vine would wither and die. The life or blood works in the body. It heals its wounds, cleanses infections, and thus the body is healed and cleansed by the blood. So the body of Christ or the church (the vine) is the only source through which the blood of Jesus Christ can heal us of the wounds sin has made, and throw out of our bodies, and lives, the infections that would result in death to both body and soul.

(To be continued.)

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We've a Story to Tell to the Nations

By Maurine Jones

"We've a story to tell to the nations that will turn their hearts to the right." When this very beautiful story to which I refer becomes a part of us, we are made conscious of a burning desire within us to tell it to someone else. But how often are we handicapped, not because we are unfamiliar with the story, but because we have not learned to use adequately the voice?

We have within us the most amazing instrument in the world which is subject to our every bidding, if we will put it at our command. Your voice is you! There is no feeling it cannot reflect, no attitude it cannot suggest, no emotion it cannot convey, and no thought it cannot help you express. To an extraordinary degree your voice is telling those about you, what sort of a person you are. You can, as you endeavor to tell the beautiful old, old story, win the attention and good will of your audience in a few opening statements; or on the other hand you may erect an insurmountable barrier even before you have finished the introduction.

If a musician was striving to touch the hearts and souls of men with the beautiful strains of an old masterpiece, he would be very much concerned about the instrument upon which that selection was played. To reach the souls of men with the strains of the old, old story we must be alert to the false notes produced by our instruments.

The three chief characteristics of a pleasing tone are pitch, force and quality. Pitch depends on the number of vibrations per second of the vocal cords, force on the amplitude of vibrations, and quality upon the character of the vibrations. Since nature has endowed the majority of us with comparatively pure tones, I shall dwell primarily upon the usage of that divine gift, the voice. If there are any, however, who feel that their tone necessitates an improvement, any standard speech book will give ample instruction and exercise.

In the following paragraphs,, I shall briefly touch upon one of the most fundamental principles of speech making, namely emphasis. Clear speech is not a native endowment and therefore must be acquired by painful effort, if we are to make one thought plain to the listener.

There is always one word that expresses the central idea of a phrase or clause which must be pointed out to the audience by and through vocal expression. This is emphasis. Emphasis gives words their relative importance. If you take the sentence, "I am going with your friend," and emphasize each word at different times, you will find several shades of meaning expressed. Where there is no emphasis we have no interpretation of the author's thought, which results in monotony. The three requirements of emphasis are: first, an understanding of the thought to be expressed; second, a knowledge of emphasis, so as to know how to express it; and third, the ability to make the voice obey the mind. There are four ways of emphasizing a word or phrase: (1) by loudness, (2) by intensity, (3) by time, (4) by inflection. Emphasis of loudness is used in ninety per cent of all cases, in fact it is used so frequently that many believe that is the only method. Emphasizing with loudness, we simply call attention to the important word by speaking it more loudly. We can emphasize with intensity by lowering the voice and putting into it much earnestness. Words suggesting either time or space relations are emphasized by time; that is we take more time in uttering them. Take the sentence, "He went into a *far* country." We draw out the word "far" which expresses space relations. We use the pause emphasis before or after a word if we want to call particular attention to it. The pause, of course, causes the mind to wait eagerly for the next word, or a pause after the word will give the mind time to ponder about the word. When the voice has been making a series of rising inflections and suddenly takes the falling, the word upon which the change was made naturally stands out in the mind. This is known as emphasizing by inflection. The following rules and cautions will be helpful in emphasis: (1) The important word in the sentence should be determined and emphasized. (2) The words that are not vital to the meaning of the sentence should be tripped over softly and rapidly. (3) Ideas compared should be emphasized. (4) Never emphasize the same word twice unless for emphasis. (5) Avoid emphasizing the next to the last word and following a definite plan regardless of the thought. This will develop into the "ministerial tone." (6) Practice using all kinds of emphasis. (7) Avoid using a monotonous chant.

The few fundamental rules and principles that I have mentioned are of little or no value unless the reader is able to grasp the thought of the story he wishes to bring to the audience. Perhaps practice is the best and most helpful suggestion that could be offered along the line of thought-getting. However, when the thought has become a part of the speaker the above principles will aid greatly in helping him reach the hearts of men and tell the beautiful old story so appealingly that the world will stop to listen, as if to the strains of a masterpiece played on instruments in the hands of those who are skilled in handling them.

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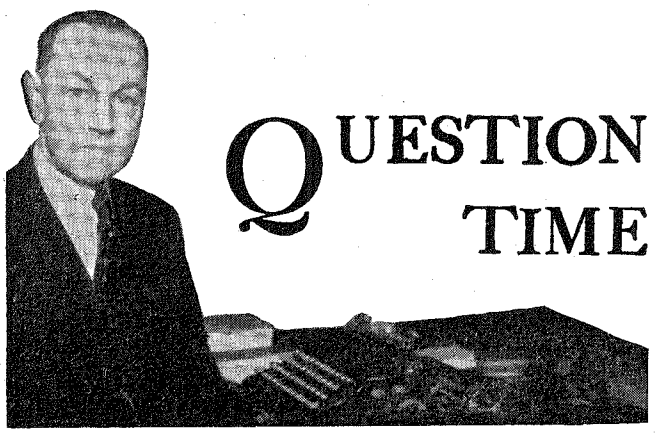

QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Does Luke 18: 15, 16, or any other Scripture, support infant baptism?

The doctrine of infant baptism is neither taught, implied, nor supported by any authority of the New Testament Scriptures, though some Christian writers in later centuries argued in its favor. It was an innovation foisted upon the church under the specious plea that without baptism the infants cannot be saved. In thus assuming, the fact that faith and repentance must precede proper baptism as an essential and a teaching of Christ, was of necessity ignored, as infants are without understanding sufficient to exercise either faith or repentance, and are incapable of knowing sin. This truth is clearly implied in the text above cited. It states:

> They brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.—Luke 18: 15, 16.

It may be noted that the last clause of this text plainly states that the kingdom of God is composed of such as little children. This proves that infants are without sin, being in a state of innocence. If this were not true, they certainly could not enter the kingdom of God. Luke evidently refers to the same occasion as is mentioned in Matthew 19: 13-15, but the latter text states that Jesus laid his hands on them. The same instance is recorded by Mark (10: 13-16), who adds further to the incident by stating that:

> He took them up in his arms, put his hands upon them, and blessed them.—Ibid., verse 16.

This language suggests that some of the infants must have been very young, while others were probably a few years older and capable of walking. Hence the helpless babes were probably blessed while he still held them in his arms.

How could those mentioned in Mosiah 3: 9 be "spiritually begotten" but unbaptized?

The record appears to indicate that these were yet under the Mosaic law, it being prior to the coming of Christ. But, having repented of their sins, they made a covenant to obey the commandments of God and to take upon themselves the name of Christ who should come. Faith, repentance, and righteousness thus entitled them to the forgiveness and blessing of God. While baptism is not mentioned in this record, it is not impossible that the ordinance may have been observed. At another time not long afterward it is specifically stated that those who kept the Mosaic law should be saved (Mosiah 7: 94, 95), but following this the ordinance of baptism was observed and taught by Alma (Mosiah 9: 41-47).

The baptism of the Holy Spirit is not dependent upon water baptism, however, but upon faith, repentance, and conversion as expressed in obedience. For this reason we need not be surprised that some who were converted through the preaching of Peter received the baptism of the Spirit before they had been baptized in water, as is specifically stated in Acts 10: 44. Following this divine manifestation, the apostle commanded them to be baptized, saying:

> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?—Acts 10: 47.

While baptism is commanded and therefore should be obeyed by all who know that it is required, it does not follow that God is confined to any particular routine in his dealings with mankind when circumstances warrant otherwise.

What do the first three horsemen of Revelation 6 symbolize?

While students of the subject do not agree, I believe it is generally thought that each horse symbolizes the predominant character of an era or dispensation. The seven seals of the book mentioned in the previous chapter were opened one by one, and at the opening of each seal a horse appeared, until four diverse horses came forth. Some think each represented an era of approximately a thousand years, beginning with the time of Adam. The conditions they symbolized appear to be described in further symbolic language, but their meaning is obscure, probably by divine intent.

A. B. PHILLIPS.

The present is the living sum-total of the past.—Carlyle.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

North East Manchester Branch, England

Church in James Street.—For over forty years this branch of the Reorganization has been in existence, and from the beginning Elder George W. Leggott has been the esteemed pastor and president. A little while ago the fortieth anniversary of his pastorate was celebrated.

From humble beginnings this church has grown, passing through trials, and hardships and making many sacrifices. Today the church building is commodious and well equipped, having a pipe organ and a vested choir of Sunday school pupils who contribute much to the dignity and effectiveness of divine worship. This branch not only has succeeded in creating its church plant and clearing it of all debt, but has been able to succor other congregations and groups in the British Isles Mission. No effort making for the advancement of the latter-day cause in Britain is ever refused sympathy and help.

North East Manchester Saints and their church demonstrate the possibilities within the reach of all congregations working together with faith, unity, prayer and persistence. Brothers G. W. Leggott, T. Taylor and T. Brien, Sr., are the branch founders. Many members who were once associated with this group may be found in different parts of the world, and they will be happy to know that the church still prospers, and is growing in grace and knowledge of the Lord Jesus Christ.

The Sunday school anniversary of this branch was observed in July. On Sunday, July 11, one of the outstanding features of the Northern District was the annual "walking" and procession through the streets of the church neighborhood. This is an old custom of all the churches in the City of Manchester, and readers of "The Memoirs of President Joseph Smith," will recall his vivid account of this event on the occasion of his visit in 1903.

This year there was the largest gathering of children, pupils and adults had in any year. Headed by the band of the local Salvation Army corps, the procession moved through the streets. The beautiful silken banner of the district schools, of purple and gold, was carried along. This banner bears the name of the church in bold letters and a picture of the open Bible; it brought forth many comments regarding its beauty, as did also the little children gaily dressed in their best clothes and carrying baskets of flowers. The children were guarded with a rope of flower garlands, and carried two artistic scrolls with mottoes in flowers, "Simplicity" and "Goodwill."

Several members of the Manchester police force guarded the procession and controlled traffic. As the band played well known marches and hymn tunes, the crowds gathered, and at different points the procession stopped, a hymn was sung by the whole gathering, then the name and purpose of the procession were announced. Several of the brothers also gave out tracts to the people on the way, and altogether, the Saints feel that this was a fine advertisement of the church, especially on the occasion of the one hundredth anniversary of the coming of the first Latter Day Saint missionaries to this land.

The whole was reminiscent of the happy occasions of the past when others of the church's leaders, local and general, joined in such processions. It was observed that many who this year were among the leaders and the sedate members of the adult sections, were once little children in the procession, guarded and cared for by loving tender hands now in paradise.



NEVADA, IOWA, JUNIOR SUNDAY SCHOOL CLASS AND THEIR TEACHER

Nevada, Iowa

This small branch has been abundantly blessed with the Spirit of the Lord in the past few months. Elder Henry Castings, of Des Moines, held a series of services at Nevada a few Sunday evenings, giving lectures from his chart. These were most interesting, and the Saints hope that he may come back and finish them.

Elders Clyde McDonald, Stephen Robinson, Frank Mussell and Earl Hall, of Des Moines, also have preached, giving Nevada members much encouragement.

The young people's picnic was held at the North Park where games were played, and everyone enjoyed the afternoon and evening. On that day the members chose Thursday of each week as recreation time for the young people and others wishing to take part. They meet at six-thirty to enjoy games.

The women's department meets Thursday afternoon every two weeks, and has a lesson in which many friends and neighbors take part. They are also working to raise funds to build a basement.

On Children's Day, Brother Earl Shalley talked to the boys and girls in the morning and at 6:30 p. m. a most beautiful and spiritual baptismal service was held at the church. Bonnie Jean Shalley, daughter of Mr. and Mrs. Earl Shalley, was baptized by her father, and three little children were blessed by Elder L. B. Wolfe. The children were Ivan Adrian Shalley and William Howard Shalley, sons of Mr. and Mrs. Ivan Shalley, and Gary Lynn Williams, son of Mr. and Mrs. D. Williams.

Following the confirmation services, Brother Earl Hall, of Des Moines, preached a sermon.

Several from this local were able to attend the reunion at Des Moines.

A boy is a lot more impressed by what his father is than by what his father says.—*Onward.*

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West Toledo, Ohio

West Toledo Branch, 1355 Sylvania Avenue.—On the evening of March 14, the Saints of West Toledo Branch, then a mission, enjoyed a message from Elder Earl Curry, of Kirtland, Ohio.

Easter Sunday was a big day. The choir, under the leadership of Sister Bernice Reed, gave a short musical program at the morning worship hour during which two young men were ordained to the office of teacher: Donald Winquist, of Toledo, and Kenneth Flora, of Oak Harbor, Ohio, by Elders Barney Cramer and Clarence Holmes; Elder Cramer delivered the sermonet.

In the afternoon at three o'clock three young people: Lois Keill, Ruth Robertson, and Harold Elkington were baptized by the teacher of the young people's class, Wayne Crandall. At 7 p. m., the children under the leadership of their supervisor, Sister Etelka White, gave the "Message of Easter." Confirmations followed this service as did the sermon by Elder Everett Ulrich.

The organization of the mission into a branch took place Saturday and Sunday, May 8, 9, 1937. Saturday the business session was held at Toledo Branch, on Waverly Avenue, since the mission is at present holding services in a hall which cannot be rented except on Sundays. Apostle Paul M. Hanson presided at this service. The group chose to name the new branch the West Toledo Branch. Wayne Crandall was elected branch president. His colaborers elected were: Church school director, Ray Morris; church secretary, Etelka White; treasurer, Sherman Bertram; branch solicitor, Wayne Crandall; musical director, Clara Winquist; church school secretary, Ruth Robertson; supervisors: adult, Everett Ulrich; young people, Bernice Reed; children's, Etelka White. The offices of publicity agent and historian were incorporated into the office of secretary since Sister White had been taking care of the work previously. There has been very fine cooperation with the local newspaper offices in securing pictures of Saints for special occasions as well as outside speakers and news items.

Sunday services began with church school followed by an ordination service in which Wayne Crandall was ordained to the office of elder by Apostle Paul Hanson and Elder Clarence Holmes. Apostle Hanson then delivered a fine message.

At one-thirty the installation service took place. A history of the mission was given by Sister Etelka White who had been keeping a record of events and growth of the work in this part of the city, where none of the churches holds evening services. The group has rejoiced many times over the blessings of God in prayer services, and in the souls God has given them. The group began one year ago in February with eight members of Toledo Branch. They now have a charter membership of about fifty. The purpose of the branch organization was given by Apostle Paul M. Hanson after which the charge was given both to the officers elected and to the Saints by Apostle Hanson.

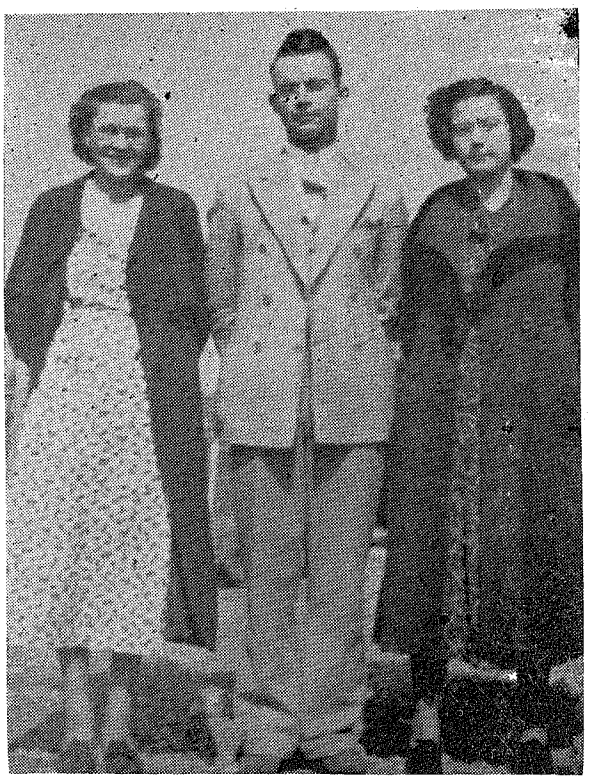
Children's Day, the children under the leadership of their supervisor had charge of the church morning worship service. Walter Johnson presided, assisted by Clara and George Beamer. The theme was, "'Tis Children's Day." The children met for prayer in a small room before the service and then marched into the church service taking their places in an orderly manner. A fine spirit pervaded this service and the children were in truth, "Doers of God's Word."

West Toledo Branch was represented by five members at the Youth Conference at Lamoni, Iowa: Lois Keill, Ruby Potter, Mary Leola Reed, Bob Winholz and Etelka White. They enjoyed fine classes as well as a splendid spirit and inspiration. Reports were given each Sunday during the month of July at the young people's fellowship hour, held at seven o'clock.

Several weddings have taken place in the branch: Harold Elkington and Hazel Webster were united in marriage by Elder Crandall in June. On the evening of July 31, Charles Teeple, formerly of Bradner Branch, and Dorothy Reed, of the West Toledo group, were united in marriage by Elder Wayne Crandall in a lovely church ceremony held in Toledo Branch. Vera Winquist, of Toledo, was bridesmaid and Kenneth Smith, of Bradner, best man. After the ceremony a reception was held at the bride's home.

The next morning, the Master met with the group in sacrament service. Several members were spoken to as well as the whole group. In the evening over seventy were in attendance at the service. God is blessing the missionary efforts of the branch.

Splendid prayer services are held each Wednesday evening at the homes. The attendance has averaged between thirty-five and forty, quite a number being non-members.



YOUNG PEOPLE BAPTIZED AT WEST TOLEDO, OHIO

From left to right they are: Lois Keill, Harold Elkington and Ruth Robertson. The trio were baptized on Easter Sunday, this year.

Fort Wayne, Indiana

God continues to bless the Saints in this part of his vineyard. Aside from the local priesthood, such men as Elders G. T. Griffiths, George Cassell, A. H. Nieman and Mark Gross have been heard in recent weeks.

Eleven from this branch were privileged to attend the District Young People's Institute held at Coldwater, Michigan, in May. This branch was also represented at Youth Conference at Lamoni by Jack Pray, Helen Meurer, and Brother and Sister Harry Simons. Helen Meurer entered the waters of baptism while there, which fact brought much gladness to the Saints at Fort Wayne. Four others were baptized here on Children's Day. Irma Waikel and Gordon Beaman were baptized by Pastor Sam Nichols, and Alethia Hart and Harold Robinson by Priest Harry Simons. All were confirmed later in the day by Elder Mark Gross.

The Fort Wayne Saints regret the loss of Brother and Sister Clair Crandall and family who are moving to Niles, Michigan, but all wish them the best of success. They have been faithful workers in the branch activities.

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Most of the Saints and some of the friends of Sister Catherine Eoll, formerly of Auburn, Indiana, witnessed the marriage uniting her and Brother Gomer T. Griffiths which was solemnized in the home of Brother and Sister Simons on May 22. The ceremony was read by Harry Simons, with Sam Nichols assisting.

Sister Mark Gross of Buchanan, Michigan, visited in the home of her daughter, Sister Gladys Nichols, for two weeks in June. Sister Ruth Simons recently returned from a six weeks' visit among relatives and friends in Missouri and Colorado.

A large group of Saints attended Kirtland Reunion, several for the entire week, and others for only a week end, but all profited immensely from their experiences while there. The church here is located at 1419 East Wayne Street, and a cordial welcome is extended to any one having occasion to be in the city at the time of regular services.

Spring River Reunion

Again the Spring River district reunion, held at Columbus, Kansas, July 30 to August 8, brought to its attendants a richness and understanding of life which have meant much to their spiritual growth. Under the light and inspiration present at the daily prayer meetings, and especially the one of the last Sunday, decisions were made which are expected to change the lives of many of the Saints of the district.

Theme of the last prayer service was characteristic of the consecration and devotion found among the Saints and of the themes carried out at the other services of the ten-day period. It was "Come What May—Let the Cost Be What It May—I Will Surrender Myself Completely to Service for Him."

The leaders who guided the reunion into worth-while channels were President F. M. McDowell, Bishop J. A. Koehler, Elder E. Y. Hunker and the district president, Elder Amos T. Higdon. The strenuous efforts of these men, buoyed up by the Spirit of God, made possible the success of the reunion. Such intelligent service should inspire active, consistent, aggressive Christian living in the outreaching program of the church for a long time to come.

Tents housing nearly two hundred campers were set up in the American Legion park, for the reunion.

President McDowell taught classes for the youth each morning; Bishop Koehler, classes on the financial law and kingdom building, and Elder Hunker was in charge of the night preaching services, taking for his theme an explanation of God's purposes in relation to mankind.

Many of the campers were young people for whom appropriate religious services as well as recreational activities, directed by Jimmy Daugherty, of Joplin, were instituted. Priesthood meetings in charge of President McDowell, women's groups conducted by Sister A. M. Hogan, of Carthage, and children's classes under Sister Ruth Guinnee, of Joplin, and Sister Eleanor Heady, of Kansas City, Kansas, completed the reunion program.

The young people of Mapleton, Kansas, financed their stay at reunion with returns from projects they have sponsored since last year. Independence, Missouri, was among the well represented places.

Meetings at Fisher, Arkansas

A summer missionary endeavor at Fisher, Arkansas, was very successful. The meetings were conducted by Elder W. E. Haden, and the Spirit of the Master was present.

The services began July 17 and closed July 25 with the baptism of seven young people. The baptismal service took place at 8:30 a. m., and the Saints went from the water's edge to the church where a profitable church school session was enjoyed, then the candidates were confirmed members of the great fold and kingdom of God.

At 11 a. m. District President G. S. Trowbridge preached an inspiring sermon. Brother Gomer Malone preached the closing sermon. The sisters served dinner on the church grounds to the assembled guests.

At the opening of the series, the audience was rather small, but the numbers grew each night until a fine congregation gathered. And the ministers feel that they will be able to reach other souls on a return visit to Fisher.

The Ziegenhorns, Brother Al and Brother Ray and family, were to leave shortly for a family reunion held near Rock Island, Illinois.

The spirituality of the Saints in this community is growing, and those who ministered to them hope that the Spirit of the Master will continue to be with them to strengthen and encourage.

Tacoma, Washington

This branch has been the scene of many activities in recent months. Outstanding in interest was the ordination of Ray Stewart to the office of priest, by Elders H. I. Velt and J. B. Snyder. Brother Stewart has served as church school director and has proved to be an active and dependable worker.

A beautiful Easter program was furnished by Ray Sowers, assisted by Sister Lulu Sowers and Sister Leta Eaton.

On the third Sunday of each month the juniors give the worship program under the supervision of Sister Arlene Snyder.

A pleasant and profitable visit was made this branch by District President L. R. White.

Miss Mildred Snyder, daughter of Elder and Sister J. B. Snyder, was married to Ellsworth Larson, son of Mr. and Mrs. N. M. Larson, of Tacoma, July 3, only relatives and close friends being present. The bride was given in marriage by her father, Elder Snyder. The bridesmaid was her sister, Miss Gladys Snyder; Albert Cummings acted as best man for Mr. Larson. Miss Arlene Snyder, another sister of the bride, played the wedding march, and accompanied Mrs. A. C. Martin who sang, "All for You." Elder A. C. Martin read the wedding vows. A reception followed the ceremony.

Tacoma Branch enjoyed meeting with Puyallup Branch on Children's Day. A number of baptisms took place, one candidate being from Tacoma, Mrs. Wilson, daughter of Sister Alice Meeham.

The women's department under the leadership of Sister Leta Eaton, has been busy, their project being the accumulation of an amount to be sent to assist in paying the general church debt.

Tacoma Branch was saddened by the death of its pastor, Elder J. B. Snyder. He had served as pastor for nine years. Leaves to mourn, his wife, Mary; three daughters: Arlene, Gladys, and Mrs. Ellsworth Larson, all of Tacoma.

Bemidji, Minnesota

The Saints are holding regular services. Sister Maud Huggett is doing well in charge of musical activities. Sister Irma Wick is successfully guiding the church school.

The young people shortly will have a program to help raise money. The ladies' aid, under the leadership of Sister Maud Huggett, are striving to carry out certain projects in order to raise money for the benefit of the church.

Bemidji members have appreciated the labors of Missionaries J. F. Curtis, O. W. Okerlind, and Ray Whiting. These men had good attendance and attention, and the Saints were encouraged by their words to go forward in the Lord's work. They hope these ministers will come again. Apostle Curtis preached twice in March.

Elder Samuel Case and wife visited Bemidji several days, Brother Case preaching on April 2.

On May 30 local members had a surprise when about forty-five were present at an all-day meeting. Elder Walters, of Carlton, preached twice and W. C. Stauty and some members of his family came from Duluth. Brother Stauty preached with good liberty in the afternoon.

Elder O. W. Okerlind, who spends most of his time serving as missionary to Saints in Canada, preached at Bemidji from June 16 to 20.

Another pleasant surprise came July 25 when Evangelist Ray Whiting, wife and daughter, met with this congregation, also Elder Frank Tucker and family, and Elder Murdock, of Clitherall. Brother Whiting lectured at the church school hour and preached twice, enjoying fine liberty. Nearly fifty were present.

Crops in this area are fine.

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The Saints are trying to raise their Christmas offering. They are glad to learn that the church debt is being paid, and are confident that the Lord will fulfill his promise and that his kingdom will continue until the end when Jesus will accept it as his own.

Local members are praying for Sister Jennie (Guy) Anderson, of Columbia Falls, Montana, that she may be healed. She formerly lived at Bemidji.

Lima, Ohio

708 East North Street.—Lima Saints have been pushing forward in the last two years, and have been able to accomplish many things which have helped in the branch and the church in general. Nearly all have their Kirtland Temple pledge cards paid. Some of the workers are on their third card; some have paid two, and some are still on their second card. There were three or four extra Kirtland Temple cards which no one took, and Brothers W. S. Ream and William Freeman wrote on them the words: "Visitors' Card." Nonmembers and people from other branches as well as local members who could save an extra dime have paid out these cards, and the branch is starting on its last one. Brother W. S. Ream is the worker who has kept the members reminded of their pledges and paying in as they promised. Lima also boasts almost one hundred per cent tithe payers.

Two candidates have been baptized this year. On Sunday morning, June 6, Brother Joseph Bartly, of St. Marys, came to Lima, and baptized Koneta Ream, nine years old, also Maxine Ritchie, sixteen. They were confirmed by Patriarch Gomer T. Griffiths and Elder Hetrick. Brother Sly gave the charge. Then two babies were blessed, Russell Gross, Junior, son of Russell and Corene Gross, and Phyllis Marie Cotteral, daughter of Hiram and Clara Cotteral.

Sacrament services are held at 3 p. m. the first Sunday of each month. On this particular day the communion hour was a spiritually helpful one, some of the members being divinely spoken to.

Two marriages have been solemnized in Lima group. Sister Helen Hadsell was married to F. Campbell, and Sister Mabel Cotteral was married to Ray Dailey.

The women's department has pledged ten dollars as Christmas offering. The women sponsored an ice cream social the last of June at the home of Willis S. Ream, clearing more than seven dollars. On August 14 they had an ice cream and sandwich supper.

The young people are finishing the study of the church history. Next they plan to take up the Bible. Brother Earl Walker, a young man who a short time ago was ordained a priest, is leader of local youth. His friends believe that he will be a stanch worker for Christ and his church. He is a new member of the church, having been baptized in the fall of 1935. Since that time he has been an ardent worker.

Lima group has Sunday school at 9:45 a. m. Sunday and preaching at 8 p. m.; prayer meeting, Wednesday at 8 p. m.; young people's class, Tuesday at 8 p. m. They meet in a small hall at 708 East North Street. Saints and friends passing through will find a welcome at the hall. Lima members ask your prayers and your attendance when it is possible.



THESE SAINTS VISITED LIMA, OHIO

Much encouragement and inspiration have been brought to the group at Lima by visiting Latter Day Saints. In this group are seen, from left to right: Brother Sly, Brother Smith, Sister Smith, Sister Sly, and Brother Hetrich, all of Bradner, Ohio, and Brother Joseph Bartley, of St. Marys, Ohio. The snapshot was taken by Russell Gross.

Davidson, Oklahoma

Davidson Saints were made to rejoice, April 25, when Elder Z. Z. Renfroe baptized the following into the church: Joe Luman, of Enid, Oklahoma; Kelton and Lavern Keyes, son and daughter of Brother and Sister M. W. Keyes; Billie Jean Hopkins, Wanda Mason and Betty Jo Hendericks. The parents of the last three named are not members of the church. These girls received their training in the church school and junior church.

On May 16, Davidson members were happy to have with them Brother Yerrington, of Oklahoma City. He gave an interesting sermon on "Witnesses." The junior choir sang, "Tell Me the Story of Jesus."

The first Sunday in June was an outstanding day for this congregation. Brother and Sister Ray Carrow and son, Billy; Brother and Sister L. A. Carrow and daughter, of Wichita Falls, Texas, and Brother and Sister Iral Parker, of Elmer, Oklahoma, were guests. Basket dinner was served at noon in the church dining room. In the afternoon several of the Saints went to the home of Sister Ada Gregg who was confined to her bed while recovering from an operation, and sang her favorite songs. Sister Gregg was absent from active church work several weeks, but is now able to be with the congregation again.

Brother and Sister Cohlman and daughter, of Lawton, attended the July sacrament service.

Since Elder Z. Z. Renfroe was returned to the missionary field, Davidson Saints, especially members of the priesthood, have had to make readjustments. Elder B. F. Renfroe has been placed in charge of local work, and has been assisted by other local priesthood members. Brother Renfroe's health does not permit him to labor as he would like, but the branch appreciates his fatherly counsel.

Sister Ida Feely has organized a class for a group of nonmembers whose children attend church school, the parents themselves not being able to be present at the Sunday morning study session. The class meets Sunday at 4 p. m. in the homes of the students. They are studying "Belief of the Church for Youth," by J. A. Gunsolley. Much interest is being manifested.

Modesto, California

The marriage of Mary M. Frazier to Charles H. Stark was solemnized by Elder Guy P. Levitt on May 1. Over two hundred guests witnessed the ceremony in the local church, which was decorated with white roses. The bride is a daughter of Brother and Sister A. E. Frazier of Modesto, and the groom is a son of Brother and Sister K. G. Stark of Patterson. After a trip to Monterey, the couple settled at Patterson.

Those baptized on Children's Day were: Sonny Talbot, Donald Morgan, Ethel May Pierce, Carl Amend, John Moffet, Mrs. Wilma Phelps. Elder A. E. Frazier officiated. . . . A baby boy was born June 17 to Mrs. Edward Branscomb, formerly Caroline Howe. . . . Brother Verne Stark, home from his studies at Kansas City Dental College, has spent a few weeks vacation with his parents, the K. G. Starks. . . . Brother and Sister Tyler, of Shenandoah, Iowa, have been welcomed here with their family. Their daughter, Jean, an accomplished singer and pianist, is making a contribution in church and young people's work.

Money is but a tool to use, for good or ill, according to the ideals and the skill of the artist who holds the tool.—Robert Cashman.

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Independence, Missouri

On the Campus

The Campus service continued Sunday evening with the usual large congregation assembled to sing together and to worship in another grand outdoor setting. The sky was overcast, the temperature not so warm, and the absence of bugs and flies, etc., allowed the lights to be left on throughout the service.

Elder Arthur Oakman used the story of Zaccheus (Luke 19) as a basis for his sermon, pointing out the many things in persons and their surroundings that prevent their seeing Jesus; also indicating that if we really desire to see him, we can always find some means of overcoming our handicaps. He spoke of the tragedy of letting human weaknesses and faults of administration stand in the way of our obtaining that clear vision of our Lord which is essential to the salvation of our souls and the coming of the Kingdom.

Elder Herbert L. Barto was in charge of the service, assisted by Elder Leonard Lea, who offered the invocation and the benediction.

Special music was by the Nurses' Chorus of the Independence Sanitarium, directed by Mrs. Louise Hills Lewis.

A quartet consisting of Mrs. Pauline Arnson, Mrs. Ruth Holman, Keith Johnston, and George Anway, presented some unusual, though popular and well-loved hymns. The congregational singing, with George Anway, was unusually fine, and many expressions of pleasure found in that part of the service, are heard on all sides. Three Campus services remain in the present series, closing on Sunday night, September 12.

Stone Church

The Saints of this congregation are busily preparing for the annual Harvest Home Festival to be held October 5 to 10 in the Auditorium. "The Home" is the central theme of this year's celebration, and outstanding features will be the Hobby Show; a beautiful rock garden exhibit; daily lectures on home life and decoration; specially arranged room exhibits. The festival will close with a great "Festival of Song" Sunday afternoon, October 10. Plans for the festival are in the hands of a Harvest Festival Committee with headquarters in the Auditorium. The exhibit of fruits and vegetables, always an important feature, is expected to be exceptionally attractive this year.

Fine sermons were heard by Saints of this congregation from Elder Amos T. Higdon Sunday morning, August 15, and Elder R. V. Hopkins, August 22. Their words of counsel and instruction were much appreciated.

Miss Marie Charlotte Bormann, daughter of Mr. and Mrs. Richard Bormann, of Independence, and Mr. Frank R. Shank, of Carthage, Missouri, were married the afternoon of August 15, at the Stone Church, Elder Amos T. Higdon reading the double-ring ceremony, assisted by Elder A. A. Oakman. Preceding the ceremony Mr. Franklyn Hunter, organist, played Schubert's "Serenade," "My Heart at Thy Sweet Voice," "Ave Maria," and "I Would Be True"; Miss Elsie Warnecke sang "In the Garden of Tomorrow," and Mr. Edmund Allen sang "Because" and "O Promise Me." The bride was given in marriage by her father, and was attended by Mrs. John Watkins as matron of honor, and Miss Lorraine Shank and Miss Veryl Carlile, as bridesmaids. Mr. Harry A. Shank acted as best man for his brother, and groomsmen were William Shank and Albert Cobb, of Webb City, Missouri; Fritz Land and Floyd Mengel were the ushers. Elizabeth Anne Watkins was the flower girl and Jerry Sherman was the ringbearer. Candles were lighted by Miss Amelia Cairns and Miss Hildegard Rathmann, of Chicago, Illinois. Mr. and Mrs. Shank are now at home at 1168 South Main Street, Carthage, Missouri.

Miss Mary Marcine Turner, daughter of Mr. and Mrs. Roy F. Turner, of Independence, and Mr. Edward Crockett, son of Mrs. Mary Crockett, of Kansas City, were married August 17 at St. Mary's Catholic Church, the Reverend Father John J. Lyons performing the ceremony. Mrs. Emma M. Kelly and Mrs. Edith Pritchett sang "O Lord I Am Not Worthy" and "Ora Porme," Mrs. Pritchett playing the organ accompaniment. During the ceremony Mrs. Pritchett played a program of organ music. The bride was given in marriage by her father, and her only attendant was Mrs. Ted Horn. Mr. Clifford Sise, of Kansas City, acted as best man and Mr. Charles Morse, also of Kansas City, was groomsman. A reception was held in the evening at the home of the bride's parents. Following a trip through Colorado, Mr. and Mrs. Crockett will make their home in Kansas City.

Miss Lucille Friend, daughter of Mr. and Mrs. Fred Friend, of Independence, and Mr. Douglas Daughtrey, son of Mrs. J. R. Daughtrey, also of Independence, were married July 24, at Leavenworth, Kansas, by the Reverend Mr. Heath, at his home. Mrs. H. D. Jenkins, of Independence, and Mr. Arden Grenawalt, of Leavenworth, attended the couple. Mr. and Mrs. Daughtrey are at home in Independence, Missouri.

Miss Vida Ruth Watson returned to her Independence home several days ago from Europe, where she went especially to attend the world ecumenical conference held at Oxford, England, July 12 to 26. Miss Watson, who has been a psychology teacher at the University of Kansas for the past four years, and who this year will serve as dean of women at Graceland College, chaperoned a group of young people from the midwestern States to the conference. Before returning home, Miss Watson and her party of sixteen toured England, Wales, Scotland and France. Miss Watson was interviewed by Mrs. Caroline Ellis, of the KMBC art staff, last Sunday at 4 p. m. over Station KMBC. Miss Watson is chairman of the Girls' Headquarters Committee and also a member of the church-wide young people's council.

Funeral services for Charles H. Street, seventy-one years old, were conducted August 13 from the Stone Church. The service was in charge of Elder William Patterson, assisted by Elder R. D. Weaver. Interment was in the family mausoleum in Mound Grove Cemetery.

Mrs. Mary A. Maupin, seventy-four years old, died August 14 at her home in Independence. She is survived by one daughter, two brothers, two sisters, and many friends. Funeral services were conducted August 15, and interment was in Mound Grove Cemetery.

Walnut Park Church

A special effort during the month of August to increase contributions to the local fund of the Walnut Park congregation, culminated last Sunday morning at eleven o'clock in a special service at which Elder Fred Horn presided, assisted by Elders B. J. Scott and C. G. Closson. A male quartet composed of Arlon Chapman, Eddie Butterworth, Milford Nace and Sanford Downs sang a number and the orchestra played. The sermonet was by Bishop J. Stanley Kelley, who spoke briefly of the Latter Day Saint concept of stewardship obligations. The collection which was taken following this talk will help to balance the local budget and make necessary repairs on the church before the winter season sets in.

A wedding of interest to the Saints of Walnut Park took place at eight o'clock Saturday evening at the home of Elder and Sister Benjamin Bean, their daughter, Mary Jane Bean, being married to Miller H. Brown. The bride's father performed the ceremony. Preceding the ceremony Mr. Dale Pigg, tenor, sang "Because," and "O Promise Me"; Mr. Marvin Turnbow, violinist, played "At Dawning," and Mrs. Carlotta Norman contralto, sang "I Love You Truly." Mrs. Thelma Countryman played the accompaniments and the wedding march. Mrs. Ruth Gold accompanied her sister as matron of honor and Walter Holman acted as best man for Mr. Brown. Benjamin Bean, Jr., the bride's brother, gave the bride away. A reception followed the ceremony, at which the bride cut a three-tier wedding cake. The young couple will make their home in Independence.

Enoch Hill Church

The young people sponsored a social on the church lawn, August 13, and the Liberty Street volley ball team were guest players.

Elder E. O. Byrn's class was in charge of the church school worship the morning of August 15. Elder J. F. Petre spoke on the theme, "Zion." Mrs. Clara Koonse sang an appropriate song.

Ralph Smith, of Liberty Street, was

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the morning speaker, and took his text from 1 Nephi 59: 67. The girls' chorus, under the supervision of Mrs. Charles Warren and Hortense Jones, assisted with the service. They sang, "It Is Well With My Soul."

Dick Bullard is in charge of a prayer service held each Sunday afternoon at two-thirty, at the Enoch Larson home on the Raytown Road near Highway 40. All are welcome.

The young people were in charge of the church school worship period the morning of August 22. Hubert Whitehead gave the invocation. George Griffin read the Scriptures. Pearl Chrestensen sang "O Love That Will Not Let Me Go." "Love," was the theme.

Elder J. F. Petre was the 11 a. m. speaker. Mrs. Clarence Petre and Mrs. Willis Young sang "Tenderly Lead Thou Me On."

Mrs. May Worth is sponsoring a directing class each Tuesday morning.

Englewood Church

Elder Gomer Wells was the speaker, Sunday, August 15. The following Sunday Bishop Mark H. Siegfried preached an interesting sermon. Alba Simms and Reva Richter sang, "I Gave My Life for Thee," at this service, accompanied by Sister Grace Moore.

A number of the Englewood congregation attended the reunion at Stewartsville, some camping the whole time, and others attending over week ends.

Gudgell Park Church

Elder Swen Swenson was the welcome speaker, August 8. He is a lifelong friend of almost everyone in this congregation.

On the evening of August 5 a bridal shower was given at the home of Mr. and Mrs. Hubert McCarty for Miss Effie Amundson, visiting Independence from Iowa. Her marriage to Wayne G. Tucker, of Independence, took place, August 12, at the home of the bride's parents, Mr. and Mrs. Elmer Amundson, at Soldier, Iowa. After a short wedding trip, the young couple returned to Independence, and are at home in their newly-furnished house on King's Highway.

Early the morning of August 5, nineteen of this congregation met at the home of Kenneth Sherman and drove to Doutt's Lake where one of the young men of the district, Fred Wassem, a worker for many months, was baptized by Priest Milton Martin. The occasion was a happy one and the service was impressive. Immediately after the baptism the group joined hands in a circle and sang, "Jesus, I My Cross Have Taken." The confirmation was at the eleven o'clock hour, P. A. Sherman and Walter Chapman officiating. W. A. Atwell was the morning speaker.

Priest Floyd Soper, who in recent months moved into this district from Michigan, preached his first sermon, August 22. "The Love of Christ," was his subject. Brother Soper is making a capable, sincere helper.

Bertha Constance Woodward, wife of Pastor Walter Woodward, who has been ill for some weeks, has received marked relief through administration. Saints of this congregation ask all to continue their prayers for her.

Southwestern Iowa Bids Farewell to Glen Johnson

Southwestern Iowa District held a farewell devotional service at Underwood, July 16, for Glen Johnson who has



GLEN JOHNSON

left the district to take up work in Far West Stake as an appointee of the general church.

The theme, "Jesus Calls Us," was carried out with fitting music and pageantry. Glen's father, Brother Nels Johnson, gave a missionary talk, and the district president, Brother Amos Graybill, gave the charge. He also presented Glen the three standard books of the church as a gift from the district. A leather brief case was given by Underwood Branch.

After the service, ice cream and cake were served on the church lawn. A fine feeling of fellowship prevailed throughout the evening as the friends of this young man joined in wishing for him God's choicest blessings in his work.

Dayton, Ohio

A sectional reunion was held in Dayton Branch, July 24 and 25. The meeting opened Saturday morning with an eleven o'clock preaching service, Elder Albert Griffin being the spokesman. In the afternoon at the two o'clock hour, Sister Myrtle Boeckman gave a short talk to the women. Elder Russell Rockwell, one of the younger members of the priesthood, preach the Saturday evening sermon, his subject being "Come and See."

Sunday morning sessions were opened with a baptismal service, the elderly Mary White being the new member. The Saints then returned to the meeting place for the confirmation of this baptism. This was followed by a prayer and testimony service presided over by Brother A. E. Anderton, district president. The theme was, "Be True to Thyself." Brother Floyd Rockwell gave an exhortation on the above subject. Three short prayers were offered. They were followed by one of the best testimony services ever to be held in this city. Several were spoken to through Brother Anderton and Brother Matthews under the influence of the Divine Spirit.

Bishop H. E. French, of Columbus, was the speaker at the eleven o'clock service. He spoke on "The Financial Standing of the Church." This was very enlightening to many as the exact progress that the church has made in the last year was not known by all. He then presented the future program of the church.

After this service a basket dinner was served at Island Park.

The Saints again assembled at two o'clock for a sermon by Patriarch J. E. Matthews, of Columbus, Ohio. This was the last meeting of the reunion. All of the services were much enjoyed and very well attended. The music was furnished by the ladies' chorus.

Oklahoma Reunion

The Oklahoma State Reunion, held at Pawnee from July 30 to August 8, is reported as a success in every way. A beautiful peaceful spirit prevailed throughout, and the many Saints who were gathered there from Oklahoma, Kansas, Texas, Missouri, Colorado, and other points received a foretaste of Zion and returned to their homes enthused about this great work of God.

We were fortunate in having with us Apostle Clyde Ellis who made a very fine contribution to the reunion, and who on this his first trip in the Oklahoma districts won his way into the hearts of the people and made many friends. His powerful preaching and his instructive classes made his services very valuable and helpful to those privileged to attend. Perhaps none will ever forget his enlightening and entertaining talk on his experiences in the South Sea Islands.

Besides Brother Ellis there were four other general conference appointees in attendance at the reunion, namely: Presiding Patriarch F. A. Smith, and three Seventies, Hubert Case, Z. Z. Renfroe, and V. D. Ruch. Brother Smith and his wife arrived Tuesday evening and in the five remaining days of the reunion he gave 38 patriarchal blessings, preached two sermons, blessed a baby, and assisted in some of the prayer meetings. His good wife was ever at his side caring for his needs and doing his stenographic work for him.

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Brothers Case and Renfroe, missionaries in Oklahoma, did considerable preaching and between them baptized eighteen people, five of whom were Indians. The evening services were given the missionary emphasis, and many Pawnee people, as well as others from the surrounding country, came to hear the gospel each evening. The attendance at these evening services ranged from three hundred to five hundred people. Sister Case accompanied her husband to the reunion and together they enjoyed meeting old friends and making new acquaintances in this State where they have labored so many years.

Brother Ruch, in addition to his work as secretary-treasurer of the reunion, taught a class of young people in personal evangelism and preached a sermon on the last Sunday afternoon.

Besides these general church appointees there were present two other former general church men, High Priest O. A. McDowell, of Tulsa, and Brother Hale W. Smith, who has been teaching school in Colorado the last few years. Brother McDowell taught a class of young peousing the theme, "Building Men." Many fine reports were heard about his class and the young people appreciated his work very much. However, his contribution to the reunion was not confined to his class, but he assisted in several of the other services and directed the singing in most of the prayer meetings. Brother Hale Smith's class was on "Teaching Methods," and in spite of the fact that it was held in the afternoon a large number attended and much good was derived therefrom. Brother Smith, too, is an enthusiastic song leader and assisted in this way at several of the evening preaching services.

District President E. F. Yerrington, of Oklahoma City, who has served as bishop's agent for several years, taught a class on the "Financial Law." Day after day, throughout the warm dusty week a large group of people attended this class, manifesting a keen interest in the temporalities of the church. Brother Yerrington was also chairman of the reunion committee and had charge of the detail work of all the services.

Sister E. F. Yerrington had charge of the children from 8 o'clock in the morning until noon and often in the afternoon. They had some fine worship services, class work, prayer meetings, lectures, as well as hand work.

Sister V. D. Ruch had charge of the women's departmental work and taught a class of from sixty to seventy-five women each day who were very happy and enthusiastic about this class and were loud in their praise over the work accomplished and information received. The theme of this class was "The Zionic Home." A very impressive dedication service was held on Saturday afternoon, and many of the women left the reunion with a stronger determination than ever to make better their homes and prepare for Zion.

High Priest Lester E. Dyke, of Eagle City, and president of the Western Oklahoma District, was assisted by Brother and Sister Renfroe in conducting the commissary and serving the meals. They were untiring in their efforts in taking care of this part of the reunion. Brother Dyke worked very hard from before the reunion started until after it closed, and his contribution cannot be overestimated or praised too highly. It is such men as he who make a reunion a success.

Sister Jessie Mae Norris, of Chickasha, had charge of the musical activities of the reunion and did excellent work. The cantata, "It Is Written," composed by Louise Hills Lewis, of Independence, was given on the last Sunday afternoon and was very much appreciated.

Several Indians were in attendance at the reunion which made it very interesting for many of our white members. One evening Elder Jack Koshaway, a former missionary in the church, dressed up in his Indian costume and made a very fine talk. Another evening, Brother Charley Moore, another Indian brother, and a priest in the church, spoke interestingly to the group.

The presence of the Indians, coupled with Brother Ellis' talk on the South Sea Islands, songs in the Tahitian language by Brother and Sister Case, and a Norwegian Program by the Ruch family in which Sister Ruch and Velma were dressed in native costume, gave the reunion a missionary tone and caused us to feel that the whole world is a brotherhood.

The registration book showed three hundred and eighty-six people registered from sixty-eight towns located in eight States, but there were scores of people who attended the reunion part time who did not register. There were about thirty tents on the grounds, but many people without tents slept on their cots out in the open, while many others had rooms in hotels and private homes in the city.

Brother Sam Simmons, an old-time missionary, had his eighty-fifth birthday during the reunion and was given a silver offering. In contrast to this oldest member of the priesthood present, Brother Merle Howard, of Erick, Oklahoma, nineteen years old, and recently ordained a priest, assisted in one of the preaching services by offering the prayers.

The Saints were liberal in their financial support of the reunion so that all expenses were paid and a small sum left over to start the reunion fund for next year. Truly it can be said that this 1937 reunion was a success in every way.

Pleasant Valley Branch, Ohio

Lucasville, Ohio.—Saints from this and surrounding neighborhoods, some from Portsmouth, Nauvoo, and McDermott, listened to a wonderful talk at Pleasant Valley church by Elder Samuel Zonker, of Wellsburg, West Virginia, August 8. Elder Zonker is in his twenties and is a power for good. Saints and friends were

Briefs

Far West Stake. "For some time the stake young people's program of the O. T. Z.'s has centered around stewardship as one of the important features," writes Bishop H. L. Livingston in the August 1, issue of the Far West Stake "Youth's Evangel." "We have the most encouraging news," the bishop continues. "Far West Stake's response has brought our income last year somewhat above the general church income average. In other words we have held up our end of the debt reduction program.

"O. T. Z.'s, you have helped to make these gains possible, and we are happy that you have so willingly shared by 'keeping the law.' . . . These gains can be maintained only as we continue on our course."

Fort Collins, Colorado. "The Story of the Church," by Inez Smith Davis, has proved so valuable a study that the young people's division of the church school is reviewing it now. Each member is teaching a certain number of lessons, according to a write-up in the "KTL Journal."

The adult night class, led by L. C. Reneau, is also studying this book.

At the evening class period the young people are studying "Men Nearest the Master," by Christiana Salyards. The women, instructed by Sister Letha M. Tilton, use this text in the morning period.

Pastor K. G. Brolliar is leading the men in a study of the "Priesthood Journal."

The children's Sunday school class, taught by Sister Elsie Moore, is using, "Discovering God in Everyday Life," by C. B. Woodstock and Marjory Williams. In the evening class, Lorna Cable reads Bible stories from "The Child's Own Book," by Charlotte F. Wilder.

Warrington, England. Local schools held their festival and annual "walking" day, July 2, the town being flooded with flowers and beautiful dresses, according to the "Mission Courier." The Saints school did not walk through the town's streets, but provided for the afternoon festival. Buses were hired, and the Saints were conveyed to the country where games were organized and races held, prizes being distributed to the winners. At 5 p. m. tea was provided, and social activities were continued until eight o'clock when the buses returned to bring the picnickers home after an enjoyable day.

Discontent is the want of self-reliance: it is infirmity of will. Regret calamities if you can thereby help the sufferer; it not, attend your own work and already the evil begins to be repaired.—Emerson.

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delighted to hear him tell the story of Jesus and his love. Local members were also glad to have present Sister Mary Allen and son, Clarence, and John Crabtree, from Wellsburg.

The Crabtree family reunion held, August 7, was much enjoyed by old and young. A band from Portsmouth supplied music. Sister Phoeba Crabtree, eighty-three years of age, was the oldest Crabtree there. She sang a song once popular among temperance loving people, "The Drunkard's Dream."

The women's club, in charge of Sister Hill, had a stand through which they took in a sum of money. The club is working hard to accumulate money to put a new floor in the church building.

The Crabtrees and friends elected E. E. Williams as president, and Earl Crabtree, vice president, of the reunion to be held next time. They decided to hold the reunion on July 4 each year. Bernard Crabtree, a McDermott school teacher, talked on the Crabtree family.

Some of the Saints are ill at present, especially Sister Bush Altman and Sister S. Kanard.

All branch members hope to see friends from other points at their annual home-coming, September 12. They are also hoping that Brother Samuel Zonker may be among those who come to enjoy the day's sessions.

Alberta District Conference

The Alberta district conference was held at Ribstone, July 30 to August 1. A fair crowd attended, though the weather was unfavorable and the roads muddy. District Secretary John Benham brought a load of young people from Kavanaugh, and a few visitors came from Michigan Branch and Paradise Valley.

The visiting elders were Apostle J. F. Curtis, Elder O. W. Okerlind and District President Elgin Clark. Services were much enjoyed by all, and the presence and helpfulness of the visting missionaries were much appreciated.

At the business session held Saturday afternoon a good spirit was felt and most of the officers were reelected, Brother Clark continuing as district president, and Brother John Benham as secretary.

At the Sunday evening meeting Brother Lloyd Gregory sang, "The Stranger of Galilee," which was followed by a short play, "The Expected Guest," in which Sister Belle Millar had the leading part.

Brother Fred Dallyn who for a long time was seriously ill with pneumonia, is reported as having fully recovered, and is back to work again.

Sister Bella Smith received the sad news from her son Billie, of Terrace, British Columbia, of the death of his wife, which occurred the week before the conference.

Sister Susan Dallyn and daughter, Sister Belle Standbridge, of Vancouver, were called to Ribstone to attend the funeral of Brother Joe Dallyn.

The boys and girls of the branch have been enjoying their club work this summer, the girls under the leadership of Sisters Gladys Clifford and Bessie White. The boys under twelve were in charge of Brother Alvin Walrath, and Boy Scouts in charge of Brother Lloyd Gregory.

Two were baptized at the reunion, Sister Myrtle Clifford and a Rockwood girl from Michigan Branch.

Southern Reunion

More than two thousand people from twelve States attended the ten-day reunion, which was held at the CCC camp, Brewton, Alabama. The facilities for this 1937 reunion were better than any previous one, with more rooms and cabins, tents, dining room, refreshment stand, swimming pool, two loud speakers and good shade.

Two to four church services and eleven classes were held daily. Everything was well planned under the direction of Apostle M. A. McConley, and the inspiration of the Spirit was felt in classes and services. Apostle McConley, Bishop G. L. DeLapp, Elders John R. Grice, Jacob G. Halb, C. F. Davis, and W. J. McQueen, assisted by able local helpers, were the speakers and teachers. Ben L. Jernigan directed the song fests each night.

The many young people attending responded to leadership, and their prayer meetings were featured by Pentecostal blessings, the still small voice giving them great insight into God's work and their part in it, the gift of tongues and prophecy calling them to higher ground. Promises were made for still greater blessing next year.

Saints at this reunion learned to love Bishop DeLapp and feel that they gained from him a better understanding of the financial program of the church than they had ever had. They almost wish the railroads would give Brothers McConley, Grice and Halb one-way passes only—southward.

At a business session it was voted to organize a Southern Reunion Association, composed of Alabama, Florida, and Mobile districts.

Twenty-nine were baptized in this territory a short time before the reunion, twenty-nine during the reunion, and fourteen immediately after.

TEACHER'S

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Testimony of Youth Conference Guest »

I was at the Youth Conference, at Lamoni, as a guest and not as an attendant of the study classes. I attended the morning prayer meetings and evening preaching services.

At the last Saturday morning prayer hour when I saw the five or six hundred young people, their eagerness, earnestness, determination and faith expressed in manner and looks, I could see that they thought they could and would bring forth Zion.

Sitting at the front of this grand body of young men and women, Apostle John F. Garver in charge, were three of the Quorum of Twelve, one of the First Presidency, and three or four presidents of stakes, in all about a dozen members of the high priesthood. This large assembly of the youth of our church and of the priesthood seemed a wonderful combination to me.

While the young people stood waiting for their turn to speak, from four to seven at a time, Brother Garver arose and asked that no more stand at this time. As I looked at these young men and women full of faith, hope, and determination, I thought of the world enwrapped in strife, bloodshed, wars and so many people seeking evil. The thought came to me: "Can these young people accomplish this great task that is before them?" As I thought of this I lost sight of Brother Garver designating which one was to speak next and saw, not a shaft of light, but a bright circle of light which seemed to encircle this assembly, including the body of young people and the priesthood; it extended up to where a voice said to me: "My son, fear not. I will accomplish all I have promised, and *Zion will be,* for here I have a direct connection with the earth through the priesthood." Just then Brother Garver started to speak, asking the assembly to give him their faith and attention while he spoke to them. His prophecy and admonition were strong and great.

I am sure that there is no doubt in the minds of any who were there but that this was a wonderful convention.

EARL D. BAILEY.

TOPEKA, KANSAS.

We Serve by Our Example » » »

God inspires his people to be a help to one another. If we have a desire to be of service to God, he will walk with us in life, that we may bring good to our fellow men. My wish is that I may purify my life so that I can be of service. I have been in the church three years, and all this time God has shown me his way of life through his Saints.

As I was talking to one of the men of the priesthood with whom I was not acquainted, he said: "You drink tea?" "Yes," I said, "I do." He explained that tea is harmful to the body, and I made up my mind to leave the beverage alone. The next week when I saw this brother I was happy to tell him the good news of how he had helped me. I did not leave the tea alone right away, but came home to dinner and had tea. The drink did not taste the same to me. The next night I had a like experience. I have not had a craving for tea since. I used to drink at least three cups a day, sometimes more. Even as a child I drank tea which was left to stand and very strong.

I rejoice that I have found God's church and that I am privileged to associate with his people. I love men and women and in my work I serve them. God has blessed me with courage, and when I try to serve my fellow men, I know that I serve the Master for we are all God's children.

Not long ago we attended a conference at Clitherall and after returning home, my husband was resolved to try to quit drinking coffee. One morning as he was lying in bed, he was impressed with the thought that the only time we are free and can commune with God is when we deny the inclinations of the flesh. From that day the desire for coffee was gone. I know that without divine help he could not have stopped drinking coffee so abruptly, because he had the habit for years.

MRS. HIRAM SMITH.

MINNEAPOLIS, MINNESOTA, 2834 Pleasant Avenue, South.

Are We Living Complete Lives? » »

Owendale is a small country town, but we have a good branch here. Elder Parker, of Pontiac, spent from June 27 to July 4, with the Saints of this place, preaching several sermons and baptizing seven people. His effort was concluded with an all-day meeting, and all were blessed.

We in this branch who are *Herald* readers are going to miss "The Memoirs of President Joseph Smith," which have drawn to a close. These writings were a source of strength to us. As we saw the picture of President Frederick M. Smith at the end of his father's memoirs, our prayers went out for him. We think that he is serving in the right place, and remember him in our petitions before the throne of divine grace.

We also see that Brother J. J. Cornish has passed to his reward. He was the first to mention the restored gospel to me, and I believed it from the first. My blessing tells me that even before I dwelt in the flesh, my spirit was being prepared so that I might know and obey the gospel. How thankful we Saints ought to be when such blessings come from our Heavenly Father! I know that to live a happy and complete life is to find and obey God and walk in his precepts, keeping his commandments. For this is life eternal, to know Him and Jesus Christ whom He has sent.

We are living in perilous times. Many distressing things are happening, wars, strife, suffering, and pestilences. Here in this part of Michigan the army worms are destroying the crops to a large degree. The worms are so numerous even on the roads that the highways are slippery in places, and signs have been put warning drivers to proceed slowly. In the face of such things we are led to quote the Scriptural question: "Who shall stand when He appeareth?" Christ is ready to reveal himself when we put ourselves in a position to receive him. Let us prepare ourselves for his coming.

J. J. RUSNELL.

OWENDALE, MICHIGAN.

Was the First Baptized at Skiatook » »

Back in the early days of Skiatook, Oklahoma, I thought that I was an infidel because I did not believe the Bible as the preachers explained it. I had never heard the restored gospel of Jesus Christ preached.

God has blessed me in many ways. One night I prayed that if there was a God in heaven he would cause me to believe in the Bible, and this prayer was answered. Then I prayed that God would lead me wherever he wanted me to go, and he caused me to go back into one of the popular churches of the day, where I studied and was better prepared to ac-

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cept the true gospel when it came. Later he brought into my life the gospel light of latter days.

I know that this is the true and only church because this knowledge has been revealed to me through the Bible, Book of Mormon, Doctrine and Covenants, and other church books.

In 1910, a neighbor, John Stevenson, came to me asking me to attend a Sunday school which they planned to start. I told him that I would if it did not conflict with the Sunday school I was already attending. The new meeting was held in the afternoon by a people whom I believed to be "Mormons." Now I believe that that little Sunday school was started for my especial good. One day we had a lesson setting forth the differences between the Mormon Church and the Reorganized Church, and I made up my mind that I would join the latter church the next time Brother Lee Quick came to Skiatook. Accordingly I was baptized. Sister Frank North saw my baptism in a vision before I thought of coming into the church, and told the Saints about it. At the time they laughed at her. To them it seemed utterly ridiculous that a deacon in the Christian Church would be baptized into the church of latter days. Thank you, Brother Quick, for baptizing that deacon.

Sister B. McCiny and Sister Elmer Jones and I have the honor of being the first baptized into the Reorganized Church at Skiatook, Oklahoma; I went first then the sisters.

J. T. STRINGER.

SALINA, KANSAS, Rural Route 1.

There Is Work for All » » » »

Someone said, We never get too old to learn. I believe that is true, and am still trying to study and learn. I have been in the church since August 28, 1872, and have done what I could to bring people into the light of the gospel. Some of these people have come into the church, and how happy it makes me feel to hear them say today: "Sister Kelley, if it had not been for you, perhaps we would not be where we are today. We are glad to meet you, sister. May God bless you."

I know that I have been born again. It took me some time to comprehend this process for like some others, I thought that all I had to do was to get into the church, then I was all right. I was baptized and felt that everything was fine; I can remember telling my friends: "Now I am in the right church." But as time passed I never thought of praying. After a period of years, I was given a dream in which I saw a shadow which seemed to be a person standing in my room. A voice spoke to me saying: "Listen, the Lord wants you. Why have you never prayed? And you never thank the Lord for a thing he does for you! The Lord has called you from the foundation of the world, for he needs you." Oh, I cannot express my feelings of shame and self-reproach at that moment. "Come up higher," the voice bade me.

Even yet I am full of shame when I think that I threw away twenty years of my life in the church. It was when I went to the Lord in prayer that I received the Holy Spirit, and, thank the Father, I know now what we all have to do.

There is a work for every one of us in the church, every one who is willing to do his part. I pray that there is no one who like myself is content to sit down and think that he has nothing to do. We all have a work, and this is not the time to wait or delay. Come, let us join hands in love and service for the Lord. He is waiting to bless us. This morning I rejoice in the love of our Master. I know that he has a work for me to do. The heavenly messenger told me to work on that the Lord had duties for me to perform, and that I was to have no fear—he will be with me. I was also told that I would be misrepresented and that there would be things said and criticisms voiced; but that I was to pay no attention to these things and that in the end, all would be made well. I have tried to do as I have been led by that Spirit, and I am thankful that I saw the true light.

Dear Saints, let us pray for one another, and let us lift up our heads. May our hearts be tuned to sing sweet songs. How glad I am that I am a Latter Day Saint! Will all of you pray for me that I may have peace, safety, and light.

MRS. J. A. KELLEY.

PENSACOLA, FLORIDA, 1210 North Davis Street.

In Gospel Bonds » » » » »

Though often I fail to live as I should, in my heart I desire to live for Christ who has done so much for me. When I came to this country nearly two years ago, I had almost nothing in the way of temporal possessions. Nevertheless, I paid my tithing on the little I did have, and I know that the Lord blessed me. I had a good crop last year, and this year I have a still better one. For this I am thankful. I have been greatly blessed. Saints, pray for me that I may be able to overcome all which would keep me from living the law of the Lord.

JAY, FLORIDA. D. W. CLARK.

How happy I am that I am a Latter Day Saint and that I believe in prayer! I have had prayers answered, and I rejoice that we have a Heavenly Father upon whom we can really depend when we are in need. The Bible tells us that God is love, and that is certainly true.

I have been afflicted for some time, and I feel that this burden is due, at least in part, to the fact that I have been weak in obeying God's will. I ask you to fast and pray for me that this trouble will be removed and also that I may be given the will and strength to live completely the law of the Lord. It is my desire to tell the gospel story and to say the things which God would have me say. Pray that he will endow me with wisdom and knowledge so that I may know what he would have me say and do. I wish never to be ashamed to obey the Lord's will, and pray that God will let his guiding Spirit be with me to direct my ways. I pray for faith and humility and the opportunity to serve God and his church. I want also to do my part financially.

FISHER, ARKANSAS. ONE IN NEED OF PRAYERS.

Just a few lines to express my thankfulness for the *Herald*. I would like to keep every copy of this valuable paper, but there are those among my friends who are isolated and poor. Thus it becomes my duty as well as pleasure to pass it on. How much I enjoyed the terse, spiritual testimonies from the Youth Conference in a late issue of the paper!

HAYTER, ALBERTA. J. H. ROCKWOOD.

Request Prayers » » » » »

Sister C. Kennedy, of 526 North Franklin Street, Saginaw, Michigan, seventy-three years of age, is suffering from a broken leg, and asks the prayers of the Saints that she may be healed, and also relieved of other unhappy conditions that are causing her distress.

Mrs. D. W. Davis and children, of Hardy, Arkansas, request the Saints to fast and pray for their husband and father who has recently undergone an operation, and may have to pass through another more serious than the first. Please pray God to direct all who are concerned in this matter to the end, that if it be His will, Mr. Davis may recover and return to his loved ones a well man. He is sixty-two years old and has lived at Hardy over fifty years. Is one of the most upright men in the community. He and all his house belong to the Reorganized Church of Jesus Christ of Latter Day Saints. He is in the St. Bernard Hospital at Jonesboro, Arkansas, first floor, room 16, in case anyone cares to write him. All letters will be appreciated.

The Saints are asked to pray for Sister Albert Hutchinson, of Readstown, Wisconsin, who is suffering from an attack of gallstones. She fears that she may yet have to go to the hospital.

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N. E. Ill. & So. Wisc.	Camp Epworth	Aug. 19-29
Holden	Holden	Aug. 15-22
Idaho	Hagerman	Aug. 18-22
E. Michigan	Cash	Aug. 20-29
W. Montana	Race Track	Aug. 20-29
E. Colorado	Colorado Spgs.	Aug. 20-29

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5:30 p. m. Radio Vespers—"Youth Believes."
10:00 p. m. Chapel Service; D. O. Cato in charge.

Stand in Christ's presence and mirror his character, and you will be changed in spite of yourself.—Henry Drummond.

Every man is an omnibus in which his ancestors ride.—Oliver Wendell Holmes.

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The Bulletin Board

Arkansas-Louisiana Conference

The Arkansas and Louisiana district conference will convene at Hot Springs, Arkansas, August 28 and 29. The usual program will be carried out, the first meeting being a prayer hour Saturday at 9 a. m. We hope to have Missionaries W. E. Haden and W. A. Smith with us. All branch clerks and members of the priesthood of the district, please send in reports at an early date.—Seth P. Harbour, district secretary, Bald Knob, Arkansas.

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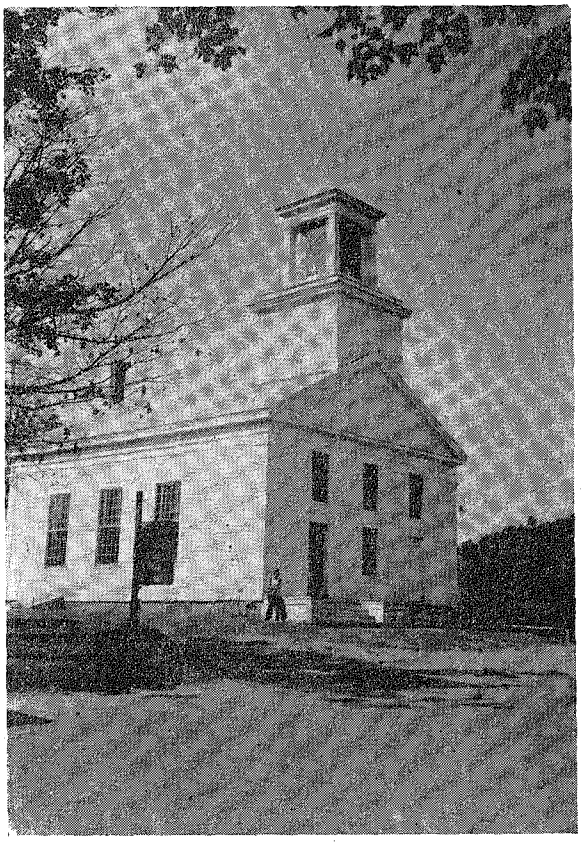

A NEW ENGLAND CHURCH

Plain but dignified are the churches of New England, especially of the older type. Driving through that part of the country, one often sees the pretty white painted village set among the hills, dominated by one or more churches similar to that above. They characterized an age of what one of their literary men called, "Plain living and high thinking." It is said that Calvin Coolidge attended services at this church when he was a boy.

Volume 84 | September 4, 1937 | Number 36

www.LatterDayTruth.org

THE SAINTS' HERALD

September 4, 1937

Volume 84 Number 36

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

"Where There Is No Vision"

Spike asked this question, "Have you ever noticed how many radical leaders have poor eyesight?"

We hadn't. But we remembered that Trotsky, one of the wildest of them, wears a pair of spectacles thick enough to serve as windows in William Beebe's "bathysphere." Comrade Lenin, too, was a "four-eyes." So much for the big ones; and it seems to us that a good many of the little radicals that have tried to convert us were addicted to tortoise shell rims and go-funny lamps.

While humanity doesn't like radicals, it might well have a little sympathy for the myopes, presbyopes, and astigmatics. Until they have correct glasses, they do not and cannot see the same kind of world that is so familiar to their normal neighbors. After years of suffering and trying, we finally got a pair that fit, and were astonished at how clear the world was. Until that hour it had always appeared in a white and blurry mist, which we came to think was natural. Thousands are condemned to see the world as it is not, and that with considerable pain, because so few who prescribe glasses are really competent to do so. No wonder the sufferers turn radical. Who knows but the Russian revolution might have been prevented with properly fitting glasses and medical care for that uncomfortable pair of plotters, Trotsky and Lenin? (A tip to our government: Stifle the Red Menace in America by fitting all radicals with good glasses, and keep them in hospitals until their nerves become quiet.)

There is a significant relationship between genius and suffering. Healthy men exercise, eat, and sink in dreamless sleep. Physical pain keeps a man awake, especially at night. Insomnia leads to thinking, which in the case of one who suffers is not always good thinking. Thinking in general is dangerous, and perhaps the world is fortunate in some respects, that not much of it is being done. Who knows whether the rise to power of two great modern dictators did not begin with a sickly stomach in Vienna and a badly fitting lower plate of false teeth in Milan? And who can tell whether a recent attack on the Supreme Court did not have its beginning in the mental torment of a struggle against the effects of infantile paralysis?

One of the Proverbs says: "Where there is no vision, the people perish." And Jesus made caustic remarks about "blind leaders of the blind." Certainly a clear vision of the world as well as an understanding of truth is necessary for humanity to keep in right ways.

Letters

We herewith issue a call for help to compose something we haven't yet been able to accomplish by ourselves. It is to be a letter to poets whose work doesn't quite make the grade. It must encourage them without giving them false hope. It must make them see their mistakes without hurting their feelings. It must impress them with the importance of further study and preparation without giving them the illusion that they will ever be either wealthy or famous as a result. It must make them see that poetry is written simply because people love to write it, but that more than love and good feeling are required to write it. Have you any suggestions to offer?

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Editorial

Blue Pencil Notes

Time was, not so many years ago, when there existed in some quarters a deep prejudice against any attempt on the part of the church to supervise or sponsor recreational activities. I asked one good missionary what he would suggest as legitimate recreation for young people. He said, "Let them saw wood." Sawing wood may be excellent exercise but I had never thought of it as recreation—I had it listed as work. "Very well, but after the wood is sawed, what shall they do for diversion?" He replied, "Let them carry it in and pile it behind the kitchen stove."

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At a General Conference when a baseball game had been scheduled to follow the afternoon business meeting, five good brethren arose near the end of the session to call for the yea and nay vote on an inconsequential resolution. When we were through polling the votes of all districts from Maine to Australia and had called the roll of ex officio votes it was much too late to play ball.

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Today at most of our reunions recreational activities have a recognized place. Properly supervised and carried on, they are a wholesome addition to the program. I observed a very interesting little incident at the Park of the Pines reunion this year.

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At the Park of the Pines the favored game is baseball. Each year the game is between unmarried and married men (there are a few girls and women who are excellent players and sometimes get in on one side or the other; one of them sometimes acts as umpire). The fortunes of the game swing back and forth from day to day and usually the two sides break about even during the reunion —though the unmarried men complain that they are constantly losing their best players through marriage. A vow at the altar and they are on the other side of the game.

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This year the first baseman for the single men was a young fellow, very tall, perhaps six feet four, black hair, unusually strong and active, and a good ball player. He was not a member of the church though he understood our message, having sprung from a church family. Our Elder B. H. Doty, who is a past master at the game, played first base for the married men. These two, one a nonmember and a young man, the other a minister and well past his prime, thus pitted against each other, had some lively contests and indulged often in the rapid fire banter of the ball field. But at the close of the game the last Friday afternoon of the reunion, this tall young man came and put his arm across the shoulders of the veteran minister, B. H. Doty, and said, "I want you to baptize me tomorrow." The preaching and the prayer meetings had influenced him, without doubt. But the intimate contact with our clean, fine men on the recreational field had broken the ice and he had there made the decision. So the next day the two went down into the water of beautiful Lake Charlevoix and in a very impressive service the young man was baptized. I was glad that no yea and nay vote interrupted that Friday afternoon ball game. E. A. S.

Circulation of Manifestations

In several places we have been aware of the circulation of "prophecies," "spiritual messages," etc., the distribution of which has been made possible by shorthand reports and mimeograph or multigraph machines. In some places these "manifestations" have been sold at a small (or large) price per copy, to aid sundry funds.

This practice is not wise and should, where followed, be discontinued. I think it will not be necessary for me to say more here than to quote a document which was presented a few years ago to the General Conference by the Joint Council of Presidency, Twelve, and Bishopric, and adopted by the Conference. It is as follows:

> With reference to local "prophecies," "inspirational utterances," or "spiritual manifestations," which in some instances have been reduced to writing, and put into circulation more or less widely, and some embarrassment has resulted therefrom: inasmuch as the law provides that all such manifestations affecting the general church in doctrine, polity and practice, etc., shall come through the recognized instrument and then before becoming law to govern the church, shall be subjected to the customary process of scrutiny, and adoption by the various ministerial bodies and afterwards to the General Conference;
>
> Further in matters of local administration, spiritual instruction is subjected to the safeguards as specified in the law, Doctrine and Covenants 125: 14.
>
> The Joint Council therefore expresses the opinion that in the cases of prophecies, inspirational utterances, or spiritual manifestations, etc., enjoyed by individuals or in congregational services, such should not be put into

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manuscript or printed form to be circulated for any public purpose.

Should it be thought by the one enjoying such gift, or the one to whom the message is given, to be of sufficient importance to have any publicity, the matter should be referred to the office of the First Presidency for their consent to publication and circulation.

I feel sure that the Saints will cheerfully comply with the suggestions of this document, and see the wisdom therein, too. F. M. S.

Young People Grow Into Membership

Something of the magnitude of the problem of the church came to me recently when I stood talking to a group of young people in the same place where I had addressed a similar meeting just two years before. What impressed me was the fact that a large proportion of the faces—probably fifty of the sixty-five—were new.

What had become of the missing young people? Most of them were in business, married, and variously occupied; in two years they had matured and identified themselves with older groups in the church service. Where had these young people before me been two years ago? They were mostly children, still occupied with youthful play. But now they were young men and women, concerned about the church, jobs, finances, homes of their own, and sundry other problems. In another two years this crowd will have changed again, going into adult life, and more children will be on their way up.

Here with the oncoming generations of young people we have a continuous and heavy responsibility of education, guidance, and leadership. This is a job that is never done. We no sooner get one group "educated" in the philosophy of the church, and helping in its work than we must begin all over again with a new group. We dare not stop and we can't afford to slip. No group can be neglected, and none must be lost, because we will suffer for it later.

Our first task for these young people is to recreate their lives in terms of spirituality and righteousness. Personal standards and habits are our immediate concern. Next, we must lead them to the beginnings of their spiritual life—an awareness of God, and of the state of their minds and souls in relation to him. Following that, we must help them to see the church organization as a meeting point between God and man, where men in association can cooperate to live according to his law, fulfill his will, and realize their own fullest development under his guidance. They need a consciousness of the mission of the church, a feeling of membership in it, and personal responsibility for its success.

The church has a department for carrying on this most important work with our young people, and that department is the church school. As our church develops and grows in numbers and strength, it will be necessary for us to provide the school with improved facilities for carrying on its work. Better and larger classrooms, better libraries of church books, and complete supplies of quarterlies and juvenile papers are part of the requirements.

This fall the church school begins once more its annual program of instructing our youth and preparing them for citizenship in the church. Let us be sure that as far as possible our devoted teachers shall have the supplies necessary to carry on their work. They will work under handicaps at the very best. We can arrange it so that their difficulties are not increased; and to do so we should give them the necessary helps provided by the general staff of the church. L. L.

Across the Desk of the Editor in Chief

A RECENT LETTER from Brother Curtis of the Twelve states that he has had a very busy week and held services at the Cornish Branch where two were baptized, and one day at Michigan Branch where twelve were baptized, and as he wrote from Ribstone two had been baptized in three days and others were anticipated. He has a record of fifty-two baptisms since reunions started on the 18th of June. He writes from Ribstone on the eve of his departure for Edmonton, and speaks well of the work of Brethren Okerlind and Clark.

In a recent letter (August 12) from Brother Floyd McDowell, reporting on his reunion experiences and work, he says:

> We had a splendid reunion at Columbus (Kansas) where I joined forces with Brethren Hunker and J. A. Koehler in addition to Brother Higdon, the district president. We have a fine group of people in the Spring River District. The young people are especially outstanding. There are several young married couples. In the forefront of this group are Lynn Smith and his wife. It seems that Lynn has been fortunate enough to secure a companion of splendid ability and exceptional devotion to the church. She will be a real helpmeet to him, I feel sure. You will be interested to know that during the reunion Lynn (great-grandson of Joseph Smith) baptized Russell Hedrick (grandson of Granville Hedrick). How is that for making history? We had one other baptism and have some very good prospects. Brother Hunker did some fine work in the evening sermons for the first two-thirds of the reunion, then was compelled to leave. Brother Koehler and I each conducted a class daily and took turns with the rest of the preaching. His preaching was exceptionally fine, and he did a fine job of mixing with the people and made a real contribution, I feel.

F. M. S.

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The Harvest Festival

October 5 to 10

Much of the suffering the last three years has been due to drouth. Particularly is that true in rural areas. Bountiful and timely rainfall this year should provide for the needs of thousands of families this winter if nature's beneficence is properly supplemented by a little concentrated work.

Not only will our country friends prosper, but the abundance of fruits and vegetables make it possible for those who live in town to preserve enough for themselves and others who find it impossible to make provision for the future.

As is often the case, it will be up to the women to supply the energy and enterprise for the work to be done. Most women in moderate circumstances have from 50 to 100 idle glass jars stored in the basement. Let's dig those jars out from under the layers of dust and see that they are put to use this year. Let us support the Harvest Festival and do all we can toward helping the needy by sharing the goods that God has given us. Be represented at the Harvest Home Festival by some contribution for the needy. WAYNE N. THOMPSON,

For the Harvest Festival Committee.

Scripture Readings for September

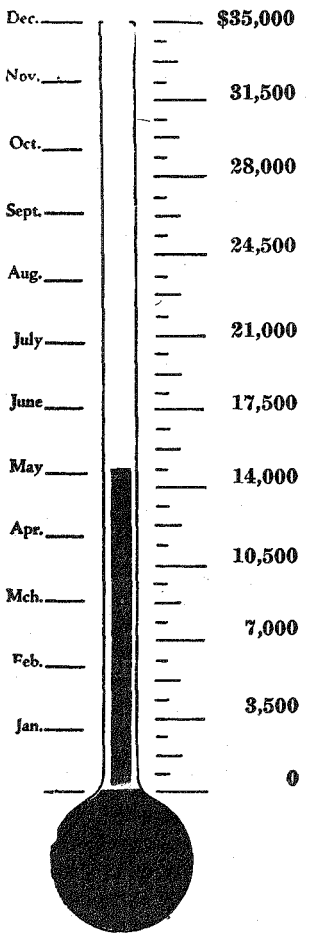
Arranged by F. H. Edwards

1. 1 Timothy 5:8; 6: 1-6. Provide for your own.
2. Doctrine and Covenants 68: 4. They are appointed to labor.
3. Doctrine and Covenants 56: 5, 6. He shall reward every man.
4. Doctrine and Covenants 85: 38. Cease to be idle.
5. Doctrine and Covenants 119: 8, 9. All may labor together.
6. 1 Thessalonians 4: 7-12. Walk honestly.
7. 2 Nephi 4: 21-26. Caused to be industrious.
8. Psalm 107: 23-31. They that go down to the sea.
9. 1 Timothy 6: 10-12, 17-19. The love of money.
10. John 6: 27-40. The best fruits of labor.
11. Psalm 89: 13-18. Justice and judgment.
12. Matthew 22: 15-22. Things that are Cæsar's.
13. 1 Nephi 7: 46-63. The power of righteousness.
14. Isaiah 11: 1-5. The judgment of righteousness.
15. Isaiah 1: 25-28. Redeemed by righteousness.
16. 1 John 1: 5-10. He will cleanse us.
17. Psalm 51: 10-19. I will sing thy righteousness.
18. Matthew 13: 37-43. They shall shine as the sun.
19. Psalm 85: 10-13. Righteousness and peace.
20. Doctrine and Covenants 36: 12. Righteousness from heaven.
21. Isaiah 29: 10-14. A marvelous work.
22. 2 Nephi 12: 42-52. I will remember the promises.
23. 2 Nephi 12: 53-62. The testimony of two nations.
24. 2 Nephi 12: 63-73. My word shall be gathered in one.
25. 2 Nephi 12: 80-87. The restoration of His people.
26. Ether 1: 101-105. He shall know and bear record.
27. Ether 1: 109-114. When ye shall receive the record.
28. Doctrine and Covenants 83: 8. Darkness and unbelief.
29. Doctrine and Covenants 1: 5. Out of darkness.
30. Doctrine and Covenants 3: 14, 15. Other sheep have I.

The Christmas Offering

Seven Months—January to August $14,477.11

Our Goal for the Year Is $35,000



If up to schedule we should have had $20,416.66 by August 1.

To reach our goal in twelve months our offering must average $2,916.66 each month. In the first six months of this year our monthly average was $2,097.89. The offering in July was $1,889.74.

Perhaps July was an off month. Where were we? At reunion and so failed to share in the Christmas offering in our home branch? Or were we away on our own vacations?

Anyway, we have but five months left in the year to make good our record. If we are to reach our goal we must all increase our offering if we can. Some should double their effort. And a lot of people who have not yet learned to make a personal sacrifice through some self-denial, should make their contribution in the next five months.

There are unmeasured blessings of divine recognition and personal satisfaction awaiting those who joyously share in the work of the Master.

"Blessed are they who shall seek to bring forth my Zion in that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea tidings of great joy, how beautiful upon the mountains shall they be." (1 Nephi 3: 187-189.)

ALPENA, MICHIGAN, OVER THE TOP

We extend our congratulations to the members of the Alpena Branch on their achievement. Others may have reached their goal, but this is the first

(Continued on page 1150.)

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ZION'S LEAGUE

Young People's Work in the Church Program

The Call of God to Youth

By Dwight D. W. Davis

A study of Christianity convinces one that the call of God to youth always has been one of Christian service; and the response of youth to that call always has been and always must be one of self-sacrificing usefulness.

Such a call comes to us today and permits us to share in the responsibility of determining the philosophy and carrying forward the great objectives of the church. In answering this call today, youth desire to sublimate personal ambitions and self-glory in losing themselves for the consummation of the social weal. Knowledge that hundreds of other youth are consecrated to the achievement of kindred goals but enhances their determination to advance the welfare of the group.

But youth at no time have been interested in the abstract or the unattainable. As leaders of youth it therefore becomes our responsibility to help them catch the vision of Zion in such a way that it will become a thing of practicality and a goal capable of realization within their own time. If we embrace the program for youth promulgated at the recent Youth Conference, Zion will become a reality.

Know Your Church! No leader can be impervious to this command, neither can he fail to inculcate youth with the irreducible essentials of their church. The discerning appreciate that real progress is predicated upon knowledge which has been vitalized with the spirit of charity; for without such knowledge, and the spiritual impulsion that emanates from it, Zion shall continue as an unrealized ideal.

Keep the Law! Too long we have tended to lean over backward in our attempts to evade the spirit of the financial law by refraining to either file our inventories or pay our tithings. Spiritual progress is not to be made through an avoidance of the law, but rather it shall come as we comply fully with the mandates of divinity. We need to be reminded with no degree of uncertainty that until we repent of our omissions in this phase of the work, the power of the Holy Ghost cannot abide with us.

Win a Member! Apathy in this field will prove fatal to the church, for without a constant infusion of new blood spiritual stagnation will set in. Our youth must be made to feel that if what their church has to offer them is worth anything at all, it is the essence of Christianity for them to share it with another.

Make Leisure Creative! No Latter Day Saint can afford to mimic the leisure-time standards pursued by those in the field of commercialized recreation, for if he does spiritual disintegration will surely set in. Leaders of youth must challenge their following to respond to recreational desires upon the higher spiritual levels, for the extent to which they capitalize upon their marginal time will determine the rapidity of Zion's growth. Leadership in this field is still more important than equipment.

As a result of the recent Youth Conference there has come to the organized work of the young people in the church a unity of understanding which presages further zionic growth. Zion's League—an integral part of the total Christian endeavor of the church—has given to youth one name, one program, one organization. As leaders of youth accept their responsibilities and work together in the spirit of love, there shall come to the group a spiritual affinity that shall build the kingdom.

God continues to call—youth continue to respond.

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Your Investments

Young people to whom this article is addressed will say, "What have I to invest? I have no money."

You have something far more precious than money: you have the best part of your life ahead of you, your time, your strength, youth, and intelligence. These are your treasures, and are worth more to you than anything else could be.

You may think the only thing there is to invest is money. Last week Andrew W. Mellon, one of the richest men in the world, died. Would you have traded your youth for his age in order to get his money? Would you have sacrificed all the middle years of productivity, adventure, thought, and learning for the vast wealth of his old age? No, you would not. You who are young are richer in the things that count than the wealthiest old man there is.

What will be your investment, Your work and time will go into certain things. It could be new cars, but they wear out and look old very soon. It could be pleasure, but that will leave you in later years with nothing to enjoy, and nothing to support you. It could be a business, which is a worthy thing. It could be an education, which will increase your power to make the most of life. It could be service in the church, which will build lasting friendships and growth of character.

The best plan a young person can follow is to arrange a life of balanced interests and wisely distributed investment. Your first consideration is training for a career. It would be unfair to yourself to be content with mediocre training or none at all. No worse handicap could befall you. Your second consideration is the allocation of your income: the control of expenses so that you will have a growing savings fund, and so that you will observe your duty under the financial law of the church. Your third consideration is the use of your leisure time. Definitely you should plan to participate in church work. Nobody can lead a happy life who considers only himself and doesn't try to help others. You should plan your recreation so that it will give you all the good clean fun in the company of the friends that you like. Much more can be said, but there will be time for that later.

You do have something to invest, and you should be careful what you do with it. In the story of the Prodigal Son we make much of the fact that he wasted his money. Worse than that he threw away his youth, his health, his courage, and his character. He came back a whipped and broken man. The money was unimportant. He had ruined himself! L. L.

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Restlessness is a rust that corrodes; worry is a canker that eats. Discontent is a cloud that settles about men. But the mind is man's true kingdom. The soul is a plain where the intellect builds its own cities, towers and castles out of ideas, imaginations and glorious visions. —Newel Dwight Hillis, in "The Contagion of Character."

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A Charge to Priesthood and Congregation

By C. G. Mesley

PRESIDENT OF KANSAS CITY STAKE

An address given at an ordination service held at the Fourth Kansas City Church and part of the beautiful and complete bound record of that service presented to each candidate by Raymond Scott, reporter.

This is a solemn occasion for each and every one of us who are here, not only for the men who tonight are to assume responsibility before God and before this people, but for the people who ask these men to assume that responsibility. If it were not for the needs of the people, for your needs, there would be no need for priesthood; and the Lord has told us in the Doctrine and Covenants that without this priesthood in the church, the people cannot obtain eternal life. There is no salvation for mankind unless the power and authority of the priesthood manifest the face of God to them. So this decision, this honor, this calling that comes to these men tonight carries with it a tremendous responsibility. These men stand between this people and God and minister from God to the needs of this people. And you must uphold and receive in righteousness that ministry of God to you through priesthood.

Some of the very finest men of the church have faced this responsibility of priesthood and have written down their thoughts. I would like to present some of them to this congregation tonight, that with seriousness we may think of them. I would like to present them to these men that they might appreciate more fully the solemnity of this occasion and the greatness of this responsibility that is theirs.

PRIESTHOOD AND AUTHORITY

The late Joseph Smith, writing about priesthood, has said:

> Priesthood is but another name for authority, and should mean an intervening power. The priesthood rightly considered signifies a body of men rightfully holding power to administer in the name of Jesus Christ for the conferring of spiritual blessings upon men; nor should it ever be conceded to mean a class of men holding power from God to contravene the laws which have been given of him for the government of all, or to that which places in jeopardy or destroys the people and their liberties.

One of the beautiful things about the Restoration movement is the fine sense of balance that God has revealed through the gospel. Some people have gone to seed on this question of authority and priesthood rights, and because of that, the early Christian Church developed into a vehicle for priestcraft rather than a vehicle for the building of the Kingdom of God. Because of that, reformation and finally restoration were necessary to bring the church back to its path of truth. With the restoration of the gospel came this balance of power, the authority and the right to administer in the ordinances of the gospel in harmony with the laws that God has given.

And so the first charge that might come to these men, comes from the pen of this grand old man of the Restoration, that all the work that they do, if it is to be priesthood work, must be done in harmony with the laws that God has given. This power and this authority can be used only as it is used in harmony with the laws that God has given. We understand that even God himself is bound by the laws that he has created or that were coexistent with him. Now, to do this, the late Joseph says that it requires

> an unselfish devotion to the performance of those duties, that looks only to one end, the good of man.

This priesthood is not for the self-aggrandizement of these men: it is a medium of service that looks to the good of mankind. It means

> a personal and continued service; an enjoyment and an exercise of those prerogatives, not as personal requisites that attach to the individual by reason of some innate and latent worth, but because of the labor performed and the fidelity with which it is done.

MAN MUST BE ACTIVE

Here then is the second charge: There is no priesthood in the possession of any man who is idle in his office; and no matter how much legal authority he may claim, the only justification for priesthood is service to mankind. Any man who is not diligent in his office does not hold that office. To me, the least thing that could happen to a man in the ministry is that he should officially lose his license; the first thing to happen to him, under circumstances of idleness and unrighteousness, is that the powers of heaven and the powers of God are withdrawn from him because he is not diligent in his office. This is by far the greater loss. A license to officiate is a mere scrap of paper unless the holder is in such a spiritual condition that the powers of heaven can be made manifest through him.

Brother Joseph continues with this truth:

> The powers of the priesthood, of which we have in times past heard so much, are conferred for no other purpose than the salvation of man, and are continued in the just exercise of them in pursuit of this object; hence any act of man called unto this calling performed with any other intent, or attended with a different result is not authorized of God, and hence does not bind the powers of heaven.

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With this fine statement I would like to associate some solemn counsel from the pen of Joseph the Prophet, written from the depths of degradation that he suffered when he was in Liberty jail, put there by his enemies, and kept there without due process of law, kept there in filth and squalor and under indescribable conditions. Under these terrible handicaps, he pens these fine and noble lines, truly a mark of the greatness of this God chosen leader:

> There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness; that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man.

Thus, a further charge comes to these men tonight, and that is that they seek to magnify their calling, they shall seek to do so with an eye single to the glory of God, and not to honor men. They shall seek to exercise their powers, their privileges and prerogatives of their office in righteousness. Only as priesthood is exercised in accordance with the design of its object and purpose is the will of God done.

Joseph the Martyr goes on to say:

> No power or influence can or ought to be maintained by virtue of the priesthood; only by persuasion, by long-suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile, can this be maintained.

Love the People

These are qualities wonderful to think about; these are responsibilities that are great. When man comes to the altar, comes to those open gates, it must be to occupy in this office "only by persuasion, by long-suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile." And then Joseph gives counsel which carries down to our day the matchless love of Christ the Savior. He says:

> Reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing an increase of love towards him whom thou hast reproved lest he esteem thee to be his enemy, so that he may know thy faithfulness is stronger than the cords of death.

There will come occasions when it will be necessary for you men to reprove the Saints, to chastise, to correct, but when you do this, see that afterwards you show an increase of love towards those people that they may know by this increase of love that what you have done grows out of your faith and your understanding of the will of God rather than out of your desire to rule over them.

> Let the soul be full of charity towards all men and virtue guard thy thoughts unceasingly: then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon the soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness.

The Man Must Grow

It is obvious that as we read through these statements and as we read through the Doctrine and Covenants, that brings to us a comprehension of the duties of priesthood, that these high ideals of personal conduct and public ministry are not achieved in one day nor are they achieved in one year. It is only rarely they are completely achieved in the lifetime of man. That is one thing that we, as a congregation, have to keep in mind all the time. These qualifications of priestly office shall not come in full power because of this ordination service, but shall come to these men as they serve, as they enter into the duties and responsibilities that are theirs. Tomorrow we may look at these brethren and see no more than what we see today, and if we stop there in looking at these men, if we criticize them and do not take into consideration the fact that these qualifications of ministry are lifetime achievements, we are unwise; but if we look at these men five years from now and see in them a growth towards the mark of the high calling, and there rejoice in the power of God unfolding in these brethren, then are we wise, then are we filled with understanding of the purposes of God.

The Congregation Must Grow

If God wanted to, he could put in charge of this congregation only those men whose training and polish would fit them to grace the pulpit next Sunday. But God didn't plan it that way, he does not do it that way. He wants this congregation to grow with these men, to share in the growth of these men and to develop together so that all will be lifted up. God does not choose to have perfection up here on a pedestal and the people way down there, but rather he desires that the people and priesthood shall grow together in understanding and in knowledge about him and his work.

God very definitely wants you as a congregation to share this responsibility of priesthood with these men, and he tells us to uphold them in the arms of faith, to honor them and respect them in their offices. When we do that as a people, He will do that as our Father in heaven and will use these men to

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administer to us spiritually and temporally for all our churchly needs. This is in keeping with our whole Latter Day Saint idea of growth in salvation; which is not just one experience that comes to us, not what happened last sacrament, or not one baptismal service, but a succession of experiences, a continued revelation from Deity whereby we bring into our lives all the Christlike qualities. Thus does salvation come to us in the fullest measure and thus do we become sons and daughters of God. Not until these men absorb into their lives, by study, experience and devotion to their calling, all the qualities of priesthood that God has named, will they really function in the fullest sense of the word.

Two Sources of Power and Authority

Men, there are two phases to your ordination. There is this legal authority which will be conferred here this evening which comes here after authorization by the High Council of the stake and by the people in conference assembled. Then there is the moral right which only your own conduct and your own ability and your own work can bring to you. I cannot give you the moral right to hold this office; you must achieve that for yourself. Tonight you men are accepting the most sacred responsibilities ever placed upon men by God. As one who holds office in the same way that you shall hold office, I charge you to approach this experience with the utmost reverence and the utmost seriousness, being fully determined in your own mind to magnify your calling in such a way that you can be of use to God, to do the work of God here upon the earth. I charge you that you qualify yourselves and that you use every means in your power to do that, not only by study and by prayer, but by actual work and experience do you seek to qualify yourselves until you shall win for yourselves the respect and the love and the honor of the people.

As you study, be sure to study the three books of the church, for in them you will find the law and the testimony of God. There you will find the richness of heaven to administer to those who have need. I charge you to be humble, to walk before God with meekness and lowliness of spirit. I charge you to love all people as Christ loves you, and even when people do things that are wrong, even when they do things that seem terrible, I still admonish you to love them as Christ loves you, that you might hold yourselves in a position to administer to them and to show them the way of righteousness and peace. You have been called to be co-workers with God, and only God can direct you and give you the wisdom and the strength and the power and the blessing that you need. May his face shine upon you, may his benediction be yours to enjoy, may his power be with you in your ministry.

May God's blessing be upon this congregation, may he bring to them an understanding of their part in the great responsibility that is placed upon these men at this hour. God has spoken to the priesthood in the revelations to the church and said, if we turn away from our responsibility, there is no salvation for us either here or in the world to come. Likewise, if this congregation shall cause these men to turn away from their responsibility, if by their unsaintly conduct destroy or nullify the ministry of these men, they must share with them the condemnation that shall come. As the two grow together in understanding and love and in peace, and work together to build the kingdom of God, then the blessings of God will be made manifest through these men to this people. May his power be revealed through his people and his blessing be upon us all, is my prayer now and forever. Amen.

Reading for Refreshment

When the weary traveler in the desert comes to an oasis he rests his animals, waters them and then seeks refreshment and repose. Many times we get weary—weary with the cares of life, and the strains and stresses to which one is subjected in the high pressure system we are living under. There is always a source of refreshment to the tired and hungry wayfarer in the Book of Books—the Bible. Many people have regarded the Bible as a book for the settlement of arguments. Such people miss very much. But the Bible ought to be read for the good it will do you. Read it for pure enjoyment. It will give you this. And while you are enjoying it, gaining refreshment, you will have settled upon you the consciousness that it is telling you of the experiences of many people who sought and found God. It will affect you, if you let it, in a way that no other book can. The best way is to experience it. Become a reader of the greatest library of books under one cover and enjoy the experiences of men and women who really lived, many of whom left the world the richer for their experiences. You will become acquainted with the greatest of men who has ever lived—Jesus; not in a fragmentary way as most of us obtain, but in a manner that will appeal to all virile people. Look at him and you will admire him and admiring you will become affected. The refreshment is there for you. And it is the invitation of the one about whom it speaks to "come, buy and eat, without money and without price." A daily consecutive reading of the gospels and the acts of the apostles will help you.—G. G. Lewis, in *The Standard*.

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A Definition of Religion

By Gordon N. Morgan

Imagine for a moment.

Transport yourself, through the keener vision of the mind's eye, to the very peak of the vaulted dome of the universe—to a vantage point of no importance in itself but from which you can visualize every blazing sun with its wheeling retinue of planets dropping away beneath you. From this place to which your thoughts have lifted you, imagine that you are seeing the full magnificence of the occupied endlessness of space and the curving sweep of time from eternity to eternity.

Now, while your mind's eye is viewing the panoramic array of the universe in its wholeness, imagine that you are at the same time able to project your throbbing, living thoughts into the heart of each blooming flower, into the breast and dim, shadow-filled mind of each animal and bird, and into the longing heart and dreaming mind of man. Make your being a part of each of these lives so that their experiences are, in a measure, yours.

From this somewhat paradoxical position you have assumed, probably the first thing that would be outstandingly impressive would be the grand beauty which pervades. There would be a majestic beauty in the orderliness of arrangement, a symmetrical beauty of line and color throughout, and an inspiring beauty of lives justly lived.

Beauty, then, might be put down as one of the universal, or divine principles.

As you gaze upon the sheer beauty for a time, you will see beneath it a mathematical precision, a clocklike precision, which is the mechanics of it all. There will gradually become apparent the perfection of timing and the careful construction and balance that is the paramount foundation of all this beauty.

Factual truth might be named as another of the universal principles.

Then, as you consider beauty and truth, there will slowly come a realization that this vast and intricate thing is the creation of and is ordered by intelligence. And as you see that life is being directed into higher and ever higher levels of living, that man is born with the strange fires of divinity burning in his soul, you will know that this intelligence is a loving intelligence. This universal grandeur was conceived in love, created in love, and is ordered and directed by a loving Hand—so that love might be returned.

Beauty, truth, and love, then, are seen to be three principles which permeate the entire universe and all its parts and phases.

Now what is religion? Is it the church? The church has its work to do but it is not the beginning nor end of religion. Is it the Bible and other books of our church? Is a code of laws living justice? Is religion the weekly business of going to church and the daily business of refraining from evil? Not unless charity is merely refraining from being uncharitable.

Religion is the embodiment of universal beauty, universal truth, universal love and of every other universal principle that is right and just and divine. Religion is the highest expression of common sense. Religion is the ultimate fitness of things.

Happiness

By Geraldine Wyatt

"I once talked with a Rosicrucian about the Great Secret," said Addison. "He talked of it as a spirit that lived in an emerald, and converted everything that was near it to the highest perfection. 'It gives luster to the sun,' said he, 'and water to the diamond. It irradiates every metal, and enriches lead with the property of gold. It brightens smoke into flame, flame into light, and light into glory. A single ray dissipates pain and care from the person on whom it falls.' Then I found his great secret was Content."

A person is capable of either looking for the beautiful in life, or of searching out the ugly. You see people who are always seeking out the scandal of another's life, when there is ever so much good to tempt the eye. Then there are those, who no matter what might befall, always assume a happy attitude. There is music in their souls. Their eyes glimpse masterpieces that have never been painted. In their minds are born thoughts that would rival those of great philosophers.

Their sunny natures are always dropping kind words everywhere in the waste place of life, like Collingwood, who went about upon his estate and dropped into each vacant place an acorn. From this slight effort, he might reap trees. From the slight effort of cheerfulness one is able to attain real happiness.

The saying that you get out of a thing just as much as you put into it is true. When you try to give to another, the reflection of happiness falls back upon you.

Fame, power, and wealth, the will-o'-the-wisps that mankind chase after, do not bring contentment. Instead, they usually write anxiety, and doubt, in legible letters upon the faces of the seekers. "Just to fill the hour, that is happiness."

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More of England

By S. A. Burgess

In view of the centennial of the coming of the first missionaries to Great Britain, it may be worthwhile to sketch very briefly some of the history of the past three-quarters of a century.

Charles Derry, who had left England for Utah, had learned of conditions there and returned to the States, went in 1862 to England as a missionary. He found, as is stated in a recent number of the *Mission Courier,* that with 62,000 having once been converted in that land and many of them disillusioned and others associated with what they called the Brighamites, the field was far more difficult than it had been at the visit of the first missionaries. This has continued to be a problem. The direct opposition of the church in Utah and its early teaching of polygamy have acted as heavy deterrents.

Elder Derry was followed very shortly by Jason W. Briggs and Jeremiah Jeremiah. Then these were joined by Josiah Ells. There was a steady number of converts (at one time twenty in one group), and the work was opened in various parts of Great Britain, especially England, Wales, and Scotland.

For the work which has been done, special credit should be given to those who remained there on the job: such stalwarts as Thomas Taylor, C. A. Caton, Joseph Dewsnup, James Baty, the Armstrongs, father and son, Henry Greenwood, William Ramsey, Thomas Bradshaw, Joseph Tankard and James Gerard; also those of later years like the Leggotts, Chandlers, Goullees, F. O. Davies, and many others who might be named. While their work at times may have appeared humble, they have been the backbone of the work in England. Then from America these early missionaries were followed by men like Mark Forscutt, James W. Gillen, Gomer T. Griffiths, James Caffal, Frederick G. Pitt, Heman C. Smith, Paul M. Hanson, John W. Rushton, Peter Anderson, and U. W. Greene.

Then the thought strikes us to look up those who have come from England and have occupied in high offices in the church in America. John Taylor was a member of the Quorum of Twelve in 1838. Of the Quorum of Twelve in the Reorganization we note George White (ordained 1853), Josiah Ells (ordained April, 1864), Charles Derry and James Caffal, all of whom were born in England, and the latter three returned to labor in their homeland. This is also true of James W. Gillen, who was born in Ireland. Later we note John W. Rushton, Frank Edwards, Edmund Gleazer—though the last named was from Ireland. These six men from England have occupied in the Quorum of Twelve in the Reorganized Church, two being from Ireland.

Of the Presidents of Seventy, there was E. C. Brand from England; then Glaud Rodger, John S. Patterson from Scotland; J. W. Gillen, Ireland, and John T. Davies and John A. Davis from Wales. For that matter, the present senior president of Seventy, James W. Davis, is of Scotch and Irish descent.

The Presidency of the High Priests Quorum has appeared very largely to belong to Great Britain: Isaac Sheen (1860-1874), Charles Derry (from then until 1901—just 41 years); and they were succeeded by Frederick G. Pitt, from Quebec, hence also born under the Union Jack, who completed the fifty years until 1910.

Finally, when the High Council was reorganized in 1890, there was really a preponderance of men from "the tight little isle." We note Charles Derry from England; William Anderson, David Chambers, and Robert M. Elvin from Scotland, and John A. Robinson from Ireland. Then in 1894 John A. Chisnal from England, and, finally, Charles Fry, also from England, were appointed.

To this many more names could be added of men of marked ability and of inspiration in the church. The Englishmen have shown a marked spirituality. This is the case with Arthur Oakman, as well as others. Then Peter Whalley was lent to us for a little season, and then returned to give the best of his service in his homeland.

England was the first country outside of America to which missionaries were sent. Canada, of course, is closely associated with the United States in its affiliation of brotherhood. Many members of the church in America are of English descent, and we have for that land a place in our hearts of particular affection.

When you and I have faced a personal calamity and have handled it well, we have always added a new dimension to our character.—Harry Emerson Fosdick, in *The High Uses of Trouble.*

Every mind must know the whole lesson for itself—must go over the whole ground. What it does not see, what it does not live, it will not know.—Ralph Waldo Emerson.

If it were generally understood that the man who listens to gossip is equally guilty with the one who tells it, there would be a decrease in the amount of gossip circulated.

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New Church School Materials for October

By C. B. Woodstock

It is a pleasure, each year, to announce the new study materials made available for the schools of the church. The call of our Master is, continually, "Come up higher." To this call we must respond in every way possible. Certainly those responsible for the preparation of quarterly lessons feel the urge to search out the truths of the Gospel with ever-increasing clearness and conviction. This should be possible if we are a growing people, under the ministry of the spirit of the living Christ. It *must* be possible if we are to attain the perfection anticipated in the redemption of Zion and the building of the Kingdom of our Heavenly Father.

Each year certain of the quarterlies are revised as they are reprinted, with a refinement of the teaching, with added illustration and the introduction of new material where substitution seems to add strength to the lesson. But in some cases we must venture into new fields which have not before been explored in our study materials. This must be true if as a people we are to come to a fullness of the knowledge of the Gospel of Christ. Limiting horizons will be pushed back as we ascend to ever higher ground in our thinking and living. Under the pervasive revealment of divine will and purpose we should gain an increasing power of understanding and control of conditions within and about us which will qualify us for the tasks of our day and the more perfect demonstration of God's will among men.

But the preparation of material, after all, under however much of wisdom and inspiration, is of little value unless it is met with a diligent spirit of study and application on the part of the membership of the church. The responsibility of the teaching task of the church is only equalled by the responsibility of every member of the church, large and small, to be diligent in study, earnest in spirit, eager and ready to apply in our everyday living, the principles of divine light and truth, that we may all come to a "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." What a blessing might come to us, personally, and to the church, if in the coming year 50,000 people (the membership of our schools) would actually study, for at least fifteen minutes a week, the lessons of each coming Sunday!

The following will be available for current use beginning in October:

Kindergarten

This is the second year of the kindergarten two-year series. We shall use "Inspiring Zion Builders," by Elva (Sturges) Oakman. With this quarterly every teacher should use the Kindergarten Teachers' Manual, also prepared by Mrs. Oakman.

Primary

This is the second year of the primary cycle. The quarterly is entitled, "Learning To Live as God's Children," by Mildred Goodfellow. The spring quarter is prepared as a special baptismal quarterly, reviewing the information which should be emphasized in preparing children of eight years of age for membership in the church.

Junior

The second year of the junior series is the time for the study of the life of Jesus. The lessons are newly written by Fern Weedmark, entitled, "Choosing To Live as Jesus Lived."

Intermediate

For the second year of this cycle we have wholly new material, "Building the Kingdom," prepared by Lillie Jennings, of Berkeley, California. Themes for the quarters are "Becoming a Disciple," "Old World Disciples" (Bible Stories), "New World Disciples" (Book of Mormon Stories), "Marching With the Heroes" (Church History stories).

Senior

"The Call of the Church," quarters one and two by Mrs. Alice Burgess, quarters three and four by Mrs. Elva (Sturges) Oakman, has been chosen as the second-year senior course. This year of study has been used previously in the older young people's division, but it is felt that the material and the appeal are better suited to the interests and needs of the intermediate age. The lessons are being revised with this in mind.

Older Young People

"The History of the Church for Young People," used for some time in the senior cycle, has been revised for the older age group. The lessons are introduced now in this series to meet the need of young people's groups in the church for an interesting and convenient study of Church History from the time of Christ down to the present. The lessons contain most vital information concerning the Early Christian Church, the Apostasy, the Dark Ages, the Reformation, the Restoration and the leading events of our own church history. This is an excellent opportunity for young people to "Know Your Church." The present work of revision has been done by Miss Hazel Minkler, of Lorain, Ohio.

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ADULT

This year we shall return again to quarterly lessons. The study for the year has been prepared by Apostle F. Henry Edwards under the title, "The Divine Purpose in Man." This is an intensely interesting and able study in the doctrine and philosophy of the Restoration. In many ways it goes on beyond "Fundamentals," by the same author, the older young people's text for the year just closing. The two are excellent companion studies. Where possible, students should use Fundamentals first.

THE QUARTERLY GUIDE

A new edition of the Quarterly Guide will be available about September 1, at the Herald Publishing House. This is sent free upon request. It contains a complete descriptive list of all quarterly materials, with the current studies set in bold face type. The Guide lists all quarterlies and texts of the various cycles which are carried in stock. It also designates the ages included in each age group.

A Study in the Worship Experience

This will announce the preparation of a new training course for those who are responsible for the planning and conduct of worship services.

The lessons of the course have been prepared by Elder C. B. Hartshorn, at present Superintendent of Schools at What Cheer, Iowa.

The two texts for the course are:

The Art of Worship (15 cents), by C. B. Hartshorn.

The Worship Services (15 cents), a manual for leaders of worship, by Hartshorn, Weedmark, and Goodfellow.

The above texts are to be had from the Department of Religious Education, The Auditorium, Independence, Missouri.

The correspondence service consists of ten lesson assignments accompanying the study of the two texts, a part of which assignments are to be written by the student and submitted for grade and helpful comment. The completed course will carry twenty hours of credit toward a certificate in Religious Education and Leadership.

The texts used in this course were written by our own people and specifically for Latter Day Saint worship, drawing upon the Three Books and our own church history, objectives and program for inspiration and material. The course will be found helpful especially to younger men of the ministry and others who wish to make further preparation for efficient service in the church.

Order the two texts, above, (30 cents) and send enrollment fee, (50 cents) to the Department of Religious Education, The Auditorium, Independence, Missouri.

For Better Health

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

Sebaceous Cyst

Sebaceous Cyst is an occlusion or a stopping up of the sebaceous or sweat glands causing a retention of the secretion. When this blocking up or interfering with the drainage occurs a tumorlike formation results. This condition often creates a great deal of anxiety on the part of the victim when in reality it is usually a very harmless thing.

These tumors vary in size from a small pea to the size of a small walnut, and sometimes they may be much larger. It should not be forgotten that sometimes the unusual does happen and cancer has been known to result from an unattended cyst. If left alone the pus will usually evacuate itself, but in all cases it is much safer to have a physician remove it, because if great care is not taken the pus may spread to some other part of the body, for instance to the eye, in which case it could cause total blindness. Removal of a cyst of this kind is a very simple measure which any physician should be capable of doing, the important thing being to remove the sac which contains the pus.

If these cysts are left alone to voluntarily evacuate the pus they seldom if ever get entirely well due to the membrane that surrounds them. Most of them can easily be removed by the use of a local anæsthetic and it is not usually necessary for the patient to lose any time from his daily vocation.

I have often had inquiries as to whether or not the "wen" variety of sebaceous cyst could be cured with medicine. I would say that this is a very doubtful method and in all cases I would advise surgical removal. There is then very little danger of serious complications.

Mother love and patriotism, closely akin in nature, are two of the most powerful factors in preserving rightful social relations and conditions; yet neither yield in analysis to the scientist, for the deep movings of the soul escape the measurements of the unemotional analysts.

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G. W. Stevens

of Dayton, Ohio, Branch

An Autobiographical Sketch

I was born April 21, 1872, at Hanging Rock, Laurence County, Ohio, on the banks of the Ohio River, the son of Thomas Vaughn and Emily Winchester Stevens. Father had come to this country from England at the age of eight. Mother died when I was three years old, which was indeed hard to bear; yet I was not old enough to realize, to the fullest extent, my great loss. My grandmother Stevens stayed with us for a time. I had one brother aged seven. My father hired a housekeeper to do the housework. My grandmother died two years later making it necessary for my father to break up housekeeping. I was then put in the home of my mother's sister (Mariah Andrews) for a time, then taken to the home of my father's brother (Uncle John). Later, I was taken to my grandmother's sister at Ironton, Ohio.

While living with my Uncle John I secured a job carrying lunches for a widow, a Mrs. Dorris who kept boarders who were molders at a stove foundry. In that way I helped to earn money enough to buy my schoolbooks and clothes, which experience taught me the value of money and has been a help to me later in life.

My uncle was a railroad engineer and made good money.

When I was eight years of age my father married again, taking as his bride a Miss Helen Rutledge, who was very good and kind to me.

I was fourteen when I attended a Methodist revival in a country schoolhouse at New Castle, Ohio. I became very much excited over the "hell-fire" sermons the preacher delivered, and went to the altar with a number of others. I was very much in earnest and prayed the best I knew how. My father belonged to the Presbyterian faith. My step-mother was a Methodist and it was through her influence that I attended these services. Her father, William Rutledge, was given to shouting quite frequently, as many others were. I was told by an old lady, Jane Turvey, "to get up and praise the Lord," but I remained at the altar each night until the revival broke up, trying to be honest with myself and with God. I never felt like making the demonstrations others did, who said "their sins were forgiven." I asked for baptism by immersion, not knowing what it was for, but before the six months probation was ended, which was then customary, my father moved to Coalton, Jackson County, Ohio. I then attended the United Brethren Church and got a degree of pleasure from their services.

At the age of eighteen I went to Ironton, Ohio, and secured employment at a greenhouse. Mrs. Elizabeth Miller owned the establishment, who had an adopted daughter that married a man from Denmark. They were very good and kind to me. Since I had previously taken music lessons, and was able to play the piano, they gave me lessons that I might improve my talent, paying for them over and above my wages. I was there until the year 1892, being then twenty years of age.

I next secured employment at Aurora, Illinois, in the same kind of work, but much better wages, with a Mr. Roscoe Saunders. He and his wife were also very good to me.

In the year 1893 the World's Fair was held at Chicago. I was able to attend as Aurora, Illinois, was only thirty-six miles away. The same year the panic came, during which time I had no employment because business was dull. I then returned to Ohio and stayed with my brother Frank, who also was an engineer. After visiting with him and his family for a while, I went to Wellston, Ohio, to visit my father, he having moved there when I was gone. I decided to stay at home for a while, working in the mine, hanging wallpaper and painting.

I began to attend the Methodist Church again and during a revival gave the preacher my name and they gave me the right-hand -of-fellowship. I then became a member of the church and acted as secretary for three years at a small mission of the Methodist Episcopal Church. I then met Miss Hattie Hunley, who later became my wife. We were united in marriage by Elder Wilbur Krieble, as he was Miss Hunley's father's choice.

In my religious experiences there seemed to be something lacking, but I did not know what it was until the year 1909 when a missionary by the name of Shippy came to our neighborhood as a representative of the Reorganized Church of Jesus Christ of Latter Day Saints.

My wife and I were invited to a preaching service at Mr. Alfred Pratt's home. My wife was anxious to go, though not at all well. As I remember it, I had no desire whatever to go, but in order to get my wife to stay at home and take care of herself, I consented to go. She being in harmony with the arrangement, I went.

Brother Shippy preached on the six principles of the gospel, as recorded by the Apostle Paul, in the sixth chapter of Hebrews, verses one and two. This sounded better to me than anything I had ever heard, and the result was that I gave him an invitation to preach in my home, which he gladly accepted. This was the second sermon I had heard, delivered with power and authority, as I believed.

Later on, Elder S. J. Jeffreys came to my home and preached on Paul's conversion as recorded in the ninth chapter of Acts. Paul was told what he *must do*, and the elder emphasized the "unchangeability of God" wherein he says, "I change not." Elder Jeffreys stayed overnight with us, his home being near Radcliff Station, Ohio. On the morrow my wife and I were led into the waters of regeneration, on the fourteenth day of April, 1909, and were confirmed in our home; and oh! what sweet peace, and such a wonderful experience—the happiest of my whole life. I knew then what it was that I had lacked all these years. It was someone with authority from heaven, to show me the only true way.

There was no branch of our church at Wellston at that time, and it was through the sacrifice of Sister Jane Williams that the gospel was brought to me. I had just built a new home of which I was very proud, and having two boys and two girls, now, I was thoroughly converted to the work and desired that our children should be taught in our own Sunday school. I asked Brother Jeffreys where I should go. He suggested Middletown, Ohio, so I went there and secured employment with the American Tobacco Company. Through Brother Henry Countryman and his wife, who were true friends to me, I hired as a painter and worked there for four years. During this time our children were baptized by Elder P. S. Rhoads.

While I was living in Middletown, Apostle R. C. Russell and Elder C. Ed. Miller were holding tent meetings at Wellston, baptizing a goodly number. A branch was organized there and Brother George Ferguson was placed in charge as president.

There was another boy born to us while living in Middletown. In 1914 we moved back to Wellston to the home that I had just built the year before our baptism. The Saints there had bought an old church building which had formerly been owned by the Campbellites, I believe. It was purchased at a very low price, a new roof put on and the building painted, Brothers Sam Ely, H. P. Kelley and myself donating our services. Later on the ladies group had new art glass windows put in.

On December 27, 1916, I was ordained to the office of teacher by H. E. Moler. On July 28, 1918, I was ordained priest by F. J. Ebeling and George Ferguson. March 11, 1923, I was ordained to the office of elder by A. E. Anderton and G. T. Griffiths. I have taught a Bible class almost constantly with the exception of the last two years. I have been branch president at different times, both at Wellston and Dayton, Ohio, the place where we now reside. I have held the office of branch solicitor since 1923, having moved to Dayton in August of that year. I have enjoyed the gift of prophecy and have seen the power of God made manifest in administering to the sick, many being healed instantly. In 1916, I believe it was, while I was yet at Wellston, I was shown a vision in which conditions as they at that time existed were clearly pointed out. I was shown

(Continued on page 1139.)

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The Fundamentals of the Gospel of Jesus Christ From a Bible Standpoint

By Marcus H. Cook

LESSON FIVE: "THE CHURCH OF JESUS CHRIST, AND HOW MAY IT BE RECOGNIZED"

The church of Jesus Christ must be in harmony with the church he set up, in organization, origin, doctrine and practice. The church is spoken of in the Scriptures as the kingdom of God; the kingdom of heaven; the sheepfold; the household of God; the church of God and the household of faith. The church in the broadest sense includes the host of heaven as well as the small branch living on this earth.

> But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an unnumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.—Hebrews 12: 22, 23.
>
> That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him.—Ephesians 1: 10.

The church, being made up of the true followers of Christ, should be in touch with him. They should be obedient to the same law that the saints of past ages had obeyed. Since all that are in Christ are finally to be gathered into one, both in heaven and on earth, I am forced to conclude that the same kind of church with the same organization, ordinances, and authority, will be necessary for all. We have the most perfect example of the church and its organization, doctrine and practices, in the New Testament Scriptures; and as all who profess to be Christians accept the New Testament as being divinely authorized, we will let it decide what the church should be like. First:

ORGANIZATION

> Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Hebrews 3: 1.

Here Jesus was spoken of as the Apostle and High Priest. He presided over the activities of the work of the twelve apostles who were sent out to preach and teach during his three and a half years' active ministry. Besides Jesus, there were twelve apostles, to whom were given the work and responsibility of spreading the gospel to the whole world, and also to act in Christ's stead as his representatives. That such twelve were so chosen, read:

> And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.—Matthew 10: 1.
>
> And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.—Mark 3: 13-15.
>
> And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.—Luke 6: 12, 13.
>
> Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Corinthians 12: 27, 28.
>
> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 4: 8, 11-14.

Thus when Jesus built his church, he called apostles, twelve of them making a quorum, to whom were delegated special power and authority. This is forcibly brought to our attention:

> Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained.—John 20: 19-23.

God set the above officers in the church. Jesus gave those gifts to men. He had all power.

> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.—Matthew 28: 18.

Such a church was built by Jesus Christ who had all the power, and these officers were given to remain until we all come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Now Jesus Christ had all the power in heaven and earth. The officers were set in his church by his appointment. The work of these officers was to do the work of his ministry. The appointments were to continue until the work stated above should be

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accomplished. To attempt to do the work of his ministry by other means would be to set aside his plan and substitute a human plan instead. If men had the power to make their plans effective in bringing men to the unity of the faith, unto a perfect man unto the measure of the fullness of Christ, then there might be some justification in their making their own plans. But Jesus said that he had all power. Then the evidence is overwhelming that human plans and human churches have failed. What better evidence could one have than the fact that the so-called Christian church is divided into several hundred different bodies that cannot unite sufficiently to worship together? What kind of answer to the prayer of Jesus, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 21.) The unity like that of God the Father and his Son, can never be effected only by affiliating with the organization that is approved by them. Therefore since God set in the church apostles and prophets, teachers, helps, governments, and diversity of tongues: and Jesus gave some to be apostles, some prophets, some evangelists, pastors and teachers; unless the above officers are in the church by divine appointment, it could not be the church of Christ. Then again:

> That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 4: 14.

It is evident from the above that one is in danger of being deceived unless the church they are affiliated with is organized according to the divine pattern. When Jesus finished his work of redemption for man, and departed to be with his Father, he had appointed and ordained his apostles to continue his work. As stated above he sent them as he was sent. Of them Jesus said:

> He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.—Luke 10: 16.

The first official act in taking up the work left in their hands after Judas fell was to have one appointed to make the quorum of twelve apostles complete, to supply the vacancy made by Judas' falling. They selected two men who were acquainted with the complete ministry of Jesus:

> And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.—Acts 1: 24.

The fact that the vacancy was thus filled so promptly indicates that it was a matter of importance that the quorum of twelve be kept intact.

> After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.—Luke 10: 1.

Thus Jesus appointed a quorum of seventy, who were sent as heralds before him, as special missionaries.

> For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.—Hebrews 5: 1.
>
> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Peter 2: 5.

Some might conclude from the last text that all followers of Christ belonged to the priesthood; but that is shown to be a mistake by referring to:

> And no man taketh this honor unto himself, but he that was called of God as was Aaron.—Hebrews 5: 4.

In the above, "Every high priest taken from among men *is* ordained," (Hebrews 5: 1), the word *is* being in the present tense shows that high priests were ordained in Paul's day. Titus 1: 5 shows that elders were ordained in every city.

> And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.—Acts 14: 23.

Thus there were elders ordained in the cities where there were churches in the time of the apostles. 1 Timothy 3: 1-4 tells that there were bishops in the church at that time. Acts 1: 20 indicates that Judas had served in the office of bishop.

John the Baptist was a priest, holding that right by lineage, his father being a high priest. He came bringing in the gospel, preaching and administering it.

Of him it was said, "There was a man sent from God, whose name was John." (John 1: 6.) At the time of his (John's) circumcision we read:

> And his father Zacharias was filled with the Holy Ghost, and prophesied saying.—Luke 1: 67.
>
> And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins.—Verses 76, 77.

Here it will be seen that John the Baptist was called by the spirit of prophecy, thus he was called as Aaron was. Mark 1: 1-4 tells us that his work was the beginning, (or the first part) of the gospel of Jesus Christ the Son of God. Evangelists and teachers are mentioned in the texts given above; and in 1 Timothy 3: 8 deacons are mentioned as having place in the church.

Now the church of Jesus Christ has in it according to the above apostles, prophets, seventies, high priests, elders, bishops, priests, teachers, and dea-

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cons. But unless the offices as referred to above were placed in the church by divine appointment: although the officers might be called by the names referred to above they could not be representative of Jesus Christ. *God must set them there. Their gifts must be given them by Jesus Christ.* Otherwise they could not represent him nor possess any more power than those who appointed them. God's plan of calling ministry is:

> And no man taketh this honor unto himself, but he that is called of God, as was Aaron.—Hebrews 5: 4.
>
> The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.—John 1: 29, 30.

Thus even Jesus Christ was called as Aaron was called, before he began his official ministry.

> And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.—Luke 6: 12, 13.

Jesus says of himself:

> Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.—John 8: 28.
>
> For I have not spoken of myself but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.—John 12: 49.

The above shows that even in the choosing of the early ministry of his church, before he appointed the twelve, he spent a whole night in prayer to God; and as he was commanded by his Father what he should say, it becomes evident that they were called, as was Aaron.

> Now there were in the church that was at Antioch certain prophets, and teachers; as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13: 1, 2.

Thus Barnabas and Saul were called as Aaron was called. Paul writing to Timothy says:

> Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—1 Timothy 4: 14.

From the above it is well established that in the organization of the church of Jesus Christ, the ministry were called by the spirit of prophecy (or revelation), and set in their places by direct divine appointment. In the light of Hebrews 5: 4, it could not be otherwise. And since Jesus, himself, waited until he was so called, it seems highly presumptuous for anyone else to assume such responsibility unless so called. It has been, and always will be God's way, because he says through the prophet: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3: 7.) The Douay (Roman Catholic) Version reads in the above text: "Surely the Lord God will do nothing without revealing his secret to his servants his prophets." So it is established that God works among men by the spirit of inspiration and that this should apply to the calling and appointing of the ministry that were to represent him is not only Scriptural but the only plan that is reasonable. Thus the church of Jesus Christ must not only be built by him, organized by the pattern he gave, but also have the ministry appointed in the way he provided for. The ministry of Jesus Christ must be sent as he was sent, and have authority and power from him that the heavens will recognize.

> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matthew 28: 18-20.
>
> And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16: 15-18.
>
> Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—John 20: 19-23.
>
> Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.—Matthew 18: 15-18.
>
> And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the

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word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.—2 Corinthians 5: 18-20.

The above shows that the ministry of the church that Jesus sent out were directly appointed by him; and had a definite message that he had commanded them to deliver. They were not left to speculate on what they were to teach but were to teach all nations to observe all things "whatsoever he had commanded them." In carrying out their commission they had power, that whose soever sins they remitted would be remitted. In the church was power and authority that whatsoever "they bound on earth would be bound in heaven." To Peter Jesus said:

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matthew 16: 19.

Thus the great kingdom in the heavens was connected with the branch on the earth and its representatives or ambassadors here on earth were empowered to administer the rights of citizenship to those who were willing to come into the kingdom or body. Thus his ministry were sent and definitely empowered to solicit the people of earth to come into his body and be partakers of the divine life that they may thus have access to. A church without such a ministry, and such power could not be the church of Christ.

The church of Jesus Christ must teach the same doctrines and practice the same ordinances as the church in New Testament times. I find that the gospel as taught in the New Testament was based on six fundamental principles: 1. faith; 2. repentance; 3. baptism; 4. the laying on of hands; 5. the resurrection of the dead; 6. eternal judgment. (See Hebrews 6: 1, 2.)

The study and analysis of these principles will be taken up in the following lessons:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrines of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Hebrews 6: 1, 2.

The peculiar wording of the above text has been construed by some to mean that the principles referred to were to be done away. They are to be left out as no longer necessary. I was once in conversation with a minister who took this position: but when I asked him to try it by leaving out faith and repentance, and the resurrection of the dead, he was forced to see the inconsistency of such a position. In the Inspired Version it reads: "Therefore not leaving the principles," etc., which anyone can see would be the correct rendering unless it was understood that they could be left only after they were properly observed. But since repentance continues to be necessary until one reaches such perfection that he has nothing to repent of, it cannot be dispensed with. Faith goes all the way until we reach that perfection in the glorified state when, "that which is in part shall be done away," when the glimmering knowledge that filters through the veil of the flesh, shall vanish into that perfect knowledge, where we can see as we are seen, and know as we are known. Then and not until then can we leave faith. So I accept the rendering of the Inspired Version where it says, "not leaving" the principles of the doctrine of Christ. That this doctrine is necessary, note:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 1: 9.

(To be continued.)

Our Missionary Responsibility

By S. A. Burgess

When our Lord was taken from earth, he left the great Commission: "Go ye into all the world and preach the gospel." It is true the church owes a duty to nurture those baptized and help them to put on the Christlike character and likeness. It owes a duty to those brought up in its fold, the children who would be prepared at suitable age, because of the environment of saintly homes, to take upon them the covenant of sonship and daughtership with God. It also should seek to establish an economic order that will accord with Zion, the pure in heart. None of these should be neglected, yet in times past have been. But it is not enough to save ourselves. The purpose of the church is not to save itself alone. In fact, it cannot save only itself. Its great work is to warn and redeem the world. It is not written, "God so loved the church, His saints, Israel, nor any selected group," but "God so loved the *world* that He gave His Son." "Go ye into *all* the world and preach the gospel." If we are to do the work of Christ, the missionary work of the church *must not, cannot,* be left undone.

No supreme artist ever reached the climax of his power until there was added the final touch of poignancy from the personal experience of grief.—Harry Emerson Fosdick, in *The High Uses of Trouble.*

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G. W. Stevens

(Continued from page 1134.)

an exceedingly bright light, with trash constantly blowing on and lodging on a veil between me and the light, until it was almost covered with only a little ray of light shining through. Then I heard a voice saying, "This is the condition of my people, allowing things to come between me and them, which prevents my blessing them as I desire." Then the vision closed.

The next day was Sunday, and as I was to preach I opened my Bible and was directed to read Mark 14: 54, where it tells us that "Peter followed Jesus afar off," and I was made to know that that was our condition as a branch.

I know that this work is true and that God has again restored the Gospel to earth with authority and power and revelations in their time as needed.

While yet at Wellston, our youngest son was baptized by Elder George Ferguson; thus the whole family was now in the church and a most happy family indeed. Our eldest son died in 1929, leaving four small children. His companion was a member of the United Brethren Church. Since that time I have had the honor of baptizing the three children, that were old enough, and the mother also. I have baptized eleven people since coming to Dayton, ranging in age from eight to seventy years.

I was 63 years of age, April 21. I have had many trials to pass through, but when they have seemed almost too hard to bear, it has been a great joy and comfort to know that I have a companion to encourage me, as all need encouragement along life's pathway.

In 1927, while attending the Kirtland Reunion, I received my patriarchal blessing under the hands of Frederick A. Smith, and was told many things that have been a constant reminder of that which I must avoid. The Lord, through his humble servant, acknowledged the sacrifice I had made for his work, but I was at a loss to know to what extent I had made any sacrifice. It was later made known to me that in giving up my home and going so far away so willingly that we might enjoy church privileges, which, as I look back now, was a real sacrifice. We had high rent to pay in Middletown, and also were under the necessity of paying on the new home I had built in Wellston, or lose it; but I was blessed in doing it as I had only my wages to depend upon at that time.

The blessings of God to us have been many, and I wish to acknowledge one special blessing he gave to us in a dire hour of need. My wife had contracted a severe case of gallstones and was very ill. We had several doctors and one specialist from Columbus, Ohio, who wanted her sent to Columbus right away for an operation saying, "It was the only chance." I decided to have a local doctor give her a ten-day treatment before going. In the meantime, Brother Joshua Matthews, from Columbus, Ohio, was sent to our home by one of my wife's brothers, although he himself was not a member of the church. At the time she was in very bad shape, but Elder Matthews administered to her and she was healed instantly, getting up out of bed and helping to get the evening meal. She has never had an attack since.

Saints, if we are to receive the blessings of God, which we all need from time to time, it is imperative that we keep his commandments; filing our inventory; paying our tithes, and making the necessary adjustments of our life to his law. Then, he says, he is bound, otherwise we have no promise.

May our Father's richest blessings attend all his Saints, is my humble prayer.

BRIEF BIOGRAPHIES

Samuel A. Burgess



Brother S. A. Burgess, son of Samuel R. and Eveline Burgess, was born September 15, 1877, at Saint Louis, Missouri. He was baptized March 29, 1890, at Saint Louis, Missouri, by R. Etzenhouser and was confirmed by R. Etzenhouser and G. H. Hilliard.

He was ordained a teacher December 22, 1901, at Saint Louis by J. Beard, F. A. Smith and J. G. Smith; ordained an elder September 17, 1905, at Saint Louis by Arthur Allen and R. Archibald; high priest April 11, 1914, at Independence, Missouri, by J. W. Rushton and J. F. Curtis. In 1914, he was Associate Director of Graceland College. In 1917 he left his pastorate in Massachusetts to be associate editor of the *Saints' Herald.* In 1923 he was appointed Church Historian, the position he still occupies.

In the Zion's Religio Literary Society he held the positions of General Treasurer, 1898-1902; Vice President, 1911-1912; and Librarian, 1904-1916. He was also librarian of the General Sunday School Association from 1917 to 1920; Chairman of Consulting Board on Lessons, 1919 to 1927; Library Commission, 1907-1920. Vice President in 1909 and President in 1910 of the Religio, Sunday School Normal Alumni Association.

He married Alice M. Chase June 15, 1915. They have two daughters, Eveline Alice and Florence Marie.

Israel A. Smith

Israel Alexander Smith, son of President Joseph Smith and Bertha Madison Smith, was born February 2, 1876, at Plano, Illinois. At the age of five his family moved to Lamoni, Iowa. He was baptized there June 25, 1886, by H. A. Stebbins.

Israel A. attended the public school and graduated from the Lamoni High School in 1895. He attended Graceland the next two years. He was assistant or associate editor of the *Saints' Herald,* 1908-1913. He served one term in Iowa Legislature, 1911-1913. In 1912 he was admitted to the Iowa bar, and in 1913 to the Missouri bar. He was ordained a high priest April 11, 1915, at Lamoni, Iowa, by E. A. Smith and G. T. Griffiths. In 1920, he was ordained a Bishop and second counselor to the general church bishop, serving until 1922. October, 1921, he was ordained a member of the Standing High Council. Since January, 1929, he has been a member of the Independence Bar Association and Missouri Bar Association.

Brother Smith is General Church Secretary, and gives valuable service in handling the minutes of the General Conference, which is a strenuous and sometimes difficult task.

He married Nina M. Grenawalt on March 14, 1908. They had two sons, Joseph P. (died March 2, 1936) and Don.

Amos E. Allen

Amos E. Allen, son of Arthur and Jessie Allen, was born March 24, 1893, at Kansas City, Missouri. He was baptized June 8, 1901, at Holden, Missouri, by C. F. Scarcliff.

He was ordained a priest January 15, 1922, at Independence, Missouri, by R. T. Cooper and J. V. Roberts; ordained an elder October 25, 1925, by W. J. Brewer and Ellis Short, sr.; high priest October 28, 1928, by Myron C. McConley and J. F. Curtis at Independence, Missouri; Counselor to the Bishop of Holden Stake; in 1928 by Bishop Albert Carmichael; a member of the Standing High Council April 15, 1932, at Independence, Missouri, by E. J. Gleazer and P. M. Hanson; acting President of Holden Stake June 10, 1934, at Holden, Missouri, by E. A. Smith and F. M. McDowell. Since November 1, 1926, he has been General Church Auditor.

He married Henrietta Evans. They have three children.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Were Satan and his angels cast out of heaven before or after the fall of Adam?

According to modern revelation Satan rebelled against God before the fall of Adam, and evidently before the creation of Adam in the garden of Eden, and it was for this rebellion that he and his angels were cast out. The agency of man, as possessed by Adam, was doubtless the same agency in principle as that which the angels had before the creation of Adam on earth. We are told:

> It came to pass, that Adam being tempted of the Devil, for, behold, the Devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the Devil and his angels; . . . Wherefore, it came to pass, that the Devil tempted Adam and he partook the forbidden fruit.—Doctrine and Covenants 28: 10, 11.

By reference to the Inspired Version it may be noted (Genesis 2) that "the children of men" had been created in heaven before the temporal creation on earth. This appears to indicate that the agency of spiritual beings is concerned with the sphere in which they occupy, much as is the case with physical man. Hence, when man was created temporally in the garden of Eden his agency as an earthly being was then given to him (see Doctrine and Covenants 36: 7).

Has the devil a body?

If by the question you mean an earthly body, I do not understand that he has such a body. There is nothing to show, so far as I am aware, that the devil has any physical substance. It might reasonably be assumed, I think, that in substance he is as the fallen angels that were cast out of heaven with him. As such they possess at least properties of invisibility to human beings in their normal state. Their substantive state being outside of the limitations of physical existence, it becomes impossible for the human mind to determine their properties, functions, or relationship, if any, with physical being as applied to earthly life, or to apply the laws of nature to such consideration of them as we may give, with any means of proving the accuracy of our reasoning.

Please explain the origin of the Koran and the claims of Mohammed.

Mohammed, or Mahomet, as named by some, was born about the year 571 A. D., and died in 632 A. D. He descended from an influential tribe called the Korashites. Both parents died during his early childhood, and he was supported afterward by an uncle and trained as a merchant. When about twenty-five years of age he was engaged by a wealthy widow twelve years his senior to carry on her merchandising business. He married her three years later. When about thirty-eight years old he secluded himself for two years in a cave near Mecca, the city of his birth, in preparation for his religious mission. Here the angel Gabriel repeatedly visited him as the instrument of Jehovah in bringing to him the Koran. A monk living in his house supported his claims, and his wife was finally converted.

The Koran consists of more than a hundred revelations or sections, each of which is prefaced with a title. Most of them were revealed at Mecca, but a few were received at Medina, and the place where some were given is in dispute. Mohammed claimed to be God's prophet and his instrument in revealing the Koran to the people. However, the Koran itself recognizes Moses, Abraham, and others as prophets of God, and also John the Baptist and Jesus. The Koran is supreme authority in its teachings to Mohammedans. It recognizes one God only, and deals with faith, prayer, alms, divorce, good and evil, and many other matters.

Who are the two beasts of Revelation 13? or what do they represent?

Most Protestant students think the first beast with seven heads was the Roman ruling power. They disagree as to the second beast, some holding it to be the Papal power which succeeded the Roman, while others think it may be yet future. We have no certain means of proving either view to be correct, nor of several others that have been suggested. A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

San Francisco, California

The Saints are going forward in both branches, the Danvers Street Church and Golden Gate Branch. In unity and harmony they are engaged in the work of the Lord, all sound in the faith, their eyes turned Zionward.

Branch services have good attendance. For two weeks, however, no meetings were held locally, the Saints, in considerable numbers, attending the Northern California reunion at Irvington.

Local preaching services are both spiritual and instructive.

Of late San Francisco has had several visiting members from Honolulu, people who are a credit to the cause of the Master, and are very welcome in this city.

Two have lately been baptized at the Danvers Street Church and three at the Golden Gate Branch.

The health of the Saints is improved. Brother George S. Lincoln is well again after a long siege of sickness. Brother A. L. Holling was in the hospital two weeks, but is almost recovered. Elder John B. Saxe, however, is still ill, almost helpless. He is tenderly cared for by loved ones and friends.

Rich Hill, Missouri

This group has approximately 160 church members, all doing what they can for the upbuilding of the Lord's kingdom. The pastor, Brother Wilber Smith, is a fine young man and leader, ever ready to do his duty.

Rich Hill has a young people's group composed of faithful workers who assist in every way they can.

The Saints have an attractive church building with annex, nicely located on one block of ground, with cooling shade and a driveway to the building.

Regular church services are held and many spiritual prayer hours are enjoyed on Wednesday evenings.

Rich Hill has a population of about 2,200 and is located on Highway 71, midway between Joplin and Kansas City, about seventy miles from Independence, Missouri. This is a progressive little town having two attractive parks, nine churches of different denominations, three schools, one a fine high school of which the community is very proud, and a fine class of business men. The surrounding country has good productive soil and modern roads; farms and suburban properties are selling at very reasonable and liberal terms.

Owendale, Michigan

The work of the church under the pastor, Ezra Abbe, and the director of the church school, Harry Walker, has realized good results. A series of eight meetings by Elder Silas Parker, of Pontiac, brought the baptism of seven people, and it is hoped others will join. More recently Elder John McDonald of Saginaw conducted a two-week series of services. A splendid experience was had by the branch in an earlier one-day meeting, on June 27, with District President William Grice. The priesthood of the branches in this area are exchanging pulpits on Sunday evenings during this month.



OWENDALE PRIESTHOOD

From left to right they are: Elder Joe Rusnell; Priest Harry Walker, Elder Ezra Abbe, Deacon Clarence Severn, and Teacher James Gemmell.

The women's department has met every other week for quilting, and has conducted ice cream socials at the same intervals as a means of helping with expenses. One worker, Sister Maude Wilson, has been missed because she suffered a bone fracture some months ago; and members are praying for her recovery.

Also missed from the congregation are John Morley and his son Victor, now living in Detroit.

Clayton Gemmell, captain of the Christian Legion, is doing a good work with the young people in leading their twice-a-month meetings for study and recreation. Owendale Saints participated in the reunion at Cash, Michigan, which began August 20.

New Philadelphia, Ohio

About fifty members of this branch attended the Kirtland reunion held in the always beautiful and stately old Temple among the hills. Many old acquaintances were renewed, and the sweet fellowship and spiritual feasts will be long remembered. Among the fine musical services enjoyed was the cantata, "Because It Is Written," directed by Clyde Ebeling.

At a quiet but impressive service on Sacrament Sunday, August 1, Wayne D. Thomas was ordained a teacher by Elder Charles A. Cramer, assisted by Elders John Carlisle and William Goudy.

Five of our young people attended the Youth Conference at Lamoni: Charles Hensel, Jane Robson, Edith Rees, Frances Carlile, Paul Carlile; and Vida Angus, of Gary, Indiana. On Sunday, July 25, they gave descriptive talks about the conference, which were very interesting to all.

The Earnest Workers Class, recently organized, and taught by Anna Cramer, has brought new interest in church work, social activities, and a membership campaign by the young people.

Edenville Reunion

The Edenville reunion convened on the "Wixom grounds," near Edenville, Michigan, August 6, and continued until August 15. Central Michigan, Detroit, and Southern Michigan and Northern Indiana districts were represented by those present.

The order of services was similar to that of former years. There was a young people's prayer meeting beginning at 6:15 a. m., and then came an adult prayer hour at 8:15 a. m. The class period began at 9:45 a. m., old and young receiving instruction. A daily sermon was offered at 11 a. m. At 1:30 p. m., came the regular priesthood lecture with attending discussion. At the same hour the women met for a lecture and class discussion. Meals were served at 7 a. m., at noon, and at 5:30 p. m.

Another feature of the reunion was the recreation program given at 2:30 p. m.

The evening sermon was delivered at seven-thirty. Following it there was sometimes a program and always the reading of the camp paper, "Running Waters." As usual the editor was Miss Alene Wood, and the reader was Elder John R. Grice. On one of the programs A. R. Gilbert and Walter Johnson represented Graceland College.

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On the night of Friday, the thirteenth, known as "Wixom's night," a special program was given in honor of Mr. Wixom, owner of the grounds.

A special event of the reunion was the dedication of a monument which Mr. Wixom had erected in honor of the old lumbermen of Michigan. The dedication program at 2 p. m. Sunday, August 15, was prepared by Elder Louis Grice.

Elder Blair Jensen began a series of priesthood lectures, but his failure of health obliged him to depart for his home after he had delivered only one of the lectures. Substitutes taking his place were Elders John R. Grice and A. C. Barmore.

The following ministers addressed the reunion assembly at various times: Apostle M. A. McConley, Bishop C. A. Skinner, and Elders Blair Jensen, John R. Grice, A. C. Barmore, B. H. Doty, Marshall Maguire, Louis Richards, Louis Grice, G. W. Burt, and John McDonnell. Louis Bender led the orchestra, Harry Runkle the singing, and B. H. Doty the prayer services. District President Marshall Maguire did heroic service, and to him and Brother Otto Bartlett, district treasurer, much credit is due for the success of the reunion.

Mr. Wixom said to Elder A. C. Barmore: "I do not know what your view of this reunion is, but from my viewpoint it is the best you have held on these grounds." And Brother Barmore gives his opinion of the reunion in these words: "I never saw such a fine spirit in a large assembly of Saints, and this applies to both the spiritual and the social. Indeed I received a new viewpoint of so many of those assembled that my appreciation of the Saints was increased manifold."

Cleveland, Ohio

Vacation time has curtailed somewhat the activities of Cleveland Branch during the past two months. The Johnson family has just returned from a visit to their former home in Florida. The Frank Hannas motored East, early in July, stopping at Hill Cumorah on the way home.

Sister Hannibal Wilson passed away August 5, and was laid to rest in Kirtland cemetery August 7. Sister Wilson united with the church a few years ago, after her marriage, and endeared herself to all by her kindly ways. The branch extends its sincere sympathy to the bereaved family.

Announcement is made of the marriage of the pastor, Elder J. H. Talbot, and Miss Idella B. Mellon, in Buffalo, New York. The ceremony was performed by Doctor Weegar, July 19. A wedding dinner was given in honor of the couple by Mrs. Glenn Bishop, of Saybrook, Brother Talbot's daughter, on Tuesday evening. Cleveland Branch entertained with a shower, on Friday evening, July 30, when many gifts were presented, and a pleasant evening was shared by members of Elder Talbot's congregation. The best wishes of Cleveland Branch are extended to this worthy couple.

Elder A. E. Anderton, president of Southern Ohio District, paid a surprise visit to Cleveland Branch one Sunday in July, and preached a fine sermon, based upon the poem "Not Understood." Brother Anderton was returning to Columbus from Kirtland, where he and other members of the committee had made final plans for the reunion.

Northern California District Reunion

The theme for the Northern California District Reunion at Irvington, during the period from July 23 to August 1, 1937, was, "Laborers Together," which was carried out in the class work, preaching services, and all activities.

Most of Friday, the 23rd, was spent moving to the grounds and getting settled for the next nine days of activity. That evening a religious drama, "Into Thy Kingdom," by Dorothy Clarke Wilson, was given by a cast of players from the East Bay Branch, Berkeley, under the supervision of Miss Marion Burton, district director of dramatics.

The reunion officially opened with an organization meeting Saturday morning, presided over by district president, Elder John F. Sheehy.

The activities of each day began with a prayer service in the large tent for everybody. The young people held two services out on the hillside. One youth expressed the general attitude of the group in this way: "These services did much to awaken youth to his or her place and responsibility in the church. We were shown how everything is ruled by law, and that all things are created to bear witness to Christ. All showed a spirit of dedication and determination to take up their cross, become laborers together, and go forward."

The program for this reunion was unique in that it gave every department of the district an opportunity to participate. Bishop Burdick led the discussion for Bishop's Day. Apostle Gleazer sponsored the Missionary Day program. President John F. Sheehy had charge of the Pastoral Day program. Sister Hazel Blohm was the teacher for the Religious Education Day. Elder Ned Jacobson was the leader for the Young People's Day and Graceland College Night, and Apostle Edwards led in the classwork and discussion on "Personal Evangelism."

Apostle Edwards occupied the pulpit each evening of the reunion bringing his hearers inspiring and helpful messages, and challenging them with the actuality that our purpose is God's purpose, and God's purpose is our purpose, if we wish to live with him in his kingdom. They were also made to see the necessity of learning the will of God and doing it—keeping his commandments that they might find peace, have power, and share in the work of his kingdom.

Apostle Gleazer emphasized the thought that the church is the body of Christ. Saints are members of this church by a covenant, and must take that covenant seriously by accepting their responsibility, if they would remain a part of the body of Christ.

Elder Harold I. Velt, district missionary, brought a very timely message, showing the need of being laborers together in the different channels of the church. Patriarch William H. Dawson attended the reunion, serving on the administration committee, and gave nineteen patriarchal blessings.

Mrs. Birdie Clark, district chorister, was responsible for the many beautiful choir numbers and solos rendered. This district is fortunate in having so many excellent solo voices. Ethel Godfrey assisted by directing some of the choir numbers and she with others helped to lead the congregational singing. On Saturday evening, July 31, the choir presented the cantata, "Behold, It Is Written," by Mrs. Louise Hills Lewis.

Eugene Miller had charge of the recreational activities for the young people every afternoon, which included swimming, roller skating, baseball and other sports; also the evening activities which consisted of song fests, and fireside talks.

Mrs. Carlotta Davis, supervisor of the children's department, with her assistants, carried out a very fine and interesting project of making a relief map of the Sea of Galilee and surrounding country. While constructing the map, they taught the children about the inhabitants, products, and wove the details around the life of Christ, as given in the New Testament. Miss Lillie Ann Jennings was in charge of the children's recreation.

The women's department was in charge of Mrs. Julia Christiansen. An interesting talk was given by Elder J. F. Sheehy on "The Home." "What Shall We Read?" was discussed by Sister Petz, and Apostle Edwards led the discussion on "Our Adolescents." Many good ideas were obtained from these lectures.

The bazaar, under the direction of Mrs. Leila Renaud, was conducted in the women's building, which netted around $154.

The young people of the district adopted the general church name of "Zion's League" and its program of the youth movement.

The district conference was held Saturday afternoon. Apostles Gleazer and Edwards, the district presidency, President John F. Sheehy, Elders Myron Schall, William Collins, counselors, Bishop Burdick, and Patriarch William H. Dawson, presided over the conference. Following the reading of the minutes of the last two conference sessions, regular reports and other items of business, the following were elected: District presi-

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dent, John F. Sheehy; Elders William Collins and Lawrence McDonald, counselors; treasurer, Bishop E. C. Burdick; secretary, Zelma McKee, religious education director, Elder Myron Schall; young people's director, Glenn Jacobsen; director of music, Mrs. Birdia Clark; supervisor of women, Mrs. Julia Christiansen; director of dramatics, Miss Marian Burton; auditor, Lorin B. Shaffer; historian, Mrs Grace Reel.

The Graceland Alumni Association of this district chose for its president, Miss Margaret Christiansen, 1629 Tacoma Street, Berkeley.

The Idola Club, of Sacramento, again gave of their excellent service in serving meals for the reunion.

The people of this district were made very happy at this time because of the final payment of the debt on the reunion grounds. District President John F. Sheehy, preached the dedication sermon. He urged the people to be alert to their task in assisting to evangelize the world. The deed for the grounds was given to Apostle Gleazer, representative for the general church, who returned it to Bishop E. C. Burdick, as his stewardship for the people.

Gifts of money were presented by Sister Christiansen to Sister John F. Sheehy, Sister Harold I. Velt and daughter Viola and Sister F. Henry Edwards as tokens of esteem.

Visitors were present from Colorado and Nevada.

The members of this district were saddened by the death of Elder Martin F. Ralston, assistant pastor of the East Bay Branch, Berkeley, who was known and loved by many in the district. A memorial service was held at the Berkeley church on Tuesday, July 27, to which a large number of people attended from the reunion grounds.

The beautiful spirit of the Master was present on this occasion and the spirit of prophecy came, comforting the people. Northern Californians are very grateful for the privilege of having Apostle F. Henry Edwards with them again. They appreciate the instructive teachings of Brother Gleazer, apostle of the Pacific Coast Mission, and Brother Velt, missionary in this district, and also his wife who assisted in many ways with the music.

The 1937 reunion is again one of the high points in the history of this district and Saints attending have been spiritually revived and bouyed up by the result of this gathering. They hope to accomplish many needful things by making contacts with all members of the district, carrying on evangelistic programs, and intelligently go out among their fellow men to minister to them, as Jesus did when he lived on earth.

He who permits his business to so absorb him that he cannot give his children right example and oversight is not honest with his Lord and his own household.—Elwin Lincoln House, in "In Business for God."

Tulsa, Oklahoma

Twelve members of Tulsa Branch were privileged to attend the Youth Conference in Lamoni, in June, and came back very enthusiastic about it. In order that the rest of the Saints might get as much of the spirit of the conference as possible, the first Sunday evening preaching hour after their return was devoted to listening to short talks by those who were in attendance. They related their experiences in class work, prayer meetings, preaching services, recreation, dormitory life, etc.

The State reunion was held at Pawnee early in August, and workers are glad to report that the registration book shows far more in attendance from Tulsa than from any other branch in the district. But that was to be expected because Tulsa is the largest branch in the State, and the reunion was held within sixty miles of this city. Officers are happy that so many of the local members could have part in that spiritual feast. The Youth Conference and the reunion have done much to create enthusiasm and have increased spirituality in the branch.

Wedding bells have been ringing in Tulsa lately. On Friday, August 13, William Couser and Leona May Wheeler defied all superstition, purchased a marriage license and went to the home of the pastor, where they were united in the bonds of matrimony, the double-ring ceremony being used. This fine couple will continue to live in Tulsa and are at home at 438 East Twelfth Street.

On August 21, at eleven o'clock in the forenoon, Mr. Calvin R. Rimmer, of Bartlesville, Oklahoma, son of Mr. and Mrs. J. C. Rimmer, of Independence, Missouri, and Miss Lillian Lanham, of Bartlesville, daughter of Mr. and Mrs. E. B. Lanham, of Bartlesville, came to Tulsa and were married in the home of Elder and Mrs. V. D. Ruch. They were accompanied to Tulsa by Mr. and Mrs. J. C. Rimmer, parents of the bridegroom, Mr. and Mrs. E. B. Lanham, parents of the bride, and one brother of the bridegroom and two brothers of the bride. Mr. Rimmer has been a member of the church for several years. Just a few weeks before his wedding he brought his bride-to-be to Tulsa where she was baptized into the church by Elder Ruch. This was a fine example of personal evangelism, and he is to be congratulated on helping to convert his intended wife and bringing her into the church before they were married. Mr. Rimmer is employed with the Standish Pipe Line Company of Bartlesville, and this young couple will be at home at 829½ South Seneca, Bartlesville.

Sister V. D. Ruch, who has been seriously ill for several months was back at her post as director of religious education on a recent Sunday and made a fine talk at the worship service. She has been missed, and all were glad to have her back.

The Christmas offering thermometer shows that Tulsa Branch is about a month ahead with its offering. If the workers keep going at the present rate, the local will exceed its goal by the end of the year. The bishop's solicitor reports that the tithes and offerings for the branch are showing a much higher monthly average this year than last. Besides this Tulsa members have paid $1,250 this year on the local debt, and hope to be able to make another substantial payment the first of January.

The hot summer with its vacation season and other activities that break into the regular routine of a city branch is about gone, and the balmy September school days are near at hand. As a branch Tulsa Saints are looking forward to getting settled down to regular work again with all of the department functioning better than it is possible for them to function during the summer.

Columbus, Ohio

First Church.—This branch has been active in temporal and spiritual development this summer. On Sunday, May 30, the young people's choir traveled to Racine, Ohio, to sing for a district meeting.

On June 1 the Loyal Club and women held a joint meeting and plans were outlined for summer activities. Sister Neta Anderton, through the help of various groups in the Loyal Club, is doing a good work in earning money for the basement extension. Workers will be proud of this improvement over the room they have had. William Smith, the business manager, is to be thanked for the work he too has done. Not only has he handled the money for the undertaking, but has worked untiringly, giving his time and his talent.

Elder C. W. Clark was in charge of the June sacrament service, assisted by John Gabriel and Roy M. Gray. This was a meeting in which the Saints were abundantly blessed.

Brother Myers, of Third Church, spoke to this congregation, June 13, in the evening, bringing a helpful message. The evening service a week later was a candle-lit hour for the children. A processional was sung by the girls and boys of the junior choir, as they took their places carrying candles to light their way. There were four confirmations before the cantata; those being confirmed members of the church were Martina Vale, Patty Marks, Dona Gabriel and Billy Chesser. The cantata, "Faith Marches On," was rendered by the junior choir. Solo work was by Mary E. Jones, Naomi Overly, Willetta Miller, and a duet by Carol Jean Crosier and Jean Hustead. At the end of the service, choir members were presented their pins by Theodore Dougherty in behalf of the branch.

Evangelist J. E. Matthews, of Second Church, spoke the evening of June 27.

On July 18, Brother and Sister C. R.

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Dougherty returned from Parkersburg, West Virginia, where they had been visiting their daughter and son-in-law, Brother and Sister Harry B. Smith.

On this Sunday the young people's choir broadcast a program from Zanesville, Ohio. Local Saints feel that these young people can go far with the support of First Church congregation.

Brother Henry Ebersbach has been ill at his home for some time. The Saints feel that he has fought a good fight and that he has kept his covenant with Christ. They have missed him at church, and hope that he will rest better and that the future may be bright.

Clinton, Iowa

Early last spring Elder C. Nikel's sermons brought large crowds to hear such topics discussed as "The Value of the Church," "The Principle of Revelation," and "The Principle of After Life." Elder Nikel was also present at an Easter baptismal service in which Allene Gendvilas joined the church of Christ, Brother C. M. Beil officiating. Elder Nikel officiated in the confirmation.

Speakers who assist Clinton Branch come from various towns. Among those who have recently spoken were F. C. Bevan, J. C. Stiegel, and Brothers Richards, Williams, White, and Ellis, and local preachers were Brothers T. Beil and C. M. Beil.

Since the membership has increased to about sixteen in the young people's group, the older members in the branch have felt that their work is accomplishing many things. They gave an ice cream social in front of the church netting a sizeable profit. Part of this sum is going toward the fifty-dollar goal of the branch for Christmas offering.

Several times the young people have had early morning breakfasts and followed by attending church services. Some of the group members do not belong to the church, but those who do are seeking to interest their friends in the teachings and goals of the church. Lately one of the main activities in their gatherings has been reading the book, *The Call at Evening.*

Interest is aroused in the women's department by the study of the Doctrine and Covenants.

Lancaster, Ohio

The work in Lancaster Branch is progressing nicely under the leadership of Elder S. E. Dickson. Those who have occupied the pulpit in the recent past have been Brother Hamilton of Second Columbus Branch, Columbus, Ohio, Elder Dale Dickson, missionary to Southern Ohio District, Elder F. T. Rockwell, of Dayton, Ohio, Branch, Elder A. L. Loving, missionary to Southern Ohio District, and Pastor S. E. Dickson.

There have been many visitors from the branches of the district, including First Columbus Branch, Second Columbus Branch, Dayton Branch, and Creola Branch.

The annual all-day meeting was held May 23. An early morning prayer service was followed by church school. Elder Floyd Rockwell, pastor of Dayton Branch, delivered the morning sermon. District missionary Elder Dale Dickson occupied in the afternoon service. A basket lunch was served in the basement of the church at the noon hour. Many Saints from several of Southern Ohio branches were present.

The church school is progressing nicely under the leadership of Elder Elmer Caldwell. On August 1, the annual church school picnic was held at the home of Sister Ethel Benson, just off Route 31, near Carroll, Ohio. A basket dinner was served at noon. Games, visiting, and music were enjoyed by all.

Lancaster Saints are endeavoring to pay off the debt on their local church building by means of a special drive, and are making unusual progress. The women, under the leadership of Sister Ethel Markel, are holding socials and are gaining means to make some needed improvements on the church building.

The marriage of Sister Bessie Wasem and Elder H. Caldwell took place at 8:30 p. m. Friday, August 13, at the church, which was beautifully decorated for the occasion. Music was furnished by Charles L. Gardner and Sisters Bessie Mikesell, Ida Dickson, and Florence Gardner.

The bride was attended by Sister Ivy Sharp and the bridegroom by the bride's brother, Edward F. Wasem. Following the ceremony the couple left by auto for a short honeymoon to Kirtland, Ohio, and the reunion there.

Western Nebraska and Black Hills Reunion

The Western Nebraska and Black Hills reunion, held at North Platte, was one of the most successful ever held in this territory. Elders L. O. Wildermuth and J. Charles May, both of whom have had years of missionary experience, were the speakers and delivered excellent sermons. Each evening, preceding the preaching service, Brother May presented a program of special music, also color slides of the South Sea Island Mission where he has spent several years under missionary appointment. Attendance of members and also of nonmembers increased steadily from day to day.

Prayer meeting was held each morning at nine-thirty, which was followed by an hour of class discussion and lecture. Brother Wildermuth had charge of the adults, Brother May of the young people and recreation.

Climaxing this reunion experience was the beautiful communion service held the last Sunday. Many who could attend the one day only, drove long distances to be present at this service. The Spirit spoke through Brother Wildermuth words of commendation to the Saints for holding a reunion again at this place. (None had been held in the years 1932 to 1936.) To the priesthood were also given words of commendation and admonition; cheer and comfort to the aged, middle-aged, and the young, telling of His care for them, and of the work to be accomplished if they were faithful.

Nine children were baptized and confirmed in the afternoon. Brothers May and Wildermuth were much appreciated by the Saints, who felt as the reunion closed that they had gained new courage and vision and a "close-up" of their individual relationship to the church.

For the first time in the history of this area the vote was unanimous for the holding of a reunion again next year.

Winnipeg, Manitoba

Winnipeg Saints are pleased to welcome Sister Shepherd, of Independence, Missouri, who is visiting her daughter, Sister Eva Fisher, of St. James, Winnipeg, and much enjoy and appreciate her help with the choral work. Sister Shepherd gave an instructive talk to the members of the ladies' aid, discussing "Our Women's Department." Local Saints heard many new and practical ideas, and took notes of suggestions for use at a later date.

Winnipeg Saints are pleased to welcome three new members, Sister Bessie Marks and her daughter, Ruby, and Cullen Hargrave. They were baptized by Elder A. C. Fisher and confirmed under the hands of Elders Fisher and W. Hadath.

The Saints are engaged in a missionary study group. The meetings are held in the church every Thursday evening, a number of people being very interested. The evenings are spent in a study period and there are also debates on a variety of topics. The last debate was on the question, "Is Hell the Grave?" W. A. Fisher took the affirmative and A. C. Fisher the negative. These meetings are thoroughtly enjoyed, a goodly portion of the Holy Spirit being present. Several members of the study group go from door to door selling tracts and trying to tell the story of Christ and win souls for the Master.

Local members are happy to have present Sister Dixon and family, of Weyburn, Saskatchewan, who have been visiting at the home of Sister W. J. Fisher en route to Port Arthur, Ontario; also Brother and Sister E. Young, of Kenville, Manitoba, have been paying Winnipeg a short visit.

Elder W. A. Fisher is back in this city after having spent the last four months at Minneapolis, Minnesota.

There can be no friendship where there is no freedom.—William Penn.

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Lone Star Branch, Alabama

Evergreen, Alabama.—The young people of Lone Star Branch met August 15, with the Alabama district director of young people, Bruce Jones, of McKenzie, and reorganized their group for activities the year ahead. Bruce Jones acted as chairman of the meeting, and the following officers were elected: Nannie Salter, leader of youth; Gordon McPherson, president; Miller Booker, vice president; Estelle Booker, secretary and treasurer, and Nannie Salter, reporter.

This group of young workers met again the night of August 21 to make plans for future programs. Lone Star young people are much interested in the activities of the church youth, and their leaders and helpers hope that they will continue to take advantage of the opportunities offered to study, work, and grow together in the cause of Christ.

Berkeley, California

The Gateway Club meeting was held at Cordonices Park, Berkeley, an outdoor picnic supper being served.

Sacrament service was held, August 8, due to the Northern California reunion including the date of August 1. This service at Berkeley was well attended. Elder John Carmichael spoke on the oblation, and Elder Joseph Wilson talked on the sacrament. Elders William Collins and Fred Browning presided over the emblems.

The East Lake Group held a picnic at Sister Adams' ranch recently. Sister Sheehy as guest of honor was presented a gift.

Sister May Hoogs acted as hostess at the last meeting of the Dorcas Club. Gladys Carmichael sang two solos accompanied on the piano by Florence Ralston. Harold Hawley played a violin solo, Florence Ralston accompanying.

After a short business meeting the departing member, Elizabeth Sheehy, was presented a gift by Julia Christiansen, in behalf of the club. Games followed.

Speakers for August were Elders Ned Jacobsen, Levi Gamet, Joseph Wilson and John F. Sheehy.

At the public speaking period on Sunday evenings, in charge of Fred Browning, talks were given by Robert Hawley on "My Year at Graceland," and Elder Clarence Moran on "Prophecy."

Berkeley Branch has lost several of its members in the past month. Brother and Sister Walter Davis and daughter, Barbara Jean, now live at Sacramento. Elder Ned Jacobsen is at Veteran, Wyoming. Marjorie Tousley returned to Kansas City, Missouri. Sister Lydia Ralston is living at Wiley, Colorado, with her son and daughter-in-law. Chester Weldon is entering Graceland. Sister John F. Sheehy and David have returned to Independence, Missouri.

Visitors for the month were Mrs. Roy Cheville and children, of Iowa. Sister Cheville spent the summer vacation with her parents, Brother and Sister Weldon, of Lafayette. Other visitors were Levi Gamet, Brother and Sister Roy F. Hewes and three children, of Boise, Idaho; Sister Kramer and two sons, of Honolulu.

Verna Bush was hostess to a small group of the young people one evening recently. The gathering was held as a farewell party for David Sheehy.

A farewell party was held in the auditorium for Sister Ralston and Sister Sheehy. Games and charades, in charge of the young people's group, and "Sister Sheehy's First Impressions of Berkeley," given by Forest Moore of the Gateway Club, assisted with sketches by Jerry Hawley, Robert Colville, Charles Mottashed, and Doris Hunter, proved to be unusual entertainment. A vocal duet, "The Old, Old Path," by Ruby Strand and Viola Hawley, followed. A gift was presented to each sister by Julia Christiansen in behalf of the branch. Following short talks by the two sisters, refreshments were served.

Forest Moore is now teaching the Wednesday evening class formerly taught by Elder Ralston.

Coldwater, Michigan, and Clear Lake, Indiana

Devotion and interest in church work have increased in regularity this year in comparison to other vacation periods. The church school sessions and pulpit services have taken on added dignity. Amid the world's unrest and commotion the assurance and hope of the gospel develop more ambition and less discouragement among Latter Day Saints.

The women's department have enjoyed a wonderful twelve-month. They are persistent in the work of advancing the cause financially. Regular weekly ice cream suppers have been held on the church lawn, and there have been also regular meetings of the department. These in connection with the Zion's Christian Legion, have placed the Coldwater and the Clear Lake locals in a fine light before the people.

Occasionally candidates wander in from some surrounding vicinity for baptism, and prayers for the prosperity of Christ's cause are fervent. Miss Farver, of Angola, a member of the Church of God whose studious questions were answered from the Clear Lake pulpit, came to Coldwater, and was baptized by Elder S. W. L. Scott. Others from Dowagiac, Michigan, where Brother Starr Corless and daughter, Sister Parker, reside, have come to join the church. What opportunities to scatter the seeds of truth are today offered the isolated Saints as well as branch members!

Brother Edgar Peer is ever active in manual labor and church service.

Elder S. W. L. Scott has been visiting Clear Lake occasionally the past few months, lending assistance to Brothers Cassell, Benjamin and Storey who preside over that branch. On Sunday, August 22, the services at Clear Lake were much enjoyed. Two children were blessed at the close of the morning hour.

Two weddings have been solemnized in the recent past. Miss Pearl Farver and Mr. Wilford McMurray and Miss Mabel McMurray and Mr. Kermit Coolman. The couples were married on separate occasions at the Teeters' farm home in Clear Lake Township, Steuben County, Indiana, Elder Scott officiating. At bridal showers given in their honor, Mr. and Mrs. McMurray had one hundred friends in attendance, and Mr. and Mrs. Coolman had one hundred and fifty. Three members of the two couples are workers in the church school, and two are official musicians. One is engaged in teaching music, and one is director of church school.

Ministers occupying the pulpits of these two locals in recent weeks have included Brothers Cassell, Ulrich, Peer, Carter, Simons, and Scott.

The Coldwater branch anniversary was deferred to a time later than was originally planned on account of the limited time between the Legion institute of May 9, and the anniversary date, June 5 and 6. Coldwater Branch is the oldest in the district, and Clear Lake is next. These organizations have a wonderful heritage coming down from the charter members through three quarters of a century of unbroken existence and activity. May the two branches continue to grow in unity and the bonds of peace.

A number of local Saints attended Kirtland reunion over the week end, reporting fine services.

Boise, Idaho

Elder J. W. A. Bailey, president of Utah District, completed his two-week series of meetings, June 11. His sermons dealt with the history of the people and ruins of Central America. Brother Bailey displayed a chart of the ancient Hebrew calendar. He also gave valuable information on the Book of Mormon. Brother Bailey delivered a helpful talk to the women's department on "The Work of the Minister's Wife." His sermons were uplifting.

An entertaining program was given on Children's Day. Elder Roy F. Hewes gave an effective sermon on "The Two Roads." Immediately after the services the annual picnic was held at Municipal Park. Robert Moore, son of Mr. an Mrs. Warren Moore, of Meridian, Idah was baptized. ey

Brother and Sister Dellenbaugh ere Sister Minnie Fletcher and he the Cecil, as guests, motored to Iowa, to attend the Youth Co Brother and Sister Dellenbaupe in life business trip to Chicago, ape true to way visited Nauvoo. There Farrar.

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W. L. Christy as guide, they saw the graves of Joseph, Emma and Hyrum Smith, also their homes and pieces of furniture used by them. They visited friends and relatives at Independence, too.

Cecil Fletcher, the representative of the Boise Zion's League, on his return, gave interesting reports on the features of the Youth Conference.

Brother and Sister John Cato enjoyed a trip through Yellowstone National Park on their way home from the Postmaster's Convention. Evangelist Cato has given many patriarchal blessings recently, especially to young people.

Brother and Sister Jack Mamerow and son, Russell, left, July 21, for San Francisco, California. Brother Mamerow, staff sergeant, has been assistant to the district executive officer of organized



BROTHER JACK MAMEROW'S CHURCH SCHOOL CLASS, BOISE, IDAHO.

From left to right these young people are, front row: May Elaine; Edith Montgomery; Helen Hoisington; Jack Mamerow; Alice Anderson, Alice Hoisington, and Mary McCarthy. Back row: Cecil Fletcher, Tom Wilson, Jack Hewes, Arthur Horner, Elmer Olson, and Roy Montgomery.

reserves for nine years. He was transferred to the headquarters of the Ninth Corps area, San Francisco. The Saints miss these two active workers. Dorothy Mamerow was assistant director of music and interested in solo and chorus work. Jack Mamerow held the office of priest, and as teacher of the senior church school class, was well liked by the boys and girls. He was also director of the department of recreation and expression. The Saints appreciate their work. The Mamerows were given a farewell party at Julia Davis Park and presented an attractive bedspread as a remembrance.

The summer recreation is held at Julia Davis Park every Friday evening. Baseball and volley ball are favorite games. A lagoon in the park furnished with boats for pleasure rides, provides fun for the young folks after the games. Occasionally they have swimming parties at the Natatorium.

Many members of Boise Branch spent the greater part of their vacation at the Silver Lake reunion, August 6 to 15. Brother and Sister Roy F. Hewes and family left, August 5, for reunion, planning, after the sessions at Silver Lake, to visit different parts of California, and to conclude their vacation with a few days' stay at the Hagerman, Idaho, reunion, August 18 to 22.

Elder T. B. Jackson was the speaker at the Sunday morning worship hour, August 8. He selected as his theme, "Why We Go to Church." The evening service was devoted to a round-table discussion of "The Brotherhood of Man," Elder George B. Anderson in charge.

Prayer meetings are quite well attended by young and old. Interesting talks were given at the last two meetings on "Peace" and "Charity."

Brother Leonard G. Hoisington's work as field adviser in the Social Security division, has taken him to Pocatello, Idaho. The Saints appreciate the work he did while at Boise.

Independence, Missouri

Young People Accept "Zion's League"

August 30.—The acceptance of the name, "Zion's League," by the Independence young people at a council meeting Monday, August 23, was their final action in adopting the church-wide young people's movement. Nearly a year ago the administrative measures advocated in the four-point plan were inaugurated, and have since been in use.

The unanimous decision to accept Zion's League as a name and to adhere to the regulations and proposals associated with it, does not involve a change in the local organization, but simply gives the present movement a name. In the future the young people's council will be called the Zion's League Council, and those they represent will be known as Zion's League.

This action definitely ties the young people of Independence to the church-wide youth movement, and identifies them more closely with the program of the general church. For this reason the motion presented by Miss Faye Brown, to accept the name and conditions, was unanimously approved.

The success which the Zion's League plans have had at Independence is a testimony of their value, and the young people of the center place are eager that their experience may be duplicated in many other branches.

On the Campus

"Christ in Us—The Hope of Zion," was the sermon theme of Elder Arthur Oakman at the Campus last Sunday night. He was assisted in the stand by Elder William Patterson, in charge of the service, and by George Anway, director of music. There was special music by a quartet consisting of Mrs. Pauline Arnson, Mrs. Ruth Holman, Keith Johnston, and George Anway. In the leading of congregational singing Brother Anway was assisted by Earl Audet at the piano, and by half a dozen members of the Walnut Park Band. These musicians have rendered faithful service at the Campus this summer.

Due to the excellent performance of the band, Ralph Freeman, and the amateurs at a concert held on the Campus several weeks ago, a special request performance will be given the night of August 31. The program was received with whole-hearted approval by those who attended the last concert. Another set of amateurs are scheduled to appear August 31, and all are invited to share an interesting evening with the young people.

East Independence Church

Among the recent speakers to this congregation were Clair Austin, William H. Sheffer, Samuel Smith and Joseph Friend. Musical numbers included a solo, "Face to Face," by Elsie Sutterfield, and a trio selection by Jennie Butler, Elizabeth Stark, and Charlotte Wagener, "You May Sing of the Beauty."

Not long ago Elsie Sutterfield conducted a candle-lighting service for the Tuck-A-Chee Oriole Circle. Thirteen girls took part. Mrs. C. B. Woodstock make a talk. East Independence Orioles attended the Stewartsville reunion, and all took part in the prayer services there.

Though several local members have been ill, all are now improving.

East Independence Branch is happy to have more new members moving into the district.

Frank Minton, Joseph Friend, and J. E. Martin were in the stand at the early morning prayer service August 29. Eight young people and George Sheffer, their supervisor, drove 160 miles from Carl Junction, Missouri, and were present at this meeting, all taking part.

After the Sunday school C. S. Warren conducted a worship period. Mildred Carlile, Frank Minton, Jr., Elsie Sutterfield and Donald Pyper took part.

"Our Responsibility," was the theme of Pastor Martin at 11 a. m. Frank Minton and Clair Austin were in charge of the meeting, and the choir sang, "I Saw a Mighty Angel Fly." Elsie Sutterfield and Nina Austin sang "Remember Thy Creator."

Spring Branch Church

The theme of the church school for the month has been, "Choose You This Day Whom You Shall Serve." The Scripture for August 29 was by George Martin, and there was a talk by Fred Epperson.

The eleven o'clock service Sunday was in charge of Robert Fish, and A. J. Tankard offered prayer. J. E. Smith, the speaker, chose "Stewardship" as his theme. At the opening of the service Robert Arnold, son of Mr. and Mrs. Robert Gage, was blessed by M. C. Jacobsen and Robert Fish.

A joint prayer service was held at the church Wednesday evening, August 25.

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A large number of young people who attended the Stewartsville reunion of Far West Stake, were present and told of the wonderful experiences they enjoyed there. Brother Hopkins gave the opening remarks.

Several young members of Spring Branch went on the week end trip planned by the young people of Independence.

The Saints are glad to have back with them Sister Bertha Miller, superintendent of the women's department who has been visiting in Michigan the past few months.

Holden Stake

Reunion Closed With Testimony Service

Holden Stake Reunion for 1937 closed Sunday afternoon, August 22, with a testimony service, the most active and inspiring service of the week with the exception of the sunrise prayer and testimony experience Wednesday morning. One man from Independence, speaking of the service Sunday afternoon, said it was worth the trip, including two flat tires, just to be in that meeting.

A concert by the stake junior chorus, developed and directed by Pauline Kleckler, was the first of the activities on the last Sunday. The orchestra, directed by Edmund Allen, rendered a short concert then, followed by the presentations of the stake chorus, Mrs. Amos E. Allen, director. Elder J. A. Thomas, of the stake presidency, delivered the last sermon of the reunion at eleven o'clock.

E. Y. Hunker, J. A. Koehler Preach, Teach

Elder E. Y. Hunker, of the seventies, and Bishop J. A. Koehler were assigned to Holden Stake reunion. Bishop Koehler, of course, was right at home in his own stake, finding a welcome and good response from the people. He delivered the opening sermon of the reunion, and during the week taught a class on "Community and Free Moral Will."

Elder Hunker had been to Holden before for a series of meetings, so he found a number of old friends there. He soon made friends with everyone at the reunion, both through his ministry and through his own personal influence and participation in all the activities of the week. His class in the morning was on "Fundamentals of Our Faith," teaching chiefly the principles in Doctrine and Covenants 42.

Sunday afternoon, August 15, Brother Hunker delivered his first sermon of the week, stressing the need and importance of a will to do, and an active intelligence in the work of the kingdom. He preached again that night, and on Monday, Wednesday, and Friday nights.

Two other daily classes were conducted, one on "Historic Background of the Restoration," by Elder J. A. Thomas, and "Fundamentals of Music," by Mrs. A. E. Allen.

Junior and primary activities were under the general direction of Mrs. R. D. Kleckler. She was assisted in this work by Pauline Kleckler, Blanche Stewart, Lena Lycan, LaVesta Oglevie, and Dorothy Mullen. The major project of the junior group was to make a quilt, each child embroidering a block for the quilt. The juniors all finished their blocks by Saturday, and that afternoon and Sunday they were on display, showing some fine handwork by the youngsters, many of whom never had worked with needle and thread before. For the older boys, instruction and help were furnished, and they made weather vanes.

Young Men's Night

One night of the reunion each year is devoted to the young men of the stake, when they conduct and present the service. Elder Floyd Mengel was in charge of the service this year, with Elder Leonard W. Koehler as the speaker. Other young men of the ministry in the stake were on the platform.

Tuesday night was the only time that Elder Leonard W. Koehler could be at the reunion. Without consultation with anyone who had been there from the start, with no knowledge of the lessons and sermons that had been presented, Elder Koehler delivered an inspiring sermon that night excellently in accord with the lessons and general spirit of the week. He stressed the responsibility of individual members of the church in helping bring into reality the Kingdom of God.

Sunrise Prayer Service

Bright and early Wednesday morning, just as the sun had begun his climb, the young people of the stake met at the side of a little lake near Holden in one of the most spiritual experiences of the week. "I want to attain a higher level, reach higher ground, in my life," briefly summarizes the feeling of the group that morning. Everyone there took part in the service.

After the service, breakfast was served to the group on the lake site, everyone returning to the reunion grounds just in time for the first class.

Young People's Banquet

The beauty of Holden Stake was on parade Thursday night at the reunion young people's banquet. All the girls in their lovely formals of every hue made a beautiful showing, and the men, of course, though without their coats, added "something" to the occasion.

The reunion orchestra took an important part in the evening's entertainment, furnishing a little concert to the group while the guests found their places and in the first part of the program. Between courses, "Will You Remember?" was sung and played by Melba Moorman, Jewell Allen, and Edmund Allen, and a male quartet sang "Nut Brown

Briefs

Elder Lawrence Brockway preached his farewell sermon to Central Branch congregation the morning of August 8, taking as his text the farewell sermon of King Benjamin to his people, from the Book of Mormon, says the "Central Branch Bulletin," Los Angeles, California.

For the past seven years Elder Brockway has been engaged in chemical research at the California Institute of Technology at Pasadena. In the spring of 1933, he received his degree of Doctor of Philosophy, and last spring he was granted a Guggenheim Foundation Fellowship which enables him to continue his research abroad, at Oxford, England, and in Germany. He will return to the University of Michigan, at Ann Arbor, in the fall of 1938, as an assistant professor of chemistry.

A general church party was held for the Brockway family the evening of August 3, at which time they were presented an album of snapshots of their Los Angeles friends, and a piece of luggage. They left for Northern California, August 14, for a short visit with Mrs. Brockway's sister, Freida Budworth. They will sail from New York September 11 on the Cunard liner, "Scythia."

Baltimore Branch, Maryland. Miss Grace Alice Edwards, daughter of Elder and Mrs. Adolphus H. D. Edwards, of Baltimore, and Mr. Roscoe O. Faunce, a member of the Graceland College faculty, Lamoni, Iowa, were married at the Saints' church at Dundalk, Maryland, August 7. The bride was given in marriage by her eldest brother, Mr. James C. Edwards, of Washington, D. C., and her father, Elder Adolphus Edwards, read the marriage service. The Misses Helen and Pauline Trust were bridesmaids, and the bride's sister, Mrs. William Vitek, was matron of honor. Mr. Paul M. Edwards acted as best man for Mr. Faunce, and Mr. Roy Benson, of Philadelphia and of Graceland College, played the organ throughout the ceremony. The three ushers were Mr. Arthur Edwards, Mr. Adolph Edwards, and Mr. John Edwards, also brothers of the bride. The reception was held at the home of the bride's parents.

After a wedding trip to Washington, D. C., and to Atlantic City, New Jersey, Mr. and Mrs. Faunce drove to Lamoni, Iowa, going by way of Kirtland, Ohio, and Nauvoo, Illinois. They will make their home at Lamoni, where Mr. Faunce resumes his duties at the college.

There is only one real failure in life possible, and that is, not to be true to the best one knows.—Canon Farrar.

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Maiden," and "My Moustache." Pauline Kleckler led the group singing, assisted by Brother Hunker, who sat next to her at the speaker's table.

Bishop J. A. Koehler was the leading speaker at the banquet. Following the theme, "The Harvest Truly Is Plenteous," he presented the need and opportunity of the harvest, of individuals, the State, and nations. A call for workers to participate in "reaping the harvest" was made by Clifford Long, following which several young people responded with an expression of opportunities in different fields. Floyd Mengel spoke for the priesthood and its work, Hazel Curtis for the part teachers may take, and Mary Thistlethwaite for musicians and their part in the work.

Brother Hunker then spoke of the place of marriage and the home, the part it may play in reaping the harvest, and what young people may or should do in preparing for this step. A pledge of the young people to general church and stake officers was presented by Jewell Banks.

Musical numbers were presented during the program by Nina Amundson, xylophone solo; R. F. Moorman, violin solo. Catherine Thayer and Opal Ballantyne sang, "O Reapers of Life's Harvest." At the close of the program, Melba Moorman sang, "The Call of Zion," which had been composed by Bishop Koehler. The banquet was planned and arranged by a committee consisting of Jewell Banks, Floyd Mengel, and Clifford J. Long.

Saturday night a play, "The Master's Hand," was presented by the Atherton group. The play was written and directed by Nina Amundson.

One new feature of the reunion program this year was the institution of a short devotional service at the breakfast table each morning. These brief services culminated in a prayer by one of the group and also included a blessing on the food.

Every night, before "Taps," the group sang together in a fellowship assembly. Brother Hunker, with his guitar, was an important part of this activity. And Jewell Allen, with her xylophone, was of great assistance. Xylophone and guitar made a pleasing accompaniment to the voices of the large group of young people.

Friday night was the last night Brother Hunker could be at Holden, having to leave for another reunion. Inadvertently he had let out the information that his birthday was the following Sunday, so at the supper table Friday evening the group participated in a birthday celebration, with cake, candles and program. The climax, of course, was in the presentation, through the bishop, of a "birthday gift," and a short "thank you" talk by Brother Hunker.

After the services at the church that night, the young people of the stake presented him a hand-made booklet, "Japanese bound," containing an illustration of their climb to higher ground, an appreciation for Brother Hunker's services, and the autographs of as many as were there.

The Bulletin Board

Northwestern Ohio Conference

The annual conference of Northwestern Ohio District will be held September 25 and 26, at Toledo and West Toledo, Ohio. Saturday's program will be held at Toledo Branch, 1206 Waverly Avenue, and will be as follows: 2:15 p. m., organization; 2:30, business session; 6 p. m., dinner; 7:30 p. m., short musical program; 8, short historical sketch; 8:30, sermonet. The Sunday services will be held at West Toledo Branch, 1335 Sylvania Avenue, as follows: 8 a. m., prayer service; 10:15, preaching service; 10:15, junior church period; 12 m., dinner; 1:30 p. m., song service and priesthood meeting; 2:30, preaching.

The following ministers are expected to be there: Apostle Paul M. Hanson, Patriarch Gomer T. Griffiths, High Priest A. E. Anderton, of Southern Ohio District, and Elder Roy Neville, of Kirtland, Ohio. Sister Amy Axelson, also of Kirtland, is expected to be present. All Saints are invited to come prepared to enjoy the blessings of God.—Clarence V. Holmes, district president; Etelka White, publicity agent.

Rich Hill District Conference

The annual conference of Rich Hill District will be held at Rich Hill, Missouri, September 11 and 12. The conference will open with prayer meeting at 9:30 a. m., Saturday. At 2 p. m., we shall conduct our business meeting, and officers for the year ahead will be elected. Services Saturday night will be in charge of the young people of Rich Hill Branch. Sunday's meetings will commence with an 8 a. m. prayer service and will continue with sermon or lecture periods until 4 p. m., at which time the conference will adjourn.

Apostle J. F. Garver, or Apostle Clyde F. Ellis, and Bishop G. L. DeLapp are expected to be with us at this conference. There will be a basket dinner Sunday, and it is hoped that all the Saints of the district will bring well-filled baskets and feast physically and spiritually on that day.—C. C. Martin, district president.

Creola, Ohio, Homecoming

On Sunday, September 12, the old branch of Creola, in Southern Ohio District will hold its annual homecoming or anniversary. All members of the church in this district are invited by Elder A. B. Kirkendall to be present and enjoy the day with them. The services will commence at 9 a. m. This will be a social service and will be followed by preaching at 11 a. m., lunch at noon, and preaching again in the afternoon. Special music will be provided. Be present and gladden the hearts of Brother and Sister Kirkendall. Basket lunch will be served at noon.—A. E. Anderton, district president.

Our Departed Ones

FLEMING.—Charles W., second son of Archibald and Elizabeth Bacon Fleming, b. Nov. 10, 1854; d. July 2, 1937. As a young pioneer he settled on a claim in Ness County, Kansas, in 1879; a few years later he married Americus Diana Eve, and to them 5 children were born, all of whom are living. All were reared on the claim where he maintained his home for more than 58 consecutive years. In 1899, he joined the church at Bazine, Kansas, and for years was an ardent supporter of and worker in the church. Was a loyal Latter Day Saint. Surviving are 1 brother, John Fleming; 5 children: A. M. Fleming, Bessie Watson, Grace Glass, John M. Fleming, and Faye Logan; 13 grandchildren, a host of neighbors and friends. His wife d. 2 years ago. His funeral sermon was by Elder John Teeters. Interment was in Ranson, Kansas, Cemetery.

BARNES.—Fred G., d. Aug. 4, 1937, at the home of his daughter, Ruth Peek, Clitherall, Minnesota. The funeral was at Detroit Lakes, Aug. 8, and interment was in Oak Grove Cemetery. Elder P. T. Andersen, of Council Bluffs, Iowa, preached the sermon, assisted by Elder M. O. Erickson, of Audubon. Mr. Barnes was b. Nov. 29, 1854, in Germany; came to New York with his parents when he was 2 years old. Grew to manhood in Buffalo, N. Y. Married Mary Jane Adams, Sept. 2, 1882. Eleven children were born to this union. His wife and 3 children preceded him in death, Alonzo, Lloyd and Lillian. He and his wife were baptized into the church in 1894, by Elder Swen Swenson at Audubon, Minn. Farmed at Audubon from the early 80s until about 1920. He is survived by these children: Myrtle Hursh, Lizzie Peterson, Alice Peterson, Della Bakkeus, Harry Barnes, Edith Felker, Frank B. Barnes, and Ruth Peek; 1 brother, 22 grandchildren, 10 great-grandchildren.

ROMIG.—Mary Louise Witner, b. at Akron, Ohio, May 5, 1878. Married Charles N. Romig, Nov. 5, 1899. Was baptized by Elder John McCoy, with her husband, in April, 1904, and was faithful to the end. In her active years, she and her husband were occupied with church work, principally music. She was unable to walk for 14 years because of arthritis, and suffered greatly. Passed peacefully to rest after administration at her home at Barberton, Ohio, August 12. Funeral sermon was by E. Guy Hammond. Her husband, 2 brothers, and 3 sisters survive her. Interment was at Barberton, Ohio.

DALLYN.—Joseph, second son of John and Susan Dallyn, b. at Gooderham, Ontario, March 4, 1895. Was baptized when 19 years old, and was a faithful Latter Day Saint. Married Miss Frances Morrison when he was 26 years old, and to them were b. 5 children. He d. in Provost Hospital, Ribstone, Alberta, August 10, 1937, following an operation. Had been ill over a year. Leaves his wife, and these children: Edwin, 15 years old; Ella, 11; Clair, 9; Freda, 7, and Donald, 3. Is also survived by his mother, his brothers, Victor, Ross, Clifford, Tom and Fred; these sisters: Mrs. Albert White, Mrs. Norman Morrison, and Mrs. Charles Standbridge, their families, and other relatives and friends. The funeral was from the Saints' church at Ribstone, the sermon by Elder George Millar. Music and other details were in charge of Elder Lloyd Gregory. Interment was in Ribstone Cemetery.

BARNHARD.—Bonnie B., b. Oct. 23, 1892, at Main, Minnesota. D. May 8, 1937, at the home of her mother, Mrs. Ann Barnhard, at Independence, Mo. Surviving are her sisters: Mrs. Lucy Conyers, Mrs. Lottie Bolt, and Mrs. Grace Nave; her brothers, Joseph Barnhard, P. A. Sherman, Roy Sherman, and Harry Sherman, other relatives and many friends. Was a faithful member of the church and a patient sufferer during her long illness. Interment was in Mound Grove Cemetery, Independence, Mo.

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Faith Is the Key

Let me convey my appreciation of and thanks to all who contributed towards making my visit among the Saints of the United States pleasant and educational. I hope that God's blessings will follow our associations. It seemed a big sacrifice to me to leave my home and loved ones in Australia to journey to the United States, but I have been rewarded beyond measure. The Lord was with me throughout the trip.

As I write, many of you are assembled in reunions, and I pray that God's blessings may be yours as you return to your homes and that the spirit of repentance and sacrifice may rest upon us all. Through the exercise of these Zion can be built.

I was much impressed by the earnestness of the Saints at Vancouver, and expect to hear of great progress at that point.

The night before I sailed for home I was blessed by the spirit of peace and given the assurance that the Master was pleased with my effort to do his will while in the land of promise, America. And so as I bid you farewell, let me admonish you to study prayerfully the Doctrine and Covenants for the revelations therein are given to us. Let us remember that faith is the key to the mysteries of God's kingdom and that love is the only power that can turn the key. Let us support the First Presidency, always looking for good in our leaders.

T. J. BAXTER.

ON BOARD THE S. S. NIAGARA, AT SEA, AUGUST 8.

A Neighbor's Testimony

I have just been looking over the *Saints' Herald*. I like to read the editorials, articles, and letters. Yes, I read it from cover to cover. The testimonies are very helpful. I will say again that no Latter Day Saint can afford to be without the *Herald*. We always give our paper, after we have read it, to some friends, Saints in the branch who do not take it, for times have been hard for many of us.

Here let me relate an experience, or testimony, which I shall never forget. We were neighbors to a man by the name of Samuel Tucker. We called him Uncle Sam. He married a Catholic woman the same year that wife and I were married, 1900. It was his second marriage. Now our church, the Old Hazel Dell Church, when first built, was called the Scandinavian Branch. The building was on the southwest corner of Mr. Tucker's land.

We were always good friends of the Tucker family. I visited them nearly every day. One Monday morning, about thirty years ago, I called on them as usual. Mr. Tucker said: "Hans, did you go to church last night?" "No," I answered, "we had sickness in our family, so could not attend." "Well," he said, "a peculiar thing happened. About eight o'clock a light about the size of a small moon, appeared over the north end of the church." (The pulpit was at the north end.) He said that after he had watched this strange light about half an hour, he called his wife and daughter to see it. It was visible there until about nine o'clock and then slowly moved toward the Petersen home where the brother who preached that night made his home when visiting the branch. The speaker was our esteemed Brother Peter Andersen, then a member of the Quorum of Twelve.

Mr. Tucker said that the light was so bright that he thought he could see the nails in the siding of the building, though the church was 150 rods away. Later I learned that Brother Andersen preached on the law of tithing that night, a subject not so generally taught in those days. His sermon aroused some criticism among some of the members, especially those who had considerable earthly means.

I have cherished the memory of that experience even though the people to whom it was given were not members of the church. Mrs. Tucker and her daughter still live in the neighborhood. Mr. Tucker passed to his reward about fifteen years ago.

Here let me reaffirm my testimony given on several occasions: Peter Andersen was a man of God.

UNDERWOOD, IOWA. HANS ANDERSEN.

God Is Good to Us

This is the second letter I have tried to write in many months. My eyes are so bad that it is almost impossible for me to write. I was very much interested in the write-up by Sister Winifred Stiegel in the *Herald* of August 14, about her aunt, Evanelia Moser Sartwell. Everything she said about her is true. If ever there was a real Christian character, it was Sister Sartwell. I have spent many happy hours in their home, and it was my sad lot to be at the hospital when she passed away, and to try to comfort her husband and her niece, Helen. Sister Eva was indeed a beautiful character. One could not help but be made better by her presence.

The following instances happened about twenty-five years ago when we were living on a homestead near Viceroy, Saskatchewan, before I was under church appointment. I was a local elder.

My wife's sister and family were staying with us at the time. She was having trouble with neuralgia pains in her face so that she could not sleep at nights. As soon as she would lie down, the pain would start, and keep her awake all night. One night it seemed that she could stand it no longer, so she arose from her bed, came downstairs and called me to get up and administer to her. I did so, and she went back to bed with the pain gone; she slept soundly all night.

When our oldest boy, Leslie, was about ten years old he had a severe attack of inflammatory rheumatism in his feet and ankles. He could not walk and was in such pain that he could not sleep. We made him a bed in the front room, on the couch near our room. One night before retiring, I sat by his bed gently rubbing his limbs, when he said: "Papa, I would like to be administered to so I can sleep all night." I got the oil, administered to him, and sat rubbing his limbs with the oil. Presently I noticed that he was quiet, so I said, "Do you want me to go to bed, and let you sleep?" "Yes," was his answer. I went to bed, and the boy fell asleep. He slept soundly all night, and was still asleep in the morning when the rest of the family arose. We closed the door between the front room and the kitchen so that he would not be disturbed during the breakfast hour. But while the rest of the family was at breakfast, he came walking out and took his place at the table fully dressed except his feet. In a few days he was able to dress them and go back to school.

But some might say to me now: "What is the matter with you? Why are you yourself not healed?" I cannot say as to that. I still have hope. If He sees fit to heal, well and good,

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but if he does not, then I shall be reconciled. I am still in need of the prayers of the Saints, and very much enjoy getting letters from my friends. I trust they will continue to write to me, even though I cannot write personal answers. Will all who see this consider it a personal answer to their letters?

God is good, and if we could all live as did Sister Eva Sartwell, we should have nothing to fear.

E. R. DAVIS.

INDEPENDENCE, MISSOURI, 1131 South Hocker.

Aged English Saint Stanch in Testimony »



Sister Sarah West, eighty-six years of age, is a member of Leeds, England, Branch. She has been a Latter Day Saint since 1904, and is true to the angel's message. She greatly enjoys reading the publications of the church. Her faculties are normal, and she makes use of every opportunity to speak a work for Christ's cause and to try to lead precious souls into the light of the gospel.

There will be a few Saints who went to America years ago who will remember Sister West. Her hope is that she may be faithful to the end, and her prayers are for the redemption of Zion where love will be full and free.

A. DIX.

STOCKPORT, CHESHIRE, ENGLAND, 12 Beaufort Road.

These Are Going Forward » » »

We feel that the *Herald* is spiritual food to our entire family, and it is a great pleasure to have it come into our home.

Since I was reared in the church, it is much comfort to me to have our family circle complete in the faith. It is my greatest desire to be faithful and to be of help and courage to God's people.

Last month our Sunday school sent in the last of their Christmas offering pledge, the sum of fifteen dollars. We are a small school having about fifteen members. Six of these have moved to New Mexico to obtain work, so now our membership is very small. Nevertheless, we have kept our pledge, and we are going on. We hope to send in an offering monthly and wish to help in paying the church debt. We wish also to spread the gospel among our neighbors and friends. The offering sent was from the Homestead Branch, Northwestern Kansas.

We very much enjoyed "The Memoirs of President Joseph Smith," and also find instruction and inspiration in articles and in the poems and letters of The Readers Say Department.

MRS. ELSA BOESE.

ALEXANDER, KANSAS, P. O. Box 142.

Correction. Hildred and Mildred Thomas, twins of Pascagoula, Mississippi, whose helpful letter was printed in the *Herald* of August 14, page 1054, write this correction of a mistake in the transcription of their communication: "In our letter to the *Herald,* published August 14, we were quoted as being twin girls. We are twins, but Mildred is a girl and Hildred is a boy. In our letter we wrote, 'We are twins,' not, 'We girls are twins. . . .'" Herald editors regret the making of this error.

A Stranger's Thirst Is Quenched » »

Our home is on a farm on a market highway in the heart of the Missouri Ozarks, and the incident which inspired my poem, is described in it. My husband suggested that I send the verses to the *Herald*:

I sat in my house "by the side of the road,
Where the race of men go by,
The men who are good and the men who are bad,"
As good and as bad as I.

'Twas mid-afternoon and the sun shone down
With a heat that was most intense,
When a stranger paused at the gate
And to the house wandered thence.

His gray hair was tangled and shaggy,
His clothes were tattered and torn,
And he said he'd traveled the long highway
Ever since early morn.

He asked for a drink of water,
And I gladly gave him a cup,
And sent him around the house
Where a large cool spring bubbles up.

He dipped in its sparkling waters
And drank till he'd had his fill,
And the gratitude in his poor old eyes,
Was enough to make one thrill.

I thought of a well known poem
Of a "House by the Side of the Road,"
How those who dwelt in that humble house
Sought to ease the stranger's load.

And it seemed to me as I pondered
That I, like the dwellers of verse,
Had lived in my "House by the side of the road"
And quenched a stranger's thirst.

MRS. G. J. HANSON.

HILDA, MISSOURI.

Request Prayers » » » » »

Mrs. Tom Perrigo, of Pearsonia Route, Box 8, Pawhuska, Oklahoma, and her husband were baptized into the church a year ago. She desires the prayers of the Saints that they and their family may so live that God's promises concerning them may be realized.

"If there are Saints and elders living near the Mount View Sanatorium, Wausau, Wisconsin," writes Brother Roy V. Hunt, of Pleasanton, Kansas, "I wish they would call at the sanatorium to see Mrs. Fae Gardner. She is a member of our church, and needs the association and the prayers of all the Saints. I know that she will appreciate these visits."

Sister Addie Hayward, of Pollock, Missouri, asks prayers for her daughter, who is afflicted with a nervous trouble, and severe hay fever.

THE CHRISTMAS OFFERING

(Continued from page 1125.)

report to reach us for publication. We quote the following from Mrs. Alta Lee Worthington, their Christmas offering superintendent.

"I am writing to inform you that the Alpena Branch has reached and gone over their Christmas offering goal of $25. This report is as of August 8.

"Our group is very small. The average attendance is something between 20 and 25; with only 6 or 8 left for prayer service after the Sunday school is dismissed. So you see the raising of money is no simple task. However, we are more than pleased to have reached our quota so soon."

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11:00 a. m. Music by the Stone Church Choir.
5:30 p. m. Radio Vespers—"Youth Believes."
10:00 p. m. Chapel Service: D. O. Cato in charge.

A habit is formed in the same way that roads or paths are made. You often see people cutting across lots. Where they do this, a narrow strip of grass, about a foot wide, will be trodden hard; and that is a path. It is made by being walked again and again. You can soon get into the habit of doing a thing if you will do it over and over many times. The more you do it, the easier it will become, just as a path grows wider and plainer the more it is traveled. It is hard to keep people from going across lots after a path is once made. And so it is hard to stop doing what we have fallen into the habit of doing.—E. L. House, in *The Psychology of Habit.*

CLASSIFIED ADS

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While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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We are most of us very lonely in this world; you who have any who love you, cling to them and thank God.—William Makepeace Thackeray.

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The
SAINTS' HERALD

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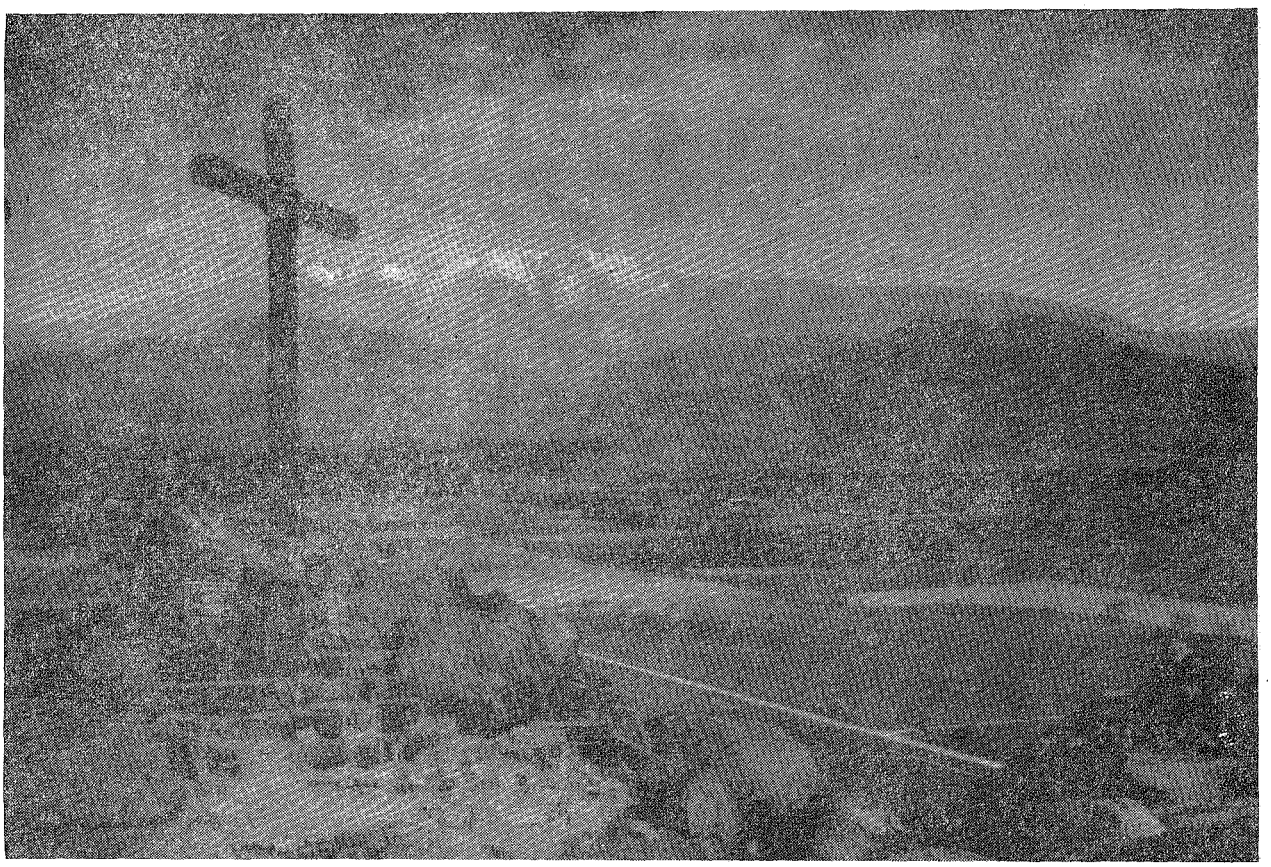

IN MEMORY OF A MISSIONARY

This marker, at the summit of Rubidoux Drive, Riverside, California, is dedicated to the memory of Fra Junipero Serra, 1715-1784, a Spanish missionary to the Indians, who helped bring civilization to the West.

Volume 84 September 11, 1937 Number 37

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THE SAINTS' HERALD

September 11, 1937

Volume 84 Number 37

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

The Fraternity of the Bowed Head

An able and well-loved columnist in another publication recently had occasion to quote a pair of lines from *Othello:*

The Anthropophagi and men whose heads
Do grow beneath their shoulders. . . .

How the Bard of Avon must have indulged a quiet smile as he wrote that word—the *Anthropophagi*—and knew as he wrote it that he would send the subjects of the dour Scotsman, James, scurrying for their lexicons to hunt it up.

And to save you, Gentle Reader, the trouble of removing your dictionary from the place where it substitutes for a broken leg on your radio, we will inform you that the word is simply a fancy name for cannibals.

Now cannibals are in such ill repute that they have been pushed back to the weird and far-off islands in whose jungle fastnesses strange things still take place in which the white man has no hand. But what did the "men whose heads do grow beneath their shoulders" do that they were consigned in the poet's imagination to such awful company as the Anthropophagi?

Perhaps in gay Elizabethan times (a spirit not even James could utterly suppress) it was both sin and crime most reprehensible to walk with head bent down and eyes upon the ground. Yet it is true that we have among us today those whose heads do seem to grow beneath their shoulders. They are perpetually looking for what they will never find. Their earthbound vision seeks for something small and precious they need to complete the design of their thwarted lives.

There are, alas, too many unhappy souls in the world whose heads do grow beneath their shoulders. Of all the creatures, God made a man so that it was most convenient for him to look up, to see the glorious sun, to scan the blue vaults of heaven, to study the distant stars. God is the great Alchemist for which men search. He alone has that Philosopher's Stone which can transmute all base things to the pure gold of love and life. Only we shall never see him, nor shall we share the benefits of that universal principle he has to offer unless we shall learn to look up. We must remove ourselves from the unhappy ranks of those whose heads grow beneath their shoulders.

One on the Editors

There was space on the editorial page for a one line filler. Skippy selected one which read: "The whale is not caught until it spouts off."

That could too easily be applied to editors. So we had Skippy take it out.

Reductions

Sir Pompous has been losing weight in the recent hot weather.

"I'm really getting worried," said Lady Gracious. "Something must be done about it."

"Don't worry about me," M'Lord said, "I'll be all right."

"It isn't *you* I'm worrying about," she replied. "I'm worried about how *I* look alongside of you!"

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Editorial

What of the Ministry?

The question was put to me by a correspondent, who seemed to be concerned about those of the ministry who are indolent both in activities and study, How can we arouse the ministry? Then he asked, Shall we resort to severe disciplinary measures, or await the time when probably divinely-directioned influences would arouse the dilatory and indifferent members of the priesthood?

These questions come to the fore far too frequently, and it is important that we know the answers. Of course the answer in each individual case must hinge upon the personal factors. A merely indolent member of the priesthood will not reflect upon the standing of the priesthood or the church as strongly as will the conduct of one who is not upright and clean. In the one case disciplinary measures might well be delayed, while in the other case it might be very unwise. In both cases official contact should be made in efforts to arouse the lethargic one, and curb the wrong conduct of the other.

Laborers together with God means *working* together. And our labors being with Him may well dispose us to believe that He will exercise influences in both such cases as we have mentioned. We need more laborers, not fewer; but all the members of the priesthood should be active to the limits of their time and power. And when we see idle members of the priesthood we might well be disposed to wait till they are aroused. But while waiting we can utilize two methods of changing the situation; first, seek by personal conduct to stimulate, by fraternity and encouragement, or even rebuke, more consistent priestly conduct and activity; and second, we can beseech Deity to intervene and arouse the lagging officer. In fact, we can use both these methods.

In the case of erring members of the priesthood we can use both these methods; but the interests of the work demand that in such cases long deferring of disciplinary measures may work to the disadvantage of the church.

The ministry (members of the priesthood) should be alert, active, and of good report. The sleeping ones must be aroused, and the erring ones reclaimed if possible or prevented from injuring the work.

F. M. S.

"Second-rate ideals make second-rate men."

Take Care of Yourself

Years ago a member of the early church, who was pioneering with his family and a group of friends in the northwest, refused to take out papers for a homestead. He didn't want to be burdened with land. "We won't need it," he said. "We're going to Zion soon, and it won't be any use." Hard times came, and in his old age he was reduced to want and left in debt. Fortunately, the mother of his sons had taught them better. They acquired land and paid the debts. They were able to take care of themselves.

The teaching against the acquisition of property has persisted to our own day, and is still strong in some quarters. So much so that in some places people have been indoctrinated with the idea that they won't need anything, and that when the "gathering time" comes they will drop everything and go to Zion, where everything will be provided for them. In fact, a good many have come to headquarters and said to the Bishop, "Here I am. I'm ready for my inheritance." They hold tenaciously to the idea that they are to get something for nothing, and that it is unnecessary to make much effort in their own behalf.

Young people are discouraged by some in their hope for a competence. "Don't work for *mere* money," they are told. Well, it takes mere money to buy homes and build churches, and send out missionaries, and pay the debt and run the church. It takes and will take a lot of money to do things, and we can never escape the fact that property in some tangible and negotiable form will be required for the building of Zion. While we may despise the man who lives without ideals and dedicates his life to grubbing for money, we see that he is simply making the mistake of giving all the emphasis to a necessary bit of work, ignoring the higher levels of existence for which he was intended. Jesus said, "Man shall not live by bread alone," but he didn't say that man shall live without bread.

There is nothing incompatible between business success or achievement of any kind, and regular church service. In fact, men who occupy strong positions in the world are often able thereby to give great help to the church. We have some good examples: the late Bishop Zimmermann of Philadelphia; G. J. Waller, of Honolulu; Bishop Evans of Grand Rapids, and many other men of business and affairs who have been able to make distinguished contributions to the church because of their work

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and positions in the world. The one thing necessary is that the man, in achieving his success, shall not forget he is a member of the church, and that his contribution is needed.

Young men and women have legitimate and honorable ambitions. Rather than criticizing and discouraging them, the people of the church should let them know that they can do these things and serve the church. They should be made to realize that the church remains their spiritual home, and that success should make no difference.

Some young people of superior qualities are lost to the church simply because in some quarters they receive so much criticism that they are made uncomfortable. Indigent persons make them constant objects of appeal, and unworthy ones often attack them.

It is a law of nature that every creature must be able to take care of itself, after an appropriate period of infancy under the protection of parents. Some wild creatures never see their parents, and soon learn to defend themselves against enemies and hunger by fight and flight.

In many primitive societies the law is the same. It is said that when some Indian tribes formerly moved, those who were not able to keep up with the procession were put in a tent, given a supply of food and water, a few weapons, and then left to certain starvation or whatever other form of death might overtake them. This seems barbarous to us, yet even our civilized society has sometimes permitted people to starve without the grace of that farewell feast.

The most advanced society cannot afford to depart very far from the simple law of nature. The sick, the crippled, the very old, and the young are cared for as a matter of course. But normal people are expected to work for a living; they must be able to take care of themselves. Our children are taught to dress themselves as soon as possible. Young people, getting married, are put upon their own resources; the man must provide, the woman must keep house.

But some people do not like the responsibility of caring for themselves. They do not like to work for a living. They will do anything to get others to take care of them, whether it is honest or not. They will lead a parasite's existence wherever they get the chance to do so.

A society that can take care of itself must be made up predominantly of individuals who can take care of themselves. We must be competent. We must be able to do. We shall need strong men and women for the building of the Kingdom.

L. L.

Living for Our Mission

It is the history of many human organizations that, when their mission is accomplished and their work done, people drop out of them and they disappear. Other institutions with new missions and objectives arise to take their places in the lives of the people.

What has served to keep Christianity alive and growing in the world is the fact that it has an everlasting mission—the reclamation of the human race.

It is the permanent mission that has kept our church alive. If some churches are failing and people lose interest in them, it is because they are satisfied with the condition of men and affairs. The great mission of the church—*the* church of Christ—is the building of the Kingdom of God. A church that is satisfied with the world has lost interest in that supreme project; and, in that measure, it has abandoned the front line of battle; it has joined the pagans, the barbarians of the world.

The people of this church must keep ever fresh in mind their great mission. The payment of the debt is a matter of honor, and for the time it is of great importance. But as progress is made in liquidating it, we must prepare to lift our eyes to the goal beyond—the objectives for which the church was founded. That is our great mission. As long as we live and work for it, the church will live, and in the church we shall find that renewal of our own lives for which we seek.

L. L.

Notice to Dramatic Leaders

Any dramatic group desiring to affiliate with the White Masque Players, kindly write for a free enrollment slip at once and enclose stamped self-addressed envelope. The first lesson sheets on fall dramatics are ready to be mailed to prospective clubs. Those who have turned in their enrollment slips, please send the required six stamped envelopes; and the lessons will be mailed as soon as each is prepared. We are planning an interesting series of lessons and programs for the year, and we would like to have an active dramatic organization in every branch.

NINA AMUNDSON, *Corresponding Secretary.*

JUNE WHITING LEA, *President.*

WHITE MASQUE PLAYERS

1428 West Short Street - - - Independence, Mo.

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Across the Desk of the Editor in Chief

WHO HAS NOT entered into the slough of despond? We might even ask, who has not often had periods of depressed feelings, when discouragement weighs heavily, the sky seems black, and there is a tendency towards the decision to quit? These periods of despondency are dangerous. Ideals may be temporarily at least forgotten, and moral standards lowered. Such periods of despondency are welcomed by the adversary of men as opportunities to present temptations to depart from the path of integrity and to cease efforts towards progress.

How often we are rescued from such dangers by a pat on the back by the hand of a friend, by a letter from a loved or respected one, or by something in the printed page.

There came to my desk one day a clipping which at the time encouraged me to carry on, and perhaps it may help some others. So I here present it. It is entitled, "Don't Quit," and is as follows:

DON'T QUIT

When things go wrong, as they sometimes will,
When the road you're trudging seems all up-hill,
When the funds are low and the debts are high,
And you want to smile but you have to sigh;
When care is pressing you down a bit,
Rest if you must, but don't you quit.
Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a failure turns about
When he might have won had he stuck it out;
Don't give up, though the pace seems slow—
You may succeed with another blow.
Often the struggler has given up
When he might have captured the victor's cup;
And he learned too late, when the night slipped down,
How close he was to the golden crown.
Success is failure turned inside out,
The silver tint of the clouds of doubt.
And you can never tell how close you are,
It may be near when it seems afar.
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

So let's battle on, for Zion and other worth-while things.

I RECEIVED a rather strange letter some time ago. The writer inquires if it is harder to keep God's commandments today than formerly. He says that at a Sunday school class in one of our Missouri branches recently all members of the class as well as the teacher admitted they were not keeping God's commandments. He asks if I am, and if so, how I manage to do so.

Well! That rather "puts one on the spot," doesn't it? In thinking it over in frankness it makes one quite thankful that the law of forgiveness and repentance is still in effect, and disposes one to hope that it may long continue so. Of course I try to keep God's commandments, intend to do so, and am constantly endeavoring to secure more adequate conception of what God's commandments are. We of course know the fundamentals; but find ourselves at times quite at a loss to appreciate fully the refinement of application of those fundamentals to all the activities of life and our processes of thinking. We give offense by thought as well as deed. To claim perfect obedience to God's commandments would be for imperfect human powers to claim too much. Even to comprehend all of God's commandments is a severe task; and in our ignorance we may fracture many divine rules, and do so with some degree of frequency. But so long as we duly and always repent, secure forgiveness, and go on with determination to sin less, and keep on till perfection is reached, we may consistently feel we are keeping God's commandments. To be repentant and seek forgiveness is part of the gospel plan. We may err but with repentance and forgiveness functioning we go "on to perfection." A Godly man of probity and integrity may feel a greater degree of contrition and chagrin over a minor offense than a more calloused sinner over a far graver sin. Other than the Master no one in human realms has reached perfection; but we may keep God's commandments by keeping ourselves well within the operating scope of all his laws. But until we shall have reached perfection there will still be need for the divine law of repentance and forgiveness to operate. And always we must strive to keep God's commandments.

It is difficult to say whether or not it is harder to keep God's commandments now than formerly. We do not know accurately all the temptations to which our forbears were subjected; but we are quite conscious of the multiplicity of those which we have to meet. If it is true that "as our days so shall our strength be," it may well be considered true that according to our strength will be our temptations. So we must be alert to be in touch with divine sources from which to derive the strength we need to keep God's commandments. May our strength continue to grow and errors grow constantly less.

So battle on, brother, and do the best you can. That's what I'm doing.

IN A LETTER from a Saint in one of our Illinois branches, after speaking of the prejudice which had been allayed by a consistently-living family of Saints, the writer very significantly said: "After all the church is judged by the character of the lives of its members." F. M. S.

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My Personality and My Job

A selection of notes out of the diary of a young church member who is employed in a large office. This gives a sympathetic understanding of all who carry the ideals of the church in their minds, while performing a daily task for the world.

Raining again. I certainly didn't care much whether I got up or not. Down town late—bite of breakfast—into the building barely in time and waited three minutes for an elevator.

M., my "straw boss," overslept and was late too and a little cross. I don't blame her. Not much to do; not very thrilled over what there is.

How long, I wonder, until I can do something besides pound a typewriter and put in and take out plugs on a switchboard to earn the "monthly insult" to keep me clothed and fed so I can go on pounding the typewriter and putting in and taking out plugs? All to swell the bank account of men who have too much now? Sometimes I think of the time when, doing perhaps exactly the same things, I shall love to do them for the sake of my brothers the other workers and for loyalty and devotion to new executives—very different men—all of us working for the Divine President of the great organization, the Kingdom on earth.

Ideals. Sure, I believe in them; but they seem pretty vague and far off right now.

I *wish* somebody would do something about these awful lights that shine in my eyes and leave the page in shadow.—And the janitress who doesn't half dust. My hands are black already.—And *why* are long distance girls so stupid? It took that one all of five minutes (well, it seemed that long) to comprehend that I wanted Mr. Smith at Woodland 2510.

I'm just getting into a lovely mood. The next person who says boo to me is going to hear something!

M. comes by my desk. A minute ago she was frowning, but now she turns her head and smiles, a happy, friendly, *real* smile. I look up. It's still raining. Actually, I thought the sun had come out. The whole day feels different!

M. is the head of a family. She has a little girl and an old mother to worry about. They have enough to get along on, but there's the responsibility, the worry, besides the strain of her job. I know she spent yesterday taking care of the baby, stirring up a cake in the kitchen, taking her mother for a ride in the afternoon. She doesn't go to church. I talked with her about it once and she liked it. She spoke of sending the little girl to Sunday school. But I didn't do anything more about it.

Yesterday morning I sat in a helpful and inspiring church school class; I played for the morning service and listened to a good sermon. In the evening some of our girls sang on a community program out of town, and I played for them. Now because I'm tired from getting home late, and feel a letdown from Sunday quiet, the sweetness of being with "our people," I have a swell grouch and I'm proud of it.

I had the inspiration of the Sabbath and the joy of being with our people and helping in the service. I had a lovely, restful day. *Now look at me!*

M. had a hard day, without the uplift I found. M. has a smile.

Am I ashamed!

We hear a good deal these days about the things that are coming on the earth; not only in church, but on the streets, in offices and stores. People talk, and the papers have headlines in black three-inch letters about the floods, the dust-storms, the Hindenburg crash. There is a note of fear. I feel it, too, and I forgot about "Fear not, little flock."

In a flash this morning I see what I need to be afraid of. Things rush through my mind. I hurried around, dressing, and didn't pray today. I had a new *Herald,* but on the street car I read a story in a popular magazine. Not much of a story. It left me with that "what's the use" feeling.

I have a sudden picture of myself coming into the office frowning, occupied entirely with my own small grievances.

The others in the office know I go to church. They must be thinking, "Well, it surely does her a lot of good!"

Will M. remember my nice mood this morning when I ask her again to attend the services with me?

Well, from now on—

On Mondays

I'm going to get up early enough to get a good start on the day; to get my balance for the week.

I'm going to pray in the morning, always.

I'm going to read something on the way to work that will bring back the inspiration of yesterday and get me going right. What choristers call "setting the tempo."

All this for the rest of the week, too.

I'm going to remember who I am and what I stand for, and be understanding and sweet and strong.

I'M GOING TO SMILE!

—●—

No true and permanent fame can be found except in labors which promote the happiness of mankind. —Sumner.

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Can You Add to Your Faith?

By C. B. Hartshorn

Our Master once perplexed his disciples by inquiring, "When the Son of Man cometh, shall he find faith on the earth?"

Suppose Congress had included as a part of the new census of the unemployed the task of enumerating those who have real faith in a living God. Are you sure you would be numbered? A bit of census taking might go on among the readers of these lines just now. All of us slip, falter, or become neglectful at times, I fear.

Most Americans would try to prove that we are a nation of God-fearing people by the fact that our silver dollar and half dollar bear the inscription, "In God we trust." That is just a pompous boast or perhaps a pious wish. Politicians and lecturers still use the words. It is naive to accept that for more than rhetoric. Tested by the Biblical criteria, "by their fruits," "by your works," few indeed will pass.

A few years ago I was rather amazed to hear my professor tell the class in Old Testament Prophets, "God speaks through prophets in this age as much as he ever did!" You can readily agree with that statement, can you not? Now Professor Veatch meant every word of that. But his explanation might surprise you. You would likely say he should have added—but no man ever actually did hear His voice. Perhaps he would state his view by reasoning: God is unchangeable; I have never experienced the supernatural; no man that I know and trust has actually declared that he heard the audible voice of God; therefore he speaks now as he has always spoken by pervasive inspiration only. The prophet declares what he thinks God wants him to say.

Of course Latter Day Saints accept the theory of pervasive inspiration, but they are unwilling to deny the possibility of plenary inspiration and the Biblical record of it. Both views hold to the axiom: that which is now, has been; that which has been, shall be. The difficulties of the respective views are quite distinct. The pervasive school of thought has difficulty in reconciling its faith with the Biblical or historical record; the plenary advocates of vindicating living prophets to a skeptical world.

Dogmatism, argumentation, even chapter-and-verse "proof" does not reconcile these two views. Such vindication of faith as God gave on Mount Carmel to confound the worshipers of Baal has not been duplicated, at least not in such plainness, to this perverse generation. It becomes easier for many people to believe this fire-eating experience is merely a boastful Israelitish story, than to admit that God has ceased to act like Himself. One position is easier to attack; the other harder to prove. The crowd on the sidelines, caring little for religious arguments these days, will cheer for the group which gets the best results—"by their fruits ye shall know them."

"Add to your faith virtue . . . knowledge . . . temperance . . . patience." Just how can that be done? Saint Paul warned: "Let him that thinketh he standeth take heed lest he fall." When you think you are sound in the faith, the cock crows for the third time. A time of great testing and despair finds your faith "tank" empty.

Is faith to be added by reading one side of the cardinal principles of Christianity, like immortality, and one side only? Must we *assume* our belief in a living God who projects Himself actively into human affairs today? Rational beings will not and should not do it. "Prove all things and hold fast that which is good," is sound advice.

About ten years ago Apostle F. H. Edwards asked me why I thought there was such a high rate of spiritual mortality among our (L. D. S.) university students. Insurance tables do not cover such risks; however one can safely predict that were the premium added to the usual cost of education, most parents would find it prohibitive. In spite of this I favor college training. Ignorance may be bliss for some, but it is not a good basis for a dynamic faith. Our prayers should not be that trials be taken away, but for strength and wisdom to profit by them. Four years spent in the business world at the usual college age would also make many changes in the mental equipment of our youth.

Much of the childish simplicity in religion, which passes for faith, needs to be revised or shed in adulthood. Yet much of the college sophistication is plainly atheistic. The intellect has arrogantly outmoded faith. This is tragic. It is not worth the price which must be paid by students. The high rate of spiritual mortality in university life is due to two causes, as I see it. The first is the constant exposure to faith-destroying germs in classroom and on campus. The second is incidental but important—the letdown of church activity in the eclipse of the total school demands.

The first statement needs restatement in order that its significance be clear. The youth who invades the university atmosphere is constantly impressed with the fact that he is weak and ignorant—a babe in the woods. If he would learn truth, he should doubt all he has ever learned, open his mouth and listen. The subtle inference is daily deposited that all of the institutions which have hith-

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erto touched his life are benighted. Here only is the fountain of scientific vision. When this state of mind has been established, ridicule and cynicism of "primitive faith" or of "taking religion too seriously" has a blighting effect. Only foundations of rock can long endure.

"To stand on your own convictions against the world, is to overcome the world. . . ." wrote Frederick W. Robertson years ago. But who wants to stand alone? Surely not youth. It is intensely interested in being *like* others—one of the gang. Failure to make the club, sorority, or fraternity is to fail seriously. To ask your boy or girl to stand out against his or her crowd is to ask that which is unbearable. Grace Sloan Overton once diagnosed the greatest need for the youth of today as a shift of its admirations. Because the youth of tomorrow is such a faithful copy of its current admirations, the church college and our youth movements are of vital significance in the continued growth of the church.

"A million people can't be wrong" is a familiar and subtle slogan. Walter Lippman, speaking for the social basis of morality, concludes that "right" and morality can only be determined by popular vote in any given age. This view is held by many though seldom so frankly expressed as in Lippman's *Preface to Morals*. It is the very antithesis of revealed religion and contradicts the records of human experience. The crowd is nearly always wrong. Mob thinking is not done by the upper part of the brain. Jesus warned us by saying, "broad is the way that leadeth to destruction, and *many* there be which go in thereat." It is the man who has dared to think differently—to stand on his own convictions against his contemporaries—who has really blessed the world.

The next time you feel your faith waver just a little by this group sophistry which puts you in isolation; which ridicules the simple faith of home, parents, church and pastor, just catch hold of yourself. Be assured that as smart men as your professor, or the whole faculty, have passed through that which you are now experiencing, and came out with a bright faith in a resurrected Lord. If they did it, so can you.

"Faith is believing what you know can't be true," quotes Dr. George H. Betts. Unfortunately too many try to add to such a faith. It makes a sandy foundation on which to build virtue and knowledge. Religionists who claim to see the hand of God moving in the world today have been criticized for permitting desire to influence their investigations and conclusions of spiritual data. Does anyone suppose that the scientist in search of a cancer cure is devoid of desire? The personal bias of the historian is a matter of frequent comment. If one errs on the side of desire in his search for God, it should not be considered fatal to sound conclusions. His motives are just as worthy and less selfish than are those of investigators in other fields. Is it not possible that many people wish to rule out God to ease their own conscience? If they are converted, then they must accept God as the supreme lawgiver, and divine law as their rule of conduct. Atheism is their defense—the line of the least resistance.

How can I add to my faith? Out of the depths of bitter experience many honest souls have cried, "O for a faith that will not shrink." Their experiences have not as yet furnished them with a basis for believing in the God we have postulated. Quoting Scriptures is like showing a hungry man a bill-of-fare, but offering him no tangible food. Honest seekers after the truths upon which a functioning faith can be built are entitled to help.

No one wants to be deceived even sublimely. A religious hoax is no less cruel because it is offered in a good cause. A twentieth century faith must come from clear thinking and experience. It will not need an identification tag. Men who act as in the conscious presence of a Heavenly Father have a drawing power which cannot be mistaken. I can grant that another person believes what he says about God and still think him wrong. Jesus declared, "all things are possible to him that believeth."

Dean J. C. Caldwell of Drake University once said, "One cannot look at the facts on the laboratory table and say, 'I will believe what I please.' Facts have power to compel a rational man to believe them. A microscope reveals the germ to the trained eye. The discoverer had to train others to see what he saw or he would not have been believed."

One can add to his faith by obedience to the laws of faith getting. My own conception of these "laws" I shall try to state in summary:

1. Seek continually an environment which is conducive to faith, and "go not in the way of evil men."

2. Believe that God is. Others have found Him. Two positive testimonies are of more value than the doubts of all the agnostics.

3. Be not deceived; a million can be wrong! And when they are, they will insist that you be like them. One must take up his cross to follow Jesus.

4. Guard your admirations. They will mold your personality. The vanity of our age idolizes cleverness and disparages virtue.

5. Seek for evidences which are discernible to the trained and careful seeker after truth. What is true for others is true for you.

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Beads For Agatha

By Elsie Smith Mann

WHEN THE LAWYER had read Jake Bender's will, one year after Jake's death as he had stipulated, and had taken his deprecating cough and his black portfolio and departed, Jake's widow, frail, meek Agatha Bender, found herself an heiress.

She sat completely stunned, her pinched, gray face, rising like a faded flower above the high-necked, stiffy ruffled black taffeta, a frozen bewildered mask. She scarcely heard the surprise and greedy delight of her four children and their respective husbands and wives who were gathered around her in the dim old parlor, for quite suddenly she was furious. Furious at the thought that she had stinted and saved and worked her fingers to the bones the while old Jake was accumulating a fortune, complaining the while of her extravagances.

For forty years, she remembered, she had scrimped and schemed that her two boys, John and Will, might have a few of the nicer things of life. For forty years she had studied fashion magazines, had sewed day and night that her two girls, Altie and Florie, might have the fluffy organdies, the dotted swiss, the silky, frilly undies for which they begged so hard.

In an angry daze Agatha twisted a wisp of lace in her tiny capable hands to shreds trying to recover her composure. Then suddenly she realized that the same children for whom she had sacrificed so much had jubilantly, in their own minds disposed of her fortune.

Hurt and dismayed, Agatha looked at them as if seeing them for the first time in her life. She found herself surrounded by grasping, greedy strangers who would take from her without asking, without caring, and her anger mounted. First Jake had failed her, and now her children, to whom she had given the best years of her life, would reach out and take what represented the comforts of those remaining if she let them.

A great resentment welled in her heart, warped her reason. They shouldn't have one cent of the money! She'd go away from them and live as she had always wanted to live. They were all married; they didn't need her.

Her mind groped for a plan and with one formulated she arose. As she faced them her exoteric calm and cold determination silenced their selfish bickerings; they could not know that her knees trembled at her own temerity.

"Now that you have disposed of my fortune so thoroughly," she snapped, brave for the first time in forty years, "perhaps it may interest you to know that I have a few plans of my own."

The silence of the eight around her was positive proof of their astonishment. Had Jake Bender himself stepped from the frame above them and spoken they could not have been more astounded. They regarded Agatha as they would have regarded a curiosity; something which could not be taken quite seriously.

But Agatha was a force not to be pushed aside with lifted, skeptical brows. Her voice gathered intensity as she lashed them.

"I have sacrificed for you since you were babes. I've done without time and again that you might have, although my own heart has ached for the pretty things, the frivolous, foolish things such as—" she stopped and an odd wistful smile twisted her lips—"well such as crystal beads," she blazed, with proud lifted chin. "I'm not ashamed of the desire. For years I've wanted a strand. How I've yearned to hold them cupped in my hands that I might watch them sparkle and gleam.

"But I couldn't have them," her voice quavered, broke, lifted again. "No, there were things you needed—all of you—pants for John—shoes —always and eternally shoes—for Will. Dresses for Altie. Bags for Florie—"

John would have interrupted but Agatha waved imperiously for silence. No longer was the little face which rose above the high-necked, stiffly ruffled black taffeta a bewildered mask. A flush stained each pinched cheek. Her eyes were sapphires burning like livid blue flames above them.

"And now," her voice rose shrill and clear as her indignation grew, "now you would reach out and take everything. You'd take without asking—without a care—"

She stopped, panting, seeming for the moment utterly spent.

"Tomorrow," she whispered, "I shall go away—don't ask me where—and I shall live as I've always longed to live. Now leave me—all of you—go—"

She stood, tall and frail, pointing a commanding finger which they dared not disobey toward the front door, the ruffles of the black taffeta seeming to uphold her.

Silently they filed out, with heads bent down, wondering, puzzled, and mentally she checked them off: tall, arrogant John, his proud dark head for once lowered, and Mary, his pretty blonde wife; lithe, olive-skinned Altie, her hard brown eyes, like old Jake's suspiciously moist; and debonair, trifling Jim; Florie, all billows and curves, spilling too-ready tears, as usual, on the shoulder of stout, baldheaded Harry, all billows and curves too; and bluff, homely, lovable Will, his honest gray eyes downcast and ashamed as he towered above scrawny, black-eyed Mabel.

AS THE DOOR CLOSED upon her offending family, Agatha jammed on her last summer's black straw, her anger still a tide sweeping her before it.

John would get a high-powered car, would he? Huh, not if she knew it. And the nerve of Altie! That swell new home of hers would be a long time a-coming. Let her dig for once and see how she likes it.

Suddenly she stopped and demanded of the four walls: "Now what on earth would Florie and Harry do with a farm? They'd get lost in the turnip patch! And Will, wanting a citron plantation in Texas when he doesn't know a citron from a pineapple!" She swept on through the house like a hurricane, slamming windows, banging doors, and twisting their locks with finality. She had but one thought—to get away.

She'd go downtown today and get some new clothes, she promised herself fiercely in her thoughts, and she'd buy as she had always wanted to buy. Didn't she know the best shops? Hadn't she always bought for Altie and Florie? She still did—

As Agatha shopped she found her long years of bargain hunting and her knowledge of styles and patterns were indeed founts from which she drew inspiration. Through the shops she fluttered, a gray moth changing into a butterfly at each stop, exclaiming, marveling, delighting in the fact that her figure was as slim as Altie's.

With arms loaded, she trudged homeward, weary but exultant. What she couldn't carry followed close upon her heels until the big, high-ceilinged bedroom held an array of apparel, some expensive, some from the bargain tables, but all lacy and fine and dainty.

Agatha could hardly wait to try on her finery. As she untied the boxes she felt young again, eager, girlish. Dress after dress she laid lovingly out on the bed. Sheer creations of lavender voile; rich, gay printed silk crepes; cool, dotted swiss. She fingered them. Tenderly she smoothed the lacy frilly underthings, fine as any debutantes, which she had gleaned from the bargain tables. She laid a sleek, genuine seal bag back in its tissue.

"Wouldn't Altie and Florie go wild over all this," she chuckled.

BUT AS SHE LOOKED about the room her mirth went suddenly flat and lifeless. Something was missing. What was it? What had she left out?

"The beads!" she exclaimed, "after wanting them all these years!" She hugged her bony knees and rocked back and forth on the bed with laughter. She had forgotten the thing she had wanted more than anything else!

"I'll get them tomorrow," she promised herself, and laughed again. But the sound rang hollow and she knew it wasn't forgetting the beads. Her mirth had left an acrid taste in her mouth. What was the matter?

Then she knew and the knowledge filled her with remorse. Altie and Florie. John and Will. She had bought all these silly fripperies for herself and for the first time in forty years she had neglected to buy something for her girls. For the first time in forty years there wasn't a sock, or a pair of especially

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gay suspenders that had caught her eye for John or Will.

She thought of them as they had filed out of the dim old parlor with heads bent down, wondering, puzzled. Like little kids that had been whipped.

"Why they are just kids," she whispered. "Kids who still need me. What if they are married? Didn't John come home for pancakes one morning last week because Mary can't make them to taste just right. Didn't I darn Will's pants only yesterday? Don't I still sew for Altie and Florie—no one else can fit Florie—hadn't that Mitchel woman tried it and hadn't the dress looked like a sack! Of course they need me!"

Tears trickled down Agatha's cheeks.

"Altie and Florie, John and Will." She whispered their dear names lovingly over and over. Why they were her beads; human lovable beads.

"I'm just a silly old woman," she whimpered brokenly. "I can't go away from them. They're all I have!"

She looked at the finery about her with contempt. Tomorrow she'd give it all to the girls—the silly stuff—and more! She'd buy the boys something too—that car John wanted—the citron thing for Will—maybe he did know something about it—Will was more studious than the rest. Wasn't he always nose deep in a book! Anyway she was too old for such fine feathers. And the black taffeta was still as good as new—not a break in it—

There she was, saving that her girls might have, scrimping that her boys—well what of it? Weren't they hers? Hadn't she brought them up to be as they were—

The doorbell's strident clatter scattered Agatha's soliloquy, brought her startled to her feet. Who could it be so late? Altie—Florie—was John in trouble—did Will have gallstones again—

She fumbled at the door, tore at it with frantic fingers, fear searing her heart, thickening her dry lips. Her weak old knees seemed to turn to water at the sight of a messenger boy, but grinning reassuringly, he thrust a square box into her hands.

Agatha closed the door after him, then frantically she tore away the wrappings, her fingers still fluttering. A card was just peeping from the tissue.

"Forgive us Mother," she read.

There was no signature but Agatha needed none. With a sob of joy, for she knew now that her children understood, and wanted her, she reverently laid back the tissue and gathered to her breast a strand of coruscating crystal beads, their gleams lighting her worn old face, accentuating the love-light drenching eyes now turned to soft, sapphire blue!

Let the Christian business man get the idea that he is here not to make a living, but to make a life. The thing he is doing is either making or unmaking him.—Elwin Lincoln House.

Truth Will Prevail

By V. R. Chandler

So many things in this world are built upon false claims that one pauses to question nearly everything presented, regardless of its nature or classification. The admonition of the Apostle Paul was to "prove all things, hold fast to that which is good," but the gullibility of human nature ever seems to control the masses of humanity.

Too many men seeking public office are loud and boastful of their supposed ability to bring justice and a square deal to their constituents. In fact they overflow with a spirit of good fellowship and benevolence for humanity in general. Then comes the days and months following election, when the inexperienced office holder finds himself miserably at a loss to carry out campaign pledges and the "dear constituents" now seek means to remove their idol from office as an incompetent pledge breaker.

Twenty thousand men, being paid the highest wage the industry has ever known; they have their own organization with representatives of their own choosing which satisfactorily handle all claims demanding the attention of the employer; and apparently are satisfied, listen to the siren call of national organizers who finally succeed in getting a small increase, but with more than a corresponding decrease in time, which results in a net loss of cash income. With living costs still on the upgrade, the disillusionment is keenly felt, while national organizations are gradually becoming more powerful and autocratic.

A soul, hungering and thirsting for truth, stops on the corner and listens to faith, repentance and baptism and the claim that God even today reveals his will through his prophet, and attesting to that fact, that here before him is a book brought about by the power of God, being a history of his people living in America in an ancient day. Also another book of divine revelation to his people *now*. The man listens on to the close of the discourse; accepts literature explaining further the claims of the speaker and also a brief history of the "Latter Day Prophet" and his work, which has been so successfully developed by his successor Brigham Young and those who have followed after him in office in Utah. Well, the outcome of it all is, another convert to Brighamism. And so the deception goes on and on.

There is now being shown in "The March of Time" through the movies an advertisement of the Utah Mormon Church wherein a statement is made by President Heber J. Grant of that faith, that Joseph Smith was the founder of the church, showing his picture, and also Brigham Young's picture as his successor. I endeavored to get an article in the local paper bearing on this subject, but so far they have refused to publish same after a second request, with additional copy sent in.

Error and deception may prevail for a time, but surely some day the time will come, and that speedily, when the controversy will be taken out of Mormonism (so called). Error in this connection will fail, and the stumblingblocks of Brighamism will be a thing of the past. The wrongs that have been perpetrated against an innocent man, (Joseph Smith) will be partially compensated for in the complete disorganization of the forces built-up, on the false claims of betrayers.

BIRMINGHAM, ALABAMA, 1618 Fifty-first Street, C. P.

BRIEF BIOGRAPHIES

Henry C. Smith

Henry C. Smith was born March 7, 1886, at Kansas City, Missouri. He was baptized May 27, 1906, at Independence, Missouri, by J. F. Weston.

He was ordained a teacher November 26, 1913, at Somerville, Massachusetts, by M. C. Fisher and C. H. Fisher and ordained a high priest April 5, 1925, at Independence, Missouri, by E. A. Smith, J. F. Curtis, and M. A. McConley. In 1918 the office of Church Architect was established and he was appointed to fill this office.



HENRY C. SMITH

As Church Architect, he designed the Auditorium, as well as a number of other church buildings. In the last few years he has been engaged by the government in many architectural and construction projects.

He was married to Mabel Louise Knipschild April 19, 1918, by Heman C. Smith.

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God at Work in Human Experience

By George William Leggott

With an Introduction by John W. Rushton

Introduction

In response to the invitation of Elder George W. Leggott, I make the following observations by way of introduction to his personal testimony. It has been my pleasure to know the brother almost all of my church life and to be with him under many circumstances and to be associated with him in many ministerial adventures. Always I have known him to be devoted to his religious principles and unafraid to meet all kinds of opposition in standing for what he believes to be truth. Our brother belongs to a rapidly vanishing group of stalwarts who like the crusaders of old dedicated themselves and their possessions to the cause of Christian idealism.

The foundational principle of personal conviction, and the mystical communion of soul with soul has been the fountain and source of irresistible enthusiasm by which the Christian Church has won its way against all opposition. "I have seen: I have heard: I know in whom I have believed." This personal testimony has been the treasure of the church in all ages. It has been the dynamic of that victorious evangelism which in face of principalities, powers, life and death, has never faltered, never doubted, but has always dared great things for God and his kingdom.

"When thou are converted, convert thy brethren," was the instruction of the Founder of Christianity to his first ministers. And this personal testimony said St. John is "the spirit of prophecy." This is seeing and knowing God and then speaking with the authority of knowledge their message. And, in the early history of this church we were commanded that when convicted of the truth we should warn our neighbors. This latter-day work began in such an experience with God. This is confirmed by the word of God in the Bible and Book of Mormon that they who do shall know. When once the soul has been made aware of the reality of God through experience the passion for souls is irresistible.

Today, we are seeking to stimulate the vital power of apostolic witnessing, which expresses itself in the wellknown formulæ, "I know in whom I have believed." And this year we are celebrating the one hundreth anniversary of the coming of the little band of missionaries of the early church to Great Britain whose work was established in this personal experience with God. And, as we read the epic story of their successes we are again confirmed in the assurance that we have the secret in this life founded upon experience with God.

Elder George W. Leggott, of Manchester, has graphically and simply, in his own quaint but devout manner, pictured for the *Herald* readers, his own life's story. Those who have been privileged to know him will endorse the testimony herein given and will second the several illustrations which he gives of the power which he speaks of. Again, the words which come spontaneously to the mind while reading this story are those of St. Paul, "Not by might, nor by power, but by my Spirit, saith the Lord."

Perhaps the writer of this introduction may be permitted to add a word of witness to the effectiveness of this ministry of personal testimony. It was through the persistent, faithful testimony of one sister who, having found the "pearl of great price" in the Gospel of Christ, that my own parents, my two sisters, and myself were won over to the church. She knew whereof she spoke and could not rest until after two years of testifying she had made our family sharers with her in the blessing.

That which Brother Leggott speaks of at the close of his story as individual, divine, spiritual and psychic impression, means the conditioning of the whole life in God. Or, in the language of the New Testament, the identifying of the whole man, individually, with all his powers of mind, spirit and reality with the divine. "I live, yet not I, but Christ who liveth in me."

John W. Rushton.

When I was a boy of not more than fifteen years of age, and while living with my parents in the little village of Hemingborough in Yorkshire, there came to me that strange experience which I regard as my spiritual awakening.

It was one Sunday morning about 11:15 and I was sitting in the family pew of the Wesleyan Church. The congregation was singing that familiar hymn:

A charge to keep I have, a God to glorify,
A never dying soul to save, and fit it for the sky.
To serve the present age, my calling to fulfill,
O may it all my powers engage, to do my Maker's will.

There came over me the conviction that I was part of mankind in need of salvation, and while tears trickled down my cheeks, I felt so happy and life became changed for me and was completely new. I had been brought in touch with Jesus Christ in a way that never before had been experienced by me. I had been attending Sunday school and the public services of the chapel ever since I was four years of age. Many times I had been impressed with the sense of there being some superhuman power with which or whom I could establish contact and obtain experience and knowledge of, but it was not until this Sunday morning that I was made fully aware of this spiritual elevation.

My first thought was to tell everyone of my new-found joy and invite them to share in this joy, but I felt that I could not put it into words. When the service closed about twelve o'clock, I made my way home for the midday meal. But I did not want anything to eat. I went into a barn, one of the many outbuildings on my father's farm, and beside a chopping machine, I made a resolve that if this new found experience and blessing would continue, I would follow its leading and direction and seek to live in harmony with it, and try to persuade other people to do the same.

Shortly afterwards my father retired from farming and I engaged to work for a neighbor, also a farmer, for some time. In my eighteenth year, I went to a village about nine miles away from home and took over the management of a farm for another man. At the end of twelve months I thought I would like to experience town life; and, so in my nineteenth year I came to the city of Manchester in Lancashire and there got work in the chemical industry.



G. W. Leggott

One of the men with whom I worked was a member of the Free Gospel Methodist Church, and he invited me to accompany him. I did so and ultimately joined this church and in a little while was made one of the executives which position I held for some years. In our council meetings among the problems we discussed was the difficulty of getting people to attend the church. Feeling the burning desire within me to tell the good news to others and persuade them to accept God's mercy I arranged with a youth in his teens to join me in holding cottage meetings in the neighborhood. So, in a street near to the church, which had about twenty-five houses on each side we commenced our work.

Many and varied were the experiences

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we had. Sometimes mothers and fathers and even grandparents would be so moved that in tears they would ask how this thing we talked about could be received and enjoyed by them? We tried to tell them but we did not seem to be able to convey to them the knowledge they sought to their satisfaction. We could only pray, and ask them to pray, that God would give them guidance, revealment and salvation.

About one hundred and fifty yards from this street was a large factory or work plant and during the summertime we held meetings in the open air, and the workers from this plant with their wives and children sitting on the doorsteps of their homes would listen to what we had to say. Many times after working until 8 o'clock in the evening, I have gone into this street and held services by myself, both in the street and in the homes. The urge to preach this gospel was strong upon me and with St. Paul I felt also, "Woe is me if I preach not this gospel."

About this time I became acquainted with some people called Christian Brethren, and they taught and practiced baptism by immersion. Being convinced that this was a true doctrine, I accepted their teachings and followed in their pathway believing it right. Though I keenly regretted leaving the little Methodist Church, I felt I must keep my promise to follow the instructions found in the Bible.

I met with these people for a few years, and then was taken very sick. I was advised to go to Southport, and went to a convalescent home in the hope that it would assist me in recovery of health. During my stay there, I received some tracts put out by the Reorganized Church of Jesus Christ of Latter Day Saints. I read these and traced the scriptural references which they gave. My desire to make further serious investigation was stimulated. After being in Southport about three weeks I returned home, still feeling weak and poorly. On my arrival at home I was told that the preachers of the Latter Day Saints would hold a meeting in my house if I wished so that I could continue my investigations. I gladly gave consent and the meeting was held during which time I lay on a couch being too weak to sit up. These ministers spoke about the ordinance of administering to the sick and quoted the epistle of James 5: 12. They also said they had authority to administer. I submitted to their ministration and received great benefit.

Becoming satisfied with the truth which they preached I finally joined the church. I continued the same work which I had done in the other churches holding cottage meetings and services on the streets. But there was much misrepresentation of me and the misunderstanding thus resulting was difficult for me as I had but little historical knowledge at this time. The statement that I had joined the Mormons created a lot of prejudice and being so poorly informed I ceased to hold these services, turning my attention to reading and study.

For some time after joining the church, I was not disposed to say very much to anyone, but kept quiet and listened to those who could teach me of the new faith. After a few months I was asked if I would consent to be ordained to the Aaronic priesthood. Along with me Brother Thomas Taylor also was ordained. We both felt that the group was very small and the room in which we held services was unpretentious in every way, the masses of the people in Manchester had little opportunity to hear of this new found truth, so Brother Taylor and myself agreed to hold open air meetings one day during each week at an adjoining village, and to go every Saturday evening into the city.

We had many remarkable experiences in holding such services and have reason to believe that the impressions made upon the minds of those who listened was of lasting good. Of course in the open air the congregations were mostly moving crowds, but as in the parable of the "Sower and the Seed" while some seed was wasted, other seed found lodgment and produced results. Brother Taylor and the writer worked together in this way for a few years and then because of economic conditions he had to leave for other towns. I, however, was able to get assistance and with other brethren we carried on the work.

In the year 1906 I arranged to accompany Brother John W. Rushton to the General Conference which that year was held in Lamoni, Iowa. During that visit I was appointed to labor as a missionary for the church "as circumstances would permit." I was in the United States about six months, during my absence my son had successfully carried on the business and I felt eager to devote all my time to the service of the church under this appointment. I consulted my son as to the advisability of his taking over the business so that I could be liberated for the work of the church. However, he thought it unwise for me to do so, as he needed my assistance, and so we decided against this course at this time.

During my visit to the United States, I had some experiences which confirmed my belief in the supervising care of God in my life. And in preaching and testimony I still have pleasant memories of his goodness to me. One experience particularly I recall which at the time filled me with apprehension, but the circumstances as they developed bore witness in a remarkable manner to the inspiration which gave the utterances and the illumination at the time. On the way to Lamoni to attend the Conference we were invited to stop at Pittsburgh, Pennsylvania, to attend the district conference, where we met with Apostle G. T. Griffiths, and others among whom was Brother Curry, now the Presiding Bishop of the church. Here I also met a young man who was one of the promising missionaries of the church at the time. He was very depressed because of the poor results of his work. His experience impressed me very much and I pondered over his case with sympathy and prayer.

The Sunday morning service which I attended was being addressed by Brother Rushton and during his sermon I was lifted to my feet and had the urge to speak. Brother Rushton stopped on seeing me arise. But, I was dumb and could not utter a word. We were invited to a good brother's home for lunch, but I was still under the influence of this spirit and could not eat. In the afternoon we attended the fellowship service. After a while I was lifted to my feet again and this time I had liberty of speech. I was moved to say many things which were to me at the time very strange. I told this young missionary that he must be cheerful and soon he would be chosen to be the president of the Graceland College.

Brother U. W. Greene, whom I had not met with as yet, was very poorly and the conversation about him seemed to discourage the hope of his attending the Conference that year. During this same experience I seemed to discern an angelic person who left the little church, and I sensed he was going to the place where Brother Greene was to tell him what he must do and if he would obey the instructions he would be healed and be at the Conference.

During my presence at the Conference I was among other guests, at Liberty Home and on this occasion I was having dinner with a number of others among whom was Brother Greene. He told his experience about his illness and his attendance at Conference. He said while lying on a couch at a certain time which was identical with the period of my experience in Pittsburgh, he heard a voice speaking to him and he was told what to do and promised his health if obedient. He did what he was told to do, was healed and was there at the Conference, much to the surprise of those who knew how sick he had been. Then, I related my experience at Pittsburgh, and so completed this strange history.

The young man, the discouraged missionary, was appointed to be the president of the Graceland College the following year.

Such experiences can be multiplied during my lifetime which are evidences to me that God will speak to man whenever man will put himself in that attitude of receptivity required.

During Brother Rushton's supervision of the mission in Great Britain he was moved to go out to the people and preach and teach in the open air. In fact there was no other way when he went up to Scotland which was his first mission in 1900. Though we had no boat by the Sea of Galilee, we did feel that we should and could go out into the byways and hedges and seek to compel the people to come in. We knew that we had something which demanded all

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our energy and efforts to appeal to the people of the streets and the market places in the earnest invitation to them to hear and obey, hoping that they would join the church. In some cases we rejoice to know that this was accomplished.

During these efforts several singular responses to our work were registered. Good positions, remunerations and rewards for the services rendered were offered. One gentleman who wanted to remunerate my services promised to supply what was necessary for the care of my wife and family if I would join the Manchester City Mission. And during the work of Brother Rushton and myself in London a well-known business man made a similar approach to our brother offering to him a good position and salary if he would work for the church in which he was interested. Of course such offers were not accepted as the call to the work was definite to my soul.

During the last year of Brother Rushton's ministry in England, in 1910, I accompanied him to London and for seven weeks we held open-air meetings in different parts of the metropolis, Victoria Park, Hyde Park, Hackney. Walthamstow and Bow Common Lane where the church used to be. Five meetings of this kind during the week and two on Sundays. After preaching there were questions to answer and discussions. We had a number of tracts which were sold and so the expenses of this literature was met. As I look back on these experiences my heart still burns within me.

Sometime later I went up to Scotland and in company with the late James Bailey of Scranton, Kansas, I preached in Glasgow and Hamilton. For six weeks Brother Bailey and I carried on this work creating a good interest and making many friends. One witness to the ministry came the last night I preached there at the Hamilton Cross. A gentleman with his wife and little son approached me and held a private conversation telling me how greatly he had been impressed, and that among other things he was a doctor of medicine and had great influence in this part of the community. He wanted to know what was our status as a church. I tried to explain and to persuade him to accept the message, telling of the opportunity he had of doing big things through this organization and helping the people to work out their own salvation. Sorrowfully, he remarked the cost was too great.

Sometime previous to this during the ministry of Brethren W. E. LaRue and W. H. Kelley, Brother Thomas Brien of the Northeast Manchester Branch and I arranged to go over to Belfast and assist Brother Kelley who was doing missionary work there. We held open air services in Shaftsbury Square every night but one of our visit, and we stayed ten days. The last night we held our closing service and could scarcely break away from the audience which begged us to remain longer. But our boat left at 11 o'clock and we had to leave because of having to resume work. We had some amusing as well as interesting experiences in Ireland. Once, when addressing a large crowd, a burly Irishman came and stood before me and pushing his big fist before my face said in threatening tones they were not going to have Mormonism in Ireland. But, another Irishman came up to him and putting his arm around his shoulders, persuaded him not to use any violence, to be calm and listen. He witnessed to the truth of our message saying that this was what was needed in Ireland.

On another evening two women came out from the crowd and got hold of my arm shaking me violently demanded to know how many wives I had? I replied "Only one; but if they kept up their rough treatment of me, my wife would soon have no husband."

About this time we had formed a concertina band in Manchester under the direction of Brother N. J. Weate, who with his late wife became residents of Columbus, Ohio. I was not much acquainted with music, but I obtained a concertina and purchased one for each of my children as well, and joined the concertina band. Through efforts of the teacher and steady practice we became musicians and so my four daughters, my son and myself would provide the music at the open air meetings which we continued to hold. I recall a distressing experience about this time also. I had a little daughter about nine years of age, and one Sunday evening she was with us at the open air service and played her concertina. On Monday, the next day, while in the schoolyard she had an accident which caused her death the next day. This was indeed a great grief to me. But feeling sure that all these things were in the hands of God, a loving Heavenly Father, we continued with our work.

Many who read this epistle will remember our Brother Schofield, a rough collier, but possessing a heart of gold. He was not literate but possessed inspiration and confidence in his religious belief. Though his use of the language may have been open to criticism, his stanch testimony never wavered. When Brother Schofield had finished his testimony then I would present some principle of the latter-day gospel. Usually beginning with faith in God and our Lord Jesus Christ, producing the scriptural evidences to support our statements. We would speak for about twenty minutes and then offer the privilege of questions to the listeners on the subject matter presented. This we found to be very attractive and created much interest. There were in those days many who were much influenced by Haekel, and his book, *The Riddle of the Universe,* along with other rationalist literature which had been popularized. Darwin's evolutionary theory, Spinoza, the French Jewish philosopher and even some ventured to quote Einstein's theories. A man had to be quick in repartee and possessed of unfailing patience and good humor. But, we made many friends and left a good impression on the minds of the people. And so we dealt with the other principles of the gospel in a similar way. Sometimes one speaker would discuss the church and its organization, another the administrative officers and purpose. The unfamiliar subjects of the prophetic work of Joseph Smith the Book of Mormon also came in for discussion, and of course the differences between the Mormons and ourselves. Among the most attractive subjects however, was the subject of Zion or the Kingdom of God which was concerned with our social ideals.

We still feel the necessity of seeking to create the spirit of investigation and would commend this program to our young people who are interested in carrying this message to the world. For by this means we believe that as advertizing agents we can hasten the day when that great and longed-for time will come "when a nation shall be born in a day."

I am now over seventy-seven years of age and am still interested in the questions of the day and above all in the strong desire I have to see this gospel of the kingdom preached. For in this alone is our hope whether it is for social reform, harmonious internationalism, or individual uplift, all is to be found in this word and power of the Christian religion.

To me this need which is met in the Christian religion may be described as individual, divine, spiritual, psychic impression. In any case it means that the initial need is the communion of the soul of man with God the soul of the universe.

In this only are my hopes of the great and glorious fulfillment of the angel's message heralded on Christmas morning, "Peace on earth and goodwill to men."

Ever hoping, working and praying to this end, I remain,

GEORGE WILLIAM LEGGOTT.
"BROWNLOW HOUSE, North Road, Clayton, Manchester, England.

P. S.: Any residing in foreign lands, we shall be pleased to have communication from them.

Our great trouble is that our faith is planted in outer things. But the province of faith is in the unseen. It is a temper, an attitude of life toward God. It is one of the realities of life and is absolutely necessary to one who expects to succeed in demonstrating the power of God. Faith is an inner dynamic, cooperating force, that translates truth into life and character. It is that which leads one to trust himself to the object of his faith, whatever it may be. It involves the launching of mind and will in the direction of the object of one's faith. Faith in God then makes me reach out to take all the resources of my Father that are at my command.—Elwin Lincoln House.

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For Better Health

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

Coughs

A lady called at my office recently stating that she had had a severe cough which had greatly endangered a serious eye disease. Her family physician informed her that it was a "hang-over" from whooping cough which she had had three or four years previously.

Whether or not it is true that the cough was left over from the whooping cough, I wish to call attention to the fact that all persistent coughs should be promptly attended to by a competent physician. I am satisfied had this lady not taken measures to have the cough controlled that in a very short time she would have been entirely blind because of nerve strain and the danger of rupturing blood vessels of the eye or some other part of the body, such as the brain, etc. The recent "flu" epidemic has increased my correspondence considerably on account of these left-over and persistent coughs.

Dr. Jackson has properly called a cough "the watch dog of the bronchial tree." I interpret this to mean two things. One is that a cough is a warning that something is wrong and if it is persistent the victim will usually use remedies to clear up the condition. Also nature has designed this protective measure to empty the bronchial tubes of infectious material.

While this emptying of the bronchial tubes is of very great importance to the patient, it has its drawbacks because of its liability to spread the ejected material in the family circle and in public places. Someone has compared a cough to the action of a gun. The first phase is that of loading the gun, the second the explosion and the third phase is the expulsion of the bullet.

From the foregoing statement it is plainly evident that a cough is beneficial as it assists in bringing up effete material which has accumulated from inflammation of the larynx or irritation of the throat. However, if the cough continues long enough a habit can easily be formed which should be overcome as a continual cough causes a dryness and an irritation of the throat and the bronchial tubes.

If a cough persists indefinitely after a patient has had "flu" or some other infection, I would advise that he return to bed for a day or two and resort to sedatives, cough lozenges, steam inhalations, etc. Also it is not a bad idea to apply cold compresses to the throat. In many cases it will be found that these cold compresses are all that is necessary.

I particularly urge that any cough which lasts longer than two weeks be thoroughly investigated as it may be due to a complication of something more serious than merely a "flu" or whooping cough "hang-over."

Water for the Wayfarer

A Story From the Life of Charles W. Fleming

The following story reveals the kindly character of the late Charles W. Fleming, who passed away July 2 of this year.

While he was making his first trip to Kansas he had difficulty in getting water for his horses, as residents along the way were afraid of the spread of horses' diseases. While on that trip he promised himself that if the time ever came that he owned land and had a well thereon, he would let the traveler know that he was welcome to partake of the water. He found plenty of water on his claim in Ness County, Kansas, and for many years he maintained a sign "plenty of water" on his windmill so that the traveler would be informed that he was welcome to the water. In the early days, great trains of wagons, en route east for harvest, would make the Fleming farm their destination for the night, and generally do the same on the return trip. In that way he acquired a great many acquaintances, and always had time for a friendly chat to renew acquaintances from year to year as the harvest trip was made.

Brother C. B. Woodstock makes the following statement in the *Herald* of September 4: "What a blessing might come to us personally, and to the church, if in the coming year 50,000 people (the membership of our schools) would actually study for at least fifteen minutes a week the lessons for the coming Sunday."

This can only be possible where church school officers appreciate this statement and see to it that every church school pupil has a quarterly for home study.

It is the responsibility of the Herald Publishing House to urge you to do this *now*. Ask for our little folder, "Saving on the Feed Bill."—James F. Keir.

No supreme artist ever reached the climax of his power until there was added the final touch of poignancy from the personal experience of grief.—Harry Emerson Fosdick, in *The High Uses of Trouble.*

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Worship Suggestions for October

The Children's Division

Planned by Gertrude M. Taylor, Kansas City, Kansas

(We are very happy to have Sister Gertrude M. Taylor, a former Graceland student, prepare the worship suggestions for the Children's Division for October, and are confident her efforts will be appreciated by leaders. Fern Weedmark, Mildred Goodfellow, Associate Directors, Children's Division.)

THEME FOR THE MONTH: "INCREASE IN WISDOM."
THEME SONG FOR THE MONTH: "NOW IN THE DAYS OF YOUTH."

This song is found on page 146 of the New Hymnal for American Youth. As this is to be used each Sunday during the month, it is suggested that it be taught first to the junior choir, and then learned by all the children.

FIRST SUNDAY, OCTOBER 3
Sacrament Sunday

It is suggested that the children meet with the older group for the sacrament service.

SECOND SUNDAY, OCTOBER 10
Theme: "Learn and Be of Service to Others."

Instrumental Prelude: "Oh, Reapers of Life's Harvest," Z. P., 184; S. H., 387.
Call to Worship: "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." (Proverbs 1: 5.)
Hymn: "Oh, Reapers of Life's Harvest," Z. P., 184; S. H., 387. (First and last verses.)
Prayer: A prayer thanking God for giving us minds through which we may learn more of the wonders of his world. Express appreciation for the great men and women of all ages, who, by growing in wisdom, have made contributions to our civilization.
Scripture: Luke 2: 52 Proverbs 3: 35, Proverbs 9: 9, by juniors.
Hymn: "Something to Do," Z. P., 228.
Sermon Talk:

This service is planned to set forth the value and importance of making the most of our educational opportunities. We suggest that pictures be used with this talk, showing men and women of great understanding and knowledge who have made contributions in such fields as religion, art, exploration, politics, medicine, aviation, etc. If possible, allow the children to tell briefly of each person's achievements. Names suggested are: Whistler, Robert Louis Stevenson, George Washington, Abraham Lincoln, Florence Nightingale, Joan of Arc, Louis Pasteur, Charles Lindburgh, Amelia Earhart, Booker T. Washington, or others of your own choosing. A picture of Jesus should, of course, be included. You boys and girls will wish to make your contributions when you are men and women. Study now and become educated so that you may be of service to humanity.

Hymn: "Marching With the Heroes," S. H., 229.
Story: "The Man Who Put the World on Wheels," page 152, Story Worship Services for the Junior Church, by Mary K. Berg, or "The Boy Who Wanted to Learn," page 78, Ethics for Children, by Ella Lyman Cabot.
Vocal Solo: "Forward Through the Ages," page 263, New Hymnal for American Youth.
Story: "The Mind Treasury," page 216, Stories for All the Year, by Stockwell, or "The Story of Robert Morrison," page 116 of same book, or "What Peter Found," page 268 of The Pilgrim Elementary Teacher, June, 1931, or "Some Boy May," page 65, Seventy-five Stories for the Worship Hour, by Eggleston.
Theme Song: "Now in the Days of Youth." (As explained at beginning of these programs.)
Benediction.

THIRD SUNDAY, OCTOBER 17
Theme: "Learn of Jesus, the Great Teacher."

Prelude: "Tell Me the Story of Jesus," Z. P., 27; S. H., 153.
Call to Worship: "Take my yoke upon you, and learn of me. . . ."—Matthew 11: 29.
Hymn: "Tell Me the Story of Jesus," Z. P., 27; S. H., 153.
Prayer: A prayer of thanks to God for sending Jesus, the Great Teacher, to earth, followed by the Lord's Prayer, which was taught to us by Jesus.
Scripture: Mark 6: 30-34, Mark 6: 1, 2 and 6, by juniors.
Hymn: "Stepping in the Light," Z. P., 100.
Sermon Talk:

(A poster may be prepared for this service, showing the following pictures: Jesus talking to the doctors in the temple, Jesus teaching on the mountain and Jesus teaching from a boat.) Not only is Jesus our friend and Savior, but also the greatest teacher of all times. We can learn many things concerning God's will by studying the life of Jesus. Discuss with the children various things Jesus taught—how to treat your neighbors, how to pray, etc. Learn more of Jesus and his teachings and remember to do the things he has commanded you to do.

Hymn by Junior Choir: "Lord, Speak to Me That I May Speak," S. H., 215.
Story: "A Story About Seed and Soil," page 52, Stories for All the Year, by Stockwell, or "Story of Jesus, the Friendly Teacher," as told on page 156, Elementary Teacher, March, 1931.
Theme Song: "Now in the Days of Youth."
Story: "The Four Fishermen of Galilee," page 47, Knights of Service, by Bradshaw.
Closing Hymn: "Jesus Is Calling Today," Z. P., 111, S. H., 332.
Benediction: (We suggest that the leader use as the benediction the poem found on page 843 of the July 3, 1937, Saints' Herald, entitled, "The Master Teacher," by Etelka White.)

FOURTH SUNDAY, OCTOBER 24
Theme: "Learn of Your Church."

Prelude: "We're Marching to Zion," S. H., 5.
Call to Worship: "The Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion . . . and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land. . . ." (Doctrine and Covenants 64: 7.)
Hymn: "Give Me Thy Heart," Z. P., 29.
Prayer.
Scripture: "Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion." (Doctrine and Covenants 90: 12.)

"Teach the principles of my gospel which are in the Bible and the Book of Mormon . . ." (Doctrine and Covenants 42: 5.)

"Remember the new covenant even the Book of Mormon and the former commandments which I have given. . . ." (Doctrine and Covenants 83: 8.)

Theme Song: "Now in the Days of Youth."
Sermon Talk:

The three standard books of the church should be on display for this service. The purpose of this service is to arouse in the children a desire to know more of our church and of its basic books. Tell how the Book of Mormon came into existence. Explain that the Doctrine and Covenants is a book of revelations from God, given to his people. Tell of the Inspired Version of the Holy Bible, which is used by our church. Show the two volumes of our Young People's Church History and explain that it is the history of our church since its beginning. Stress the importance of studying all these books so that we may bring about the redemption of Zion and also be prepared to intelligently discuss our gospel with people of other faiths.

Hymn: "Book of Mormon, Hid for Ages," S. H., 403.
Story: "The Queerest Place to Keep a Bible," page 291, Elementary Magazine, June, 1931, or "Giuseppe and the Bible Story," page 56, Seventy-five Stories for the Worship Hour, by Eggleston.
Vocal Solo: "I Have Found the Glorious Gospel," S. H., 408.
Story: "The Building of Kirtland Temple."

When the story is finished, tell the children that they will have an opportunity to give, as the Saints of Kirtland did. Explain that next Sunday is Graceland College Day. On that day the older people of our church give an offering which is used to send worthy boys and girls to college. We children would like to help in this offering, also. During the coming week let us save some of the pennies which we might spend for candy and other unnecessary things, so that we can give to our Graceland College fund. We will have a small offering box, resembling the Graceland Tower, and everyone who has a contribution will place it in the Tower next Sunday.

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Hymn: "We Thank Thee, O God, for a Prophet," S. H., 415.
Benediction.

FIFTH SUNDAY, OCTOBER 31
Theme: "Learn of Graceland."

Prelude: "Graceland Forever," S. H., 435.
Call to Worship: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1: 5.
Hymn: "O Jesus, the Giver of All We Enjoy," S. H., 31.
Prayer: Thank God for the gift of Graceland College, where the young men and women of the church may go to gain wisdom and understanding. Pray that people may give liberally today so that Graceland may go forward.
Scripture: Proverbs 28: 27a, 2 Corinthians 9: 7, Romans 12: 8. (The following portion only: "He that giveth, let him do it with simplicity. . . .") by juniors.
Theme Song: "Now in the Days of Youth." (Verses 1 and 2.)
Sermon Talk:

(We suggest, if possible, that you call upon former Graceland students to give the sermon talk and musical numbers for this program. The children will enjoy seeing pictures of the various college buildings and campus sites, if they are available.)

This service has a two-fold aim: To instill in the hearts of the children the spirit of giving, and teach them early the worth of Graceland. Explain briefly how the college is supported. Explain that our gifts may make it possible for some worthy boy or girl to gain a college education. Make Graceland the goal of every junior church member.

Vocal Solo: "Alma Mater Hymn," S. H., 434.
Story: "How Mary Potter Gave Thanks," page 1006, Saints' Herald, October 12, 1932. (This issue of the Herald may be found helpful in preparing the above sermon talk, as it has been devoted exclusively to Graceland College), or "Sharing the Last Meal," page 67, Knights of Service, by Bradshaw.
College Day Offering: "Graceland Forever," is played softly while the children march around and place their offering in the Graceland Tower offering box. As the children place their offering in the Tower, a Graceland student or the leader could pin on each child the Graceland colors made from blue and gold ribbon and tied in a small bow. This would appeal to the children and make the service more effective.

(From a picture of the Graceland Administration Building you can readily obtain an idea for constructing the Tower offering box. We suggest that cardboard be used to make the four sides; this to be covered with red drawing paper, ruled to resemble bricks. Squares may be cut for the windows. The top above the windows may either be left open or covered, leaving a small slit through which the offering will be dropped.)

Closing Song: "Graceland Forever," S. H., 435.
Benediction.

"All Wet!"

By C. J. Lant

Back in 1912, when the second division of the United States Army was stationed at Galveston, Texas, many interesting things took place. One of them was in the interests of the soldiers' health.

Being in the field and preparing for actual service, there was a great deal of marching under full field equipment. At first this was very hard on the men's feet until they became hardened and calloused.

The doctors gave instructions which became "general orders" that just as soon as a regiment returned from a march or field practice, they were to be marched by companies, the commanders in the lead, barefoot into the waters of the Gulf of Mexico, where they were required to stay for fifteen minutes, wading in the water and working the sand between the toes, the result was that all blistering ceased; and in my own case all corns and other irritations stopped, and to this day I have had no foot troubles.

After a while many men wanted more of the water than just ankle deep; they adopted the bathing suit as regulation and then we could get any depth of water that we wanted. Some, however, remained at ankle depth, too fearful to venture away from the water's edge; others ventured into knee deep water, while others went all of the way and swam out great distances.

How like this experience is our experience of baptism. While we are fully covered with the water, its effect seemingly only covers our feet, like the small boy on a cold morning, who rushes out to the wash basin, dabs his fingers into the icy water, then barely touches his sleepy eyes and starts groping for the towel.

What effect our baptism has had on the changing of our lives, usually shows the amount of our anatomy that was submerged at the time we entered the waters.

Of course, there is the possibility; that we might do a little wading, at first, as the soldiers did, until we find that ankle depth doesn't satisfy us any longer.

We can determine largely to what extent a man is converted by the distance he has ventured from the shore, and to what extent he has surrendered to the cause. Some are converted to the "tenth," but if we will go all of the way, it is time for the bathing suit.

Many are converted to the "tenth," and that is their limit. As for the "changing" of their lives and devoting of them and their talents to the cause, that is a different story.

How about withholding one's charity or love? If we are only one tenth in, what about the selfishness when it comes to sharing the surplus, especially with those whom the Lord has seen fit to call and send forth to establish the work "in all of the world"?

What about those old-fashioned, missionary families, to whom the caring for the traveling minister only meant the adding of another leaf and another plate at the table? Do their children take up where the parents left off?

Can we truly claim to have been convicted as well as converted unless these, too, are a part of our teachings?

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The Fundamentals of the Gospel of Jesus Christ From a Bible Standpoint

By Marcus H. Cook

LESSON SIX: REPENTANCE

Webster defines it as "Repentance is the relinquishing of any practice, from the conviction that it has offended God." Sorrow, fear, and anxiety are properly not parts but adjuncts of repentance, yet they are too closely connected with it to be entirely separated. A. Cruden says of repentance:

> For that saving grace wrought in the soul by the Spirit of God, whereby a sinner is made to see and be sensible of his sin, is grieved and humbled before God on account of it, not so much for the punishment to which sin has made him liable, as that thereby God is dishonored and offended, his law violated, and his own soul polluted and defiled.

Bible definitions:

> Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—Isaiah 1: 16, 17.
>
> Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isaiah 55: 6, 7.
>
> Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of the sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.—Ezekiel 33: 14-16.
>
> But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.—Matthew 3: 7, 8.
>
> Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.—2 Corinthians 7: 9, 10.
>
> Or despise thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?—Romans 2: 4.

The above shows that the goodness of God leads us to repentance; that repentance means to cease doing evil and to learn to do well; that one should shun unrighteous thoughts; that the sorrow that leads to repentance should be manifested by works; viz., "making right wrongs committed, restoring his pledge, giving again that he had robbed"; that it includes returning to the Lord where mercy is promised.

Thus repentance would transform one's life, making him clean from lustful acts and desires. It also manifests itself in doing all the things one can that would be helpful to others: to consider the poor, the oppressed, and the helpless. In other words, repentance means to be dead to sin.

> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed.—1 Peter 2: 24.
>
> God forbid. How shall we, that are dead to sin, live any longer therein?—Romans 6: 2.
>
> For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.—Romans 6: 7, 8, 11.

Many other texts could be offered but the above are sufficient for our purposes. From the above it is evident that the only way one can come to God is to separate himself from all that is sinful. Sin never pays. It always brings suffering and final despair.

> For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Romans 6: 23.

Sins may be forgiven, if men repent and meet gospel requirements, therefore it is a favor granted to men that they may repent. Everything that is sinful injures the guilty one, and no one ever has found lasting joy in doing wrong. Sin is the way of death and despair, and when one forsakes it, and learns the way of holiness, he will find peace and security. Many of the most malignant diseases are directly the result of sin. Go to hospitals and see the wrecks that sin has made of men that were made in the image of God. Note the drunkard in the gutter, who has developed an uncontrollable appetite for strong drink: talk with him after he awakens from his drunken sleep, and hear him confess how he hates himself because of what sin has done for him, and how hope has gone that he can ever again be a self-respecting man. Look at the poverty in his home, see what sin has done. The man who has been untrue to responsibility and tried to get advantage by criminal practices, soon loses his standing; or if he succeeds for a time in covering up his misdeeds, he cannot respect himself, and must live in constant fear of exposure. The only possible remedy is to forsake sin by righteousness which would be repentance. The opportunity to repent is a favor that God has granted to men.

> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.—Acts 11: 18.
>
> Or despiseth thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance.—Romans 2: 4.

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The above should be comforting to those who are tired of the conditions they have brought about by sin, and in despair because of the wreckage they have made of their lives: to think that God is not only willing to forgive but willing to give all another chance; that he loves them with a love beyond human comprehension; that he wants them to turn away from sin and all the suffering it brings, because that only is the way of life and peace. The law of cause and effect make it impossible for one to abide with God and righteous people hereafter unless one repents of his sins. God has made us free agents. He wants us to have wisdom sufficient to choose the right; but if we prefer to take the course that will land us in hell, we must take the results of our choice. If we love that that is unrighteous after being warned that the results will bring only suffering and despair we will have to be taught the consequences by suffering the result of our sins. One who is unrepentant could not abide the presence of God.

> Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore looketh thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?—Habakkuk 1: 13.
>
> And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.—Revelation 6: 14-16.

I wonder how many who repeat the Lord's prayer have carefully considered whether or not they want it answered? In the prayer we say, "Thy kingdom come. Thy will be done on earth, as it is in heaven." If that were answered today, what percent of us could remain on the earth? Are we planning to do things that would not be tolerated in heaven? If so, do we want that prayer answered? If Jesus should come and set up his kingdom on the earth as he will sometime, and we were unmasked as we will be at that time, and were to stand before him that knoweth the secrets of our hearts, when as Jesus says:

> Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.—Luke 12: 3.

How many of us could stand? We read:

> For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory.—Doctrine and Covenants 85: 5.

Since the only way to obtain the highest glory in the future life is to abide the law that governs in that life, our only security is in getting rid of all that is contrary to the conditions of that life; or a complete repentance of all our sins.

(To be continued.)

War

By Geraldine Wyatt

With friends, the other day, I visited the scene of a Civil War battle at Lexington. Together we walked over the breastworks, where men had lain hour after hour, waiting to kill and to be killed. We sauntered beneath beautiful trees some of which were most probably standing like sentinels above those men—across velvety grass that covered but could not wipe out the scars of that war. For conflict, no matter what the outcome, is like a wound that is healed, yet forever mirrors the ugly fissure that once divided.

Men who fought in our last war cry out: "I wouldn't fight again!" "I'd go to prison before I'd go to war!" We read in our papers that women in foreign countries, where mammoth war machines exist, "refuse to bear children for cannon fodder." After all, what is there more enticing to the human family than security? And does war make security?

It is a peculiar thing that in spite of all their wars, the contestants say and believe that they desire peace. The Revolution was fought that the colonists might inhabit this country in peace, living according to the dictates of their own hearts. The Civil War, and finally the World War, too, took their place in our history, still attesting to our desire to live in peace. That peace seems rather like a mirage, beckoning with all its tempting security from the future, though fogged by greed and selfishness so that even the hope is sometimes mired in the distress and suffering of humanity.

Christ, knowing the tribulations that beset man from the creation, and that would continue to beset him until the end of time, left this comfort with us: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

When you and I have faced a personal calamity and have handled it well, we have always added a new dimension to our character.—Harry Emerson Fosdick, in *The High Uses of Trouble.*

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The Overcrowded Profession

By Edna J. Wilder

"Nothing is easier than faultfinding—no talent, no self-denial, no brains, no character are required to set up in the grumbling business," says Robert West. It would seem that faultfinding is a well established profession with many of us.

It is queer to what lengths we mortals go to tear apart and render as near useless as possible, the very ones who need us most.

Taking into consideration the fact that no one is entirely independent of the other fellow, we are placed in a position of having to admit that people were made for cooperation. We give—someone receives; we produce because of someone's necessity—and consume for the same reason; cooperation can be said to be a spiritual as well as economic necessity. We work together for one common purpose—to accomplish more in a more efficient manner.

It isn't fair to either ourselves or the other fellow to be continually criticizing someone. It's too much like pulling half of your teeth and expecting the remaining ones to do a perfect job—you need the other fellow's help—and he needs yours.

If you are not satisfied with what you are receiving, the chances are you are holding in, not giving enough. This condition can be remedied, only by yourself. Love begets love. It is possible that you resent something that has been said or done—immediately you are on the defensive—you throw out a curtain of reserve with the intention of protecting your interests. You harbor a feeling of resentment; you feel sorry for yourself, you're being abused, so you start looking for sympathy. You find someone who shares your grievances and cry on each other's shoulders. His feelings were hurt also (or was it his pride?). Anyway, you discuss the situation and magnify it enormously, without much regard for the other's ideas or feelings. You soon work up to the point where you think you would be justified in openly discussing a case built on false structure; you believe it your duty to save people from an impending calamity that doesn't even exist. Immediately you run into opposition, because you've not been cooperating, and someone else has an entirely different view of the situation, which he intends to present vigorously. What has happened? Where did it start? Why, faultfinding, of course. As a result you have created friction, antagonism and enmity; you have created clannishness and class barriers. You don't understand your brother, and you don't want to; he's the one in the wrong, not you—so you reason. Chances are, you were just a little sensitive to his version of things because it pinched you a little; maybe you just didn't want to work with him—preferred someone to brush the flies off while you slept. It's a good thing to remember that "friction can be had for nothing, but harmony costs courtesy and self-control."

God's Spirit will not reign in confusion. Only where there is brotherly love and kindness will he be there to own and to bless—"where two or three are gathered in my name (confusion is in the name of the devil) there will I be to own and to bless."

There isn't any sense in disharmony. God created people for each other. All success is due those who can work harmoniously and lovingly together. Most people have some talent or useful qualification, and if they are only encouraged, rich and poor, young and old, the little and the great, all have a chance to work together. What matters who gets the credit? Since God created the original plan, and we are here to work from the blueprint, as it were, it would seem he should have the credit for the plan. Working with him and each other, we should successfully carry out the most minute instructions on the blueprint. This means we must strive always for understanding and harmony and cooperation as a well loved hymn has been written:

If we could tell how hard men tried; if we could feel and see and know
The hopes and joys of other lives, the doubts and fears that try them so,
We would be tender, kind and true, we'd do the good we oft have planned,
And Christlike love and pity show—if we could only understand.

We are so heedless, day by day; the best in life we thrust aside.
We will not choose, so blind are we, but blunder on in stubborn pride;
We long to serve, and yet we fail of love that fills the Lord's command,
Repelling those who need us most—
WHY?
Because we do not understand!

No army can fight on an empty stomach. When the commissary breaks down the battle is lost, says Dr. F. J. Lewis in a sermon. . . . The parallel is clear. Every Latter Day Saint needs the *Saints' Herald.* You perform a helpful service when you encourage another to subscribe for it.—James F. Keir.

The sweets of victory are the sweeter to one who has known the bitterness of struggle and near defeat.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Does Luke 22: 17, 20 mean that Christ administered wine twice for the sacrament?

It should be remembered that on the occasion referred to Jesus and his apostles had assembled to partake of the Jewish Passover, which at that time consisted of wine, unleavened bread, bitter herbs, and the paschal lamb. The bitter herbs used were usually either endive, chicory, wild lettuce, or nettles. These were probably included in the preparation which Jesus commanded Peter and John to make (Luke 22: 8). The Mishna, which contained instructions in such matters, required the use of four cups of wine at the paschal meal, a fitting emblem of the blood used in the original Passover in Egypt.

The Passover meal was a family affair, and after they were duly arranged in proper order the first cup of wine was presented and a blessing was asked before it was served to those assembled. Next the bitter herbs were eaten, followed by the bread. Another cup of wine was drunk before the lamb was eaten, after which the third cup of wine followed, and not long afterward the fourth cup usually completed the meal, though in later times a fifth cup was sometimes used, it appears.

None of the gospel writers gives the details of our Savior's paschal supper. Luke mentions the wine used at the beginning of the meal and also "the cup after supper," but it can hardly be proved from the record whether the sacramental bread and wine which he served as a memorial of himself were part of the Passover meal, or were presented quite separately afterward. Whichever may have been the case (the latter being usually held), the Christian sacrament of the bread and wine was a distinct ordinance having its own distinctive meaning. The Jewish Passover, on the contrary, was a memorial that celebrated solely a Jewish event, having no application to the covenant of Christ and the rites of his religion and mission.

Does the church approve of anointing handkerchiefs and sending them to the sick?

The church has no such authorized custom, and I do not recall any official action which expresses its views in such matters. In the time of the Apostle Paul certain articles were brought to the sick from "his body," we are told. But nothing is said about such articles being anointed. The record states:

> God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.—Acts 19: 11, 12.

It may be noted that this record does not clearly state that Paul himself sent these articles to the sick, though this is perhaps commonly assumed. It might be possible, of course, that friends of the sick obtained them from him because of their faith that the sick might thus be healed. It is also of interest to note that some versions translate the Greek term "napkins" or "towels," instead of handkerchiefs as in the Authorized Version. However, healing is not necessarily dependent upon personal contact of the sick one with either an article or minister in person. This is clearly proved by the healing of the servant of the centurion at a distance (see Matthew 8: 8-13), and also in that of the nobleman's son at Capernaum by Jesus while he was yet at Cana (John 4: 46-53). Faith and obedience are far more important than personal contact in such instances as these represent.

Why is it that musical instruments are not permitted to be employed at prayer and testimony meetings?

By revelation given to the church in 1887 it was commanded that the organ and stringed and brass instruments be silent in such assemblies. The revelation states:

> Let the organ and the stringed instrument, and the instrument of brass be silent when the saints assemble for prayer and testimony, that the feelings of the tender and sad may not be intruded upon.—Doctrine and Covenants 119: 6.

On other occasions of religious services, however, this revelation specifically approves of the use of reed, stringed, and brass musical instruments.

A. B. PHILLIPS.

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.—Talmud.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Idaho-Utah Reunion

The annual reunion of the Idaho-Utah District held at Hagerman, Idaho, August 18 to 22, was a success in every way. Under the light and inspiration of each of the daily prayer meetings, and especially the one on the closing day, the Saints were given a keener desire to go forward and to make a reality the reunion theme, "Laborers Together With God." The spirit of warning came again telling of war and distress coming upon the country and admonishing the people that now is the time to make preparation if they would escape these things. On the first morning assurance came of rich blessings to be enjoyed, and this promise was literally fulfilled.

Although the first meeting was scheduled for Wednesday morning, many Saints were on the grounds Tuesday evening at which time Elder Harold I. Velt spoke to the adults, and the young people of Hagerman Branch entertained the visiting youth with a party at the Dana Gilmore home, about sixty being present.

Each morning of the reunion following the prayer meeting, classes for the adults were conducted by Elders Harold I. Velt, of Fresno, California; J. L. Verhei, of Portland, Oregon; and Mrs. J. L. Sandidge. At the same hour classes for the children, under the supervision of Mrs. J. L. Sandidge, were taught by Mrs. L. G. Hoisington, Mrs. M. Anderson, Mrs. W. Harman, Miss Fern Meffenger, and Lysle Gilmore.

On two afternoons Sister Sandidge conducted a short class period on church school worship; on one afternoon Sister Jennie Condit talked on the women's work. The rest of the afternoon was devoted to recreation in the form of volley ball, baseball and swimming.

Each evening Elder Velt gave a stereopticon lecture on "The Divinity of Christ and His Gospel Proved by American Archæology."

Reunion meals were served free at the community dining hall. The Saints responded generously making it necessary to take only three collections during the reunion and leaving a substantial sum in the treasury after expenses were paid.

On Saturday afternoon Idaho District elected the following officers: President, Silas Condit; counselors, Lawrence Hendrickson and Lester Dellenbaugh; secretary, Mrs. Laydce Barr; treasurer, Cecil Gilmore who is also bishop's agent; director of religious education, Mrs. J. L. Sandidge; leader of women, Mrs. J. B. Cato; music director, Mrs. L. G. Hoisington, and auditor, F. L. Dellenbaugh. By recommendation of the district president, Lorenzo Bowen, of Fossil, Wyoming, was ordained to the office of priest.

Saturday evening before the lecture, the "Camp Cricket" was read by Sister Winona Porter. Those not caring to have their names mentioned in the reunion paper had to be ever on the watch, as the editors seemed always on the alert.

There were approximately 450 people present Sunday. Visitors came from all parts of Idaho, from Washington, Oregon, California, Wyoming, Nevada, Utah, and Iowa. This reunion was outstanding in the lives of many who were there. After so great a spiritual feast, the Saints feel that all will be able to carry on the work together as never before. There was not a discordant note throughout the entire meeting.

Southern Indiana Annual Conference

The Saints' branch in the Hoosier capital, Indianapolis, entertained the district conference, August 21 and 22. Attendance was very large; some said the largest ever had in this city. Owing to reunion duties, Apostle M. A. McConley could not be present, and this was greatly regretted. The district presidency, J. O. Dutton, H. W. Burwell and A. W. Gage, presided.

The first meeting was one of prayer Saturday at 8:30 a. m. Attendance was larger than is usual at this hour of the day. At ten-forty-five Elder Dutton addressed the audience. The size of the audience grew during the morning.

The conference business meeting was called to order by J. O. Dutton at 2 p. m., and by vote the district presidency was chosen to preside; Sister Nita R. Ferguson was the district secretary at the desk. The spirit of goodwill reigned throughout the conference, and the business was done with dispatch. There were no disagreements of any sort.

The secretary informed the conference that Southern Indiana District is entitled to eight delegates to General Conference next year. The names of those chosen will be reported by the secretary in the conference minutes.

The election of district officers resulted in the following selections: President, J. O. Dutton, who chose the same counselors: H. W. Burwell and A. W. Gage; district secretary, Sister Burwell; chorister, Sister Leslie Farr. The district adopted Zion's League as the name for its young people's organization and selected a district leader, Brother Goode, of Jeffersonville, Indiana.

At 7 p. m. there was an hour of music arranged by Sister Farr, several branches furnishing numbers. Brother Farr was in charge of the hour.

Elder Charles A. Nolan was the speaker at 8 p. m. He is assistant pastor, of Indianapolis Branch, and a good audience greeted him.

Sunday, a busy day, began with a general prayer meeting from 8:30 to 10:30 a. m. The audience was large and there was a demand for extra seating. The time was well occupied, and the Spirit of the Lord was manifested in direction and warning to all.

On Sunday many came who were unable to attend on Saturday. There were Saints from Cleveland and Fort Wayne. At 11 a. m., Elder H. W. Burwell was the speaker. At 1:30 p. m., there was a roundtable discussion for the young from fifteen to thirty years of age, relative to Zion's League and its work. At 2:30 p. m., Elder J. O. Dutton spoke to an attentive congregation. Following this hour, many left for their homes after wishing their fellow Saints success in the coming year.

The women's department furnished meals in the basement of the church, Sister A. W. Gage directing and Sister Berch acting as chief cook. They had many willing assistants.

Elder Dutton again addressed the congregation Sunday evening, A. W. Gage in charge. At the close, adjournment was had according to a previous resolution which provided that the district meet at the call of the district presidency with Derby Branch in 1938. A special vote of thanks was tendered Indianapolis Branch for their entertainment of the conference.

"We feel that Southern Indiana District is growing," writes District President J. O. Dutton, "and this gives all courage to press on." W. O. Robertson, bishop's agent, gave the Saints a short talk on the district's financial condition, at the close of the business session, and as usual he made things very plain. Many expressed their desire to do their best to assist the church in every way.

The request of Evansville group that Thomas Wareham be ordained an elder; Alma Glenn, a priest, and Weaver Glenn, a teacher, was ordered by the conference and will be attended to at Evansville in due time.

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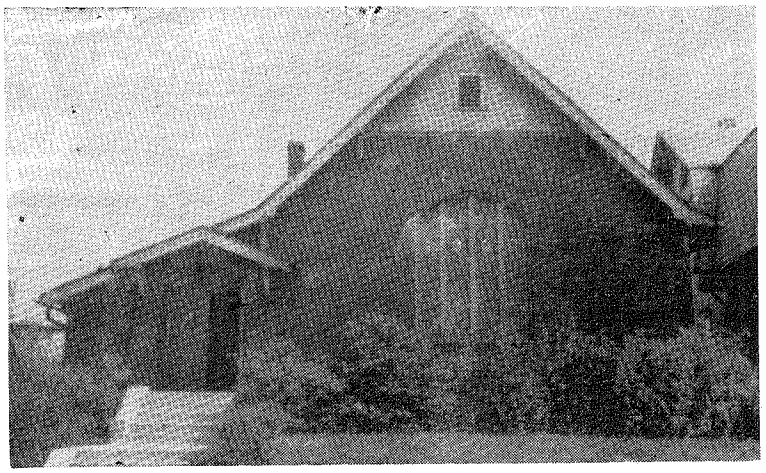
History of the Pittsburgh, Pennsylvania, Church

The Pittsburgh, Pennsylvania, church was organized in a shoeshop, owned by James Spratley, April 7, 1861, in the north section of the city, then called Allegheny City. Thirty-five members from the old church became the charter members in the Reorganization. Josiah Ells was chosen as the first president of the branch, and Archibald Falconer as clerk.

The Pioneer Sunday school was formed June 25, 1865.



PITTSBURGH CHURCH, REALTY AND TONOPAH AVENUES.

Soon after organization, in the latter part of the year 1861, the Saints rented a room in the Mozart Building, in Allegheny City, where they held services until they moved to a hall on Wood Street, near Seventh Avenue, central part of Pittsburgh. In January, 1889, they moved to a hall at 57 Fourth Avenue, central Pittsburgh.

In 1901 the Saints built a church on Miller Street, central section, and held their first business meeting in the new church, January 15, 1902. This building was sold and another church was built in the Beechview section of the city, on the corner of Realty and Tonopah Avenues. This church was dedicated May 1, 1921. Bishop B. R. McGuire preaching the dedicatory sermon. In this building the Saints are now worshiping.

The records from the organization of the branch to 1875 have been lost, but present officers know of the following that have served as branch presidents in different years: Josiah Ells; William H. Garrett; George H. Hulmes was made president September 17, 1884; then came Ephraim Thomas, C. Ed. Miller, F. G. Pitt, D. J. Krahl, L. R. Devore, R. M. Elvin, J. A. Becker, D. A. Anderson, L. F. P. Curry, J. A. Jaques, Alma Booker, J. E. Bishop, F. L. Shinn, W. H. Daugherty, E. B. Hull, and the present pastor, T. A. Dershimer.

On October 22, 1933, a social gathering and banquet were held in the church, in commemoration of the seventy-second year of the branch's organization, and the sixty-eighth year of the organization of the Sunday school. Meetings have been held continuously from the date of the organization to the present time.

Where two mighty rivers meet,
Where the broad Ohio flows,
In the years when battles' heat
Through the States' vast borders rose.

Noble brethren made a branch
Of the Church of Jesus Christ,
And that name is yet as stanch
As when those brethren met in tryst.

He who guided those who met
Him to worship and adore,
Often blest the Saints and yet
On our heads doth blessings pour.

Noble souls from these have grown,
Messengers for Christ divine;
Let this record be our own,
When appeareth Jesus' sign.

Vancouver, British Columbia

Brother Willard Becker, district missionary, was at Vancouver for a few days, preaching at the church and local missions.

Glenn Spargo Martin, the infant son of Brother and Sister Milton Martin, of Gudgell Park, Independence, was blessed at the morning service, July 18, by Elders Edwin Spargo and James E. Johnston. Sisters Doreen Bell and Gloria Quance rendered instrumental and vocal solos. Sister Martin was formerly Sister Winnie Spargo, of Vancouver. She has been visiting her mother, Sister E. J. Spargo for the summer months.

The branch sponsored a pretty shower in honor of Sister Hazel Stanbridge at the home of Sister Ruth Lambert, many Saints and friends attending.

Miss Hazel Stanbridge, eldest daughter of Brother and Sister Herbert Stanbridge, was united in marriage to Mr. Frederick Mellish, July 14, by Elder James E. Johnston. The bride was given in marriage by her father; her attendants were Miss Ruth Lambert and Miss Ethel Nicol. The bride's niece, Donna Stanbridge, was the flower girl. The bridegroom was attended by Mr. Earl Coldwell. The reception was held in the home of the bride's parents, after a short honeymoon. Mr. and Mrs. Mellish will live at Vancouver.

Brother Baxter, of Sidney, Australia, visited many of the Saints and gave an interesting talk to the religio, concerning his experiences and impressions gained on his visit to America. Brother Baxter has sailed for his home in Australia on board the *Niagara*.

Rock Island District Reunion

The Rock Island district annual reunion was held on the Mercer County Fairgrounds, Aledo, Illinois, July 16 to 25, with large attendance. The Saints were privileged to have with them three capable visiting ministers: President Floyd M. McDowell, Apostle Clyde F. Ellis and Bishop Henry L. Livingston, of Far West Stake.

Daily activities included young people's prayer service at 6 a. m.; general prayer service, 8:30 a. m.; class conducted by Brother Livingston at 10; class led by President McDowell at 11 o'clock, also junior church at eleven led by Sisters Ruth Benson and Nora Williams. The afternoons were devoted to recreation—baseball, volley ball, tennis, horseshoe pitching, golf, and swimming. On several afternoons at two o'clock the women held meetings, Sister W. V. Holmes in charge. At 7:30 p. m. song services were in charge of Sister Frances Norris, and at seven-forty-five there was preaching by Apostle Ellis, his theme being, "What Then Shall I Do With This Man Called Jesus?" After the evening service Brother McDowell led recreational and devotional exercises.

The Oriole girls led by Ruth Benson furnished two short plays and sponsored a moonlight hike and sleuth hunt for the young people. On one evening Russell Volpel, of Clinton, showed pictures of ruins in South America. These were excellent and were much appreciated by all who saw them.

One of the most impressive of the reunion prayer services was held the last Saturday morning when the young members and the adults were united in an appreciation meeting. At 8 a. m., the young people, sixty-five in number, assembled in their regular meeting place for prayer, Brothers McDowell and Livingston in charge. At eight-fifteen these young members marched to the adult service, in charge of Apostle Ellis and Elder W. W. Richards. As they marched into the room, all joined in singing "God Is Marshaling His Army." Then President McDowell took charge. Expressions of appreciation were given by Mark Holmes and Doris Gray, represent-

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ing the youth, and by Elder F. C. Bevan and Sister Mary Moser, representing the adults. The remaining portion of the hour was open to all to participate in expressions of appreciation, hopes, and aims either by song or testimony.

At a special young people's meeting in charge of Elder L. W. Stiegel on the last Saturday, President McDowell explained the Zion's League, the new name of the young people's organization. On the same day the Saints were happy to have with them A. R. Gilbert and Walter Johnson who spoke to the young men and women with reference to Graceland College.

The dedication and consecration service held the last Sunday of reunion proved most outstanding. "Soldiers of Christ, Arise," was sung by the congregation after which musical numbers appropriate to the occasion were rendered. Representatives of district officers and workers were then seated before the altar, and Apostle Ellis delivered the consecration charge, emphasizing the importance of their work; each worker responded. A statement of appreciation was made by Wesley W. Richards, district president, to the workers for their loyalty and cooperation during the reunion. "God Will Take Care of You," was then sung, and the benediction was pronounced by Elder E. R. Williams.

The reunion committee was comprised of Wesley W. Richards, Leonard W. Stiegel, John C. Stiegel, Edward R. Williams, W. V. Holmes, and Jess Fifield.

New York-Philadelphia Youth Convention

The youth convention of the New York and Philadelphia District, held at Deer Park the week end of July 17 and 18, was both spiritually successful and memorable.

The weather was ideal, and a record attandance was enjoyed. The registration list included members from as far south as Florida and as far north as Maine.

From the west came one of the guest speakers, a stranger to most of the group, Elder Roy Cheville, a member of the Graceland College faculty. He soon won the friendship of all, and with the help of the other guest speaker, Elder Newman Wilson, of Maine, made the week end most worth while.

At dusk on Saturday, all gathered for a vesper service in the chapel down in the heart of the woods. Elder Cheville officiated, introducing the theme, "The Living Christ," at this most impressive service.

Fun around the camp fire was led by Paul Edwards, of Baltimore, assisted by Elder Cheville. The evening was brought to a perfect climax when Brother Wilson, much loved by Eastern Saints, standing by the dying embers of the fire, related a true tale of the sea.

At 7:30 a. m. Sunday everybody met and walked down the "old, old path" leading to the chapel, and there was held an inspiring prayer service. This was followed by a free time for discussions and interviews with Elders Cheville and Wilson. Brother Cheville, as speaker for the morning church service, delivered a challenging message to the youth of the church.

At one o'clock dinner was served. After the meal, with the assistance of Brother Dave Wiesen, a group was taken on a nature walk through the park; they learned of the many varieties of trees and plant life around the camp.

The closing message at 3:30 p. m. was given by Elder Wilson.

Minnie Seward Burton Is Dead

Council Bluffs, Iowa.—Minnie Alta Seward, first daughter of James E. and Elizabeth Seward, was born May 22, 1873, at Bentonsport, Iowa. She died at Mercy Hospital, Council Bluffs, July 10,



MINNIE SEWARD BURTON

1937. Her childhood was spent at Bentonsport, and it was there when she was eight years of age, that she was baptized into the church, remaining faithful all her life. When a young girl she moved with her parents to Thurman, Iowa, where she grew to womanhood.

She was married to Benjamin Otto Burton, of Bentonsport, December 20, 1890, at Thurman, Elder Henry Kemp officiating. To this union were born two children: Stanley Russel, of North Platte, Nebraska, and Edith, at home. She leaves to mourn, besides her husband, Doctor B. O. Burton, her son and daughter, other relatives and a host of friends.

Mrs. Burton was widely known in music circles. She conducted and was president of the Progressive Music Club and a member of the Council Bluffs Woman's Club. Was a graduate of five conservatories of music, a piano teacher and a composer. Her efforts to encourage good music were unselfishly given. She was also a member of the church choir at Council Bluffs, attending faithfully as much as her other duties and her health permitted.

Alberta District Goes Forward

The reunions of Alberta District were greatly enjoyed by the Saints. The instruction received in these gatherings and their friendly associations will be long remembered.

These reunions were preceded by the district conference held at Ribstone, July 30 to August 1. Apostle J. F. Curtis and District President Elgin Clark presided over the conference.

The business session convened Saturday, July 31, at 2 p. m. Elders John Benham and Lloyd Gregory acted as secretaries. The following officers were elected: District president, Elgin Clark who chose as his counselors, William Osler, of Edmonton, and Archie Jenkins, of Bon Accord; district secretary, John Benham, Kavanaugh; bishop's agent and district treasurer, Lee Roy Allen, Edmonton; director of religious education, Archie Jenkins; chorister, Lloyd Gregory, Ribstone; leader of women's auxiliary, Sister Annie Burton, Ribstone.

The youth convention with its election of officers, at Edmonton, March 27 to 29, met with the approval of the district conference, and it is hoped that this will be an annual gathering.

The recommendation of Orval Jenkins, of Grassland, to the office of elder and that of David Larmour, priest, were approved. Brother Larmour was ordained at the Edmonton reunion.

In order that the district may carry on its missionary endeavor, a resolution was passed that Elder John Benham write to the various branches and isolated Saints, asking them to comply with the former per capita tax resolution, ten cents per quarter for each member.

The following delegates were chosen to represent the district at the 1938 General Conference: Apostle J. F. Curtis, Elders O. W. Okerlind, Elgin Clark, George Miller, Archie Jenkins and Thomas Bates.

During the district's reunions twenty candidates were baptized.

Many thanks are extended to Apostle Curtis and Missionary O. W. Okerlind for their untiring efforts to make the reunions successful.

This year a new reunion ground was opened at Sunny Brook where many interested nonmembers were made acquainted with this wonderful latter-day cause.

At the close of the Calgary reunion Elder Elgin Clark was united in the holy bonds of matrimony to Miss Ardella McLean.

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Centerville, Iowa

A brief meeting was held, August 11, following the prayer service, to organize the adult class of men and women. The pastor, Elder David Taylor, was asked, on the previous Sunday, which should be organized on this occasion, a women's department or the adult class. He reported at the beginning of the meeting that he had made this a matter of prayer, and felt that either organization would be acceptable to the Lord. The pastor gave his approval to either of the organizations, suggesting that the group vote on each. The vote unanimously favored the organizing of the class. Pastor Taylor was in charge of the meeting. Officers elected are: Class president, John Boden; vice president, Jessie Gillaspie; secretary, Ruby Hart; treasurer, Lucille Archibald. Mrs. Hart also serves the class as teacher.

The vice president, Jessie Gillaspie, invited the class to have its first meeting in her home at Mystic, Iowa. The invitation was accepted, and a happy evening was enjoyed August 17.

In July, Pastor David Taylor and family enjoyed a visit from Brother Taylor's sister, Mrs. Stella Goode, of Independence, Missouri. Mr. and Mrs. Graham S. Hart enjoyed a July vacation, visiting relatives and Saints at Richmond, Missouri.

July 7 brought the passing of Sister John Boden's mother, Mrs. L. O. Adams, of Bunch, Iowa. She was sixty-four years of age and had been an invalid the last two years and a half. She was a woman of beautiful character, patient, uncomplaining, a devoted wife, and a true and self-sacrificing mother. Her life was one of usefulness to her family, her friends and neighbors. Though not a Latter Day Saint, she did ask for and receive administration under the hands of Elder David Taylor a few months ago.

Through solicited donations, mostly small amounts from nonmember friends and Saints, a sum of about $260 was accumulated to make long-needed repairs on the church building. The edifice is very old—it was an old building when the Saints purchased it from the Christian Church people about 1900. Due to the smallness of the membership, the repairs have not been kept up. It is now the plan of the branch to keep a repair fund all the time, and no matter how small the balance on hand may be, there will be constantly available something to help with repairing or building in conveniences that are most needed.

The repair work is progressing under the direction of John Boden, deacon. The furnace was torn down and a cement foundation was made for it. Previous to this time the furnace has stood on the damp floor in a deep hole. Now the furnace itself has been completely rebuilt, and is in good condition. City water has been installed to be used in making more cement for repairing the church foundation and also for cleaning the building. Before this, water was borrowed, being carried from a distance. The basement window casements had decayed and the glass had broken or fallen out. These have been replaced with new casements and glass.

In past winters the building, in spite of heavy firing of the furnace, has been uncomfortable for worship purposes. Now the group looks happily forward to a warm church building this winter. The new roof will be on before the fall rains begin, and various other repairs will be made as time permits. Those who are giving their labor are steadily employed at secular work also, and so the work cannot be finished soon.

The church membership owe a debt of gratitude to Brother John Boden for his never tiring efforts. He has done much of this work alone. Some others are helping as they can, and their work, too, is appreciated. Especially are the Saints thankful for the gifts of money from nonmember friends. Nor is Brother Boden satisfied in the giving of his labor to improve the church building; he is also seeking to improve himself and his brothers and sisters in Christ. Recently in the absence of the pastor, he preached his third sermon. The Spirit of the Lord rested upon him to such a degree that he used not a single written note. The Saints were happy as they listened, knowing that the Lord was abundantly recognizing their speaker.

Southern Saskatchewan Reunion

Southern Saskatchewan held its annual district reunion at the home of Joseph Neill, of Weyburn Plains. Accommodations for dining room, sleeping quarters and meeting place were successfully arranged by the Neill family with the able assistance of all other Weyburn members.

The conference was organized under the leadership of Apostle J. F. Curtis, assisted by Elder O. W. Okerlind. Everyone felt inspired to do his part because of the efforts of these two ministers to make this a successful reunion.

The dining and cooking divisions of the reunion were under the supervision of Fred Dickson, Delbert Williams, and Mrs. Bingham, all of Weyburn. The janitor work and discipline of the camp were directed by Alfred Henderson and Wilfred Hewitt, respectively.

About seventy people were there the first day, July 14. By Sunday, July 18, the crowd numbered 160.

On Sunday morning ten people were baptized into the church by Missionary O. W. Okerlind. This was a beautiful service characterized by a fine spirit which continued through the confirmation hour.

Three men were called into the priesthood: George M. Taylor, of Regina, and Joseph D. Neill, to the office of priest, and Fred Dickson, deacon.

A number of young people attended reunion. In the days' recreation hours games of softball were enjoyed when the weather permitted. The young members were delighted when Brother Curtis took part in their games. After the evening preaching services, Brother Curtis again joined them in games, stories and songs. Everyone enjoyed listening to his experiences, especially those relating to his journey to Jerusalem.

Reunion music was under the direction of Mrs. C. R. Bowerman, of Regina. Many special numbers added to the attractiveness of the services. On Saturday a concert was given mostly by the younger people although older members assisted in many ways. Brother Okerlind sang songs in the Swedish language.

The reunion-conference was marked by a fine spirit of cooperation, and many Saints look forward to another meeting of this kind next year.

Long Beach, California

The Fai Ho Cha Club, under the sponsorship of Laurina Bedford, has been meeting each Friday since organizing. The girls have enjoyed social meetings as well as activities for all the young married people of the branch. Any young married woman is eligible to be one of the group. Their socials are well attended. Many of the club members are not Latter Day Saints though all attend the young married people's class of the church school.

Topics relating to the home are discussed at the club meetings, different members being assigned subjects on which to speak each week. The club invited all the women of the branch to attend a debate on the question: "Resolved That Home Environment Has More Effect on Future Life Than Outside Influences."

Sister Laurina Bedford is moving to Los Angeles, and will be greatly missed by Long Beach members. Club members are happy to have as their new sponsor Sister Emma B. Appel,

Workers have completed many articles for their booth at the local harvest home festival. Everyone in the branch is working hard to make this event successful.

On August 13 the Fai Ho Cha Club held an installation of officers ceremony, using three candles to represent Faith, Hope, and Charity. Officers and members were each presented a red rose as a symbol of love. The retiring officers were: Laurina Bedford, sponsor; Opal Hacker, president; Helen Robinson, secretary; Marie Smith, social chairman; Freida Watson, program chairman. The new officers are: Emma B. Appel sponsor; Helen Robinson, president; Evelyn Johnston, secretary; Margaret Woodson, social chairman; Josie Lee Hacker, program chairman; Marie Smith, reporter, and Opal Hacker, visiting chairman.

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Independence, Missouri

September 6,—Independence public schools will open tomorrow, more than forty-five hundred girls and boys taking up class work at William Chrisman High School, Junior High School, and the ten elementary schools. Enrollment of high school and seventh and eight grade students was cared for last week.

With the opening of the school year and the approach of the Harvest Home Festival, to be held October 5 to 10, all departments, groups, and all other social or working units of the church are resuming activities. Vacationists and those who attended reunions have returned home. The church school is redoubling its efforts and is looking toward promotion day and also to the beginning of the new church school year October 3. There is much for Independence Saints to accomplish in the year ahead.

The Auditorium Festival Chorus met in combined rehearsal at the Stone Church Sunday at 3:45 p. m., Paul N. Craig directing. This large chorus will give its annual concert closing the Harvest Home Festival the afternoon of October 10, at the Auditorium.

Elder Arthur Oakman was the speaker at the Campus Sunday night, presenting a challenging sermon. George Anway led the singing of the mammoth congregation in this out-door service, and special music was offered by the Stone Church Choir singing "The Stranger of Galilee," a hymn-anthem by Mrs. C. H. Morris, and "Come Holy Ghost," by Palestrina. Paul N. Craig directed. Next Sunday's service will conclude the summer series at the Campus.

Though not often heard from in news columns, the Independence Sanitarium is a busy institution. A class of fourteen new student nurses entered on August 1, representing several widely-scattered States. The Sanitarium nurses held a watermelon frolic the evening of September 2, at the Nurses' Home, for the purpose of raising funds for a tennis court where the girls may play when off duty.

Stone Church

The spiritual tone of the September sacrament service last Sunday morning at the Stone Church, was uplifting and inspirational to the large congregation of worshipers. Apostle F. Henry Edwards gave the sacrament address, and Pastor Arthur Oakman was in charge of the meeting. Special music was by a ladies' quartet, Mrs. Nell Kelley, Mrs. Blanche Gault, Miss Elizabeth Okerlind, and Mrs. Ruth Holman.

Doctor Frederick J. Lewis spoke to this congregation on the morning of August 29.

The Stone Church Choir met the evening of September 2, for its first rehearsal after its August vacation. Mrs. George H. Hulmes conducted the practice in the place of Paul N. Craig, director, who had not yet arrived home from a vacation in Colorado. The choir made its first appearance of the autumn season, singing at the Campus Sunday night. A busy season is ahead of Stone Church singers for in addition to their regular Sunday morning church service and radio broadcast, they will this fall assist the Auditorium Festival Chorus, the Independence Messiah Choir, and next spring, the General Conference Choir.

The church school announces that three of the mixed classes for adults in the school year, beginning October 3, will be accommodated in rooms in Bartholomew Hall. These classes are "Religion in the Home" taught by Mrs. Mollie Davis; "Men Nearest the Master," by Mrs. Christiana Salyards, and "Doctrine and Covenants with Church History," Elder Amos Chase. On Sunday evening the Zionian Class, under the leadership of Elder Harvey Minton, will continue during the ensuing church school year, with its study of the Bible. This is a class for young adults.

New classes of high order are being provided for young adults, on Sunday morning, in the church school curriculum for the year ahead. And special efforts are being made by the school through personal visits, telephone calls and written invitations to induce these young people to attend.

Beginning the first Sunday in October, the Y. K. T. Class of the Stone Church Sunday school will present a course of study on world problems, based upon the book, "What Is Ahead of Us?" This book consists of six chapters, written by six different English authors, who are experts in their fields. The titles of the six chapters are: "Can Capitalism Survive," "Economic Nationalism: Can it Continue?" "Dictatorships: What Next?" "The Future of Soviet Communism," "The Next War: Can it Be Avoided?" "Planning for Human Survival."

This course will be conducted by Elder John Blackmore in his usual interesting style, and the class officers extend their invitation to all young married and unmarried people to attend this course.

September 26 closes a study course in church history, by Elder Mark H. Siegfried. The officials of the class extend their appreciation to Elder Siegfried for his untiring efforts in presenting this interesting subject.

Miss Lucille Van Dyke, daughter of Mr. and Mrs. Leon Van Dyke, of Independence, and Mr. Orin N. Teeter, also of Independence, were married August 21 by Elder Arthur Oakman at his home in Independence. They were attended by Mr. and Mrs. George Butterworth. Mr. and Mrs. Teeter will live in Kansas City.

Mrs. Evelyn Smith and John W. Weeks, of Independence, were married

Briefs

Teralba, New South Wales, Australia. This branch was twenty-one years old in August. Its members are working hard and hope that in another twenty-one years they will have a much larger branch. They look forward to a bright future.

Elder J. Adelbert Withee, of Memphis, Tennessee, was lately notified by the State Board of Bar Examiners that he had passed the bar examinations taken last June, and has been admitted to the bar in that State. Brother Withee was one of 127 out of 202 law students who took the examinations in June and were admitted to the bar, according to a news story printed in "The Commercial Appeal," of Memphis, August 27. Brother Withee is well known to the Saints at Independence, Missouri, where he grew to manhood.

Birmingham, England. Anniversary services were held, June 14-21, in this branch, the meetings being well attended and greatly enjoyed. Brother A. Edwards and his staff deserve praise for their inviting services, also Brother A. Munslow who trained the children.

On June 28, three young people were baptized, "The Mission Courier" informs us. This was acknowledged to be the fruits of church school instructions, the anniversary services being the deciding factor. Considerable interest was shown by friends and neighbors from around the chapel, coming in to witness the ceremony. Pastor P. S. Whalley officiated. The candidates were Fred Lloyd and Sisters Ivy and Lilly. The young man baptized is a cripple, and went down into the water with the aid of his crutch. He has officiated as organ blower in the branch for a number of years. The candidates were afterward confirmed by Elder J. Schofield and Pastor Whalley.

Los Angeles, California. As a part of the missionary projects proposed in the work of Central Los Angeles Branch, the "Central Branch Bulletin" tells us, a new mission is being opened, to be known as the Southern Zone Mission. The first meeting was held in the home of Brother and Sister Delbert Loar, 715 East 108th Street, Los Angeles, August 20.

Saints living in the area extending from Eighty-Second Street on the north, to the southern limits of the city, between Figueroa and Alameda Streets, are considered to be residents of the Southern Zone, and are counseled to give full and sincere support to this missionary endeavor. Elder L. B. Shippy, in charge of special missionary endeavors, has need of many helpers.

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Briefs

The Western Montana reunion at Race Track, near Deer Lodge is in full swing, according to a note from Missionary L. O. Wildermuth, dated August 24. At the beginning, on the first Sunday, there was the largest attendance in recent years. Apostle J. F. Curtis, and Elders Roscoe Davey, O. W. Okerlind, and L. O. Wildermuth, and members of the local ministry, are serving as reunion speakers, and attendance is increasing. The meetings are spiritually uplifting.

Evangelist Ray Whiting preached the sermon at the funeral of his father, Arthur Wellington Whiting, Sunday afternoon, August 29, at Second Church, Independence, Missouri. Elder A. K. Dillee assisted, and interment was in Mound Grove Cemetery.

Elder A. W. Whiting, seventy-seven years of age, died at the Independence Sanitarium, August 27. He had lived in Independence twenty years and was a stanch minister in Second Church District. He leaves besides his son, Ray, his wife, Mrs. Lois Whiting; two daughters, Mrs. Flossie Whiting; and Mrs. Violet Hutton, a son, Floyd, and other relatives.

Evangelist G. J. Waller, of Honolulu, Hawaii, again visited Hilo, Hawaii, July 7, and in addition to performing his duties as visiting patriarch, was privileged to baptize a Hawaiian woman. On the two Sunday mornings of his stay on the island, Brother Waller visited the Pumalae Tuberculosis Home and taught a class of young women; he also drove on Saturday to the Volcano House where he spent a short time with an old friend, George Lycurgus. Brother Waller is a harbor commissioner, and on the Saturday after his arrival at Hilo, took a trip with the harbor master over to Kawaihae to look at the new wharf which is being built. This will make possible the shipment of cattle by driving them on the boat instead of swimming them out to the vessel as they are obliged to do at present.

Auckland, New Zealand. Recently a party of Auckland Saints traveled to Kerepeehi by means of a motor truck owned by Brother Blaikie. They went to assist the Saints at Kerepeehi now isolated from regular church privileges. "Leaving Auckland after morning service," says the write-up in "The Standard" (monthly publication of the Australasian Mission), "we traveled seventy-five miles to these scattered folk. A sacrament meeting was held, and if the response and appreciation of those Saints are an indication, our mission was accomplished."

August 29, by Elder C. A. Resch, at his home, in the presence of the immediate families. Mr. and Mrs. Weeks will be at home in Independence after September 15.

The funeral of Hampton B. Gooch, of Independence, who died September 2, was held from the George C. Carson Funeral Chapel Saturday afternoon, and burial was in Mound Grove Cemetery. Brother Gooch had lived in Independence many years. He was sixty-four years of age. Surviving are his wife, Mrs. Cordie Gooch; a son, Lloyd Gooch; a daughter, Mary Elizabeth Gooch, two grandchildren, a brother, a half-brother, and a step-mother.

Minnesota Reunion

The first reunion held in Minnesota district, independent of other districts, convened at Clitherall July 1 to 4. There was good attendance at all sessions. Prayer service was held at 9 a. m. class period at 10 a. m. by Evangelist Ray Whiting, and preaching at 11 by men of God who had the message of life to bring to their hearers. There was preaching also in the afternoon and evening. These meetings were held in the hall.

First, thanks should be extended to Clitherall Branch for their untiring efforts to make this first district reunion successful. Meals were served by the women's department of that local at a small charge.

Ministers of the gospel who came to help Minnesota Saints in their reunion included Apostle J. F. Curtis, Elders P. T. Andersen and O. W. Okerlind, and Evangelist Ray Whiting. Brother Ray has a way about him of reaching into the recesses of his hearers' hearts and making them feel his messages and of putting a desire within them to live a better life for Christ.

A baptismal service was held in Lake Clitherall Sunday where two candidates were inducted into the kingdom of God by Missionary Okerlind.

Frazee Branch came Sunday morning forty strong, riding in a large bus. They participated in all the Sunday services.

Minnesota members realize that with the passing of the reunion, their responsibility as the people of God is greater because of the truths which came to them during these hours together at Clitherall. These truths they must make part of themselves if they gain anything by such a gathering. Those who did not attend the reunion missed much in spiritual uplift, and should endeavor to plan to meet there next year. The district needs the support of all if its reunion is to be successful.

God has a life-plan for every human life. In the eternal counsels of his will, when he arranged the destiny of every star, and every sand-grain and grass-blade, and each of those tiny insects which live but for an hour, the Creator had a thought for you and me. Our life was to be the slow unfolding of this thought, as the corn stalk from the corn, or the flower from the gradually opening bud. But we all have the terrible power to evade this thought, and shape our lives from another thought, from another will, if we choose.—Drummond.



AT THE HEADWATERS OF THE MISSISSIPPI

These people are standing at the head of the Mississippi River, known to the Indians as the Father of Waters. Nearby lies Lake Itasca. At the left of the picture are Sister and Brother W. C. Stauty, of Duluth, Minnesota, in the center, their little daughter, Rosemarie, and at the right are Sister J. A. Gunsolley and Evangelist J. A. Gunsolley, of Lamoni, Iowa. The picture was taken in the summer of 1935.

Above little Rosemarie's head the sign reads: Headwaters. Here 1,467 feet above the ocean, the mighty Mississippi begins to flow on its winding way to the Gulf of Mexico 2,546 miles.

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Far West Stake Reunion

The official attendance figures for all regular services exclusive of specialized activities in the Oriole and Scout camps, reached the grand total of 32,529 for the ten-day reunion period of Far West reunion, at Stewartsville, Missouri. This was exclusive of any large peak crowds as the attendance was much the same from beginning to end. About 170 tents and trailers camped throughout the reunion with total of a score or more extras coming in for week end activities. This was the largest camp that Far West Stake has ever experienced with the highest daily attendance resulting therefrom.

The reunion opened with the annual communion service at eight o'clock Thursday night, August 12, at which time 565 communicants were served the emblems. The reunion theme centering around the task of building the kingdom was introduced at this service by Stake President Ward A. Hougas. A complete program of class work and other activities began Friday morning, each class meeting regularly and with a full attendance. Complete programs for the various age groups ministered to the needs of everyone so that, regardless of age, there was some activity in progress most of the time.

The Zion's League activities began with daily prayer service at eight o'clock each morning under the direction of Elder Garland C. Snapp of the stake presidency. The annual sunrise prayer service and breakfast met with the usual fine response and interest. An average attendance of 329 was registered for the ten days. Class work for this division was conducted by Elder E. E. Jennings at which time the story of the church was told with the assistance of about 400 of the missionary placards which are being used in connection with the stake missionary program. Seven nonmembers, attending this class, asked for baptism at the baptismal service held the second Friday afternoon. Stake Missionary Glen H. Johnson officiated in the baptisms held at Cameron Church.

The adult activities began with the general prayer service at nine o'clock under the direction of the stake president. This service had an average attendance of 456 for the ten days. Activity in this service was outstanding and second only to that demonstrated in the young people's prayer service at the previous hour. In both services it was nothing uncommon for as many as six to ten and, in a few cases as many as sixteen or eighteen, on their feet at one time awaiting a chance to testify.

Apostle J. F. Garver taught the adult class at the ten o'clock hour with a fine response. His theme was along the matter of branch organization and operation. President F. M. McDowell taught the general class at eleven o'clock, discussing matters of priesthood in its larger phases, with a mixed audience of old and young. This proved very popular and brought a new field of thinking to many of the laymembers.

All class work of the young people and adult divisions was accredited and, according to Mrs. H. L. Livingston, stake director of religious education, many took advantage of the opportunity of increasing their standing in this regard.

The afternoons were filled with activities including four laboratory classes which were held at one-forty-five. The response to these was gratifying. Classes were conducted in dramatics by Mrs. Alice Burgess; in music by Mrs. Lila Livingston; orchestra, Elder W. J. Winn, and art, Miss Edith Swain. The dramatics class produced the play, "The Elect Lady," which was presented at the nine o'clock hour Saturday night. The art class assisted the stake missionary program in completing several sets of missionary posters and radiopticon slides. The orchestra and music class also contributed to the reunion's programs.

At three o'clock each afternoon some type of service was held including recitals, plays, stake conference, baptismal service, etc. This was the first time that regular services have been conducted in the afternoon for some years, and they proved popular. Three volley ball courts, horseshoes, croquet, etc., took care of the surplus energy of the younger group.

President McDowell was the evening speaker each week night except the last Saturday at which time Apostle Garver spoke. The nine o'clock hour each night brought its usual array of good quality entertainments including the annual "circus" on Friday night. This series of productions was under the supervision of Leonard G. Ehlers, stake supervisor of young people's activities. Apostle Garver wielded the baton and furnished the entertainment at the even song at ten o'clock each night. Hundreds of people of all ages gathered on the hill for this closing event of the day's activities.

Bishop G. L. DeLapp was the speaker both forenoon and afternoon on the first Sunday. The evening was given over to the appearance of the Zion's League Chorus, under the direction of Leonard G. Ehlers. A total of 108 young people participated in this event. The cantata, "The Light Everlasting," together with a number of other musical offerings constituted an evening of outstanding entertainment and worship. This was the first appearance of this stake chorus.

Apostle Garver was the speaker the forenoon of the last Sunday and Stake President Ward A. Hougas closed the reunion at the two o'clock hour Sunday afternoon. The reunion music was under the direction of Stake Chorister Evan J. Ehlers, and contributed much to the various programs.

At the stake conference held on Wednesday afternoon, an outstanding ordination service was held at which time Elder Robert S. Farnham, of Saint Joseph, was ordained a high priest and set apart as a counselor to the stake president. This completes the quorum of the stake presidency. The ordination service was presided over by President F. M. McDowell. Apostle J. F. Garver, assisted by Elder Hougas, officiated in the ordination.

Other ordinations which were approved by the conference are as follows: Carl Weeks, of Bevier, office of elder; Emery J. Benjamin, of Third St. Joseph, elder; Kenneth Wood, of Kingston, elder; Orville Rowlett, Ross Grove, priest; Donald Sturgis, Second St. Joseph, priest.

A confirmation service for those baptized on Friday was held Saturday morning in place of the general prayer service.

The Oriole camp this year was under the supervision of Miss Ada Fallon. Seventy-eight girls camped around the Oriole quadrangle and participated in an official Oriole program. Their number was augmented by nearly as many other girls of Oriole age who came in from other portions of the camp each day to participate in their activities. The Boy Scout camp was under the direction of Scoutmaster Charles H. Beadnall, and their services were much in demand in nearly every phase of camp life. Their bugle calls came as an assurance that they stood ready for service.

A complete program of children's activities was carried on in the three children's assembly tents under the general direction of Sister Lavota Keck, stake director of children's activities. This cared for the needs of all the children from three to twelve years of age during the forenoons and some of the evenings.

Trained nurses were in charge of the first aid station and found considerable demand for their services in matters of minor injuries. Fortunately no accident of serious consequence occurred.

Evangelist Milo Burnett was present during the entire reunion and cared for the needs in his line in an able manner. Forty-nine patriarchal blessings were given during the ten days.

The grocery store and refreshment booth, under the supervision of Elder David W. Gamet of the stake bishopric, proved popular this year as did all of the other service organizations provided by the camp. Mrs. John Ruoff had charge of the dining hall. Bishop H. L. Livingston had general charge of the physical properties and received many congratulations on the installation of a new water system and improvement of other facilities.

A system of registration was instituted this year by which members of the camp registered and, at a cost of five cents each, received a celluloid identification souvenir badge. This did much towards promoting a spirit of friendliness and enabling people to become better acquainted.

No camp rules and no police force are evident at the Far West Stake reunion. The camp is divided into four groups each presided over by an elder, assisted

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by a priest and deacon. Through the ministry of this able corps of workers, the camp responded with a spirit of cooperation which was outstanding. People retired and arose as they saw fit yet each thought in terms of his neighbor's welfare to such an extent that the camp moved through the ten-day period with no disturbance and but few complaints of any nature. Due to the safeguarding of the water supply and other sanitary precautions, no serious illness has occurred on the camp for many years.

Plans are already under way for an even bigger and better Far West reunion, to be held August 18 to 28, 1938.

Stonington, Maine

Stonington Saints are endeavoring to move forward in the work of the Master, and feel that they have been wonderfully blessed in their efforts. They have been greatly strengthened in having with them this season Evangelist U. W. Greene, from Independence, Missouri. He and Sister Greene always find a hearty welcome at Stonington. As a young man Brother Greene spent his days in this city, and has preached the gospel in this community about fifty years.

Sister Affie Robbins, a faithful lover of the gospel and a Gold Star War mother, passed away July 9, and her funeral was held from the church with military rites by the American Legion post. Elder George Knowlton preached the sermon, and there was large attendance of American Legion members as well as Saints and other friends.

The following Sunday, July 18, the American Legion post, Number 102, with the auxiliary, wearing colors and uniforms, met at the church with the Saints. This day is reserved for their worship every year, the Saints extending a hearty invitation. This year the congregation was addressed by Evangelist U. W. Greene.

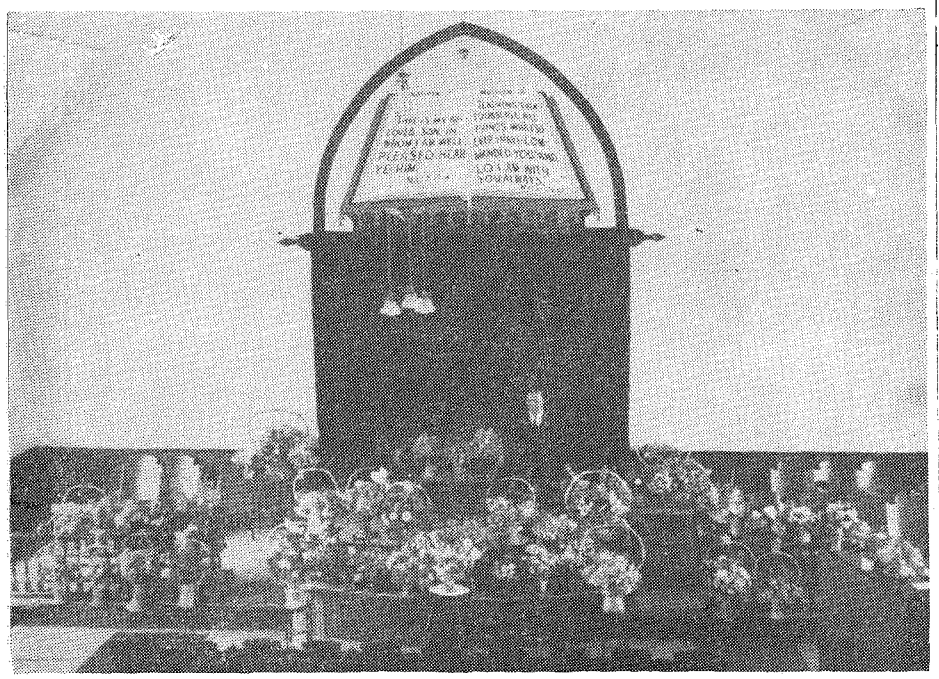
It has been the will and pleasure of the Saints to contribute to their church building, in repairing, painting and redecorating the interior. An arch was built behind the altar, and an attractive painting of an open Bible was given by Willard Robbins in memory of his mother, a faithful Latter Day Saint. And so on Sunday, July 18, the Saints met to rededicate their church in its cleanness and beauty to God. The sermon was by Evangelist U. W. Greene.

The August 1 sacrament service seemed to mark spiritual advancement for Stonington Branch as the Saints shared their peaceful communion service. Pastor Knowlton spoke of what a wonderful thing it would be if the oblation could reach the sum of fifty dollars; the largest amount previous to that time had been fifteen dollars. A tray was placed upon the altar, and the Saints brought their offering forward at the close of the day. The offering amounted to $50.87.

At the close of the meeting, Pastor Knowlton announced that Sunday, August 8, would bring a memorial service at the 11 a. m. hour. All who wished might bring a bouquet of flowers in memory of their dead, those who had taken part in the building of the church forty-seven years ago and those who had toiled in the work of the Master. A special invitation was issued for all who wished to remember their dead, both members and nonmembers.

The service opened at eleven o'clock. Flowers were brought all through the early part of the hour, and filled the entire pulpit. One hundred and fifty people were present, and Evangelist U. W. Greene gave an inspirational talk, commenting briefly on the lives of those gone on before as Pastor Knowlton handed him memory cards from each floral offering.

Fair words never hurt the tongue.—Chapman.



STONINGTON CHURCH ROSTRUM WAS BANKED WITH FLOWERS

Many baskets of beautiful flowers were brought for the service of August 8, held in loving memory of departed Saints and friends. This picture bears evidence of the spirit of cooperation of the members of Stonington Branch as they strive to do the will of the Master and to offer to their community the gospel of Christ. Says the branch correspondent, Benjamin L. Carter, concerning the picture: "We are sorry that about fifteen large baskets were taken out before it was taken.

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Personalities and Experiences at Maine Reunion » » » » »

The Maine reunion at Brooksville ending August 22, left us all feeling that we have been strengthened and unified by the spirituality manifested in every service. The expressions of the Saints and their farewells were intermingled with the phrase: "We have had a wonderful reunion!" Some of the reasons for this were the desires, the prayers and the expectant faith of the Saints. These are really the essentials.

We met with people at Brooksville whom we have known in spirit for years. Brother R. S. Salyards, Sr., was one of them, Sister Audentia Anderson another, and her husband, Brother Ben Anderson, too. Their contributions were a great help in making us feel that we were "harking back" and at the same time making progress. We had heard and read much about Apostle D. T. Williams, and felt under his preaching the inspiration of the Spirit. Then we met Brother and Sister John Foster whose personalities made us think of wholesome pleasant breezes from London, England.

Of course memories of the many Saints we knew in London were revived. The news the Fosters gave us was nine years old, but it nevertheless reconstructed figures and places, and gave us information about the Judds, the Goulees, the Worths, the Bradshaws, and others.

Evangelist U. W. Greene and wife were present. He surely did his part with the younger people. Their procession, headed by Brother Greene, is a thing expected at the Maine reunion.

The tone of the entire reunion seemed to harmonize with the words of the Apostle Paul: "To be spiritually minded is life and peace."

I know of no better field than Maine for the spreading of the gospel. There used to be so much prejudice in England and Wales that the contrast between it and this Maine country is strong. We have enjoyed the fellowship of Saints everywhere, and of course that is the same in every nation.

The Spirit of God told us to be prepared for an ingathering of souls, advising the young especially to organize for the study of the standard works of the church. The Lord will surely bless some of the young men if they will apply themselves, and the indications were that some will be sent to augment the work already in progress.

When Brother Greene was in England he used to talk much about Stonington, the Deer and the Little Deer islands, Vinalhaven, and other points in New England. Little did I think then that I should preach in any of these places.

The promises of God are sure. When I was blessed as a child by my grandfather, the story was handed down that I should preach the gospel to two nations. After forty years that promise was fulfilled in part.

At the Maine reunion I felt constrained to tell an incident that happened in Gilfach Goch, Wales. Brother John Jenkins and I were preaching outdoors, and as a result Brother Morris Williams and wife were baptized. Later Sister Williams told us in her testimony that she lived near Merthyr Tydvie close on the heels of the Dark Apostasy. This town had over a thousand Saints in the days of Captain Dan Jones, but the wreck had silenced their voices. There was an elder, a close friend of her people, who lived neighbor to them at Cefn, that talked of the church. Very quietly he said to Sister Williams, then a girl of twelve years, "Elizabeth, you will join the church when you are old." It took over fifty years—she had reached the age of sixty-seven when she united with the church.

God does not forget. The old sister said that the elder spoke it "very quietly." The true spirit of prophecy is what one feels almost in his very bones.

My letter possibly is too long already, but one has to tell how he feels, especially when blessed with such encouragements. So I pass it on.

THOMAS JONES.

FRANKLIN, MAINE, Green Gables.

Profit From Weyburn Conference » »

On July 12 ten of us started out with car and trailer for Weyburn Plains, to our district conference. We had a most enjoyable trip the five hundred and sixty miles' return. Each one received a great deal of help and benefit from hearing Apostle J. F. Curtis's and Elder O. W. Okerlind's sermons, talks and experiences. We also listened to Anson Miller, our district president, and to John Mountenay, our church school director. The reunion was one of the most outstanding ones in years, or so thought the people from Bracken.

We all missed John and Willie Neill and families, but felt that they were thinking about us, and this was a consolation.

We plan to go again next year and to encourage many more to make the trip also. We feel that in these trying times we need to get together and worship the Lord more. He greatly repays us for our efforts. We did enjoy our association with the Saints, and were pleased that Brother Curtis's health permitted him to be with us once again. We pray that he may have many years yet in which actively to serve the Master. In this work he finds much pleasure. Elder Okerlind is a hard worker for the Master's cause, and we greatly enjoyed his presence.

Since our return we are having half an hour of song service and an hour for prayer meeting each Wednesday evening; we are enjoying some spiritual feasts.

We planned a community picnic for our homecoming, and this was enjoyed by well over two hundred people.

MRS. ANSON MILLER.

BRACKEN, SASKATCHEWAN, Box 124.

Sufferer Thanks All Who Remember Her »

I am a patient in the Tuberculosis Sanatorium here at Clinton, Oklahoma, and cannot be an active worker in the church. Nevertheless, I have received many blessings and inspirations since my confinement here three years ago. I know that God has answered many prayers offered up in my behalf. I do not understand why I must be confined here so long with this disease, but God does, and I want to be entirely willing to do his will and not my own. And in God's own time and way, I firmly believe that I shall leave this hospital well. Not only do I believe this, but in my heart I know that I shall do this thing if always I am obedient to the Heavenly Father.

I look forward to receiving the *Herald*. It is a great help to me and especially in times of discouragement and disappointment, which are many when one suffers from this particular disease. I especially enjoy the letters in the *Herald* written by other isolated and afflicted Saints. When I read of their wonderful experiences of healings, I say to myself: "If God can heal others, he can heal me if I have sufficient

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faith in him." I earnestly desire the prayers of the Saints that I may live closer to the Almighty and that I may be healed of my malady.

Here let me thank the young people's club of Sperry Branch for the subscription to the *Herald* and the entire branch for making it possible for me to visit with them and my loved ones in June, also for all the other things they have done for me. They have done so much for me that it would be impossible to mention all here in the space available.

In my trip home to Sperry I know that God was with me, or I could not have stood the strain. I felt his presence When I arrived home I was carrying quite a bit of temperature, and my mother gave me a morphine tablet; I was also suffering from pleurisy. When I aroused at 3 p. m., my temperature was the same as earlier in the day and I still had pleurisy pains. I took an aspirin. At six o'clock the temperature had not abated. A little later Sister Rumsey came to see me, and when she left, I asked her to send Brother Ward Rumsey up after he closed the store. They both came about 9:30 p. m. Brother Rumsey administered to me, and I slept and rested all night. My temperature went down, and 99.6 degrees was as high as it went after that. I felt fine all the rest of the time I was at home.

Also on Wednesday the Saints came to prayer meeting fasting and praying for me. I was administered to again and received a blessing, was wonderfully encouraged and my faith was greatly increased. I felt that God was very near me. But it seemed that the time had not yet arrived for me to be healed.

I feel that God has a purpose in delaying my healing, and that whatever it is and when that purpose has been taken care of, I shall be made whole. I pray that he will endow me with wisdom so that I may know what he would have me say and do. I wish never to be ashamed to obey the Lord's will, and I pray that God will let his Spirit be with me to direct my speech and ways.

I want all the Saints who have visited me here to know how much I appreciate their calls. They mean much to me. Also their influence has been greatly felt by my fellow patients, as has the influence of Sperry Branch through their wonderful interest in me. Such attentions are noted and appreciated by my fellow sufferers.

One was baptized here, August 17, by Brother Matt Crownover, and there are two others much interested in the latter-day gospel. I ask the prayers of the Saints that they may be shown the true way of the Master.

BLANCHE DORRIS.

CLINTON, OKLAHOMA, Box 131.

Why Do We Not Obey the Word of Wisdom? » » » » » »

Recently I attended a social meeting of the women of our branch, with about twenty or so in attendance and all Latter Day Saint members. As usual the meeting was opened with prayer. Then we had the reading of the report of previous meeting with whatever business there was to conduct following. Then we had a short session of class study and some worth-while readings.

For refreshments coffee and cake were served. It struck me as being odd that coffee was served, as all present were Latter Day Saints, and when I mentioned the fact, one sister made the remark, that to her, there were many worse sins than drinking coffee, she claiming that it was such a little thing to be so concerned about. "Granted," but on the other hand, isn't it the small things that make up the big? How can we ever expect to make Zion a reality if we cannot master the small things. For when we do, it surely strengthens us to meet the big trials we must face.

Until recently, although a Latter Day Saint for almost thirty years, I've used both tea and coffee. I do not now think it a great sin, but again on the other hand, was the word of wisdom given to us for no reason at all? Are not we, the women of the church, often referred to as the pillars of our homes, and the power behind the scenes? Then let us start setting the example.

In my own personal case, I have two sons, ages fifteen and seventeen, who may someday be called to the service of the Master, and should I, their mother, start them out with these habits? Habits of living not in harmony with the church and its teachings?

Perhaps I am overstepping my bounds to presume to write in this manner, but then again, aren't we all our brother's keeper? Shouldn't we all help in every possible way we can?

My only aim is for the betterment of the church, and my prayers are always for the Saints, that truly we may all come up on higher ground. Shall we each one resolve to conquer the small things first?

A SISTER.

Prayer of Peace » » » » »

Father, how thankful now are we
That we may cast our cares on Thee—
That we from self may rest;
We feel at heart that Thou above,
In perfect wisdom, perfect love,
Art working with us for the best.

When we but kneel and cast our load
Of anxious care on Thee, O God,
We rise with lightened heart;
We know that Thou art always near,
Doth understand our every tear—
Will ne'er from us depart.

Oh, may we keep these hearts of ours
E'er pure and lovely, as the flowers,
That thoughts from sin will cease;
We leave all things to Thine own will,
And feel, before Thee, waiting still,
E'en in affliction—peace.

OLA AYRES KELLY.

NEWTON, IOWA, 402 First St. S.

In Gospel Bonds » » » » »

When I read the testimony of Brother William Shepherdson in the *Herald* of June 12, that the second coming of the Lord is near, I was very much impressed. I, too, had received that testimony. In addition, I have had many evidences of the truthfulness of the restored gospel, and from time to time have received guidance that has helped my husband and me in many ways. I am thankful for Brother Shepherdson's testimony, as it increases my own belief that the coming of our Master is nearer than we think. My desire is to be worthy and prepared to meet him with the Saints when he comes to earth again.

MRS. HAZEL L. STEVENS.

OMAHA, NEBRASKA.

I want to thank all those who have written to me. I greatly enjoyed their nice letters. My hand is well, but I cannot use it as it is stiff: For this reason I cannot do much writing. Here let me correct a mistake: Mrs. Eunice Shepard is my mother, not my sister.

SAVAGE, MONTANA. MRS. ALLIE SCOTT.

Request Prayers » » » » »

A. B. Dunnam, of McAllen, Texas, incapacitated by an affliction of arthritis, seeks the prayers of his brothers and sisters in the gospel, that he may be restored to health and strength so that he may be able to work. He is an isolated Latter Day Saint who greatly enjoys the *Herald*.

Lizzie F. Strong, 1023 Ingot Street, Hancock, Michigan, writes: "For months I have been suffering with sciatica and nervous exhaustion. I would like the prayers of the Saints that I may be healed."

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Why Canadians Like Americans

The Americans come up here and admire us for the way we hang criminals. They sit in our club and say, "You certainly do hang them, don't you!" My, they'd like to hang a few! The day may come when they will. Meantime, we like to hang people to make the Americans sit up.

And then we admire the Americans for the way they shovel up mountains and shift river courses and throw the map all round the place. We listen fascinated to an American saying, "The proposal is to dam up the Arkansas River and make it run backwards over the Rockies." That's the stuff!—Stephen Leacock, in the New York *Tribune*, March 8, 1936.

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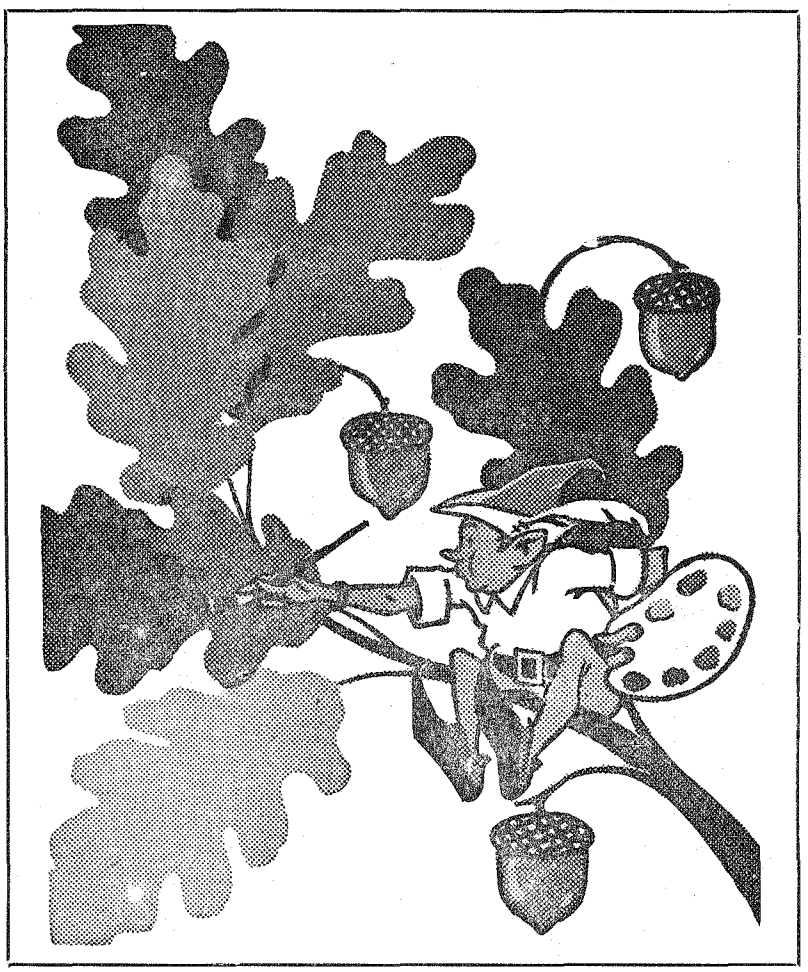

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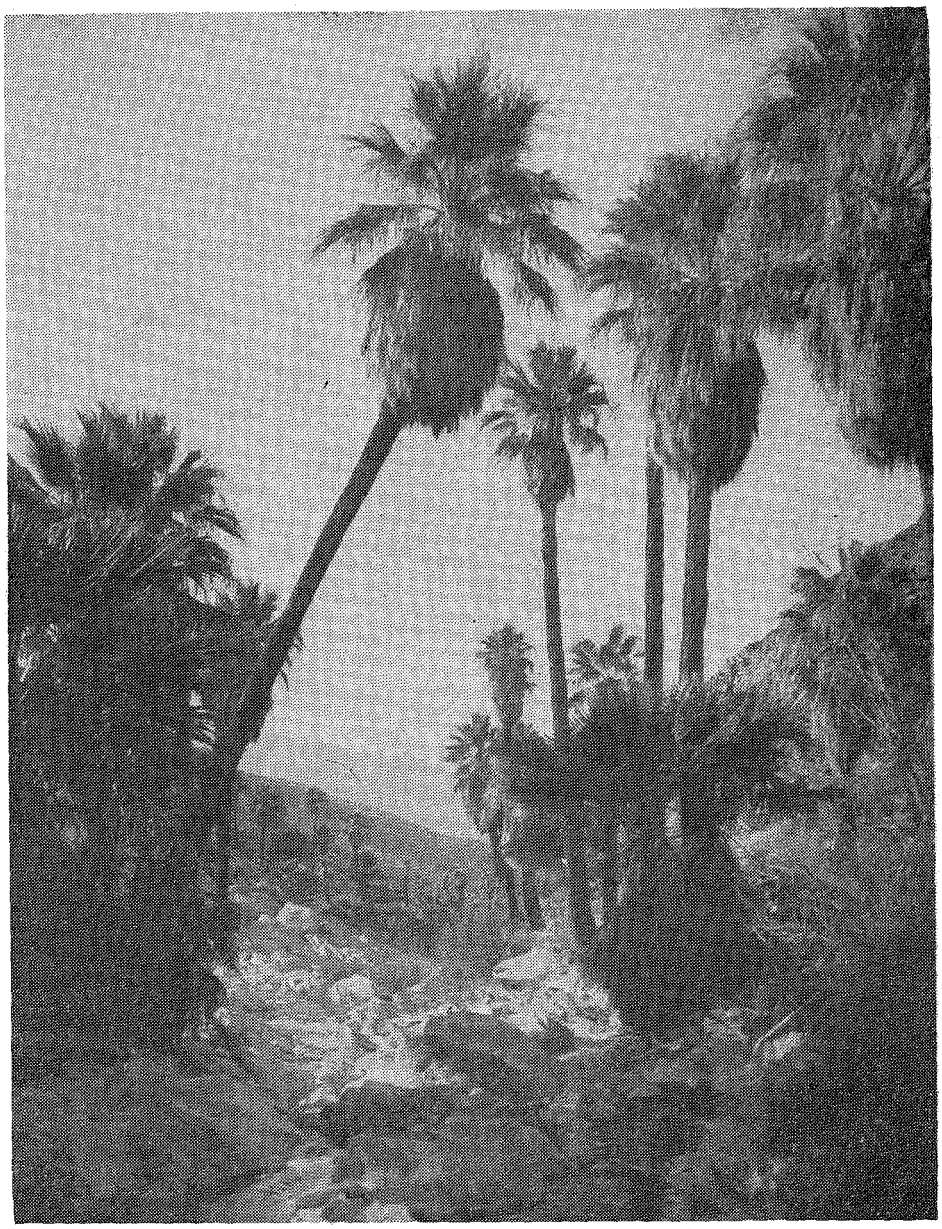

PALM CANYON, CALIFORNIA

Scenes like this do not change much in the course of the centuries. A bearded patriarch goes down once in a long while; so far as thin soil and scant moisture permit, young palms reach slowly upward; rocks wear down—but the picture remains the same.

Volume 84 September 18, 1937 Number 38

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THE SAINTS' HERALD

September 18, 1937

Volume 84 Number 38

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
James F. Keir, Business Manager

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors. Articles will be gladly received for examination, but the Editors cannot offer criticism, nor enter correspondence about selections and rejections. The name and address of the author should be on every article, and postage should be sent if author wishes it returned in case it is not used.

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■ Grudges

"I believe some folks have a special day each month," says Skippy, "for going over their grudges and polishing them up. They seem to enjoy them so much. At least they make you feel that way."

The Pigeonhole

■ On Forgetting

A few days ago a dear old friend was in the office. He is a good friend of thousands of church people. He looked fine and we told him so.

"Yes," he replied, "I'm feeling fine. I've never been happier in my life. I'm enjoying my church work more than ever. But, you know, I must be getting old. I forget so much."

"Don't let that worry you," we told him. "How important, in the eternal order of things, is much of what we strive so hard to remember? Isn't a lot of it just as well forgotten? Perhaps it is God's way, as we grow older, to let us forget non-essentials?"

We knew a woman once who had a bad memory for good things, and a good memory for bad things. She could remember a piece of meanness for thirty years. But she couldn't remember a kindness done for her by a neighbor the day before yesterday. Her popularity was like the pole-cat's: everybody knew about her, but nobody liked her. She had better forget everything.

One young woman remembers birthdays. She remembers your age (more's the pity!) but she remembers your birthday in a kindly way. You tingle inside with a good feeling that you are not utterly forgotten.

There is one man who is a good forgetter. Once we had a disagreement. I do not remember what he said, but I am ashamed when I remember what I said. Some time later we met. He had forgotten the incident. He did not mention it. I watched his eyes closely for some indication of a hang-over of feeling about it. There was not a sign. From subsequent conversation, I have the idea that he has not only forgotten it, and forgiven me—he has *put it out of his soul.* There is a forgiveness that must be something like God's. What a blessed forgettery that man has!

THE PIED TYPER.

■ Affairs in the Orient

The Press Room Proletarian clings to his religious faith in spite of what the Party thinks. On Wednesday he permits us to call him "Brother." (Other days he is "comrade.") On that day, too, we pray for him, at his own request.

Today he said, "When your group meets tonight, pray for Comrade Chinaman. He needs it more than I do."

Spike had a conflict between his feelings and his judgment: "I'm praying for the Chinese," he said, "but I'm betting on the Japs!"

All the world (with one exception) pays tribute to the Chinese for their brave defense of their homeland. There, awakening at last, is a great people.

■ Tithing

Sister Esther Brockway sends her subscription for the *Herald.* Apparently she has found a good job, for she says, "I can pay up all my back tithing. That will practically put the church out of debt!"

Well, the church needs more girls with jobs like that, and more jobs with girls like that.

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Editorial

The Need and Effectiveness of Brotherly Encouragement

Perhaps because I am so often cast down and discouraged, though I may not hang out the distress signal, I have learned to see at times the signs of distress in others who are downcast. And I have on occasions tried to give cheer and encouragement. These efforts have been variously received; sometimes by repulsion, sometimes by indifference, and sometimes by the smile that shines through tears. One doesn't always know whether he has helped or hindered, sometimes never, and sometimes not till long after.

Just recently I received a letter which told of once when I had helped one who was downcast, and thereby discouraged in working, and once when a fellow worker, with sympathetic understanding had also lifted another out of the "slough of despond." The letter is so uniquely worded, and so effectively expressive, that without using names, I here present some portions of it. After telling of having just returned from one of the reunions, where the Saints had sought spiritual uplift, and saying that each "was successful in so far as he prepared himself before he left home by placing himself in Divine Hands, and a resolve to bless others as well as to seek a blessing for himself," he says of his own experience:

> Having reached an impasse, I was in no mood "to bless"; but a master workman appeared and "blessed me." And when we shook hands at parting my soul thrilled, and the Good Spirit is still at work after three days, and I am recovering. And the brother, what did he do? Gave me a portion of his understanding, love and sympathy from the heart, the charity that "never faileth," in spite of our weakness. I know he felt the Good Spirit, too. May the blessings of Deity be upon Brother ——!

And then after a personal message he adds:

> May I remind you that you were the one who helped me to put on "a little more of the armor of God," caused me to "do some little things," stirred my thoughts into the need of overlooking the weaknesses of men, and "doing some little work for the Master" who had been near me all my life and who had sometimes held my hand.

We have need for a greater play of understanding, love and sympathy among us, especially among the brethren of the ministry. The work is one which exacts heavy toll of devotion and perseverance. It is a work of love, not of self-aggrandizement, and hence cannot be one of ease. Discouragements come, and temptations present themselves, and we are prone to quit our arduous tasks. But passing through the fiery ordeals we are prepared for still greater service. We know this, of course. But oh, how helpful are the words of sympathy, the signs of understanding love, when the load seems too heavy. I wonder if we are too slow to give such encouragement.

May we be more thoughtful, and more ready to give fraternal support. Perhaps if we studied ourselves more closely we could the more readily read the signs of distress in the faces and conduct of our brothers.

F. M. S.

Blue Pencil Notes

Deacon Goodentart says, "My lucky day was the day when I married my father-in-law's daughter."

✡ ✡ ✡ ✡

The rain, it raineth on the just—
And also on the unjust fella.
But chiefly on the just, because
The unjust steals the just's umbrella.

✡ ✡ ✡ ✡

A certain pastor mourned over a backslider who had once been a regular attendant in his congregation. He went to the man's home and found him sitting before the open fire. Without saying a word, the minister took the tongs, lifted a glowing coal from the fire and laid it aside on the hearthstone. In silence they watched it die out, whereupon the backslider exclaimed: "You needn't say a single word, sir; I'll be there next Sunday."—*Christian Register.*

✡ ✡ ✡ ✡

If a preacher wishes to put up a nonconductor between himself and his congregation, he may well use a written sermon. Six thin sheets of manuscript ordinarily furnish complete insulation.

✡ ✡ ✡ ✡

A minister to succeed must have a strong and winning personality. But if he is to serve Christ and the church he must not publicize that personality at the expense of his message. Otherwise he converts people to himself, not to Christ; he strengthens his own following but not that of the church. If something happens to his ministry, his following falls away—because they were converted to a brilliant and fascinating man and not to a great

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cause. Paul met that problem in his day. He had his admirers—so had Apollos. And he wrote, to quote freely: "Who is Paul? Who is Apollos? Only ministers by whom you believed! Look over them. Look beyond them. Paul planted and Apollos watered. What of that? We are not of great consequence—remember—it is God who giveth the increase."

✡ ✡ ✡ ✡

A certain Scotch minister was to preach his first sermon. His mother was very anxious for his success. Not being present to hear the sermon herself, she asked a trusted friend to give her a report. The report came back in the form of a poem. It is a poem that ministers may well clip for their scrapbooks:

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—"The World's Great Light";
That, gazing up—the lamp between—
The hand that held it scarce was seen.

"He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint,
They drank—the pitcher thus between—
The hand that held it scarce was seen.

"He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder note, and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between—
The hand that held it scarce was seen.

"But when the Captain says, 'Well done,
Thou good and faithful servant—come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp'—
The weary hands will then be seen,
Clasped in those pierced ones—naught between."

ELBERT A. SMITH.

Christmas Offering

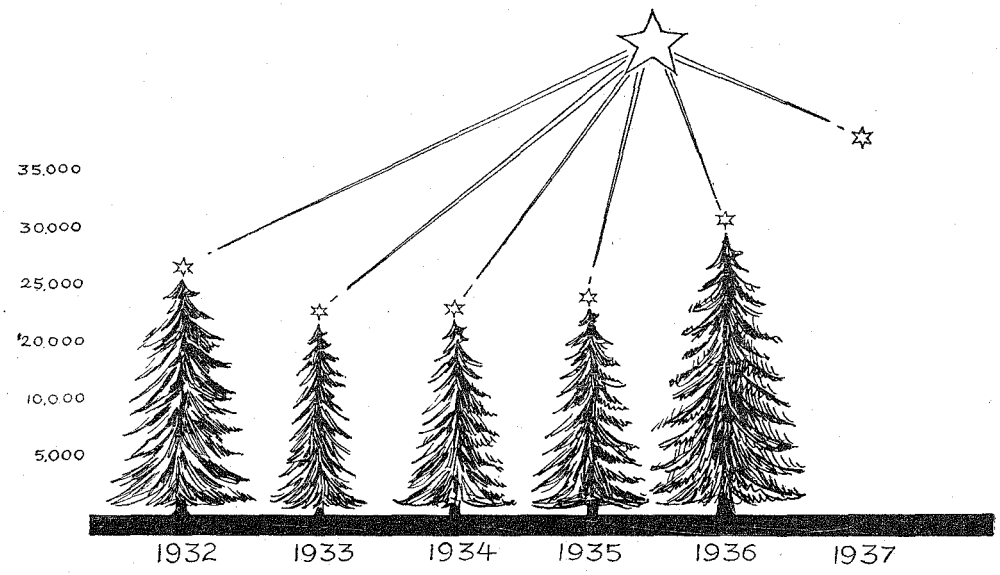
By gifts and expressions of love, we have celebrated for almost nineteen centuries the coming of Christ. The principles of life which he taught and the forces which he set in motion have entered into the lives of the generations which have succeeded. The magnitude of His love, understanding and appreciation, has touched the hearts of humankind and lifted their ambitions and stimulated their creative and purposeful objectives.

Christ set an objective glow in the heart of man. His life caught up a spark of love and a desire to honor, and matured it into a passion to do something with our lives and the circumstances in which we find ourselves. Daily as we grow, there are those things which prompt us to do something in appreciation—to express our love.

In our church and church school life, the Christmas offering gives us the opportunity to make a gift. Our direct responsibility is measured by the tithe, but the Christmas offering is a means of expression by an offering and is associated with that season of the year when our hearts are warmed and our personalities are enriched by giving in true love. The Christmas offering is a definite part of the financial pattern of the church and presents an opportunity to every member of the family to participate. Life cannot but be richer as we reach forward and place such an offering.

As recent as 1927 General Conference suggested through a resolution that the funds of the Christmas offering "be used with the general funds of the church for the extension of missionary work and the administrative needs of the church."

THE PRESIDING BISHOPRIC,
By N. RAY CARMICHAEL.



GRAPHIC PRESENTATION OF THE ANNUAL CHRISTMAS OFFERING FOR THE PAST FIVE YEARS AND GOAL OF $35,000 FOR THIS YEAR.

The Christmas offering, though we have the opportunity to contribute periodically throughout the year, is closely associated with the Christmas season and the spirit of devotion, love and appreciation which have characterized the life and teachings of Jesus.

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Across the Desk of the Editor in Chief

IN A RECENT letter Brother G. J. Waller tells of the satisfaction he has found in recently baptizing some members of a class he has been teaching for some time. He finds these home class studies constitute a fine way to get persons interested in and converted to our work. He tells of the enjoyment found by his daughter, Ruth, in the reunion at Irvington, and the strength she derived. He closes his letter by saying:

> The work is progressing favorably in Honolulu although on account of so many of the members working in the canneries during this busy season, the attendance has not been so good at some meetings. I keep very busy doing church work every day.

SISTER B. M. ANDERSON who with her husband, Ben, has been sojourning in and around Jonesport this summer, recently wrote me expressing appreciation of the "quiet, cool retreat," and the "lovable, hospitable Saints." She said that the only "fly in the ointment" is that "Aunt Cecilia's cooking has given" her "some extra and very unwelcome pounds." When she wrote they had just returned from Brooksville where they had enjoyed a few days of the reunion. Of the grounds she says:

> I think they have the finest natural layout for reunion grounds I've ever seen, though I admit my experience is limited. That seclusion is desirable; the center open sward is so ample, and so grassy it doesn't become a trampled dust, mud, or sand quagmire before the meetings are over; the lake with its scenic beauty and swimming, wading, paddling opportunities, is something most of our Western reunions lack. The pine woods all about, in the edges of which the tents are pitched, and some of the permanent buildings set, afford much shade and cool retreat.

And she mentions the marvelous versatility of "that man Wilson," who as cook, minister, neighbor, preacher, singer, and what not, stands ever ready to serve those needing his attention. And she mentions a few of those who were present. She writes:

> Brother D. T. Williams and family were there, in a trailer. His cousin D. J. and wife, Bishop Traver and wife, Bishop Fisher, the Mesle family from Sherrill, New York, R. S. Salyards, Mabel K. Smith and the two sons left them after the tragedy of the spring, and Dr. Grabske's wife and eldest son were among the "visitors." Dr. Grabske was not there; he is taking some post graduate work in Boston, I understand, and she left her ten months old son with her sister.

Well, I guess "Ben and Audie" found the Brooksville Reunion as enjoyable as do the many other visitors. Maine is a fine country to visit,—in the summer; and for hospitality and kindness, the Maine Saints cannot be beat. F. M. S.

Zion's Christian Legion

The Big Legion Convention

At last we are ready to announce the place and date of the next convention of Zion's Christian Legion. The place: Lansing, Michigan. The date: October 30 to 31.

It is to be hoped that every member of the Legion will attempt to be in attendance at this meeting. There are matters of importance to the organization to be considered and decided.

The banquet will be served on Saturday night as is the custom with the usual meetings following on Sunday. We are expecting to make a big thing of this convention and assure you that you will miss a splendid opportunity if you are not there.

We are anticipating the presence of President Smith and Brother Roy Cheville. I am sure that every member will understand that the appearance of these men on the program guarantees us a mental and spiritual feast.

You will not want to miss out. We are therefore suggesting that you begin now to make your plans to assemble with us at Lansing. Get your bid in early for tickets for the banquet if you do not want to be disappointed at the last moment for space will be limited.

Watch the *Herald* for a more detailed statement later. However, if you wish other and more immediate information write Miss Blanche Engle, Box 229, Midland, Michigan.

D. T. WILLIAMS.

Promotion Day Programs, 1937

There is available for immediate mailing, two new programs from which choice may be made in providing an appropriate and impressive promotion day service. Either service will occupy a full hour. In most cases complete materials are included. The two programs are bound in a single pamphlet. Number One: Parts for various aged children, with a pretty dramatization, "The Parade of the Scripture Children."

Number Two: Parts for various ages, with a Candlelighting Pledge Service and the story, "The White Flower of Happiness."

Promotion Day Program, 1937 (mimeographed), by Goodfellow and Weedmark, 20 cents each, three copies for 50 cents.

THE DEPARTMENT OF RELIGIOUS EDUCATION
The Auditorium, Independence, Mo.

"Prayer purifies: it is a self-preached sermon."

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An Old-timer Revisits Graceland

A SMOOTH RIBBON of road through the rolling and wooded hills of western Missouri—as pretty as anything you can find in the Middle West—is U. S. Highway 69 from Kansas City to Lamoni. Cameron and Bethany are pleasant places to pause, but your real thrill comes when you see Graceland's ivied walls and tower from the south. Lamoni—somehow one wishes to say *"faithful* Lamoni"—the patient sister Martha of the lovely Mary out on the hill! But there is no envy between these two sisters.

ARBOR VILLA—the very name is a romance—is prettier than ever, a little white jewel in a bower of green at the edge of the orchard. Always a haven of seclusion, it has been transformed into a lovely modern home by Brother and Sister Neal Deaver. Only a few steps from Walker Hall, it provides the coziness and home atmosphere for which students grow so hungry after a few weeks away from their families. . . . We enjoyed the unfailing kindness and generous hospitality which have made the Deavers so popular among the students and their home a rendezvous for many good times. . . . We never visit the Graceland Campus without hearing somebody remark about some improvement in beauty or usefulness created by the tireless industry of Evan Walden; and this is a well-earned bouquet for him. . . . At Arbor Villa we met Roscoe Faunce, of the speech department, and his charming and friendly wife, who was Grace Edwards of Baltimore. The last bachelor on the faculty is gone, girls!

WE STOOD for a few silent moments in the College Chapel. It was sacred to us, as to many others, for it was the scene of a spiritual and intellectual awakening that has made life different. How precious the memories of such a place become as the years go by! . . . Everything the same (except a fine Mason and Hamlin piano has replaced the older model)—the rostrum from which the faculty dispenses wisdom, and the blue curtains given by Bishop Zimmermann and still serving so well. It is quite possible that the students this year will hear the fine old stories told twenty years ago: "The Blue Vase," "Acres of Diamonds," and "A Message to Garcia." Lest you smile too soon, remember that the best stories are old ones.

A YOUNG MAN was staining the woodwork in the main hall, and had the rare faculty of being able to work and talk at the same time. He should go far in life. Calhoun, they told me later, is his name, and he hails from the deep South (those southern folk have something!) and he made all the fine new tables that will be used in the commerce courses. In a burst of confidence I told him: "I had my desk over in that cubby hole there when I was editor of the *Acacia,* and the first Graceland radio station, operated by Jesse Roth, was in the other corner. And Mrs. Royce taught English in this room, and over there was where President Briggs called us on the carpet." All this was strange to the young man, and it provoked his curiosity.

"Just *when* were you last here?" he asked.

"Twenty-two. I expect that makes me an old-timer, doesn't it?" I answered.

"Quite!" was his response.

I'll never feel young again, after that.

IN THE BUSINESS MANAGER'S OFFICE, where Brother Deaver presides, a staff was working in high gear getting ready for registration and receiving all the students. There was a hum of activity as we made our plans for College Day, and for the year's publicity program.

Out on the campus with Brother Deaver, we walked with cameras looking for good views, and were audibly thankful for the splendid vision of those who planted these beautiful trees so many years ago. They will be right in place for all campus developments for many years to come.

Two fine new outdoor fireplaces, at the south edge of the campus and some distance apart, will give this year's student body a pair of fine places for wiener roasts, marshmallows, and a new delicacy imported from the south—boiled young peanuts. Those who know say they are delicious.

AND THEN WE LOOKED at the place where there ought—there really *ought*—to be a new boys' dormitory. Herald Hall is filled; Marietta is filled; all the houses that can be rented downtown are filled. . . . And, incidentally, they ought to call a halt on those fires downtown. It's time somebody started building new houses there. Nine families moved recently, and nobody could get into his place until somebody else got out!

The faculty dining room is going to be a splendid addition to the life at Graceland. Here's hoping they use it often. It is to be equipped with the beautiful hand-carved dining room set of the late Bishop Zimmermann, which was given by the Zimmermann heirs.

One thing would be very wonderful—to be young again, and to go to Graceland! L. L.

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The Vision of Christ

By Dwight D. W. Davis

It is difficult to understand why the great men of every age should be misunderstood by their contemporaries: their teachings regarded as heresy; their lives blasphemed; and their creations destroyed. Appreciation seems to come only after their decease and consequent removal from among us. Perhaps the explanation is to be found in the people's inability to visualize at the time the goals of their leaders, and therefore find themselves resorting to persecution as compensation for their own unacknowledged ignorance. It takes men of vision to envisage visions. Might not this lack of vision account for the crucifixion of Christ?

Man's Vision of the Nazarene

At the time of Christ men had various visions of him—we ought to consider a few. In his own country among his own people he was regarded as the carpenter's son. In spite of the people's astonishment at his teachings in the synagogue, in spite of their acknowledgment of his wisdom and his mighty works, they could not comprehend the source from whence these marvelous things came to them; for they saw Christ only as the son of Joseph, the carpenter, whose mother was Mary, and whose brothers and sisters were among them. The gospel of Saint Matthew (15: 53-58) informs us that his own people "were offended in him" and because of their unbelief Christ was unable to do "many mighty works" among them.

Other people looked upon Him as a great breaker of tradition and custom. Was it not he who allowed his disciples to pluck the ears of corn as they walked through the cornfields on the Sabbath day? Was it not he who permitted his disciples to eat bread with unwashed hands, thus breaking the tradition of the elders? Was it not he who healed on the Sabbath? Indeed, many were the critics who judged "according to the appearance" of things rather than judging "righteous judgment."

During the life of Christ there were many who saw him only as the worker of miracles, and who followed him only for the loaves and fish. A few followed him seeking idly for signs not realizing that signs came after their belief rather than before it. At no time have miracles been performed and gifts bestowed as ends in themselves, but only as a means to an end; yet daily the Savior had to contend with the curiosity seeker.

But if there were those who saw Christ as a man capable of performing miracles, there were other hundreds who perceived him as the prince or chief of all devils. To these it was impossible to understand how so many evil spirits could be cast out save through the name of the prince of devils. In the eyes of the Pharisees here was one among them seeking to destroy their institutions, to beguile the multitudes, and to lead them away from the laws of Moses and the instruction of the prophets. Such an evil one should be stoned to death.

How was Christ regarded by those closest to him—his apostles? James and John, sons of Zebedee, saw Christ as an earth ruler—a potentate overseeing the activities of those located in restricted areas. Desiring to share with him in this earthly power they asked that they might sit one at His right hand and the other at His left hand in his glory. Such a request led to the displeasure of the other ten apostles. On another occasion the disciples fell to reasoning among themselves which of them would be greatest in his kingdom. And still again, in answer to the question, "Whom do men say that I the Son of Man am?" did not those nearest to him reply: "Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets"?

Had they as yet caught the vision of Christ? If we are to believe the Scripture, Peter was the only man who beheld him as "the Christ, the Son of the living God. . . ." Yet it is questionable, in the light of his subsequent denials, the extent to which even Peter understood the revelation that was given him at this time by the Holy Ghost.

It was not until after the resurrection, and Jesus had revealed himself unto his disciples and apostles, that they beheld him as the Son of God. Filled with the spirit of the Holy Ghost they could testify of his divinity and the plan of salvation. Fired with the revelation of truth there was no denial of past associations and spiritual experiences. At last they had caught the vision of Christ. The resultant transformation that took place within their lives was in itself the greatest of all miracles.

But the people of every age have to seek for such a vision of Christ and find it. Today, as in the meridian of time, we find those who deny Christ's sonship. Thousands of living people denounce the revealed record as a myth. Such remind us of the story of Lazarus (Saint Luke 16: 19-31): Though one would rise from the dead to bear testimony unto them that Jesus Christ is the resurrected Son of God yet would they doubt.

As Latter Day Saints what has been our vision of Christ? What is it today? Do we behold him only as the carpenter's son? as the breaker of tradition and custom? as the worker of miracles? as the prince of devils? As a great mythical philoso-

(Continued on page 1192.)

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ORGANIZATIONS

The Women's Work

GUIDEPOSTS TO HIGHER GROUND

By Pauline J. Arnson

The fall season is in the air. These signs bespeak its approach—the more quickly moving tempo of the stroller; the interest in school and clothes that possesses the members of the household; the intense activity of those who are engaged in planning programs for clubs and for church meetings.

Since man is gregarious by nature, he desires companionship and falls quite easily into those groups where he finds the same thoughts, tastes, and interests, and where he feels at home. This desire to gather together, results in the formation of clubs or groups. There are many splendid clubs in the land where those things that appeal to the literary, musical, and artistic are studied, and likewise in our own church we have organizations of talented people who set out to know more of the subject that particularly interests them. Throughout the year they gather together, and are benefited personally by the contact.

The difference between our groups and others is found in the purpose for which these groups are organized. The natural results of such gatherings —personal development, the encouragement of others, and the pleasure of association—are commendable, but most certainly our actions should be motivated by our love for God and his church, and our object should be to strive to enlarge our abilities so that our contributions to the gospel work will be more worth while. We should consider the goals of our activities and of our organization in the light of the ultimate goals of the church, and if these activities are making us better Latter Day Saints, more capable of serving effectively, more zionic-minded, and our lives more purposeful, then these groups are proving their worth.

The success of any cause is proved by the results obtained. The physician proves that a certain medicine is good when the patient for whom it is prescribed recovers. The housewife knows that a recipe is an efficient one when the cake is tasty, light, and fine textured. The business man proves the success of his methods when he has a profit at the end of the year. So we must prove by the results that the activities in which we engage are bringing us nearer the goals we have set for ourselves as members of Christ's church in this gospel journey on earth.

A year or so ago President Frederick M. Smith listed some of the qualifications of a 100% Latter Day Saint. It might be interesting to check yourself and your club by a few of these which have been selected from his number:

Constant in prayer; in private devotion, about one's tasks, at stated times or as occasion might suggest. In and on public occasions within the limits prescribed by propriety.

Ever conscious of our dependence upon the Deity for grace, guidance and strength.

Conscious of our limitations and weaknesses, and ever alert to remove both so far as possible. Earnest in striving to learn from the Holy Scriptures, searching them for the eternal truths and the commandments to us from divine sources.

Persistent in endeavor to keep the commandment to study all good books and literature, reading wisely so far as selection and time are concerned, and guiding the direction for study by our natural talents, with service ever in view.

Ever on guard against unkind, unclean, unchristian, or idle words or conversation.

Alert always to the evils of speaking evil of others, remembering the Pauline admonition to speak evil of no man.

THE VISION OF CHRIST

(Continued from page 1191.)

pher and teacher? or do we envisage him as the Son of God—the resurrected Lord? Should it make any difference to Latter Day Saints what kind of vision men have of Christ today? What are some implications of men visioning him as the Son of God—the Savior of men?

It is impossible for one to have the Holy Ghost reveal unto him the vision of Christ as the Son of God—a man of sorrows and acquainted with grief —without doing his bidding. Let it be remembered, therefore, that the completeness of any man's vision of Christ can be measured by the completeness with which he keeps the law of Christ and with love labors for him through creative service to the children of God.

No one should deceive himself by thinking he can hide from the discerning the kind of vision he has of his Savior. "By their fruits," we are told, "ye shall know them." Not everyone who claims to have caught the vision will receive a heritage in the celestial kingdom; for salvation is more than verbosity, it is inspired activity.

What is your vision of Christ—what are you doing to expand it?

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The Golden Harvest

A Memorial Tribute to

WILLIAM WESLEY SCOTT

By J. A. Koehler

WHEN THE GRAIN IS RIPE it is the time of harvest. At twelve o'clock noon, August 26, 1937, the reaper came. Seventy-nine years, four months, and eight days, William Wesley Scott had been nourished by the sun and "dew" of heaven. The grain, therefore, was golden; the sheaf had *waited* upon the plain; and the "reaper" garnered it in.

I knew this, to me, beautiful personality very well, both as a fellow servant of the church and as an associate in private life. It seemed always to give us special pleasure to meet; and we never met, however accidentally, without being drawn together in intellectual fellowship. . . .

[At this point we omit material which is summarized in the obituary columns.—Editors.]

These positions [elder and high priest] Brother Scott filled with dignity. These responsibilities he discharged with credit and with honor. . . . Thus closes the earthly career of a man whose life was clean, whose attitude was friendly, whose thoughts were noble, and whose actions were wise. Thus comes to the end of a journey a man whose life was rich in the goods which count; a life which was an inspiration to me. What more can be said of a man? Knowing the modesty of Brother Scott and the feelings of his family, I say no more.

And now I beg your indulgence while I make a few less personal observations. Much as I am attached to my logic, I know that, in circumstances such as these, logic is of little worth.

THE THINGS which are of greatest worth to most people in these circumstances are sentiments and feelings; things of which we are certain even when we are unable to underlay them with a foundation of reason.

Once upon a time the last offices of the dead were ceremonies of magic. It was a time to propitiate the gods; a time to save the deceased from unfriendly hands—from evil spirits which might seek to do him harm. That situation has changed for civilized peoples. Now these rites are occasions of honoring the dead, of comforting the mourner, of religious verifications to the living. It is on these occasions that we seek to confirm our beliefs, to strengthen our hopes, to assure ourselves that our ways are ways which lead to the presence of God.

To die is the lot of man. It is the evidence of experience that death is the way of God. We know that for every soul there is a time of harvest. And yet, it is not often that we are prepared for this event; it is not often that we are reconciled to the reaping.

But, however much we may wish to prolong this life, in our moments of intelligent deliberation we are convinced that, for such creatures as us, death is the way of life.

Sorrow and sympathy—we know these to be facts. We are no more sure that the sun is, than we are that pleasure is, and pain. And all these facts have values to us—values which we have no way of measuring, and which no man can prove to another who does not know them.

YOU CANNOT PROVE the values of faith and hope to one who has not experienced them as personal possessions. Beauty, and virtue, and love have values which science has no way of measuring—no clock, no scale, no thermometer, no anything. The instruments of science have nothing to do with such values. And yet, who does not know that these values are real?

Yes; there are goods which only the soul that possesses them can value. And in these goods, the man whose memory we honor today was rich. And I repeat that when you measure the beauty of one picture as against another, or one virtue, or one life, you do not consult science; you consult only your own soul. We do not estimate character, moral worth, in quantitative terms; for these are only qualitative in nature.

Moreover, it is impossible, by any means, to make a direct comparison of your own ideas of virtue, beauty, and the like, with the ideas of others about such things, for those ideas are peculiarly private possessions. And however certain you may be of your convictions about God; there is no way of passing your certainties over to others. Each man must find God through his own seeking after Him. God, and immortality, and faith; knowledges born of devotion to the welfare of humanity—all such are things of which each man must possess himself. And of these things only we can dispossess ourselves.

I repeat: certainties with respect to the higher goods of life cannot be transferred from one soul to another. And so, it is not logic by which we come to know God; it is living.

If we wish to see God, we should contemplate the lives of the really good men and women of the world. When I look upon certain people, I think I see God. And mark this: the man or woman who, by his own life, leads others to have faith in God, himself is a savior of men.

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SUPPOSE THERE WERE NO GOD; suppose there were no future life; would not an exalted belief in such things still be the salvation of the race?

Plato once said: "Even if there is no God, it will do no harm to believe that he is." And Plato was a wise man. In such matters, it is no disgrace to keep company with such as Plato.

Plato saw what the greatest minds the race has ever known often have seen—which is that an exalted belief in God leads to temperance, to virtue, to helpfulness, to holiness of life. It brightens hope; it brings joy; it gives power to endure; it impels men to do right. Illusion or not, it is good to believe in God.

Look into your own life now. If you have been wise, reflect upon the values which have arisen from fancy's estimates of sweethearts and new born babes, and say, whether or not, with respect to certain things only, and in certain circumstances only, it is fortunate that men have had illusions.

For some people, in some relations, there are worse things than illusions. Crude as man's religious conceptions have been, and still are, what would have been his fate without sentiments of God? It would have been too bad for the race, notwithstanding the evil done in the name of religion, if its religious beliefs had been crushed out.

That religious concepts and conduct need to be improved, we do not deny. But the affirmation that religion should be eradicated is an *infamy.*

Feelings, sentiments, emotions, attitudes—these are of inestimable value to society, to men in association. Stars and trees and automobiles may be unaffected by the feelings of men. They care nothing about what we think and feel. But men do care. The principal values that arise from associations are conditioned in attitudes—in the thoughts, the feels, the passions, the sentiments of men. And anyone who is not emotionally blind knows that this is true.

Is religion of any value to you today? What would you take in exchange for it? What would you put in its place?

The fact that the years of a man's life are but three score and ten itself has value. That is, it has value to such men as us. There are in this very audience today those who, if they would but confess it, are receiving benefit from their religion. This is not the least valuable of life's experiences. The very facts which bring us together today awaken thoughts and engender spirits which have more values than gold. Yes; the very limitations of life have more to do with bringing heaven to earth than all the "cotton gins" that were ever invented.

Sympathy, and kindness, and the spirit of mutual aid have done much more to make this world a "beautiful" place in which to live than all the highways that were ever builded. The *human* element is the very *foundation* of civilization. And the death of our loved ones tends to purify that element.

Just a word concerning the resurrection. Many wonder what necessary place it can have in the scheme of human redemption. Well, briefly, it is God's way of correcting mistakes, blunders, of the race; of eradicating some of the bad which has become ingrained in our physical natures. Every one should know something of the limitations which both sociological and biological circumstances have imposed upon us. Observe the fixed tendencies of Negroes, of Jews, of all men—tendencies which have become ingrained by inheritance. The Negro will not lose his color this side of the grave. There are deformities of birth and of natal accidents which are not correctable except through the death of the body and the resurrection of the soul. It is death and the resurrection which must bring to us some much desired freedom.

Someday science and philosophy may give us the secret of perpetual life; even if they cannot give us the secret of the more abundant life. But, until that day, we must find release from present limitations in the death of the body and in the resurrection of the soul. It is for some such reasons as this that the resurrection has a necessary place in the plan of human redemption.

Each of us should know by now that death is certain. Even though we may not live to see the fourth generation, we know that, like this generation, it too will be subject to death.

That reality we face today. And in facing that reality, it is a source of great consolation to know that the grain which is here garnered is "golden."

The harvest is past.

The summer is ended.

As for this soul, we are assured that it is sacred.

It is the way of life that the spirit should return to God who gave it. And much as we are delighted in the presence of this husband and father and citizen and friend, under the circumstances, we bid him a fond "farewell" as one blessed because he died in the Lord.

The Herald Publishing House is more than a printing office. It is one of God's power plants where human dynamos are sending forth spiritual electric currents to illuminate the souls of men. Throw on your switch; let this current reach you over the *Herald* wires that God may use you like a great arc light of truth to bless others.—James F. Keir.

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The Fundamentals of the Gospel of Jesus Christ From a Bible Standpoint

By Marcus H. Cook

LESSON SEVEN: BAPTISM

First. What is it?

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins, . . . And Jesus, when he was baptized, went up straightway out of the water.—Matthew 3: 5, 6, 16.

John did baptize in the wilderness, and did preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan.—Mark 1: 4, 5.

And John was also baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.—John 3: 23.

Second. A burial of the old life.

God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Romans 6: 2-4.

For as many of you as have been baptized into Christ have put on Christ.—Galatians 3: 27.

Third. Baptism means to be born again.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—John 3: 5, 6.

Some have objected to the term "born of water" referring to being baptized in water. They say that that refers to the natural birth, and that the birth of the Spirit is the only essential baptism. But Jesus says, "Except a *man* is born of water." It would be poor logic to apply that to an infant. In the same text as given in the Douay Version, it reads: "Amen, Amen I say unto thee except a man is born again of water and the Spirit, . . ." showing that the objection is untenable.

Fourth. Baptism in water is for the remission of sins.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. . . . I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.—Mark 1: 4, 8.

The Twentieth Century New Testament reads:

John the baptizer appeared in the wilderness proclaiming a baptism upon repentance for the forgiveness of sins.—Mark 1: 4.

In the first verse of this chapter we are told that this was "the beginning of the gospel of Jesus Christ, the Son of God." The second verse tells us; "As it is written in the prophets."

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

The Twentieth Century New Testament reads:

Repent, answered Peter, and be baptized every one of you in the faith of Jesus Christ for the forgiveness of your sins.—Acts 2: 38.

When Jesus appeared to Saul of Tarsus on the way to Damascus, and Saul asked him what he should do, Jesus answered:

And he trembling and astonished, said, Lord what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do.—Acts 9: 6.

Paul, later telling what occurred, says that one Ananias, a devout man, came to him and said:

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

Now the above shows that the beginning (or first part of) the gospel of Jesus Christ the Son of God, was: First, a man sent of God, according to that that was written in the prophets. Second, those who repented were baptized in water for the remission or forgiveness of sins, by him. On the day of Pentecost, while under the wonderful endowment of the Holy Ghost, Peter told the people who asked what they should do:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

When Saul of Tarsus (afterward the Apostle Paul) was met on the way to Damascus, the Lord told him:

Arise, and go into the city, and it shall be told thee what thou must do.—Acts 9: 6.

Then the Lord appeared to Ananias and sent him to Saul. (See Acts 9: 10-16.) When Ananias came to him he told him to "arise, and be baptized, and wash away his sins." (See Acts 22: 16.) Thus Paul was required to observe the beginning, or first part of the gospel.

Wherever we have the details of Bible history of conversion they were all required to start with the beginning. (See Acts 8: 12; Philip in Samaria. Peter and the centurion, Acts 10: 1-6, 43-48. Lydia, of Philippi, Acts 16: 13-15. The Philippian jailor, Acts 16: 31-33. Philip and the eunuch, Acts 8: 27-39.)

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Fifth. Through baptism we enter the church or body of Christ.

> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. . . . Now ye are the body of Christ, and members in particular.—1 Corinthians 12: 13, 27.

Again baptism dramatizes the covenant we make with God. The candidate first has faith enough in God to break away from sin and Satan and thus ceases to respond to sinful environment, thus becomes dead to sin; and in baptism buries his old life and the body of sin, and is raised to walk in newness of life. Thus he dramatizes his death to sin, burying the past, and the birth to a new life. God has commanded the observing of this beautiful ceremony and thus obedience to it brings salvation to men.

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans 12: 1.

When one has become dead to sin and alive to God, he thus presents his body a living sacrifice, and the officiating minister holding the required priesthood in baptism offers the sacrifice to God. The water becomes the mother from which the candidate is born. Thus the requirement:

> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 5.

All religious movements have some form of action by which people commit themselves to a profession of conversion, whether it be signing a card, or arising for prayers, or going forward to the altar, or extending the hand of fellowship, they all have the same purpose. Then since God has designated the ordinance of baptism, as his way of remitting sins, why should men substitute some other way?

Jesus says:

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

The prophet says:

> For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. —Isaiah 55: 8, 9.

That baptism is God's way, note the following:

> There was a man sent from God, whose name was John.—John 1: 6.
>
> And I knew him not: but he that sent me to baptize with water.—John 1: 33.
>
> The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 1-4.
>
> And in fulfillment of this, John the Baptizer appeared in the wilderness, proclaiming a baptism upon repentance, for the forgiveness of sins.—In the Twentieth Century New Testament, Mark 1: 4.

Notice, first, "There was a man sent from God whose name was John." Second, "He was sent to baptize with water." Third, "This work was the beginning of the gospel of Jesus Christ, the Son of God." Since God is unchangeable, that was the beginning of the gospel in that age, and it will always continue to be the beginning. In every science there are certain principles that may be called their beginning. In mathematics, the principles are: notation, numeration, addition, subtraction, multiplication, and division. These principles are indispensable and all who learn arithmetic must begin with them.

So with the gospel of Jesus Christ; no one can ignore the beginning and get the benefit of it. Jesus says:

> Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—John 10: 1.

Some might object, saying that the work of John was the beginning of the gospel, in that it was first introduced by him for the first time among men. But this claim is untenable. We refer to a statement concerning the children of Israel in Hebrews 3: 17-19. Then quote:

> For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.—Hebrews 4: 2.
>
> Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.—Hebrews 4: 6.

From the above it is plain that the gospel was preached to Israel in the wilderness as well as to the people in Paul's day. Speaking of Jesus Christ we read:

> Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.—Acts 4: 12.
>
> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. —Romans 1: 16, 17.

From the above it is evident that there is no sal-

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vation outside Jesus Christ; that the gospel of Christ is the power by which this salvation is available; that the gospel was preached to the children of Israel in the wilderness, as well as to the people in Paul's day. So the gospel of Christ was not first introduced to the world by John the Baptist. He taught and administered only the beginning or first part of it.

> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—2 Thessalonians 1: 7, 8.

The last quotation was not confined to any age or time. Those who know not God and do not obey the gospel must suffer his vengeance. Jesus says:

> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24: 14.

The message of the angels to the shepherds was:

> And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy which shall be to all people.—Luke 2: 10.

In order that all nations and peoples shall have opportunity to know of Jesus Christ and his gospel the Scriptures tell us that even the dead shall have their opportunity.

> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing.—1 Peter 3: 18-20.
>
> Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.—1 Peter 4: 5, 6.

Lack of space will not permit us in this article to give all the Scriptures bearing on this question, but we have given enough to show that God has provided that either in this life or in the spirit state after death, all men will have opportunity to hear the gospel so that they can all be judged by the same law. It will certainly be good tidings of great joy to all people, that all will have a chance to receive eternal life through Jesus Christ, no matter in what age, or place they may live.

God is no respecter of persons, therefore no one will be denied gospel opportunity. And as baptism associated with repentance was God's way of remitting sins, it is the beginning of or the first part of the gospel. The gospel of Jesus Christ could not be preached by one who ignores it, nor administered by one who does not practice it.

A valid baptism must be administered by valid authority, otherwise it would have no value. We have shown that John the Baptist was sent of God to baptize with water. We have shown that Jesus gave as a part of the commission to the apostles, "That they are to teach and baptize all nations," and to teach them "to observe all things that I have commanded you."

When the Apostle Paul came to Ephesus, he found certain disciples who had been baptized, but not properly taught. He baptized them over again.

> When they heard this, they were baptized in the name of the Lord Jesus.—Acts 19: 5.

The previous chapter would indicate that they had been baptized by Apollos, before he fully understood the gospel as indicated by:

> And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.—Acts 18: 24-26.

So the ordinance would not be accepted in apostolic times only when administered by proper authority.

Jesus had all power. He sent his servants who were qualified to know the things he had commanded. They were authorized to baptize. One could no more become a citizen in the kingdom of God without having the ordinances performed by a properly constituted officer in that kingdom, than he could become a citizen of our country without applying to legally constituted government officers. That this is true, note, the angel that appeared to Cornelius (Acts 10) told him to send for Peter. When Jesus appeared to Saul of Tarsus (Acts 9) he was referred to an authorized minister, showing that there were not only men who had divine authority but Jesus himself, and the angels of heaven recognized them.

Baptism is a burial. (Romans 6: 4; Colossians 2: 12.) A planting. (Romans 6: 5.) Coming up out of the water. (Acts 8: 38; Matthew 3: 16.) John baptized in Jordan. (Matthew 3: 6; Mark 1: 5.) John baptized where there was much water. (John 3: 23.) All these texts indicate that baptism is immersion.

God the Father was well pleased with the baptism of his Son. (See Matthew 3: 17; Mark 1: 11; Luke 3: 22.)

The Holy Ghost approved of his baptism as indicated by the same texts. Jesus Christ demonstrated his approval of it by obeying it himself, and

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James B. Price

A BIOGRAPHY

By Inez Kinney

THE REGION known as Herfordshire, in England, is rich in historical interest, in its natural beauty and in the value and diversity of its products. Long ridges and hillsides are blessed by the growth of many varieties of trees among which are the oak, ash, larch, etc., and in the warm valleys the pear and apple flourish. In fact this section is called the "garden of England," though to many in America, all England is pictured as a great garden. Here wheat, barley, vegetables and hops are raised and here is the breeding place of the fine Herford cattle. An old record states that "Prize Herfords are constantly exported to the colonies." Here are raised the white-faced breed of sheep known as the "Rylands." England produces fine wool and much of it comes from Herfordshire.

In the western part of the county is the village of Lyonshall, in the vicinity of which were enacted many events of English history. Coxwell Knoll and other heights contest the claim of having been the site of last defense against the Romans. The Normans held the county in "repelling the Welsh," and in the War of the Roses, a battle was fought (February 2, 1461) at Mortimers Cross to the north of Lyonshall, which resulted in a victory for the Yorkists.

In the war between Charles the First and his Parliament, "Herfordshire suffered severely for its loyalty." Near Lyonshall and beyond Kington, are still to be seen traces of the earthworks known as Offa's Dyke, the Saxon ruler's line of defense against the Welsh. These Dykes marked neutral ground on which Welsh and English could meet and transact business. Offa's Palace—"scene of the instigated murder of Ethelbert," was at Sutton Walls, a little to the north of Herford. Ruins of Norman Castles, and churches of Irish Norman architecture are found here. Among the ruins of old churches are Kilpec, Morcas and Arches of old Shobdon.

But this peaceful looking countryside in 1831, showed little evidence of the struggle of warfare which had desolated the region in the past. In this year at Lyonshall, a baby boy was born to James and Jane Price, on June 12. One may be sure that the surroundings on that day were very beautiful. It was the month of summer loveliness in England and the father of the baby boy a gardener and horticulturist—which was the trade of his father before him. The manchild was named James for his father and honored it full well to the end of his life.

His father was born at Clunn, Radnorshire, Wales in the year 1801 and "followed the same business or vocation as his father, that of gardener and horticulturist." When he was a small boy he moved to Pembridge, Herfordshire, which was but four miles from Lyonshall. The record states that he was brought up in the Church of England, but was converted to the Methodist faith. John and Charles Wesley had done a commendable work in England in the early 1700's which bore abundant fruit, both in England and America. These good men had suffered religious persecution, and before they were able to secure buildings in which to speak, had resorted to street preaching—as did missionaries of another faith some years later. In time an old building called "The Foundry," at Moorfields, served as a meeting place until the rapid increase in membership enabled the Wesleys to provide churches and missions.

In his youth James Price, Sr., was married to Jane Edwards and to them were born seven children, in the home at Lyonshall. In the year 1850, he was baptized, with his wife and son Alfred, into the Church of Jesus Christ of Latter Day Saints, by his son James. He died at his home in Lyonshall, of smallpox, at the age of sixty-four.

Jane Edwards Price was born at Willy, Radnorshire, England, in 1799. Of her life before her marriage, little is recorded.

FROM ALL ACCOUNTS the childhood of the baby, James, born on the twelfth day of June in Lyonshall, was very happy. Fancy flits irresistibly to that charming countryside to see a little boy with his brothers, trudging past the hedgerows, over wooded hills and through sunny valleys in search of wild flowers and berries in springtime, nuts and apples in autumn or stealing away to the Arrow River for a try at the flashing trout. His daughter, Mrs. C. E. Moran, of Oakland, California, states: "I have often heard my father speak of his parents and brothers and sisters in a very sweet, lovable manner." (Sister Moran is the last living member of the family, "still faithful to the gospel, and still trying to do what the Lord would have me to do.")

In his diary he writes of his grandparents: "Pembridge, being only four miles from my own birthplace, and home of my boyhood, my visits there were frequent and very interesting; for next to my own father and mother, there were none more dear than the ever-indulgent grandfather and grandmother. They had a balm for every sore; they could cure the sickest child that ever was and made the saddest urchin smile."

At the age of thirteen, James was apprenticed to a grocery merchant at Kington. This seems a tender age to have left home to learn a trade, but the town of Kington on the Arrow River, is but a few miles from Lyonshall and doubtless James was permitted to scamper home of an evening and to spend the Sabbath with the loved ones so near. That little James was faithful to the performance of his duties is certain by the fact that he remained with this merchant until he was eighteen years old. In all the years that he followed the merchant trade, he was both successful and respected.

Some time in the 1848, Richard, the older brother of James, had gone to Cheltenham to work. Cheltenham is a beautiful old city about eighty-eight miles northwest of London, lying in the valley of the Chelt and sheltered by the Cotswold Hills. There are a number of mineral springs there which have accounted in a measure for its popularity, and the several colleges have "drawn the fashionable and the great. The town was visited in 1788 by George III, which likely resulted in another burst of popularity." (Britannica.)

At the age of eighteen, James probably felt the urge of a greater ambition and stimulated by letters from his brother Richard, it proved too much for his wisely cautious nature. He severed his connection with the grocery merchant at Kington, bade good-bye to the family at Lyonshall and set his course for the city some miles to the southwest, in Gloustershire.

Here he was successful in obtaining a position as grocery clerk, and in the pleasant association with Richard; his future looked bright indeed. It is a safe guess that the boys spent many delightful hours traversing the city on sight-seeing adventures.

RICHARD had told James of a peculiar religious sect called Mormons, which was conducting meetings in the city and the boys decided to attend the meetings and be entertained. The sect was not very popular—in fact quite the contrary—teaching as it did an astounding doctrine which included divine revelation, gifts of the spirit, prophecy, etc. This despised church claimed to be the primitive, apostolic Church of Christ, and as if this were not enough, told an amazing story of a book which had been translated from "plates" that had been hidden in the earth. The book told a fascinating story of a people who had reached a high state of civilization in the New World and had disappeared leaving mute testimony of greatness in the form of ruins throughout the Western Hemisphere.

Quoting from the record: "The first meeting the boys attended was a sacrament service and that evening they heard J. W. Cummings, of America, speak on 'The Apostasy of Christendom and the Restoration of the Gospel in Latter Days by an Angel From Heaven.'" Quite an order for one evening, and it must have made an impression, for the boys continued to attend the meetings—"to be entertained." As the story was unfolded they became keenly interested and finally, convinced of the truth of this marvelous message, asked for baptism.

Too poor to raise money for the use of a private font, and "too zealously persecuted" to have used it had it been possible to obtain one, it was decided to perform the ordinance in the water of

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a nearby river after dark—an outbreak of the lawless element being feared. "Before the ordinance of baptism could be administered, six or eight inches of ice had to be broken with an ax," and here James Price and his brother Richard were baptized, December 12, 1849.

After the service the boys had to walk some distance in wet clothing to the home of a member. They were confirmed under the hands of Elders Joseph Stacy, J. W. Cummings and Richard Erno. These elders were members of the original church and in no sense affiliated with the Utah faction. The boys were filled with joy in the "treasure" they had found and with the zeal to tell the story of it to others. It is apparent that many and long were the letters sent to the loved ones at home for they met with a quick and gratifying response. It is recorded that in May, 1850, James baptized his father, mother and brother Alfred.

James continued as clerk and solicitor for the grocery firm but spent his spare time studying the Scriptures, the doctrines of the faith he had so wholeheartedly accepted, and in the effort to improve himself educationally. At the annual conference held in Cheltenham, April, 1851, many young men were called to the ministry.

JAMES FELT that he might be called, but feared to accept, desiring to be entirely assured that such call "would be according to Divine will." He purposely avoided attending the meetings and continued in fasting and prayer that he might receive a "testimony of God's will on the subject of a call to the ministry." His action appeared strange to the council and it is probable that some concern was felt by the brethren.

However, on the last Sunday of the conference the president of the branch was given an open vision in which he received the command to call the young man James Price to the Aaronic priesthood.

James was fully convinced of the divinity of the call and entered into the duties in his small sphere of action with joy and enthusiasm. He continued in his regular occupation, but improved every opportunity for spreading the truth. After working hours he distributed tracts, preached on the street or other public places and on Sundays "often walked ten to twenty miles to hold meetings." Naturally, the knowledge of his acceptance of the unpopular faith became known among his customers and he "found himself assailed by religious leaders and zealots." Among these were some who, being worsted in argument, made complaint against him to his employers who discharged him.

Few in numbers in point of wealth, the church was unable to sustain him in his missionary labors and the command to "go without purse or scrip" was taken very seriously and literally, so the young man traveled from town to town in search of work but without success. Returning to Cheltenham, his scant resources about exausted, he faced his situation which, to the boy, began to look serious. Very often he sought his Heavenly Father for guidance, and on one occasion walked about three miles to Bresbury Hill, remaining all day in prayer and meditation. Repeatedly the impression came that Birmingham was indicated. He continued his search throughout the week and at the sacrament service on Sunday he bore his testimony. When he was seated a woman who was a stranger to him rose and spoke in a strange tongue. The interpretation, which was given by the branch president, proved that the message was for James.

He sat thrilled to the depths of his being for the Lord had condescended to speak to him in answer to his prayers. Unspeakably sweet to the soul came the message—soothing, healing, reassuring. He was told to go to the place which had been made known to him; that "he would be blessed exceedingly and that he would be instrumental in bringing many to a knowledge of the truth."

James Price was but twenty years old at this time, but he faced whatever might be before him eagerly, confidently. To him it was wonderful that he had been permitted to hear the Angel Message; that he had been honored in being chosen to tell this message to others and that he had been so specially favored with instructions and promises from the Master himself. One may be sure that he "trod the heights." This young man was to experience the keenest joy and the extremes of suffering in his labors for the Master.

LOSING NO TIME in following the counsel given, James went to Birmingham, then a city of above 250,000 inhabitants. The city must have been a bit overpowering to the lad reared in the village of Lyonshall. The Town Hall "noble in design and proportions"; the schools, colleges, libraries, art galleries, churches and studios; the manufacturing centers, must all have held awesome interest for the young man who was now to make this his home.

The history of Birmingham, reaching back to 1006, is particularly interesting in the chronicle of events, enterprises and struggles which have resulted in its present "place in the sun."

Quoting from the diary written by James Price on the Birmingham experience: "I went to Birmingham and obtained the situation as promised while other young men were daily watching and waiting for something to do. My life in Birmingham was full of pleasing and striking episodes which—would time and space permit—I would give in detail. I will briefly mention one or two. On arriving in Birmingham I applied to the *Gazette and Chronicle* offices where every vacant situation of importance was published gratis. There were hundreds of situations, but none in my line of business (and every man in England must follow his own particular line of business or he cannot succeed). I applied personally at different grocer's stores but the unchanging reply was, 'We are full; half a score of applicants here every day, better try some other town.' But I was not to be discouraged. God had told me I should succeed in Birmingham and I knew his word was sure, though I must confess I was somewhat cast down. Still, I did not doubt. On the second day it rained heavily. Still, I went out on the streets and commenced calling on the various stores as before, but everything looked gloomy. I was answered very curtly by those from whom I sought employment. With a somewhat heavy heart I was about to go to my own lodgings and try and wait God's own time, when I passed a large tea-warehouse in High Street. A kind of inward voice whispered to go in and try this place but I argued that it was no use, no doubt a dozen had been in there today on the same business. I passed on but the Spirit said, 'Go in.' I returned to the large windows of the establishment but I felt disheartened and turned to go away again, then a third time, and with such power as to produce considerable physical agitation, the same power said, 'Go within.' This time I did go within and succeeded in obtaining a situation."

James remained in this situation only two months. The cause of the difficulty is not definitely stated. The "conduct of some of the boys" had become so trying that he sought and found employment in a much larger warehouse, remaining with this company until called into active missionary work. Whatever the nature of the disturbance, it did not prevent the securing of a better situation and one in which "he became head warehouse man."

That he was happy and comfortable while living in Birmingham is inferred from items written in his diary after he had left the city. Quoting again: "During my residence in Birmingham, I never missed one meeting of the Saints (neither council nor general assembly); I preached over one hundred times in the open air to large congregations, among which sometimes were numbers of my shopmates who, after meetings, would generally greet me and compliment me on my ability as a preacher, but never did I receive insult from any of them. So far did God fulfill his promises of a temporal success, and in regard to my bringing souls to Christ, many have testified in Birmingham to my efforts as a primary cause of their receiving the gospel of Jesus Christ."

AFTER A YEAR AND A HALF with this firm, James was called to the Melchisedek priesthood and ordained under the hands of Isaac C. Haight and Abraham Merchant. He was soon sent on a mission to what was known as the Bedfordshire District. This district comprised a "portion of four adjoining counties and was far away from any

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branch of the church." Considering the lack of communication and transportation, as well as the attitude of the people toward the church at that time, this mission was something of an undertaking—especially for a boy of twenty-one. And he "went without purse or scrip."

Concerning his introduction to the Bedfordshire District, this bit of history comes through the testimony of Elder George Lincoln, of San Francisco, who writes: "I heard him make these statements at a reunion in Irvington, and saw the tears roll down his cheeks as he testified to the truth of the work. He reached the city without a cent of money. He walked the streets looking for a place to sleep that night. He found a corner of a street where there were two high board fences, and thought that might be a good place. That evening he chose a downtown corner and preached to the people who would stop to listen to him and after services he went and slept in the corner of the fence. In the morning he prayed for protection and care. He then strolled the streets, without any food and in the evening went and preached on the same corner. After the service no one spoke to him so he went back again and slept in the same corner of the fence. In the morning he prayed for God's help and care, again without food he strolled the streets until evening when he went to the same place and preached. In the morning he again prayed, saying: 'Father, I am hungry. I have been three days without food. You promised to care for and protect me—now raise up friends for me today.' Again he strolled the streets and at night preached on the corner. When the service was over, a lady came to him and, calling him by name, said, 'Mr. Price, why did you not tell us you were hungry and without a home. Last night in a dream I saw you asleep in the corner of a fence, now you come home with me. I will give you food and shelter.' Several came up to him with a similar statement. A number shook hands with him and left money in his hand. From that time he never lacked for food or shelter."

It is evident that soon after this a young man was sent to help James in his missionary labors and he afterwards used the plural "we" in recording his experiences. This from his diary: "It was very trying for young men who had been accustomed to live on the 'fat of the land and to sleep on beds of down' to trudge all day in mud and often in drenching rain, delivering tracts, pamphlets, etc., from door to door, inviting folks to come out to hear the Mormon boys preach on the square or green in the evening, or in a house if we could get one to preach in; being scoffed at, sometimes pelted with rotten eggs, our meetings broken up and then go hungry to bed—or rather not to go to bed at all—for many a night have I jumped and ran around a straw stack all night, because I was so wet and chill that I dared not lie down lest my limbs should numb so that I could not rise again. Still we continued to fear God and to call upon his name. After a while, however, the Lord began to open the hearts of the people, some of whom received dreams and visions of our condition; others were shown that we were true servants of God and bore the message of life and salvation to them, and in the next two months we baptized over fifty persons, opened seven houses for preaching and began to prosper exceedingly."

What an achievement! And what the results in members gained, of houses opened for preaching and the "exceeding prosperity" compared to the faithful, dogged service through appalling physical suffering. And what heights of spiritual growth must have resulted from such "faith through tribulation."

From another corner of the field this is recorded: "Often he slept under straw stacks and in old hovels—without blankets or bedding of any kind. Much of the time he lived on peas and beans that were left in the fields after harvest, changing to blackberries, apples, pears and turnips, according to his means of obtaining them." At one time he walked one hundred and twenty miles to reach a branch and confer "with the higher authorities of the church." He labored in this mission for two years. He baptized over three hundred; organized six branches and opened over twenty places for preaching. Only God knows the measure of the whole gain. His own sense of victory over tremendous odds would be no small part of the total.

SOME TIME during the period of missionary effort in the Bedfordshire district, James Price met a young girl by the name of Sarah Sykes. On March 17, 1832, she was born to James and Sarah Sykes, at Bramptom, Huntingtonshire, England, and it was here that she was baptized (in 1849) with a group including her sisters, Anne and Ellen. Their mother had died and the girls lived at home with their father who was much opposed to the "new faith," and on learning that his daughters had been baptized he confronted them with the statement that "they could remain at home and give up their religion or leave." In that day, girls were quite generally obedient to the will of the father, but Sarah and her sisters must have been thoroughly converted and possessed of minds and wills equal to that of their father, for they left home, started a dressmaking shop in the village and the record states, "saved on tea and coffee to be able to contribute something to the church." The "Brampton Sisters became widely known and highly esteemed by the traveling ministry in England for their faith and good works." Shortly after the girls had left home, father Sykes was taken seriously ill and sent for his daughters. They sent word to him that "they would return on condition that they could worship God in the way they desired." To this the father consented and the girls returned to their home. They were never again troubled by protests to the step they had taken, though the story does not reveal that the father ever accepted the gospel himself. Strong in the faith, the girls "would walk many miles to church, sometimes in company with Elder Mark H. Forscutt," who was a cousin of their mother.

An interesting item is the fact that the mother of Sarah Sykes was a niece of Sir Rowland Hill, eccentric orator and evangelist of Hawkstone, England, and Elder Mark Hill Forscutt a nephew by marriage. Since Sarah Sykes, Sr., appears to have been a favorite niece, a paragraph on his life may be of interest. When a young man and a student at Cambridge, he came under the influence of the famed Methodist preacher, Whitfield. Though Sir Rowland Hill was considered a dissenter, he never really forsook the Church of England. He became a renowned and successful preacher—attracting great crowds wherever he went. Inheriting wealth from his father, he built his own (Surry) Chapel at Black Friars Road, London. Here he held forth during the winters, and in summer made "gospel tours" throughout England, Ireland and Scotland. When she was married, he gave his niece her wedding gown, and in after years she told her children and grandchildren stories of the eccentricities of her uncle. "One Sunday morning he stopped in the middle of a sermon when he saw his wife walk in with a brand new hat on her head and brought the house down when he said, 'I gave my wife money for a chest of drawers and here she comes with it on her head.'" Sir Rowland Hill died at his home in London in 1883 at the age of eighty-nine years. "Though something of a showman, his purity of purpose gained him great moral influence over his audiences."

To what stage the friendship between James Price and Sarah Sykes had reached before tney left England the historian has not revealed. But it is a fair venture that though no word may have been spoken, each cherished a very special interest in the other. Just now the thought uppermost in the minds of the Saints of England was the pilgrimage to Zion. The greater opportunities in America, the scheme for building up a model society of Saints, were irresistible magnets which drew these honest-hearted folk and impelled them to sever ties of blood, to break the bands of habit and custom and to launch forth into the unknown. And here is encountered a surprising situation. Though knowledge of the martyrdom had reached the members in England, it is apparent that there was no knowledge, as yet, of the practice of polygamy. The conclusion must be reached that those (in America) who did not go to Utah remained quiet, pending the time when "Young Joseph" should take his place as leader of the church. Since this group was doing little missionary work

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in America and none abroad, it is not too difficult to understand the situation, considering the means of communication at that time. Other groups from other countries made similar mistakes. It was known that a large number of Saints had emigrated to Utah and as the church there had put into operation the "Emigration Fund Plan" and had men on the ground to direct, the whole pathetic situation takes on a more rational aspect. The burden of the evidence lies on the side of ignorance of the practice of polygamy, on the part of these converts.

A large number of the converts made by Elder Price and others were eager to gather in the regions of Zion, and as fast as possible arrangements were completed to sail away to the more "abundant life" in America.

THE GROUP of which James Price was a member, took passage on the packet *Siddons* and sailed from Liverpool in early June of 1855—about the time of James' twenty-fourth birthday. It was a delightful season for an ocean voyage and with hopes high and faith strong, it is not difficult to sense the anticipations of this trusting band of Saints.

Very simply the historian relates that a "few days out to sea, James Price was surprised to see Sarah Sykes and her sister on board," and "we can well believe that there were words said on that voyage which led to their marriage in Utah the next year." It is known that they spent much time together on board ship since it was understood that they were brother and sister (in the church). All in all it was a propitious start, but even in the month of June perils may attend, as this trip proved.

In a very interesting book by John R. Spears on the life of Nathanial Brown Palmer, is given a good description of the packets of that time and of the "clipper ships" which came on the scene about 1843 and later. "The packet ships of the sail were passenger carriers as well as freighters, plying between the principal ports of the United States and Europe and sailed on regular schedules. The clippers were freighters only and were built for the China trade. The name 'packet' was first applied to vessels by the British. Carrying mail which was done up in packets, the ships came to be called packets." (Page 143.) Of a line of American packets, McCullock's *Commercial Dictionary*, London (1839), says: "These ships are all American property and built chiefly in New York They are probably the finest and fastest merchant vessels in the world; being beautifully modeled, of the best workmanship and fitted up with every convenience for passengers, and in the most expensive style." (Page 145.)

It is stated that one packet, the *Independence,* made the voyage from New York to Liverpool in fourteen days though the average was about twenty to thirty days. In October, 1840, Nathanial B. Palmer commanded the *Siddons* in a passage from Liverpool to New York. ". . . He drove his packet across the Atlantic and to her pier in New York in fifteen days. At this time, This was the shortest *westward* passage between Liverpool and New York of which there is *any record.*" (Page 166.) The *Siddons* was built in 1837 by Brown and Bell for the Dramatic Line, so was eighteen years old at the time of the sailing in 1855.

"A high degree of daring bred of skill" entered into the handling of the sailing packets and clippers and much depended upon the skill and endurance of the sailors. Though the hurricane was a constant menace, little less dreaded were the "pockets" of calm.

On this voyage of June, 1855, the *Siddons* entered a calm about half way across. No concern was felt at first, but as day after day passed in this dead stillness; when supplies of food and water ran low and when the helpless ship with sagging sails began to drift from its course, anxiety began to spread among the passengers. As the calm continued "much suffering was experienced." There came a time when men walked to and fro with haggard faces; when women sat apart trying to hide tears from children who wailed miserably; a bluff though kindly captain made valiant attempts to cheer his passengers, but was very firm in the matter of conserving the dwindling supply of food and water. Sailors tinkered about—indifferently morose, scanned the sky for the sight of a cloud or sniffed the air for sign of a freshening breeze.

And what of the band of Saints bound for Zion? The account informs that "they came together with fasting and prayer, asking for deliverance," and that "the wind came up and they were soon back on their course. The captain said he wished that he might carry more Latter Day Saints on his boats because of their faith." The *Siddons* docked at Philadelphia after fifty-five days on the water, and one passenger at least, was all through with ocean travel. Sarah Sykes was so unnerved by the distressing experience that "she never found courage to cross again to her native land, though many tempting opportunities came to her in later life."

Contrasting this voyage with the one made by the *Siddons* in October, 1840, the period of calm takes on proportions. A tone of sadness touches the pen of the historian as he notes that the kindly captain and his crew "went down with the *Siddons* on the return voyage." The ship had been heavily loaded with lumber and in a terrific gale, went down with all on board. Little is recorded of the disaster, but it may be granted that the captain was true to his trust and went courageously with his ship to its final resting place.

FROM PHILADELPHIA James Price went to Pittsburgh, there embarking on a river boat for St. Louis. From St. Louis he traveled by stage to Atchison where he was successful in obtaining work with a merchant train bound for Utah and California. He received $50 a month for driving on an ox wagon. He arrived in Salt Lake City on August 15, 1855, about ten weeks after embarking. Many emigrant trains were arriving at the center place; the city was in a state of congestion and it was impossible to accommodate all who wished to find homes and situations at Salt Lake City. Aside from this, the church authorities wished to build up the "regions round about" and to accomplish this it was necessary for great numbers of the capable Saints to form communities, villages and industrial projects for the creation of a balanced society.

So it is recorded that James Price "went to work sawing and felling logs in Cottonwood Canyon." Another item advises that "In Cottonwood Canyon he felled and hauled logs. It was a hard job and poorly paid. After three weeks he contracted mountain fever due to exposure to the rain."

Sarah and her sister Ellen had gone to Provo, to the home of the older sister, Anne who was the wife of a young man by the name of Bullock. That the friendship of James and Sarah was ripening, is evident from the fact that they were married at the home of Johnathan Duke, Bishop of First Ward in Provo, in March, 1856.

This proved to be a particularly happy and successful marriage and each remained true to the other till "death did them part." Quoting: "His love for Sarah Sykes he kept sacred as long as life lasted, and no amount of preaching ever tempted him to mar the trust she placed in him."

Due to the illness which had prevented active work during the winter, James had but $18 in money when he and Sarah went to housekeeping, in that March of 1856. But it bought two tin plates, two cups, two knives and forks, a small frying pan and a little corn and wheat for seed. He had rented a small "tract of land near Provo from his brother-in-law." But the crowning achievement came in the building of the wee, two room house which he "constructed out of approximately 5,000 sundried brick which he made." One wonders if they lived in the garage while the house was under construction. James had to go in debt for a yoke of oxen and an old wagon, but these he hoped to pay for out of the proceeds of the crop. And James and Sarah didn't do so badly on this place for he records that "in one season he raised one hundred and sixty bushels of wheat, fifty bushels of corn, and fifty bushels of potatoes," which put him out of debt and gave a surplus. But the hopes of creating a home here were dashed when the call came to James Price to leave home and prepare, with about 3,000 others, to defend Mormon institutions against an unsympathetic Government.

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WHEN WORD CAME that an army under General Johnston was on the way, "to subdue the Mormons," a call to arms was sounded. The call was sent to all outlying settlements, and men from all walks of life were drafted into service. Brigham Young decided to stop the army of General Johnston at Echo Canyon, so work began, erecting rock forts, barriers, etc., to prevent the entrance of the United States Army into Salt Lake City. Fortunately, differences were arbitrated and the Army went into quarters "about half way between Salt Lake City and Provo." Governor Cummings took over the office to which he had been appointed, and Brigham probably took the advice he had often given his followers on the matter of making adjustments. Nevertheless, there had been much commotion, loss of time and money and much suffering endured before this partial settlement of the difficulties.

James Price notes "that he toiled erecting breastworks, working in the snow and frost without shoes and with only one old patchwork quilt for bedding." Not to be found wanting in courage, Sarah stayed on the farm alone and cared for the few possessions. It is likely that the soldiers and Indians helped themselves to the scant supplies of the farmers, for the story continues: "When the men returned to their homes, in many cases found their crops gone, some of their possessions stolen and without any remuneration for their services." The little farm was near an encampment and James and Sarah felt it unwise to remain here so moved on to Payson, "a small settlement about eighteen miles south of Provo." They remained here a year then returned to Provo, some of the troops having been recalled and the remaining number quartered at Ft. Douglas. The farm here was rented on shares from Kimball and Bullock, but this venture proved unsuccessful also and the young couple, now parents of two small children, moved to Goshen, in the spring of 1860. Here a plot of ten acres was purchased and a really valiant effort made to wrest a living from the unfriendly soil, but they had to give up after two years of failure to raise crops sufficient to sustain themselves. Drought, grasshoppers and Indians took their toll, so there was little left for the small family. These were grilling years and when comparing the past and the present, James must sometimes have seen the experiences in the Bedfordshire district in a more charitable light.

The move to Lower Goshen was made in the spring of 1862 and here James built a small house, fenced in a garden and in spite of all the adversities, he had acquired "a cow or two, a few sheep, a few head of stock, a team of oxen and he had a little meadow and ten acres *all paid for.*" Sarah might also have told of some things in the little house besides "two tin plates, two cups, two knives and forks and a small frying pan."

In spite of all the hardships of the time, of which his granddaughter writes: "Grandfather's hardships were so many before he reached comfort, I could not write them down." He had managed to provide a living for his little family and accumulate a bit of property.

NOW CAME AN OPPORTUNITY which meant release from worry and the desperate struggle for a mere living. He took employment in a "large grocery store at Lower Goshen. His wage here was $85 a month and he taught school at night." After six years of appalling labor and disappointment, this stroke of good fortune must have brought the safe-refuge-in-a-storm reaction. With his schoolwork he again took up the self-educational efforts he had been compelled to neglect. One learns "That he employed every spare moment in study, often into the night, with the leaping flames from burning logs in the fireplace for light." So studious a man would acquire a good library and this he did, but lost it some years later where it was placed in storage. Faithful to the principles of the financial law, James Price was obedient to their requirements. He consecrated all his possessions, "everything down to the pig's tail." And what of the reactions to the conditions as he found them in Utah? To say that he and his wife were shocked and grieved by knowledge of the practice of polygamy and other strange doctrines, would be putting it very mildly. These practices they could not countenance and it is probable that they had long ago decided, in secret, to sever connection with the church here and leave when circumstances should permit.

The following poem written by Elder Price may reveal something of his state of mind. The poem was placed upon the bulletin board of the cooperative store after delivering his products and receiving goods from the store in return. The price of sugar and coffee were $1.25 a pound; a calico shirt, $6, or four bushels of wheat at $1.25 a bushel, etc.

We have just now returned from the great
mart of trade,
Relieved of our goods by hard labor made;
Our cattle are jaded and tired and sore,
From the weight of the burdens they faithfully bore.
We are all weary and hungry and worn,
From fatigue and exposure the past week
we've borne.

But where are our trunkets, our drygoods
and gold,
For which our hard earnings our products
were sold?
Oh, gold, precious metal, we're darned clear
of that,
And our goods are all packed in the crown
of our hat.
While the merchants are feasting like thieves
on their pelf,
And by our hard earnings amassing great
wealth.

How long shall we suffer the bloodsucker's
drain,
Whose motives are selfish, whose god is their
gain;
Arise! honest farmers, in union be strong,
Yours! Yours! be the labor to put down
this wrong.

A REPORT from Thomas Job, dated August 21, 1865, that several branches were greatly reduced by the "emigration east," also mentions that a branch (Reorganized) had been organized at Goshen, and one at Spanish Fork, by Christian Anderson. It is probable that James Price came in contact with some of these missionaries and began an investigation. An item from the biography of Alexander H. Smith (*Journal of History*) informs that he and E. C. Briggs were in that region of Utah, August 12, 1866, and the conclusion that the message of the Reorganization would reach the members here is justified. The family record gives this: "Brother Price and his wife remained faithful to the church until the spring of 1869, then joined the Reorganized Church and set out for California by ox team."

It will be noted that in the beginning of his story, the name is given as James Price, but due to confusion in the matter of mail with others of the same name, Brother Price added the initial "B." to his name.

Now with Sarah and their six children he started on the long, slow journey to Davisville (now Davis) California, with renewed hope and with a sense of release from an unhappy situation.

The long journey was made without mishap and the family settled at Davisville in the beautiful valley of the Sacramento, a few miles due west of Sacramento. The Sierra Navadas loomed to the east and the Coast Range to the west. The valleys between were fertile and the climate agreeable. Here Brother Price took employment as expert accountant with a lumber company, and life took on a happier tenor. It was here, however, that a great sorrow came to this home a few years later. The seventeen-year-old son, James, Jr., was so seriously injured by a highwayman that he died three days after the attack.

Eager to obtain means for a good education, James, Jr., had secured work on a small ranch in the vicinity. Riding a horse home from his work one night, he was waylaid, sandbagged, robbed of his earnings and left by the roadside. The horse went back to the ranch and the owner, who dearly loved the boy, went in search of him. He was taken to his home where the grief-stricken parents worked and prayed over the loved one for three days and nights when he passed on without regaining consciousness. This trial turned the chestnut brown hair of Elder Price to a snowy white. The man who was suspected of having committed the crime fell from the steps of a moving train shortly afterward and was killed.

A LOOK at the photograph of Elder Price will justify the statement that he possessed a pleasing personality which won the hearts of his associates. A fine integrity and an enduring kindness gained for him the trust and confidence of members and outsiders alike. Proud to be identified with a work that, first and last was a "Marvelous Work

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and a Wonder" to him, he was yet humble in his honored offices and kindly in his ministrations. It was thought that he was baptized in Utah, but records in Sacramento state that he was baptized there on April 6, 1873, by Elder E. H. Webb, confirmed by Elder Harvey Green, and was ordained an elder the same day. His good wife, Sarah, was baptized at Davisville, August 15, 1875.

Quoting from a district record: "In 1875 the Pacific Slope Mission held its annual conference at Alameda, from April 6 to 12, Apostle A. H. Smith and Elder Harvey Green presiding. The State of California was divided into eighteen sub-districts and presidents appointed over them. Elder J. B. Price was appointed to preside over the Yolo District."

In a letter written to the *Herald,* 1876, President Joseph Smith tells of his first visit to the Pacific Coast: "We here (Sacramento) met Brother J. B. Price, of Davisville, at whose invitation we went, August 24, to his place of residence and presented the gospel to the people in a hall procured by Brother Price and a friend or two. Here we met a few Saints and spent the evening in converse and singing." (*Church History,* volume 4, chapter 10.)

A statement from Elder George Lincoln, of San Francisco, concerning a query in the mind of J. B. Price as to the prophetic calling of Joseph Smith, will be of interest: "One day while we were talking about 'Young Joseph,' Brother Price told me of a letter he had received from him some time before. He said he had written to Brother Joseph asking him if he claimed to be a prophet. He said, 'I know that your father was a prophet for I have received evidence that he was. Now I want to know if you are?' Brother Joseph in his reply said, 'Why do you ask me if I am a prophet? You say you have received evidence that my father was. Why don't you go and get the evidence from the same source, concerning me?' Brother Price laughed as he told this, and added, 'I took his advice and went where I should have gone for my information, and now I know that young Joseph is a prophet of God, and the real leader of the church.' "

FEELING THE NEED of greater opportunities for church privileges, Brother and Sister Price decided to move to Oakland, which they did about 1880. They bought a home in West Oakland, "which was then a desirable residential section." In this home the worthy couple spent the remainder of their lives, saw their children grow to maturity, join the church and eventually leave for homes of their own. Here Brother Price served as president of the branch for many years. Appointed by General Conference in 1884 to labor in the Northern California, and Central Districts, he served two years and his report reveals his zeal and untiring efforts. "Labored in Sacramento where two were baptized, also in Stockton; at Santa Rosa, preached to overflowing house in Court House and, on invitation, preached to Holiness Band at their meeting. Had distributed thousands of tracts and books, preached at Oakland, San Francisco; went from house to house with Brother Nightingale distributing tracts and inviting people to meet. Repeated same at Peters Station and preached to full house. Had done his duty with a clear conscience so far as circumstances would permit." In March, 1891, he was appointed president of the North California District, but in 1892 was released upon his own request. In that year (1891) he with Elder George Lincoln, was ordained High Priest, by Apostle A. H. Smith and High Priest D. S. Mills, at Irvington, California.

An incident which took place in San Francisco about this time, reveals something of his fearless spirit and tenacity of purpose when convinced of the right. Quoting from the account: "Getting into a jam in front of a church (on the present site of St. Francis Hotel) he felt a pressure on his hip pocket in which lay $300 which he was going to give to the bishop for tithing. Remembering this, he put his hand into the pocket to find it slit and the money gone. Standing quietly next to him he saw a tall, well-dressed man. He pointed his finger and demanded his money back. The man said, 'I am not the man,' and pointing to a man running away said, 'There goes the man who took your money.' But Elder Price held on to him. Mr. Kaighin, his son-in-law, coming up just then and seeing something was wrong, said, 'What is the matter father, has something happened?' to which he answered, 'No,' but to the man he said, 'You might as well give it up unless you want to be delivered up to the law.' Whereupon the money was handed over and the tithing paid without further trouble."

From the days of his youth and the days of his ordination to the Aaronic priesthood, James B. Price had been conscious of a conflict within him which caused many disquieting moments. The conflict arose from two opposing urges —one to give his whole time in consecrated service to the Master and his kingdom on earth, and the other to a business career. At times the former overcame the latter, but it would not remain "laid." He had been endowed with business acumen and at times when circumstances had so directed, had been successful. In 1896, a large department store in San Francisco, called the Emporium, opened its doors to the public. Elder Price secured a third partnership in this establishment, taking over the confectionary concession. The partnership included his son Merton, and the venture proved a success from the beginning.

Some time before, he included in a report to the district conference: "If my family could be provided for, nothing would give me more pleasure than to go into the field and labor for the salvation of souls." This phase of the situation may have influenced his final decision. A sister once asked him why he gave up the missionary field to go into business. He answered, "I think I can do more good by keeping two good men in the field than I could do 'chasing jack rabbits down the San Joaquin,' " which was his humorous way of saying that he would supply the money to keep two good missionaries in the field. However, he continued to serve the church as branch president and in other ways as time allowed.

Four years after entering business, he sustained a staggering loss in the death of his wife. This from the obituary: "Sister Price was a woman of unswerving integrity, a consistent and devout Latter Day Saint, a faithful wife and a devoted mother." On her deathbed her husband asked her is she would be willing to go through all the trials and hardships of the early days again for the gospel, and she replied that she would. She told her children never to forsake the gospel for it was the "best thing she had ever found." She lived her religion and died strong in the faith for which she had sacrificed so much.

On June 22, 1903, ten days after his seventy-second birthday, James B. Price died, struck down in comparative health and vigor. At the hour of closing his place of business, he was "taking the cash to the vault, when his foot slipped and he fell, striking his head. He passed away soon after, one daughter, Mrs. Pearl Hellwig, reaching his side in time to talk with her father before his death."

Had the failing forces permitted lips to form words, they might have been: "I have fought a good fight; I have kept the faith." One sees again the "boy preacher," wet and cold, racing around those strawstacks to fight off the chill; sitting beside his stack eating the peas, beans and turnips gathered from the fields; trudging the highways in long treks through his districts—no autos to give a lift. Or again, felling logs in Cottonwood Canyon; laboring in Echo Canyon in cold and discomfort; using every ounce of physical endurance to provide a living for his loved ones and then, in more comfortable circumstances, willing and eager to spend and be spent for the cause he loved.

"Eye hath not seen, neither hath it entered into the heart of man the things that God hath prepared for those who love and serve him."

All who have known him and all who may read this story, will join as one in honoring the memory of James B. Price.

(The author wishes to express appreciation for the loyal and able assistance of Sister Eva Jones, of Oakland, California, in gathering the material for this story.)

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Is it right to marry again soon after one's companion in marriage dies?

Inasmuch as the law does not prohibit one from marrying again soon after the death of the spouse, the question of right would be based upon ethical or material considerations. The scriptural law states that the surviver of the deceased spouse is at liberty to marry again, and it does not limit this liberty to any particular elapsed time afterward. Provisions of our church, consisting of a section on marriage which appears to have been the work of the presidency or one of their number, hence not a revelation, declares:

> We believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again.—Doctrine and Covenants 111: 4.

The Apostle Paul states that the married woman "is bound by the law to her husband so long as he liveth," but explains further by saying:

> If the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.—Romans 7: 2, 3.

A similar statement is found in Paul's letter to the saints at Corinth, in which he states:

> The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.—1 Corinthians 7: 39.

Anciently there appears to have been no particular length of time that must elapse before the bereaved one could again marry. There was a recognized interval or period of mourning for the lost one, but such periods varied, probably according to the depth of sorrow of the bereaved, and were apparently much shorter than modern custom requires. The commonly recognized time of mourning today may vary from nine months to two years, according to certain circumstances in the case. To marry again before a decent period of mourning is ended will not be likely to win much approval from those who honor the customs respected by esteemed society.

It is well to remember that the only marriage approved of God requires sincere love and devotion of husband and wife for each other so long as both shall live. It is a distinct violation of marriage vows for one to transfer such affections to any other person so long as the marriage relation continues to exist. Neither can such love easily or soon be cast aside for another.

What does it mean to be a "mother in Israel"?

It is an expression that seems to have been largely inspired by the devotion of certain women of the church to the spiritual nurture and growth of members in need of such care, either because of their youth or lack of experience in spiritual things. It might also include other motherly acts of an allied nature when the need for them is apparent and not specifically met otherwise by church provisions. Other than this, the term may sometimes be suggested by some special work of devotion or sacrifice for the protection and encouragement of others.

Are the 144,000 mentioned in Revelation 14: 1, 3 all that are to be redeemed?

By no means. They are probably the same 144,000 mentioned in chapter 7 having the seal of God in their foreheads. They are declared to be the "firstfruits unto God and the Lamb," being undefiled virgins (in a spiritual sense probably). In chapter 7 they are described as being of the tribes of the children of Israel, and appear to be selected for special functions of honor and service. They "follow the Lamb withersoever he goeth," and are without fault before God (see 14: 4, 5).

In addition to the 144,000, the Revelator was permitted to see a multitude of the redeemed so great that no one could number them (see 7: 9). They were arrayed in white robes (a symbol of righteousness), and John was informed:

> These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb.—Ibid., 7: 14.

A. B. PHILLIPS.

Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.—Selected.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Mallard, Iowa

Mallard Saints are striving to do the Master's will, and they have been abundantly blessed. This branch gave an Easter program under the direction of Sister Carrie Hahn.

Elder E. Y. Hunker delivered the baccalaureate sermon of the Mallard Public School, May 16. This makes the third time that Elder Hunker has spoken at Mallard on an occasion of this kind.

Merle Myers and family, from Deloit, Iowa, visited Mallard one Sunday in June, Brother Myers giving the morning sermon. Elder Charles Homuth, pastor of Elgin, Illinois, Branch, assisted B. T. Fish and E. L. Edwards at the August sacrament service at Mallard. Brother Homuth first heard the gospel story from Mallard Saints. He also spoke at the evening hour.

Sister Betty Hahn has accepted a position in the social service office at Des Moines, Iowa.

Brother and Sister Albert Nesshoefer and daughter, Alberta, from Burbank, California, spent several weeks at the home of Sister Nesshoefer's parents, Brother and Sister C. L. Carmichael. They left for their home August 8.

Among other out-of-town Saints who have visited this branch in recent weeks were Mr. and Mrs. Roy Eatherton, of Kansas City; E. L. Edwards and family, Pomeroy, Iowa; Roy Hartshorn and family, Marathon, Iowa; Brother Bat and family, Algona; Velmer Fish, Vyron Truog, and Kathlyn Kolarich, Ames; Betty Hahn, Des Moines; Emily Anthony, Lamoni, Brother and Sister Peterson and family, Albert City, Brother Pearson, Logan, Iowa.

Several from Mallard have attended young people's meetings held at different places, and always they report a helpful time.

Eastern Michigan Reunion

The annual reunion of Eastern Michigan District, held at Cash, August 20 to 29, was well attended. Organization was effected by putting the district presidency in charge with power to choose assistants. Apostle M. A. McConley and Elder John R. Grice were chosen.

The following ministers and missionaries were present at this reunion: Apostle M. A. McConley, Patriarch F. A. Smith, Bishop C. A. Skinner, and Elders William I. Fligg, William M. Grice, John R. Grice, A. C. Barmore, J. W. Davis, C. E. Harpe and Kenneth Green. Brothers McConley, Smith, Skinner, Fligg, Barmore, and John R. Grice addressed the assembly at various times.

Brother Roy F. Healy, of Chicago, who was in charge of young people's activities, did heroic service all the way through, educational, spiritual and recreational endeavors being combined.

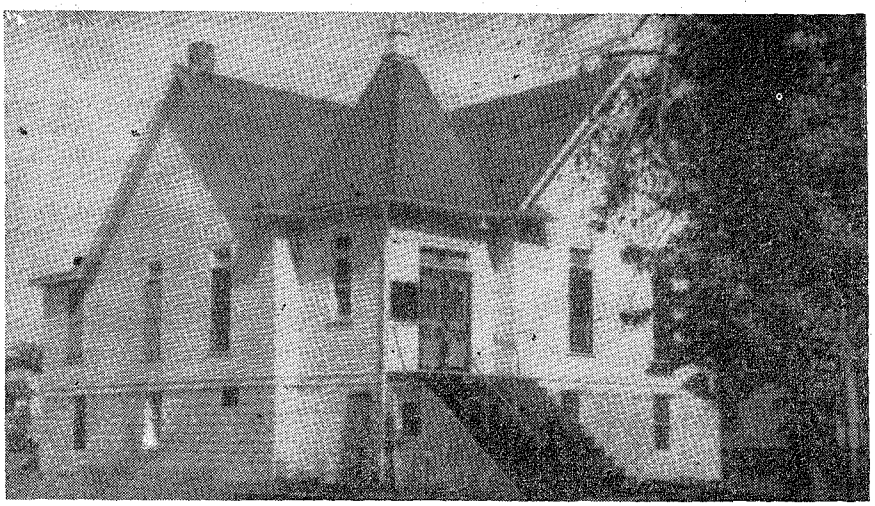
The teaching feature was a decided factor of the reunion's success. Apostle M. A. McConley instructed the priesthood; Bishop Skinner taught the financial law; John R. Grice discussed how to build homes in which God will reign; Sister McConley taught the women and girls. May Locke was at the head of the women's work, and Sister Harold Muir had charge of the children. The historical and educational elements of the reunion were greatly augmented by Apostle McConley's illustrated lectures on church history and on Graceland College.

The young people's prayer meeting was held at 7 a. m. and that of the adults at 8:30 a. m. In the former meetings Elder Leslie Whenham proved an able assistant to Brother Healy. Meals were served at 7 a. m., 12:15 p. m., and 5:15 p. m. The women of Cash Branch did remarkable service in the commissary department. For this they deserve much credit.

C. C. Whitford was selected as secretary and press correspondent with power to chose assistants. Elder A. C. Barmore was his choice. John Stark and Willard Parkes were made the grounds patrol. Elder William I. Fligg was made responsible for administration to the sick. Eleanor Maxwell was selected as pianist and Louis Bender acted as orchestra leader and chorister. Sister David Thompson, the regular chorister, arrived later. These as well as all other performers, did their work well, making this the record reunion of the district.

Wichita, Kansas

Water and Osie Streets.—One of the most beautiful ordinances of the church was recently administered, that of blessing little children. The son of Mr. and Mrs. Dwight Kelly, of Wichita, was given the name, James Dennis, and the daughter of Mr. and Mrs. L. M. Peter-



East St. Louis, Illinois, Church

Fire recently damaged the Saints' church, located at Thirty-eighth and Forest Streets, East St. Louis, Illinois. But a thorough program of restoring, and repairing has included the enlargement of basement and upstairs thereby increasing floor space, the rearrangement of the rostrum, and refinishing of the building both inside and out. The work of renovating was donated by the membership of the local, and is paid for. Above is a photograph of the church as it looks today. Elder H. W. Brunkhorst is pastor of the East St. Louis Branch.

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son was named Deanna Maxine. Mrs. Peterson was the former Bennie Semf.

On August 14, Miss Doris Stults became the bride of Mr. Harvey Dawson, Elder Garland E. Tickemyer reading the marriage service.

Miss Doris Palmer and Mr. J. W. Smith were united in marriage, August 13, Elder Melvin Russell officiating.

Elder and Mrs. Tickemyer spent several days with Mr. and Mrs. Frank Parsons, at Manhattan, Kansas. Since their visit they have had as their guests two sisters and two brothers of Mrs. Tickemyer.

Mr. and Mrs. Jeff Wilson and Bobby and Mr. and Mrs. Vernon Holder and Mary Louise attended the reunion at Colorado Springs. The Shannon family also attended the reunion in Colorado.

On July 22 Carolyn Jo was born to Mr. and Mrs. Clarence Stewart.

Mrs. Eleanor Westwood and little daughter, Shirley June, were baptized Sunday evening, July 18, by Elder Tickemyer. Max Shannon was welcomed into the church in July.

Kirkland Lake, Ontario

This little group of Saints was started more than eighteen months ago by Priest Peddie, assisted by Brother Jones. At the New Liskeard homecoming, June 6, 1936, seven candidates were baptized, and this gave Kirkland group a nucleus with which to start. Shortly after this date a visit from Elder Douglas Cameron, then eighty-one years of age, to Kirkland Lake and North Canada, firmly established the Latter Day Saint doctrine here in one of the premier gold-mining towns of the North.

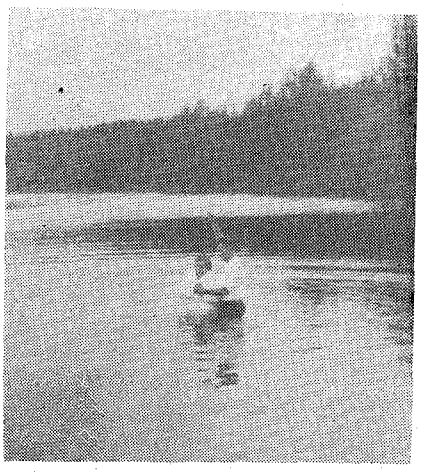
Elder Cameron visited Kirkland again this summer. It was divinely revealed



NORTHERN ONTARIO RALLY GROUP AT LUNCH.

to him that he was again needed in the North, and in the month of May, leaving the comforts of his home in Toronto, this veteran minister, again came North to share with church members and friends their heritage of bad roads, summer heat, and flies. After spending a month at New Liskeard, Brother Cameron journeyed up to Kirkland Lake where he received a hearty welcome. Elder Cameron is still interested in breaking new trails for the gospel's sake, carrying the truth to souls far and wide, and that is what he is doing.

On Sunday, July 25, he arranged for a rally to be held in the Alexo Mining Camp, eleven miles from the paper-making town of Iroquois Falls, between



BAPTISM OF MRS. MCBRAIN, BY PRIEST KOSMACK, OF KIRKLAND LAKE.

four and five miles from Porquis Junction and a little back from the main highway to Timmins, another well known gold town. A wonderful day was spent with the scattered Saints of the North. Visitors came from Toronto, Niagara Falls, Timmins, Alexo, Porquis, Kirkland Lake and New Liskeard.

Due to distances concerned, the first service was held at 11 a. m., an hour of sacrament, prayer and testimony. The presence of the Spirit was strongly felt. Many of the northern Saints had not partaken of the sacrament for years, and had it not been for Brother Cameron's resolution and persistence, it is problematical where they might next have shared the emblems, for the North is a land of distances and lack of roads.

At noon the hungry crowd found a grassy knoll (see photograph), and cars disgorged lunch boxes and baskets. There God's children, many of them strangers an hour before, sat down together to an impromptu banquet.

At 1:15 p. m. the rally group drove to beautiful Alexo Lake where Mrs. McBrain, of Timmins and the Bailey boy, of Porquis Junction, were inducted into the waters of baptism by Priest Kosmack, of Kirkland Lake. The group returned to Alexo for the confirmation service at 2 p. m. This service was conducted by Elder Cameron, of Toronto, and Elder Shepherdson, of New Liskeard.

Then Elder Shepherdson conducted a preaching service, speaking from the theme, "Keeping the Law." Elder Cameron followed with a beautiful presentation of "The New Birth."

Before going to their various homes, the rally members partook of the remnants of dinner at 4:30 p. m. Elder Cameron returned to Timmins with Saints of that place, to assist in helping friends there to make ready for baptism into the kingdom of God. Later he returned to visit isolated members at Porquis Junction. He spent two weeks between Timmins and Porquis Junction, and then was welcomed back to Kirkland Lake.

Further baptisms took place at Alexo, August 29, Kirkland Lake Saints accompanying their elder to give the new brothers the right hand of fellowship.

Since Elder Cameron's return to Kirkland Lake he has also opened services in the little railroad town of Dane, eight miles south. A weekly evening service is being held, also a meeting on Sunday afternoon, August 22, at which a woman came forward requesting baptism. The Saints believe there is a wonderful opening there for the true Church of Jesus Christ. Most of the population attending the services are eagerly requesting more. In this missionary work Elder Cameron has been ably assisted by Brothers Peddie and Kosmack, and all Kirkland Lake members are supporting him.

Brother Ashly MacInnish, of Niagara Falls, rendered assistance at the Alexo Mining Camp, and gave a beautiful testimony vouching for the divinity of the latter-day gospel. In addition he assisted Brother Cameron in his mission at Timmins.

Des Moines District Reunion

The Des Moines, Iowa, district reunion was held August 6 to 15 at the State Fair Grounds at Des Moines, with approximately one hundred and fifty Saints encamped in thirty-six tents and seven cabins. The following cities and towns were represented in this encampment: Perry, Marshalltown, Newton, Des Moines, Cedar Falls, Bussey, Oelwein, Indianola, Valley Junction, Webster City, Oskaloosa, Logan, Winterset, Knoxville, Charles City, and Malcolm, Iowa; Birmingham, Alabama; Aurora and Moline, Illinois; Independence, Missouri, and Port Arthur, Ontario, Canada.

The opening service was a prayer meeting on Friday morning, in charge of District President Henry Castings, who had charge, also, of each succeeding morning prayer service. It was through these meetings that the Saints realized that God was leading them. They were made to realize, too, that the young people are coming closer to God. Before one service five girls met alone in the woods to pray God for strength to bear their testimony at the coming meeting. That entire meeting, then, was on a higher plane, and called forth a special blessing from God.

On the first Sunday morning a special young people's prayer service was held with Elder Hunker in charge.

Elder Frank McDonald, of Council Bluffs, delivered powerful sermons all during the week.

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Apostle Clyde F. Ellis conducted a class each morning on the subject, "The Meaning and Importance of Christian Evangelism." Brother E. Y. Hunker also taught with great power a class each morning dwelling on "Man's Nature and Keys to Spiritual Power." He pointed out that prayer, faith, love, and the will to do are the principal "keys" to this power.

The women's department held a class each afternoon, under the direction of their district leader, Ethel Thomas. Those who addressed the meetings were: Mary Rudkin, on "Relation of Spiritual With Physical"; Bessie Laughlin, on "Training for Mental Health"; Goldie Williams on "Care of Hair and Skin"; Dessa Derry on "Physical Posture"; and Helen Weeks on "Care of the Sick." Average attendance at these meetings was about fifty.

The music, in charge of the district chorister, Clara Mayer, assisted by Eva Williams, was inspiring. There was much congregational singing, and special music by the Dunreath, Knoxville, Webster City, and Des Moines branches.

Reunion members were pleased to have with them Apostle John Garver and Elder L. G. Holloway, who dropped in for a brief stay. Their presence gave more inspiration to carry on the work of the Lord.

The following division leaders were in charge of their respective groups of young people during the week: children, Lucy Orr, Agatha Kirlin, and Elva Pratt; junior girls, Merle Ferris, and junior boys, Jerry Evans and Eddie Spencer, Jr. These young people were given more than a glimpse of the divine plan in their lessons. They were taught, above everything, that all belongs to God.

Several of these same children (five in number) made that knowledge sacred when they went down into the waters of baptism on Friday afternoon. Five adults also made a pledge with God and their fellow men when they made the same covenant. Elder Hunker was in charge of the baptismal service. Brother Norman Anderson, of Des Moines, delivered the charge to the candidates, who were confirmed the following day by Stephen Robinson, George Orr, Frank McDonald, and Apostle Ellis.

The entire assembly proved themselves typically Latter Day Saint in their love of community singing, as was displayed before and after services each evening, under the leadership of Brother Hunker.

Brother Vic Lents, of Marshalltown, recreation leader, endeared himself to all in his tireless efforts to provide entertainment for young and old, between services each day and after services each evening. Under his direction, a swimming party was had one afternoon at Sunset Beach, near the city.

A debate was given one evening on the question, "Resolved: That Those Who Live in the Country Can Do More for the Church in Building Zion Than Those Who Live in a City." The affirmative side was upheld by Doris Kirlin, Eddie Lewis, and Robert Gunlock; the negative, by Carol Wildey, Alden Colyer, and Ira Shippy.

The Graceland program on Friday evening was an inspiration. A number of present and former students portrayed in song and speech the different phases of life at their beloved alma mater, as follows: Educational, Carol Wildey; social, Naomi Cook; athletics, Jerry Evans; spiritual, Raymond Thompson, and sketch drawing of Graceland Tower by Agatha Kirlin. Many young persons left the meeting that evening with renewed hope of being able some day to "go to Graceland."

At the business session the following committee members for the 1938 reunion was elected: Henry Castings, Stephen Robinson, Clyde McDonald, Vic Lents, and George Orr. During this meeting the assembly voted to purchase the new dining hall, at a cost of $140. This dining hall, with sanitary screen and canvas top, had been constructed by donation labor as a new project for this year's reunion.

Lloyd Mussell represented the Herald Publishing House at reunion, selling more than seventy-five dollars' worth of books.

The storehouse project, under the direction of Sister Margaret Mayer, proved a success. Fresh vegetables and fruits were donated for this storehouse by Saints of the district. This project, together with the dining hall, realized a sum of $127.34, which with collections totaling $281.16, more than covered all expenses. It is expected that the Saints will continue the storehouse project, by bringing their surplus of fruits, vegetables and money for future district gatherings.

The district conference will be held early in November, and the district financial observance day, December 12.

The young people gave a surprise serenade for Sister Robinson who celebrated her eighty-second birthday at the reunion. She has lived and served faithfully in this district for thirty-seven years.

At a morning prayer service, a letter was read from Sister Henry Castings, wife of the district president, in which she answered the many letters and cards that she received after her accident, and expressed her appreciation of each one who remembered her. On July 5, while visiting her daughter and son-in-law, Vivian and Almer Sheehy, at Independence, Missouri, she fell and broke her hip. Since that time she has been in a cast and has not been able to be at her home in Des Moines. She spent some time at the Sanitarium from which she returned to the home of her daughter where she now is. Her pain was relieved instantly after the accident when she received administration.

On the last Saturday evening, after services, a large camp fire was built, and beautiful, indeed, was the picture presented as the blaze cast its lights and shadows on the forms of approximately two hundred people seated on the hillsides on either side of the fire. Each branch contributed a short feature to the entertainment, which was followed by the reading of the camp newspaper, "The Cricket," by Naomi Cook.

This reunion was one that the Saints of Des Moines cannot soon forget. It was alive with fun and deep with thought. They realized anew that the gospel is indeed a challenge. It demands the most in God's people, the best in them; old and young alike are challenged.

Northern and Western Michigan Reunion

The Park of the Pines reunion was organized and began its sessions, August 13, its presidency being President Elbert A. Smith, Apostle M. A. McConley and Elder C. G. Mesley. Supporting these leaders were the various members of the reunion committee: Allen Schreur, Dirk Schreur, Hector McKinnon, J. C. Doty, J. E. Bennett and R. Hartnell. Elder Allen Schreur is the president of Northern Michigan District while Elder J. C. Doty is president of Western Michigan, these two districts constituting the reunion.

Prayer services for both adults and young people were held in the early morning. There was only one preaching service a day. The outstanding themes were "The Challenge of the Restoration," "Spiritual Gifts," and "Service," by President Elbert A. Smith; "Prayer," and a vesper service on the last evening, by Elder C. G. Mesley, and Apostle McConley spoke concerning pictures on "The Rise of the Church," "Graceland College," and "The Work of the Church in the Hawaiian Islands," also he gave "Our Task," the last Sunday afternoon.

Wednesday night was Graceland College Night, the program being in charge of Walter Johnson. Professor A. R. Gilbert spoke on the testimony of natural science of the existence of God. On this program also was an illustration of the college and its work, by Apostle McConley.

A pleasing variation in the course of the reunion was provided by the wedding of Mr. William Webber, of Grand Rapids, and Miss Ardith Andrews, of Lansing, Elder C. G. Mesley being the officiating minister. At a later date the happy pair were the recipients of some valuable presents.

On Tuesday night Bishop C. A. Skinner preached a sermon along the line of his official interest and duty. His chief contribution to the reunion, however, was through teaching. Other teachers were Apostle McConley who gave general instructions to adult members of both sexes and special instruction to the priesthood. The priesthood class was at first conducted at 6:45 p. m., but later was combined with the men's class at 11 a. m., making the lat-

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ter an open priesthood meeting. This was addressed once by President Elbert A. Smith. He also gave a fine talk at 4 p. m. the last Sunday to the priesthood and their wives and sweethearts. Nor were the women behind the men as instructors. Sister M. A. McConley did excellent service as teacher of both adult and young women while Sister Fern Weedmark rendered fine service as teacher of the kindergarten.

Most of Brother McConley's teaching to the priesthood was on church decorum, a subject which is not often touched upon, and for this reason his teaching supplied a long-felt want. The same is true of his instructions regarding Graceland College; in this he endeavored to arouse enthusiasm as well as to inform. Surely many went away with a better understanding and appreciation of the work of Graceland.

Another teaching feature was the instruction given the boys by Elder C. G. Mesley, which, with his sermon on prayer, comprised an outstanding contribution. Following this sermon there was a program and then another program sponsored by Nell Kelley. These programs were enjoyed every night in addition to the recreational features which were in evidence every afternoon. "The Whispering Pines," the camp paper, was the work of Miss Schreur. On Friday night there was a play by Traverse City young people.

A baptismal service was held on Saturday, Elders Allen Schreur and Byron H. Doty officiating. Candidates were confirmed that night by Elders A. C. Barmore, B. H. Doty and J. E. Bennett. In closing this report, special mention must be made of Elder Allen Schreur's contribution to the reunion—he was more active at all points than any other one person.

Geelong, Victoria, Australia

July 26, 1887, a small group of people assembled at Reedy Lake, near Geelong, and there Elder Joseph Burton baptized John Craig, his wife Sarah Craig, and their daughter, Sarah Ann. These three converts became foundation members of the Leopold—Geelong Branch when it was organized about three months later.

Ashton Woolley was responsible for the visit of Joseph Burton to the Craig's home. He was a brother of Sarah Craig, and lived at Hastings, on Western Port Bay, fifty miles or more in a direct line, from where his sister lived. He first heard the gospel story from Glaud Rodger, in August, 1878, when this pioneer missionary spent a day or two in Hastings. He was converted by Joseph Burton, and baptized by him, in November, 1885.

The passing of the years brought the death of John Craig, and later that of his daughter, who became well known to Australian Saints as the wife of the late Apostle C. A. Butterworth. Today only Sister Craig is left of the three local pioneers, and in honor of her, and in commemoration of that winter's day fifty years ago, two special services were arranged in the Geelong church for Sunday, July 25, by Elder J. R. Harrisson. Unfortunately a temporary illness prevented Sister Craig attending, but she was represented by her only surviving daughter, Sister Collie, who has been a member of the church only a month less than her mother.

In the gathering at the afternoon service were five children, eleven grandchildren, and seven great-grandchildren of the honored pioneer. Two of the



SISTER SARAH CRAIG

grandchildren, Elders C. W. and R. Butterworth, with Evangelist J. H. N. Jones, presided over this service. A number of relatives also assisted in the exercises. At the evening preaching service Brother Jones selected a subject in keeping with the day. At ninety-five years of age Sister Craig can look back at numerous changes, but nothing has succeeded in changing her testimony that the church she joined a half a century ago, is the true church.

A month before this jubilee, on June 20, Ashton Woolley passed away at Crib Point, Western Port Bay, after a few days illness, at the age of 91. He had enjoyed an exceptionally healthy life, and was for some years an active priest and elder in the Hastings Branch. The funeral services at his late home, and at the graveside in the Crib Point cemetery, were conducted by Elders E. H. Davies, H. G. McGurk, and C. W. Butterworth.

One by one the pioneers are passing to their reward, leaving their descendants to carry on. The local branch personnel, with one exception, comprising the pastor, Elder C. W. Butterworth, and his associates, Elders H. G. McGurk and D. L. Butterworth, and Elders S. Ballard and J. R. Harrisson, represent the second and third generations of faithful Saints. The exception is Brother A. Feldman, who is active in the office of teacher.

Western Montana Reunion

This year's reunion at Race Track, Montana, August 20 to 29, proved to be one of the most successful ever held in the district. Saints came from every part of the district and there were some from Canada. Assisting ministers were Apostles J. F. Curtis, Elders Roscoe Davey, O. W. Okerlind, and L. O. Wildermuth.

The activities of each day began with a prayer service for all, and here the Spirit of the Master was present, especially on Friday morning when the spirit of prophecy came, admonishing the Saints to be faithful and assuring them that God is pleased with the efforts which are being made.

The young people's morning class was conducted by Roscoe Davey. Brother Davey's services were most valuable to the reunion. He also occupied the pulpit several evenings. The Saints enjoyed his work to a great extent for Brother Davey at one time was a resident of Montana.

Elders Okerlind and Curtis conducted the adult morning class, bringing ideas and suggestions which were greatly appreciated.

Sister Victoria Thorburn, supervisor of the junior class, carried out an interesting program.

Harley Lorance with the assistance of Roscoe Davey, had charge of recreational activities for the young every afternoon. This included baseball, volley ball, a trip to Gregson Springs, the hottest springs in America, and Saturday evening after services, they enjoyed a wiener roast at the head of Race Track Creek.

Helen Thorburn, district chorister, was responsible for the pleasing choir numbers and solos rendered. Sister J. F. Curtis and Sister Porter who are sisters of the district president, N. P. Coleman, rendered much-appreciated music during their stay.

Friday night was Young People's Night and the boys and girls of the district displayed real talent in their program.

Under the direction of Helen Eliason a pageant, "Come, Sweet Comforter," was given Saturday evening before the other services.

A memorial service was held for Patriarch G. W. Thorburn on Friday afternoon. This was impressive. Brother Thorburn's kindly ways and cheery voice were missed by all the Saints; many were heard to remark: "This reunion would have been perfect had Brother Thorburn been here."

The women's department, in charge of Sister Victoria Thorburn, had a program Thursday afternoon. The bazaar netted a goodly sum for the reunion fund.

District conference was held Saturday afternoon. Apostle Curtis and District President N. P. Coleman presided. The following officers were elected for the coming year: District president, N. P. Coleman; counselors, Joseph Beck and

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Harley Lorance; treasurer, J. P. Wyckoff; secretary, Eva Davis; bishop's agent, N. P. Coleman; young people's leader, Harley Lorance; director of religious education, Victoria Thorburn; chorister, Jessie Kendall.

Three people were baptized into the church on the last Sunday, Elder L. O. Wildermuth officiating. Several men were ordained to the offices of priest and elder.

Independence, Missouri

September 13.—Elder Arthur A. Oakman concluded his Campus Sunday night series last evening, speaking to an exceptionally large congregation of the Saints in the center place. "This Is Eternal Life," was the theme of Elder Oakman's stirring discourse. Apostle F. Henry Edwards was in charge of the service, assisted by Doctor Charles F. Grabske. Music was furnished by the Walnut Park Band under the direction of Sanford Downs; by the congregation which sang such familiar hymns as "When We Walk With the Lord," "Will Your Anchor Hold in the Storms of Life," "Onward, Christian Soldiers," and "I Need Thee Every Hour," and by George Anway, congregational song leader for the summer. Brother Anway sang as a solo, "Christ in Us—the Hope of Zion," the words and music written by Brother Frank W. Mills on the summer's theme of the Campus sermons by Brother Oakman. A quartet consisting of Mrs. Nina G. Smith, Mrs. Ruth Holman, Keith Johnston and George Anway also sang, "What If It Were Today?" Earl Audet accompanying at the piano. Following the benediction, the great congregation sang the first and last verses of the hymn, "Admonition."

Doctor Harry L. Ice, pastor of the Independence Boulevard Christian Church, of Kansas City, Missouri, will speak to the Men's Club the evening of September 20, on "The Sunny Side of the Street." The club banquet and meeting will be held, as usual, at the Auditorium.

Stone Church

The young people cordially invite all young people of Independence and neighbor communities, to take part in their special series of meetings at the Stone Church, September 19 to 26, Evangelist Ray Whiting the speaker.

There will be a prayer service for all Independence young people at 8 a. m. in the lower auditorium of the Stone Church, September 19. At this hour the worshipers will endeavor to make spiritual preparation for the meeting series beginning that evening.

Apostle M. A. McConley who recently returned to his home in Independence after attending five of the church's summer reunions, spoke to this congregation last Sunday morning on the text: "What we are to be we are now becoming." Brother McConley's theme was "Saints Here and Hereafter," and his sermon was a call to the church membership to more righteous and constructive daily living.

The Stone Church Choir returned to its place in this service, after the August vacation, singing Beethoven's "The Heavens Resound," Paul N. Craig directing, and Robert Miller at the organ. Robert Miller also played the organ offertory. Pastor Arthur Oakman was in charge of the service, assisted by Elder J. D. Gault.

Second Church

Second Church young people meet in the church basement each Wednesday evening. On the first and third Wednesday of the month about twenty young men and women enjoy study classes. They are much interested in *The Story of the Church,* by Inez Smith Davis, and their teacher is Ivan Dillee. The second Wednesday of the month is devoted to a fellowship meeting, one young person volunteering to provide a speaker. On September 8, Kenneth Morford, of Walnut Park, spoke to the group. The fourth Wednesday evening is devoted to a young people's prayer meeting. When there is a fifth Wednesday in the month, the youth meet with the older people in their prayer service. On the last Friday of each month the young men and women of the congregation enjoy a recreational or social event. They had an ice cream social the last Friday in August.

The local young people are planning to present a two-act play in October, "The New Minister Arrives."

Last Sunday's services opened for this congregation with an eight o'clock prayer meeting in charge of Elder B. C. Sarratt. The theme of this hour was "Joy."

"Prayer," was the theme of the church school worship period, and Superintendent Odess Athey was in charge.

Archie Davis was in charge of the junior church period, and the theme considered by the boys and girls was "The New Testament." The story telling was by Sister Gordon Cable.

Apostle J. F. Curtis preached to the congregation at 11 a. m., giving a forceful discourse.

Sister George Botts, a long-time resident of this district, has moved to El Reno, Oklahoma, where her husband has employment.

Walnut Park Church

President Floyd M. McDowell was the speaker at eleven o'clock Sunday morning, his treatment of the subject, "Priesthood," being an earnest and moving appeal not only to the members of the priesthood to be more appreciative of the importance of their calling and active in carrying out their duties, but also it was an appeal to the membership to honor and uphold those whom God has called to serve in this capacity. The girls' chorus, directed by Thelma Moorman sang a song on the theme of Zion to the tune of "Let the Lower Lights Be Burning."

Pastor William Patterson is back after laboring at several reunions, and presided at the communion service September 5. He was assisted by Elders C. G. Closson and Fred Horn. Jesse Hart, deacon, spoke of the need and purposes of the oblation and following the serving of the emblems, a quartet composed of Sister Erwin Moorman and three of her daughters, Melba, Thelma and Alta June, sang "The Call to Zion," composed by Bishop J. A. Koehler.

Brother and Sister William Mengel are the parents of a daughter, Sylvia Lynn, born September 8, the first grandchild of Brother and Sister Erwin Moorman, of Walnut Park. Mrs. Mengel formerly was Miss Helen Moorman.

Liberty Street Church

As the church school year draws to a close, accomplishment and progress are in evidence in every department. Officers have effectively discharged their duties and members have followed their leadership in consecrated effort. The congregation has been blessed with peaceful and harmonious relationship; excellent speakers have been obtained, and have been welcomed by a well-filled church. The prayer services have been spiritual feasts.

Well-attended missionary services have been effective in bringing others in contact with the gospel. The church school itself, under the direction of Raymond Wrigley, has steadily increased in attendance until the record of 303 for the year was reached last Sunday.

The music department, with Fred Friend in charge, has achieved much. The women's department is actively engaged in preparing for the Harvest Home Festival and the coming winter.

The outlook for the coming year is bright, and opportunities for advancement are even greater than in the past. With the spirit that is guiding this congregation, the goal seems nearer than before.

Enoch Hill Church

Sister Henry Hartman's health has improved to the extent that she is again able to take charge of her class. This class gave a farewell party for Sister J. W. Collins before her departure for California where her husband is employed. At the sacrament service, September 5, the congregation sang, "God Be With You Till We Meet Again," for Sister Collins.

Elder H. L. Barto, pastor of Liberty Street Church, was the morning speaker at Enoch Hill the last Sunday in August.

On September 9, the department of women sponsored a watermelon social. Games were played and then watermelon was served. There was no charge for the melon, but a collection was taken up.

Young people of Bennington Heights, Kansas City Stake, were guests at the

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Graceland Briefs

Graceland College officially opened its doors September 3 to a record total enrollment of 241, including 142 freshmen, the largest class in the history of the school. (The total enrollment last year was 219.) This cosmopolitan student body represented 33 States and one foreign country, with Kansas and Illinois, California, Ohio, and Michigan, following close on Missouri and Iowa as numerical leaders of the procession.

The opening exercises were held Monday morning (September 6) in the college chapel. Following the singing of the "Alma Mater Hymn" by the students, Apostle John F. Garver offered the invocation. Mrs. Lila Livingston sang "I Made of My Heart a Temple." The local pastor, Daniel B. Sorden, charged the assembly to uphold their best religious ideals during the coming year at Graceland. He took as his subject, "Things I Know in Religion." President G. N. Briggs, who presided, welcomed the new student body, and Apostle John F. Garver also extended an official greeting on behalf of the Board of Trustees.

The first dormitory meetings of the year were held Monday evening, with four new deans presiding: Miss Vida Ruth Watson, the new dean of women, in Walker Hall; Luther Troyer, in Herald Hall; Gene Oliver, in Jensen Hall, and Anton Ausich in Marietta Hall.

The Crescent Club, honorary girls' organization, enjoyed an early morning hike and picnic breakfast Thursday. The eight girls were accompanied by the dean of women, Miss Watson, and escorts. The Crescent girls for this current term are: Grace Faunce, Ione McBride, Violet McFarlane, Margaret Mauzey, Rochelle Hall, Dorothy Jean Trowbridge, Hazel Carr, and Hannah Miyamoto. The Crescents are Graceland's most representative women and are elected by the women of the student body.

The biweekly chapel Thursday morning, September 9, called the attention of the students to the various extra-curricular activities provided by the college. Lloyd Cleveland presented the work of the student publications; Willard Thomas that of the church school; Mr. Roscoe Faunce that of the College Players and drama department. Miss Mabel Carlile represented the music department, and Mr. E. E. Closson explained the various other activities.

Everywhere I am hindered of meeting God in my brother, because he has shut his own temple doors and recites fables merely of his brother's or his brother's brother's God.'—Emerson.

Sunday morning prayer service, September 12. Their leader, Orville Helm, assisted Elders George Whitehead and J. E. Cleveland, pastor, in the stand.

Elder E. A. Thomas was the speaker last Sunday morning, giving a sermon on "Our Attitude Toward Life." Margie Thomas sang, "I Will Worship Thee."

East Independence Church

On September 5, Frank Minton, Joseph Friend and Charles Warren had charge of the early morning prayer service. At the worship period of the church school Brother Martin gave a reading, Paul Clements presented thoughts for meditation, and Juanita Crabb contributed a reading.

The sacrament service on that Sunday was in charge of the pastor and his assistants and William H. Sheffer. Donald Pyper sang, "Come Sweet Comforter."

"Worshipers Together With God," was the theme of the church school worship, September 12, C. S. Warren in charge. Elsie Sutterfield read the Scriptures. Doris Pyper gave a reading, and there were talks by Charles Williams and Ralph Crabb. Then Elsie Sutterfield read the story.

This district had its annual business meeting at 11 a. m. Sunday, Elder Frank Minton and Apostle F. Henry Edwards in the stand. The choir sang, "We Would See Jesus." The following officers were elected for the new year: Pastor, J. E. Martin, assisted by Frank Minton and Clair Austin; bishop's agent and custodian, Thomas Thatcher; church school director, Joseph Friend; women's leader, Floanna Butler; assistant, Sister Hale; young people's leader, Virgil Coffman; chorister, C. S. Warren. The balance of the time was devoted to a talk by Brother Edwards.

Calgary, Alberta

A pretty wedding took place in the Calgary church, September 1, when Miss Anna Ellen, eldest daughter of Elder William MacLeod, was united in wedlock to Mr. William Lawton, of Eckville, Elder Hanna officiating. Though a stranger to most of the Saints, the bridegroom soon won their hearts. The bride was given in marriage by her father.

The church was tastefully decorated by Sisters Innis, Hanna and Chandler. Sister Gladys Cobb, pianist, played appropriate selections during the wedding ceremony. Sister Peggy Cobb sang pleasing solos. These talented sisters devote their gifts of music to the church.

The ceremony was witnessed by a crowd of friends and visitors who nearly filled the church. After the service, friends gathered at the home of Sister Hanna for the reception. The bridal pair motored to Banff for their honeymoon. They will make their home at Eckville.

High Priest Edward F. Shupe Dies

Denver, Colorado.—The story of the life of Edward F. Shupe, born March 6, 1854, in Schuyler County, Illinois, is closely interwoven with that of the Reorganization of the church. He was a son of Isaac Shupe, a member of the old organization and an elder in the Reorganization. He was baptized September 3, 1876. Was married June 28, 1877, in Hancock County, Illinois, to Eldora C. Head. They celebrated the sixtieth anniversary of their wedding day at Littleton, Colorado, two days before Brother Shupe was confined to bed with the illness which terminated with his death, August 5, 1937, at Denver.

Brother Shupe was ordained a teacher



EDWARD F. SHUPE

in 1882. Came to Colorado in 1888, and gathered together the few Saints living in Denver. Some cottage meetings were held, and November 10, 1889, Denver Branch was organized at the home of Otto A. Westland by Apostle James Caffal. On that day Brother Shupe was ordained an elder and was made president of the new branch. In this capacity he served many years. In May, 1896, he was ordained a high priest, and remained enrolled in that quorum until his death.

In 1909 while in missionary service, he was furloughed to superintend the erection of the Denver church building.

Of the eleven members present at the organization meeting of Denver Branch only three remain. Brother Shupe saw growth from that nucleus to the present enrollment of 481 members, and the recording angel has the record of results from his many years of service in Christ's cause.

Besides his widow there remain three sons: Leo, Homer and Frank; one daughter, Mrs. Susie Custance; 2 sisters: Mrs. Bailey, of Fort Madison,

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Iowa, and Mrs. M. M. Merchant, of Independence, Missouri; thirteen grandchildren and nine great-grandchildren. Interment was in Littleton Cemetery, August 8.

Southwestern Iowa Reunion

Council Bluffs, Iowa.—Southwestern Iowa District closed a very successful reunion at Council Bluffs, August 8. Reunion meetings were held in Fairmount Park on the top of the hill south of Radio Station KOIL. The view in every direction was beautiful, and the elevation was high enough to give the camp a fine breeze at all times and to be fairly free of mosquitoes. The drainage was good, and the spot where the main tent was pitched was ideal. The back part of the tent was about five feet higher than the front so that those sitting in the rear had an unobstructed view of the stage.

Reunion accommodations were good. The Park Board provided for all needs of the camp such as water, lights, daily garbage removal, etc. The weather was ideal with enough rain to keep the dust down; wind, however, did a little damage to the tent in two of the storms.

The reunion opened with a musical and literary program the evening of July 30, in which almost every branch of the district participated. Miss Naomi McMahill, of Shenandoah Branch had charge of the music. Special numbers were provided for nearly every service. Anthems were furnished by the choirs of Council Bluffs, Shenandoah and Underwood. Speakers of the reunion were Pastor Frank McDonald, of Council Bluffs, Elder William Patterson, Bishop J. S. Kelley and President Elbert A. Smith, all of Independence, Missouri.

The reunion committee consisted of Amos Graybill, Nels Hansen, Lee Landon, H. P. Larsen and Elder Frank McDonald. Brother McDonald was in general charge of the services and grounds. Sisters Aileen Larsen and Charlotte Wight had charge of the refreshment tent under the general supervision of Brother Lee Landon. Others also helped in rush hours. In the evenings after services it was usually well patronized.

The slogan adopted by the reunion was "I must be about my Father's business." There was a feeling of good fellowship and brotherly love manifested. Prayer meetings were of a high order both those for the young and those for the adults. Elder Patterson preached fine sermons at the evening meetings. On the first Sunday afternoon Bishop Kelley gave a good sermon on tithing and the financial condition of the church. The Saints also enjoyed two wonderful talks by President Elbert A. Smith on the last Sunday.

The reunion was given good publicity in the daily papers. The *Nonpareil* published excerpts from one of Elder Patterson's sermons, also from the Sunday afternoon sermon of President Elbert Smith.

On the first Sunday morning sacrament was served in the big tent to between five hundred and six hundred people. The priesthood handled this service quickly with the least possible confusion.

Sister McDonald had charge of the women's work at reunion. Irene Turpen had charge of the children's department. Paul Harding supervised the young people's activities. President Smith said in his sermon Sunday morning that many countries have their "Unknown Soldiers," and the church also has its "unknown soldiers," faithful ones who are the mainstays of their branches, but are unknown to the rest of the church. Amos Graybill declared that he found many of these soldiers during the reunion; that it would have been impossible to have gotten along without them. Their work was much appreciated.

Council Bluffs Branch was recently called to mourn the loss of a faithful member, Sister Minnie Seward Burton, who died, July 10, at Mercy Hospital.

During the summer months Sister William Ury has been furnishing flowers for the bouquets at the church and Sister DeBar has been arranging them in vases. Both the flowers from Sister Ury and the services of Sister DeBar in arranging them have been appreciated.

Columbus, Ohio

First Church, Tompkins Street and Medary Avenue.—The Chapel Echoes Choir of First Columbus Branch and a group of other Saints totaling fifty-eight in number traveled to Smith's Grove for a basket dinner, July 18. From the grove the choir went to Radio Station WALR, Zanesville, Ohio, where they broadcast a half-hour program. Those who listened in at the grove, on an automobile radio, said it was one of their best performances. The director, Brother Joe Foster who has had eighteen months experience in radio singing and announcing with his wife as partner, announced the entire program. Brother Foster's voice is clear and pleasing over the air and no N. B. C. announcer could have been more efficient. Sister Ruth Foster played the new Everett Electric orgatron, the best electric organ the choir has heard.

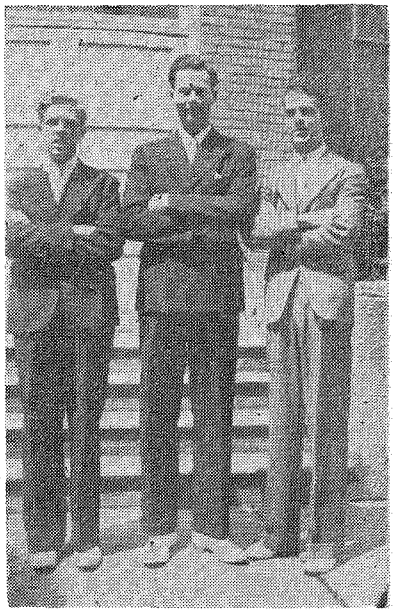
The choir sang on this occasion: "Jesus, Savior Pilot Me," by Schnecher; "My Task," E. L. Ashford; "Bless Ye the Lord," C. H. Bartlett, and "Praise the Lord, O Jerusalem," J. H. Haunaer. A quartet, Winston Cummins, Richard Carter, Merrill Weate, and Lewis Foster, offered, "Jesus My Savior," by J. Lichford. Richard Carter, former Graceland student, in his first radio effort with this choir, sang a solo interpretation of John McCormick's favorite hymn, "Just for Today." Sister Foster played an organ solo, "Poeme," by Z. Fibich.

These young people and their leader are to be congratulated for their fine work in past months. Columbus Saints are looking for more from them in the future. The choir is composed of young men and women, and has been organized about nine months. During this time they have taken part several times in branch meetings and have also contributed to various district gatherings.

Owen Sound, Ontario

Owen Sound Branch observed Children's Day, June 7, with the baptism of eight boys and girls. The candidates were led into the water of baptism by Elder Benson Belrose. Immediately after, the boys and girls were confirmed by Brother B. Belrose.

The Owen Sound district reunion held at Port Elgin, found Owen Sound Branch fairly well represented, and those who attended were unanimous in their opinion that the reunion was the best yet held in the district.



OWEN SOUND'S YOUNG PRIESTHOOD TRIO

These young men were ordained, July 11, at the district reunion. They are from left to right: Lorne White, deacon; Harold Barnes, deacon, and Lloyd Belrose, priest.

The young people have been active all summer. Several of the group formed the cast of the play, "Safety First," a three-act comedy. This was given at the local church to a full house, and was well received by play critics and spectators. The cast also journeyed to Port Elgin and Wiarton for performances, meeting with success at both places. The young men and women also formed a tennis club with Lloyd Belrose as president. They utilized the lot at the rear of the church, making a lawn

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court. This recreation serves the two-fold purpose of holding the younger group together and of keeping the rear of the church looking neat and clean.

Owen Sound local priesthood were strengthened by the ordinations of three young men to the Aaronic priesthood. The ordinations took place on the conference Sunday of the district reunion, July 11, in an impressive service. The trio from Owen Sound are Lloyd Belrose, priest; Harold Barnes and Lorne White, deacons. All are twenty years old.

Shidler, Oklahoma

The reunion of districts in the State of Oklahoma, at Pawnee, is a pleasant memory to those who were privileged to attend. Several from Shidler Branch were there for part of the sessions, but none all the time.

The fine rains this area has been receiving this summer have brought an abundance of fruit and vegetables. For this blessing the people are grateful, and housewives are busy canning and preserving for winter uses.

Shidler members of the church are very scattered yet their Sunday school has grown until fifty-four were present on a recent Sunday. Brother McKibben, from near Ponca City, has an appointment to preach at Shidler the third Sunday of each month at 11 a. m. He was unable to fill his appointment the last time, and his place was taken by Elder Pollard, of Drumright. This was made possible through the courtesy of W. F. Page, Shidler branch president. Brother Page is present at services more often now, and when it is necessary for him to be absent, he makes provision for services to be cared for by those who are near.

Brother Paul Storm, a priest, is again at Shidler after an absence of three years; he is a charter member of the branch. He and Brother O. B. Adair are employed at Shufeldt's Funeral Home. Through the efforts of these two brothers the midweek prayer services are carried on.

Brother Ola and Sister Ruth Brown are being transferred by the oil company which employs Brother Brown, to near Coil, Oklahoma. This takes from Shidler the young people's supervisors, and their going is regretted.

Mrs. Platter, an aged sister, who at one time was a member of Sperry Branch, has located two blocks from Shidler church, and is happy to be among Saints once more.

An ice cream supper was given on the church lawn the evening of September 2, both young and older members participating in games and refreshments. There was good attendance.

"A good way to relieve the monotony of any job is to think up ways of improving it."

The Bulletin Board

First Columbus Church Celebrates Anniversary

First Columbus Branch, Tompkins Street and Medary Avenue, Columbus, Ohio, is celebrating its twenty-second anniversary, September 17, 18, and 19, beginning with a special Constitution Day program the evening of September 17, continuing with young people's service the evening of September 18, and a rather full day of meetings September 19. On Sunday Elder J. W. Davis will be the speaker at 11:15 a. m. and 7:30 p. m. Brother Davis will be remembered by older Saints as a former missionary to Southern Ohio District. Other speakers on Sunday will be Bishop H. E. French, Evangelist J. E. Matthews and Elder A. B. Kirkendall. The lower auditorium will be arranged so that you may bring a basket dinner and spend the day at the church Sunday.

About October 8, First Church expects Brother A. B. Klar, of Dover, Ohio, to give a health lecture. Brother Klar comes at our invitation.

Some time in October also, we expect our missionary, Albert L. Loving, to start a series of missionary endeavor sermons. The date and subject of this series will be announced later.—C. W. Clark, pastor First Church.

Rock Island District Conference

The annual business conference of Rock Island District will be held at Rock Island, Illinois, October 2 and 3. Apostle C. F. Ellis will be present. Opening services for both days will be Saturday, 2:30 p. m., business session, and Sunday, prayer service 8:30 a. m. Meals will be served at the church.—W. W. Richards, 1922 Warren Streets, Davenport, Iowa.

London District Rally

London District will hold a rally, September 25 and 26, at London, Ontario. We have been fortunate in securing for this rally Brother Roy F. Healy, of Chicago, an authority on young people's problems and a leader of youth at reunions of the church. Brother Healy is president of the Chicago Association of Business and Professional Men, president of the Lion's Club, and active in other civic organizations. He will bring messages to the youth, to the men and to the women of the district. Be sure to attend and hear Brother Healy. He is closely associated with judges and courts in social work and crime prevention, and knows what young people must face today.

On Saturday evening a banquet will be had at seven o'clock sharp, in the basement of the church. Banquet tickets, 35 cents. A good program has been arranged. Brother Healy will be the guest speaker. Will those who intend to be present at this banquet, please send the number in their party to J. F. Winegarden, 619 Dundas Street, London, Ontario, not later than September 22.

The program Sunday will be as follows: 9 to 10:45 a. m., prayer service; 11, open sessions of church school, Brother Healy, speaker. Junior school will be held in the lower auditorium; 2:15 p. m., a mass meeting of all the men; 3:30 p. m., mass meeting of all the women; 7 p. m., Brother Healy, speaker. Come and make this a worthwhile rally.—Loretta Lingard, district secretary; J. F. Winegarden, district president.

Minnesota Conference

The Minnesota district conference will be held at the Duluth church, Sixtieth Avenue West and Bristol Street, September 17, 18, and 19. Able speakers will be provided to bring blessings from God's storehouse. Business session will convene at 2 p. m. Saturday, and at this time officers for the coming year will be chosen and other business attended to. Our conferences have grown to be more like reunions, and those people who do not attend lose much in spiritual uplift. We are trying to provide quarters for all who attend, and the women's department will prepare meals in the church basement. Bring your reports along with you, as there will not be time to mail them after you see this notice in the *Herald*. God calls us together often, and we are looking for you to join us in making this conference a spiritual success.—W. C. Stauty, secretary of Minnesota District.

Our Departed Ones

KEPLEY.—Alice Irene (Keithley) d. at the home of a daughter, Mrs. June A. Short, Independence, Mo., Sept. 6, 1937. B. at Georgetown, Indiana, April 17, 1854. Was married to William Woodford Kepley, 65 years ago at Louisville, Ky. To them were born 7 girls and 2 boys. Three preceded her to the beyond, Ethel, Noble, and Anna. Mrs. Kepley was baptized Oct. 28, 1894, by Elder W. H. Kelley, of Indiana, at Byrnville. The angel's message was very precious to Mr. and Mrs. Kepley, and with its help they reared an excellent family. Mrs. Kepley leaves her husband, 86 years of age, a retired timber mill operator; 5 daughters: Mrs. George P. Clipp, Mrs. J. R. Barksdale, Mrs. Frank R. Goodman, Mrs. June A. Short, and Mrs. Evan Davis; 1 son, Hugo O. Kepley; 1 sister, Mrs. Celeste Summers; 20 grandchildren, 2 great-grandchildren, and many friends. Elder G. R. Wells preached the funeral sermon, assisted by Elder C. Ed. Miller at Independence, Sept. 6. Interment was in Mound Grove Cemetery.

BARTBERGER.—Marie (Alexander), b. July 9, 1887, in Mifflin County, Pennsylvania. Baptized June 15, 1930. D. at her late residence in New Castle, Pennsylvania, August 28, 1937. Was married to Joseph Bartberger, and to them were born 8 children, all living, as follows: Mrs. Walter Beck, Joseph Louis Bartberger, Mrs. John Biddle, Gilbert Bartberger, Miss Vera Bartberger, Mrs. Edward Ryhal, Miss Rose Bartberger, and Miss Geraldine Bartberger. Funeral sermon by E. B. Hull, assisted by Lamont Ryhal. Interment was in Greenwood Cemetery, New Castle, Pennsylvania.

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Reunions Over?—Let Us Go Forward »

This summer it was my happy privilege to attend another very helpful reunion at Brewton, Alabama. There we were given a grand spiritual feast which, I am persuaded, has provided strength for greater accomplishments in this part of the world. Surely the spirit attending the reunions held all over the country will help the Saints to go forward as they return to their homes and branches.

On the night of August 26 we of Florida District had a banquet at Alaflora Branch which, although the weather was unfavorable, was quite a success, and will be a blessing to all if the charge given by Brother Joe Baldwin, of Pensacola, is carried out. May the Lord help us to do this.

I have recently accepted greater responsibility in the church of our Lord, in his priesthood, and with it was given charge of a group. Will you remember me in your prayers? I am conscious of the fact that if I am to lead effectively I must first live righteously. I want so to conduct myself that my life will be worthy the emulation of others.

Here let me say also that a leader cannot lead unless he has some who will follow, and I do not mean follow just to the church building (however, that is necessary); but I mean he cannot lead unless there are those who will follow the advice given of God through him. If you have talents use them; if you have one talent, use it. Our happiness is measured by our willingness to do these things.

We as a church (and that includes all of us) do not want to forget our obligations with regard to the church debt. We must clear it before we can redeem Zion. And how great is the need of Zion today when we see about us so many of God's creation underfed and poorly clothed, both physically and spirituality. I am hopeful that because of our more earnest heeding of the faith once delivered to the Saints, that Zion may soon be redeemed.

OSCAR A. MANNING.

BREWTON, ALABAMA, Route 4.

New Appreciations » » » »

In April I left my home at Ontario, California, to come to Minnesota on a visit. My father, W. H. Kemple, is a teacher in the Ontario Branch and also district historian.

Experience has taught me that one does not truly appreciate home and church association, until he is away from them and misses them. I am now several hundred miles from a branch of the church and about twenty-two hundred miles from home. Nor did I realize what prayer really is until I found myself in circumstances in which I needed the Lord's help. Then I learned to pray, and I have found how wonderful it is to "Ask, and ye shall receive." I have received in this way many times.

My one ambition before leaving home was to attend the Youth Conference at Lamoni, Iowa. And although it was a struggle to be able to do it, I managed to attend the first Saturday and Sunday, and enjoyed hearing President McDowell, and Apostles Gleazer and Garver. After attending the prayer service on Sunday morning, I felt as though I could never again disobey God's commandments. The spirit of hope and faith was in my soul, and I felt that attending this service did me more good than anything else I could have done. I was disappointed when I had to leave, because I felt that I was leaving a blessed place. There I had met many Saints and learned much about true Latter Day Saintism.

I have the privilege of hearing the weekday morning worship service broadcast over KMBC. I was pleased beyond measure as I listened to Brother Arthur Oakman this morning giving a wonderful talk. I had the pleasure of hearing him several times in California and at a reunion there several years ago; I have met him personally, and know what a help he is to the church.

My heart has been full of thankfulness to our Father above for his watchcare over me. I am alone here and am making my own way. I hope to be able to return home in the near future. I ask an interest in the prayers of all the Saints, that our Father above will continue his watchcare over me, and that I may be blessed with health, strength, and courage to carry on the work I am doing, and that I may remain true to my religious profession. I send greetings to the Saints in California, and pray for them and others who need God's help.

The *Saints' Herald* is a great comfort to me. The church paper is another thing which I more fully appreciate. I have been wanting to write to "The Readers Say" pages for some time, and have neglected doing so until this morning's radio devotional service inspired me to do it.

HILLS, MINNESOTA. ELIZABETH KEMPLE.

God Answers Prayers » » » »

Let me tell you some of my many blessings and how God has taken care of me at all times. When I came into the church I did not have the faith that I should have had. Brother Roth was holding meetings here at Knoxville at the time, and a sister's baby was very sick with pneumonia. The elder administered to her and she was healed at once. Before I left for my own home on that occasion, the little child was playing around.

This healing gave me more faith. I had heart trouble at that time, and was healed under the hands of Elder Roth. Later my husband was in the hospital with both legs broken and my son and I were sick in bed. There was no one to care for us except our neighbors and little John to give us water to drink. Oh, how earnestly I prayed that God would take care of us and make us well. One night I was given a dream in which Jesus came to me and said, "I will be with you always." What joy this brought me!

A few years ago I asked the Saints to pray for my son. God answered their prayers, and he is strong and well and living in the faith.

Though I am weak and faulty, I try to do the best I can for God's cause. I have seen angels by day and by night. My patriarchal blessing tells me that I have seen these heavenly beings. In another dream I saw Jesus in my home. He said to me: "Open the door. There is a girl out there wanting to come in." I opened the door and said, "That is my girl now." My girl and her neighbor are ready for baptism.

I was privileged to attend the reunion at Des Moines, Iowa, this year, from Wednesday until Sunday. This was my first time to go to reunion, and what joy and happiness it was to be with the Saints. While I was there, it kept running through my mind that I must tell what God had done for me. On Saturday morning I prayed that God would help me and that I might say or do something that would help someone else. I was the first to testify in the prayer

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meeting. All fear had left me, and I know that the Spirit was with me. When a brother arose to speak, he said that the first testimony had given him more faith and done him more good than any he had ever heard. How happy I was because I knew that God had answered my prayer. The reunion baptismal service was most beautiful. Ten were baptized.

MRS. JOHN G. CASWELL.

KNOXVILLE, IOWA.

Minister Goes Forward » » » »

After twenty-eight years as a member and twenty years as a minister of the church, I am still endeavoring to assist in the building of God's kingdom.

I have lived at Flint, Michigan, the past twelve years, assisting the ministry in the work of the city. This fall and winter I am planning to do some preaching in surrounding localities in Gladwin County and possibly outside of the county. God has blessed me abundantly with his Spirit in telling the good news of the gospel in the past two years, and this encourages me to do all I can.

At the Edenville reunion many divine gifts were given revealing the will of God to his people. I have in my possession six of these gifts given at the reunion, typewritten by Miss Dorothy Blodgett, of Flint, who took them in shorthand as they were spoken. I am grateful to her for sending them to me.

I have had many evidences of the authenticity of this church; have seen many sufferers healed through the laying on of hands both by myself and by other ministers.

The Lord spoke to me before I left Flint some two weeks ago through Elder Bush, saying that he was directing my life, that I had much to do where I was going, and that many would rejoice because of the message I should carry to them. Words of counsel and encouragement were given me and to others as well.

There are Saints around me who have grown careless and indifferent, and do not attend church. There is need of much visiting on the part of the ministry in an endeavor to bring back the lost sheep. In my ministry I am hoping that I may reclaim some of them.

GLADWIN, MICHIGAN. ELDER ISRAEL GOHEEN.

Aims of a Young Parent » » »

Since my baptism two and one-half years ago I have received some wonderful blessings, and can truly say with many others, that I know that Christ lives, that this is his church, and he is interested in his people. Since attending this year's reunion at Pawnee, Oklahoma, I have a greater determination to cleanse my life of sin so that I may receive the blessings which the Father has for me.

We have two small sons, and it seems to me that our greatest task now is rearing them to become useful and faithful men in the church. It is our desire that we may so live before our children that we may bring them up in a way pleasing to our Heavenly Father. Pray for us that we may have wisdom and knowledge and that we may do all that is in our power to help build the Kingdom of God on earth—Zion. We wish to rid ourselves of all sin and to serve the Master with love, understanding, patience, and faithfulness. We shall remember you in our prayers.

MRS. MYRTLE WITT.

SKIATOOK, OKLAHOMA, General Delivery.

Request Prayers » » » » »

Midland, Michigan, Saints write asking especially that the members of Central, Eastern and Detroit, Michigan districts, remember in their prayers Brother Earle Falconer who is in a Saginaw hospital with a broken knee and other injuries as the result of an automobile accident, August 29, while returning from the Cash reunion. Always Brother Falconer has been good to answer calls to administer to others, but now he is in need of the Saints' prayers. Please pray that he may not be crippled and that God will help him to bear the pain.

Sister Emma Collins, of Fort Towson, Oklahoma, has been bedfast for eight months, and is seriously ill. She asks for the prayers of the Saints, and will appreciate hearing from any who will write to her to relieve the tedium of her sickness.

The prayers of the Saints are asked in behalf of Brother Curtis Brookens, of Taylorville, Illinois, who has been afflicted for a year or more with a broken arm that does not heal.

FUNDAMENTALS OF THE GOSPEL OF JESUS CHRIST

(Continued from page 1197.)

commanding apostles to baptize all nations. (Matthew 28: 19.)

Saint Peter on the day of Pentecost, under the influence of the Holy Ghost, said:

> Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Acts 2: 38.

By act and teaching Paul, Philip, and Ananias all taught and practiced baptism.

Where are the witnesses that oppose it? If I believe in Jesus Christ, inasmuch as he set his approval on baptism, I cannot reject it without rejecting him. It is evident that neither God the Father, the Holy Ghost, nor Jesus Christ ever sent anyone to teach people that they might reject this holy ordinance. If I chose to follow one who does reject it, I am not serving God but rather the one I obey.

> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?—Romans 6: 16.
>
> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Matthew 7: 21-23.

If we accept men's opinions, and give our allegiance to what others than God teach, we can only expect to receive our reward from the one we serve.

God has never promised to reward men for ignoring his will and his way, and those who do so can only expect to be punished for opposing God's way, and cannot expect that God will reward them for discrediting his plan, but rather condemnation for their presumption and disobedience. God's way is the best way.

(Concluded.)

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CHURCH DIRECTORY

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EACH WEEK DAY

6:45 a. m. Morning devotional services.

SUNDAY SCHEDULE

7:30-8.00 a. m. Thoughts for the Day: D. O Cato, reader; Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir
5:30 p. m. Radio Vespers—"Youth Believes.'
10:00 p. m. Chapel Service: D. O. Cato in charge.

Today the church gets only a fraction of the time and interest of the people. Even the Holy Sabbath sees only a small per cent of them in regular attendance at the services of the church. The Sunday evening service has almost ceased to be a factor in church life and yet more souls have been brought to Christ Sunday evenings than at any other service of the church. Some of the laymen have come to a place in their thinking where they really feel that they are paying the pastor a compliment to come and sit in the pew for a few moments and hear him expound the Word of God. Let no man ever go to church with such an idea again. Let him go with the thought that he needs the message of the man of God to vitalize and strengthen him for the work of the Master.—E. L. House, in *Can Pentecost Be Repeated?*

CLASSIFIED ADS

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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ADULT and OLDER YOUNG PEOPLE Classes

Current study materials for ADULT and OLDER YOUNG PEOPLE grades for the school year beginning October 1, 1937, are in the form of regular GOSPEL QUARTERLIES, as follows:

ADULT: "The Divine Purpose in Man," by F. H. Edwards. Four quarters: Fall No. 761A; Winter No. 762A; Spring No. 763A; Summer No. 764A.

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Substitute Courses

For classes wishing something different from the above Gospel Quarterlies, we call attention to the two books listed below. These were the current materials for Adult and Older Young People grades during the school year just coming to a close. Either book will make excellent substitute material for either the Adult or Older Young People grades.

No. 875C—"Men Nearest the Master—Peter, James and John," by Mrs. Christiana Salyards. Written in lesson form and is a full year's study course.

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PRICES (applicable to either book): Single copies $1.25 each. In lots of five or more on one order, to go to one address, $1.10 each. Postpaid in United States and Canada.

ORDER QUARTERLIES AND BOOKS EARLY TO HAVE THEM ON HAND FOR THE OPENING OF THE NEW SCHOOL YEAR, THE FIRST SUNDAY IN OCTOBER.

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"Follow me and I will make you fishers of men," said Jesus.

The first thing you think of when you plan a fishing trip is equipment and bait.

To follow the Master and become fishers of men you must have adequate equipment.

That is why, under the impulsion of His Spirit, we keep urging you to secure a supply of books and tracts and begin your missionary career.

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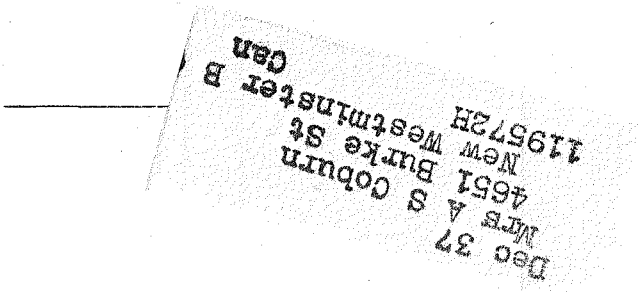

Debt Payment Progress

And Plans To Close the Year

BY BISHOP L. F. P. CURRY

Polygamy - - Who Is Responsible?

Closing the Account of a Recent Investigation

Other Features:

Zion's League Advances
Young People at Work

Keeping the Sabbath
By G. G. Lewis

Knowing God
By Mrs. C. B. Freeman

The Forum
Poets Advise Poets

Volume 84 September 25, 1937 Number 39

www.LatterDayTruth.org

THE SAINTS' HERALD

September 25, 1937

Volume 84 Number 39

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

On Reading Titles

How many times have you bought a book because of an attractive title, and then were disappointed because the book didn't measure up to its promise?

It is quite probable that the author of the book did not name the work, for publishers have a way of keeping clever people around to pick winning titles for their books. If only the obscure writers of the titles would write the books!

I once heard a story of a minister's wife who enjoyed her husband's sermons very much. She could never understand why other people found them dull. A shrewd friend watched her one Sunday morning, and observed the look of happy abstraction on her face. When next they met, the friend challenged her to tell what the sermon was about. She could tell the subject of the sermon and repeated the text, but of what her husband said about them she knew next to nothing. However, she went on to tell a wonderful list of thoughts she had had, with many a rich illustration for them. While sitting in the pew she had been silently preaching her own sermon to herself! No wonder she adored her husband.

So it is with titles. I am thrilled by them. But not by all of them. Take a book advertisement I read today. *Ten-Minute Sermons,* it said. "Awful," I said to myself, "stodgy, trite, unimaginative, banal, and weak!" And then my gaze caught on some of the chapter titles, as cloth on a fishhook. Think what these do to a normal imagination: "Wearers of Sackcloth." Can you picture them, with ashes in their hair? "The Grasshopper Complex." Ah, the poor things who try to be spritely and spry, when their tired hearts beg them to be sedate! "A Borrowed Religion," "Pilgrims of the Night," "Facing Sodom,"—Doesn't every one of them bring a picture to your mind?

I'll probably not buy the book. No, I'll buy groceries and shoes and paint for the lawn furniture and other necessary, imperative, material stuff; for I can't have the book. But the titles have given me a treasure of good thoughts. Already my imagination soars. I'm on my way, and soon my unsuspecting congregations will get the results in sermons, talks to young people, testimonies at prayer meeting, and private conversation. I'll fairly sparkle!

Read titles. Lots of them. But be careful of the books. They may let you down.

THE PIED TYPER.

Guilty

The Editor is suffering from Georgitis again, and is on the receiving end of a job that George has just dropped.

When accused, George laughed, "I feel like the cat that ate the canary."

"How is that?"

"Guilty; but I enjoyed it!"

Noises

Skippy was singing. We asked him if he was happy.

"I make two kinds of noises," said he. "One is when I'm happy, and the other is when I'm sad. But sometimes it takes a college graduate to tell the difference between them."

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Editorial

Polygamy - - Who Is Responsible?

In the early days of the Reorganization, two young ministers, thoroughly devoted to the church and ready to consecrate their life's work to it and its ideals, determined they would satisfy themselves on the question of Joseph Smith's connection with the introduction of polygamy as a tenet of the church. Polygamy was then in flower in Utah, and the practicers and preachers of polygamy seemed to think their own presentations must be strengthened by claiming the "Prophet Joseph" was the originator of the doctrine so far as the Latter Day Work was concerned. The two ministers to whom I refer are William H. Kelley and Edmund L. Kelley. At that time, of course, my father, Joseph Smith, son of Joseph Smith the Martyr, was president of the church; and he told the Kelley brothers to search diligently for what evidence there was, weigh it carefully and bring to him their final conclusions. Not days, not weeks, not months, but years were occupied by the search they instituted. With minds trained in the law they weighed what purported evidence was presented by the proponents of modern polygamy, as well as examining evidence presented by those who were antagonistic to the practice of an archaic doctrine (if it ever was a *doctrine*) and practice.

The conclusion they reached, and they so reported to their president, was that the evidence presented by the proponents and teachers of polygamy would not stand the test of legal examination as evidence, and that to accuse Joseph the Martyr of presenting the doctrine and encouraging the practice was, to put it mildly, unjust and decidedly unfair; for Joseph Smith advocated and practiced only monogamy and condemned polygamy.

A successor to William H. Kelley in the apostolic office, and also in the presidency of the Quorum of Twelve, Brother Paul M. Hanson, has for a number of years been studying and gathering such evidence as the polygamists cite, and he has carefully weighed it in the interest of reaching in his own mind conclusion as to who was responsible for introducing the repugnant doctrine. What conclusion he has reached, his experiences apparently paralleling those of the Brethren Kelley, is indicated by a letter which he addressed to me lately, and which I know many of our readers will read with marked interest:

Thurman, Iowa,
July 26, 1937.

President Frederick M. Smith,
Independence, Missouri.

Dear Brother Smith:

It has always been my disposition to look into the pros and cons of important or mooted questions. Such a course of procedure appeals to me as being in accord with the Christian ideal. It leads to safety. After years of research according to the best of my ability, I believe responsibility for the origin, or practice, of polygamy among professed Latter Day Saints should not be attributed to the Prophet Joseph Smith.

One may stand so close to a painting that all that is seen are daubs of paint, but at a proper perspective the daubs disappear and one stands gazing perchance at a beautiful scene from a master's hand. Such is the character of the work of Joseph Smith—chosen of God to open the dispensation of the fullness of the gospel among men in these latter days.

The work wrought through this young latter-day prophet stands before me like a great nugget of gold in a setting of quartz and earthy material. Where God and man work together it could not be otherwise than that there should be present divine and human elements.

The immensity and nature of what was achieved through Joseph Smith as the human instrumentality: bringing forth the Book of Mormon, the sacred book of ancient Americans; organizing the church according to the New Testament pattern, with all its ordinances, gifts, and blessings; providing an inspired correction of parts of the Bible; divinely interpreting the age in which we live; laying the foundation of Zion; giving inspired rules for health; etc., cause me to feel that through him was inaugurated what the Prophet Isaiah declared the Lord would perform among men, a "marvelous work and a wonder." This work in our custody is truly a "marvelous work and a wonder"!

It has brought to me a consciousness of God. I pause in the midst of making such a statement, for I am lost in wonderment at a finite soul apprehending One who is infinite! But it is true.

It has brought to me a knowledge of the way of salvation—through Jesus Christ, an insight into pre-Columbian relations of God with his people on the western continent, it has from my youth continuously challenged the best and highest in me, its worth impressing me to move out early in life sacrificially with a glad mind and a happy heart into the active ministerial ranks of the church—a period now covering nearly forty years, it has brought to me an extension of years of life, healing from disease, and an opportunity to take part in joyously contributing to the establishment of the kingdom of God among men—Zion. How marvelous is a work that brings to one a sensing of communion and partnership with one's Maker!

And now in closing, may I say that being engaged in this work has brought to me my greatest happiness in life.

Paul M. Hanson.

We are glad to present this to our readers, for Brother Paul is known far and wide as an earnest, devoted servant of the church, and it is well that his attitude be clearly understood.

F. M. S.

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Across the Desk of the Editor in Chief

IN A LETTER written the fore part of August to Brother Rushton by Elder John Smolny from Gros Raschen, Germany, he found everything well in Tilsit, and the two members recently baptized were confirmed. He expects to return to Tilsit in October. He writes:

> Recently I was in Brandenburg, where three young people were baptized on the first of August. The young woman to whom you administered soon recovered her health completely. She was one of the three baptized. Your visit to Germany is bringing us good results.

BROTHER J. F. CURTIS writes of the work in and around Calgary. Of the reunion he says it was "well attended and closed with a general good feeling among the Saints." He speaks of the good work of Brethren Oscar Okerlind and Elgin Clark, and informs us that on August 15 Brother Clark and Sister Adella McLean were united in marriage.

Of the work in Calgary he writes that a better working understanding has been developed among officers and members, and is encouraged to hope for better things and conditions to prevail among the Calgary workers.

IN A LETTER from Brother J. W. Rushton, written the fore part of August, he tells of having "a pleasant visit with the Hoxies" in their all too brief visit. He also tells of the dissolution of the Southern District, a step towards consolidation of this and other districts. He also tells the sad news that Sister Edward Maloney has suffered "a severe stroke which rendered her left side useless and affected her brain. She is now in some hospital and there is no human hope for her." The friends of Brother and Sister Maloney will grieve with them in their affliction.

A formal report from Brother Rushton giving a brief account of the activities of the men in the field compresses a considerable amount of news in a small space. He writes:

> Davies has been working at Derby which is a new opening. Two families reside there. It is 25 years ago since work was done in this city. We hope to provide for continuance.
>
> Whalley reports good interest following the special services celebrating the commencement of missionary work by the Latter Day Saints in England, one hundred years ago.
>
> Smolny reports baptisms in Berlin, Tilsit and Gros Raschen.
>
> Stebel is preparing to return to Czecho Slovakia for a missionary campaign and hopes to win some converts.
>
> Veenstra writes enthusiastically of the work in Zwaagwesteinde and Rotterdam.
>
> I am also enclosing local reports through Brother Mosterdyk of Rotterdam. All show activity and there was one baptism in the new branch. The clouds there seem to be clearing hopefully.
>
> My own work includes a week in Rotterdam, Holland. There two very fine young men were ordained to office of deacon.
>
> I have visited London, Manchester where we had the annual Sunday school procession through the streets of Northeast Manchester and made it the occasion of a thorough tracting campaign. Also called at Bradford, Yorkshire. Found much sickness here and visited to administer; also Birmingham, where we made this the special point of interest because it was the beginning of the Reorganized Church through the ministry of the late Charles Derry. The work of the church began at Preston in Lancashire resulting in nine baptisms. The Mormons have gained considerable newspaper publicity through their concentration upon this event and the unveiling of a plaque near to the spot on the banks of the River Ribble where the baptisms are supposed to have taken place. President H. J. Grant of the Mormon Church and a number of officials were present.
>
> In the month we have had visits from Brother and Sister Hoxie and part of their family, of Philadelphia, Pennsylvania, and also Mrs. Blanche Mesley, of Kansas City, Missouri.

STUDENTS OF SOCIETY or observers of social trends have been aware of the tendency in the United States towards decrease of population and are therefore not surprised at what statistics are showing in places. The school census is a rather accurate criterion of population tendencies, and school statistics this year, and especially this fall, are showing this decrease of population quite markedly. I have just clipped a short article from the *Philadelphia Inquirer* of August 26, which has the ominous title, "School Bells to Call Fewer," and figures are quoted to show that in Philadelphia there will be within two of forty-three hundred fewer pupils asking for admittance to the schools than last year. The heaviest decrease is in the elementary grades, where, of course, it was to be expected, especially in the light of the decrease in birth rate.

ANOTHER LETTER from Brother Earnest A. Webbe, Kirtland, indicates quite clearly that he is still interested in the Word of Wisdom. His friends, I am sure, will not be surprised to hear that. He suggests there is one good way to "keep the law," and that is to observe the Word of Wisdom. He sets out rather pungently some of his reasons for the advice he gives; and then quotes a warning issued by the United States Government. That warning is quite to the point, and I quote it:

> *Trichinosis*, (Worms from pork:) is a parasite disease of meat-eating animals, including man. When we get the disease, the eggs of the little white worm appear throughout the tissue of the entire body. Once infected, the parasite *stays with us the rest of our lives*—there is no way but a post-mortem to tell this! The eggs hatch and are free to develop, mate and breed in the intestinal walls; the new larvae gets into the lymph circulation and is carried throughout the body.

(Continued on page 1222.)

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Debt Payment Progress and Plans To Close the Year

Looking backward to the dark days of 1931, and succeeding years of the depression, one finds almost incredible the wonderful progress made by the church.

Spiritually, unity of purpose has become more and more evident everywhere, and a sense of power makes itself felt as the church quietly discharges her tasks.

Financially, progress is quickly grasped by a glance at the following figures:

(a) Total obligations of the church and periodic reductions:

	Debts	Periodic Reduction
December 31, 1931	$1,866,000	$
December 31, 1935	1,507,000	359,000
December 31, 1936	1,226,000	281,000
*August 31, 1937	1,076,000	150,000
Total debt reduction since 1931		$790,000

Total debts paid in 1936 and 1937 to August 31, 1937 ..... $431,000

*It is estimated that through the further liquidation of real estate, $200,000 will be available for debt reduction, leaving the amount of $876,000 to be raised.

Considering the economic conditions which have been so widely prevalent during the greater portion of the times since December 31, 1931, the figures reflect a highly gratifying decrease. With particular reference to results since the institution of the Debt Payment Plan, we call your attention to our report in the *Herald* of February 13, 1937, wherein it was pointed out that the progress made during the six months debt reduction period (June to December, 1936) was approximately equal to the progress expected to be made in an entire year. The reductions during the first six months of 1937 were in accordance with the amount provided for proportionately to that date.

The church is wholly free of bank debt; the Sanitarium is clear except for its obligation to the general church; Atherton lands are unencumbered aside from two mortgages in the total amount of $10,600 which must await maturity to be discharged. The payment of these principal obligations brings a substantial reduction in interest payable, thus bringing definite relief to the church. One may justifiably feel happy in an institution that has been able to do these things.

The following table reflects our income for 1937 to August 31:

Month	Amount	Comparison with Same Months—1936
January	$41,359.18	45.6% increase
February	40,876.31	62.6% increase
March	54,812.48	121.7% increase
April	33,204.04	62.5% increase
May	34,430.58	45.0% increase
June	29,465.84	17.7% decrease
July	32,965.13	20.0% decrease
August	32,500.00	3.3% increase

June and July income fell off in a number of the stakes and districts. In part this may have been attributable to preparations for reunions, holiday or vacation plans, or unfavorable conditions affecting income. It is also true that the beginning of the aggressive debt payment program in 1936 resulted in some payments being made during June and July of that year, which may have been somewhat exceptional.

The figures indicate, however, that we shall have to maintain our attitude of sacrificial struggle to gain our goal for the second half of the current year. For example, although August results were excellent, June and July in relation to the same months of 1936 were $14,650.13 short, indicating a need for the total sum of $225,386.44 for the remaining four months of the year to insure the full success of the program, both as to operating expenses and debt reduction for 1937.

Again, all we ask is that the membership diligently keep the financial law, for by this means alone may the church succeed in reaching the objectives selected. That larger numbers than possibly ever before in the history of the Reorganization are tithe-payers is shown by these figures:

1935 - 25,030 names were on the general church records as contributors, 23% of our total membership.

1936 - 27,885 names appeared, 25% of the total membership.

Very few organized areas in the church have failed to improve their standing in this respect.

During the final quarter of the year, we plan to rally the church through the efforts of general and local officers, priesthood and workers laboring together. This is not a fund-gathering campaign, but a renewed effort to encourage everyone fully to keep the law, both as to finances and spiritual concerns.

Beginning with a general announcement in all branches and missions October 3, a program of personal teaching and assistance in meeting problems involved in law keeping will be reinforced by preaching, teaching, and exhortation from the pulpits of the church. Full details will be supplied to all officials of the priesthood concerned.

Furthermore, it is our desire to present to the church, through the columns of the *Herald*, a series

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of articles touching upon the constructive work before us, and the spiritual nature of our task. To increase the effectiveness of these contributions, and to expand the range of the *Herald* as the voice of the church, an especial effort will be made during this three months period to place this paper in every home of our people.

The reunions of the past summer gave to many thousands renewed strength and vision. God's blessing in this manner was not meant for our entertainment, but was given that we might bear fruit. The fall period is our chance to respond. To these closing months of the year and the opportunity to labor for Him, surely we turn with joy, for he has blessed us beyond our expectations.

THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

The Independence Hobby Show

At the Harvest Festival

The annual Hobby Show which is sponsored by the Harvest Festival grows in interest and attendance each year. Last year thousands of people visited this part of the Festival exhibit, many returning several times in order to be sure to see everything. A large variety of ancient and curious objects are displayed each year making it of especial educational value to both young and old.

Previous exhibits have included old and unusual books and publications, a large collection of Bible translations, printed and written documents, manuscripts etc., foreign and American coins and paper money, sales tax tokens, foreign and American postage stamps, air craft models, geoglogical specimens, Indian relics, curios of all kinds, glass and china ware, quilts and spreads, needle-craft and dolls. Several hundred entries covering all kinds of interesting things.

It is hoped that the exhibit will be even larger and more interesting this year. The committee would like to make this a church wide show, so if you have anything of interest let us know. Write "The Hobby Show Committee," The Auditorium, Independence, Missouri, and we will be glad to confer with you as to whether we can use your items.

THE HOBBY SHOW COMMITTEE.

Professor John Dewey has pointed out that the greatest peril of modern warfare lies in the fact that we have become superb masters of matter, but have not learned to use, control or understand our own minds.—Challenge to Death.

A New Radio Feature

THE STORY OF SAINT PAUL ON KMBC

The life of this great apostle of the Christian faith will be the subject of a radio presentation on the church Vesper Hour over KMBC, beginning Sunday, September 26. With the exception of the Master, no character of the New Testament carries such a wide variety of religious experience as does this dramatic figure of the early Christian faith. This series of thirteen half hour radio plays is being written by Mrs. J. A. Gardner, the author of the Book of Mormon plays entitled "Whence Came the Red Man?" presented two years ago.

The first play presents a setting in dramatic manner of the home, the business and political life of the people of Tarsus, both Jew and Greek. The story of home life of Paul's parents, the betrothal and marriage of Miriam, Paul's sister, the birth of Paul and the dedication of his life by his parents to the service of Jehovah are told in the first of this series with as much intimacy and human interest as can be drawn from all text sources available.

Tune in on KMBC Sunday. The cast for these plays will be selected from those who have participated in former radio plays with a few additions of those who will qualify.

ACROSS THE DESK OF THE EDITOR IN CHIEF

(Continued from page 1220.)

"This," says Brother Webbe, "is from the findings of Doctor Maurice Hall of the Department of Public Service, Washington, D. C., after making over three hundred autopsies at Federal institutions and hospitals during 1936. Doctor Hall asserts that the United States has the greatest Trichinosis problem on earth,—one in every seven being infected; he claims that the majority of acute Trichinosis cases are missed and diagnosed wrongly as typhoid, flu, heart disease, and other common ills. . . . 'The Bureau of Animal Industry has discontinued inspection of pork for Trichinosis because the hurried slaughter-house inspection did not make sure of its safety.'"

Well, now, this is a pretty serious charge to bring against our friend (or is he?) the hog! It pays to be on the alert.

Brother Webbe then takes a "poke" at hamburgers, by quoting the following from *Country Gentlemen:*

> Repeatedly scientists and doctors have called attention to the danger of the hamburger sandwich so popular at stands and short-order places; in most cases pork is combined with beef and the little pat of meat is cooked "rare"; and which invites personal disaster to the eater.

Now, with pork gone, and our favorite sandwich ruled out, just what are we going to do? Well, we might try the Word of Wisdom, Brother Webbe suggests. I guess he's nearly right, don't you?

F. M. S.

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The Inner Life

A Leaf From My Diary

YESTERDAY was just one more in a series of hot and sultry days, only it seemed a little worse than usual. Going home from work tired and with a miserable headache, I was discouraged when I thought of the prayer meeting I had to direct in the evening. It was too hot for meeting, and I thought probably few would come. There was work around the house, and when I had done that there was just time left to set out the chairs and select my songs —no time for the rest or meditation I needed to prepare for my part. The meeting was to be outdoors. A few minutes before it began I sat with the Scriptures on my knees, reading in the twelfth chapter of Acts, about the deliverance of Peter from prison. The words, "but prayer was made without ceasing of the church unto God for him," struck me particularly.

I think my pain must have departed the moment the first member of the group arrived, and I arose smiling to greet her. I don't remember it after that. More people came, and there was a larger gathering than usual. In song and prayer we were blessed, and as we remembered the sick we ourselves received comfort and strength. After the testimonies, and the meeting was over, friends lingered to visit, which was very pleasant.

Many times before I have had the experience of going to prayer meeting tired, sick, and depressed in spirit; and then after the meeting found I had been healed, encouraged, and given a new lease on life. It has happened too often to be either accident or coincidence, and the improvement too real to be any illusion of the imagination. When they put me in charge of the group, they said the prayer meeting needed me. They didn't know how much I needed the prayer meeting.

EARLY THIS MORNING, while it was still dark, I awoke, and I knew that it would be useless to try to sleep again. Lying there thinking, I still felt the peace and benediction of the meeting the night before. Then out of the darkness in the east the first faint light of dawn appeared. I was looking out of the window into the garden; it isn't much—a bit of lawn with some comfortable chairs, shrubs at the edge and trees by the fence—but in the dim light it looked beautiful, and in a few moments I found myself involuntarily offering a prayer of gratitude to God for my happiness. I didn't ask for anything; I didn't need to. He had already given me what I needed. The words of a hymn came to mind:

My God, how wonderful thou art,
Thy majesty, how bright . . .

TURNING OVER, I switched on my light, and took up a magazine to finish the last installment of a story from life, "We Become Americans," by Olga Alasheieff, the wife of a former Russian cavalry officer. Fleeing for their lives from the Soviet, they experienced many hardships, and at last were helped to this country by friends. Their gratitude for the freedom and opportunity in this country made me very thankful for my native land. Yes, it was my wife's magazine, and it was the *Woman's Home Companion,* if you'd like to know. Why is it that the women's magazines publish better stuff than men's magazines. I resent the trail of dirt so characteristic of the latter. It fits an old idea of mine that women are, by nature, a little better than men.

TODAY a friend brought in this prayer for editors. Will you join us in this petition?

Oh, God, bless, we pray thee, the editors of our church papers, who seek to bring to us words of instruction, inspiration, and power.

Grant unto each of them an understanding of the needs of thy people. Fill their souls with light. Give to them spiritual perception.

As they labor may they feel the glow and warmth of thy presence. May they be conscious of thy recognition.

As thoughts flow from their pens into the *Herald,* the *Hope,* and the *Stepping Stones,* may they be like strength to the vine carrying life giving forces.

Bless them in their researches and in their meditations. Direct them to others who likewise can help feed the flock. Open to them a vision of the good they seek to do and a glimpse of the good they have done, that they may be encouraged to continue faithfully and diligently as thy representatives.

We ask these blessings in the name of Jesus. Amen.

YESTERDAY friends visited the office, some that we had known years ago. Time works changes on our bodies, but not on the heart, except that many grow gentler, more considerate. Every day friends come. They want to see the machines at work with the staff operating them, and say hello to the office people and the editors. It's a pleasure to have them. Sometimes friends we haven't seen for fifteen years catch us in shirt-sleeves, with our hair mussed, and buried deep in manuscripts. But they don't mind and we're happy to see them.

This printing plant belongs, in the last analysis, to the people. It's their place. They support it. They put us here to take care of it for them. Why shouldn't we like them?

Everything that lends itself to the spread of happiness is commendable; everything that tends to a contrary effort is deplorable.—Selected.

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ZION'S LEAGUE

Young People's Work in the Church Program

Zion's League Advances

Every mail brings encouraging letters from various parts of the church where the young people have perfected their organization following the suggestions of Zion's League Handbook. In most cases this requires but slight, if any, change in their set-up and they are delighted to find themselves organized in harmony with all other young people of the church, with the same objective and going forward under the same program.

Unanimous appreciation is expressed in the appearance of volume 1, number 1 of Zion's League Guide, a mimeographed bulletin of news, helps, suggestions, and materials for district and local young people's leaders. This is prepared in the general office by the Advisory Council, but its pages are generously filled with contributions from district and local leaders who are achieving results. The "Guide" will be issued in August, November, February, and May. The subscription price is 50 cents per year.

We quote below from three recent letters which will be of general interest.

Russell Rockwell, of Dayton, Ohio, is appreciative:

"I just received a copy of the 'Guide' and thought I'd let you know how much I appreciate it. I enjoyed it from cover to cover and even the front of the front cover. I thought the 'frontispiece' was well chosen and most appropriate. I know of no church which challenges the intelligence of man as does ours or urges him on to greater heights with the hand of God constantly extended to help him along.

"I appreciated the editorial, and the 'Way we do it Here' from the different districts. Thanks for the good ideas.

"I thought the Youth Convention at Lamoni was excellent. In fact it far exceeded my fondest expectations and was an experience which I prize highly. I received much encouragement and caught a vision of the work on a larger scale than I had had before."

J. E. Nicholson, Belleville, Illinois, writes:

"Our branch has purchased four copies of 'The Call at Evening' and are distributing them to 'prospects.'

"The young people, after the Lamoni Convention, organized Zion's League here and the next Sunday night had a lovely service at church. I am enclosing a copy of the program."

The program, attractively done on a hectograph, suggests a worthy effort:

ZION'S LEAGUE

Theme: "Onward With Christ!"

Prelude
Processional: "Sing we of the golden city." (Congregation will please stand as League enters.)
Invocation ..... Keith Million
Vocal Solo: "Service" Delbert Corbier
Introduction of League....Ruth Compton
Outline of Projects:

1. Know Your Church.....Elbert Boren
2. Keep the Law.....Mary Henry
3. Win a Member.....James Watts
4. Make Leisure Creative .....Mildred Corbier

Hymn: "I'll go where you want me to go" .....Zion's League
Acceptance of League:
Church School Director Robert Corbier
Pastor J. E. Nicholson
Recessional: "Take my life" ..... Zion's League
(Congregation will please stand as League marches out.)
Congregational Hymn: Doxology, No. 14, Saints' Hymnal.
Benediction ..... James Wild

Are These Your Questions?

In a letter to President McDowell occur two very timely questions which we quote, with the reply that was given:

"In organizing Zion's League in a group, should the young people's supervisor be a member of the priesthood or would it be advisable to select a person not of the priesthood but who is capable of holding such an office? Would it be advisable to select a woman for this office?

Answer:

"I note your questions in regard to the task of organizing Zion's League, and will try to answer them as best I can, although it would be easier to talk with you personally in regard to the matters involved. I sincerely trust, in the first place, that you are acting with the full knowledge and consent of your pastor and other administrative officers in whatever moves are made to organize a Zion's League. This movement has no identity separate from the administrative set-up of the church as a whole, and is considered at all times as under the supervision of such administrative officers.

"Your young people's supervisor should be a mature person selected by your branch in the manner followed in selecting other branch officers. Nowhere have we specified that such a supervisor shall be a member of the priesthood although there are many ways in which such might be helpful and desirable. Other things being equal, I would prefer it. However, in a number of cases qualified leaders not holding the priesthood, and in many instances qualified women have filled this position acceptably and are now doing so. Personally I would not favor such an absolute requirement, although I would like to see among the ranks of young people's leaders a large number who are also members of the priesthood and who bring to this great task all the spiritual power which ought to come through priesthood."

"Is it permissable for a capable sister in the branch to offer the theme for a young people's prayer meeting, and to give a short talk on this theme?"

Answer:

"In regard to your second question will say that the young people's prayer meeting, as all other prayer meetings, should be in charge of branch officers or members of the priesthood assigned by them to that responsibility. With such officers or members of the priesthood in charge, I can see no objection to one of the sisters giving a theme talk, or singing a solo, or even giving a reading. Care must be exercised of course in the selection of the person involved and the content of the material presented. I would advise against too marked an innovation in this respect if the feelings of the people are involved. Care and patience and wisdom should be used at all times."

Hypocrisy is the homage vice pays to virtue.—La Rochefoucauld.

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The Vision of Christ

PART TWO

By Dwight D. W. Davis

If it is important that we understand man's vision of Christ, it is even more significant that we comprehend Christ's vision of man, for the latter makes meaningful the central purpose of His earthly mission. Our immediate task, then, is to see men as Jesus saw them.

CHRIST'S VISION OF MAN

The Son of God visualized men for what they were—men, frail and weak. He beheld those of His day as blind leaders of the blind—blind to that which saveth the souls of men. His children today are not essentially different from those of His age, for He still beholds us tossed to and fro by every wind that bloweth. With frantic haste we are found embracing every transient doctrine that appeals to our love for security. With seemingly implicit faith we appeal to our governments or to our captains of industry or to our labor leaders to bear us into the promised land on flowery beds of ease. There has yet to come to us the vision that peaceful security is to be realized only through intelligent self-denial for the group in consonance with the divine plan long since revealed.

The many experiences Jesus had with men brought him in contact with the excuse making faculty of their personalities. There were those who would not follow Him because of the excuse of burials; some excused themselves on the ground of parental obligations; others because of their wealth, still others because the path was rough. The excuse maker continues to abide with us, only there has been a slight change in the tone of the excuses: paying tithing is too much of a burden; Zion won't be in our day; it requires too much effort to attend church; let Mr. and Mrs. So and So do it, *ad infinitum*. Yes, Christ visualizes men as excuse makers.

But he also visualized men as doubters. After miraculously feeding the multitude with five loaves and two fish, he "constrained his disciples to get into a ship, and go before him unto the other side, while he sent the multitude away." In the fourth watch of the night Jesus came walking on the water toward them. They were frightened for they thought Him to be a spirit; but they were comforted and Jesus bade Peter come to Him. Peter walked upon the water until he lost his faith and began to sink and cried out: "Lord, save me." Then it was that Jesus stretched forth his hand and saved him but said, *"O thou of little faith, wherefore didst thou doubt?"* What marvelous things might He be able to do for us today if we had the faith of a mustard seed and doubted not.

Still there is a ray of hope, for Jesus saw men as believers. Consider the Centurion's faith who believed his servant, many miles away, would be healed immediately if Jesus but spoke the word. What might happen in the church today if every Saint took seriously these words: "If thou canst believe, all things are possible to him that believeth."

On the Mount of Olives and in the garden of Gethsemane Jesus saw the fickleness of men: of Peter and the other disciples who, on the Mount, declared that "though I die with thee, yet will I not deny thee," in the garden thrice denied his master, while all the others fled Him. We are still fickle: in our prayer and communion services we declare our love for Him, while during the intervening days we deny Him and flee from Him.

Jesus saw the limitations of men and the necessity for their seeking solitude as a means for recreation. So we find him speaking to the apostles, after a particularly busy and trying season of labor, "Come ye yourselves apart unto a desert place to rest awhile." The same appeal comes to each of us today, "take time to be holy." Pause long enough to evaluate your choices, and to make your resolutions.

Yes, the Son of God visualized men for what they were; but because he was the Son of God he was able to do something even greater—He visualized men for what they might become.

He saw men as potential builders of his kingdom. Irrespective of the weaknesses of his apostles, He endured them because of the knowledge he had of their future growth. Because he knew that his work could be carried on after his resurrection only through the inspired activity of a devoted group of leaders, He was willing to invest everything he had in the lives of people. His investment still centers in human lives, for therein are to be found the only real values. He has been long-suffering with us in our fumbling attempts to establish his Kingdom on earth, not so much because of what we have accomplished but because of those things which he knows we are yet capable of achieving for his glory.

The greatest vision, however, that came to Jesus was when He beheld men as the possible sons of God. "But as many as received him, to them gave he power to become the sons of God." What a promise and what a challenge! When we approach Sonship we shall be found doing that which He revealed to us in the Sermon on the Mount. We are a long way from such Sonship, yet we believe

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through complete obedience to His commandments it is a possible achievement.

Peter, James, and John were with Christ on the mountaintop when He was transfigured before them. Several important elements stand out in that experience. Not only did Moses and Elias appear unto them; not only did they make three tabernacles, one for Christ, one for Moses, and another for Elias; but they also heard the voice of God speak to them, from out of a bright cloud that overshadowed them, saying: "This is my beloved Son, in whom I am well pleased; hear ye him."

All this was indeed wonderful, but it is the event that followed which impresses me: "And when the disciples heard it, [the voice of God] they fell on their face, and were sore afraid. And Jesus came and touched them and said, 'Arise, and be not afraid.' And when they had lifted up their eyes, *they saw no man, save Jesus only.*"

Can we catch for a moment the import of those words, "they saw no man, save Jesus only"? When are we going to lift up our eyes and behold such a vision?

Of all people who should have a clear vision of Christ, Latter Day Saints should have the clearest; for it is they who claim to be the possessors of the fullness of his gospel; it is they who claim to have been commissioned with the task of being the light of the world and the pacemakers in the establishment of Zion's City.

The challenge that comes to us today is that we progressively Christianize ourselves to the place where we have an "eye single to the glory of God." We must live for the Vision of Christ.

In the occurrence of unpleasant things among neighbors, fear comes readily to heart and magnifies the consequence of the other party; but it is a bad counselor. Every man is actually weak and apparently strong. To himself he seems weak; to others, formidable. You are afraid of Grim; but Grim also is afraid of you. You are solicitous of the good-will of the meanest person, uneasy at his ill-will. But the sturdiest offender of your peace and of the neighborhood, if you rip up *his* claims, is as thin and timid as any, and the peace of society is often kept, because, as children say, one is afraid and the other dares not. Far off, men swell, bully and threaten; bring them hand to hand, and they are a feeble folk.—Ralph Waldo Emerson in *Prudence.*

Life is not so short but that there is always room for courtesy.—Emerson.

The Formula for a Christian Life

By Eula Veale Post

Awake, be up and doing for the hastening time draws near. Read, study and prepare yourself to teach both by precept and by example, for you are teaching, whether it be consciously or unconsciously.

Live so that the example you set may not shriek "hypocrite" at your lips as they speak.

The need for earnest Christian workers is very great in the world today, but before you may teach others you must prepare yourself in mind and character and put yourself in an attitude to learn, for you may impart to others only that which you possess.

"Look for the beautiful." Beauty in the character of others is easy to find, for people will invariably respond to someone who shows faith in them.

To look for beauty, you must have beautiful thoughts. To think beautiful thoughts is to show beauty in your own personality. Be cheerful, so you may impart cheer to others. Be humble. Through humbleness comes love and much faith. Be prayerful, for by prayer comes inspiration.

"Love one another," for "God so loved the world."

There was once a young minister, a man who seemed at first to be quiet and unpretentious, but when he stepped into the pulpit he became a human dynamo. His whole being seemed to be permeated by the Spirit of God. Love radiated from him. His enthusiasm was so great that he inspired in his listeners a great desire to serve, and a wonderful love for all creation.

The human mind is like a mirror. It reflects that which is cast upon it, so because of this young minister's humbleness and faith, God had cast His image upon the mind of the minister. All who came in contact with this man received benefit from the experience.

So keep the mirror polished that God's image may shine brightly in your life, for by your life you teach.

No greater commission can you have, than to be a "good" teacher, for such was Christ.

"Go ye into all the world and teach."

HOUSTON, TEXAS.

A God with imagination enough to create oceans, and solar systems and sexes, and seasons and poets, and mountains and mothers and martyrs—such a God can be trusted to make the hereafter just and satisfying and full of interest.—Bruce Barton in *What Can a Man Believe?*

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Keeping the Sabbath

By G. G. Lewis

The newspapers have been bringing to the fore very much of late the controversy between two large groups of people—those who support Sunday observance more or less in accordance with the age-long custom, and those who demand freedom to enter into any activity desired. The cartoonist has been used to tell a story in a few words or by suggestion through the eye. Those who uphold Sunday as "a day of rest and worship" are characterized as being old fogys; archaic, with long whiskers and simple mien. This is the usual weapon of those who continually cry "Be modern." Being modern, however, does not mean that one must act the ape. It does not mean that every new-fangled idea must be accepted and adopted because it is a product of the twentieth century. The heritage of the past is still rich in worth-while things—the sanctity of the home and of marriage, the Christian graces of love, purity, honesty and brotherhood, the privilege of fellowship and worship—these still have their place in our modern life.

The modern age has much to offer us as advantageous over the past and these things we welcome. We would not hark back to the long hours of labor in the sweat shops, the unsanitary conditions of labor, and perhaps the dour, trying Sabbaths of some ages. We must make our adjustments and select that which is worth-while and of value to us.

The controversy does not rage around the actual day upon which the Sabbath shall fall—the Seventh Day or the First Day. We can be content at this time with the knowledge that in the early Christian Church there is evidence that the First Day or the Lord's Day was kept for worship. Latter-day revelation confirms us in the belief that we should keep the first day. . . . "The Saints are to observe the first day of the week commonly called the Lord's Day, as a day of rest: as a day of worship, as given in the covenants and commandments. . . ." (Doctrine and Covenants 119: 7.)

The difficulty that has arisen is of importance to all Christians. Shall the day usually observed for worship, for rest, become a holiday, instead of a holy day? The effort that is being made is to make this day, Sunday, an accepted day on which sport of all kind might be indulged in. It is rather hard to differentiate between the small group that plays tennis or golf or swims and those who want to follow the football or the cricket, or the surf, and picture shows. But the fact that one is more quiet than the crowded games cannot enter in as an argument. The question is: should recreation of any sort be permitted on Sunday?

It is well in such a controversy to weigh several matters. What is the purpose of Sunday observance? What is the attitude of Sunday observers towards the things of life and the things that really matter? Why do people want to have sport on this day? What is the attitude of such people towards the things that really matter in life? Should we recreate or re-create on Sunday?

It has been my observation that those who desire to spend Sunday quietly in worship, in fellowshiping with their God and their fellow men, though spotted with many faults, are the peace-lovers, the active law-abiders and Christian force in this world. They can derive good of real spiritual value through such practices. When we examine the attitude of those who seek pleasure on Sunday, it is generally due to a selfish trend. Though many claim that they can worship just as well while on the golf course enjoying the physical things of life, the fact is that very few do. Their interest is on the score rather than on what the Great Scorer wishes of them. Those who uphold that sport of all description might be indulged in on Sunday have yet to produce a champion who can do and will do as much for humanity as the great champion of the Christian faith—Christ Jesus. He declared that he was Lord of the Sabbath; he set an example for all men to follow in that it is said "as his custom was, he went into the synagogue on the Sabbath Day." Jesus found it of value to go to church. He did not hesitate to do good on the Sabbath, but we do not find him carelessly and needlessly flouting the customary observance of Sabbaths.

Sunday keeping should not be laborious and dull. It should tend to make us feel happy and joyous. We can rest from our usual labors and engage in other labors—the labor of service to God and man. We can take time to think and to meditate upon the worth-while things of life. The press of the world hardly gives one any time to think upon these things. Sunday is of great value in this regard.

We need not hesitate about how we should keep Sunday. The Lord has said, "On this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. . . ." (Doctrine and Covenants 119: 7.) Again, "And the inhabitants of Zion shall observe the Sabbath Day to keep it holy." (Doctrine and Covenants 68: 4.) "The Sabbath was made for man, and not man for the Sabbath." (Mark 2: 27.) God knew the necessity of man and so he prescribed this day for his rest and remembrance of him. It

(Continued on page 1234.)

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Be Enthusiastic

By D. O. Chesworth

Today one may venture to claim that people appear in general to be unaware of the experiences through which many of the prophets who preceded the Master passed. If the correctness of this statement is questioned the writer merely recommends a round-table discussion among friends, not prohibiting your church school class from such participation.

The prophets of Jehovah have been enthusiastic, despite various problems which each in his particular period of time faced. If there is one characteristic of human nature which appeals to me it is "enthusiasm." During the past few months I have been in frequent association with a friend who seemingly is always bubbling over with zeal, whether it is in athletic competition of tennis or golf, talking about life's vocation, home building, or conversing on the appealing subject of religion. An unusual comparison, perhaps, but from this friend my mind reverts to the age of 800 B. C., to a noble individual known as Elijah. As a boy of twelve or fourteen years of age I sometimes heard people talking about this man, frequently in connection with Elisha, but the conversation meant nothing. Today the mention of these noble men suggests enthusiasm, zeal, purpose and determination. Elijah, who had heard the call of Deity and responded, was on a particular mission one day. Straightway he walked into King Ahab's domicile and delivered his message without the slightest hesitancy but with plenty of zeal, some prefer to call it conviction. Truly he was a man in whom prophecy became a practical force, a man whose appearance attracted folk of his day. Can't you mentally picture Elijah walking across the field and then see the ploughmen, catching sight of this dynamic personality and commanding figure, pause in their work? It was not only an excuse to rest for a few minutes but also an impulse they could not ignore. But unheeding the eager eyes fixed upon him, perhaps unaware of the astonishment he had caused, he walked toward Elisha. These men undoubtedly caught the spirit of his manliness.

A swift movement and Elijah, stripping off his mantle, flung it about the shoulders of the surprised youth, the man whom God had called to carry on the work of the prophetic office. Later when he placed his arm around Elisha, methinks there must have also been a transfer of zeal, transmitted like an electric current. Do you remember Elisha's request of his older companion? "I pray thee let a double portion of thy spirit be upon me." Yes, the young man knew that enthusiasm must be his portion if he were to bring honor to the divine call. Although Elijah's work remained incomplete he had transmitted the gift of valiant resistance of superb desire for God's glory which augured well for the future.

Enthusiasm? Let us not omit mention of Hosea, the herdsman prophet. He had a major task before him which must be done for God despite his family problems, for his companion had fallen prey to the "disease" which had overtaken the people of Israel. Reference is made to the disease of home wreckage and nation ruin. No one would venture to say that Hosea was tired, weary, or needed a vacation. God had called. This man knew his course and how grateful he must have been that there remained with him undaunted zeal to assist in this majestic calling. His words had great urgency.

Friends, are you acquainted with Micah? Many older people answer affirmatively but what of the younger generation? We haven't heard too much about the prophets in this age. Micah was an inspiring individual. Not of wealthy heritage, Isaiah shared that privilege for he was of the higher class, but with a wonderful, enthusiastic message, Micah proclaimed the coming of a Messiah. Will you read about the way in which this prophet performed his calling as recorded in the Old Testament? Micah, speaking through revelation to his people, pleaded, "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" Jesus possessed real enthusiasm but will anyone voluntarily say that it surpassed that of the men whose task was to proclaim the coming forth of the Master of men? Other prophets followed those already mentioned, but there is much to think about Elijah, Elisha, Hosea and Micah. They present a wonderful study. Their lives challenge us to grasp that spark of activity which they exhibited.

I shall never forget a message from an aged brother. He said that we must possess three particular characteristics and the last of these was "activity." Enthusiasm begets activity. Our church stands today with a definite message and invitation because the enthusiasm of our Old Testament prophets did not cease but was carried over into the lives of men of Latter Day Saintism in great abundance. If any of us lack this one thing why not investigate our own lives, find the cause or causes of our lethargic condition and make the necessary adjustments enabling us to line up with the church which claims to be Jesus' church. Shall we take up our cross and follow the fine example of those who have gone on before us? *Let's be enthusiastic people!*

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Knowing God

By Mrs. C. B. Freeman

Just what does it mean to know God? There seems to be a prevailing attitude throughout the church, that if Saints could have a greater knowledge of the All Wise Father, there would be no more disinterested Saints, branches on the verge of collapse, failure to keep the financial law, lethargy in the reading of church books and publications, etc. Our Savior sensed this great need in his prayer as recorded in St. John 17: 3: "And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." In our desire to get in touch with God we may ask the questions, "How can we obtain this knowledge? When can we hope to really know God and where can we best find Him? Will we obtain it at our altars at home, at the altars dedicated to God for service, or where shall we seek?"

The Savior when teaching men and women often said, "It is written," so we might examine just a little of that which is written. In Doctrine and Covenants 46: 5: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful." So we would conclude some will come into close contact with God, and others will attain that knowledge of God, and Jesus Christ by listening to the testimony of these servants. Great men in the past have left testimony, written testimony, of their experiences. We read of Enoch and his call and the authority that was vested in him. Moses' first great religious experience recorded was in the great out-of-doors, while working as a shepherd when he saw the bush burning. Joshua was visited, "By the captain of the host of the Lord," when he least expected it, but no doubt needed this encouragement in the great task of the conquest of Canaan that laid ahead of him. Isaiah in a vision saw a live coal laid upon his mouth. Zechariah was ministering in the temple, in his duties as priest, and Joseph Smith, only a boy, was wrapped in the Spirit, and had communion with God and Christ when seeking him in a grove. Gideon was threshing wheat, and Ezekiel was in bondage in Babylon when he received the word of the Lord.

We could name many others. All these experiences came according to the need of the individual in accomplishing the work they were called to do. So will we know God. It will not be given us so we can bear a great testimony as to our knowledge of God. It will be given us that we can give the service we are called to give in a more efficient, and capable manner. It is written, (Matthew 7: 12)—"Seek and ye shall find," and it is not often that God will reveal himself to one who is not in a condition to receive, or not seeking. If he should, precious pearls would be wasted. In all ages God has shown his approval of altars being built. Jacob poured oil upon a stone where he had had communion with God, and called the place Bethel, and there made a covenant with God. He, God, showed Israel on many occasions that his presence was with the ark, when they were keeping his commandments, and on the memorable journey from Egypt to Canaan the children of Israel saw Him as a cloud by day and a pillar of fire by night. Then in the meridian of time, He sent His son to live and dwell with men on earth with the most humble surroundings, and spend three wonderful years of teaching. Many of the words he spoke are recorded, and to us He says today, "I am in your midst but you cannot see me." (Doctrine and Covenants 38: 2.) Many of us can testify that we have felt that presence just as plainly as though we could see Him. I remember on one occasion a group of Saints, mostly farmers, drove twenty miles to be at an early morning prayer service on Saturday of a district conference. A good spirit was present, but no especial manifestation of the Spirit was had at this service. Humanlike some felt disappointed but continued to serve. The next day (Sunday) God poured out His Spirit until all could say, "It is good to be here." Even the little children were blessed until there was no confusion. It seems to me if we could serve the Lord in the spirit of Job (Job 13: 15), "Though he slay me, yet will I trust in him," that the adversary would find an impregnable wall to protect the work of the Lord on earth. It would go forward, and we would be led step by step until Zion would not be a dream, and we would find the destructive elements stayed and the promises of the Lord fulfilled.

The admonition given in the late *Herald* by our president if heeded would bring a great out-pouring of the Spirit to the Saints and our knowledge of God would be greatly increased. When I was a young woman, a member of a Michigan branch, we were encouraged to come fasting to the sacrament service and often we would receive such a spiritual blessing that we truly were converted that it was worth our while to make this preparation.

I knew a woman one time, educated as a missionary in the Christian faith, who was converted to this faith because of our belief in revealment from God. When she was baptized she expected an especial manifestation of the Spirit but there was none. Two weeks later she bore her testimony that

(Continued on page 1234.)

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For Better Health

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

Endocarditis

Endocarditis is an inflammation of the lining membrane of the heart brought about by some infectious material circulating in the blood. People who have had some slight heart injury are easily susceptible, and it may follow any severe illness such as pneumonia, gonorrheal infections, tonsilitis, or recurrences of rheumatic fever.

This disease may occur at any age but it is much more prevalent at some time in the early twenties after which time the danger gradually decreases. However it may persist throughout all ages, and many cases have been known to occur between the ages of five and fourteen years.

One of the first manifestations of Endocarditis is pain around the region of the heart with irregularity of the heart beat. If it is of a serious nature the victim will be short of breath, very nervous, restless, showing extreme anxiety upon the least exertion. The acute variety is accompanied with chills and fever and prostration and usually results in death.

In its mild form this disease is similar to a mild case of tuberculosis and may attract little or no attention, the only symptom being a feeling of general fatigue accompanied by slight digestive disturbances, loss of weight and of strength. In many cases there is an actual anemia present together with a peculiar pallor of the skin. In all cases fever is present although there may be days when it is not noticeable. If the fever is high, chills are very apt to occur and the pulse will be rapid.

In many of these cases the skin will present round red spots or dots very slightly raised and they may differ considerably in size. However they rarely ever exceed the size of a pinhead in diameter. These dots most frequently appear on the chest but may extend down on to the abdomen and sometimes they are known to show in the whites of the eyes. They occur in crops and only last a day or two.

Small fragments called emboli detach themselves from the valves of the heart and by entering the blood stream find lodgment in some distant part of the body. Frequently if these emboli lodge in the blood fissures of the brain paralysis is the result. If they lodge in the kidneys the pain is very intense with blood appearing in the urine. This may be the very first symptom that is discovered by the physician or by the patient.

From a mild type this disease may very quickly become serious and when the case is in its mild form there is every chance of recovery, hence the necessity of beginning treatment as soon as the first symptoms manifest themselves.

One of the most important treatments is for the patient to be placed in a recumbent position, which may have to be prolonged for several months. The diet is very important and should be of a liquid nature, preferably milk, lemonade and orangeade together with water and alkaline drinks. As the patient gradually improves cereals may be added to the diet. When the patient is convalescing a more liberal diet is permissable, containing milk, eggs and fresh vegetables. The bowels should be kept regular by laxative foods such as fresh fruits, etc., but drastic cathartics must be avoided.

If anemia is a complication iron and arsenic will be of great benefit but medicines should only be administered under the supervision of a physician and therefore I will not mention here the various remedies which have been used beneficially.

In the malignant form of this disease the victim is practically helpless and a physician may use vaccines or various forms of serotherapy together with blood transfusions. Absolute rest in bed is very important. Incidentally this brings to my mind to mention again the absolute necessity of periodical physical examinations of children as well as adults in order to detect focal infections such as diseased tonsils, adenoids, etc.

No youth lives to himself. . . . Even hidden thoughts cannot be long concealed. Jealousy twists the lips, cynicism curls the mouth, hatred distorts the smile, covetousness hardens the countenance, while prayer whitens the brow, and sympathy glorifies the countenance.

Temperance sets the seal of beauty on the features, and by a thousand delicate signs and voices the whole man publishes the secrets of the soul.—Newell Dwight Hillis, in *The Contagion of Character.*

I firmly disbelieve, myself, that our human experience is the highest form of experience extant in the universe. I believe rather that we stand in much the same relation to the whole universe as our canine and feline pets do to the whole of human life. They inhabit our drawing rooms and libraries. They take part in scenes of whose significance they have no inkling. They are merely tangent to curves of history, the beginnings and ends and forms of which pass wholly beyond their ken. So we are tangent to the wider life of things. —William James.

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THE FORUM

Under this heading we present selected comments, suggestions and criticisms selected from the correspondence of our readers. We wish to avoid personal remarks and controversial questions. To be admitted, subjects should be of general interest.

Help for the Poets

In answer to an appeal in the Pigeonhole for a letter to write to poets, we received several items of interest. The first of these is from a brother who identified himself, but desired that his name should not appear. His observations are good and should be taken seriously by those who wish to improve their verse writing technique.—Editors.

A Few Gratis Suggestions for Your Proposed Letter to Poets

Your pathetic appeal for help in the task of composing a helpful letter to poets whose work is not quite acceptable touches a sympathetic chord somewhere in my mind—or is it my heart? and at the risk of reaching the attention of only those who think they are gifted with poetic genius but know not the difference between poetry and poor imitations of poetry, may I humbly offer a few suggestions?

There have been a few instances of persons who have written an immortal poem and have died without any further distinguishing compositions. But I know of no one who ever did so without a fair education in English composition, unless his work was later edited by a competent scholar. In which case, of course, the work was not wholly his own. There is no form of composition more difficult than outstandingly good poetry. Even the world's recognized poets have in most cases created sublime poetry only in minor instances. A very few out of their many poems are outstanding, as a rule. Which seems to prove that something more than an education in literature is essential in the creating of an immortal work, though without such education such work would be even less possible.

One reason for this is that good poetry is born of virile imagination—a creative mind—with deeply sensitive feeling and extraordinary ability to give it dramatic or even tragic expression in poetic form. Anyone who has mastered the eighth grade and can recognize words of similar sound can write what he thinks is poetry. But poetry is something infinitely more than this—more than selecting the last words of certain lines so that they rhyme. It must have even much more than rhythm, though rhythm appropriate in form to the kind of poetry being written is important.

One who knows little or nothing of the rules and essentials of versification and forms of poetic expression, even if commonly intelligent, will be unable to discern the errors of his attempts at poetic composition, or at least only the more glaring ones. For this reason he should not expose himself to competent criticism by the publication of his attempt in that line until after he has studied well such works as can be the means of teaching him to properly compose—to create real poetry. He who is not willing to take the time and pains necessary for study in the art of poetic composition, lacks one of the most essential qualities necessary to such work—the quality of patient, persistent, and absorbing effort intelligently directed.

As a proper background for the study of versification, a knowledge of grammar, rhetoric, and composition is essential. In addition to these, one should acquire by study the ability to use a good work on synonyms and antonyms and should become familiar with a good thesaurus dictionary. Having acquired the skillful use of these instruments of the profession, one should study a comprehensive work on versification. Such a work will explain the nature of poetry, its various forms and their uses, including rhythm, rhyme, meters, and various other features. When ability to apply these studies to poetic composition is acquired, the fledgling poet will find his wings of thought well aided by the use of a rhyming dictionary.

In conclusion, a "don't." Don't attempt to write poetry until you have made at least some study of the subject, and then appeal for criticism or opinion to your friends who may be fairly educated but not good critics of that subject. And remember that one may even be a spiritual man and a good preacher and yet very far from a competent judge of poetry. If you *must* enjoy the delusion of being a poetical genius before you know your subject, it might be less deflating to seek the thrill of praise from your own family circle, beyond which it might be prudent to venture gingerly.

To Poets

Being an amateur, I take great pleasure in answering the request of the *Herald* relative to writing to poets, and I hope that my telling you of my endeavor to write poetry will encourage you to greater study in the art of verse, for we can only hope for that which we are willing to work for.

I recall sending one of my poems to an editor several years ago, feeling certain it would be used. Instead he wrote me kindly, expressing his thanks, and informed me that my poem was very lofty in thought, then stated that he could not use it; he advised me to study the art of verse, that my work might be of credit to me, and a pleasure and benefit to others. When I read the unexpected letter, it almost swept me off my feet. I read it again. It seemed different, for it was such grand advice, and none other than the editor of the *Saints' Herald* would have dealt so kindly with one who knew nothing of the art of verse.

I wrote and thanked him for his kind advice, then I began to seek ways to learn the art of verse.

At that time I lived in Kansas City, Missouri, and had a library card. I borrowed many textbooks dealing with verse, and since coming here have had many from our library. I bought a very good textbook and studied it also, which proved very beneficial.

I soon learned that writing poetry was an art, that it is not done by desire alone, or chance, but rather by the studying of well-defined principles, some of which I shall mention.

Poe defines poetry as "The Rhythmical Creation of Beauty," and that is true, for a poet is a creator, but he must learn the technique. For your benefit I shall tell of the things which puzzled me. I knew my poetry seemed rough. I did not know that I needed the knowledge of meter and verse form. Meter consists of the arrangement of unaccented syllables which form the metrical unit of verse, known as the "foot." Meter is doubly named, first from the king of feet, secondly from the number of feet in a line, or verse; a verse is one line; a stanza is a group of lines.

For years I wondered what kind of verse pattern was suitable for certain subjects; finally I discovered that a verse pattern was not like a trellis for vines to grow upon. Poets never choose a verse pattern, then set words to it. When the germ of the poem is conceived, it brings its own pattern, and it is always the proper one.

There are other factors in verse which must be studied, namely, imagery, which is a knowledge of the use of figures of speech; also proper rhymes, tone color, and others which enhance the value of the poem.

Poetry writing is very inexpensive; no special material is needed as in many other lines of art. The poet's equipment is: a strong urge to write, a desire to continue to study, a love of the beautiful, powers of concentration, a pencil and tablet.

The subject of writing verse is so broad it is difficult to know where to start and when to finish. I trust I have said something which will give to all writers of verse a broader vision of verse writing. I feel that my effort has at least made me aware of my limitations, and has opened the gate to success, but I must be willing to walk through the gate.

JOSEPHINE DEETTE WATERS.

HOUSTON, TEXAS, 1030 Tulane Street.

(Note: This sister received suggestions so kindly, studied so hard as a result of them, and profited so well by her work that she obtained a new appreciation of the art of verse that some of her work has been published—work of very good merit. We wish that all efforts to help might turn out as well.—Editors.)

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Write to Them

Responding to your S. O. S. in last *Herald* asking for suggestions as to how to deal with disappointed contributors whose articles or poems are not published, I venture the following:

Write them a friendly letter acknowledging receipt of their manuscript, and pointing out reasons why you are not able to accept for publication, their offering. This course may not entirely avoid offense ("for indeed offenses must come"), but it is less apt to offend or cut as deep as being ignored without explanation. Of one thing you may be fairly certain, and that is, whether or not the author becomes offended, he will surely profit by your advice if he ever makes another attempt to write. . . .

All writers, no doubt, before sending in anything for publication, attempt to weigh their own abilities and the true merits of their production; but I doubt very much whether there be such a thing as self appraisement without prejudice, so we shouldn't be too easy hurt when other's judgment conflicts with our own. We've got to watch that thing called "ego," and hold it within bounds or it may soon run to seed. A jolt on the "ego" once in a while, is a good thing for most of us.

E. O. CLARK.

DES MOINES, IOWA, 2500 Logan Avenue.

(Note: The quantities of work we have to do, and sometimes extra church work not connected with the office, make it very difficult to acknowledge and discuss all contributions. Many expect no correspondence for smaller items. We have made many efforts to help out with criticisms of verse. So many times unhappy results follow that we have almost had to discontinue it, except in special cases. But we appreciate Brother Clark's viewpoint, and will try, so far as time and strength permit, to apply the suggestion.—Editors.)

Can We End War?

We all agree it would be a glorious victory for humanity if we could keep out of war. To my memory comes a sermon by U. W. Greene, "A Day of Warning," delivered at the Walnut Park Church, at Independence, Missouri, on October 28, 1917. The speaker quoted sections 63 and 85 of the Doctrine and Covenants. The carnage that started in that war has never ceased, and according to the above quoted revelation it never will stop till Christ shall come to the Saints gathered in Zion from which they were ruthlessly driven, the servants of God martyred and even little children massacred. To date there has been no redress for the thousands of acres and homes they lost. There is also Scripture to be fulfilled in regard to the ancient people of Israel and the covenant. The nations that fight against Jerusalem with the inquisition, the pogrom, the purge, the undying hatred of Esau and the sword of Islam are not going to last very much longer. We quote from just one authority, Bertrand Russell, the noted mathematician and philosopher who says: "The maxim, 'The best defense is attack,' is the basis of distrust, hate, envy, malice and all uncharitableness." He declares that his intellectual integrity makes it impossible to accept the great World War myths and to see youth butchered in order to gratify evil passions of older men. A cool and unbiased judgment is not based on passion. Thrift, industry, public spirit and virtues thrown in the vortex of mutual extermination, and the overthrow of civilization, is the result. "Cynicism of youth leads to intelligence and freedom, both political, sociological and ethical. Psychoanalysis points to intellectualism as a victor over malevolent passion and false economics and war origins." Again, "Today by the use of our scientific knowledge can be secured the economic welfare of all by a friendly and cooperative attitude. Today a life and death competition is folly. We need apply International Government.—Force settles nothing. LAW AND AUTHORITY TO ENFORCE IT must prevail." [Capitals mine.]

Public and private international law is based upon recognition of rights, usages and moral responsibilities. It is merely the enlarged family development that time has evolved from the natural basic phenomena of cause and effect upon which the theory of all law is built. With nations this law has taken the form of treaties, leagues and such. In the case of weak, primitive or powerful outlaw nations, or de facto civilizations, has been established absolute maritime and terrain police powers. This is done in the name of both the ethical and equitable theory of order and stability. This is why we and other powers can keep territory inviolable upon land and sea. Without question, we have both a right and an obligation to defend specific neutral belts in any of these four parts of space belonging to our world, against hostile aggression or even peaceful penetration. We have the right to collect debts, customs, revenue and such. We have perfect right to maintain contracts and enforce them. We have the right of "innocent use" by custom, treaty or intervention of extra-territorial canals, waterways, zones and the like, to destroy piracy on the high seas, to keep any foreign power from interference in the integrity of any of the American republics or any other place where we have dependencies, protectorates or mandates. . . .

War does not necessarily enter in any of these rights and duties. There has always been a "balance of power." It is not an invention of the British Empire. It is not an enviable possession. The slogan of the ordinary man of the street very recently in this country was a demand for a " United States Navy, second to none." When that time ever comes it will disturb and transfer this balance and bring its consequences. Japan is trying to, at least has the ambition, to equal the balance which, plain to be seen, would destroy that balance. So she becomes an outlaw. In July she called a supreme war council, composed of the officers of the army and navy, the cabinet, prefectural governors, big industrialists, business men and bankers at Tokio where they determined an economic and military exploitation of North China, notwithstanding the signatories of the Nine Power Pact of 1922 guaranteeing Chinese independence. There is peace between us and China. Our citizens are in the country by the tens of thousands and other non-Chinese by the hundreds of thousands. To say they have no right there is ridiculous. We have as much right there as man ever had any right to this earth from the very beginning. There have always been migrations of human beings. . . .

Now let me close with a hint of things as they are, and are coming. The Union of Soviets, blackmailed by the propaganda of the papal news mongers and alike underrated by the fanatical and more than useless and unreliable protestant press, were the only power, at the time having the biggest and best equipped peace time army and air service in the world, that went to the Hague and laid down its cards to scrap all the navies of the world. There is only one other power in all the universe that would do likewise and that is Jesus and the true religion. We do not condone all the Muscovite has done, but his darkest deeds could not equal what has transpired in Christian lands or what is going on daily. Truly, "there is no escape from the war." We are far from an isolated nation today. The army and naval demonstration of the U. S. A., the whole length of the Pacific Coast, this season just ending, has been the biggest ever known in peace times. You all know the R. O. T. C. and the C. T. C. Every seaworthy ship is subsidized and every merchant officer in reserve and on governmental pay. If it were possible to build a fence around us or like the hermit crab, crawl into our "stolen" shell, we would still not be immune from the most terrible of all wars. Read the current *Geographic Magazine* (September), "Machines come to Mississippi," and note the swift and lasting effects of the Civil War. Today we continue in the mad rush for place and pleasure while all over the fair land are far more noises than rumblings or thunders. It is the worst of all war, a war of class. The church will have to take sides, it cannot remain neutral. Can we end war? Can we stop generating it? *No,* in either case, as long as we remain in the status quo. *Yes,* when the wicked are destroyed and the righteousness of Jesus Christ and his Father is fully established.

ARTHUR W. GORBUTT.

SEATTLE, WASHINGTON, Route 7, Box 313. August 31, 1937.

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Universal Government of All Nations

By Morris Francis Laughlin

All people are proud of their nation and its achievements. With some it is a common patriotism, in others a sacred devotion to national heritage, customs and traditions, while in others it is a powerful impelling force. National pride is a vital element in all governments.

An appeal to national pride sets the minds and hearts of true patriots aflame with the ardency of defense and conquest. Men and women and sometimes immature youth answer the call of their nation in need of help. They help on the farm, in the factory, in the busy mart of trade, in the financial circle, in the military and naval service, and wherever else needed. It is this regional urge that welds persons of different faiths, lineal descent, colors, and environments of life in a common cause; that of saving their national government.

There are many other factors involved to be considered in preserving a government. With reference to the national polity, laws are enacted, and upon it is erected a superstructure, the public sentiment by which they are supported and enforced. This is for the safety of all, and if necessary at the cost of the individual.

Many forms of government have been established: Theocracy, absolute monarchy, limited monarchy, oligarchy, semi-democracy, pure democracy, and republic, our United States Government being an example of republic or representative government. The city established by the Prophet Enoch in early Bible times named Zion which was translated with Enoch had a theocratic government; as also the Israelites when led by Moses and later by Joshua and the judges, until they degenerated and chose a king. Alas! history reveals all these forms of government with the exception of theocracy as not being able to endure when the polity jeopardizes security by misgovernment. The Bible and Book of Mormon emphasize and emphatically express this fact. It is shown that every time the people were led astray by a wicked king they degenerated.

Generally ambitious leaders like Alexander and Napoleon plunged their governments rashly into war. And war causes monetary loss, moral degradation, famine, poverty and pestilence. Often mismanagement of government occurs in milder forms; for example burdening of the people by excessive taxation, political plums and corruption. It cannot be successfully denied that this condition exists in our government.

Our national security very largely depends upon the moral attainments of our political leaders. They decide whether we shall have war or peace. They decide what may be placed in our food and medicines, and what must be considered deleterious to our health. They decide how much of our earnings we shall spend and how much of it the government shall take. It is within the power of the politicians to decide our fates as citizens of the republic. They have the power to decide what our responsibility is to the republic and what privileges and rights we may expect in return.

This being true, we ask: What should be the training of a politician? A banker is supposed to be trained in finance, a lawyer in law, a teacher in pedagogy, a preacher in theology, a physician in medicine. But the politician is an officer to regulate all these others; and he is a man who has not been especially trained for his task. He is not required to take training at Harvard, Yale, West Point, Annapolis, or any other school; he is simply the product of a political machine.

> Municipal political machines behind municipal elections are the festering points in American political life. They control city politics, dominate state politics, and affect national politics. A municipal political machine is the entire body of men working for a city who vote collectively under the direction of a political boss. No man is employed for the city by the boss unless that man can deliver several votes besides his own.
>
> It is from these machines' ward clubhouses that the actual practicing American politician arises. There American politicians are taught how to win elections. There they study the technical devices of how to be affable and cause citizens outside the machine to vote for its candidate; how to distribute trivial municipal favors to gather votes; how, in the more bitter political elections, to vote one man several times, or to vote dead men—and so on down to strong-arm tactics to keep opposition voters away from the polls. . . .
>
> The objective of the professional politician's life is to be elected to office and stay there. The one loyalty of his life is to the party that elected him and to the machine that moves it. What will be his public policies in office is either a matter arranged by others before his election, or one which arises before him firenew and unexplored after his election.

It is beyond belief that such captains of our national government will guide it safely through troubled waters. In fact the picture looming before us affirms our apprehension. We can see political scheming growing and becoming more dangerous with its growth. It reminds us of ancient Rome with her numerous governors, each ruling over his own province, each motivated by his own greedy schemes and each at last standing against the central government and causing its downfall by the moral breaking down in its polity as a unit.

What can prevent the breaking down in government that might cause its destruction? The *polity* or the *politicians?* But is it reasonable to suppose that our chicanery of polity will prevent the breaking down? Can we expect our selfish, scheming, badly trained politicians to raise standards that will demand qualities which they cannot furnish; and in that way put themselves out of a job? Will the politicians answer? The only alternative is the people. But the people are filled with national pride; the kind that is a stimulant in time of war and a depressant in time of peace.

Comparatively few care what is coming to pass at the seat of government. A few editorials, a few speeches here and there, a few books about the present change of government, but the majority of the people do very little. People go to the polls and cast their ballots for one party or another; but when it comes to raising higher political standards they do nothing. What could they do if so minded? Can they appropriate money to establish standard schools for the training of prospective politicians of the government polity? Can they force a political party to nominate a model type of individual as a candidate that they are willing to vote for? Nay verily it cannot be done. The political machine is already against any such procedure by its very organization, method and motive.

Therefore this breaking down in earthly governments which will surely cause their destruction has been evident for some time. Through prophecy the dissolution has been shown, although it is impossible to prevent the ultimate result. Nevertheless, it has been the object of the church of Jesus Christ ever since its restoration to earth in 1830 with all its officers; and all its spiritual gifts mentioned in the New Testament to prepare for the dissolution of all earthly governments at the second coming of the Lord, the Messiah.

King Nebuchadnezzar, in his dream which was interpreted by the Prophet Daniel, saw the church of God set up which shall stand forever (Daniel 2: 44) as follows: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The impotency of the church to prevent the death of the most powerful and best government on earth has filled the hearts of some with fear lest the church of Jesus Christ should fail in its mission. But the word of the Lord is, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." This kingdom or Zion is to be "upon his [Christ's] shoulder." His is to be the government that shall replace the governments of the world when they fall. The question naturally arises, how is the church to accomplish this?

Doctor Charles A. Ellwood tells us that social science has found no way by which this can be accomplished except by the *leadership of a few* who have caught the vision of a universal government of God; and that would be a theocracy. This also seemed to be in the mind of the Prophet Isaiah when he wrote:

> And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go to the mountain of the Lord, to the house of the God

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of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

With this assurance we believe that after all it should not be too difficult for the church to fulfill its destiny. All other governments of earth shall fall; and the great republic of this country shall fall (beginning probably with the municipal and state governments and afterward spreading to the national government). The church government will be supreme if all people are doing the will of God on earth as it is done in heaven.

Nevertheless, it has been the object of the church of Jesus Christ ever since its restoration to earth in 1830 with all its officers and all its spiritual gifts to prepare for the dissolution of all earthly governments at the second coming of the Lord, the Messiah.

King Nebuchadnezzar in his dream which was interpreted by the Prophet Daniel saw the church of God set up which shall stand forever. (Daniel 2:44.) And the Prophet Isaiah says: And the government shall be upon his shoulder. And John the Revelator says: And he shall rule them with a rod of iron.

> Saith the Lord your God: . . . This land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints: wherefore this is the land of promise, and the place for the city of Zion . . . which is now called Independence, is the center place, and the spot for the temple . . . which temple shall be reared . . . and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house . . . the Lord shall suddenly come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

A short time before his assassination Lincoln said: "I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. . . . Corporations have been enthroned, an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until the wealth is aggregated in a few hands and the Republic is destroyed." (From *Saints' Herald,* February 13, 1934.)

KNOWING GOD

(Continued from page 1229.)

when there was no especial manifestation she was disappointed, but she says, "I am perfectly satisfied now. My Bible has become a new book to me." The Lord revealed himself to her in her own language. The veil had been taken away as explained in 2 Corinthians 3: 14-16.

Sometimes it seems to me we are too easily satisfied. We fail to seek, we fail to find, but it would be wonderful if we could come to that place that we would serve God, according to the greatest commandment (Matthew 22: 37), "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

The Apostle Paul tells us in Romans 8: 38, 39: "That neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I listened some time ago to a testimony from a sister who had lost a son in an automobile accident. She had prayed for his safety on this trip, and he had been brought to her dead. For a time she allowed this to separate her from God, then the knowledge came to her that she had no place else to go, and she was able to say, "Thy will be done." But she said, "Those days and months of doubt were lost." How true! We often sing that beautiful song of faith, "My times are in thy hand." More of us forget God when our times are pleasing, than we do when they are painful. We hear many testify that it was in the hour of trial that they got their great religious experience. Why? Because when they sought God they found him.

Paul tells us in Ephesians 6: 12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and he goes on and admonishes us to put on the full armor of God, that we may be able to stand. The more potential for good the man or woman is, the more they need an abiding faith to combat these principalities and powers. The Savior is asking us today, "Lovest thou me more than these?" What will be our answer, all who are old enough to believe in God, are old enough to receive knowledge from Him? The child Samuel answered his call, as did the Beloved Disciple, the aged John. All are called, all can "know thee, the only true God, and Jesus Christ whom thou hast sent."

KEEPING THE SABBATH

(Continued from page 1227.)

hardly seems harmonious with God's will and ways for us to engage in the roars of the crowd at some sport or the satisfaction of some desire for the more quiet sports. If we can get the right attitude towards God and his church and the purpose of the Sabbath all else will fall in line. (From *The Standard,* Australia.)

War may be defended by the churches, but it always remains fundamentally contradictory to the Christian gospel because it denies the ideal of human solidarity and fellowship to which the gospel bears witness. To maintain such a point of view the fact of a public opinion that has not yet come to have a Christian world vision may call for as much courage today as in the days of the Acts of the Apostles.—Samuel McCrea Cavert, in *New Social Attitudes.*

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Pastoral Ministry

By J. E. Vanderwood

With the prevailing conditions of sickness and distress, coupled with the lack of spiritual insight in many quarters, I come to see more and more the need of a pastoral ministry. Then with this realization I am made aware of the things that are so necessary in the life of one to enable him to become qualified for this peculiar ministry. It requires more than mere knowledge, and it requires more than holding an office; for to be able rightly to minister to mankind one must come to understand their needs, their desires, their general circumstances, the opportunities they may have had, their background, and a host of other things together with a constant presence of the spirit of divine love and cheerfulness. In order to possess these things in sufficient measure to become qualified for his work one must employ his time well. He must come to see the value of human life, and he must utilize every means available for the accomplishment of the one task intrusted to him.

The pastor should be a healer, both physically and spiritually. He ought to be able to carry sunshine into the life of the people with whom he associates, and to do this he must learn himself to dwell in the sunshine. A man who is to minister successfully to others must be kind and sympathetic, it is true, but along with this he must be cheerful and of a merry heart and countenance. He must not be a "crepe hanger," nor a calamity howler. There is already gloom and despondency enough in the world without his adding thereto. His visit to the home should be of such a wholesome nature that a divine benediction shall remain there after he has departed. His message to the public on Sunday should be of such a high character that it would inspire awe and admiration for the beautiful and true. He should be able to diagnose the ills of his people, and in the most congenial and pleasing manner impart to them that which will lift them out of their present depression into the ever-radiant sunlight of God's love and mercy. He should ever be alert to the causes of the ills that are distressing his flock, and with the skill of a master divert every tendency to gossip into the more wholesome channel of encouragement and praise of that which is inviting.

To say the least, the pastor should be in touch with God; he is required to bring the spirit of the Master into the lives of those to whom he ministers. If he fails in this he becomes the minister of death, rather than of life unto them. The pastor then should have no idle time, he should have no time for things that are inferior, but in all his endeavor he should make choice of the best there is to be achieved. He who will do this shall find, too, that his ministry will become a delight to him, and he will be richly rewarded in his labors by reason of the presence of the spirit of peace and blessedness that will attend his ministry; and he will discern in the lives of his flock that unfoldment that will more than compensate him for any extra effort he may have been required to make in order to minister effectually and efficiently to them.

The pastor cannot be a touchy man; he must not let little things disturb his poise, nor must he be given to grieving over what might be termed failures. He must keep his chin up and his chest out, but in his heart there must be a constant prayer of humility, and on his lips there must be a perpetual benediction. Love must garnish his thoughts at all times, and patience must govern his soul. If others misunderstand he must rise to the higher level by humbly placing himself at their service, and in meekness and gentleness removing every obstacle that may have been in the way of accomplishing his fondest desires for the people he is trying to lead upward and onward. Surely the calling of a pastor is a worthy one, and he who will qualify therein shall come to be a benefactor to his race, for he will possess wisdom surpassing the common, and his counsel shall be sought by all who stand in need.

Can We Claim to be Christian?

The conscience Pentecost perpetuates in men is simply the sensitiveness to human values which was so characteristic of Jesus. How, for example, can we claim to be Christian when it is still possible for a man to die and leave a destitute family behind because he could not afford to go to a hospital? That fact alone, when all the implications are thought out, is enough to indict our form of Christianity, for most of the wealth of the country is in the hands of church members. So long as there remains a child in America growing up in ill health because of undernourishment, the churches of America are something less than Christian. But if a preacher is swayed by prophetic passion and becomes too forceful in his presentation of these facts that discredit our claim to be Christian, there is the immediate cry for "a spiritual gospel." The "old-time religion" has been the refuge of many a selfish man who lacked the moral courage to follow where an enlightening Christian conscience would lead him.—W. T. Watkins in *After Pentecost, What?*

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

What evidence have we of conscious individual existence after death?

Our chief evidence is doubtless the resurrection of Christ and his testimony, for which we are indebted to the apostolic writings and assurance of the large number of people who saw him after he had risen from the dead. Collateral evidence is also found in the appearance of heavenly personages to various inspired ministers of God. The appearance of Moses and Elias to Jesus in the presence of Peter, James, and John was witnessed also (see Matthew 17: 3, Mark 9: 4, Luke 9: 30), and Peter himself refers to this incident in his second epistle (1: 18). As Moses had long since been dead, his appearance to Jesus and their conversation clearly may be accepted as evidence of individual conscious existence after death.

The foregoing are perhaps the most typical evidences to be found, so far as actual vision of persons who had died is concerned. Persons have also been seen in spiritual dreams after they had died, but such manifestations would hardly be as convincing of life after death as would the instances of actual sight referred to, except perhaps to the one who experienced the spiritual dream under most convincing circumstances. Evidence of a somewhat different nature is the witness of the Holy Spirit to the truth of our Savior's message. This witness assures us that life after death will reward the faithful as Jesus has promised.

Some also put forward certain phenomena in the realm of physical science as being in support of life hereafter. But nothing of this nature has yet been produced that affords proof of the fact, so far as I am aware. When we consider that the future life is a spiritual state or in a spiritual realm, there seems little or no reason to suppose that any demonstration of physical science could prove that life exists there. For the laws of physical science can demonstrate in its own realm only. Spiritual life must be demonstrated by laws of the spiritual realm. Thus, it is to be presumed, Moses, Jesus, and others became visible after death to mortals.

Where is the Spaulding Manuscript? Does it contain the names Nephi, Lehi, and Moroni?

If you refer to the so-called Manuscript Found which was proved to be the work of Solomon Spaulding, and which had been supposed by some to be connected with the Book of Mormon, the manuscript was deposited in the archives of Oberlin College, where it still remains, I believe. The names you mention do not appear in it. The manuscript contains only about one-seventh as much subject matter as is found in the Book of Mormon, and is not written in the Biblical style of the latter. Those who have examined it carefully state that it is quite unlike the Book of Mormon in style and material.

Is the temple to be reared in this generation at Kirtland, or Independence?

The revelation providing for a temple to be built in "this generation" is Section 83 in the Doctrine and Covenants, and is generally interpreted to mean that the temple there referred to should be built on the Temple Lot, mentioned in the first paragraph, at Independence, Missouri. Paragraph 2 of this revelation states:

> The city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.—Section 83: 2.

This revelation, however, was given through Joseph Smith at Kirtland, Ohio, where also a temple was begun not long afterward and where the Saints had already begun to gather. In a letter to W. W. Phelps, in January, 1833, Joseph Smith declared that the Lord had "established his name in Kirtland for the salvation of the nations"; hence it has been suggested that the words "beginning at this place," as found in the revelation, might possibly refer to the place of the Kirtland Temple, as the place where the revelation was given. However, I do not think many hold this view of the matter. The one first mentioned is generally held to be more tenable.

A. B. PHILLIPS.

There is nothing truly valuable which can be purchased without pains and labor.—Addison.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Eastern Colorado Reunion

The Eastern Colorado district reunion was held at Colorado Springs, July 19 to 29. There were Saints in attendance from many States. It was indeed a privilege for these Saints, some of whom were from isolated homes, to attend the prayer and testimony meetings, the classes, and preaching services.

The young people met for sunrise prayer services at Straton Park in beautiful Cheyenne Canon. Brother Stoft reported fine response from these earnest young Saints. At one of the meetings there were thirty testimonies given in thirty minutes.

At eight-thirty each morning a general prayer service was held. These meetings were of a high spiritual order. Comfort was given to those whose hearts were troubled, while courage and faith were renewed in the hearts of the Saints.

The theme of the reunion was, "I Must Build the Kingdom." This theme ran through the class work, the prayer meetings, and the preaching services.

The Saints were made to realize that God is inspiring and directing the men whom he has chosen to lead and instruct. The Spirit of God was felt in the classes as these men expounded the law which God has given that his kingdom may be builded. Surely the seed sown at this reunion will take root in the hearts of those who were privileged to attend, and will result in a more complete keeping of God's laws.

The Saints were happy to have Brother Floyd M. McDowell, of the first Presidency, and Brother G. L. DeLapp, of the Presiding Bishopric, at the reunion. It was a privilege to attend the classes of these men.

Sister Sally Conway was in charge of the children's activities. She was ably assisted by Sister Logan Scott, of Canon City. This happy group of youngsters met each morning for classes and handwork.

The women, under the leadership of Sister Letha Tilton, met each afternoon for instruction. The program was varied each day. One of the out-of-the-district visitors was Helen Weeks, of Ames, Iowa. Sister Weeks conducted a health class at one of the women's meetings, also gave a health talk to the children.

A business meeting was held the last Saturday of the reunion. At this session, the routine business was quickly dispatched under the direction of President McDowell. The election of officers was held resulting in the reelection of practically all of the old officers. C. L. Bruno was elected the district religious education leader. Sister Sally Conway was placed in charge of the children of the district. The Saints of the district have erected a caretaker's cottage on the reunion grounds. The women of the district made garments and other items for sale at a bazaar. A nice sum was realized.

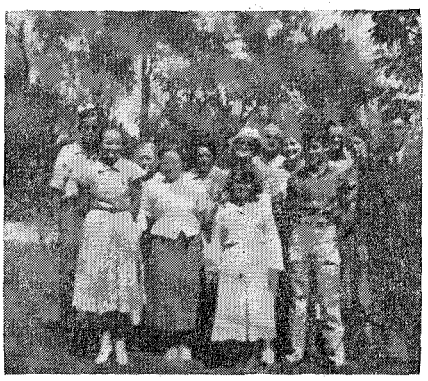
Arthur E. Stoft, district president, worked tirelessly, with the splendid cooperation of others, that the reunion might be a success and was rewarded by its being one of the largest and finest reunions ever held in this district. There were fifty-five tents and trailers on the grounds, while a number of Saints were lodged in nearby homes. One of the outstanding features of the reunion was the excellent teamwork manifested in all phases of activity. From those in direct charge of the services to those who served the meals, there was the finest cooperation. With those who camped on the grounds, there was a "family" feeling, and each person seemed to vie with the other to work with the rest in order that the reunion might be a success. Officers thank each and all for their cooperation.

It is to be hoped that next reunion-time will find even more Saints attending these spiritual get-togethers. Christ has admonished, "Feed my lambs." The church sends inspired men to teach, but unless the Saints make the effort to attend, they cannot receive the spiritual sustenance which is so much needed.

Bishop DeLapp warns that, "Light, direction, hope and safety for this troubled world lie in the restored gospel. God is working definitely toward a solution. Let us study and work with him."

Brother McDowell reminds all of the startling state of affairs that, "about one third of the members are working, while two thirds are singing, 'Zion the Beautiful Beckons Us On.'" Oh, that all might be workers!

Pueblo Group at Reunion



Here are part of the Pueblo, Colorado, people who attended the Eastern Colorado district reunion at Colorado Springs. The attendance was larger this year than for several years. The snapshot was taken by Gilbert A. Ard, photographer of Pueblo Branch.

Blenheim, Ontario

This group has gained eight members, six children and two adults, this year. About twenty Latter Day Saints are now working to make local meetings and services successful.

Brother William Hartford won the silver cup for this branch in the oratorical contest held at Chatham last year. This event was sponsored by Zion's Christian Legion. Brother Thorpe presented the cup after making a fine speech.

The church has a new piano, and the two classes enjoy marching to their places each Sunday morning.

Some from this branch hope and plan soon to partake of the holy sacrament in Kirtland Temple.

Blenheim group has one elder, one teacher and one deacon. These often feel the presence of the Holy Spirit, and the Saints have listened to inspiring gifts of the gospel. Brother Snoblin spoke in prophecy to one of the number not long ago, a mother who had come to church to ask Elder A. R. Hewitt to administer to her three-year-old child who was in convulsions from the whooping cough. Brother Snoblin drove about eight miles for the elder. In the meantime Sister Rose Hartford went to assist the parents in caring for their fevered, restless little one. As soon as Elders Hewitt and Ramsden administered to her, the little girl rested peacefully.

The Saints enjoyed a spiritual feast at Erie Beach reunion, this year, and are resolved to heed the admonition given by Patriarch Richard Baldwin, giving attention to their family altars and to their daily lives.

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Duluth, Minnesota

Sixtieth Avenue West and Bristol Street.—Duluth congregation continues its endeavors to carry on the work of the Lord. Regular services are held at the church though sometimes the number attending is small.

The women's department, under the leadership of Sister Tourville, meets twice a month at the homes of the members. They have been working on quilts, and hope to have one completed for the Harvest Home Festival.

This group sponsored a rummage sale in early May, realizing the sum of $62.75. Mrs. Gertrude Norlin, chairman of this project, is a nonmember. Afterward, a surprise party was given Mrs. Norlin, and she was presented a purse of money and a shower of handkerchiefs in appreciation of her services. The women's department is also working on a fund with which to purchase seats for the church.

The church school held its annual picnic at Lester Park, August 25. A song service was held in the early evening to take the place of the regular prayer service.

Four local young people, Dawn Tourville, Leanore Stauty, Lucille Blake, and Marjorie Zuelsdorf, together with Pastor Robert Zuelsdorf and wife, attended the Youth Conference at Lamoni, bringing back reports of a fine gathering.

A number from Duluth also attended the Minnesota reunion at Clitherall. This was the first attempt of the district in a number of years to hold its own reunion. The Saints feel that it was a success and hope to see the reunion grow from year to year.

Brother W. C. Stauty has made several trips through northern Minnesota visiting scattered Saints, and he reports their willingness to move forward with the church.

It is not often that Duluth is visited by general church appointees, but Elder P. T. Andersen spent some time there last winter and held meetings. Duluth members hope he will come again. Elder O. W. Okerlind called at this city the first part of June, preaching four times. This was the first time local Saints had had the privilege of hearing him, and they enjoyed his ministry.

Among the visiting Saints who worshiped in Duluth this summer were Brother and Sister H. B. Sprague and daughter, Kathalea, of Independence, Missouri; Brother and Sister George Hose, of Detroit, Michigan; Doctor and Sister Louis Nolan and two children, of Minneapolis, and Cyril Moffit and Jack Wight, also of Minneapolis. Duluth Saints are always glad to welcome those who may be visiting in or passing through the city.

A daughter was born June 23 to Mr. and Mrs. Henry Osse, and given the name, Janice Mary. Mrs. Osse was formerly Grace Stauty.

A surprise farewell party was given August 28, under the sponsorship of Eva Tourville and Velna Erickson, at the Tourville home in honor of Marjorie Zuelsdorf who left, September 1, for Lamoni, Iowa, to attend Graceland College. About twenty young people spent a pleasant evening, and Marjorie received many gifts.

Duluth Branch was host to the semi-annual district conference, September 17, 18, and 19.

Mrs. Mary Ann Gideons

Robertsdale, Alabama.—Mrs. Mary Ann Gideons, ninety-three years of age, a resident of this city, has lived to see the fifth generation of her family. She was born December 25, 1844, in Butler County, Alabama, but has lived in Baldwin County over fifty years. Mrs. Gideons is the mother of ten children, six of whom are living, and has fifty grandchildren, thirty-nine great-grandchildren, and five great-great-grandchildren. She enjoys good health and discusses the past and also topics of the present.



MRS. MARY ANN GIDEONS AND DESCENDANTS

Here are Sister Mary Ann Gideons, her son, her granddaughter, a great-granddaughter, and a great-great-granddaughter.

Mrs. Gideons has been a Latter Day Saint sixty-eight years. She firmly believes that this is the true church of Christ, and wishes to be remembered in the prayers of the Saints that her last days may be her best. This aged woman makes her home with her daughter, Mrs. A. J. Racine, of Robertsdale. Her birthday is on Christmas Day, as also are a son's and his son's natal days. Mr. Gideons was a Civil War veteran.

The grand essentials of life are something to do, something to love, something to hope for.—Thomas Chalmers.

Duck Mountain Mission, Manitoba

Kenville, Manitoba.—Duck Mountain Saints have only the *Saints' Herald* for a preacher now, but they are hoping that an elder or priest will visit them soon.

Sister Alma Henry left, August 16, for Kirkland Lake, Ontario, to join her husband, Brother Nelson Henry, who has been employed there for some time. They both are greatly missed by Duck Mountain Saints. Quite a number of Saints and friends gathered to wish Sister Henry a pleasant journey and safe arrival at her new home.

Sister George Todd who had the misfortune to fall and break a bone in her hip, June 7, is recovering nicely in spite of her seventy-three years. She is able to walk again, and wishes to thank the Saints who offered prayers for her recovery.

Brother George Todd celebrated his eighty-third birthday, August 29, a goodly number of Saints and relatives gathering at his home in the afternoon to congratulate him. Gifts of candy, oranges and cake were brought, and lunch was served. A fine social time was spent after which cameras were brought out, and several snapshots were taken.

Brother Ed Young and family have moved from this mission to Killarney. They expect to make their future home in that vicinity. The Saints wish them prosperity.

The Saints on the mountains have much to be thankful for. Crops are fair this year, vegetables being especially good considering the dry weather.

Centerville, Iowa

The adult class, recently organized, held its first regular meeting, August 17, at the home of the vice president, Mrs. Howard Gillaspie. John Boden, president, was in charge of the business session; he explained the purpose of the organization and the immediate endeavors to be pursued. A devotional program followed, then a song practice from the *Saints' Hymnal,* Mrs. Arnold Webb, leader. Guests of the evening were Mrs. Avis Denzler, and two small sons, Norman and Maurice Blue. Refreshments of home-made ice cream and cakes were served.

At the church school hour the class is studying *Men Nearest the Master,* by Christiana Salyards. The class is very appreciative of this book which has already given them much enlightenment of gospel laws, requirements and blessings.

Mr. and Mrs. Henry Donald and infant son, Joe David, formerly of Seymour, Iowa, are now located at Knoxville, Iowa, where Mr. Donald has accepted a position in the schools. Mrs.

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Donald is the elder daughter of Pastor David Taylor and wife.

Bishop T. A. Beck and wife, of Lamoni Stake, were welcome guests of this branch Sunday, August 29. Brother Beck delivered two fine sermons. Four nonmembers were present to hear him in the evening, two being a prominent couple of Centerville who had never before attended the Saints' services. Sister Beck played the piano, her services, too, being appreciated. While Brother Beck was here two families took advantage of his assistance and filed their inventories.

On the evening of September 7 the men and women's class met at the home of Mr. and Mrs. John Boden. The president, John Boden, presided and was also devotional leader for the evening. The class selected the name "Zion Builders." The theme song, "On to Zion," was especially composed for the use of the class by Mrs. Jessie Gillaspie, of Mystic, Iowa.

This class has decided to remember the Harvest Home Festival with a well-filled box. Mrs. Gillaspie and Mrs. Hart are serving on the festival committee.

Three new class members, one not a Latter Day Saint but a neighbor, were made welcome on this night. The hostess served refreshments of ice cream and cake, and the social hour was spent in song practice and learning the class theme-song. Mrs. Ruby Webb was song leader, Mrs. Ruth Vredenburg at the piano. An out-of-town guest was Mrs. Elizabeth Lewis, of Albia, Iowa.

Calumet, Oklahoma

On the evening of September 3, the annual branch business meeting was held, Pastor M. Crownover presiding. For the coming year the local will be again under the leadership of M. Crownover, assisted by Ernest E. Crownover. Chester Richards will be in charge of the church school, assisted by Harlin Armstrong. Bertha Hibler was elected supervisor of the adult division; Donald G. Elwell, supervisor of young people, and Ardyce Crownover, supervisor of the children's division. The music department will be under the direction of Gretta Owen Elwell, assisted by Ardyce Crownover.

The young people met, September 12, to elect their officers. At this time they adopted as their official name, Zion's League. Though the number of young members is smaller than in past years, their leader feels encouraged, and in the coming year the group hopes to progress according to the plans of the general church youth program.

Outstanding among recent meetings was a young people's prayer service, August 29. God's Spirit held dominion throughout the meeting, and under the direction of the Spirit, A. G. Owings gave admonition to the worshipers.

On the evening of September 5, Orlin Crownover, the youngest member of the local priesthood, delivered a fine sermon. The Saints look with hope to Orlin's future as a minister for Christ.

Buchanan, Michigan

This branch held election of officers, September 13, and the following were voted into places of branch responsibility: Pastor, James O. Best; associates: Mark Gross and George Seymour; secretary and publicity agent, Geneva Metzger; treasurer, Arthur Metzger; chorister, Iona Cease; Sunday school superintendent, George McElhanan; school secretary-treasurer, Wilma Metzger; trustees: Arthur Metzger, Lee Coonfare, and George Seymour; auditors: Clara Coonfare, Virginia Metzger and Mayida Gross; visiting committee: Joseph Gross, Earldene Wales, and Cleo Weaver; librarian, Glen Cease; reception committee: Mayida Gross, Mabel Keller, and Clara Coonfare.

The branch voted to return to the old plan of conducting Sunday school and church services, rather than to continue with the church school plan, retaining, however, the idea of budgets to care for the general expenses.

In the past year a new and much-needed wall was put under the church building; the exterior of the edifice was given a coat of paint; woodwork of the interior was also painted; the church lawn was improved, and steps were taken to complete the basement of the building. In addition to helping with expenses entailed by these improvements, the branch which consists of about eighty members, has sent in tithes, offerings and Legion dues of $176.75 in the past eleven months. Local members hope to turn in much more in the next few years.

With this aim and the feeling that they have accomplished something in the past year, Buchanan members hope to make 1938 a better church year. Local workers hope also that all the Saints may catch the spirit of the junior lesson quarterlies, and be able to say as the junior boys and girls are being taught, that they are doers of God's word and not hearers only.

You are one of God's important links in the chain of events about your church, your community, your everyday life. If you fail to do your part another Pentecost is delayed; results are not obtained, and the work falters, and often seemingly fails. Let the Lord count upon you through His Spirit to do your part, and you will help to bring in the Pentecost needed today.—Dr. E. L. House, in *Can Pentecost Be Repeated?*

Pontiac, Michigan

Pontiac congregation witnessed a beautiful and solemn double wedding ceremony, June 20, when Apostle Clyde F. Ellis officiated at the marriage of his nieces, the Misses Verlyn and Vivian Davis. After Frederick Green, of Detroit, had sung "The Sweetest Story Ever Told," Mendelssohn's "Wedding March" was played by Sister J. L. Engmark, pianist. Verlyn was given in marriage by her father to Mr. Arthur Karpeles, and Vivian was given away by her uncle, Wellington Ellis, to become the bride of Mr. Paul Flynn.

The ceremony was most impressive, the couples alternately taking part. Following the introduction of the newly-married couples to the congregation, "Because," was sung. Apostle Ellis pronounced the benediction. Then the bridal couples received their friends at the rear of the church.

The brides are the daughters of Mr. and Mrs. Harry A. Davis, of Pontiac. Arthur Karpeles is the son of Mr. and Mrs. E. Karpeles, of Detroit, and Paul Flynn is the son of Mr. and Mrs. Arthur Flynn, also of Detroit. After a trip to Niagara Falls, the young people are making their homes in Detroit.



PONTIAC BRIDAL PARTY

Indianapolis, Indiana

Chester and Ninth Streets.—The conference, August 21 and 22, was well attended, many from out-of-town being present. This was a profitable meeting enjoyed by all.

Brother Jackson, of Louisville, Kentucky, preached a good sermon August 29. Apostle M. A. McConley spoke, August 31, and Apostle D. T. Williams, August 30. These discourses were inspiring.

Indianapolis Saints welcome into the fold of Christ three new members, two young people, Miss Marvel Krogler, and Robert Holland, and the latter's grandmother, Mrs. Barns. Robert and Marvel are talented young people, and the Saints are hoping that they will do much

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Briefs

Lamoni, Iowa. Sister Martha Young after twenty years of continuous service as superintendent of the primary department of the Lamoni church school, tendered her resignation to take effect at the close of the present church school year. She began teaching in the department ten years before accepting the place at the head. Thirty years of service have brought her a wealth of joyous experience, while she has been the source of untold inspiration and blessing in the church life of two generations.

On Sunday, August 29, public recognition was given her long service and kind words of appreciation were spoken. A letter of thanks was given Sister Young by the branch and church school authorities. It is appropriate that the Saints honor those volunteer workers who have faithfully taken their work for the church as a long-time stewardship.

Farnworth, England. Flower services were held, July 18, the local church being beautifully decorated, according to the "Mission Courier" for September. Many Saints helped the previous evening to prepare for the services. Brother Samuel Hope was the speaker at the morning hour; Phillip Maloney spoke in the afternoon. Brother Fred Preston, from Stockport, came especially to speak to the congregation. The day's meetings proved successful both spiritually and financially.

Brothers Ed. Larsen and Victor Witte, of Kansas City Stake, recently visited Germany and spoke to the congregation of Berlin Branch. From there they went to Copenhagen, Denmark, where the mother of Brother Larsen lives. They hope also to visit England.

Nothing becomes real to us till it is needed. If we did not need food so much it would not be so significant for us. It is only when life faces a place where there is no going on without new resources that new resources become real to us. So trouble is one of the supreme teachers of the soul. . . . When adversity comes, a soul true to itself builds new dimensions—not so much by activity as by receptivity, not so much by new branches of effort as by new roots of faith, not so much by strenuousness as by serenity.—Harry Emerson Fosdick, in "The Secret of Victorious Living."

Consider that what the north wind cannot do to produce a harvest the south wind, blowing softly, can easily accomplish. Hate is as powerless as a blizzard. Love is as omnipotent as the sunshine.—N. D. Hillis.

to forward the Lord's work. They were baptized by A. W. Gage.

Harry Kinnear and Lurline Davis are now attending Graceland College. Lurline served as pianist of the church school and Harry as assistant superintendent, and they will be greatly missed. Their friends know, however, that attendance at the church college, will better fit them to carry on the work of the Master when they return to Indianapolis.

Brothers Ralph Hamer and Thomas Taylor attended the Kirtland reunion. William Davis and family have returned from a vacation in Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Missouri, and Illinois. Sister Ida Drake has returned from an extended visit with relatives in Illinois.

The women's department, under the supervision of Sister Lena Burch, had as is its annual custom, the concession at the State Fair, and report a successful venture. This project each year means ten days of real labor and cooperation. A sum of approximately five hundred dollars was cleared to help with church expenses. This project serves a double purpose; it teaches the Saints to work together in harmony, and it aids in church budget.

Sister Edna Johnson is now in the hospital suffering from a mastoid operation. The Saints wish for her a speedy recovery.

Kennett, Missouri

Through July and August the Saints of Kennett Branch gained ground spiritually. With the district conference, July 10, held there, they were given new courage and greater strength. The sermons of Apostle Clyde F. Ellis were a help to all, and local members greatly enjoyed his visit and hope he will return in the future.

The church school continues to move forward under the supervision of Priest Earl Grigg. Attendance is good. Along with the church school, the midweek prayer meetings are not forgotten. Most of the services are well attended. All other branch activities are going forward.

On the night of August 26, through the efforts of Pastor H. H. Wiggins, the priesthood and their wives were honored with a banquet. Various branch officers were called upon to talk on different subjects, and all who attended were greatly encouraged.

The young people's officers made a tour of Southeastern Missouri District, to arouse the interest of the young people. Charles Davis, president; Victor Talcott, treasurer; Doris Talcott, secretary; E. W. Grigg, district church school director; Sister E. W. Grigg, and S. A. Davis, all of Kennett, also Lily Reed, chorister; Cecil Bronson, and Burr Bronson enjoyed a pleasant trip.

On Friday night, August 20, the officers gave their program at Ava, Missouri, Branch. There are only three or four younger members at Ava, but they are willing to work and keep up with the church-wide youth program. Two of their young people are Graceland students this year, Mary Elizabeth and Margaret Bullard. The Kennett and Summersville visitors at Ava had breakfast on the hillside at Brother Leonard Burke's. Saturday night the program was given at Summersville. There the members are few but active. They are organized, and have several nonmembers interested.

On Sunday, August 22, a group of Summersville young people accompanied the officers to Logan Creek Branch. S. A. Davis preached at 11 a. m. Logan Creek has only three young people who are members of the church, but there are a number of nonmembers. Even though the young Saints are few and scattered, they seem willing to keep the work going. The officers hope that they were strengthened to know that others are praying for them and ready to help them in their efforts.

Western Nebraska and Black Hills Reunion

North Platte, Nebraska.—The Western Nebraska and Black Hills Reunion was very successful. The committee had the big tent up and nearly everything in readiness on Thursday, so the meetings and the elders did not have to wait.

Elders J. Charles May and L. O. Wildermuth contributed much to the gathering, and there were good crowds night and day. The elders were pleased, they said, with the efforts all made to be there and to help in the reunion. Elder May took charge of the young people's class work, and they were blessed with interesting sessions. The youth profited greatly from the teachings of this minister for Christ. He also showed them pictures of the South Sea Islands where he has been a missionary several years, and spoke to them in the Tahitian language.

Elder Wildermuth took charge of the adult class, greatly helping all who came. Many who because of secular work, found it impossible to attend in the day time longed to do so, and in the evening were counted in the congregation.

How greatly the Saints enjoyed the things they heard and saw at reunion. The morning prayer meetings were spiritual, and the good Spirit followed the Saints. All are hoping that they may have Elders May and Wildermuth with them next year. They will also need a patriarch, as some of the district members are hoping to receive their blessings next reunion.

The young people enjoyed their recreation and a marshmallow toast conducted by Elder May. In the latter event the older people shared.

On the last Sunday prayer and sacra-

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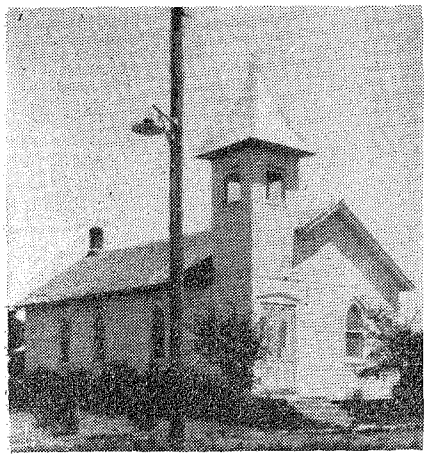
ment services were well attended, and the Spirit of the Master was present.

The reunion business meeting convened and this year's committee was retained for service next year. Also the free offer of reunion grounds by Mrs. Zinker, a nonmember, was gratefully accepted.

Saints of this territory feel that the work of the Master is going on even though the reunion is over. They long to fit themselves so that the next gathering will be more abundantly blessed with the Holy Spirit.

Eustis, Nebraska

Although this congregation is not large, its members are striving to keep active in the Master's work. The women's department has been going forward. Last year sides were chosen and a contest was held to see which team would get the larger sum in a cup given to it for the duration of the contest. The losing side in entertaining the winners, gave a play written and directed by Mrs. Nellie Taylor. Refreshments were served and a silver offering was



EUSTIS, NEBRASKA, CHURCH

Local Saints are proud of their neat little church. Here John Easterday is the presiding priest and Ernest Keller is teacher.

taken. This year the women are divided into four groups, each one sponsoring some project such as an ice cream social, etc. These workers also hold a bazaar each autumn.

A youth convention was held at Eustis last spring, and the branch welcomed young people from Lincoln, Grand Island, and several other eastern points.

Five Eustis young members attended the Youth Conference at Lamoni, in June. They were Shirley Johnson, Irene Easterday, Vance and Emerson Link, and Dana Keller. They brought home fine reports.

Two of the local group have been married in recent months. Darrell Easterday took as his bride Miss Arvetta Stewart, and Lynn Johnson was married to Miss Louise Crampton.

Eustis members have been greatly benefited spiritually by the work of Elders Charles Fry and Francis Schrunk, of Lincoln, who visit this place occasionally. The Saints are united in prayer that the latter-day work at Eustis and other outposts may go onward.

At the outset of the general-church debt reduction plan, this small local took up the program with enthusiasm, deciding to do their share, or more if possible, to help. Though the number of families is few, workers last year set the goal at one hundred dollars and raised $116. This year they set the goal at $125, and in spite of drouth, they are ahead in the Christmas offering and hope to surpass the debt-payment goal, too. Last year they sent in including tithes, free will offerings, Christmas offerings and oblations nearly one thousand dollars. This shows what earnest effort did even though the workers were handicapped by very poor crops. "We feel that the Lord has blessed us in our efforts to raise our offering, and humbly pray that we may do still better," writes Nellie E. Taylor, Christmas offering chairman.

Monetville, Ontario

At the edge of a small lake in the bush, a scene was enacted reminding some of the witnesses of a similar one they had read about in the New Testament when on the banks of the River Jordan John the Baptist was fulfilling his mission as the forerunner of the Christ. He was baptizing the believers in the name of the Father, Son and Holy Ghost for the remission of their sins. To him came Jesus himself asking baptism.

Mrs. Dorothy Weeks having decided at the missionary services lately conducted by Elder W. I. Fligg, to obey the call to baptism and become a member of the Church of Jesus Christ, was immersed in the lake by Pastor J. L. Fryer in the presence of Saints and neighbors.

This ceremony, whatever its effect upon the future lives and conduct of the friends present, can never lose its significance or its moving impressiveness upon the feelings of true Latter Day Saints. Local members trust that many more will follow the example of this sister and courageously take up their cross to follow the Master and help to stem the tide of evil which seemingly is overwhelming the nations, dominions and provinces. Mrs. Weeks was confirmed at the church the same afternoon by the laying on of hands, and was welcomed by the Saints assembled as a member of the branch.

On Wednesday, September 1, at the prayer meeting, the following brothers were called to higher service in the Lord's work: O. D. Stevens and Kenneth Fryer to the office of priest, and Harold

Graceland Briefs

Teachers and pupils cemented the ties of friendship already existing between them at the faculty reception, September 10, as over two hundred students filed by the reception line and were introduced to faculty members. Following a grand march the group stood sixteen abreast before the platform and were entertained by Annajean Brown, contralto, of Lamoni, and Eugene Oliver, tenor, of Seattle, Washington, presenting a brief musical program. Miss Brown sang, "In the Garden of Tomorrow," with "I Love You Truly," as an encore. When Mr. Oliver was called back after his rendition of, "Ah, Thou Moon of My Delight," he sang "Rose Marie," a selection from the light opera of the same name. Punch and wafers were served by the Crescent Club, acting as hostesses to the group.

President G. N. Briggs and A. Neal Deaver, business manager of the college, attended a meeting of the Iowa Association of College Presidents in Des Moines, September 8. An interesting feature of the session was the dedication of the new library now under construction at Drake University

The sesquicentennial of the signing of the Constitution of the United States was celebrated in chapel, September 16. Following a piano medley of tunes popular at the time of the Philadelphia convention, Maxcine Harshman sang, "Hail Columbia," the music of which was originally composed as an inaugural march for George Washington. President Briggs read the brief, impressive proclamation of President Roosevelt. The student body arose while two Girl Scouts, Margaret Briggs and Wanita Stevenson, saluted the flag. Then the 250 young people present remained at attention while they sang the national anthem. Mr. E. E. Closson presented the history of the making of this great document At the close of his speech, an octet sang Keller's "American Hymn," and this was followed by the benediction. The activities of the hour closed with the signing of "America" by the assembled students.

The first shipment of books purchased with funds awarded by the Carnegie Foundation have arrived at the Graceland library. The college is to receive the sum of one thousand dollars each year for three years for the purpose of enriching the library. This first assignment of books covers a wide range of subject matter, and will provide refreshing and educational reading for students on the hill this year.

Kindness is catching, and if you go around with a thoroughly developed case, your neighbor will be sure to get it.

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Fryer, teacher. May the Lord grant them sustaining grace and equip them to assist more zealously and successfully their pastor in his responsibilities.

At the sacrament service, September 5, the congregation was blessed with an unexpected visit from Saints and elders: Brother and Sister Miles Conklin and family, from Alma, Michigan, and Brother and Sister Leslie Brown and family from Port Huron. Both brothers, being elders, were able to assist in the services of the day, and inspiring meetings resulted. Elder Conklin was the evening speaker. Attendance exceeded the forty mark.

Independence, Missouri

Young People's Series—Evangelist Ray Whiting Speaker

September 20.—"Christ in the Modern World," is the general theme of the young people's sermon series which Evangelist Ray Whiting began last night at the Stone Church. On Sunday evening Brother Whiting discussed the topic, "Men Must Come to Know That They Are Created for a Great Purpose." Elder Almer Sheehy was in charge of the service, assisted by Kenneth Morford. Mrs. Juanita Roedell directed the music with Mrs. Dorothy Hamilton at the organ and Mrs. Vivian Sheehy playing the piano. The song service opened with the congregation, representing young people of all the Latter Day Saint branches in Independence, singing, "Lead On, O King Eternal," the series theme-song. The Clematis Chorus directed by Mrs. J. R. Lentell, sang two selections, "The Lord's Prayer," and "Peace, Perfect Peace," and at the close of the sermon, a trio consisting of the Misses Myrelle McClain, Reva Richter, and Mildred Shupe, sang "Lead Me Gently On."

This meeting series is sponsored by the Zion's League of the center place. Next Saturday and Sunday, Independence young people will act as hosts to Holden, Far West and Kansas City Stake young people. The program both mornings will start with prayer meetings. Saturday forenoon and early afternoon will be spent in classwork. Saturday evening will bring a reception for out-of-town guests.

Much has been done in recent days in making contacts with the young people, both members and nonmembers, in the ten Independence branches, and inviting them out to the meetings, and Sunday night's congregation was large. It is appropriate that above the pulpit from which Brother Whiting speaks hangs the lettered slogan, "Come! Follow Me."

Among the Independence clubs and organizations which look ahead to a busy season is the Wah-Dem-Na Choral Club directed by Paul N. Craig. The club announces the taking in of the following new members this year: Thelma Betts, Amelia Cairns, Pearl Chrestensen, Lucille Esgar, Elsie Warnecke, Balmer Liston, Bennett Enfield, James Stanley, Dudley Bailey, Edmund Allen, Richard Williams, and William Harder. Four former club members have returned for the season's work: Jack Burlington, Kathlyn Cato, Carol Smith Genrich, and Edna Stobaugh Ladd. The choral club holds rehearsal each Tuesday evening in the clubrooms.

Stone Church

"The Price of the Kingdom of God," was the theme of Elder Leonard Lea's Sunday morning sermon. This discourse was designed to lead up to the young people's sermon series by Evangelist Ray Whiting, launched Sunday evening. The Stone Church Choir sang two numbers at the 11 a. m. service, "The Lord Bless You and Keep You," by P. C. Lutkin, and "The Woods and Every Sweet-smelling Tree," by John E. West. Mrs. Pauline Arnson, soprano, sang the solo of the second number. Paul N. Craig directed the choir, and Robert Miller, organist, and George Miller, pianist, accompanied. Robert Miller played, "Traumerei," by Schumann, as an organ offertory. Pastor Arthur A. Oakman presided over the service, assisted by Elder C. C. Koehler.

The Ho-Lo-Se Orioles of the Stone Church, under the leadership of Mrs. Carl Hedden, attended the Stewartsville reunion. The ten girls feel that their ten days of camp were most profitable. As a group they made special preparation by fasting and prayer for the spiritual feast which they enjoyed. Each girl took part in the young people's prayer meetings, and was blessed by her effort. Eight of the girls received their patriarchal blessings, and were greatly blessed by this experience. "Building the Kingdom," was the reunion theme, and each girl who attended has become concerned about her part in the building, and has pledged to give her best to the task. Their prayers each night before retiring were petitions for strength, wisdom and power to stand firm under all trials that might be their lot. The girls are making plans to attend reunion next year.

Walnut Park Church

With the coming of the fall season and preparations for the beginning of the new church year, the past week has been a busy one for Saints at Walnut Park. The annual business meeting of the congregation was held, September 13, at which time the following were chosen to carry on the work: Pastor, Elder William Patterson; assistants, Elders Fred Horn and R. E. Jones; church school director, Kenneth Morford; bishop's agent, Fred Horn; custodian, John Reynolds; leader of women's department, Sister Kennicutt; supervisor of music, Sanford Downs.

Seven candidates were baptized at eight o'clock Sunday morning. Apostle Clyde F. Ellis officiated in the baptism of his little daughter, Nadine Ellis; Yvonne Marie Gouldsmith, Ellen Loretta Gouldsmith, Walter Eugene Thomas and Lawrence Ray Thomas were baptized by Elder John Taylor, and Helen Jane Clements and Edward Ray Clements by Pastor William Patterson.

At eleven o'clock, Nelson Gard, recently ordained a priest, spoke on "Evangelism in the Home." His sermon was preceded by an anthem, "I Will Lift Up Mine Eyes," by the choir under the direction of Ada Fallon. This was the first appearance of the choir after its summer vacation. The speaker Sunday evening was Apostle Clyde F. Ellis.

New officers for the young people's department were chosen Sunday morning at the church school hour. Henry Countryman was selected as young people's leader and Mary Hiles and Eddie Butterworth as his counselors. The A. W. Z. Class of young people also chose officers for the next six months. They are: Teacher, Pastor William Patterson; president, Vernon Sackman; vice president, Kenneth Barwise, and secretary-treasurer, Amelia Cairns.

The annual quilt and antique show, sponsored by the women of the congregation, was held in the basement of the church three evenings of the past week.

Work day was observed Saturday, September 18, under the supervision of John Reynolds, custodian. Fifty-two men and women of the district met at the church and spent the day making needed improvements around the church building and grounds.

Englewood Church

A business meeting was held Friday evening, September 17, at the church, Apostle F. Henry Edwards was in charge, assisted by Bishop J. S. Kelley and Elder C. Ed. Miller. Elder C. Ed. Miller was elected pastor; Elders Arthur Welch and Almer Sheehy, associate pastors; Mrs. Frank Hershey, church school superintendent; Elder R. Barnhardt, assistant superintendent; Mrs. Ada Richter, women's leader; Elder Almer Sheehy, young people's leader; Ralph Dunlap, chorister; Mrs. Flossie Waite, secretary; Mr. Glenn Closson, Sr., bishop's agent; Mr. H. E. Waite, and Mr. Robert Clow, custodians.

Elder J. E. Vanderwood, was the speaker last Sunday night. This was the first Sunday night service held at the church since early summer when the Campus services began. Elder C. Ed. Miller was the morning speaker.

The Harvest Festival committee is busy furnishing a living room in the period of the eighteenth century.

Spring Branch Church

The 8:15 a. m. prayer service last Sunday was in charge of J. E. Smith. A group of young people and their pastor from Bennington Heights met with Spring Branch Saints in this session.

The regular young people's prayer meeting held each third Sunday of the

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month was dispensed with last Sunday in order that local young people might attend the prayer meeting at the Stone Church.

The eleven o'clock speaker Sunday was Elder Shaffer of East Independence, and the eight o'clock speaker was Apostle M. A. McConley. Attendance at the eight o'clock service was smaller than usual because of the young people attending the meeting at the Stone Church.

The annual business meeting was held Wednesday evening, September 15, Apostle F. Henry Edwards in charge. The following officers were elected for the coming year: Pastor, M. C. Jacobsen; assistant pastors, J. S. Andes and A. J. Tankard; bishop's agent and custodian, Robert Fish; women's leader, Dorothy Jennings; superintendent of church school, Fred Epperson; assistant superintendent, Lawrence Jones; chorister, Sister Jalmer Nelson; young people's leader, Velma Jones. The remainder of the officers will be elected next Sunday.

Gudgell Park Church

The young people gave a bridal shower for Miss Virginia Camp and Mr. Fred Wassum, September 10, at the home of Mr. and Mrs. Kenneth Sherman. Other showers were given by relatives and neighbors.

On September 17, Miss Camp and Mr. Wassum, a popular couple, were married at Walnut Park Church, Elder Walter Chapman officiating. Musical numbers were rendered by Pauline Sherman and Delta Nace Chapman. After the wedding ceremony, a reception was held at the home of the bride's parents, Mr. and Mrs. John Hook. Following a short wedding trip, Mr. and Mrs. Wassum will be at home in their newly-furnished rooms on South Pearl Street.

The annual business meeting of this district was held at 11 a. m., September 19, with Apostle F. Henry Edwards in charge. Officers elected were: Pastor, John Taylor; Sunday school superintendent, Milton Martin; bishop's agent, Kenneth Sherman; caretaker, Willard Sherman; chorister, Pauline Sherman; women's leader, Esther Sherman; religio superintendent and youth leader, Clarence Martin, Jr.; publicity agent, Brother Atwell; librarian, Robert Sherman.

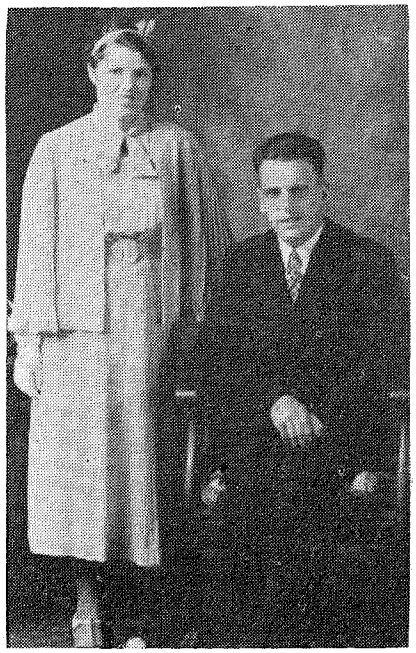
Calgary Reunion

Calgary, Alberta.—The memory of Calgary reunion lingers in the minds of all who attended and heard the inspiring messages delivered by Apostle J. F. Curtis, and Elders O. W. Okerlind and Elgin Clark.

Two were baptized at the reunion, Jane Malden, of Calgary, and a candidate from Swift Current, Saskatchewan.

The Saints enjoyed renewing the acquaintance of friends from outlying points, and are eager for the passing of another year when they may come again.

One of the highlights of the reunion was the wedding on August 15, of Miss Ardella Agnes, daughter of Mrs. E. Jane McLean, and the late Charles McLean, of Oyen, to Elgin Clark, formerly of Grand Valley, Ontario, and now president of Alberta District. The service was read by Priest C. O. Diaper, assisted by Apostle Curtis. Many Saints were present to wish the bride and bridegroom much happiness. Elder and Mrs. Clark left after the reunion for Northern Alberta; later they will live at Edmonton.



BRIDAL PICTURE OF ELDER AND MRS. ELGIN CLARK

Dunn Center, North Dakota

It seemed like old times for Dunn Center Saints to have with them in their services on a recent Sunday, Brother and Sister Jorgen Rasmussen, former residents of this city but now living at Independence, Oregon. After church services, most of the Saints gathered at Lake Ilo for a picnic dinner and to listen to band music. This lake was created by a dam built by relief labor. It is proving to be a recreational center for people in surrounding communities.

Attendance at church services has increased during the summer months. The communion and prayer and testimony meetings were especially well attended on a recent Sunday. The drouth continues in this area, and as a result the Saints are unable to do as much financially as they would like, to help the church.

The young people's class of the church school met September 3 at the home of the teacher for a party.

Missionary P. T. Andersen conducted a series of meetings from August 22 to 29. On August 29 he baptized three young people, Mary Johnson, Dolores Dinehart and Ralph Stacker, in Lake Ilo. That evening the candidates were confirmed, and Dale Odin, son of Brother and Sister Odin Anderson, was blessed by Elders P. T. Andersen and Lester H. Anderson. On the previous Sunday, Alma Mae, daughter of Brother and Sister Lester H. Anderson, was blessed by Elder P. T. Andersen. Dunn Center members were greatly encouraged by Elder Andersen's visit and by the additions to their membership. There are others who are nearly ready to join the church.

At the preaching service, August 8, Lawrence Guy, son of Brother and Sister Willie C. Adams, was blessed by Elder Lester H. Anderson.

On the first Sunday of August, the branch pastor was called to Blue Grass, North Dakota, to administer to Sister Ruth Truede. While there, he blessed her infant daughter, Carlene Ruth, and conducted a preaching service. Blue Grass Saints are isolated, and they greatly enjoy the visits of elders. Elder P. T. Andersen was there earlier in the summer.

Several of the young people left for schools and jobs in the latter part of the summer. Miss Inez Adams has enrolled in the nurses' training course offered by the Independence Sanitarium. Miss Hazel Dinehart is attending the State Teachers College at Dickinson, North Dakota. The Misses Florence Tucker and Lucille Odren have gone to their teaching positions. These young members will be missed, but their friends are happy that they have the opportunity to train themselves and that they have employment.

The church school with Chester Moffit as superintendent, had an enjoyable picnic at Archie Moffit's home in July.

The women's club meets once each month.

Elder G. C. Adams has been employed in Idaho during the summer. He has been greatly missed, and friends hope he will return soon to Dunn Center. Priest Frank Anderson has been doing his local work.

Yuma, Colorado

There has been a marked increase in attendance at church school services and also at the preaching sessions during the summer months.

On July 25, five were baptized by Priest Reno H. Auld. District President A. E. Stoft, came from Denver and took charge of the confirmation service which was most impressive. The baptisms were administered in the Republican River at Wray, Colorado, and Saints of that branch shared with Yuma members the all-day services and basket dinner at noon. Elder Stoft was the 11 a. m. speaker.

Another all-day meeting was held, September 12, by this group, and two

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more candidates were baptized, Elder Ralph E. Vincent officiating. The basket dinner and the baptismal and confirmation services were held at the farm home of Mr. and Sister Marcus Amick. This was one of the most impressive services ever held by this group. Elder Vincent preached the preparatory sermon following the church school service. Elders A. E. and Harold Tabor came from Wray and assisted with the confirmation ceremony. Priest Reno H. Auld was in charge of the baptismal service, Elder Vincent in charge of the confirmation.

Brother and Sister E. A. Parker with two of their young folks, Lena Merle and Donald, furnished a special number, also Lillian and Beryl May Vincent gave a vocal selection. Saints were present from Akron, Platner, Otis, Yuma and Wray.

This makes a total of four adults and five young people baptized in the group during the past three months. Lena Merle and Donald Parker were baptized in June.

All but a few of Yuma group attended the reunion at Colorado Springs. Everyone was happy over the fine reunion enjoyed this year with its inspiring sermons and class work. Especially were the efforts of President F. M. McDowell and Bishop G. L. DeLapp appreciated.

It is the desire of Yuma Saints to move forward with God and the church in building the kingdom.

Elder Ralph E. Vincent is holding a Bible study class on Wednesday night. These sessions have been the means of bringing a number into the church in the last two or three years. Elder Vincent finds himself quite busy now as he is church school superintendent, holds Bible study classes at several points, and assists Brother Auld, leader of the group, with some of the preaching, all in addition to his work as district bishop's agent. In his secular work he puts in full time as postmaster of a third-class postoffice.

If our civilization cannot be brought to understand more clearly and to believe more strongly in the fundamental teachings of Jesus Christ and the principles upon which He staked His life, our civilization cannot survive. . . . . Men must of their own consciousness come to perceive the utter folly of trying to build a civilization on materialism and brute force, and come to realize, perhaps through suffering, that the enduring values that humanity will always crave grow out of understanding and love and self-sacrifice.

There is only one way to make men realize that. We must go back to the living Christ—to the audacious, thrilling, winsome figure that actually lived. Unless men learn to love Him, they will not follow Him. Neither will they come to understand how to master life.—Francis B. Sayre, "Christ Needed Today," in *Church Management.*

The Bulletin Board

London District Conference

The annual conference of London District will convene at Rostock (Ellice Branch) on Saturday and Sunday, October 2 and 3. The business session will open Saturday at 2 p. m. There will be a program at 8 p. m. On Sunday, prayer and sacrament service will be from 9 to 10:45 a. m.; preaching, 11 a. m., 2:30 p. m. and 7 p. m. All reports should be in the hands of the secretary not later than Tuesday, September 28.—Loretta Lingard, district secretary, St. Marys, Ontario.

Southern Ohio Conference

Southern Ohio District will meet in conference, October 9 and 10, and the meeting place has been changed from Highland to Wellston Branch, because the new church at Highland is not completed. This is a delegate conference. Will each branch select three delegates and certify their names to E. R. Caldwell, Box 67, Lancaster, Ohio, the district secretary, also give each delegate a certification to the conference. The conference will assemble at 9:30 a. m., October 9, in prayer service, and such business as we have will be transacted at 2 p. m. Those who can attend be assured of a real welcome from Elder A. W. Kriebel, pastor at Wellston, and the branch members.

Those who attend on October 9 will find restaurants close to the church where they can purchase their meals at reasonable prices; but on Sunday a basket dinner will be served. All who attend on Sunday are asked to bring their baskets full of good things. Services on Sunday will commence at 9 a. m. with a social hour, and we should like to have everyone in his seat promptly at the appointed time. Remember the dates, October 9 and 10, at Wellston, Ohio. We hope that Apostle M. A. McConley will be with us.—A. E. Anderton, district president.

Pittsburgh Departmental Conference

Pittsburgh, Pennsylvania, District will meet in a departmental conference at Fayette City, October 16 and 17. Each department of the church will be represented by speakers. A good attendance is urged.—E. B. Hull, district president.

Ironton, Ohio Meetings

Ironton, Ohio, Branch, Southern Ohio District, will observe their fall rally, October 2 and 3, and cordially invite all who can to attend and worship with them. This branch is worthy your support in this two-day gathering, and we urge the Saints in the vicinity of Ironton, as well as all others, to plan to meet with them on the above dates. Services will commence on Saturday evening, October 2, at 7:30 p. m., and on Sunday we shall commence the day by serving sacrament at 9 a. m., followed by other meetings. Be on hand to enjoy a good spiritual time.—A. E. Anderton, district president.

New Addresses

Patriarch Gomer T. Griffiths, 110 South Shawnee Street, Lima, Ohio.

Our Departed Ones

BRACKENBURY.—Eliza J. Doty b. at Davidson, Mich., June 17, 1866; was united in marriage to Frederick S. Brackenbury, June 16, 1884. To them were born 7 children, 5 of whom preceded her in death. Mrs. Brackenbury was a stanch and faithful Latter Day Saint, always ready to defend the church and its leaders; spent many years as leader of the women's department in Western Michigan District. D. Sept. 3, 1937, at the home of her daughter, Mrs. B. S. Lambkin, Trenton, Mo., after several months' illness. Her funeral was held from the Hibbard Funeral Home, A. R. Ellis, of South Boardman, officiating. Interment was in Boardman Township Cemetery, South Boardman. She is survived by 2 daughters: Mrs. Ella Lambkin and Cora Wildey; 14 grandchildren, 9 great-grandchildren; 2 sisters, Jessie McKenzie, and Mary Ross, other relatives and many friends. Her husband, F. S. Brackenbury, d. in 1922.

WHITING.—Arthur Wellington, b. Feb. 29, 1860, at Manti, Iowa. Was married to Lois Marie Murdock, Sept. 3, 1881, at Fergus Falls, Minnesota, and the following children were born to them: Mrs. Flossie Helen Whiting, and Floyd Wellington Whiting, of Clitherall, Minn.; Della May Whiting, deceased; Raymond A. Whiting and Violet Rose Whiting, of Independence, Mo.; and Sadie Laurel Whiting, deceased. Mr. Whiting was baptized June 22, 1892, at Clitherall, by I. N. Roberts. He was ordained a teacher in 1899, and an elder Oct. 9, 1927, at Independence. Was an active worker and minister in Second Church District, Independence. D. at the Independence Sanitarium, August 27, 1937, and his funeral was held from Second Church, Aug. 29, his son, Evangelist Ray Whiting preaching the sermon, assisted by Elder A. K. Dillee. Interment was in Mound Grove Cemetery.

SCOTT.—William Wesley, 79 years old, and a second cousin of William McKinley, twenty-fifth President of the United States, d. Aug. 26, 1937, at Independence, Mo. He is survived by his widow, Mrs. Eleanor E. Scott, of the home; 4 daughters: Mrs. H. S. Salisbury, San Rafael, Calif.; Mrs. D. F. Gifford, Oklahoma City; Mrs. Harry Striblen, Chicago, and Mrs. J. E. Pennell, Independence; 3 sons: Leland L. Scott, of Kansas City; Wilson W. Scott, of the home, and Dana E. Scott, Independence; 4 brothers: Carter Scott, John R. Scott, Zenos Scott, and Glen Scott; 4 sisters: Mrs. R. L. Mason, Mrs. Henry Temple, Mrs. Elizabeth Emery, and Mrs. Eva Pickens; 22 grandchildren, and 4 great-grandchildren. He was baptized Sept. 8, 1875, at Scottsville, Indiana. Mr. Scott served as mayor of Lamoni, Iowa, at the time the cornerstone of Graceland College was laid. He had held the office of high priest in the church since March 12, 1922, and served the St. Joseph, Mo., church several years. His funeral was held Aug. 29 from the Stone Church, Elder J. A. Koehler being in charge of the service, assisted by Elder James F. Keir. Interment was in Mound Grove Cemetery.

KOEPKE.—Ruth, b. Dec. 10, 1896, at Grinnell, North Dakota. D. August 3, 1937. Though the influence of Sister Mellor, of Williston, N. Dak., she was acquainted with the church, and was baptized by P. T. Andersen, July 31, 1932. In July, 1936, moved to Salem, Oregon, seeking a climate more conducive to her health. Was always a willing and eager builder of the kingdom in spite of

(Continued on page 1247.)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

God Protects His People » » »

Let me relate to you a few of God's blessings bestowed upon me, some just lately and others as far back as thirty years ago. I delight in reading the *Herald,* and feel that I would be lost without it. Usually I read it from cover to cover as soon as I can find the time. It is my custom to do this some quiet evening when I am alone.

The Lord has been near me with his watchcare and protection. I have barely escaped death a number of times in railroad and ship accidents. And I feel that since God has spared me each time, he has something that he wants me to do for him. . . .

I have seen blessings of healing, and have been divinely spoken to through prophecy. God has seen fit to use me for a little while yet, and so long as he is willing that I should do something for him, I shall try to do it no matter what the cost or the trial might be. Let the honor, the praise and the glory be his.

I am grateful for the blessed gospel of Christ in its fulness with its gifts and blessings. Let me say to all the brothers and sisters, if you are slack on paying your tithing, do everything possible to pay it; keep up with it. Prove God, and he will most assuredly prove you. He has caused his word to be written to this effect, and his promises are sacred. (See Malachi 3: 8-12.) I have been made whole, cured of bodily ailments, and have not had a sick day for more than fifteen years.

EDWARD HELLENGREEN.

OTTAWA, ILLINOIS, 1033 Fulton Street.

Spiritual Growth » » » » »

As I renew my subscription to our church paper, I feel that I must say a few words to thank those who take part in making it the helpful, spiritual agent it is. So many new ideas and beautiful thoughts flow from its pages that no Latter Day Saint can afford to be without it.

Little do we realize how much our spiritual minds grow and develop as we read, and in many cases, unconsciously put into practice the suggestions and the admonitions we find in the church literature.

Often a problem will come up in my daily experiences, and as I become conscious of how it weighs upon me, I begin frowning and sighing. Then I think: "Well, I'll read the *Herald* or one of the church books," which ever presents itself as an answer to my need. If I conscientiously and earnestly ask the Heavenly Father to guide my reading and show me the solution to the problem, I never fail to receive help.

I am often reminded of a passage given in my patriarchal blessing: "Obstacles and problems are given us in life that we may develop and gain strength, and be strong in His sight. Therefore, overcome thy obstacles from day to day, looking on them from this standpoint, that they are permitted for thy good and thy development toward the plan for thy salvation."

As surely as we leave out a certain necessary food from our diet, we suffer loss in a physical way. So also is it if we do not meet, in God's way, the obstacles which come to us. Such experiences build up our spiritual bodies. Without them we suffer loss in spiritual growth. This loss is keenly felt when some blessing which we very much want, cannot come to us because we have not made the proper spiritual growth to meet and receive it. How much good we gain, how much easier our pathway becomes when we read our patriarchal blessings and heed the admonitions they contain.

How grateful am I for God's gracious blessings many of which are to me outstanding miracles.

My dear mother loves to read the *Saints' Herald,* too, and is doing all she can to forward the church's interests. She has been severely afflicted for many years. As you, my friends and people of the church, read this will you not offer up a prayer to God for her, that perhaps, he may hear and remove her affliction. And as he removes it, may he give her grace and wisdom for all the decisions she has to make in her daily life. I remember you always in my prayers. I shall be glad to hear from the Saints.

HORSE CREEK, WYOMING. MRS. S. F. SMEJKAL.

Trust in the Lord » » » » »

I wonder how many times we trust in our own strength when we should trust in the Lord? Only yesterday I was trying to solve a problem which had arisen. It seemed too big for me. My husband was three hundred miles from home, and some business matters came up necessitating my telegraphing him at once. How was I to word the telegram? I did not want to overemphasize the matter so that he would hurry home too fast, yet he needed to know the situation. I considered for some time and then entered the telegraph office ready to send a message. Then I thought of placing the matter in the hands of the Lord. Words cannot express the relief that came to me as I did this. What a friend we have in Jesus! He never fails us in our hours of need.

Last night I read 1 Kings 20, the entire chapter, and as I read verses 34 to 43, I realized how much better off King Ahab would have been if he had paused for a word of prayer before making a covenant with Ben-hadad. I feel that if we today would depend more on the Lord we could accomplish his purposes much sooner. Too many times we attempt to do things in our own strength. May the Lord help us to trust him.

MRS. ROE B. VINCENT.

YERINGTON, NEVADA, Box 44.

Banners and Polished Stones » » »

While reading of the Devil's Tower reunion in Wyoming, in the *Herald,* I felt impressed to write you telling of a dream my mother had about the Devil's Tower and reunions to be held there.

In 1918 they came to make us a visit, and we took a trip to the Devil's Tower, about twenty-five miles distant. We had a fine trip, and my people returned to their home in Colorado. After they were home some time, my mother wrote me of a dream which she had had. It seemed in her dream that the Tower was a meeting place of the church people, where the Lord was with them in spirit and power. She was made to know that in time, this would be a place for a church reunion. Mother came to Wyoming a number of times, and almost always we made a trip to the Tower, then after she went home, she would have this spiritual

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dream. Once it seemed to her that the granite rocks around the Tower were polished; they seemed to be used in some way to help build the Temple. Some of the stones were more polished than others, but all seemed to be a help in the Lord's work.

When we had our first little reunion at the Tower, I wrote mother about it, and it made her very happy to think that her dream was coming true. It was her prayer that she might be permitted to attend one reunion at the Tower. She prayed so earnestly for this that is was given her to know that she would never be permitted to come to a reunion there, except in spirit. The year before she passed on, she was permitted to see in spirit the reunion of the next year.

She saw the tower and a crowd of people, but the men, women and children were out in the open under the trees. As she came near, she saw members of the Oshoto Branch, and knew that this was a church reunion. There seemed to be banners tied to the trees, and this she could not understand, nor could she understand how the blocks of granite around the Tower could be used in building the Temple. Some of them were wonderfully polished.

Mother related her dream to different elders who came to see her in the last year of her life, and was told that the blocks of granite represented people who came to the reunions at the Tower. Some would be a wonderful help in building up the work of God wherever they went; all would take on more or less of a polish of the Spirit, and would be a help in the latter-day cause. The elders believed that those who were the most polished were the ones who made the greatest effort to live the life of a Saint.

I could not understand about the banners mother had seen tied to the trees until one night while attending the reunion, I came to the services, and Elder P. T. Andersen was putting up his chart for his preaching service; he was tying the ends to some trees. Mother's dream came to me very plainly then.

Mother passed away in 1935, but her dreams of a church reunion at the Devil's Tower have been a help to me in making the effort to do all I could to make the gatherings successful. I want to live so that I may be one of the polished stones helping in the Lord's work. Will you pray that I may be of help in our little branch and that I may lend assistance to nonmembers who are honest in heart and trying to live righteously?

OSHOTO, WYOMING. MRS. T. C. GRAY.

If Jesus Were Our Guest Today » »

God has blessed our family and myself in wonderful ways, and for these blessings I am thankful.

Last Sunday we planned to go to Cash. Melvin, my little brother, fell ill, and my mother prayed for him nearly all night. We arose in the morning, did our work, and when it was time to go, the boy was well, and we were able to make the trip. That is only one of many blessings I have witnessed.

A few months ago I had spinal trouble. I was administered to, and asked the Saints to pray for me. My ailment left me and has not returned since.

I have many things to overcome in my daily life, and wish to be found doing what the Lord would have me do. We have the following motto hanging in our front room, and it is a great help and reminder to me:

"RULES FOR TODAY

"Do nothing that you would not like to be found doing when Jesus comes.

"Go no place where you would not like to be found when Jesus comes.

"Say nothing you would not like to be saying when Jesus comes."

It is my desire that I may live each day as if the Master were going to be the guest that evening. I want to give my life and my all to the church and to work so that when he does come, he will not be ashamed to call me one of his own. I should like to hear from Saints who care to write to me.

LAURA TEAL.

ROSEVILLE, MICHIGAN, 17351 IVANHOE.

Thoughts on Spiritual Growth » » »

The other day as I was reading the article, "I Heard a Voice," published in the *Herald,* the following line of thought was opened up to me: How wonderful is the gospel! It is like a great banquet table placed before us at all times. I wonder why we as individual Saints do not grow more than we do. Is it because we fail to put ourselves in an attitude which will make us able to apply to our own lives the truths we read and hear?

It does a man little good to partake of wholesome physical food if his body is unable to handle it; this will not keep him in good health. So it is with the spiritual food—and there is so much of it—that we Saints are offered. Unless we live close to our Heavenly Father and according to his plan, this spiritual food will do us little good.

I believe, indeed, that unless we keep ourselves in a spiritually receptive condition, we shall not be able to understand and apply effectively the things we read and hear to our daily lives. And think, fellow Saints, of the many strengthening and enlightening sermons, class work lessons and letters produced by our men who unselfishly labor so that we may grow. And what are most of us doing about this? We say: "What a wonderful time we had at such-and-such a meeting," and "the sermon was certainly good." What fine opportunities we are neglecting!

It was my happy lot to attend the reunion at Columbus, Kansas, and it seemed to me that the lessons given there had never had so deep a meaning. The sermons were inspiring and easily understood. The songs which were sung, took on new meaning, and for the first time I was able to understand their significance. I trust that this reunion experience has increased the understanding and the wisdom of all who were there. May we grow so that we may realize how great is our unfinished task, and may we awaken to our own individual duty.

Sister McDonald played an important part in decorating the building where our reunion meetings were held, and surely this added to the sacredness of the services. She used only shrubs and wild plants, but when she had finished her work the meeting place was most attractive. As I sat in the service admiring her handiwork, I noted that some of the plants which she had used are what we call "weeds." And I fell to thinking of the weed patches in men's and women's souls. Oh, how much each one of us needs to go through his own soul taking out the tares and the weeds! More than that, we are each responsible in spreading the gospel and giving it an opportunity to operate for good in the lives of our neighbors, friends and fellow citizens. I trust that the time soon may come when we shall all be able to grasp and understand the sacred truths that are put before us.

How wonderful a thing it is to understand the word of the Lord! Let us each one grow in His stature, praying for one another that our hearts may be full of his abundant love. We need each other's prayers for we are told that the "very elect" will not be spared. Let us pray for the officials and ministry of the church for they are subjected to many temptations. In our prayers and our works let us share their burdens. Let us be thankful for our spiritual heritage, acknowledging our debt to our forefathers some of whom laid down their life for the gospel's sake, by daily growth and service in the Lord's cause. Let us not as individual members hinder and hold back the progress of the church by our own lack of wisdom and study, but let us stand together before the Lord, and go forward to Zion. We must not be guilty in this age of human history of letting our Savior bear the cross alone.

WEBB CITY, MISSOURI. MRS. RAY A. WOLFE.

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Our Departed Ones

(Continued from page 1244.)

ill health. Her funeral was Aug. 10, 1937, from the Walker Funeral Home, Eugene N. Bivens conducting. Surviving are her husband, Herman C. Koepke and 4 children: Robert, Lloyd, Lois, and Florence, all of Salem; also her father and step-mother, Mr. and Mrs. Steve Marmon; 2 brothers, Jack Marmon and William Marmon; 1 sister, Lois Marmon, and other relatives.

MANCHESTER. — Frank J., a prominent member of San Jose Branch, California, d. at the San Jose Hospital, Aug. 7, 1937, being 82 years old. He had attended the Irvington, California, reunion, where he contracted a severe cold which developed into pneumonia. Was baptized into the church in 1880, and had taken an active part in church work since that date. Moved with his family, to Rucker, Calif. (near San Jose), 18 years ago. Although somewhat isolated, he lived his religion in such a way that he won a host of friends; they filled the chapel at his funeral at Gilroy, Calif., members of priesthood from San Jose officiating. Dr. LeRoy E. Harris was in charge, and Elder Charles J. Cady preached the sermon. Interment was in the I. O. O. F. Cemetery, Gilroy. Brother Manchester was a native of Wisconsin, and is survived by his widow, Sister Lydia M. Manchester; 2 daughters: Mrs. Edith Lyle Hirscher and Mrs. Myrtle McGrew; 2 sons: Floyd E. Manchester, and Clarence F. Manchester; 9 grandchildren, and 3 great-grandchildren.

NOVINGER.—Ora, b. near Lisbon, Iowa, January 24, 1863. Married to Frank Novinger, September 23, 1882, to which union were born 7 children: Julian O'Brien, deceased; Mrs. Earl Travis, Clarinda, Iowa; Mrs. Willis Ballinger, Watson, Mo.; Roy, Jewelsburg, Colo.; Fred, Sterling, Colo.; Clifford, Shenandoah, Iowa; Wilbur, New Market, Iowa. She was baptized into the church, June 4, 1894, remaining a faithful member until her death, which occurred at her home near Shenandoah, Aug. 14, 1937. Funeral services from the church at Shenandoah were in charge of Elder J. R. Epperson, sermon by Apostle J. F. Garver, both of whom as young men were frequently in the home of Brother and Sister Novinger when they lived near Bartlett, Iowa, 42 years ago. Besides her 6 children, she is survived by her husband, 17 grandchildren, 2 great-grandchildren, 2 brothers and 1 sister, and many friends. Interment at Riverton, Iowa.

BARNHARD.—Edith Ann., b. Feb. 20, 1856, at Manti, Iowa. D. June 30, 1937, at her home in Independence, Mo. Surviving are her children: P. A. Sherman, Roy Sherman, Harry Sherman, Mrs. Lucy Conyers, Mrs. Lottie Bolt, Mrs. Grace Nave, and Joseph Barnhard; 1 sister, Lucy Rozencrans; 24 grandchildren, 17 great-grandchildren, other relatives, and a host of friends. Was baptized into the church by T. W. Smith, and was a faithful Latter Day Saint more than 60 years.

SMITH.—Robert Dale, son of Mr. and Mrs. Glenn Dale Smith, b. Aug. 27, 1930, at Independence, Missouri. D. July 30, 1937, at his home at Fairmount, Mo. Besides his parents he leaves 1 brother and 2 sisters: William David, Barbara Jean and Betty Jane, all of the home; his grandparents: Mr. and Mrs. F. C. Smith and Mr. and Mrs. W. C. Cook, of Independence, and other relatives. Bobbie was blessed in November, 1930, by Elders B. J. Scott and D. S. McNamara. His funeral was from the George Carson Funeral Home, Independence, Aug. 1, the sermon being by Elder W. B. Paul, assisted by Elder Ephraim Brown.

MILLS.—Thomas Edward Mills, b. Feb. 28, 1916, at Tacoma, Wash. D. July 21, 1937, at Black Butte, Oregon. The cause of his death was accidental drowning attributed to heart failure. Had been a member of the church since his tenth year. Was graduated from University High School at Eugene in May, 1936; was a member of the National Guard. Was a young man full of hope, ideals and ambition, and devoted to his family. Surviving are his father, Fred L. Mills; a brother, Jack Mills; 2 sisters: Mrs. Perry D. Hunt and Mrs. Richard R. Perry, other relatives and many friends. His mother preceded him in death. Funeral services were conducted at Cottage Grove by Mark Yeoman. Interment was in Rest Haven Cemetery, at Eugene.

THOMAS.—Joseph B., b. at Mineral Ridge, Ohio, March 26, 1864. D. at his home at Bevier, Mo., Aug. 9, 1937. Leaves to mourn, his wife and 5 children: Neola, of Portland, Ore.; Alvin, Detroit, Mich.; John, Huntsville, Mo.; Delbert, Columbia, Mo., and Ethel, of the home. Joined the church, April 18, 1876. Funeral services were held from the Edwards' Funeral Home, Aug. 11, 1937, Ben S. Tanner conducting.

LEWIS.—Robert Wayne, son of Robert and Kate Lewis, b. July 24, 1910, at St. Joseph, Missouri. Was baptized into the church by Elder Joseph A. Tanner when he was 9. Married Pauline Probst, July 18, 1929. Was a grandson of the late Patriarch William Lewis. Was fatally injured March 8, 1937, when he jumped, or was thrown, from the running board of an automobile when a collision seemed inevitable. D. March 12, at General Hospital, Kansas City, Mo. Surviving are his wife, Pauline; his father and mother; 1 daughter, Donna Lee, 4 years old; 1 brother, Don Linton; 1 sister, Mrs. Lyman Jones; his maternal grandmother, Mrs. Martha Voorhies; other relatives and friends. Funeral services from the Stone Church, Independence, March 14; sermon by Elder Arthur Oakman, assisted by Seth S. Sandy. Interment was in Mound Grove Cemetery.

HOXIE.—John C., b. in 1843. D. May 20, 1936, at Brockton, Massachusetts. Was a veteran Latter Day Saint and a priest in Southern New England District. He leaves a widow, 2 sons, and 1 daughter. Funeral services were conducted from the home in charge of Bishop M. C. Fisher; sermon by Elder W. I. Fligg.

BIRCH.—Maybury William, b. in Brooklyn, N. Y., Jan. 1, 1863. A paternal ancestor, was editor and publisher of the first daily newspaper on Long Island. His mother's father, Count de la Flechelle, was a member of the Royal Guard of France, later coming to America. Mr. Birch was a man of sterling integrity, respected by his associates and loved by men in his employ. He held a Government post many years. Accepted the gospel in the later years of his life. D. June 9, 1937, leaving his widow, Rosa F. Birch, relatives and friends. Funeral services were conducted by Bishops M. C. Fisher and E. L. Traver.

While the people retain their virtue and vigilance no administration by any extreme of wickedness or folly can ever seriously injure the government in the short space of four years.—Abraham Lincoln.

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10:00 p. m. Chapel Service: D. O. Cato in charge.

To go into the silence is to be able to review and search one's self. This careful process will make one penitent. And penitence is no sunset, it is the dawn of a new day. It is the coming of a new opportunity to redeem and move out and away from the old life of failure to the new beginnings of success.—Elwin Lincoln House, in *Going Into the Silence.*

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Fall Time Is Study Time

Schools, colleges, universities begin study classes anew.

The first of October begins a brand new Church School year.

With vacations over, our own local branch officers, priesthood, and members are keen for the renewed activities of the Fall and Winter months.

All of this means study!

To study efficiently and effectively requires texts!

In two recent Saints' Heralds we have told you about the Gospel Quarterlies and books for Church School use for the coming year.

Below we are listing a few of the standard text and reference books which should be in the library of every Latter Day Saint student, both priesthood and laity.

Check this list carefully, and then order at once any of these standard books which are missing from your library.

For other books or Bibles needed, send us your orders also.

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No. 912C. Heavy grade, durable, black cloth over stiff boards; head bands; brown stained edges.	Each	$3.50
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Book of Mormon:

No. 900C. Durable black cloth, stiff covers.	Each	1.00
No. 900L. Full black leather, stiff covers.	Each	1.50
No. 900F. Flexible leather, overlapping covers, gold edges.	Each	3.50
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Doctrine and Covenants:

No. 803C. Durable black cloth, stiff covers.	Each	.90
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No. 718P. Doctrinal References. Texts from the three standard books, under subject headings.	Each	.15
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No. 910. Smith (Peloubet) Bible Dictionary. Cloth, stiff covers.	Each	1.50
No. 700P. Book of Mormon Dictionary. Paper.	Each	.20
No. 700C. Book of Mormon Dictionary. Cloth.	Each	.40
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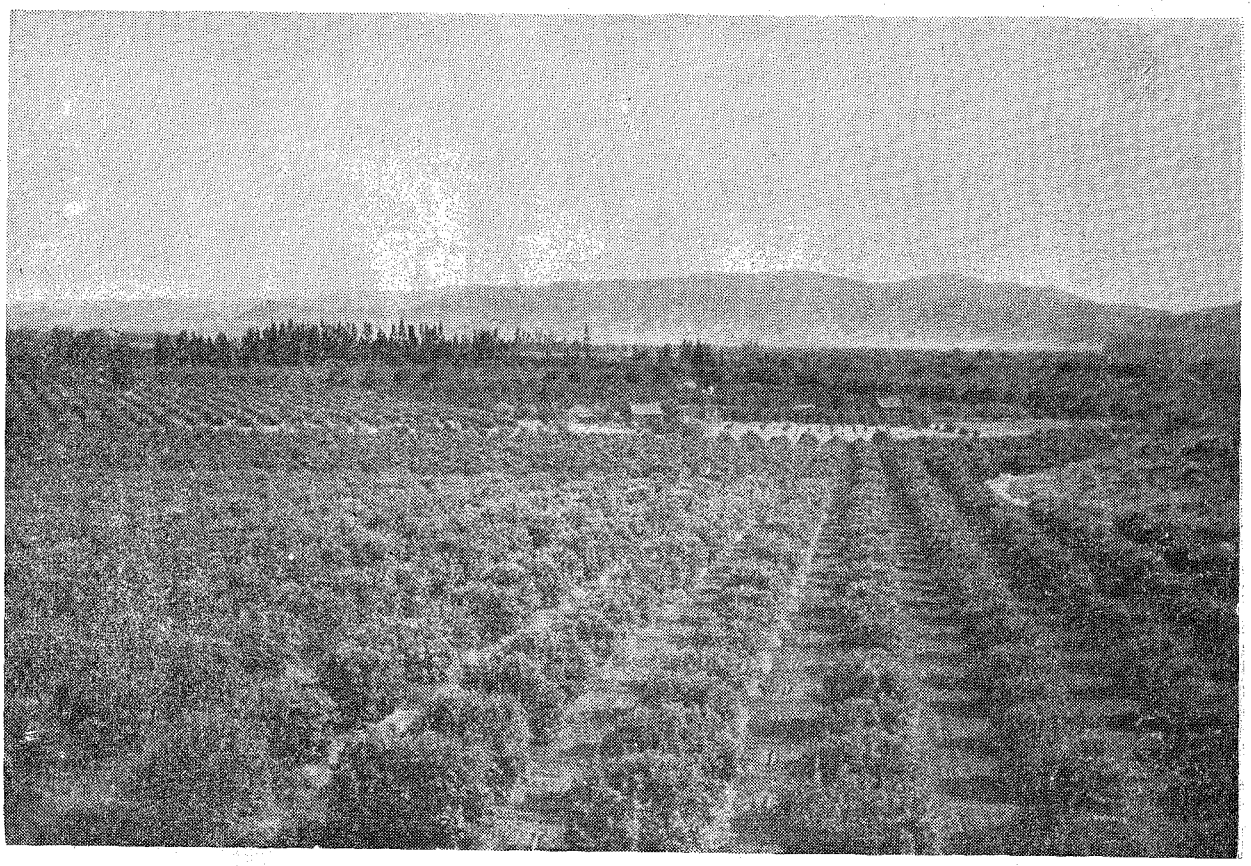

ORANGE GROVES IN CALIFORNIA

Nature stocks her medicine chest with ample supplies. Beneath the golden skin of the orange she packs the vitamins that aid in building health, preventing rickets in the baby, besides providing a most refreshing beverage for everybody. The groves, incidentally, provide scenes of beauty like this.

Volume 84 October 2, 1937 Number 40

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THE SAINTS' HERALD

October 2, 1937

Volume 84 Number 40

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

The Answer

There's a rhyming and a chiming
In my soul I can't express.
(I should freight it!)
And the murmurs of my spirit
Lack the art they should possess.
Still like others of my brothers
Of the would-be poet kind,
I do wonder and do ponder
How to phrase a single line.
It's a pity I'm not witty
If this art I would employ.
Then my readers would get leaders
That no doubt they could enjoy.
Oft my chatter's but a clatter
That will dull the inner ear;
Yet when written I'm not smitten,
But instead I'm full of cheer.
(Ignorance is bliss.)
So dear critic don't get hectic
As to what your answers be.
For the "would-be's" are æsthetic,
And it matters not, you see.
—Arthur Herbert Dammon.

(Note: The above poem is an answer, just received, to an appeal made in this column a few weeks ago for help in composing a letter to those good poets "who do not make the grade." This author, however, "makes the grade" this time, and we are pleased to present his clever lines.)

Clothes Pin

Apropos the usual fall attack of "clothes-itis," Sister Ardene Byers of Portland writes that "Of all the things you wear, your expression is the most important." Yes, the *im*pression people receive of you depends on your *ex*pression.

While on the subject, Pigeon has just returned from the tennis courts and says it seems to him that expression is the principal remaining garment of the scantily clad, and they should make the most of it. Also, the *exhi*bitions increase as the *inhi*bitions decrease.

No Victories

The Press Room Proletarian says: "According to an old saying, 'The pen is mightier than the sword,' but we don't seem to be winning any victories!"

It is an unfair match to pit a man with a pen in his hand against a man with a gun on his shoulder. The arguments appear to be in favor of the man with the biggest instrument.

The scholar, however, has this advantage over the soldier: the audiences to whom the soldier addresses his messages die; the audiences addressed by the scholar live. The soldier accumulates dead enemies. The scholar accumulates living friends.

In a quick battle the soldier wins, if some other soldier doesn't shoot him first. But in long campaigns the scholar has the advantage of winning friends to his side.

The soldier wins battles for the lost cause of war. The scholar loses a few engagements in the triumphant march of peace.

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Editorial

The Church Debt

There is some danger in the satisfaction which cannot but have come to *Herald* readers and the Saints on reading the article in last week's *Herald* under the caption "Debt Payment Progress and Plans to Close the Year," and over the signature of the Presiding Bishopric. The danger lies in the tendency to say, "We have done so well so far that we can ease up." However, while some persons may say this, the danger is minimized by the opposite effect upon others who will say, "We have done so well so far that we must put forth greater efforts and have the job done in a short time."

With the latter class I find myself allied, and am strongly disposed to urge the Saints to more than double their efforts. I should be almost overwhelmingly happy if next conference time would see the debt "wiped out"; though that is scarcely possible; but I am quite certain that it is possible and even practicable for the Saints to pay the debt in full before the Conference of 1940 shall have come upon us. Every dollar we pay now eases the burden; for with the lessening of the amount of interest to be paid more money is available for payment on debt reduction.

One of the most encouraging parts of the report by the Bishopric mentioned above is the fact presented by them that there is a distinct increase of those who are contributing to the financial support of the church. This improvement should be continued. Every member of the church should have the will to contribute to the expenses of the work of the church and its expansion. This will should be aroused at conversion and baptism, and the work of the ministry with the Saints should be not only to preserve that will, but to enhance it. It is a part of our churchly and saintly duty, and is comprehended in the slogan, "Keep the Law," which has been the chief emphasis laid by the Bishopric upon the move to pay the debt.

We must look forward beyond the time when the debt will be paid. It is a challenging prospect; for with the hindering effects of debt removed, the chances for soon reaching the objectives and practical ideals of the church are greatly brightened. Perhaps the task of raising funds for the payment of the debt will prove to be a great blessing. To accomplish a great task trains for still greater endeavor. I have long felt that we have been far too lackadaisical in the work of redeeming Zion, and perhaps the habit of doing better will carry over into the still greater task of creating and maintaining necessary financial reserves as a primary essential to moving into our larger efforts towards Zion. At least we know that Zion still beckons us, and we may well rejoice in the degree of freedom to move more definitely towards our great task which we have earned by throwing off some of the shackles. So let us be encouraged to speed up our "Keep the Law" movement, throw off our bonds, and in reply to Zion's appeal to be freed from her bondage give a hearty, "We are coming!"

F. M. S.

Blue Pencil Notes

A little Latter Day Saint girl, as reported by our Dr. Merchant, of Omaha, was saying her prayers. She prayed that the Lord would help her to be a good little girl, and then closed: "And when I grow up, may I not be a pest in the church!" An excellent prayer—for those who really intend to "grow up."

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During the world war, Bertha (daughter of Apostle John Garver) then a little girl, was greatly distressed by the stories of slaughter, particulary by the sufferings of little children in Belgium. Finally she said to her father, "Why don't President Wilson stop this awful war?" Her father replied, "My dear, he cannot stop it." The little girl thought a moment, and then persisted, "Well, why don't Brother Fred M. put a stop to it?" Brother Garver was forced to tell her that even President Smith could not stop it. A look of semi-disgust came over the face of the little questioner, wrestling with the sorrows of a war torn world, and she said, "Well, then, why don't *you* stop it?" She appealed to every high source of authority that her experience recognized—and found no power resident anywhere to stop the war.

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In ways as futile, if not as childish, the wise ones of earth have struggled desperately to find some authority on earth, some man or set of men wise and strong enough to challenge and stay the impending tragedies of war that overshadow the world again today. Perhaps the League of Nations might stop it? No—the League could not. Perhaps the Briand-Kellogg pact to renounce war—

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perhaps disarmament conferences—perhaps this or that convention or covenant or assembly of diplomats. Perhaps Britain might be wise and diplomatic and strong enough to stay impending doom. Or possibly America. Sadly the answer comes back, "No they cannot stop it."

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There is one figure that begins to loom up through world confusion as the only ultimate hope of salvation. Not until the nations turn to the Prince of Peace and to his gospel of good will on earth will they find one wise enough and strong enough to bring peace on earth.

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"I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord."—Matthew 23.

ELBERT A. SMITH.

Zion's League Convention

For Michigan and Ontario

The convention, which will be held October 30 and 31 at Lansing, Michigan, will initiate the organization and work of the Zion's League to the majority of the young people of Michigan and Ontario.

The banquet on Saturday evening, October 30, will be held in the banquet hall of the People's Church at East Lansing, on W. Grand River Street, just oppsite the beautiful campus of Michigan State College.

Our conventions have been characterized by the outstanding banquets we have enjoyed and with the unusual facilities this building affords, we anticipate splendid success. The menu as provided will assure the guests of an enjoyable and appetizing meal. The banquet tickets are seventy-five cents and may be obtained by writing to Blanche Engle, Box 229, Midland, Michigan. Orders for tickets *must be in the mail by Sunday, October 24.*

The Sunday program will be held in the auditorium of the attractive Lansing Eastern High School at Jerome and Pennsylvania Avenues.

Young people and Saints outside of Michigan and Ontario are also welcome, with the hope that all may enjoy the splendid program and a visit to Lansing.

ALVA J. DEXTER,
ALLEN POHLEY,
CLYDE GILBERT,
Arrangement Committee.

Our Best Investment---The Youth of the Church

Graceland Scholarship Loan Fund an Opportunity for Young and Old

Our best possible investment is in the young people—the boys and girls of today who will be the leaders and workers, the thinkers and builders of tomorrow. Help them, and we assure the future of the church; neglect them, and we cripple it.

Some of our finest young people come from families that cannot afford to pay their expenses. They must "work their way." This can be done if they are asked to work only for board and room. But it is asking too much of their strength and endangering their future health if they must also work for tuition.

So, the Student Loan Fund was planned to help these worthy young men and women. They don't ask for handouts. But if they can borrow from the fund for their tuition, they can continue educations that might otherwise have to be interrupted, in many cases never to be continued again. They pay their money back so that others may use it, over and over again.

All over the church, collections are taken, the proceeds of which go into the Graceland Student Loan Fund. These collections were initiated by the General Conference of the church, and are approved by the First Presidency.

Elsewhere in this issue of the *Herald* the reader will find an article which explains the operation of the Student Loan Fund, giving many facts of interest. Other articles will follow.

This year College Day has been set for October 31. It is hoped that officers of the church will have Graceland graduates, or other friends of the church, to make announcements in behalf of the collection. Certainly the occasions should not be allowed to go by with only perfunctory attention.

Men and women are serving the church today as a result of the training made possible in other years by the Student Loan Fund. They would not otherwise have had the opportunity either to learn or to serve. Will you not remember this time to be prepared to help the boys and girls who will serve the church tomorrow? L. L.

Think of the good you can do by lending a copy of *A Call at Evening* or *The Fourth Relaford* to the teachers in your schools, the lawyers, doctors, bankers, and business men of your community. They need what the Latter Day Work has to offer. Why withhold such a blessing? If you do not have these books order them today.—Herald Publishing House.

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Across the Desk of the Editor in Chief

A LETTER was recently received from Brother John A. Judd, who for many years has labored in the interests of the work at Enfield, England, and in the Southern England District. It is somewhat lengthy for this column, but contains so much news to those interested in the English Mission, that I quote much of the letter. He writes:

As this time marks the close of the Southern England and Wales District, and of my labors as district president covering over twenty years, I feel to write to you a few of my impressions, also report to you the condition of the work as I view it at the present time.

Our district conference held July 31, August 1 and 2, was the greatest success of any gatherings held in Enfield. Many members from the Northern District, also Midland and Wales, met with us. Those from the north included Brother G. W. Leggott and family, Elders James Schofield, Pa Wheat, (who is soon returning to the states,) Edward Maloney, and others; from the Midlands came Elder P. Whalley, Brother and Sister Holmes. From Wales a large company including the pastor of Llanelly, John Phillips; and from the South of England, Apostle John W. Rushton, Elder Davies and Bishop Trapp, and members made a large family.

The business of the conference and meetings, as per enclosed program, was carried through, and with it a very fine spirit. In fact, many were the comments on the old time Latter Day Saint spirit which prevailed. Wonderful experiences were had. The ordination of Priest Frank Judd, by Brother Rushton, to the office of elder was marked by a very fine setting for one starting on work bringing added responsibility.

My general impressions gained from many visitors is that there are many disturbing factors in the various branches, a state of disinterestedness and uncertainty, a lack of spiritual unity so necessary to bring peace and prosperity. Truly our people are passing through a very trying time, and at the same time there is a crying out for the old-time spirit of one hundred years ago when those who sacrificed so much for the church brought so many blessings to those in need. The general feeling is the need of a great spiritual revival among our own membership, a coming together to worship, for comfort and consolation.

I have hope and faith in the work here. There is a great need for a fatherly lead to so many who need reviving in Christ. The Southern District and Wales has great need of labor, although Enfield is particularly blessed with very many young men who are qualifying for the work in the church. The attendance is good, and very good spiritual meetings are being held. Great help is being given by Brother Frank Judd to the eldership. He is in charge of the religious education and the young people, and a very fine band they are.

The church school has sixty members divided into nine classes, including junior stewards; two girls' classes are held on Monday evenings, Blue Birds and Orioles; Tuesday evenings two classes of health and strength; Wednesday the orchestra meets. We are blessed with the best orchestra in the mission, good music and good interest. The same evening the choir meets. We had an interesting visit from Brother and Sister Hoxie who commended the organist, orchestra and choir. Thursday evening the Religio still occupies with good interest. This organization dates back to 1912 with us, and is still strong. This evening is also occupied with religious education classes. Wednesday afternoon is occupied with the Women's Department who contribute between thirty and forty pounds per year to the local building fund. Fridays a band of cleaners get together, and Saturdays are given to social work. Sundays: preaching 11:00 a. m., school 3:00 p. m., preaching 6:30 p. m., fellowship 7:30 p. m. Young people's services are held regularly on the third Sunday each month, and during the morning service sacrament is served. Each first Sunday in the month the priesthood meet, and the meetings are well attended, also the priesthood and local superintendents and school teachers meet for social talks and helpful suggestions for improvement.

The new building which has been added to the church building has neared completion, and was used during the late conference. This is going to be a great help to the church in Enfield.

The work in Exeter has recently passed through a disturbing time, and for a time following visits by Brother Rushton and myself was presided over by Elder Joseph Ecclestone, who to the sorrow of all died recently. Elder F. Wilson again presides, and conditions are better there than for some years. We have hopes of better and happier conditions prevailing. The pastor reports good to conference.

Conditions in Llanelly vary much according to the temperament of the people. The possibilities of the work here depend mostly upon local workers. Comfort and consolation are needed by many scattered members, and unless someone can go there that can revive them, I fear the work will not hold its own.

The Church of Christ movement first organized by Samuel Wood has come to its end, and has left in its wake a number of scattered members not knowing where to go or whom to follow. Many are friendly towards the church. They need a leader of men to gather them together.

The church in Gloucester is presided over by Bishop A. T. Trapp, and has recently suffered the loss of a very faithful member, Sister Meadows, who has done much for the branch and church. The Saints there have had many changes of meeting rooms and this has contributed much to their discomfort. There is a need of more workers to relieve those overburdened. The family of Elder E. Sykes is arranging to leave Enfield and make his home in Gloucester as soon as he can obtain employment there. It is a small but very faithful band of Saints living in Gloucester.

You may wonder if London looks much the same as when you were here. It is ever growing and never built. Great tracts of land have been built upon, and it is estimated that one thousand people move into greater London each week. It numbers eight and one-half millions. Enfield is receiving its share of the growth of what is called greater London. Close to the local church over three thousand families have moved into new houses. We hope for a great expansion of our work. We have commenced missionary work with our young people, and have had ten thousand invitation tracts printed, and in this way intend to follow up to increase our work.

Most of the families of Saints in London have moved nearer Enfield, and so far as I know only two families live yet in London. Brother John Worth and family live outside of London nearer here. Brother and Sister Goullee are still at Stratford. The Lawrences and Wicks are in Enfield. So unless some special effort with financial expenditure can be had in London itself, we cannot hope to open out in the great city. There is a moving out of the city itself and places of worship there are not well attended. In fact, there is a great falling off of worshipers in this land. The open air life seems to carry over the week end. I am pleased to say locally the attendance is good. The best we can do is to try and move out from Enfield into the various localities with cottage meetings, and in this way awaken an interest.

I feel to conclude with a hope that the merging of the Southern and Midland Districts will prove helpful to the work in general. It will not be to the advantage of the work unless there is an increase of man power. More

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visits by the church representatives to the branches are needed.

You and those associated with this mission can count upon my services if desired to continue to visit around and fill the many kind invitations which I have received. In this Brother Rushton has agreed. Meanwhile as long as Enfield wishes I have a great deal to occupy my time. In fact, for years I have worked under great pressure to fill the many calls upon my time.

I pray that God may continue to be with you and the church.

JAMES PYCOCK, who has been serving as Temple attendant in Kirtland, wrote a brief report of his activities, with expanded report to follow later. Some of the figures he gives will be of interest to our readers. He writes:

The following number of people have visited the Temple since my coming: May 15 to 31, 566; June 1 to 30, 836; July 1 to 31, 1,489; total, 2,891. They came from the following places in the United States: Utah, Ohio, Michigan, Texas, Pennsylvania, New York, Iowa, California, Illinois, Indiana, Florida, Wisconsin, Tennessee, Maryland, New Jersey, Massachusetts, Connecticut, Vermont, Louisiana, Alabama, Wyoming, Minnesota, Oregon, Georgia, Colorado, Missouri, Arizona, New Mexico, North Carolina, Virginia, Idaho, Washington, Kentucky, West Virginia, North Dakota, Nebraska, Washington, D. C., Kansas. From Canada: British Columbia, Alberta, Ontario. Other countries: Hawaii, Cuba, Denmark, Australia, England, Scotland, British India, Republic of Panama, Brazil.

Their religions, whenever disclosed, represent almost every group of Latter Day Saints, Episcopalians, Methodists, Baptists, Presbyterians, Adventists, Mennonites, Friends, Lutherans, Salvation Army, Disciples, Roman Catholics, and almost every other belief held in America; as well as agnostics. Almost all of them respect this building.

My wife helps with the work that we both enjoy. We are pleased to be able to inform the public of the differences between us and Utah, as well as others. We try to be courteous to all, endeavoring to have every one leave the Temple with a better opinion of the church than they previously held. No matter what prejudice our visitors bring into the Temple, we aim to have them carry none away.

BROTHER EDWIN SPARGO, of Vancouver, British Columbia, recently wrote of the pleasures he derived from the recent reunion at Silver Lake, pleasures derived not alone from the service of others, but services rendered. He speaks of the fine instruction given the priesthood members by Brethren Gleazer and Edwards. The usual pleasures of reunion were enhanced for him by reason of the baptism of some of the younger generation of the Spargo's, to the third and fifth generation in the church. And on August 18 he officiated in the marriage ceremony of his youngest sister to a brother in the church. This leaves only Sister Spargo, Edwin, and Stanley in the home; but they are carrying on the family enterprise the father organized and developed, and in the development of which the ideals of Zion were kept in mind.

He speaks of Brother Samuel Pope, of New Westminster, and says:

Brother Pope reminded us some time ago that he would soon celebrate his golden anniversary as a member of the church. This will be on September 12. I am happy to have known Brother Pope for twenty-five years and loved him. He has been stanch and true, faithful in the humble task, and in the great tasks too. . . . Twenty-four years ago this month he confirmed me and he also assisted in ordaining me to the eldership. So I feel closely associated with him, and shall always have the kindest regards for Elder Samuel Pope and his late wife. She was one who made it possible for me to believe that the gospel can be lived, for she was a Saint in the truest sense of the term, and I thank the God of Israel that their life lines did cross mine.

He speaks of a family reunion had, now rare, and then adds that Brother Carmichael is ministering to the Saints of Vancouver and New Westminster.

F. M. S.

The Story of St. Paul

The second episode of the radio series on the life of St. Paul will be presented over KMBC at 6:30 next Sunday evening. This episode will begin with an experience Saul has among some Greek students and a seasoned sailor of the Mediterranean. The second scene is between Saul and his mother, her instruction to him and her loving attempt to win him from his worldly associates—then the announcement of the feast of the trumpets in which Saul desires to have a part. The fourth scene is in the home. Plans are made to send Saul to Jerusalem. And in the last scene Simon, Saul's father, returns from Jerusalem, having made all preparations for Saul to be received into the school of Gamaliel. The play closes with a story which Simon tells concerning a visit to Jerusalem and to which the family listen with great interest.

Publicity Agents Notice

New or re-elected publicity agents please send in your 1937-38 requests for credentials. It is absolutely necessary that we have you registered in our files in order to check for allowance of discounts, and to send you literature and advertising matter from time to time.

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Delusion may triumph, but the triumphs of delusion are but for a day.—Macaulay.

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An Epistle of the Quorum of Twelve

Introduction

By President F. M. McDowell

"Woe is me if I preach not the gospel."

Out of the tragedy and struggle of recent years in our church experience certain great needs have become apparent and strong measures have been instituted to meet those needs. Witness, for example, the drastic action required to make it possible for us to balance the budget, begin paying the debt, and place the church upon a sound financial basis.

So great was that crisis that our attention was for a time diverted from other and even more important considerations, such as the depletion of our man power, the constantly shortening list of missionaries under appointment and the widespread curtailment of missionary endeavor.

Keenly conscious of this situation and burdened by the responsibilities placed upon them both individually and collectively by the call of God, the members of the Quorum of Twelve met in council capacity during the General Conference of 1936 and caused to be written and presented to that conference a document known as an "Epistle of the Quorum of Twelve."

Although this document was later printed in the *Herald* and reprinted in a pamphlet entitled "Priesthood and the Missionary Task," we have in our travels found scores of Saints who never have read this remarkable appeal. Because of this and because of the renewed urge to missionary endeavor now being placed in the hands of all the ordained men of the church, we are taking the liberty of reprinting this statement in full. We urge the readers of the *Herald* to study it carefully but, more than that to assume some definite personal responsibility to the end that proper steps will be taken to heed the call. As has been stated elsewhere:

THIS EPISTLE IS BOTH AN APOSTOLIC WITNESS AND A PROPHETIC CALL

It finds:

In God and Christ the "source of all light and power and hope."

It places:

Witnessing for Christ as the central purpose of his ministry.

It sounds:

An apostolic warning of the utter futility of sin.

It pleads:

For Saints to forsake for all time the ways of Babylon.

It recounts:

The tragic dearth of missionaries in the church today.

It calls:

Upon all, old and young, priesthood and laity, to join in a unified church-wide missionary evangel.

It affirms:

The central place of things spiritual in the church.

EPISTLE OF THE QUORUM OF TWELVE

The Quorum of Twelve gratefully acknowledges the providence of Almighty God, His grace and inspiration. It is in expectation of His continued blessing that we confidently face the future. Our Christian religion is the religion of hope. We cannot rest upon our achievements, nor be content to make history. We are making destiny, a new humanity and a new world in which God and His Christ shall be the fountain and source of all light and power and glory.

We are living in times full of portent. The powers of evil challenge our present civilization with sinister and persistent attack. Rediscovery of God and application of the ethics of Christianity is our only salvation.

As those upon whom rest the responsibility of "witnessing for Christ in these last days," we come to you with a sense of chastening and consciousness of the church's need of deepened spiritual life. We are sensible that the evils which afflict the world are infiltrating the church, which is the very body of our Lord, and we feel the urge to sound the apostolic warning to the ministry and laity, young and old alike—"Woe is me if I preach not the gospel."

The fulfillment of the promises concerning the end of the world, which is human society organized apart from God, and the coming of the day of our Lord when His kingdom shall be realized, is predicated on the proclamation of the gospel of the Kingdom. And this apostolic witnessing "is not a thing of words but of power"—the power of God manifest in convicting the world of sin, in establishing the righteousness of God, and in bringing mankind to judgment so that evil shall be cast out.

Our work as witnessing ministers in all the world has burned into our very souls the great and urgent need of seeking to arouse the church to the sense of personal responsibility, which rests upon us individually and collectively. We cannot flirt with the allurements of the flesh, nor compromise with the powers of the world, nor surrender to the siren calls of pleasure and luxury, without endangering

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our spiritual inheritance. History testifies that whenever the church of Jesus Christ has made alliances with these ungodly forces she has done so at the sacrifice of her spiritual prerogatives and power.

Today the church is languishing because all too many of our number have sought to emulate the standards of the world, and have forsaken the pathway of devotion and service to God in the feverish quest for amusement and pleasure. Indulgences in the luxuries of the day, the ephemeral fashions of sensualism, will paralyze our moral stamina and weaken our sense of duty. As shepherds of the flock we cannot too strongly and too persistently call the sheep and the lambs of the fold back to the spiritual pasturage which God has provided.

Today we are faced with a startling dearth of effective ministers who, as missionaries, may carry the gospel into all the world, and, as pastors, may nurture the flock. It is not just to the church or to ourselves to ignore the facts, which are tragic in their bearing and implications. With deep sorrow we point out the alarming lack of general church appointees to serve as either pastors or proselyting ministers. This situation is so serious, men of experience so woefully lacking, and the present restriction of finances so rigid, that it is imperative that men not now under appointment shall qualify to carry the heavy burdens now waiting to be borne. It is therefore with the utmost seriousness that we ask men who feel the call of God to take advantage of every opportunity to discharge their personal ministerial responsibilities and so to prepare for greater service in the years yet to come.

Under these extremely difficult circumstances we must redouble our efforts in the missionary work of the church. For this reason we urgently appeal to all Saints and ordained men to join forces with the few missionaries we have in the field, and in their own right and calling to enter in and occupy as witnesses of Christ and of the power of the gospel to save.

In this field of our endeavor we acknowledge with appreciation the helpful contributions heretofore made both in means and in man power, and express our confidence that the blessings of God shall magnify our efforts to the conversion of many.

While we express our deep sympathy with the Bishops in the burden of debt which presses so heavily, and pledge ourselves to make every effort to remove this intolerable weight, we feel it our duty as the apostles of Christ to point out the primary importance of the things of the Spirit. Today the church must approach God in earnest devotion and sacrifice, so as to be filled with the spirit and fire from heaven. We therefore call both the church and the world to repentance, and as His ambassadors beseech you in the name of Christ "to be reconciled to God."

We commend you to God for His grace, earnestly praying a pentecostal endowment of His Spirit upon us all.

PAUL M. HANSON,
President of the Twelve.

Church Sponsored Program of Artistic Entertainment for Independence

Church Cultural Organizations Cooperate in Furnishing Lyceum Series for the Year

What promises to be a major cultural achievement for our church people in Independence is the "Stone Church Little Theater Series" of musical, dramatic, and lecture programs arranged by a church managing committee. Heretofore our local cultural organizations have furnished many fine programs free of charge to the public, or with occasional small admission charges. Now the church sponsors a plan to make these efforts available to larger numbers of people at a very moderate cost for the entire season. Church people in the region of Independence, Kansas City, and adjacent territory will be interested and are invited to purchase tickets. These may be secured of Henry W. Stahl, 815 West Maple, Independence. The program follows:

CALENDAR OF THE LITTLE THEATER SERIES

October 11—White Masque Comedy, "The Importance of Being Earnest," by Oscar Wilde.
November 8—Graceland College Faculty Recital.
December 13—Illustrated Lecture, "Available Art Treasures," by Ruth Lindsay Hughes of Nelson Art Gallery.
January 10—String Ensemble from Kansas City Symphony Orchestra.
February 14—White Masque Play, "The Melting Pot," by Israel Zangwill.
March 14—Independence Music Club Artists in a Popular Concert.
April 11—White Masque Play, "A Stranger Passes," by Joseph Carlton.
May 9—Stone Church Choir and Wahdemna Choral Club sing Hiawatha's Wedding Feast, by Coleridge Taylor.

When contemplating birthday, wedding, and other anniversary gifts, remember that such books as *The Fourth Relaford* ($1.00) and *The Call at Evening* ($1.25) are not only enduring gifts that are constant reminders of your friendship, but may lead your friends into the Kingdom of God, where they will find a joy that is to be found nowhere else. Ask for a catalogue of other books.

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A Defense of Joseph Smith

By I. A. Smith

While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence. —Joseph Smith in letter to John C. Calhoun in 1844.

Some time ago I read an account of an interview with Mrs. Susa Young Gates, a daughter of Brigham Young. It appeared in the Kansas City *Star*.

Because of the seriousness of this woman's appearing with pretensions of competence as a witness of the Prophet Joseph Smith's connection with polygamy, I was led to prepare the following paper. It has reposed in my desk since 1931, and I now submit it for publication in the *Saints' Herald*.

I am of the posterity of Joseph Smith and am a member of the Reorganized Church of Jesus Christ of Latter Day Saints. As a grandson I prefer not to believe Joseph Smith was a polygamist either in theory or in practice. As a member of the Reorganized Church I am committed to the conviction that polygamy is sinful, unlawful and wholly obnoxious.

This latter commitment makes it more apparent why as a member of the Joseph Smith family in direct line I prefer to believe that he never had anything to do with polygamy or with any plural marriage system or belief. If he did—that is *if* he was a polygamist—I must consider him to have been a sinner before God and a violator of the laws of the land. I am unable to resolve it in any other manner.

Under no circumstances will I believe him guilty of such violation of law unless compelled to do so by competent evidence accumulative to the degree required by the law of the land in criminal matters, that is, proof beyond a reasonable doubt. Up to this time I have never seen any competent evidence tending to prove the charge against him of that requisite dignity.

As one of his posterity I have more than an academic interest in the question when I see my grandfather charged with the origination of "Mormon" polygamy. I use the word "Mormon" in no objectionable sense, though the early Saints in 1833 addressed a memorial to Governor Dunklin as "inhabitants of the State of Missouri, and residents of Jackson County, members of the Church of Christ (*vulgarly* called Mormons)."

This belief in the innocence of my grandfather I assert to be the natural and unavoidable result of my familiarity with the sort of testimony produced against him, and I now aver it without fear or trembling, though there are some among the descendants of the prophet's brothers and cousins who openly charge him with being the human origin of the doctrine. It is of course not a charge of criminality with them, because polygamy to them was sacred—in fact an "order of the priesthood." (Read paragraph 2 of Section 131 of the Doctrine and Covenants "divided into verses, with references by Orson Pratt, Sen., and published in 1908 by Deseret Sunday School Union, Salt Lake City, Utah.)

Some of these distant relatives who so hold are themselves the product of the plural marriage system. It is natural for such, I agree, to subscribe to the "system" responsible for their existence. Pride of ancestry plus conviction prompt them to say Joseph Smith was a polygamist.

Pride of ancestry plus conviction cause *me* to hold that he was not—

BUT—I have numerous advantages over my kinsmen from the West of which I make the following itemization:

My position is in harmony with the regular order—theirs is not and cannot be.

My position is in harmony with all statements and utterances made by Joseph Smith during his lifetime—theirs is directly opposed to them.

My position is in complete harmony with the record made by and published in the official acts and books of the church up to the time of his death—theirs is not.

My position is consistent with all *undisputed* facts—theirs is not.

My position is supported by natural and usual presumptions—theirs is not.

My position is in harmony with the history and record of the church under his leadership from its inception to the very day of his death—theirs is not.

My position is fully supported and theirs is fully refuted by physical phenomena.

From all these, every presumption favoring my position, I need only deal with those rare things which may appear to the superficial thinker to be material or competent. It certainly is not incumbent upon us who defend Joseph Smith to prove the negative of a claim when that claim is as novel and extraordinary as this one is.

The burden of proof is upon the proponents!

With the foregoing general conclusions I will now deal with one of those newspaper articles or stories which are the efforts too often of the itching pens of penny-a-liners to capitalize on the occasional interview.

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MRS. SUSA YOUNG GATES, ADVOCATE OF POLYGAMY

Mr. A. B. Macdonald, stellar reporter of the Kansas City *Star,* in the issue of that paper for April 19, 1931, gives the story of an interview with Mrs. Susa Young Gates, a daughter of Brigham Young admittedly by a plural or polygamous wife. If Mrs. Gates has been faithfully reported, and in the absence of any public denial we assume she has been, this woman has violated the *public* counsels of the leading men in authority in the Utah Mormon Church, and is in conflict with, if not in defiance to, their President, Heber J. Grant who, at a General Conference of that church in April, 1931, as quoted in their official paper, *The Liahona,* said:

> Let me state again, as I have done many times before—and my statement is meant for every member of the Church of Jesus Christ of Latter Day Saints, for our neighbors and friends who dwell in the communities where we live, and for the whole world—that the church does not countenance, aid, abet, tolerate or sanction in any way, shape or form, the contracting of so-called "plural marriages," but that on the contrary it absolutely forbids the members of the church from entering into any such unlawful relations or teaching or encouraging such practices, and that it will continue in the future as it has done in the past to deal with and punish to the extent of its authority any persons who violate these injunctions. . . . Any person or persons who question this assertion cast reflections upon the honor and integrity of the men who stand at the head of the church as its general authorities.—*Liahona,* issue of April 14, 1931.

While we may not presume that President Grant had taken notice of what Mrs. Gates had recently told the *Star* reporter, we certainly must conclude from his statements that somebody had recently embarrassed the church by advocating polygamy. The public pronouncements of the leaders in Utah for many years have been in harmony with President Grant's ultimatum. They have recognized that polygamy is in disfavor with the American public.

However, both articles support the belief that polygamy has been advocated by their members. It is a matter of common report that their ministers have for years upheld polygamy. Whenever pressed or when it was believed they could safely do it, they have done so, notwithstanding the almost half century since it was banned by President Wilford Woodruff.

We accord to Mrs. Gates as much right to justify polygamy, if she can, as any other person, man or woman, priest or layman, in or out of Utah. We admit that she would naturally wish to justify any system or set of circumstances responsible for her very existence. The warmest advocates of the doctrine are or should be its own products.

Possibly Mrs. Gates is a competent witness as to much that occurred in or around the Lion House and the other many homes of Brigham Young in Utah. We do not doubt that in this respect she has been truthful, though to the average person it is not in harmony with human experience to believe that nineteen women, each and every one thereof, could be blissfully happy in the multiplied partition of a husband's affection, even though each did hold a justly equal undivided portion or interest therein. Even Brigham Young could not have been so godlike and majestic! Such an anomalous status or abnormal relationship cannot be justified. Mrs. Gates' admission that one of the wives left him tends to disprove her claims, and while she may properly represent her own mother's views or condition of marital felicity, we do not believe she is competent to testify as to the happiness of her numerous "aunties."

We challenge her competency to testify as to events which happened long before her time. She was born twelve years after Joseph Smith was murdered, and she can testify with respect to his alleged connection with polygamy only as a hearsay witness. She is therefore wholly incompetent.

She says that the wives of Brigham Young—

> knew polygamy had been ordained of God. They were godly men. In becoming plural wives and in bearing all the children they could, they were carrying out the commands of God. . . . So it is the duty of every man and woman to have all the children they can, to give mortal bodies to those spirits or souls, and this can be done by polygamy, by a man having all the wives he can take care of, and bringing into the world all the babies he can, and this is the sacred duty of woman, too, to become a wife and mother.

These statements constitute a bald attempt to justify *present-day* polygamy. According to her the duty still exists, God-given and wholly divine. President Grant ought to give some attention to Mrs. Gates. She is not "obeying counsel."

Let us draw some conclusions from the *admitted facts* as given by Mrs. Gates:

Brigham Young had in all nineteen wives. One left him—perhaps to become the one and only wife of another man, leaving eighteen. By having an excess of seventeen over the average man, he theoretically deprived each of seventeen other men of the opportunity of having one wife—this on the assumption of an equal number of men and women.

The actual result of this arrangement in children born—the avowed object of the system—in children born was forty-one, an average per wife of about two souls liberated from eternity and space and confined to earth and time. The system breaks down, as two is not any better average than did or does exist under the rule of monogamy. I see nothing in it other than an attempt to legalize the consorting with a number of women when the avowed object, according to Mrs. Gates, could and

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would have been more certainly attained by a one-wife system, to say nothing about the unequal opportunity of the seventeen men who were thus deprived by one man of the special blessings and privileges of bringing souls into the world.

Divinity, under such a rule, was making an unequal distribution of opportunity among the men and yet failed to get results so divinely intended.

Mrs. Gates further says:

> The Mormon husbands who had plural wives proved to the world that a man could love several women devotedly all at the same time. My father loved each of his nineteen wives with as much fondness as any husband could lavish upon one wife. Why, don't you often see it out in the world today where a man loves his wife, provides for her, protects her, and yet has a mistress or two whom he also loves.

This argument is old, tattered and discredited, because it is a matter of common knowledge that when men consort with mistresses they *do not love their wives* and probably are incapable of loving either wives or mistresses. It is an unwarranted presumption: Men who love their wives do not have mistresses—never!

Coming now directly to her statement as to the origin of polygamy, Mrs. Gates says:

> God himself appeared to the prophet, Joseph Smith, at Nauvoo, Illinois, in 1831, and commanded him to institute plural marriages. So it is a divine institution.

We suppose Mrs. Gates erred as to the time or Macdonald misquoted her, because Nauvoo was unheard of in 1831 and Joseph Smith never came to that place until many years afterward. But in any event Mrs. Gates is only repeating what was told her, for Joseph Smith was in his grave a long time before her appearance.

The question of Joseph Smith's connection with polygamy has been well considered during the years by the late President Joseph Smith and Heman C. Smith, of the Reorganization, and we believe they and others have successfully defended the prophet from the attacks of Utah. And the unrighteousness of polygamy from the time of Adam down to the present day has been adequately set forth in books written by Elder David H. Smith, son of the prophet, and by Elbert A. Smith, son of David H. Smith. The works of all these men are available for those who desire to read them.

There was a time when the question of Joseph Smith's alleged connection with polygamy was a paramount and very material issue in the courts of the land. That was in what we call the "Temple Lot Case," wherein the Reorganized Church sought possession of lands in Jackson County, Missouri. The respondents in that action were aided by the church in Utah.

In that action the right of possession naturally would hinge on the question of succession: Which church was the true church in succession to the original church which held title to this property when the Saints were here in the thirties?

The respondents, the Church of Christ, themselves projected the issue of polygamy into that litigation by specially pleading that the "Church of Jesus Christ of Latter Day Saints (Utah) is identical with the church that was led by Brigham Young and by him located in Utah Territory, and practicing the *same tenets and doctrines* as were practiced by the same church at Nauvoo, Illinois, including the doctrines of tithing, baptism for the dead and *polygamy.*" See Respondents' Abstract of Pleadings and Evidence, page 4.

Thus it was that Judge Philips, in dealing with that phase of the case, as will be shown, was only doing what was imposed upon him as the chancellor and that was to decide the issues of the case as presented by the pleadings.

The Reorganized Church contended that the Utah Church was in apostasy because of their belief and practice of polygamy.

In presenting this phase of the case hundreds of pages of depositions were taken, and the proponents of polygamy had every inducement and *every opportunity* to make their case in a forum of competent jurisdiction and with a judge qualified to weigh the evidence. They had taken the testimony of numerous women in Utah who claimed Joseph Smith had married them as plural wives. But Judge Philips held squarely against them on that issue, and in disposing of that phase of the matter, said:

> Claim is made by the Utah church that this doctrine is predicated of a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. *This was never done.* . . .
>
> It is charged by the respondents, as an echo of the Utah church that Joseph Smith, "the Martyr," secretly taught and practiced polygamy; and the Utah contingent furnishes the evidence, and two of the women, to prove this fact. It perhaps would be uncharitable to say of these women that they have borne false testimony as to their connection with Joseph Smith; but, in view of the evidence and circumstances surrounding the alleged intercourse, it is difficult to escape the conclusion that at most they were but sports in "nest hiding." . . .
>
> No marriage ever occurred under the rules of the church, and no offspring came from the imputed illicit intercourse, although Joseph Smith was in the full vigor of young manhood, and his wife, Emma, was giving birth to healthy children in regular order, and was *enciente* at the time of Joseph's death.

In all good faith and conscience, after such a memorable failure, such ignominious falling down at establishing Joseph Smith's connection with their

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"sacred system," this major premise of their polygamous structure, they should be forever stopped from making such a claim as does Mrs. Gates in her published utterances!

JUDGE PHILIPS' FINDINGS OF FACTS STAND

It is urged by some that Judge Philips' decision in the Temple Lot Case, is unavailing to us, for the reason that the Court of Appeals dismissed the suit. The judgment of dismissal did end the litigation. Laches means simply that the suit was not brought in time. We had slept on our rights too long.

However, Judge Philips held against the respondents, in his findings of facts, on every point. They had "squatted" on the land, and we were too late in trying to remove them.

Appellate courts in equity cases, as this case was, do not disturb findings of fact by the trial judge:

> The general rule is in practically all cases upon the extent to which the appellate court shall go, is that, if there is any legal evidence touching the issues decided, *the findings will* not be disturbed, and they are conclusive on appeal.—3 CYC 360 and cases cited from numerous jurisdictions including Missouri.

And had the Court of Appeals considered the case on its merits it would have been so considered on the basis of the facts as they were found by Judge Philips. His findings, as set forth in his decision, in good conscience and morals were and are conclusive upon the parties to the action.

With what justification, then, can Mrs. Gates or any other person without personal knowledge of the facts, say Joseph Smith was responsible for a doctrine at such fatal variance with his recorded acts, his established statements while living, and so utterly opposed to the principles in the books of the church as they were during his lifetime, and so obnoxious to enlightened public opinion.

Even Cartoonist Donaghey of the Cleveland *Plain Dealer*, knows that an informed public knows that Joseph Smith was not a polygamist, because he some time ago published a drawing in that paper depicting Emma Smith as Joseph Smith's "one and only wife."

Now if he were a polygamist and came under the rule of such a beneficent provision for the attainment of celestial glory, is it not strange that divinity and many alleged plural wives and Joseph Smith did not—and thus we presume could not—successfully release one anxious soul awaiting entrance into the world of humans, while he and his lawful wife Emma produced a far better average as to numbers than the over-partitioned Brigham himself did! This comment applies equally as well to the case of Hyrum Smith.

At this juncture I feel to suggest that both Joseph and Hyrum Smith, according to the "new order" or revelation on the "marriage covenant," will be barred from any claim to the highest glory, because to them were born no children through the media of some virgin (as plural wife):

> In order to obtain the highest, a man *must* enter into this Order of the Priesthood, (meaning the new covenant of marriage.)—Section 131 of Doctrine and Covenants, Utah, paragraph 2.

And the gravamen of my complaint with respect to claims current in Utah as to Hyrum having been a polygamist is that the claim (unfounded, as I verily believe) is being perpetuated by his own posterity there. Personally no charge is laid to Joseph Smith more obnoxious to me than that he fostered this strange doctrine. And I have noticed that members of the Utah church who can truthfully make the claim, appear to be quite eager to make it clear that they are not the children of plural marriages.

Emma Smith was a far better witness—far more competent to tell about events during her husband's lifetime, than is Mrs. Gates. Emma was there; her testimony has been preserved, and it carries conviction as compared to that of Utah's "sports in nest hiding."

It is true that some years after going to Utah, Brigham Young and others attempted to impeach my grandmother's honesty, but it was only after an unsuccessful attempt on their part to get her to go to Utah and after their emissaries had all but stripped her and her sons of all property left to them by the father. And just to show you what a change took place as to Emma Smith I quote here what the church leaders thought of her in 1845:

> Suppose we say a word concerning the "prophet's wife," Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth! Mrs. Smith is an honorable woman, and if we are not deceived, as far from the insinuations in this ninety-ninth expose of Mormonism, as a fixed star is from a gambler's lamp at midnight. . . . The story must have been put into circulation to injure the Latter Day Saints; and Mrs. Smith was one of them to destroy, or murder her reputation.—*Times and Seasons*, pages 776 and 777, issue of January, 1845.

It was really left for Brigham Young in later years to attempt to "murder" the reputation of this good woman.

Joseph Smith, late deceased president of the Reorganized Church, was a serious-minded youth of twelve years when his father was killed, and on his deathbed he said:

> You men who hear me now must remember what I say: My father was not a bad man as the Brighamites have charged him, to my knowledge. I knew him to be an upright, virtuous, pure man with his family; and I

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have maintained the uprightness and integrity of his character in good faith. I know of no good reason that has been presented that I should change my belief and now admit that he was a bad man. That was my living testimony; that is my dying declaration.

But Mrs. Gates says:

If Joseph said that to you, referring to a denial of his father's connection with polygamy, he knew better before he died, for he came out here to Salt Lake City and we showed him the proof that his father, the prophet, did institute polygamy in Nauvoo and that several of his plural wives came out here after the martyrdom of Joseph and Hyrum and lived and died here. . . . I knew them well.

This statement of Mrs. Gates is in direct and violent conflict with Joseph's account of what he was shown in Utah. There was absolutely no "proof" about it. He has recorded that on his several visits to Salt Lake City and Utah, he looked for and interviewed every woman he could find whose name had ever been connected, so far as he knew, with that of his father as a plural wife. The story that these women related to him was that *after* coming to Utah they had gone to the Temple there and in some sort of ceremony or rite, each had been sealed to Joseph Smith the Prophet as a celestial wife—a wife for eternity, and that in each instance some male member of the church there had acted as proxy for Joseph, taking his place and in his behalf. It might be properly called "vicarious matrimony."

If we were to admit there were any divinity or sanctity or even common sense in such procedure—which we most emphatically do not, wherein a man long dead and therefore entirely defenseless against the whimsical fancy of various and sundry and perhaps old and decrepit and decayed sisters could be unalterably and forever fastened upon him, to whom was ever given the popelike privilege of authorizing such procedure? and to what mortal man the right of agency whereby he dare presume to act as proxy for such departed spirit?

There is a principle of law in agency matters to the effect that where an unauthorized agent attempts to bind another, he binds only himself, and I trust I commit no sacrilege—I know it is not heretical, for I have never subscribed to any belief in such a thing—in saying that I sincerely hope that if there has been any efficacy at all in those ceremonies, those women of Utah who were "sealed" to Joseph Smith in Salt Lake City, a place of which Joseph Smith never even heard, years after his bones were resting in the soil of Illinois, will be expressly delegated to consort for eternity with those men who presumed to act for him in his earthly absence and without his authority. Could juster punishment be meted out to them?

The position taken by Joseph Smith, Junior, and his brothers, Alexander and David, of blessed memory, sons of the prophet and his one and only wife—thank God, was that the claim of Utah was contrary to the position taken by the prophet during his lifetime and to the law of the church as found in the books of the church, as well as contrary to the law of the land, that the burden was on the proponents of the claim to prove it by good and competent evidence; and that, judged by standard rules of evidence and common sense, they had failed to make proof. But, if their father had done the things alleged by such proponents, he was a violater of the laws of the land, a sinner in the sight of God, and would have to answer for his wrongful and sinful conduct.

Could a safer position be taken?

And that position is asserted by all of the posterity of Joseph Smith, not one of whom ever had anything to do with the church in Utah.

Did Joseph Smith give the prophecy quoted at the beginning of this article, which I here requote:

While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence.

If he did, and the fact is not controverted, was he a true prophet? Let true believers in his prophetic calling consider why it is that not one of his posterity has ever plead the cause of Utah! And none of his posterity has ever charged him with sin of polygamy, but they have ever defended him against it.

Has no virtue remained in his posterity?

One may not listen for many minutes to the typical minister from Utah before he will bear his testimony that he knows that Joseph Smith was a true prophet of God, and that he had prophesied that his name would be had for good and for evil in the world. For what has his name been had for evil except mainly for his alleged connection with polygamy? That is and has been the one overshadowing odium cast upon him. But for the stench which came from polygamy his memory would not have so generally been held up to the contumely of the world.

And who has been and is still doing the things that bring continued disgrace upon his name? Who is daily committing this unjustified offense?

The answer has been and inevitably remains—UTAH.

NOTES: If in the foregoing I have in any manner injured the sensibilities of persons who disagree

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DRAMA

Stage Settings for Religious Plays

By Nina Amundson

Corresponding Secretary, White Masque Players

Simplicity is the keynote in stage setting. Simple settings furnish the best background for any play. The scenery can be very effective and yet very simple. Too often elaborate attempts of scenery are very likely to obscure the real message of the drama.

The aim in production is to stage a play or pageant so that the audience shall readily perceive and appreciate its real meaning. The spirit of the performance must be conveyed through three avenues: sound, which includes the voices and music; movement, comprising the acting; color, found in lighting, setting, and costumes.

One of the finest tests of the ingenuity of the group will be the adaptation of its program to the stage space available. Each production must be planned with reference to this space as well as to the scene portrayed.

Most of the plays will be given in churches with limited equipment, and all the scenery will have to be provided. This is not as serious as it may seem and can be done inexpensively. Most of the scenery can be made by the young people, not necessarily those who are in the play. Thus others will be given an opportunity to share with the play. A person too self-conscious to take part in the play may be able to set the stage and feel that he has a part in the production.

For exterior scenes, perhaps the most common Biblical setting would be a garden scene. This can be made quite realistic and inexpensively. A rock wall will make an excellent background. This wall can be made on gray wrapping paper. With a black or dark blue crayola, draw the rocks, different shapes and sizes so that they will look natural. Then go around the inside of each rock with a flat piece of white chalk. This makes an attractive wall. As many entrances as needed can be arranged by fastening the paper to frames made out of old lumber. These can be made of any height. If it is out of season for flowers, potted plants or artificial flowers will do. Shrubbery and flowers will make it realistic.

For interior scenes, there are three types of scenery commonly used: painted, curtain, and screen. Any stage may be improved and made usable by the use of any one of these.

Screens can be made of cheap lumber and covered with some material (unbleached cotton would probably be the cheapest) and then painted. Or the screen may be draped or covered with beaverboard. The plain screen in neutral tones will be valuable because it can be used in any scene and as a background for any costume in any light without a conflict of colors. It is an advantage to have screens of different sizes so that you may have different arrangements.

Screens should be placed across the back of the stage and down each side. If they are properly made, they will stand by themselves without being attached to the stage. They should be at least nine feet high. One advantage in using screens is the ease with which they can be moved and arranged.

The most common and perhaps the easiest to secure is curtain scenery. The back curtain and the curtains for both sides should be of the same color, either blue, green, gray, or brown, according to the desired purpose. In choosing color, the choice should be made by artificial light; if not, unexpected effects may be produced when lights are thrown on.

The material selected depends upon the use and the price one is willing to pay. An inexpensive material is denim. Burlap, cashmere and canton flannel are also satisfactory materials.

Much of the furniture can be borrowed from the homes. However, some of the simpler pieces that will be used for Biblical plays can be made. You may have what you want in your attic. A little paint can improve any old piece of furniture.

The worship, through drama, can become a part of the regular program of the church, and sets should be made simply. No one connected with the work of worship in drama should forget that this work is being done as an act of worship and for the sake of making God better known through a more complete understanding of his words or of bringing the church a more complete knowledge of some outstanding scene to show us our need for His light and love.

Much of our disillusionment springs from self-pity. We feel sorry for ourselves so that we do not hear from others the call for help. Life is not fair to me, we say; life is not just to the individual. To which I answer, Of course life is not just to the individual. The scales of God come level in the end, but seldom within an individual's lifetime. Not since the day Christ was crucified has Christianity been able to teach that life is just to the individual. Christian faith, however, has done something else. —Harry Emerson Fosdick, in *The Cure of Disillusionment.*

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Serving Our Church Young People Through the Graceland Scholarship Loan Fund

Any institution which progresses over a term of years must have friends. Graceland has many friends who visit the campus every year. Some of them were once students there, others hope to be, and still others are just sincere friends who take time to visit the campus regularly.

These friends, and many others with whom we do not have the pleasure of visiting, show their loyal support year after year in helping to care for the young people of the church who find it necessary to secure financial aid during their Graceland training period. Our appreciation goes out to these friends who contribute annually to the Graceland College Day Fund.

Just twenty years ago this last spring, General Conference action recognized the need of some form of assistance for capable, intelligent young people who were without funds to continue their education in some higher institution of learning. It was therefore recommended, as one method of meeting this problem, that "Scholarships be set aside to assist worthy young men and women desiring the advantages which Graceland offers."

This was the first step in a program through which a few deserving students have been enabled to attend Graceland every term since that year. Through collections turned over from College Day services all over the church, a fund has been established whereby those desiring such assistance, and who have been approved by the College, may borrow a certain sum to apply on their tuition fees. Definite provisions are made for the repayment of these loans within a reasonable time, and the money is again lent on a similar basis.

In years past it was not thought necessary for a young person to have a college education, but times have changed. Young people who are trying to make the most of their lives are finding that a college education is a very necessary and worth-while investment, the immediate cost of which must be appraised in the light of increased earning power over a long period of years. Even more important are the factors of increased capacity for living on a higher cultural and spiritual plane. Facing these facts, Graceland has over the past several years put forth every effort to make it possible for every worthy church young man or woman who so desired to attend college. Some have been helped in the industrial department, others through the use of College Day funds.

During the last ten years the following numbers of students have been helped through the use of College Day funds:

Year	*Students Helped*
1927	42
1928	49
1929	38
1930	37
1931	38
1932	44
1933	19
1934	21
1935	20
1936	23

(And—for this year there are 31 students who are depending upon this assistance.)

These young people have gone forth into the following trades and lines of work since graduating from Graceland:

Missionary
School teaching
Engineering
Secretarial
Business
Home Economics
- Teaching
- Commercial
- Dietetics

Nursing
Medicine
Dentistry
Chiropractic
Journalism
Metallurgy
Chemistry
Agriculture
Veterinary Medicine

Law
Civil Service
Radio
University Professorships
Music
- Professional
- Teaching

Press Work
Beauty Culture

(and others)

There is no way of knowing what the experiences of these young people might have been had they not received the privilege of at least two years of college work. It is enough to say that the profitable endeavors which they have taken up will prove a credit to themselves, their church, their communities, and to our church college. Also, the homes established later by these young people will always reflect the genuineness of their Latter Day Saint college training.

The continued sincere interest of our many friends who have so liberally contributed toward College Day in the past will find their efforts this year repaid a thousand times in the enriched lives and worthy contributions of these church young people.

Aspiration and hope are the blue sky holding sun and stars for all alike.—N. D. Hillis.

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Is the Church Essential?

By E. O. Clark

With great speed we are rushing toward the end of our earthly pilgrimage. There are many theories pertaining to the character of the change that is expected to take place, its nature, duration, etc., but ere long we shall be privileged or compelled, as the case may be, to learn by actual experience the facts as they really are to be. We shall know when *we* step through the somber curtain of death, whether there awaits us a realm of celestial beauty and happiness, or a dismal abyss of gloom and misery, and also as to its duration.

Years ago, the writer heard one of our eloquent ministers, in a graphic word picture descriptive of this world and life, as compared to the world and life to be, use the following sentence: "This short life in this little world of ours, is but the vestibule through which we must pass before entering the great auditorium of God." This expression still lingers in my memory, and I often use it.

However, our object just now is to determine if possible, whether or not we could dispense with the church, and still attain to salvation. We often hear people say that they believe church membership is unnecessary; that one can be saved without it and independent of it. Others take the contrary view; and since the question, involving as it does the supremely vital and important problem of eternal happiness or its opposite, it is well worth our while to investigate seriously.

If there is a hereafter, and if the claims of most church people in regard to the conditions that will obtain are true, it will be to our eternal advantage to know it *now* before the door of opportunity is shut. For when the door is shut and "the night cometh, when no man can work," there apparently is no further remedy. (See Matthew 25: 10, and John 9: 4.)

Jesus came to earth with a plan and program which had its origin in the councils of heaven, the sole and only object of which was to place within the reach of fallen man a means by which, if he chose to avail himself of it, he could secure redemption and eternal salvation.

This plan and program we call the Gospel, of which Paul says: "It is the power of God unto salvation to every one that believeth." (Romans 1: 16.) It contains and sets forth the terms and conditions upon which the promise of eternal life is based; and right here is where the absolute necessity of a church had its beginning. And immediately, in the very outset of his public ministry, Jesus said: "I will build my church," (Matthew 16: 18), and proceeded forthwith to do so.

Thus the church became the custodian of the gospel and the only authorized administrator of its ordinances, rites and ceremonies on earth, endowed with powers to "bind" and to "loose" "on earth" that would be recognized and ratified "in heaven." (Matthew 16: 19, and 18: 17, 18.)

We could well and logically dismiss the question of the necessity for the church right here, as being fully answered and settled by the above facts. Neither Jesus nor God can be subject to the accusation of teaching or practicing nonessentials. The fact that Jesus "built" or organized a church, and the further fact that whatever he said and did was in obedience to the will and command of God (John 6: 38, and 12: 49) is *prima facie* evidence of its necessity.

But it will do no harm to pursue the subject a little further and bring to light in some detail, the moral and spiritual benefits accruing to her members and devotees, and the nature and extent of her influence upon our spiritual destinies.

Along with the custodianship of the gospel, there was placed upon the church the responsibility of its promulgation "in all the world" and "to every creature." (Mark 16: 15, and Revelation 14: 6.) She was to be "the salt of the earth," "the light of the world," "a city that is set on a hill." (Matthew 5: 13-16.)

The church is known in the Scriptures by several different names for titles such as "the church" (Matthew 18: 17), "the fold" (John 10: 16), "the household of faith" (Ephesians 2: 19), "family" (Ephesians 3: 15), "the body of Christ," "the kingdom of heaven" (Matthew 13: 24), "saints" (1 Corinthians 1: 2, etc.). We are also given to know that the whole church exists in two great divisions; namely, "Of whom the whole family in *heaven* and *earth* is named." (Ephesians 3: 15.) Or, as we speak of it in our modern way, "the church militant, and the church triumphant."

According to the terms of the gospel, no one can enter or become a citizen of the kingdom or an "heir" to its privileges and blessings, without conforming to the set initiatory rites, which the church alone can authoritatively administer. (John 3: 3, 5.) To endeavor to get in any other way is to incur the imputation of "thief and robber." (John 10: 1.) Therefore, we discover that we cannot even make a start toward eternal life, without the good offices of the church. She alone can open the door of admittance to us.

But even after we have successfully complied with all the requirements and prerequisites up to and including the initiatory rites of admission, both the church's work and ours is just fairly begun. We could not "endure to the end" (Matthew 24: 13)

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The Word of Wisdom and the Mountain of the Lord's House

A Personal Experience

By Roy Weldon

Several years ago my brother and I ventured into the vast desert wastes of the Chocolate Mountains, east of the Imperial Valley in California. Although we took every precaution to keep our land marks straight we became lost. Realizing our danger we scanned the desert with deep concern. A mountain peak, like Isaiah's mountain of the Lord's house (Isaiah 2: 2), rose above all the other peaks. We set out to climb this mountain. As we reached the summit the clear desert air gave distance to our vision. To the north and west on the distant horizon the snow-capped peaks of the San Bernardino Mountains were shining in the light of the descending sun. Our concern and our doubts departed. We saw in what direction our salvation lay.

Months after this experience, while sitting in a reunion prayer service, I was lifted up until I reached the peak of another mountain, the spiritual peak of that prayer service. There in the clear atmosphere of those spiritual heights I saw in what direction my salvation lay, for I saw another great mountain—the mountain of the Lord's House which Isaiah said would be established in the tops of the mountains and be exalted above the hills in the latter days.

As I looked I saw the city of the lamb of God. The towers of her righteousness were gleaming in the sunlight of eternal truth. The pearly gates of her purity were sparkling in the light of the Son of God. I perceived that no man could scale all the heights that shut us away from that city if he were not willing to observe the Word of Wisdom and purify himself before his God. No man could climb these mountains who was not willing to keep the financial law. There were other spiritual heights to scale before the church could reach the zionic city.

I perceived that for every law this people will observe to keep, for every height that they ascend, there shall come releases of Divine Power. Upon the highest heights, Jesus Christ and the ministering angels of His Presence are waiting—waiting to endow this people with such power as few men have ever experienced.

Then, it seemed my soul was set on fire even as I perceived that it lay within the power of this people to arise in the strength of their manhood and their womanhood and to move forward keeping commandment upon commandment, ascending height upon height, making improvement upon improvement, rising mountain peak above mountain peak, even until they shall come to the tops of the mountains and unto the gates of that city "which hath foundations whose builder and maker is God."

Long after this vivid experience I wondered about the first height being the Word of Wisdom. Like the average Latter Day Saint I interpreted it more or less according to my own likes and dislikes; but the Word given to me while I was on the mountain height lingered on, "No man can scale all the heights that shut us away from that city who is not willing to observe the Word of Wisdom and purify himself before his God."

I determined, allegorically speaking, to walk all the way around this mountain. Perhaps like an earthly mountain that can sometimes be climbed from one side but not from another, I might see it differently from another angle.

I set out. A new side of the mountain became visible. I drew close. Written on the cliffs were these words, *"I have warned you and forwarn you, by giving unto you this word of wisdom by Revelation."* (Doctrine and Covenants 86: 1.)

"Warned and forewarned"—Better be careful, I thought, this is warning and from the Lord himself. "Word of Wisdom"—there flashed through my mind the words of Daniel concerning the last days, "and they that be wise shall shine as the brightness of the firmament." *"By revelation."* Yes, given by revelation. Why, that is the rock upon which Christ told Peter he would build his church. No chance to get around this. I will move on.

Another angle of the mountain became visible. Written plainly on the cliff, I read these words, *"Not by commandment or constraint."* In soliloquy, I mused—This word of wisdom is not a commandment but just kindly counsel and has no particular bearing upon the fundamentals. I started to climb the mountain. Then I saw a sign—warning —*"Blessed are those who hearken unto my precepts, and lend an ear unto my counsel."* (Second Nephi 12: 37.) "Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings which I give unto you, ye become transgressors." (Doctrine and Covenants 81: 1.)

Turning to retreat I noticed another sign listing reasons why modern Israel was cast out of Missouri, "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received." (Doctrine and Covenants 83: 8). "In the day of their peace they esteemed lightly my council; but in the day of their trouble, of necessity they feel after me." (Doctrine and Covenants 98: 3.) "But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them. And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is given unto the Saints, to possess it forever and ever." (Doctrine and Covenants 100: 2.) "Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them." (Doctrine and Covenants 95: 4.)

Pointed and plain language, this. There flashed through my mind a picture of the wreckage of the church in 1844, and then the words on the sign, *"And by hearkening to observe all the words."* Yes, by doing this the church of the future, "will prevail until the earth is given unto the Saints to possess it forever."

I moved on. A new angle became visible, *"Word of Wisdom, showing forth the order and will of God."* Very high on the cliff I read, *"No man can come unto me, except he doeth the will of my Father who hath sent me."* (John 6: 65.) I knew that in the tops of those spiritual mountains dwells "the most high"—no man can come unto him—no man can climb those mountains "except he doeth the will."

I continued to read, *"and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion."* (Doctrine and Covenants 64: 7.)

Next, I read, *"Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and thus, if ye shall say unto this temple, It shall be rent in twain, it shall be done. And if ye shall say unto this mountain, be thou cast down and become smooth, it shall be done."* (Helaman 3: 118, 121, 122.)

In awe I wondered what this man had done that God should grant him such power. Then I saw the answer, *"Blessed art thou, Nephi, for those things which thou hast done; And thou hast not feared them, and hast not sought thine own life, but have sought my will, and to keep my commandments."* (Helaman 3: 115, 116.)

I moved on. This time the heights were alive with all manner of animals and fowl and in bold relief, *"All these to be used with prudence and thanksgiving."* Drawing close, I read—warning—*"To be used only in times of winter, cold, famine or excess of hunger."* I liked a good steak. It wasn't winter but it was a little cold, and besides I had an "excess of hunger." I started to climb the mountain. Then another sign —warning—*"Woe be unto man that sheddeth blood or that wasteth flesh and hath no need."* (Doctrine and Covenants 49: 3.) Did I have any need to shed the blood of these creatures when there is a corner grocery in nearly every block well stocked with meat substitutes? I wondered. Then I noticed another sign,

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"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox." (Isaiah 11: 7.) If the lion is going to have to change his diet to climb this mountain, can I get by without doing the same? Then I read further, *"They shall not hurt or destroy in all my holy mountain."* A vivid picture of a slaughter house I once had visited flashed before my mind. I could not get by here without hurting or destroying some of these creatures. Turning to go I saw another sign—menu for both man or beast who would dwell in the mountains of the Lord's House:

"And I, God, said unto man, Behold, I have given you every herb, bearing seed, which is upon the face of all the earth; and every tree in the which shall be the fruit of a tree, yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake." (Genesis 1: 31-33.)

Continuing my journey around the mountain I saw a cross planted near the base. Wondering what it could mean I drew close. On it were written these words, *"If any man will come after me,* [climb this mountain] *let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments."* (Matthew 16: 25, 26.)

"If ye through the Spirit do mortify the deeds of the body, ye shall live unto Christ."

"So then they that are after the flesh cannot please God." (Romans 8: 13, 8.)

"They that are after the flesh cannot please God." Then I remembered (Doctrine and Covenants 86: 2), *"And it is pleasing unto me"*—Dare I, try to climb upwards towards the presence of the "Most High" if I fail to try to please him on this question of the Word of Wisdom? Then high on the cliff I saw written these words, *"And he that sent me is with me, the Father hath not left me alone; for I do always those things that please him."* (St. John 8: 29.)

Journeying on, I saw a great cliff and written on it, *"And again, hot drinks are not for the body or belly."* It is a simple matter if my coffee or tea is too hot, to add sugar and cream to cool it. This is one place, I can surely get by. I started to climb. Suddenly there loomed up on my path a great boulder and written on it these words, *"Hearken, ye elders of my church."* (That surely means me. I am an elder of his church.) I read on, *"Sanctify yourselves and ye shall be endowed with power." "Purge ye out the iniquity which is among you." "Sanctify yourselves before me."* (Doctrine and Covenants 43: 4, 3.) There was a flash of light followed by a great surge of the Spirit. Then and there I saw something I had never thought of before. Sanctify yourselves, yes, cleanse yourselves, purify yourselves. Then I remembered the words of Peter, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost." (2 Peter 1: 21.)

Yes, holy means pure, unadulterated. These are the kind of men God endowed in the past. Can a man be clean and pure and his temple undefiled if it contains the poisons of nicotine, caffeine, or theine?

"Sanctify yourselves and ye shall be endowed." As I stepped back and looked upwards towards the heights I remembered the maxim of the ages, *"Cleanliness is next to godliness."* Could I or dare I attempt to climb those heights drawing nearer to my God with each succeeding step, without purging myself from all uncleanliness?

And verily I say unto you, ye are clean but not all; and there is none else with whom I am well pleased." (Doctrine and Covenants 38: 3.)

I had circled the mountain. I was back to my starting point. As I stood musing over my experience the words of the promise came to me, "And all Saints who remember to keep and do these sayings . . . shall find wisdom and great treasures of knowledge, even hidden treasures." (Doctrine and Covenants 86: 3.)

There was only one thing left for me to do—try keeping the Word of Wisdom. The results were quickly noticeable. The spirit came oftener and lingered longer. In my study the Scriptures unfolded as they had never done before. Then one day as I was worshiping in a congregation of the Saints, I was once again lifted to the mountain top. I saw the mountain of the Lord's House even as I had seen it before. This time, I saw a highway extending downwards into the great valley of the world. The valley was covered with the fogs of selfishness and darkened with the clouds of materialism. I perceived that this highway, even the church which has been set up in these latter days was the only way that men could climb up out of the valley of that which they are to go up into the mountain of that which they might be.

But there were great boulders on the highway and some sections were not paved. Also, there were mudholes. Then, these words came with a rush of the Spirit, "Let now this people roll away the boulders of their transgressions from the highway to my kingdom—and I will cause this my gospel to roll forth even until the day shall come that it shall fill the whole earth—Let now this people pave my highway with righteousness and I will pave the way that Zion may be built and that she may spread herself and become very glorious—yea, and I will pave the way for the fulfillment of every promise made unto this people."

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(Continued from page 1264.)

without the constant ministrations of this, our spiritual mother. She must continue to instruct us in the ways of righteousness. We must have her consolation and comfort in times of adversity, her soothing, healing and loving presence in affliction. By her strong arm she steadies us when we stagger and falter in weakness. She lays a restraining hand upon us when we would go astray; warns us against harmful indulgences, and disciplines us when we need it. She is constantly cautioning us against, and pointing out to us the ways and wiles of our great enemy, against whom we could not match strength nor hope to overcome, without these and many more of her maternal, loving, solicitations and help.

She keeps us in mind of our spiritual duties and obligations and the dire results which inevitably follow in the wake of negligence and failure on our part in keeping "all the counsel of God." (Acts 20: 27.) She prays with us and for us. (Acts 12: 5.) She settles our petty little difficulties, counsels us in times of perplexities, smooths down many of the rough spots in the highway of life. She takes the sting and venom out of the thorns that prick us along the way, and finally, goes with us *all the way* when we go down into the valley and shadow of death; not for one instant relinquishing her hold upon us until she safely delivers us into the waiting arms of the "family" in heaven, the Church Triumphant. And thus our souls have heavenly escort into "Abraham's bosom." (Luke 16: 22.)

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WORSHIP SERVICE SUGGESTIONS

The Adult Division

By Mrs. Ray Lloyd

THEME FOR THE MONTH:

"Behold, I speak unto you, and also to all those who have desires to bring forth and establisn this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."—Doctrine and Covenants 11: 4.

PROGRAM I.

Prelude: "To Thy Temple We Repair," S. H., 59.
Call to Worship: "To Thy Temple We Repair," S. H., 59, sung by congregation (seated).
Reading of Theme for Month.
Hymn: "When Earth in Bondage Long Had Lain," S. H., 413.
Prayer: (That we may be able to "establish this work—which has been intrusted to our care." That the earth may no longer be in bondage to Satan and to sin.)
Scripture: "Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you. Seek to bring forth and establish my Zion." (Doctrine and Covenants 12: 2.)
Hymn: "We've a Story to Tell to the Nations." S. H., 397.

PROGRAM II.

Prelude: "Come Learn of the Meek and Lowly," S. H., 258.
Call to Worship: "Come Learn of the Meek and Lowly," S. H., 258, by congregation (seated).
Theme: "No one can assist in this work, except he shall be humble and full of love."
Solo: "O Jesus, Master, When Today," S. H., 340.
Sentence Prayers: (By members of a class who are familiar with the theme and have been given time to prepare.)
Scripture Reading: "I therefore, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace." (Paul to the Ephesians.)
Story of Dorcas: (Acts 9: 36-42.)
Hymn: "Blest Be the Tie That Binds," S. H., 343, congregation.

PROGRAM III.

Prelude: "Oh, for a Faith That Will Not Shrink," S. H., 240.
Call to Worship: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Hebrews 3: 12.
Hymn: "Oh, for a Faith That Will Not Shrink," S. H., 240, congregation.
Theme: No one can assist in this work unless he have faith, hope, and charity.
Reading: "There Is No Unbelief."

There is no unbelief!
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God. He trusts in God.
Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by";
Trusts the Most High! Trusts the Most High!

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know. God's power must know.
Whoever lies upon his couch to sleep
Content to lock each sense in slumber deep.
Knows God will keep. Knows God will keep.
There is no unbelief!

Prayer.
Scripture: From the Book of Mormon, Book of Moroni 7: 37-53.

PROGRAM IV.

Call to Worship: "Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."—Proverbs 8: 33, 34.
Prelude: "I Would Be True," S. H., 294.
Theme: No one can assist in this work unless he be temperate in all things whatsoever shall be intrusted to his care.
Solo: "I Say to You," (Tune S. H., 294.)

I say to you, who would this work establish,
You cannot help lest you be filled with love.
You cannot help without an humble spirit
Like unto Him, who reigns in heaven above.
Like unto Him, who reigns in heaven above.

I say to you, who would this work establish,
You must have faith, and hope, and charity,
Added to love and humbleness of spirit,
If you assist, you must draw near to me;
If you assist, you must draw near to me.

I say to you, who would this work establish,
Much is intrusted to your loving care;
And you must be most temperate in all things
That, here on earth, my kingdom you may share.
That, here on earth, my kingdom you may share.

Prayer.
Scripture: (Taken from Doctrine and Covenants) "Cast away your idle thoughts and your excess of laughter from you;" (85: 19) "Cease to sleep longer than is needful;" (85: 38) "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands." (42: 12)
Closing Thought: I Corinthians 9: 25. "And every man that striveth for the mastery is temperate in all things."

PROGRAM V.

Call to Worship: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3: 20.
Prelude: "We Thank Thee, O God, for a Prophet," S. H., 415.
Theme: No one can assist in this work unless he hears the Master when he speaks.
Hymn: "We Thank Thee, O God, for a Prophet," S. H., 415.
Prayer.
Scripture: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7.
Reading: The two concluding paragraphs from the editorial by F. M. S., in the *Herald* for September 18, 1937; "The Need and Effectiveness of Brotherly Encouragement."

"We have need for a greater play of understanding, love, and sympathy among us, especially among the brethren of the ministry. The work is one which exacts heavy toll of devotion and perseverance. It is a work of love, not of self-aggrandizement, and hence cannot be one of ease. Discouragements come, and temptations present themselves, and we are prone to quit our arduous tasks. But passing through the fiery ordeals we are prepared for still greater service. We know this, of course. But oh, how helpful are the words of sympathy, the signs of understanding love, when the load seems too heavy. I wonder if we are too slow to give such encouragement.

"May we be more thoughtful, and more ready to give fraternal support. Perhaps if we studied ourselves more closely we could the more readily read the signs of distress in the faces and conduct of our brothers."

Let us read a few words from a former prophet, words

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given to us in 1894, (Doctrine and Covenants 122: 17) "Continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my spirit and presence of power unto the end."

Hymn: S. H., 298, third verse only.

IS THE CHURCH ESSENTIAL?

(Continued from page 1266.)

I have attended funerals conducted under the auspices of fraternal societies and listened to beautifully phrased rituals read from a book, and witnessed the spectacular features, but it all seemed empty to me, for the words came not from the heart; and in several instances at least, they seemed almost sacrilegious because of their insincerity and utter lack of fitness with the lives of both the deceased and of the participants in the rites.

These societies can and do practice many good things among their membership, but when they reach the grave they can go no farther. When the spirit has taken its flight, there is nothing they can say or do that will in any wise benefit the departed. They are completely helpless. Even during his life they could not prepare, nor contribute to his preparation for this great change. That is the responsibility solely of the church; and the church does not prepare people to die, she prepares them to live. She admonishes us *not* to prepare for death, but to prepare for life. And of all times when we need her help and presence most, it is when the time of transition from earth to future existence arrives and we are ushered into the presence of the Great Judge; it is then the church goes with us and supports our trembling forms and speaks to us assuringly.

"The rich man also died, and was buried," (Luke 16: 22) but there is no mention of an escort for his soul. No doubt that he belonged to several lodges or fraternal societies. No doubt that many attended his obsequies and eulogized and said many beautiful things about him, displaying glittering regalia and going through an elaborate, spectacular and impressive ritual. But when he "lifted up his eyes," he saw "Abraham's bosom" "afar off," while he was "in torment" without comfort or solace of any kind.

Therefore, what should our attitude be toward the church (our spiritual mother) which has done, is doing, and will continue to do for her children, that which no other earthly agency can do? Is there anything she asks of us that is too much, in return for the priceless services she so willingly and lovingly renders?

Great is the force of habit; it teaches us to bear labor and to scorn injury and pain.—Cicero.

A DEFENSE OF JOSEPH SMITH

(Continued from page 1261.)

with the positions taken by me, if there appears to be anything herein which may be held to be too sharp or sarcastic in its nature, please understand that I have only written in great earnestness of soul. There are many fine people in Utah with whom I disagree most emphatically on the questions presented. I have unquestioned affection for them. I would not hurt their feelings. But they must remember that to me it is just as shocking to hear my grandfather branded as a polygamist (with all that word connotes to me) as it can possibly be to them for me to impeach their witnesses, as I have, or to hold, as we must all hold, that my grandfather was in sin if he ever became involved in the meshes of the plural wife system.

Since this article was written Mrs. Gates has died.

In considering the plausibility of the claim that plural wives are happy in the division of a matrimonial spouse with others, we have been quite struck with the following, taken from Samuel Johnson's "Irene"; the natural objections urged by one who had been invited to become an inmate of a Turkish harem:

Marry a Turk! a haughty tyrant king!
Who thinks us women born to dress and sing
To please his fancy! see no other man!
Let him persuade me to it—if he can;

Besides, he has fifty wives, and who can bear
To have the fiftieth part her paltry share?

'Tis true, the fellow's handsome, straight and tall,
But how the devil should he please us all!

My swain is little—true—but be it known,
My pride's to have that little all my own.

Men will be ever to their errors blind,
Where woman's not allowed to speak her mind.

I swear this Eastern pajeantry is nonsense,
And for one man—one wife's enough in conscience.

The time has come for the people to remember that the tests of prosperity are not in the accumulation of wealth, but in the children and youth of the country, who have the chance for the education that fits them for their work, and then have an opportunity to put their talent into wood or iron, into forest or field, into herds and flocks, into wheat and corn, into vineyard and orchard. The question that every farmer and every factory man should ask himself is this: Is my child free to work out his own industrial salvation?—N. D. Hillis, in *The Contagion of Character.*

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Does the church hold that one not healed by administration should not be administered to a second time?

The church has no such rule. On the contrary, the custom has always been that one who requests it may be administered to again. In some instances administration has been performed several times with beneficial results. The degree of faith of those concerned, as well as other factors, may not be the same at all times, and presumably this may account for differences in the result to some extent at least. An instance recorded concerning the healing of a blind man by Jesus appears to support a second administration, at least in principle. Of this event it is stated:

> When he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. —Mark 8: 23-25.

We have another instance in which the disciples of Jesus were unable to heal the affliction of a child, but afterward Jesus was appealed to and the child was cured. His affliction, the father declared, was lunacy. Afterward when the disciples asked Jesus why they had been unable to cure the child, he replied:

> Because of your unbelief: . . . Howbeit this kind goeth not out but by prayer and fasting.—Matthew 17: 20, 21.

Thus it appears that lack of faith on the part of the one who administers may be a cause of failure, as it was in the instance just referred to; but unbelief of the afflicted one is also a barrier, as is shown in the experience of Jesus himself. In one instance the prevailing skepticism of the people appears to have hindered Jesus in his work, for the record states:

> And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.—Mark 6: 5, 6.

Does the King James Version point out any other Zion than at Jerusalem?

In the King James Version Zion is first named in 2 Samuel 5: 7, where it is called the "city of David." It was a fortified stronghold on a hill of Jerusalem on which the temple was subsequently built. Before it was captured by David (about 1048 B. C.), Jerusalem was known as Jebus, being inhabited by a people called the Jebusites (see 1 Chronicles 11: 4-7). It became a much larger city after its capture by David and his warriors. In the course of time many incidents and associations gave to Zion a spiritual significance, and it was often referred to as the Lord's people themselves in the writings of the prophets. Instances of this may be found in Isaiah 51: 3; 52: 1; 52: 8 and other places.

With these developments Zion became associated with Jerusalem in the references by the prophets. Isaiah (2: 3) declares: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." He also proclaims:

> For the Lord is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more:—Isaiah 30: 18, 19.

Other similar references are found in Joel 2: 32, Micah 4: 2, and in Zechariah 2. In all there are somewhat more than one hundred and fifty references to Zion in the Old Testament which concern either the place or the people as above noted. It cannot be shown from these references that any other Zion is meant. But in the Inspired Version the Zion of Enoch, a city which he built, was called the city of Holiness. We read:

> The Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—Genesis 7: 23.

In this version is promised the establishment of Zion, a new Jerusalem, at the coming of the Lord in the last days (Genesis 7: 70-73).

Was the sealed book of Isaiah 29 a part of the Book of Mormon record?

The Isaiah reference to the sealed book is believed to refer to the Book of Mormon record or plates. The Book of Mormon itself seems to quote somewhat from Isaiah 29 but more as it is given in the Inspired Version (see 2 Nephi 11: 118-160), which adds details not in the other versions.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

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Pleasant Valley Branch

Lucasville, Ohio.—Pleasant Valley Branch held its annual homecoming day, September 12, with visitors and former members from Wellsburg, West Virginia; McDermott, Portsmouth-Nauvoo, Sciotoville and Columbus, Ohio. The services began Saturday night with Samuel Zonker as speaker. He represented Wellsburg Branch. There were several who accompanied him to Pleasant Valley that day.

The Sunday morning services began with a prayer meeting at nine-thirty. This hour was in charge of Elder Francis May, present pastor of McDermott Branch and a former pastor of Pleasant Valley. The Spirit of the Master was present in this service and prompted a number of testimonies and prayers. Those who testified bore witness that they were not weary or downcast, but were glad to walk rejoicing in the pathway of righteousness.

The preaching service at 11 a. m. was in charge of Elder Emery Williams, and speakers were Priest Luther Crabtree and Elder Walter Culp. These three men are also former pastors at Pleasant Valley. At this service the Nauvoo Quartet, Juanita and Gertrude Rexroad, Hoadly Copas and Fisher Carlile, gave a selection.

Basket dinner was served at noon on the lawn.

Services were resumed at 2 p. m., three children being blessed: the infant daughter of Mr. and Mrs. Homer Staten, and a small son and daughter of Mr. and Mrs. Bayers, of Elyria, Ohio.

Priest C. H. Hamilton, of Second Church, Columbus, was the speaker for this hour, using as a topic, "Have Faith in God." Mr. and Mrs. Theodore Dougherty, of Columbus, were present and sang a duet.

The last speaker of the day was Elder Francis May, of McDermott. He used as a topic, "Why the Need of *the* Church?"

The present pastor, Elder William L. Altman, invited all those who attended on that day to meet with Pleasant Valley Saints next year at their homecoming. The Saints were especially glad to have as visitors, District Missionary A. L. Loving; Fisher Carlile, of Lamoni, Iowa; Francis Koch, of Sciotoville, Ohio; and Mr. and Mrs. Theodore Dougherty, and Mr. C. H. Hamilton, of Columbus.

Missionary Loving and Fisher Carlile remained for a series of meetings at Pleasant Valley, and local members are pleased to have their help.

The Zion's League met Sunday evening recently with Miss Sophia Bond in charge. She had prepared an inspiring service built around the theme, "Jesus the Good Shepherd." Fisher Carlile gave a talk on the pioneering experiences of his forefathers.

Sister Rosella May Allen

Rosella May Allen, about eighty years old, a full-blood Mexican, living at Anamas City, Colorado, was baptized into the church, October 6, 1918. She is a faithful Saint, and a regular attendant at all the services when it is possible for her to go. Sister Allen is much interested in the activities of the women's



SISTER ROSELLA MAY ALLEN

department. Her pleasant smile and cheerful greetings are an inspiration to the younger members.

Sister Allen's beautiful life is a testimony of the statement: "Out of every nation, kindred, tongue and people the honest in heart shall be gathered," and rejoice in the gospel of Christ. In the month of January, 1919, when the flu was raging over the country, I was called to the home of Sister Allen's daughter, Sister Frances Stoddard at Anamas City, to administer. Sister Stoddard, five of her small children, and a nephew, were all very sick. I administered to all of them and to some twice. Sister Allen was nursing and caring for them as best she could.

I was preparing to leave the sick ones when Sister Allen came, knelt down in front of me and cried: "Oh, Brother Farley, bless me too!" I placed my hands upon her head, and our Heavenly Father poured out his Spirit upon this dear sister, gave her the blessing she desired, and her loved ones were restored to health. Her child-like faith has always been an inspiration to me and the manifestation of His love at that time to those afflicted ones has been a sweet memorial to all of us.

Sister Allen still is carrying on, and has been blessed many times in her humble home where she is loved and held in high esteem by friends and neighbors.

ELDER W. B. FARLEY.

DENVER, COLORADO, 1628 South Pennsylvania.

Los Angeles, California

East Los Angeles Church.—This congregation was well represented at the Southern California reunion held at Laguna Beach. Each member returned home with a greater desire to go forth in service for the Master, feeling that no task is too great to be accomplished. Every prayer service since has been well attended, there being an average of between fifty and sixty present.

On the morning of August 1, after the passing of the sacrament emblems, J. C. Stuart, Jr., was ordained to the office of elder. He had served previously as priest. Elder Glaude A. Smith, district president and, J. C. Stuart, Sr., associate pastor of East Los Angeles, officiated. Pastor L. L. Sutherland gave the charge to the candidate. Rex Clayton sang, "My Task." A marked degree of the Spirit was present. Young Brother Stuart expects to work in the missionary field in Southern California District in the near future. He is a recent graduate of Graceland College finishing with two years at U. C. L. A.

On the evening of August 4 the regular monthly dinner was served in the annex, to a good-sized crowd most of whom remained for the prayer service.

The choir presented a minstrel show to a full house the evening of June 3.

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East Los Angeles Saints are proud of their orchestra which meets every Sunday at 6 p. m. for practice, under the direction of Joseph Farley. There are about ten musicians. They play for church school morning and evening. Most of this group are young people who are taking much interest in this line of endeavor.

The youth are growing under the leadership of J. C. Stuart, Jr. On the evening of August 13, the group went to Arroyo Seco where they fried hamburgers and ate ice cream. They have organized a young men's club which meets on Monday nights to play softball. They expect to challenge other groups in the district.

Brother and Sister J. C. Stuart, Sr., celebrated their silver wedding anniversary, August 11, with open house from 7 to 12 p. m. The Saints presented them with several pieces of silver to match their dinner service. Ninety-five members and friends called during the evening to wish them many returns of the day.

On the evening of August 19, the group met at the home of Sister Jennie Paulson to wish godspeed to two of the young folks who are attending Graceland this year, Velma Stuart and Joseph Farley, Jr. Potluck supper was served after which a treasure hunt was had for the younger group. The treasure was a handkerchief shower for the two students.

Church school is well attended there being new faces seen nearly every Sunday. One credit class meets in the evening church school session.

East Los Angeles Saints have enjoyed as visiting speakers in the last several months, Elder Glaude A. Smith, Apostle E. J. Gleazer, Edmund Gleazer, J. Johnson, of Long Beach, and David Carmichael, of Santa Ana. Brother Carmichael is district bishop.

I. O. Moore Passes Away

Huntington Beach, California.—I. O. Moore, called by all his relatives and friends, Obie, came to this place before there was a Huntington Beach. The country here was very swampy and known only as the Peatlands. He was born in 1875, at Blanco City, Texas. His parents also were native Texans. The family moved here when he was a young lad. He went to school at the old Ocean View schoolhouse, located at the crossroads of Huntington Beach Boulevard and Smeltzer Road. Was engaged in farming with his father and brother, draining and putting into cultivation the swamp land. He was among the first to experiment with celery growing.

In 1901, Mr. Moore married Mrs. Norah Davis, of Illinois, and to them were born three children, a son and two daughters, all of whom survive him, also a foster son, Eldon Davis. About eighteen years ago Mr. Moore disposed of his farm and went to Imperial where he had conducted a grocery store ever since. His wife died there several years ago.

Mr. Moore had been in poor health for a period of five years, but an attack of appendicitis followed by pneumonia, brought about his death the night of September 5 at San Diego, California. He was honest, industrious and upright, was respected and liked by all with whom he came in contact. He joined the church in 1895, was charitable, fair and square, holding out a helping hand always to a worthy cause.

Besides his children and five grandchildren, Mr. Moore leaves his eighty-two-year-old mother, one brother, and two sisters. Funeral services were in charge of Elder V. L. Lum, of Fall Brook, California, and interment was at Huntington Beach.

Terlton, Oklahoma

The past year has been eventful for Terlton Saints. The Sunday school has grown in attendance. Brother Connor, of Tulsa, has been coming to Terlton once a month for some time and preaching the gospel. Some others from Tulsa also have visited and preached sermons which have been greatly appreciated.

The Saints were saddened by the death of Sister Baker soon after this church school year commenced. Elder V. D. Ruch, of Tulsa, preached her funeral sermon. Sister Baker was a devoted church worker in the early days of this branch, but in late years had been unable to attend services.

Two young sisters have married in the past year, H. S. Bayless, who was pastor of Terlton Branch many years, performing the wedding ceremonies. Sister Evelyn Hicks was married on Thanksgiving Day to Mr. Joe Antle at her home at Terlton. She now lives at Tulsa.

Sister Marcellene Perkins became the bride of Mr. Vail Arnold the evening of June 4, at the home of her grandparents, Brother and Sister H. S. Bayless. She and her husband are making their home at Terlton.

The children's department has given several special day programs. On Children's Day, Pastor Bernie Bayless baptized his young daughter in a creek near Terlton.

Brother T. E. Fitzwater started a two-week meeting series, August 16, and there were from thirteen to forty-five nonmembers in attendance. Everyone gave close attention as Brother Fitzwater told the gospel story. He was blessed with the Spirit, and as a result of his teachings, some at Terlton are investigating the church doctrines. On the first Sunday of the series Brother Connor brought a group of Tulsa singers to assist; their contribution was most helpful.

Two basket dinners were held, one on each Sunday of the meeting. This gave

Briefs

London District. When the London district conference convenes with Ellice Branch at Rostock, October 2 and 3, several anniversaries will be observed. First, the occasion will be the golden anniversary of the organization of Ellice Branch. In 1887 the branch was organized by Elders Samuel Brown and A. E. Mortimer. This date is also the thirty-seventh anniversary of the dedication of the brick church building still used by the Saints. And third, it has been thirty-five years since the last district conference was held with Ellice Branch. At the conference the members of Ellice congregation with their pastor, Elder Ralph Moore, will commemorate half a century of progress, receiving the congratulations of friends and many good wishes for their future success.

Makoszyce, Poland. Elder John Stebel, missionary, writes to Apostle John W. Rushton, president of the European Mission, in his report dated September 3: "I returned from Nydek, Czecho-Slovakia, yesterday. On August 29, I baptized one of my sisters into the church. Two others of my relatives have expressed the wish to be baptized on my next visit. I found the members there in a satisfactory spiritual condition, held a sacrament service with them, preached eight sermons and held three Bible classes. I returned from Czecho-Slovakia with a good feeling and with the hope that the work of the church will go forward in that country. Czecho-Slovakia is a State where democracy and liberty of religion are not empty words."

We should remember that we must not reflect on the wickedness of men, but contemplate the divine image in them; which, concealing and obliterating their faults, by its beauty and dignity allures us to embrace them in the arms of our love.—Calvin.

Elder J. Charles May left his home at Independence, Missouri, September 18, for Mapleton, Kansas, where he is conducting a three-week missionary meeting. The church at Mapleton is presided over by Elder Lee Quick. Brother May recently returned home from reunion work in the West.

A man passes for that he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light. Concealment avails him nothing, boasting nothing. There is confession in the glances of our eyes, in our smiles, in salutations, and the grasp of hands. His sin bedaubs him, mars all his good impression. Men know not why they do not trust him, but they do not trust him.—Emerson.

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Des Moines, Iowa. The Des Moines Choir met the evening of September 16, for its annual business session and election of officers. The following officers were elected: President, Eva Barret; secretary, Naomi Cook; treasurer, Clara Mayer; librarian, Raymond Thompson; publicity chairman, Eleanor Wilkin. Wilbur Chandler was elected choir leader at the annual branch business meeting the preceding Monday.

This year the choir has adopted a fine constitution which all the members are going to try to follow. Each member is assessed a small monthly due to help care for expenses. The choir practice period has been changed from Thursday night to Sunday, 5 p. m., enabling those who work of evenings to participate. The choir will sing at each Sunday evening service, and there will be numbers by the quartet on Sunday mornings.

Man may build safety-vaults for his gold where he may hide it, but there is no sanctuary from which nature and God cannot drag forth his sins. Life admits of no silences. Nature keeps her books, and so does God, while memory has a third copy.—Newell Dwight Hillis, in "The Contagion of Character."

Beardstown, Illinois. Sister Lena Fusselman who is principal of schools at Hull, Illinois, and also Central Illinois district secretary, was married to Mr. Joseph Brown, of New Canton, Illinois, August 15, at the home of Elder E. E. Thomas, at Beardstown, Elder Thomas reading the marriage service. Mr. and Mrs. Russel Hunter, of Hull, sister and brother-in-law of the bride, acted as bridal attendants. Preceding the ceremony Mrs. E. E. Thomas sang, "I Love You Truly," accompanied by Miss Luthera Thomas. The single-ring ceremony was used. A buffet supper was served by Mrs. Thomas. Mr. and Mrs. Brown will make their home at New Canton.

Let us, if we must have great actions, make our own so. All action is of an infinite elasticity, and the least admits of being inflated with the celestial air until it eclipses the sun and moon. Let us seek *one* peace by fidelity.—Emerson.

President Frederick M. Smith attended the conference of New York and Philadelphia District at Scranton, Pennsylvania, September 4 and 5, and was made very welcome by the Saints.

In addition to the transaction of other business the conference approved the following recommendations for priesthood ordination: Arthur G. Edwards, elder; Adolphus Edwards Jr., elder, and Alma B. Fairbanks, deacon.

the members opportunity to get better acquainted with neighbors and friends.

Local Saints were sorry to lose Brother and Sister Ammerman and family from this group. They moved to Oklahoma City.

Pastor Bernie Bayless has been sick at St. John's Hospital, Tulsa, with blood poisoning in his hand. The congregation is glad to have him back home again.

All Saints who have lived at Terlton are invited to attend the homecoming, October 31, given in honor of Brother and Sister H. S. Bayless and their fiftieth wedding anniversary. There will be a special speaker for the day and a basket dinner at the church.

Far West Stake

Richmond, Missouri

Richmond Branch was represented at the Stewartsville reunion, during the week, by twenty-three members.

The Oriole girls, under the leadership of Mrs. Orville Hulmes, gave a program, August 29, at the evening service. There were talks on prayer services, classes, sermons, camp-life, recreation and the baptismal service at the reunion.

On July 27, the Orioles sold pop and hot dogs, the money they received going to branch expenses.

The women's department gave the church a sum of money which also was applied to branch expenses.

Elder J. Charles May visited Richmond and held services each night for a week. Sunday night, September 12, the church was filled to capacity, and good interest was shown throughout the week.

A daughter was born to Mr. and Mrs. R. W. Eslinger, August 4. She has been named Janice Ann.

Brother and Sister Hart, from Centerville, Iowa, were at Richmond not long ago. Sister Hart was Ruby Pinkenbaugh before her marriage. Her mother did a great work for this church.

Stewartsville, Missouri

Since the inspirational services of the reunion and the coming of cooler weather, activities of this group have taken on new energy.

Brother Glenn Johnson, the new stake missionary, preached a fine sermon, August 29, on "Finding God." At 2 p. m., funeral services were conducted for Sister Frank Heckindorf, the sermon being by Z. J. Lewis.

Sister Hattie Rollett entertained the study class on September 1, at which time officers for the year were elected: President, Sister Grace Worden; vice president, Sister Clara Kibbey; secretary-treasurer, Sister Rose Powell; teacher, Sister Annie McCord; song leader, Sister Cora Lewis; pianist, Sister Stella Hidy.

The communion hour, September 5, was in charge of Pastor Gordon Hidy. The sermonet was by Brother Curtis Vernon. That evening Stake President Ward A. Hougas gave the closing address of the summer park union service.

On the following Tuesday night the annual business meeting was held. These officers were elected to serve the branch for the coming year: Pastor, Gordon Hidy; assistants, Z. J. Lewis and Elmer Armstrong; secretary, Elmer Armstrong; deacon, Robert Powell; church school director, John Wilbur Newhart; young people's leader, Joseph Hidy; adult leader, Madge Head; women's leader, Frances Mauzey; chorister, Leonard Ehlers; *Herald* reporter, Annie McCord; supervisor of young people, Bessie Sprague.

A wedding was solemnized at the church by Bishop H. L. Livingston the evening of September 10, when Kenneth Piepergerdes, son of Brother and Sister Henry Piepergerdes, took as his bride Miss Vernelle Powell, daughter of Brother and Sister John Powell. The bride was attended by her two sisters, Beulah and Vera, and the bridegroom, by his brother, Willis, and cousin, Donald Piepergerdes.

With the beginning of the school year a number of local young people have resumed school activities. Mona Armstrong is enrolled in the University of Missouri at Columbia; Dewey Newhart in Teachers' College at Maryville; Gordon Wood and Leota Black, in Graceland. Bernice Worden is teaching near Santa Rosa, and Mildred Powell is teaching at Stewartsville. Glenn Thomas Crossan finished his work in the Kansas School of Law in August, and now is vacationing in Wyoming and Colorado.

On the morning of September 12 a much-appreciated sermon was given by Evangelist Milo Burnett. The evening hour was occupied by Brother Arch E. McCord.

The Study Class enjoyed a picnic and supper on the church lawn, September 16.

Saint Joseph, Missouri

Second Church

Business meeting was held September 3, at which time the election of officers for the year was conducted. Brother Orman Salisbury was retained as pastor; Brother Hallard Felch, associate pastor. Alma Bootman was elected church school superintendent with Arthur Caselman as his assistant. John Moore and Sister Beulah Landers were elected to care for the junior church which this year is to be held separate from the adult church school. Donald Sturgis and Marie Caselman were elected to take charge of young people's activities. Sister Josephine Campbell was retained as branch clerk, and Sister Edna Cox was elected as head of the music department.

The women's department voted to retain the present council: Sisters Mae Trotter, Christina Moore, Regina Snyder and Fay Sebley.

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This branch has been having very good attendance at services since reunion. A large number from the local attended the sessions at Stewartsville this year. The women's department was there in a body on Thursday, enjoying reunion activities.

Second Church has lost a family of good church workers, that of Brother J. L. Pratt. They have moved to Kansas City. A farewell party was given them and they received many gifts; all were sorry to see them go.

Brother William Cook who died not long ago is sadly missed by the congregation.

August 26, 27, 28, and the morning of August 29, Elder R. D. Weaver, of Independence, held meetings, speaking to capacity crowds. A baptismal service was held, August 29, four being added to the congregation. Two babies were also blessed on that day.

Independence, Missouri

Young People's Series Ends

September 27.—Young people of the center place and many of the older Saints as well, appreciate the very helpful and inspirational sermons of Evangelist Ray Whiting in his series that came to an end last night. "Christ in the Modern World" was Brother Whiting's general theme, and above the pulpit hung in white letters the Master's invitation: "Come! Follow Me."

At the closing service Sunday evening Evangelist Whiting spoke on "What Shall I Do With Jesus That Is Called Christ?" Before the opening of the preaching service, the Cantanina Chorus, directed by Mrs. Esther Nelson, sang "Gardens," and a double quartet from the chorus sang "He Is the Same." Mary Okerlind played the piano, and Emma Tandberg was at the organ. Mrs. Juanita Roedel was song leader for the congregation and Mrs. Vivian Sheehy, pianist. Elder Lawrence Martin, of Enoch Hill, was in charge of the service, assisted by Clarence Petre, also of Enoch Hill. Edmund Allen, baritone, sang "Forward to Christ," by Geoffrey O'Hara, accompanied by his sister, Jewell Allen. At the close of the hour there was a number by a quartet: Ralph Dunlap, Keith Johnston, Balmer Liston, and George Jenkinson, and the congregation sang the hymn, "Youth's Promise," written by R. S. Mackenzie and dedicated to the young people of the branch at Hot Springs, Arkansas.

Beginning September 19, Evangelist Whiting preached a series of seven sermons, and with him in the stand each evening were young priesthood members representing the various congregations in the center place. The meetings were sponsored by Zion's League. Choirs, chorus, soloists, song leaders and accompanists were very generous with their assistance, adding to the attractiveness and inspiration of each service.

The climax of the series was reached on the closing Sunday when Independence Zion's League members were hosts to a number of young people from Holden and Far West Stakes. This was "missionary day" for the young people. A helpful early morning service was enjoyed by the young members at the Stone Church. The 11 a. m. hour also was devoted to the youth and their interest. This service was in charge of Guinn Bronson, assisted by Evert Elliott, and the hour was divided between three young speakers: Lawrence Martin, representing Independence, who spoke on "Following Christ in the Home"; Floyd Mengel representing Holden Stake who talked on "Following Christ in Education," and Norman Hinderks, of Far West Stake, who talked on "Following Christ in Business." Music was offered by the Stone Church Choir under the direction of Paul N. Craig. They sang "But the Lord Is Mindful of His Own," from Mendelssohn's "St. Paul," and "Sanctus," Mrs. Nell Kelley singing the soprano solo. Robert and George Miller played the organ and piano.

At the Zion's League business meeting at 2:30 p. m. at the Stone Church, the following officers were chosen for the year ahead: President, Ralph Freeman, reelected; vice president of "Know Your Church," Wayne Thompson, taking the place of Faye Brown; vice president of "Keep the Law," Lawrence Jones, Ronald Sherman retiring from this office; vice president of "Win a Member," Ralph Smith, reelected; in charge of physical education, Carl Hedden, taking the place of Ruth Bryant; music, Mildred Bath, Mrs. Juanita Roedel being the retiring officer, and dramatics, Mrs. Olive Moses, taking the place of Mrs. Opal Page.

The Auditorium Festival Chorus met for rehearsal each Sunday afternoon in September, assembling in the lower auditorium of the Stone Church under the direction of Paul N. Craig, for practice of the program of music to be rendered at the concert October 10, 3:30 p. m., at the Auditorium. On the last two Sundays, the orchestra, which will assist in the concert, joined the choir in rehearsal. Next Sunday afternoon will bring the final rehearsal of the combined choir and orchestra at the Auditorium. The concert by the Auditorium Festival Chorus and Orchestra will be one of the principal features of the annual Harvest Home Festival October 5 to 10.

The wedding of Miss Pauline Elizabeth Siegfried, daughter of Bishop and Mrs. Mark H. Siegfried, of Independence, to Mr. Franklin Ernest Fowler, of San Francisco, California, son of Mr. and Mrs. Ernest M. Fowler, of Salt Lake City, Utah, was solemnized at the Stone Church September 22, at 8 p. m. President Elbert A. Smith read the marriage service in the presence of the families and invited guests. The bride was given in marriage by her father and was attended by Miss Juanita Odom, of Inde-

Graceland Briefs

Town mothers entertained college daughters at an annual tea Saturday afternoon, September 18. Nearly 125 girls and 11 mothers gathered in the reception room of Walker Hall to hear President G. N. Briggs, Hannah Miyamoto, Mrs. Stead, and Miss Vida Ruth Watson make brief talks of welcome. A short musical program arranged by Mrs. Linna T. Hunt included Priscilla Boeckman singing "If Winter Comes," followed by Dorcas Gamet, who sang "Morning Wind," and Jean Shroyer singing "The Lass With the Delicate Air." Delpha Guildehaus contributed to the entertainment of the group with a flute solo. The Patroness Society, sponsors of the tea, served refreshments. The women of this group act as town mothers to the girls on the hill, carrying out Graceland's ideal of providing a home atmosphere for the college women.

Elder George Mesley initiated the first series of religious lectures for the year Sunday evening, September 19, in the college chapel. He developed the theme of building a rich, Christian home. Brother Mesley is president of Kansas City Stake and pastor of Central Church of that city.

"Tension Spots of International Diplomacy" was the theme about which discussion centered in the library September 21, as upper classmen and faculty met together in open forum. The discussion was opened by Luther Troyer, who presented an analysis of the Far Eastern situation. Anton Ausich followed with a brief outline of the position of Czecho-Slovakia as a danger zone. Marvin McDole explained the difficulties in the Mediterranean. And Marge Watkins presented the status of the conflict in Spain. Professor R. A. Cheville directed the discussion.

Dean A. R. Gilbert spoke to the freshmen in the chapel at the same hour. He emphasized the importance of the acquisition of regular habits of study, of eating and sleeping, and of following a definite schedule in college life.

Fellowship service, Wednesday evening, in the chapel, was built around the theme "Growing Idealisms." Following an introductory survey of the fact of expanding ideals, students from all sections of the country helped to create an inspirational service, emphasizing tolerance and sharing. Elder R. A. Cheville presided.

A new dormitory, Royce Hall, has been organized with Lloyd Cleveland as dean and five young men as co-occupants. The creation of this new hall, only a block west of the Campus, is another indication of Graceland's steady expansion.

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pendence, as maid of honor; Norma Kay Siegfried, niece of the bride, was flower girl. Mr. Jack Fowler, of Salt Lake City, acted as best man for his brother. Ushers were William Fowler, of Salt Lake City, and Craig Siegfried, Charles Siegfried and Cedric Siegfried, all of Independence. A program of wedding music preceded the ceremony, and a reception was held at the home of the bride's parents following the service. Mr. and Mrs. Fowler left on Saturday to visit in Salt Lake City before going to San Francisco where they will make their home.

Second Church, Corner Delaware and West South Avenue

Recent speakers for this congregation have been Elder W. E. Grubb who preached the morning of September 19 on "The Best Thing in the World," and on September 26, Elder Gomer R. Wells, in the morning on "Be Ye Perfect," and in the evening Elder Harvey Minton.

Elders William and Sam Inman and their wives lately returned from an extended trip in the East and in Canada. On September 19 they worshiped with the Saints in Kirtland Temple.

Four young people were baptized September 26 at 7:30 a. m. by Elder A. K. Dillee. Their confirmations followed immediately.

The church school Sunday morning was in charge of superintendent Odess Athey, and the subject of the worship period was "Work." At a recent branch business meeting Brother Athey was elected to continue as church school superintendent, and last Sunday morning his assistants were approved. The junior department was in charge of Gordon Cable who talked on Bible stories, and there was story telling by Eleanor Queen.

The branch business meeting was held September 14, Elder William Inman being elected pastor; associate pastors, Elders B. C. Sarratt and Sam Inman; custodian, Everett West; women's leader, Sister B. C. Sarratt, and chorister, Earl Audet. These officers will be installed next Sunday.

The young people of Second Church met September 15, in the basement, their teacher, Ivan Dillee, discussing one phase of the early church trouble in Missouri. Two weeks ago four young people were selected to give tickets to at least twenty other young men and women, asking them to attend the series of meetings conducted by Evangelist Ray Whiting at the Stone Church. A total of 176 youth attended the series from Second Church, averaging thirty-nine each night.

Walnut Park Church

Confirmation of five children recently baptized took place at the eight o'clock prayer service Sunday morning. Those confirmed were Yvonne Marie Gouldsmith, Ellen Loretta Gouldsmith, Walter Eugene Thomas, Lawrence Ray Thomas, and Nadine Rae Ellis. Elders Fred Horn, John Taylor, William Gard, R. E. Jones and William Patterson officiated. Also at this service Glenna Deane Gouldsmith, little daughter of Brother and Sister Noel Gouldsmith, was blessed by Elders George Bullard and C. G. Closson.

At the church school hour officers for the coming year were elected as follows: Assistant superintendent, Gerald Phillips; secretary, Jean Dillee Muza; librarian, James Gunzel; adult superintendent, Albert Chapman; children's division superintendent, Sister Edith Barwise; assistant superintendent of children's division, Sister William Patterson; superintendent of junior department, Sister Henry Smith; superintendent of beginners, Sister Anna Julia Roberts; cradle roll superintendent, Sister Elsie Reynolds; chorister, Arlon Chapman. At this session Elder C. G. Closson, who had served as director of the church school for the past seven years, formally turned the work over to the new director, Kenneth Morford. Brother Closson's faithful and devoted service to the church school has been much appreciated by the Saints at Walnut Park.

At the eleven o'clock hour two more children were blessed, Maxine Lorain Kester, daughter of Brother and Sister Eli Kester, by Elders Taylor and Weir, and Harry Anthony Netter, son of Brother and Sister Anthony G. Netter, by Elder William Gard and Elder Carroll Olson. The sermon, which was by Pastor William Patterson, was preceded by an anthem, "Father, Thy Children Bow in Adoration," by the choir. Elder Gomer R. Wells was the speaker in the evening, the anthem being "O Love Divine."

Enoch Hill Church

Business meeting for this district was held Monday evening, September 6. Elder J. E. Cleveland and Elder O. W. Sarratt were reinstated as pastor and associate, and Elder Lawrence Martin was chosen as second associate. Other officers sustained were: J. C. Alexander, bishop's agent; George Griffin, church custodian; May Worth, supervisor of music; Uel Smith, church school supervisor. Sister Henry Hartman was elected women's supervisor, and Robert McDonald, young people's director. Elder Arthur Oakman was in charge of the service, assisted by Pastor Cleveland.

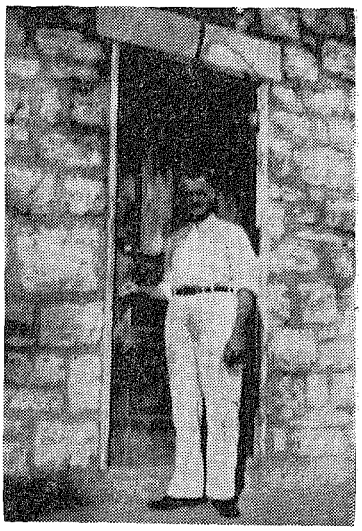
The department of women has resumed activities on Thursdays.

Elder R. V. Hopkins, Bishop J. S. Kelley and Elder George Whitehead have spoken to this congregation in the last two weeks.

A Boy Scout court of honor and investiture service was held the evening of September 26, opening with a color ceremony led by Robin Brunson, assistant scoutmaster. The invocation was by Pastor Cleveland. Then followed a recommitment service for all scouts; a tenderfoot investiture ceremony, Vernon House receiving his pin from Scoutmaster Robert McDonald; the presentation of second-class awards to Delbert Brunson, Nelson Inman, and Roy Cox by William Worth, Jr.; songs by the scout troop of Enoch Hill. This evening marked the first year's anniversary of the troop, and a paper was read by William Worth telling of the achievements of the group. The scout troop committee was reinvested with the addition of two new members, James McDonald and Ralph Inman, this being in charge of Doctor Archie Campbell, scout officer. The principal talk of the evening was by Virgil Julian, scout officer. The scout benediction was in charge of Robin Brunson.

Spring Branch Church

Elder A. J. Tankard who has served faithfully as superintendent of Spring Branch church school for fifteen years, requested that he not be reelected to this office for the year ahead. A rising



ELDER A. J. TANKARD

vote of thanks was given him at the recent business meeting of the congregation, for his consecrated work in this office.

Brother Tankard was always ready with a smile to do what he was called upon to do, giving a talk, telling a story to make a lesson more impressive to children or adults, and speaking counsel. If a Sunday morning found Brother Tankard not in his place at the church school, Saints and friends knew that he was either ill or out of town. His record of faithful attendance and service will continue to inspire those who are serving in this church school department.

East Independence Church

Speakers September 19 were Patriarch Ammon White in the morning and in the evening Elder E. A. Thomas. Local officers of branch and church school gave fine support at all meetings on that day, and the choir sang at the morning hour.

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Brother and Sister Lloyd Minton's son, Lorel, and wife are the happy parents of a son, Raymond Lorel. Elder and Sister Samuel Smith's son, Carlos, and wife, Geneva, announce the birth of a daughter, Sarah Jean.

Elder C. S. Warren had charge of the prayer meeting September 22, assisted by Arthur Peer and Joseph Friend. Brothers Clair Austin and Joseph Friend presided over the Sunday morning prayer hour September 26.

Hilma Pyper, William H. Sheffer, Donald Pyper, and Nina Austin had active part in the worship period preceding the church school. The following officers of the school were elected for the coming year: Assistant superintendents, Donald Pyper and Floyd Freeman; secretaries, Virgil Carlile and Thomas Thatcher, Jr.; primary superintendent, Florence Minton.

J. E. Martin, Frank Minton and Arthur Peer were in the stand at 11 a. m. Robert Smith and Daniel Friend were remembered in prayer. Both are seriously ill. The choir sang, "Have Thine Own Way, Lord." The promotion of Sunday school pupils took place at this hour. A vote of thanks was given Arthur Peer who served as director the past year and to all officers and teachers of the year. Brother Martin spoke briefly after which he conducted an installation service. Elizabeth Stark, Lynden and Charlotte Wagener sang "The Lord Can Depend on Me." Donald Pyper read "A Teacher's Note to Mother."

In the evening the choir sang "Somebody Told Me of Jesus," and Elder William H. Sheffer gave a powerful sermon.

Englewood Church

Sunday morning was promotion day in the church school. Short exercises were had, and diplomas were presented to children graduating from the different department. Also at this service, a vote was taken to continue the present personnel of teachers and officers.

Sister Jeanette Dunn sang: "Thanks Be to God," and "I Shall Not Pass Again This Way," accompanied by Sister Velma Lewis, at the morning preaching service. Sisters Dunn and Lewis were guests from Central Church in Kansas City, and Englewood greatly appreciated their visit and help.

Elder A. Thomas was the speaker Sunday morning. His subject was seeking eternal truth, his text being: "Seek ye first the kingdom of God."

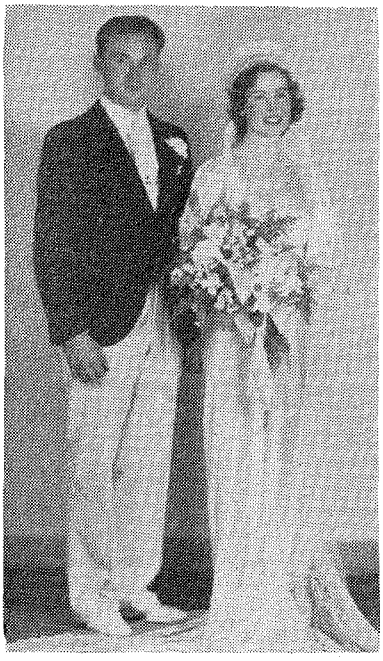
The pastor, Elder C. Ed. Miller, gave an illustrated lecture at the Sunday evening service.

Love and faith and hope are of far more value to the world than drugs. In fact the greatest ingredients of the success of drugs, is the hope, the faith that one puts into them.—Dr. E. L. House, in "Let Go and Catch On."

Santa Barbara, California

The children of the branch, ranging in age from two to eleven years, are active under the direction of Sister Ethel Heth. Each has a pledge card, and they are one-hundred per cent tithepayers. Every six months they have a "tithing service," each child depositing his envelope in an urn provided for that purpose. Those who are able to read are asked to read a verse printed on the envelope containing the tithing. Brother Carl Heth, branch solicitor, issues a tithing receipt to each child. They greatly enjoy this service, and the branch is proud of them.

About four times each year the children are given full charge of the church school. A short time ago they conducted a service of this kind, ten-year-old Jackie Stuart having entire charge and giving the closing prayer. Nine-



MR. AND MRS. ROBERT BENHAM

year-old Gloria Mae Stuart directed the music and gave the opening prayer. Their work was an inspiration, and their joy in this assignment was an example to all.

Miss Doris Newkirk and Mr. Robert Benham were united in marriage at the church August 14, by the bride's grandfather, Roy E. Newkirk. Brother Newkirk also had the privilege of baptizing Doris into the church several years ago. Following the ceremony, the bride's parents, Brother and Sister Ernest Newkirk, gave a reception. Mr. and Mrs. Benham are now at home at Culver City, California.

Sunday, August 15, was a memorable day for this branch, the Saints being favored with a visit from Brother and Sister Louis Ostertag, of Santa Ana, California. Brother Ostertag, who is a member of the district presidency, delivered a fine sermon that morning on "The Universality of the Gospel and Its Relation to Life." In the afternoon he talked to the men and the priesthood of the branch, and Sister Ostertag held a class for the women.

August 15 also was the first day of service after the placing of the new church seats.

District President Glaude A. Smith again paid this branch a visit September 12, giving an excellent sermon at the morning hour. At 2:30 p. m. he officiated in an ordination service, C. J. Lant being ordained to the office of priest. Evening meetings consisted of a priesthood service at six o'clock, conducted by Pastor James B. Burdick; at seven o'clock, Brother Clifton Burdick talked on "The Signs of the Times and the Fulfillment of Prophecy."

This month Santa Barbara congregation will have a business meeting, and the Saints are looking forward to a new year of missionary activity.

Brooklyn, New York

Activities of Brooklyn Branch slackened a bit due to the summer season and absence of many members. Sunday evening services were discontinued until September.

Children's Day services consisted of five baptisms and a program by the junior department. Those baptized were Frank Spencer, Doris Harris, Benjamin Konstantin, and Evelyn and Thomas Parkhouse. Confirmation services were conducted the following Sunday.

The K. G. B. Class concluded its season's activities by being hosts at a party held in the vestry of the church. Games were played by all the guests and refreshments were served.

The Clover Class entertained at a dinner party in honor of Elly Baker, Jeanette Deane and Audry Lyons who recently returned from Graceland. The party was held at the home of Mrs. H. M. Mousley, who served dinner to the young women. The young people enjoyed a swim in the pool after dinner.

On July 4 Mrs. Mousley entertained the junior class at a dinner and swimming party.

A youth convention was held at Deer Park, Pennsylvania, July 17 and 18. Several were in attendance from Brooklyn Branch. Guest speakers were Elder Roy Cheville, of Graceland faculty at Lamoni, and Elder Newman Wilson, of Maine. Mr. Roscoe Faunce, also of the Graceland faculty, was present. The convention was of a deep spiritual order.

Summer visitors in Brooklyn included Elder and Sister William Cowan, of Independence, Missouri; Sister Nellie Sampson, attending Columbia University; Sister Ruth Derry; Sister Ruby Williamson; Sister Eleanor Baker, of Independence, Missouri; Elder and Sister Newman Wilson and daughter, of Maine; Elder R. A. Cheville, of Lamoni, Iowa;

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The Bulletin Board

Southern Michigan and Northern Indiana Conference

Conference of Southern Michigan and Northern Indiana District will convene at Grand Rapids October 16 and 17. The organization meeting is scheduled for 1:30 p. m. Saturday. This will be followed by a priesthood meeting at 2 p. m. All branch presidents and elders are particularly urged to be in attendance as matters under consideration will be of special interest to them.

The annual business meeting and election of officers will take place at 3:30 p. m. In addition, delegates to the next General Conference will be selected. Saturday evening's program will be in charge of the district young people. The Sunday program will be opened at 9 a. m. with a prayer service and preaching will follow at 11. The meetings at 2:30 p. m. and 3:30 will be devoted to church school work under the direction of Harry Simons, district church school director. All district officers and elders are requested to report to this conference as usual.—Alva J. Dexter, district president.

St. Clair Homecoming

St. Clair Branch, Michigan, will hold its annual homecoming services October 10. We expect to have District President William Grice with us and our guest speaker will be Elder David E. Dowker, of Detroit. Meetings will be as follows: 9 a. m., prayer service; 11, preaching; 12, dinner served in the church basement, a basket lunch; 2 p. m., program; preaching at 3 and 7 p. m.—Mrs. David H. C. Lisnell, branch clerk.

Northern Michigan Conference

The annual conference of Northern Michigan District will be held October 23 and 24 at East Jordan. The first service will be Saturday at 10 a. m. Conference proper will begin at 11 a. m. Apostle D. T. Williams will be in charge. I wish to urge all branch secretaries to mail their reports to Mrs. Ada Alldread, Boyne City, Michigan. Delegates to General Conference will be chosen at this conference.—Allen Schreur, district president.

Central Michigan Conference

Central Michigan conference will convene at Beaverton, Michigan, October 9 and 10, the first service being Saturday at nine o'clock.—M. J. McGuire, district president.

Northern Wisconsin Conference

Conference of Northern Wisconsin District will convene with Frankfort Branch, October 9 and 10. The first session will be at 10 a. m., October 9, a devotional service, followed by a business session at 2 p. m., and program in the evening. Announcements for Sunday will be made at the time. We have the promise of Apostle C. F. Ellis that he will be in attendance. This will be Brother Ellis's first visit to the district in a number of years. We would appreciate having a report from every ordained man in the district. Please send all reports to Mrs. Frank Sherwood, Black River Falls, Wisconsin.

Election of officers will take place at this conference, also the choosing of delegates to next General Conference. Hence a goodly representation of membership of the district is desired. Anyone wishing information relative to the best routes to take to reach this branch, please communicate with M. R. Shedd, Arkansas, Wisconsin, R. F. D.—F. T. Mussell, district president.

Southern Nebraska Conference

Southern Nebraska district conference will be held at Lincoln, October 16 and 17. The church at Lincoln is located at Twenty-sixth and H. Streets. Apostle F. Henry Edwards is expected to be with us. All who have not had the privilege of meeting Brother Edwards will want especially to be present and those who have met him will be glad of the opportunity to listen to him once more. District officers for the coming year will be chosen, also delegates to the 1938 General Conference. We urge all who can possibly do so to be in attendance. Come prepared spiritually so that each contribution will add to the meetings and all there may enjoy the blessings of God, also that the work of the district may move forward and prosper in a way pleasing to the Master. Plans are under way for the entertainment of the young people which we hope will prove pleasing and profitable.—Mrs. F. W. Black, district secretary, 610 West Twelfth Street, Grand Island, Nebraska.

Detroit, Michigan, Conference

The annual conference of Detroit District will be held at Flint, Michigan, October 9 and 10. Saturday's program will be as follows: Business session, 2 p. m.; musical program, 8 p. m. Sunday's services will be as follows: Prayer service, 8:30 to 10:45 a. m., Dort School; church school (children), 9:40 to 10:45 a. m., Newell Street Church; preaching, 11 a. m., President F. M. Smith; dinner; preaching, 2:30 p. m. priesthood meeting, 3:30 p. m.; women's department, 3:30 p. m. President Frederick M. Smith will be at the conference.—Kenneth H. Green, district president; Alma E. Grant, district secretary.

Notice of Silence

This is to notify all who may be concerned that Elder Robert R. Robertson, of the local ministry of Salt Lake City Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, is placed under silence, and has no legal authority to administer in any of the ordinances or sacraments of the church.

J. W. A. BAILEY,
President of Utah District.

September 14, 1937.

Conference Minutes

RICH HILL DISTRICT.—The annual district conference was held at Rich Hill, Missouri, September 11 and 12, with a record attendance. Apostle Clyde F. Ellis and Bishop G. Leslie DeLapp were present. The conference opened with a prayer service at 9:30 Saturday morning. At the business meeting Saturday afternoon officers were elected as follows: District president, Amos T. Higdon; counselors (chosen by president), C. C. Martin and John W. Noyes; secretary-treasurer, Pauline Keeble; church school director, John W. Noyes; young people's leader, Mrs. Mildred Ingram; children's leader, Mrs. Minnie Connell; women's leader, Mrs. Mabel Martin; director of music, Pauline Keeble; auditor, Melvin Ingram. Saturday evening the young people of Rich Hill presented a play, "The Forgotten Man," followed by a sermon by Bishop DeLapp. Sunday, at 8 a. m. the prayer service was well attended. During the day the speakers were Bishop DeLapp, Apostle Ellis and District President Amos T. Higdon. Several special numbers were contributed, representing various branches of the district.

NEW YORK-PHILADELPHIA.—The semi-annual conference of this district was held at Scranton, Pennsylvania, September 4 and 5. While there were not a great many visitors, all the branches in the district were represented except Washington, D. C. The Saints were happy to have President F. M. Smith at the conference. At the business session held Saturday evening, reports were read or given verbally by all the district officers. The minutes of the previous conference were approved. After some discussion a motion was unanimously carried that the district presidency have the power to select delegates to represent this district at General Conference, from among those whom they know are going to attend. It was also unanimously carried that as soon as it is practicable the New York and Philadelphia District resume its reunion activities and that the matter be referred to the district presidency and the general church authorities. Recommendations for ordinations were approved as follows: Arthur G. Edwards to the office of elder; Adolphus Edwards, Jr., elder; Alma Fairbanks, deacon. The place and time of the next district conference were left in the hands of the district president.

Marriages

BROWN-TRIM.—At the Saints' church at Humber Bay, Ontario, the evening of September 11, Edith, daughter of Mr. and Mrs. Robert James Brown, was married to Leslie Trim, son of Mr. and Mrs. W. W. Trim, of Toronto. The ceremony was performed by Elder F. La Feuvre, president of Toronto District. On their return from a trip to New York, Washington and Baltimore, the happy couple will live in Toronto.

ADAIR-BAKER.—Elvana Rose Adair, of Pampa, Texas, was married to Lyle M. Baker, of Choctaw, Oklahoma, September 11, at Oklahoma City, Oklahoma, Elder F. Ed. Dillon officiating.

Joe Baldwin, of Florida, and Sister Brewster, from Detroit.

Brother and Sister Powell, of Washington, D. C., were in Brooklyn in early August, and Brother Powell gave an inspiring talk at the sacrament service.

Arthur Lotz represented this branch at the Youth Conference in Lamoni.

Brooklyn Branch is glad to add to its roll of members Mr. and Mrs. Maurice Spillman, lately of Denver.

The women's department held its final meeting at the home of Sister Jack, at Peeksill, New York. The meeting, a social occasion, lasted all day.

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Takes the Divine Message to Others » »

I went on a mission to Dierks, Arkansas, July 1 to 15, to warn and preach to the people. And on August 7 I made a second trip to that place, preaching every night for a week in the open air. I had fifty or sixty listeners each night, and all seemed interested. There were many children in the group, and some want to be baptized into the church. The Lord used me wonderfully in explaining the gospel. And so I am glad to write this and hope that all the Saints will enjoy reading of my activities.

I enjoy reading the church paper, and feel that I could not be without it. I am making every effort to continue taking it.

The revelations which God has given his people in latter days instruct us to prepare ourselves for the future. We must all strive to live to please the Lord.

I am expecting to return to Dierks next month to see how many are willing to let their children be baptized into the kingdom of God. I was forced to return home in August because I was sick. One woman was especially interested, looked over the Book of Mormon, and took the number to order herself a copy.

Will you pray for me?

SAMUEL GASSWAY.

FORT TOWSON, OKLAHOMA, Box 123.

Belleville and Concordia, Kansas, Saints Are Active » » » » »

This is a part of the country little heard from, but I feel that you will be glad to know there is some church activity here. Mostly through the energy of Elder H. F. Chopin, of Superior, Nebraska, working under the direction of Elder Charles Fry, of Lincoln, Nebraska, a goodly number of isolated Saints have been located, and a lively interest is being taken at both the towns of Belleville and Concordia, Kansas. They hold meeting at our home, 2330 L Street, Belleville, and at the home of Brother and Sister Guy Ellis, 117 West Thirteenth Street, Concordia. There is also some interest among nonmembers.

We have had three joint social events this year accompanied by services and programs. Both on Children's Day and on Father's Day there were from twenty-five to thirty present. The largest event was the picnic near Norway, Kansas, in a grove on the Republic River bottomlands. Sister Khun lives there. Seventy people including members and nonmembers were present. Elder E. F. Roberts's sermon in the morning on "Religion," made all of us long to see and hear more. In the afternoon Elder F. E. Taylor's sermon, "Faith," was delivered with such great conviction that it brought tears to the eyes of many. Brother Taylor's mother was born near the Kirtland Temple and went with the Saints to Nauvoo in the early days.

Outstanding also at the church school was the teaching of Sister Spear, of Fairfield, Nebraska. She is well versed in church government. The basket dinner showed signs of returning abundance and prosperity.

Since January Elder Chopin has held and assisted in more than one hundred services. His sermon on "Prophecy," August 8, at Belleville, was delivered with much power and assurance. Among the Saints present were Elder James Croft, Priest Ralph Croft, Sister Della Spear and others from Fairfield; Brother and Sister Norton, Brother Guy Ellis and several nonmembers from Concordia; Sister Culver and daughter from Alma, Nebraska; many from Belleville, Kansas, and a few from Superior, Nebraska. Some came as far as eighty miles.

There are those here among the isolated members who had not heard the gospel preached in thirty years. At one time years ago an active mission was had near here.

Since paying our tithing over a year ago, we as a family have been blessed materially and spiritually. I feel that my companion would not be here today were it not for the power of God through the administration of the elders. We pray that we may ever be found faithful and as a shining light.

LA VERN SCHENCK.

BELLEVILLE, KANSAS.

Trust in the Lord » » » » »

Let me bear my testimony to the goodness of God. I feel that this latter-day work is of God and am very thankful to the Heavenly Father for his blessings and kindness toward my family and me. I feel that I am on the road to meet the Savior, and it is my desire to have a home with him in eternal glory.

I read in the *Herald* of a sister who was left a widow with a business. She asked what to do. I say, carry on. Trust in the Lord. He will help you. I have been a widow for ten years. My husband died leaving me with five children, all small, and nothing else. I have come through the depression with the Lord and my dear children to help me, and we never went hungry. Now all of my children are grown and most of them are married. Many were the times in past years that I went out to gather something for food, and the way ahead of me seemed dark, yet the Lord was there to help. And so, my dear sister, he will help you if you trust him.

I trust in the Lord alone. He is our Shield, our Protector, our Leader. Let us follow him.

I was thankful that I had the privilege of attending the reunion once at Pawnee, Oklahoma, in August. I am isolated from the church, but listen in on the church programs, and receive many good thoughts. May God be with the church work wherever it may spread.

LULA JACKSON.

PONCA CITY, OKLAHOMA, Route 2.

Memory Briefs » » » » »

I was born in Chatham Township, Kent County, Ontario, August 22, 1867, in the year of Confederation. My mother's maiden name was Mary Elizabeth Vickery, my father's, Orrin B. Arnold. My father was a northern man in the time of the war between the North and the South. After the war's close, they were married. My grandmother's maiden name was Letitia Ann Corning, and her young life was passed in Yarmouth, Nova Scotia. Sister Emma Burton and H. J. Davison were relatives of hers.

Nearly all those old-timers belonged to the Free Will Baptist Church. I remember hearing my grandmother say that Joseph Burton's father brought the Free Will Baptist faith to Yarmouth. A party of Vickerys and Killiams went to Ontario to make a home in the wilds of Canada. Their hardships were many in a bush country. In the course of time

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Elder John Shippy and Elder George Cleveland brought the gospel to the old Linsey Road, as it was called. Meetings were held at Brother and Sister John Traxlers, or at Uncle John and Aunt Ann's, as they were called. A branch was organized and all went well for a time. Then some moved away, and others went another way. For a time the latter-day work was at a low ebb in this area, but it did not die out. Brothers Briggs and Kelley came, also some of the old-timers, George Shaw and Brother Leverton. The work sprang up again with renewed faith and vigor. A church was built on the old Linsey Road, and is still standing though only three or four of the faithful Saints are left there. Brother Will Taylor did his part in serving the Lord.

As the years passed and I grew up. It seemed that I never had a chance to unite with the church. I was married to James H. Jenkins, July 24, 1883. In 1886 a conference was held in the old church, and Elders Leverton and Archie McKenzie, of Merlin, were speakers of the day. At the end of the conference, my cousin and I were baptized in the River Thames and confirmed at the home of Brother Elijah Willison's. Just previous to this the Traxlers went to Zion, as Independence was called. Mary Traxler was my chum in childhood days, and after she left Ontario, I heard that she married Joe Snively. I saw Joe Traxler's picture in a *Herald* of 1935, in a picture of Graceland's first class.

My grandfather and John Shippy went on a mission to Yarmouth, Nova Scotia. They were the first to take the gospel of the Reorganization to his old homeplace.

In 1893 my husband, I and four children moved to Namar, Alberta, and settled on a small piece of land where we lived seven years. Two years after our arrival, all the children had scarlet fever. Two of ours and one of my sister-in-law's died. We were deeply grieved. After a time we moved on to a homestead in the bush where we suffered more sickness and hard luck. A few years later J. L. Mortimer, of Owen Sound, and Sam Tomlinson came with the gospel, to help us. I had the *Herald* in our home when I was able to pay for it and also the *Autumn Leaves*. It took Brother J. L. a long time to convince my husband that the latter-day gospel was true, but in time, he did. My husband tried to do his part as long as he lived.

I have had my trials and sorrows. Have buried five of my children, and then my husband was killed the night of the day my mother was buried. What a wonderful blessing it is in the midst of our trials and struggles to be able to cast our burden on the Lord, telling him about our sorrows. In this way our own load is lightened.

I know that the gospel is true and that we shall reap what we sow. God will reward our faith and patient service. We opened our home for Sunday school, and the elders always found a stopping place with us; all were welcome.

As I read the *Herald,* I note the passing of veterans of the gospel. I read that J. J. Cornish, a good man, has passed away and Sister Nellie Kilpatrick. My prayer is that those of us who remain may be united in spirit and purpose and faithful to Christ's teaching.

I thank all the Saints who have written me letters of cheer and good will, and ask the brothers and sisters to remember me in prayer.

MRS L. A. JENKINS.

BON ACCORD, ALBERTA, CANADA.

In Gospel Bonds » » » » »

It does my heart good as I read the letters of the Saints, especially those living in places where I have been. I have been to Bemidji, Fargo, Audubon, Frazee and used to know people who lived in those places. How I rejoice to read of the progress and spirituality of the Saints!

Our branch suffered a severe blow in the loss by death of our pastor, Brother J. B. Snider. Please pray for us that we may be as faithful and devoted as he was.

ALICE SPERRY MEEHAN.

TACOMA, WASHINGTON.

Veteran Minister Attends Reunion » »

Just a few lines to tell you of a trip we took to visit another reunion than our own. The early morning ride of one hundred and nineteen miles from our home at Maquoketa, Iowa, to Belvidere, Illinois, was a treat to us. Our daughter, Ruth, wife and I enjoyed the whole day.

We left home at 5:30 a. m., and arrived on the reunion grounds in time for early prayer service. As we wheeled over the smooth highway, I thought how much man has done for his own comfort—the luxury and comfort of speedy cars, and the fine roads. We enjoyed the beautiful scenery, the flowing streams, trees, fields so green and beautiful this year which a year ago were dry and bare. As I took in all the beauty, I remembered the lines of the hymn:

"My God, how wonderful thou art!
Thy Majesty how bright!"

It did us much good to drink from the fountain of living spiritual strength which we found in the early prayer service and also at the preaching services later, and how happy we were to meet the good men and women in God's work. Why wish to live when the Hebrew apostles were here on earth when we may mingle with such spiritual men as our church has today? We want to thank God for all these things. We also met a goodly number of old acquaintances and many new ones. They were most friendly.

The reunion grounds at Belvidere are easy to locate and have good accommodations with much shade.

We were at home again by 9:30 p. m., feeling thankful that it had been possible for us to go.

MAQUOKETA, IOWA. AMOS W. HEIDE.

Rejoice in the Gospel » » » »

I am enjoying the latter-day work after three and one half years in the church, and I am especially happy just now as one of those baptized on September 12, in our group, was my husband. He had been attending Bible study classes and doing some investigating of the gospel for nearly four years. I had nearly given up hope of his entering the kingdom for at times he seemed antagonistic to the principles of truth. Now, what a change! Where confusion reigned, all is now peace.

MRS. DAISY C. BELL.

YUMA, COLORADO.

Request Prayers » » » » »

Mrs. Clara M. Mercer, 920 W. Sycamore Street, Independence, Kansas, in care of J. P. Miller, asks the Saints to pray for her that when she is administered to by the elders October 3, the gift of faith to heal and to be healed may be given, and that all may have their faith strengthened for the occasion. That day has been set aside for fasting and prayer in Sister Mercer's behalf. She is troubled with deafness, rheumatism and neuritis.

Sisters Hicks, of Picher, Oklahoma, a faithful member of the church for many years, is now in the grip of a fatal malady, according to medical diagnosis, and has only a short time to live. This information is contained in a letter written and signed by C. L. Cook, pastor, Benjamin Bean, and by Virgil England, of Picher. "In behalf of her family and friends," they write, "we are asking all Saints to pray for her, that if it be God's will she may be healed; if not, may she be relieved of pain and suffering and be permitted to depart in peace."

Cecil D. McDonald, a member who has been out of contact with the church for some years, is recuperating from tuberculosis at The Sanatorium, Weimar, California. A few friendly letters would help to occupy the time and assist in the processes of recuperation.

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List your church in this column. Rates: Per year $3.25 per line. Six months $2.00 per line. Cash in advance. Regular style only.

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BROOKLYN: Schenectady Ave., at Park Place. I. R. T. subway to Utica Ave. 6-38

Ontario

TORONTO: Bathurst St., at St. Clair, J. L. Prentice, Pastor. Phone La. 6575. 9-37

WASHINGTON, D. C.: 1012 Ninth Street N. W. A. W. Powell, Pastor. Phone Walnut 7138W. 6-38

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MADISON: 221 Jackson St., Robert H. Brigham, Pastor. Phone F. 3575J. 12-37

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Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

HIGH SCHOOL COURSE—Two to four years. Home study, lays foundation for college work. Diploma given. Address Education, Herald Publishing House.

ISRAEL A. SMITH, Attorney at Law, Battery Block, Independence, Mo.

Wanted—Employment by man age 24. Single, good references. Would like to learn good trade. Give me a trial. E. L. Wright, Casey, Illinois.

Wanted—A Latter Day Saint automobile mechanic. Baptism must have taken. Write Geo. B. Orr, 212 E. 30th St., Des Moines, Iowa.

Janitor Supplies—Disinfectants and Insecticides, soaps, sweeping compound, insect powder. Otis Porterfield, 712 Prospect. Phone CH 7361.

Work as housekeeper wanted in L. D. S. home by widow with nine-year-old daughter. Mrs. Harry Ashenhurst, 1529 S. E. Pleasantview Drive, Des Moines, Iowa. Phone 4-5789.

WINDOW SHADES—Made to measure, shipped anywhere, mail measurements and state color wanted for free samples of our "Longwear" shade cloth. Textile Company, Independence, Missouri. 38-eow

950 Kilo. KMBC 315.6 Meters

Church Radio Programs on KMBC

EACH WEEK DAY

6:45 a. m. Morning devotional services.

SUNDAY SCHEDULE

7:30-8.00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
5:30 p. m. Radio Vespers—"Youth Believes."
10:00 p. m. Chapel Service; D. O. Cato in charge.

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W51 Envelopes for class offering. 100 for	.35
W53 Birth Offering envelopes. 25 for	.25
302 Tithing collection cards, good results have been had when used with children under proper supervision. 100 for	.50
303 Absentee cards for use with Envelope W50. 100 for	.75
306 Scholars' cards for use with Envelope W50. 100 for	.75
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Price Group C, 10 for	(319)	.25
Reward Tickets: 100, ten in each of ten cards	(312)	.20
Birthday Cards, with Scripture, 10 for	(305)	.20
Bible Story Booklets, 10 in package, 2 each of five stories, choice of Old Testament or New Testament stories.	(320)	.25

Herald Publishing House

103 S. Osage St. Independence, Mo.

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"Choose You This Day"

These are the stirring words addressed by Joshua to the assembled tribes of Israel:

"Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house,

We Will Serve The Lord!"

To close the activities of 1937, be responsive to the five tasks given to the Priesthood and on which they renew their activities October 3, 1937.

1. Participate in definite missionary activities.
2. Be obedient to the financial law.
3. Be a "Saints' Herald" subscriber and reader.
4. Attend church regularly.
5. Support the Priesthood in their ministry.

THE FIRST PRESIDENCY,

THE QUORUM OF TWELVE,

THE PRESIDING BISHOPRIC.

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The
SAINTS' HERALD

Dec 37
Mrs A S Coburn
4651 Burke St
New Westminster B
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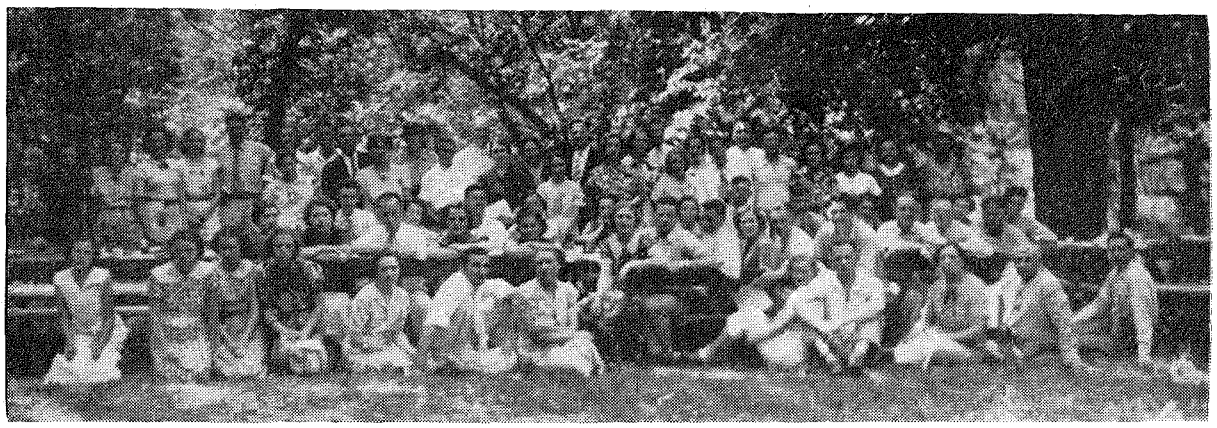

YOUNG PEOPLE OF KANSAS CITY STAKE

On a "retreat" at Coakley Farm in Kansas. The week-end "retreat" for young people is growing in popularity and effectiveness. Once during the summer, the young people, under the guidance of officers and instructors, participate in worship, study, rest, and recreation.

The Women's Department

A Brief Outline of Its Goals, Activities, and Organization

BY PAULINE JAMES ARNSON

The Church Scholarship Loan Fund

Helps Young People to New Careers

Volume 84 October 9, 1937 Number 41

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THE SAINTS' HERALD

October 9, 1937

Volume 84 Number 41

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Poetry

(Why and how it is written.)

I often write my thoughts in verse,
I know, though, when I do it
It's like a castle in the air—
There's no foundation to it.

O, many pages I've composed
Charmed by the Muse's lyre;
Then read them over critically
And cast them in the fire.

Some on the printed page have gone
Afar—I know not where.
A few I keep in memory's crypt.
Reserved for those who care.

Sometimes I deem my thoughts profound
And some seem sort of funny.
I smile when they bring compliments;
Perhaps I'd laugh for money.

They're valueless as grief's hot tears
Or bubbles blown from soap;
But when I grope in dark despair
They lead me through to hope.

When pent-up urges have no vent,
For safety's sake I must
(Whene'er the Muse roils up the fire)
Write poetry or bust!

P. S.—The Muse says: "The tutored poet pleases his tutor, but the one inspired by the Muse charms his readers." R. E. HUBRICHT.

Efficiency

The Pressroom Proletarian says: "I never get to make more than one speech. So I have to plan to say everything I have to say the first time I get up. They always throw me out before I finish, and they never let me come back!"

Statistics

A social worker was at the door, asking questions.

"We are making an employment survey," she explained. "Are you working steadily?"

"Yes," answered Sir Pompous. "Very steadily."

"And where are you employed?"

"Right here."

"How long have you been here?"

"Ever since I can remember."

"And what is your occupation?"

"Personal servant to Lady Gracious."

At this point M'Lady appeared at the door.

"Don't you believe a word of it," she said. "His occupation is loafing and his recreation is sleeping. He does nothing else!"

Sir Pompous can never make the world believe he is a man of affairs so long as Lady Gracious is near.

The Hypocrite!

"The words of his mouth were smoother than butter, but war was in his heart."—Psalm 55: 21.

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Editorial

Weapons Against War

Only a few days ago the press reported that Madame Chiang Kai-Shek, the brilliant wife of the first ranking general and president of China, made a plea for the great world powers to end the unequal war between Japan and China. Undeclared though the war may be, it is war just the same. This famous woman said that it would be unnecessary for the great powers to go to war themselves in order to stop this unrighteous attack on a peaceful nation; but that they could stop it by cutting off all trade and financial relations with the aggressor nation until it ceased attacking.

We believe that it is true that the war could be smothered to death, *if* all trade and financial relations were positively prevented by embargo. But this would take great determination. It would be bitterly resisted by commercial and manufacturing interests that are growing rich on this trade in blood. So while our mills and factories are humming with activity, and we watch our heavily laden ships carrying scrap iron for munitions and all sorts of supplies to furnish the sinews of war, our traders smile at our prosperity, and the officials of leading world powers continue to deplore the war and express sympathy for the suffering people.

Whatever you may call an attitude like that, it is not sincerity.

Graceland College Homecoming

Once every year Graceland plays host to the church. At Homecoming, all old Gracelanders, all parents of Gracelanders, and all friends of the college are welcomed to the campus for a revival of friendship, for witnessing the young people at the college engaged in sport and social activities.

This year Homecoming is on October 23. The Fort Dodge Junior College football team will be playing the Graceland state champions on their home field. There will be a banquet for the alumni, and a full program which we cannot announce in detail at this time.

Sustained Effort

It has been pretty largely because of the sustained effort of the Presiding Bishopric, as well as of the membership, in following the "Keep the Law" program, that approximately $850,000 of our church indebtedness has been retired. In any hard piece of work there is a human quality often called "staying power." It is the ability to remain in the fight, to keep on with the effort when the going is hard and when minds and muscles grow painfully weary. Those who fail do not have that power. Those who win do.

Up to the present time the church has demonstrated its "staying power." A great piece of work has been accomplished. But time will now show whether we have the strength and determination to keep on. Continued depression and the drought have caused a slight decline in receipts for a part of our fall period, but it is expected that this temporary decrease will be made up as it usually is at the year's end check-up.

As President Smith has recently indicated, our goal will not be reached with the payment of the debt. We must go on, "creating reserves," as he has put it, with which to build Zion. We must have the will and the sustaining power to do that, and so realize the benefit to be derived from our sacrifices.

The Harvest Festival

As this is written the work of preparing for the Harvest Festival continues at a swift pace. Far into the evening volunteer local workers are giving liberal donations of service, and under their hands the exhibition rooms are taking form. We believe that in beauty and educational value this Harvest Festival will represent a splendid development, and that the church will have reason to be gratified by the exhibits and the work accomplished.

A Thank Offering

The following letter recently arrived at the office of the Presiding Bishopric with a "thank offering." There is no more noble attribute of human character than gratitude, especially that which takes tangible form in the assistance of a loved cause in time of need.

Dear Brother Carmichael:

We are sending $5 as a thank offering to help on the church debt. We are thankful for health and strength and the many blessings we have. Are glad to take this from our Old Age Assistance.

May God bless his people everywhere with the sense of the great importance of His work.

AN AGED BROTHER AND SISTER IN THE CHURCH.
HOLDEN, MISSOURI.

L. L.

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Women's Department

In another column we are pleased to present over the signature of Sister Pauline Arnson, a "Brief Outline of the Goals, Activities and Organization of the Women's Department." I am much interested in this department and its activities, and hope to see it grow in numbers, activities, and importance to the church, general and local; but I have been desirous that the women themselves should be largely responsible for and instrumental in the development of such organization and activities as will gradually elicit the support of the entire body of church women. I have, of course, my idea of what the ideals and goals of such an organization should be, and have presented them to Sister Pauline and her associates; and I am pleased to see that the department is organizing its work along the lines suggested.

For Sister Arnson and the General Council I solicit the earnest reading of this outline by all the women of the church; and would like to see universal support given the General Council by our sisters.

The importance of the work of the women of the church cannot be overstated. We want the ideal zionic home to materialize; but to have it so, it must be "idealized" first, then worked for in unity and zionic love.

Onward, women of the church, to Zion with its ideal home prevalent. F. M. S.

Changes in District Areas

After consultation with the proper officers Crawford County, Michigan, has been transferred from the Central Michigan District to the Northern Michigan District, and Anderson, Indiana, from the Southern Michigan and Northern Indiana District to the Southern Indiana District.

Our official notice of these changes has been sent to the administrative officers directly involved, but this notice is published for the information of the Saints concerned.

THE FIRST PRESIDENCY,
By F. M. SMITH.

Modesto's Challenge

Out of sixteen families in the Modesto, California, branch, seven are subscribers to the *Saints' Herald*. Eight other families pay in advance for their *Heralds* each month through the Branch Bundle plan. Can your branch equal this record?

The League and Legion Convention

Lansing, Michigan, October 30-31

To All Legion Commanders:

This is our invitation to you to get to the task of making the coming Legion Convention a success. This convention must determine two important things: First, what, if anything, will be the future of the Legion. Second, how can we best go about the task of establishing the new organization—"Zion's League."

It is the desire of Legion officers to lend themselves as effectually as possible to the accomplishment of this latter end as well as to determine what course the Legion should pursue. Should it for instance, enlarge the scope of its membership to include every worthy person who wishes to join and thus become a general organization with other objectives than those now recognized? Or shall it disband and be satisfied with past achievements?

So it can be plainly seen that the coming convention will be one of history making consequence. We therefore invite all Legion commanders to do all in your power to interest your young people in coming to Lansing for the banquet on Saturday night, October 30, and for the big program on the following day, October 31.

As we have said in a previous statement we are anticipating the presence of President F. M. Smith and Roy Cheville. The musical forces will be directed by Miss Louise Evans of Grand Rapids.

Watch the *Herald* for a statement by the committee on arrangements as well as one from the committee on programs. For your banquet tickets please write Alva Dexter, 1016 Comfort Street, Lansing, Michigan.

Sincerely,
D. T. WILLIAMS.

"Telestial" in the Dictionary

Brother A. B. Kirkendall, of Creola, Ohio, has hoped for a number of years that the word "telestial" which is used in the Doctrine and Covenants should have a place in the dictionary. Brother Kirkendall has written the publishers of the Webster and Funk and Wagnalls Dictionaries. From the G. & C. Merriam Company, of Springfield, Massachusetts, he has received a letter stating that this term with proper explanation has been included in the latest edition of Webster's New International Dictionary. Brother Kirkendall is gratified to realize his ambition to see recognition given this word which has not hitherto appeared in any nondenominational lexicon.

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"Please Report for Immediate Service"

A supplement to the *Priesthood Journal* for October bearing the title, "Priesthood Projects and the Church Program," is now being distributed among the six thousand or more ordained men of the church. This forty-eight page pamphlet might well have been entitled, "Please report for immediate service." It outlines the objectives, methods and materials of our immediate church endeavor and calls upon the members of the priesthood to assume their rightful place as leaders in the projects and activities involved.

Addressing a communication to all the ordained men of the church, the First Presidency writes:

> To idly and romantically dream of the day when the gospel shall be preached in all the world and Zion shall be redeemed is fruitless if not definitely harmful. Far-away goals are never attained through such flights of fancy. The price of their attainment is patient toil, sustained devotion, sacrificial service—diligent attention to the more or less commonplace tasks at hand.
>
> What folly to revel in the thought of missionary work in remote islands of the sea, while one's nextdoor neighbor has not even heard of our church? Why speculate about the gathering, while we neglect to obey and teach the law of temporalities? Why argue that the church is divine because of its officers, doctrines, and ordinances and continue to tolerate in oneself and others ignorance of and disregard for such divine provisions?
>
> If the world is ever to be evangelized, the immediate opportunities for missionary endeavor must be utilized. If the Kingdom is ever to be built, the divine plan given for that purpose must be known, taught and obeyed, now.
>
> *This call is for members of the priesthood throughout the church to do something now, where they are, about this business of witnessing for Christ and building the Kingdom.* It is based on the conviction that the Kingdom of God shall not be built save through the leadership of those whom God has called for that purpose. It invites the priesthood to assume their rightful place in the very center of present-day church endeavor. It asks that they themselves, and first of all, set the pace for church members by becoming informed, obedient and diligent in service.

The nature and purpose of this church-wide endeavor is further set forth as follows:

THIS PROGRAM FOR PRIESTHOOD

Recognizes both the immediate needs and the ultimate objectives of the church.

Is based upon the conviction that without the sustained spiritual leadership of the priesthood the kingdom is not built, and

That a fundamental condition of progress in the church is an informed, obedient, active membership.

Requires, first of all, that the members of the priesthood shall themselves be informed, obedient and active. Provides certain definite and immediate objectives and suggests plans, methods and materials for their attainment.

Strikes the keynote, it is:—personal contact between priesthood and membership—a personal ministry on the part of ordained men to each member and family of the church.

ITS PURPOSE

The cultivation and expression of the missionary spirit throughout the church.

The spread of knowledge of and obedience to the financial law—an intelligent sharing in the immediate financial program of the church.

Increased subscriptions to and utilization of the *Saints' Herald.*

Increased church attendance.

A trained and efficient local ministry through individual and group study and purposeful activity.

The enlistment of every ordained man of the church in an immediate, practical endeavor to build the kingdom of God.

Success in a venture so vital to the progress of the church depends on two very significant factors: First, the promptness, intelligence and devotion with which the members of the priesthood assume the leadership required. Second, the extent and quality of the response of the membership to this leadership.

Close personal contacts with our ordained men over a period of years make us keenly aware of the difficulties, personal discouragements, etc., which appear on every side to hamper their ministry. In spite of this, however, we unhesitatingly call upon the members of the priesthood of the church to take the initiative in this program. Let them remember the call of God to them and the solemn oath and covenant taken in response to the call. Let them be reminded that the promise is "all that God hath" if they shall but magnify their calling. Let them observe the extent to which the church needs and depends upon their leadership. Let them face frankly the challenge that without them and their ministry the kingdom shall not be built.

It is likewise imperative that the Saints shall respond to this spiritual leadership on the part of the priesthood. Let them remember the covenants they have made both in baptism and at the communion table and that the call to be a Saint is a call from God. Let them remember, finally, that the word of God to them in latter days warns especially in regard to their attitude towards the priesthood of the church; "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and blessings of direction."

The word of God and need of man unite in the call to build the kingdom. To our church has been delegated this divine responsibility, but in this, immediate and seemingly commonplace tasks are involved. Here as in all church endeavor, the leadership of the priesthood is imperative. Finally, this leadership, no matter how competently carried out will be inadequate without a wholehearted response on the part of our membership.

(Continued on page 1287.)

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Across the Desk of the Editor in Chief

I RECENTLY had a letter from a sister who many years ago was deserted by her husband. She battled as best she could to keep herself and boy, and to educate him. She is married again now, and the boy has a good man for a stepfather. But something of what the lad missed by not having his real father to help him in his boyhood struggles is reflected in a bit of verse the boy wrote at one time when he was longing for Dad. Here it is as he expressed it:

WISHING FOR A DAD

Wishing, wishing, always wishing for a Dad,
Year in and year out since I was a small lad.
But the years wore on and I went to school,
Encouraged by a faithful mother and true,
Who worked at night till half past two
Providing the things you neglected to.

I taught myself to skate and swim,
And Mother taught me to play with vim,
And then to be honest, kind, and true;
But somehow I've needed that other half, too,—
In a few short words, it's a Dad true blue.

But your chance has passed, as chances do,
For on June the 2nd my diploma is due;
And as life wears on and I take my stand,
Fighting against hardships, as best I can,
Perhaps it will be you who is wistful and blue,
For deserting that son who so longed for you.

BROTHER JOHN L. COOPER recently wrote me from somewhere in Illinois, and in a reminiscent and philosophical mood wrote a few words about the beauty of senescence which I want to pass to our readers. He wrote:

> Many years ago, there came to our home in DeKalb a sweet old lady, Sister Martha Brand, widow of Brother E. C. Brand. Sister Brand was in her nineties and a most gracious pious Christian living Saint; who to our family was a spiritual light, seemingly sent of God to our home for His blessing. The last year of her visit she was ninety-six, and her radiant personality shed that something into our lives that seems to live on and on. But the lesson I gather is that there is no time in life for us to stop trying to readjust ourselves to things and people who are about us, who are usually better than we, and who are helpful to us if we let them. To grow old in the spirit of this Latter Day Work is imperative to me at least.

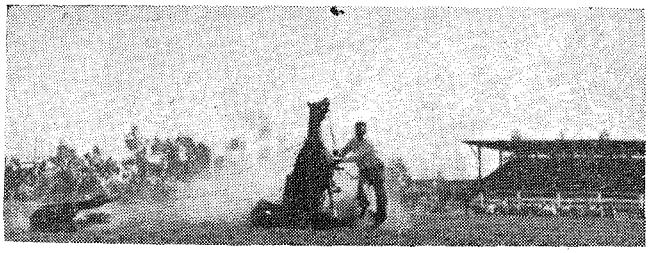
John seems to think that at sixty-one he is getting old, and he "looks back" to a picture taken when he was sixteen, when he "started out alone in the world possessing more zeal than good sense." He says:

> Comparing myself now with myself at that time, the chief difference is found in the accumulated defects which have grown into my physical and mental life since then; and maybe I can say have grown into my spiritual life since then. I am still trying to shake the dross loose and away from my now old self and am finding myself seemingly improving somewhat.

Well, I know John will bravely face what comes along, and will do his best to "grow old gracefully" as father used to say, when he does get old.

COPY of a letter sent by the bishop's agent of Detroit Branch to the pastors of Detroit District has just come to hand, and it is interesting to note in the period from January 1, 1937, to June 30, 1937, the total receipts by branches of the district in tithes and offerings was $11,239.03, as compared to $6,351.39 in the same period in 1936. It is interesting also to note that the receipts for the six months period this year are well over the quota. The letter also shows one hundred and fifty-two inventories filed for the period, as against sixty-eight the previous year. This is a pretty good showing, and indicates Detroit District is rounding into better form.

"A COWBOY in action" might well be the title of the picture which shows Brother Irby Mundy roping a calf for the purpose of "hog-tying" it. At this task Irby is a past master, being No. 1 of the



United States "calf-ropers." The picture was taken in Oregon at one of the rodeos in which he participated. My thanks for the photograph are due Brother Mundy.

LAST SPRING, early, Brother G. J. Waller resigned as vice president and manager of the Hawaii Meat Company, a cooperative organization of cattle growers. He served the company some fifty-four years, and has left a record of business acumen and probity which will be hard for his successor to equal.

Speaking of Brother Waller's retirement, the Honolulu *Advertiser* for March 25, said:

> Another well-known executive retires from active business life in the community. He is Gilbert J. Waller, vice president and manager of the Hawaii Meat Co., Ltd. While he will not be seen at his desk as frequently as of yore, and that yore was a period of more than 54 years, his interest in the general community welfare will not cease. Nor will he abandon his active interest in church work.
>
> In his retirement the community will miss a familiar figure in its business intercourse. Gilbert Waller, aside from his church affiliations, was and is a keen observer of the political parade. He is on record as one of Ha-

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waii's stanchest Democrats. Anybody can well be proud of the record Mr. Waller has established in our community.

The *Star Bulletin,* March 26, said:

RETIRED BUT NOT TO REST

Few business men in Hawaii have served so long with one firm as Gilbert J. Waller. When Mr. Waller retired a few days ago as vice president and manager of the Hawaii Meat Co., he ended a connection with one business that began 54 years ago.

Resigning as the culmination of a successful business career, he was asked if he did not intend to "travel and take it easy, now that you have ample leisure." His reply was characteristic, "My church depends on me for a number of things here. I feel that it will now have first call on my services."

The reply was emblematic of his quiet conscientiousness, a trait that he carried into business, into politics and into religious life.

He has retired—but not to rest.

The *Bulletin* of March 24 spoke of Brother Waller's long business career, and his retirement, and added:

Waller had been identified with Hawaii's meat trade since he came here from England 54 years ago to become associated in business with his uncle. He was born in Stackhouse, Yorkshire, on November 9, 1859. At one time he was president of the Marconi Wireless company here.

For many years Waller took an active part in Territorial politics, having been Democratic national committeeman and delegate to the Democratic national convention which nominated Woodrow Wilson for the presidency. For almost 10 years he served on the board of prison directors, the Territorial board of health, and as a jury commissioner.

Active also in church work, Waller in 1890 established branches here of the Reorganized Church of Jesus Christ of Latter Day Saints.

The comments of these papers attest the esteem in which our brother was held, and his high standing earned by a life of probity and earnest Christian endeavor.

Since his retirement Brother Waller has been spending his time in church work, in which he rejoices. He is a master of details, and his visits, personal admonitions, and council to the Saints are such as a father might render to a child. He has the love and respect of the Saints as well as the business men of the community and our work is in good hands when he labors for our cause.

We congratulate Brother Waller on his record, and are glad to see him active in caring for the work in Hawaii.

SOME TIME AGO Brother James Pycock wrote asking about members of the priesthood selling tobacco. The answer has been rather long delayed, but I have written him, and for the benefit of our readers I am quoting my reply:

I have come upon a letter you wrote to me over two years ago, an answer to which should have gone forward long ago. I offer all due apology.

Lest you may have forgotten what you wrote, I here quote the letter:

Your letters to branch presidents, quorum presidents and presidents of districts regarding action to be taken against those of the priesthood who will, after being prayerfully labored with, persist in selling intoxicating beverages, are before me, and you may count on cooperative action as you advise.

Will you please advise me if the same action applies to the sale of tobacco. The General Conference has spoken just as strongly on the one as the other, and tobacco has been a more constant problem than intoxicating beverages.

I do not feel that tobacco and alcohol or liquor are in the same class, despite what action the General Conference may have taken. However, I am quite of the opinion that our people, especially the ministry, should not be engaged in selling either tobacco or liquor, or intoxicating beverages. I am of the opinion, too, that if our merchants, either of the laity or ministry, would refuse to handle these items in goods for sale, they would be the gainer rather than the loser.

So I should advise that persons, especially the ministry, who are selling tobacco, should be as you suggest prayerfully labored with, with desistance the objective. Refusal to listen to deliberate and carefully considered advice to so discontinue sale of tobacco, etc., should be followed by official consideration of the case, and action be determined in each case. In this the Presidency shall be glad to cooperate.

I am quite of the opinion that this matter when it is carefully considered by any of our merchants, of the laity or ministry, will result in the discontinuance of the sale of tobacco.

Try it out, brother, when you have occasion.

It is to be greatly hoped that tobacco and liquor will cease to be a question among us.

ELDER E. J. GLEAZER in a special letter reports to the First Presidency and tells of a missionary campaign launched in Los Angeles Branch under the direction of Louis Shippy; and of a special service in Los Angeles the latter part of August designed to arouse the membership to greater efforts to pay local and general church debts. The response, says Brother Gleazer "was far beyond our expectation," and he hopes to see the local debt of $4000 paid in full by the end of the year. This is good progress, and from Los Angeles Branch we have a right to expect better things right along.

F. M. S.

"PLEASE REPORT FOR IMMEDIATE SERVICE"

(Continued from page 1285.)

"The ultimate goals of the church have been divinely determined. Our task has been defined. These goals, this task, cannot be altered. We may choose to ally ourselves with the cause thus outlined or leave it alone. We cannot change it." The answer will be measured in terms of new souls won to Christ, increased church attendance, adequate funds to carry on the work of God, and a revival of spirituality among laity and priesthood. We eagerly anticipate such results. F. M. McD.

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Thoughts for Today

Would You Vote for a War?

In his broadcast of Wednesday, September 8, Boake Carter, one of our leading national radio commentators, proposed that the question of whether we should or should not go to war in any given situation should be submitted to the vote of the people. While the idea is not new, it is of great importance at this time, and should be discussed as far and as widely as possible.

Some "smart" ones will object that the people cannot follow the facts from day to day; that they cannot understand the intricacies of international relations; that after they have made a decision the circumstances will change and render the decision an unwise one; that their opinions will be formed by the bias of the press, and that it will place the power to bring on a war in the hands of such a character as Hearst or some other owner of many newspapers; or that strong financial interests will be brought into play to make the public force a war of intervention in foreign lands.

These objections may all be very good. But after all it is the people's money that must pay for the war, their sons that must fight it, and their lives that must be sacrificed in it. Ultimately, it is only fair that the people who pay the bill must have the right of a decision.

Boys who were born in 1919, during the year following the signing of the Armistice of the World War, are of the age that would be drafted for a new war. Some of them are finishing high school, and some of them are even starting their college work this fall. Many of the high schools and most of the colleges have units of them out drilling on parade grounds and football fields now. Fine healthy lads that know nothing about war except what they have read in the papers and seen in the movies. How would you like to have the country caught in a war right now, and, without a word to say about it, not a vote nor a chance to protest, you would have to see *your* boy taken from his classes, diverted from his preparation for a civil career, put into uniform, and sent across seas to fight in defense of the property of some oil or rubber company? And perhaps sent back a hopeless cripple, or not sent back at all? Just imagine, in addition to all that, the war brought on a debt that would increase your taxes by several hundred dollars during the next few years.

You would like something to say about that war, wouldn't you? It is just possible nobody will want to put the matter of going to war to a vote of the people because they are afraid the people wouldn't vote for it.

Someone is sure to say that the Constitution provides that Congress has the power to declare war. Well, the Constitution has been amended for much less important things—liquor for example—and it could be amended for this. And Congress could ask for a referendum of advice, while still maintaining its present constitutional powers.

Our nationals who have made investments in China, especially in Shanghai—those living there, and the stockholders at home—are setting up a great outcry that our present attitude is cowardly. Well, it is either their loss or ours. The people of this country did not ask them to make their investments in China, nor guarantee that they would furnish sons to defend those investments. Much more would be lost and wasted in a war of defense than in simply letting the investors take their losses as best they can. It would be cheaper to repay them for all ultimate and genuine losses than to go to war for the recovery or protection of the property.

Considerable concern is now felt by families and friends of some of our young men who belong to the military and naval service, for fear that they will be sent to danger zones. Of course the young men realized that such an eventuality was a part of the bargain they made when they entered service. And though a military career undoubtedly offers considerable advantages, it also involves these risks which those who enter it must be prepared to meet.

Right now there is a drift in the direction of war for this country. With the world situation becoming more tense all the time, there is every danger that the nations are approaching some sort of Armageddon. It will require the utmost care, restraint, and diligence if we keep out.

Editors and critics are pointing out that our country is following the same line of conduct that, a little more than twenty years ago, got us into serious trouble. Woodrow Wilson "watchfully waited" us into the World War. The feeling now is that he didn't watch closely enough to see through the propaganda that was used to draw us into it, and that he didn't wait long enough. Right now the United States is "watchfully waiting" through the undeclared war of Japan against China. Meanwhile our business men are selling arms to China and scrap iron to Japan. For us to enforce neutrality would cut off this trade. And it is this kind of trade that is a source of danger that may get us into later trouble, which will cost the citizens far more than can be gained from the trade now.

L. L.

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"More Than Enough"

By Grace L. Krahl

At the mention of the "Children of Israel" there seems to come to our minds at once the unfavorable feature of their history: their disobedience to the divine covenant, their idolatry, their complainings and final rejection of entrance into the goodly land.

Centuries after the existence of this one time chosen people—in modern times we might say—a certain poet once wrote:

> The ill that men do lives after them,
> The good is oft interred with their bones.

There is one outstanding incident in the experiences of the children of Israel not often spoken of but worthy of notice and emulation. In this particular incident the children of Israel could certainly qualify in two essential points which are required of us as Israel of the latter days engaged in a similar task and in which we have come far short.

When the children of Israel took their departure from Egypt they were not a poor people in material things. In Exodus 12: 35 (Inspired Version) we read, "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment." This word "borrowed" puzzled me for a long time—for in our language to "borrow" implies the intention of returning that which is lent. The command of Moses therefore seemed to involve them in perpetrating deceit. However, the marginal reading offers the word "demanded" and the original Hebrew word, I have since read, signifies "asked."

As they were taking their final leave it was only just that they should ask or demand compensation for their long years of servitude during which they had built the treasure cities of Pithom and Raamses for Pharaoh. (Exodus 1: 11)

But more than this, the words of the Lord to Abraham four hundred and twenty-two years previous had foretold that, "Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance." (Genesis 15: 13, 14.)

Besides the gold, silver, and raiment which the Egyptians delivered to them with other spoils, they had great herds and flocks which evidently they intended to take into the promised land, not knowing that forty years would expire before reaching their journey's end which finally proved to be their lost inheritance.

Like any group or body of people going to a new and strange country they would very naturally take all of their possessions with which to reestablish themselves. But in addition to this and unknown to them there was to be a need of material things for a spiritual purpose in the wilderness.

Thus it was when the tabernacle was set up there came the command from the Lord, saying:

> Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver and brass, and blue and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod and for the breastplate. And every wise-hearted one among you shall come, and make all that the Lord hath commanded; . . . And they came every one, whose heart stirred him up, every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.—Exodus 35: 5-10, 21, Inspired Version.
>
> And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it; and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary to make it withal. And they brought yet unto him free offerings every morning. And all the wise men that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.—Exodus 36: 2-7, Inspired Version.

It is a point of interest that the cost of the tabernacle, or its value, is estimated in our money to have been $800,000 according to the historian.

If it is true that history repeats itself may we not then anticipate that such an experience as here recalled will yet be ours, biding the time when we shall arrive at the condition called "willing and wisehearted," that made possible so free and ample an offering by the children of Israel for the sanctuary of the Lord in the wilderness?

At a late reunion, the Lord speaking through one of his servants said, "I call upon you to pay the debt of my church." This command has been given before, but have we really gone about the task with all the zeal and determination that the Lord expects of us? A great many have and it has brought congratulatory results. But it was *all* Israel, we may judge, that carried the command into effect.

Can we imagine the Bishop of the church sending out word to the membership through the elders to

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A searching examination of a fallacious old saying.

You Can't Change Human Nature

By Esther Brockway

One of the favorite arguments of nonmembers against the building of Zion is on the basis that "you can't change human nature." They wrongly assume that our human nature is something degrading and bestial, and our worst enemy to development. To redeem Zion, the church needs to guide, not change, human nature.

One of the chief characteristics of human nature is its adaptability. A prominent sociologist makes the statement that human nature is the ability to experience love and hate, joy and despair, selfishness and generosity. Human nature is different from animal nature in that animals cannot have these experiences. Your dog may be glad to see you when you come home at night, but the joy and misery that animals seem to experience is on such a low intellectual level that it is not comparable to human experience. Your dog may seem to love you, but he is intellectually incapable of doing anything constructive to show his affection. He cannot rejoice with you when you have good fortune; neither can he weep when you are bowed in sorrow.

The only reason that Zion will be is through the fact that God has endowed us with a human nature. Christ said, "I give unto you the power to become the sons of God," or a nature that would permit us to make a great development of character. God says that He gave a portion of his spirit to every person that came into the world, and since this God-given intelligence can act independently in the sphere in which it is placed, we have free agency.

Animals are not so blessed. Since they are not granted intelligence, God has endowed them with instincts to enable them to carry out His purposes.

Not many years ago psychologists believed that man had long lists of instincts, but this theory is no longer accepted. Man was credited with such instincts as food-getting, hoarding, sex, fighting, herding, cleanliness, worship, desire for power and many others that contradicted each other.

By definition an instinct is a native tendency to act in one particular way in a given situation. Even the most casual investigation will show that men lack instincts. Food-getting is not an instinct with men because they behave differently when they are hungry. They do not all like the same kinds of foods, and what some nationalities regard as good eating, other peoples consider unclean. Hence we need the instruction in the Word of Wisdom and other scientific aids.

Even such a strong drive as sex is not an instinct in man. People do not always strive to appease this desire whenever they feel it, as animals do, and they have different techniques to satisfy themselves. Hence we have a long list of abnormalities being made manifest that are not found in animals. God has declared from the beginning that monogamy is the ideal state for human beings, but he has given us an opportunity to choose for ourselves. If He had made sex an instinct, as He has for animals, He would not have the prophets give us laws to live by. Neither would the government have to make and enforce laws to govern our conduct.

Nest building is an instinct with birds. Man lacks such an instinct. If he were endowed as the animals are, he would want only one type of dwelling. As it is, man, through training, can be satisfied with mansions or hovels. Animals do not make scientific investigations to improve their homes, nor do they oppress each other in order to have more elaborate structures, as men do, since their instinct makes them satisfied with one type of structure.

On the other hand, man, who is endowed with the desire to create, sometimes uses this urge of creation to oppress his fellow man in order to have fine dwellings. This state of affairs is possible through his human nature which gives him power of choice and the intelligence to put his ideas into effect. The proper use of these powers makes the redemption of Zion possible. Man will use his creative abilities to build beautiful homes, but he will be eager to see that his neighbor is similarly blessed.

Although animals do not oppress each other in building their homes, neither do they aid each other out of generosity. Beavers help each other in building dams, and similar cooperation is displayed in a colony of bees, but such mutual assistance is due to instinct, not that they have become intellectually and emotionally convinced that selfishness is evil and unselfishness is divine.

One of the marvels of science is the migration of birds and other animals. Man lacks such a migratory instinct. God did not endow people with a desire to migrate to Zion. By His divine and sacred gift of human nature, we choose whether or not we will move there. One of the great factors that will cause us to migrate to Zion is the same reason that so many worldly people think that places like southern California are heaven on earth. "Light cleaveth unto light, intelligence unto intelligence, and love seeketh after its own." People who are

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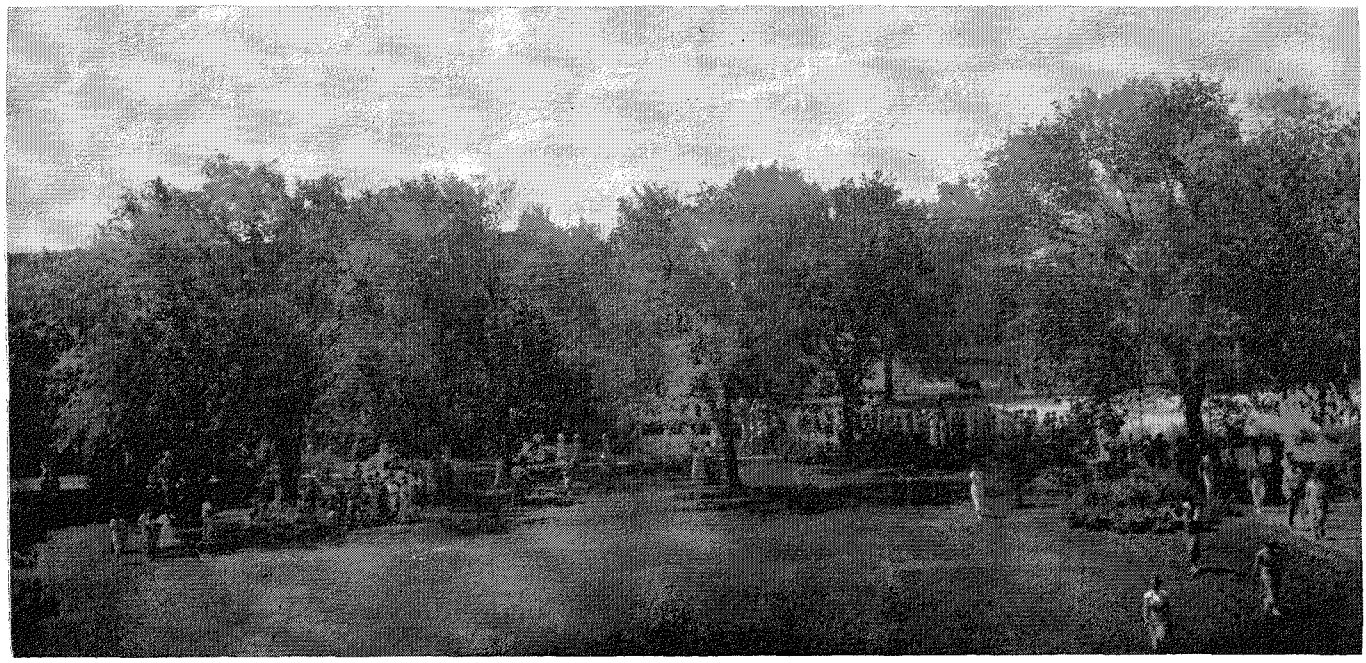

The Youth of the Church at Graceland—A Youth Conference Picture.

Church Scholarship Loan Fund

A New Avenue to Ambitious Youth

The old saying, "There's always room at the top," is as true today as the day it was first spoken, years ago. In every walk of life there are men and women to whom their colleagues will direct you with the commendation, "He's got what it takes." Generation after generation, men and women of ability have arisen to positions of dominance in their respective fields. The fact of leadership in human affairs is recognized.



Hazel Carr

It is comparatively easy to point them out—the *Who's Who* is filled with their names—distinguished artists, musicians, writers, financiers, doctors, lawyers, scientists, philosophers—representative of a group of authorities and executives.



Lois Cable

It may be a little more difficult to discover the reason for their rise to leadership. And yet, if we could interview each one of these men, asking him just one question, "How do you account for the beginning of your success?" we would doubtless receive as an answer some trivial or minor event, something which seemed unimportant at the time, but which, nevertheless, represented the turning point in their lives.



Lloyd Cleveland

It would probably imply not only a decision, but also assistance at the crucial time from some person or group of persons who believed in the future achievements of that individual. When it seemed that he was facing a blank wall in his progress toward some high ideal, someone helped him to overcome the obstacle in his path. Someone made it possible for him to find fulfilment.



Ione McBride

The youth of today has often been called the "lost generation." Young people who have ability and who are ambitious to make a distinct contribution to society find themselves facing, very often, what seems an insurmountable barrier to progress. There must be someone who believes in them, who is willing to help them achieve their goals.



Henry Anderson

For two decades, Graceland, through church scholarship loans, has been giving these young people an opportunity to achieve their highest destinies. There are thirteen upper classmen at Graceland this year as a result of this assistance. All are church members and take an active part in church school activities. We should like to introduce the first six applicants found in this list.



Lulu Odom

Among them is Miss Hazel Carr, student body president, a member of the honorary society of the college (Lambda Delta Sigma), and a Cres-

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cent. (The Crescent Club is the name given to a group of eight young women selected by their fellow women students as representative women of the college.) Miss Carr is a sophomore from Garden Grove, Iowa, and is enrolled in the Liberal Arts course. She plans to teach after graduation.

Another participant in the benefits derived from this fund is Miss Ione McBride, who was recently elected to the student council. Miss McBride is a regular member of College Players, and is also a Crescent. She comes to Graceland from Clarion, Iowa, and is enrolled in the Home Economics department. She plans to continue her work in this field next year.

Mr. Lloyd Cleveland, the editor of the *Tower,* student newspaper, is another one of those whom Graceland has helped to develop inherent leadership ability. Mr. Cleveland, honor student and dean of Royce Hall, comes from Thayer, Missouri. He is enrolled in the Liberal Arts curriculum, and he will continue his work in the journalism field after graduation from Graceland.

Miss Lois Cable comes to Graceland from Fort Collins, Colorado. A music student, Miss Cable sings in the Oratorio Society, the large choral group supported by the college, and participates in the bi-weekly recitals of the department. The scholarship loan fund brought her back to the Hill this year. Miss Cable plans to continue her work in the music field.

Miss Lulu Odom, of McKenzie, Alabama, brought her southern drawl and athletic ability to Graceland through the same assistance. Miss Odom is a star of women's sports on the campus and a member of one of the prominent social clubs. She is a student in the Liberal Arts division, and plans to continue her education in Alabama next year.

Mr. Henry Anderson, of Omaha, Nebraska, is an outstanding tenor soloist, a member of the exclusive choral group, the A Cappella Chorus, and a member of the Student Council. He is enrolled in the Public School Music Course, and plans to continue his work in that field upon graduation from Graceland.

These six students are representative of the many whom Graceland is helping today. They are indicative of the large number of students whom Graceland has helped in the past; and they are, at the same time, representative of those whom Graceland will enable to fulfill their leadership possibilities in the uncharted classes of tomorrow.

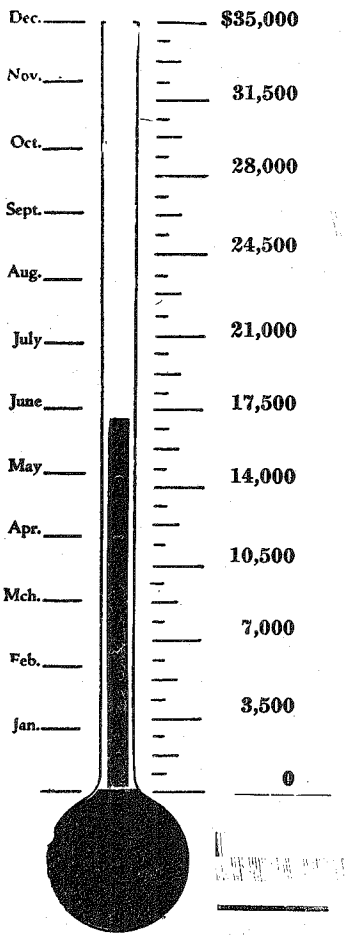
Justice is such a fine thing that one cannot buy it too dearly.—Le Sage.

The Christmas Offering

Eight months—January to September, $16,064.71

Our Goal for the year is $35,000

The column is steadily climbing upward, registering the willingness and the ability of our people to give in self-denial, weekly or monthly, for the cause of Christ. Indeed, the goal for the year is nearly half realized. Yet if up to quota the column should stand at $23,333.



In the closing four months of the year we must double our usual offering if we are to reach our goal by December 31. How is the column on your branch poster? Are you up to quota? Have you reached two-thirds of your goal for the year?

The Christmas offering is a matter of personal self-denial practiced throughout the year, in recognition of the divine sacrifice made for us. Funds given in this offering each week or month, represent our willingness to forego some personal expenditure in order that the cause of the Christ shall have additional means for the necessary work of the Kingdom. This is not an experience to be reserved for Christmas week, alone, although it may find special significance at that time of the year. Zion will be builded and the unfinished work of the Master will be carried forward by a people who find satisfaction in giving as the Master gave.

May our Christmas offering work in us each the cherished development of personality and character that will help to qualify us for other and perhaps greater tasks before the church! At the same time, the offering itself is increasing by our united effort to a new high goal, to be used judiciously by the authorities of the church to advance the cause of Christ.

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THE WOMEN'S DEPARTMENT

A Brief Outline of the Goals, Activities, and Organization of the Women's Department

By Pauline James Arnson

(Please see editorial by President Frederick M. Smith elsewhere in this issue.)

Personnel and Purpose of the Council

The General Council of Women was appointed by President Frederick M. Smith at the conference of 1934, and accepted by the women then in session. It consists of members residing in various sections of the country who are cognizant of the conditions existing in their particular districts, and who can bring their ideas and experience to the committee for the good of the whole. Its mission is to unify the efforts of the women universally, and suggest methods and policies, and help to inspire all to greater effort in the Master's cause. These are the members of the council:

Mrs. B. M. Anderson, Omaha, Nebraska; Mrs. George Mesley, Kansas City, Missouri; Mrs. Myron McConley, Independence, Missouri; Mrs. Dora Glines, Orange, California; Mrs. Sanford Fisher, Winter Hill, Massachusetts; Mrs. Ruth Clegg, San Francisco, California; Mrs. A. F. McLean, Toronto, Ontario; Miss Mabel Carlile, Lamoni, Iowa; Mrs. James Davis, Detroit, Michigan; Mrs. C. C. Koehler, Independence, Missouri; Mrs. N. Ray Carmichael, Independence, Missouri; Mrs. Frank Hoecker, Kansas City, Missouri; Mrs. F. H. Edwards, Independence, Missouri; Mrs. Charles Grabske, Independence, Missouri; Mrs. Shankland S. Arnson, Independence, Missouri.

It is the ultimate aim of the council to have a council member in each area to advise and take care of the problems of the district, so that the correspondence will be more easily and adequately handled. To be properly organized, each district should have a district leader, who keeps in touch with the aims of the General Council through the council member who resides in her vicinity.

Past Work of the Women

In the past few years in some regions the women have not been functioning to the best of their abilities. In other places, the work has gone forward with much success, and there has been a decided spiritual growth. Through stress of necessity, however, much of the work has consisted of sewing and money-making projects which in themselves are good, but not of sufficient importance to be the end of our endeavor. There will always be a place for this type of activity, for those who have special ability along this line, and also because the women need to assist those in charge in the upkeep of the local congregation, and in making offerings to the general church. But these things should be the means to an end, and be given secondary importance.

The Main Goal

Our ultimate aim is to establish homes which will be zionic in character—whose members will reflect the teachings of Christ in their lives, and develop through the process of intelligent growth into courageous, loyal, active, zealous, faithful, humble Latter Day Saints, so that in time they may expect to be worthy of residing in "Zion the beautiful."

Methods of Attaining This Ideal

The spirituality of the members of the home reflects the degree of the spirituality of the parents, and especially that of the mother, for she has the daily contact and teaching of the children. Consequently, she must be in constant touch with the goals of the church so that her knowledge and attitudes may be transmitted to those around her. At present the three great objectives of the church are: (1) debt reduction program, reducing our indebtedness in a five-year period; (2) missionary endeavor, to evangelize the world; and (3) the establishment of Zion. The church books, periodicals, church attendance of both local and district meetings, reunions, General Conference gatherings, and the Women's Department, are the means of assisting our women to be aware of these forward movements.

All Women Should Be Members of the Women's Department

All the women of the church entering into maturity should be encouraged to consider themselves members of the Women's Department. The membership of the majority of our groups consists mainly of tried and true middle-aged and elderly women, and of those younger ones who attend prompted by their sense of duty. The younger woman has been neglected in the planning of our programs, and unless she has possessed a particular talent for sewing and the like, she has lost interest and has sought other avenues in which to express her abilities. Thus much of the contribution that these young women might make to the church has been directed elsewhere. The situation is a sad one. The leaders in each branch have a responsibility, likewise all members who feel deeply the divinity of our gospel, to build a program which will aim to interest all age groups, which will be sufficiently appealing and worth-while in character that the woman will desire to be a part of the organization.

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We cannot afford to lose those who have been baptized into the church, neither can they afford to miss the joys and blessings which follow earnest efforts put forth in the cause of righteousness.

Methods of Interesting

If there were definite rules that the church men knew which could be relied upon to bring back those who have lost interest, our membership would be doubled. The most effective way is to ask the assistance of our Heavenly Father, so that he will fortify us and make us wise in approaching our sister, in order that we may kindle a response within her and she will at least give us a chance to invite her to the meeting at which the year's program is to be planned. In large groups, a committee may have to suggest to those present the activities that are to be chosen for the year, but if at all feasible, give the visitor an opportunity to voice her opinion as to what she might enjoy. If she is timid, and fails to express herself, have the program include something for her to do, so that she will consider the hour she spends weekly worthwhile, and not lost. Women are too busy to waste time, but love to be doing something they consider useful. Planning is necessary; have definite aims, decide upon definite results that you desire your group to attain after a year's association. So many of our groups simply *meet*, and while some good may result, usually they have traveled but a short way upon the road of self-improvement and have made very little progress toward being a better home-maker and Latter Day Saint at the close of the year.

The Zionic Home

What are the characteristics of a zionic home? The physical or material side is of least importance in my opinion, and yet it is essential that whatever type of dwelling is ours shall be as representative as we can make it. Independence and its environs will begin to take on the appearance of Zion when the Saints are able to have modest homes, adequate for their needs. Much can be done with one's present home. Neatness and cleanliness of the interior and exterior, the yard and garden, the property rights of others, the responsibility of being a good neighbor, will furnish topics for much of a year's study, and if we are successful in this phase we have made definite progress. As study suggestions along this line:

1. Garden Club:
   - Study of indigenous plant life.
   - Exchange of prized seeds and bulbs.
   - Rewards for neatest yards, and those showing greatest improvement during a given period of time.
   - Pride in church home—lawn and building.
   - Home grounds, plotting and planning.

2. Interior of the Home:
   - Selection and suitable arrangement of furniture.
   - Pictures—good subjects; balance in hanging.
   - Floor coverings.
   - Refinishing and renovating furniture.
   - Literature, library books and magazines furnish much information along these lines.

3. Citizenship:
   - Attitude towards our neighbors.
   - Interest in community projects.
   - Voting responsibility.
   - Standard of schools.

Hospitality in the home is becoming, to an extent, a lost art. The Saints of the years past lived up to the true meaning of the word; the visitors and missionaries received a genuine welcome. The home was the center of the woman's sphere, and the struggle for the necessities of life was not so difficult. During the past few years, lack of finances has curtailed our activities. Social life is a necessary part of our existence; we need company and friends. We are gregarious by nature and do not choose to live alone. As President Smith says, the social amenities (those things that make life pleasant, the better ways of entertaining, the refinements of life) must not be neglected. We are often judged by the way we carry on our social activities, and care of the details may do much in making a nonmember friendly. Eating together is a fine way to bring about a cordial relationship.

Study Suggestions

The Social Amenities:
- Artistic table setting.
- Talks on linen, china, silver.
- Details of giving reception, afternoon party, church supper.
- Manners at a party.
- Greeting the guest.

The success of family life depends upon the attitudes of the parents and children toward each other. There must be mutual consideration and respect. The child must be taught proper behavior, and it learns more quickly by example than precept. The loyalty of the adult toward friends and church reflects the early training in the home:

Study Suggestions

The Family:
- Family customs and traditions.
- Traditions of the church—lives of devoted men and women.
- All available material on child training.
- Cultural subjects—music, art, appreciation of.
- Family activities—doing things together—reading church books and articles of general interest.

A start has been made by the council on health subjects by the issuing of bulletins. These were

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THE FORUM

Under this heading we present selected comments, suggestions and criticisms selected from the correspondence of our readers. We wish to avoid personal remarks and controversial questions. To be admitted, subjects should be of general interest.

Who Shall Build Zion?

By C. A. Guinand

Much has been written and said about the building of Zion, and in view of the conflicting opinions and theories, one wonders at times when it is built, by whom, and how it will be accomplished.

We as a church had our birth at a time when "earth in bondage long had lain," and when the truth was presented refused to be bound any longer by the moss covered traditions of our fathers. We were a free thinking people in search of "the truth, the whole truth and nothing but the truth."

Now it seems that after a short hundred years or so, we too (some of us) have succumbed to tradition, and in such cases have lost contact to just that degree, with the truth. We of all people should be interested firstly and lastly in truth, and not in tradition. Tradition, though growing out of truth, is not truth. (Doctrine and Covenants 74: 3; 90: 6.)

Some suggest that we have not reached a point in our evolution at which we are able to visualize Zion (the kingdom) and certainly not to build it. Others say we have reached a zionic condition already as a people. Again we are told that we will press steadily onward "till Zion We Redeem." However, before we can intelligently discuss the subject of kingdom building, we must first discuss some of the factors contributing to such a condition.

If we are interested only in a material kingdom, we have reached a point in our evolution at which it would be a very easy matter. All that we lack is cash. But if we are seeking to build the kingdom of God, that is quite a different matter.

All things in God's universe have two divisions or sides, which might be called positive and negative, animate and inanimate, spiritual and physical, etc. In all the laws of life, the animate, or spiritual side, must rule, govern, or take precedence over the physical. God told Adam (the physical Adam, motivated by the intellectual Adam under divine guidance) to subdue the earth. The spiritual thus takes precedence over the physical, and so it is with the building of the kingdom of God. (Zion.)

Christ said, "Seek ye first to build the kingdom of God, and to establish his righteousness, and all these things shall be added unto you." All what things? Why the physical, material things of life. He in this case told them, "your Heavenly Father knoweth you have need of all these things," but he told them to make their first interest and greatest concern, not material things, not the physical kingdom, but to establish "righteousness," and note, after that "all these things shall be added unto you." The physical was to come after the spiritual. Matter is not to act upon, or govern spirit, but spirit, matter.

Doctrine and Covenants 95: 4 tells us that "Zion is the pure in heart," and here again we see the spiritual side of the kingdom. The spiritual must of necessity come before the physical. Does the body rule the mind or the mind the body? Does the spirit take precedence over the body or the body over the spirit? Obviously, if the physical is to rule the spiritual, certain chaos may well be expected. This is simply a law of life. So likewise the spiritual side of the kingdom, must be established before the physical side can possibly be. "In the beginning the spirits were with God." They have always existed, but the physical side of man, of the universe, was added later, for the comfort and wellbeing of the spiritual. Again life is composed of positive and negative, spiritual and physical. Each is vital to the other, but the life, the intellect, the spirit, must come first, take precedence over, rule the physical or (as before stated) a state of chaos, energy unharnessed, obtains.

If then we are to be successful in kingdom building, we must of necessity, first build up the spiritual side of the kingdom. Then as Christ said (Matthew 6: 38) "all these things" (physical kingdom) will follow in consequence. We must bear in mind that in attempting to build the kingdom, we are building it for God, and if so, must build it in his way. If not he will not accept of our offering. This being true as it undoubtedly is, how can we hope to build Zion physical before we have first built Zion spiritual? It cannot be done, or if it should, God would not accept it.

God's program was planned from the beginning, and if we should try to build the kingdom physical, without first having built the kingdom spiritual, it would not match his blueprint, so to speak. For we would not know how to proceed without his Spirit to direct us, and obviously, we could not have the direction of his Holy Spirit, unless we had first built his spiritual kingdom within our hearts. With Zion in our hearts, we would then be in a position to proceed under his divine guidance, in the building of the physical kingdom. Then, and not until then, will we be accounted worthy to build his kingdom on earth.

Building Zion is an individual matter, firstly and a collective matter lastly. The group cannot hope to achieve it except the individual first lay his all upon the altar, and thereby build Zion in his heart.

But why delude ourselves? Why follow after the traditions of men when we have the written word? Christ; yes even Christ said, "It is written." Can we do better? Why not leave off speculation and theory and look to the written word as our guide?

The matter of kingdom building is not one of evolution, for Christ said through Joseph, the Seer, Zion "might have been redeemed even now." This reading makes it very clear that it was simply a matter of his people throwing off the yoke of selfishness, greed and lust, and seeking first "to establish his righteousness," that "all these things" (physical kingdom) could "be added unto" them.

They at that time were not ready to purge their hearts of all unrighteousness, and therefore, he could not use them in that, the major task of man, kingdom building.

The very fact that in history a Zion has been established, and very successfully, on at least three occasions, should be abundant proof that it is not a matter of scholastic attainment, or of evolution, but merely a complete subjection to, and a dependence upon the divine mind and will. (Doctrine and Covenants 102: 3) . . . "This cannot be brought to pass until mine elders are endowed with power from on high. . . ." (Spiritual endowment necessary.) Now let us as truth loving people throw off for the moment, all tradition and take Christ at his word and see what light the "written" word will throw on this subject of kingdom building.

Do we want truth? If so, turn to Book of Mormon, (page 750: 4, 6, 7, 8), "Behold Ether—spake concerning a New Jerusalem upon this land—built up unto the house of Joseph [of Egypt] wherefore (or for this cause) the Lord brought a remnant out of Jerusalem, wherefore, the remnant shall be built up upon this land, and it shall be a land of their inheritance; and they (the remnant) shall build a holy city like unto Jerusalem of old." Who shall build it? The remnant out of Jerusalem.

Book of Mormon (page 664: 1, 2, 3), Speaking of the Gentiles [yes we are Gentiles as will be shown] says: "But if they will repent [Gentiles] and hearken unto my words, I will establish my church among them [Gentiles]. [This was fulfilled in 1830 when Joseph set up the church] and they [Gentiles, this church] shall come unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land . . . and they [Gentiles, this church] shall assist my people, the remnant of Jacob—that they [remnant] may build a city, and it shall be called the New Jerusalem [Zion]."

Lest some should still think we are not the Gentiles spoken of, please turn to Book of Mormon, page 114: 29, 30, 31, "Wherefore, the Gentiles shall be blessed [some of them] and numbered among the house of Israel. Wherefore, I will consecrate this land unto thy seed [Jacob, son of Lehi. Not Jacob, son of Isaac] and they who shall be numbered among thy seed, [this church—Gentiles] forever . . . for it is a choice land, sayeth the Lord unto me." (Jacob, son of Lehi.)

We find thus far then, that the special

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promise of God for an inheritance in this land, and the building of the kingdom physical, is to the seed of Joseph and of Jacob, sons of Lehi and posterity of Joseph of Egypt, and also to the righteous of the Gentiles [this church] who shall be numbered among them by reason of obedience to the gospel covenant.

Again Book of Mormon 158: 77 to 81, "For behold . . . as many of the Gentiles as will repent, are the covenant people of the Lord . . . , and now I would prophesy somewhat more concerning the Gentiles. For after the book of which I have spoken [Book of Mormon] shall come forth, and be written unto the Gentiles . . . [this church] they shall carry them forth unto the remnant of our seed."

Again Book of Mormon 662: 89 to 92, "Verily I say unto you, When these things shall be made known unto them [Gentiles, this church] of the Father and shall come forth of the Father from them [us, Gentiles] unto you—therefore when these works . . . shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity; for thus it behooveth the Father that it should come forth from the Gentiles [this church] unto the remnant of Israel—" Please note. We are the people who received the plates, the gospel, the restoration, the priesthood, therefore, we are the Gentiles spoken of, and we have been commanded to carry it forth unto them. Book of Mormon 671: 2, 3, 4, 5. ". . . and these things have I written—to the intent that they may be brought again unto this people [remnant] from the Gentiles."

Seekers of truth, we are the only people who do, or can, fill this place. For it was, as before stated, to us that the gospel was committed by divine authority, and this too with the command to go to the remnant of the house of Israel. Please note in this connection that on the flyleaf of the sacred record, the Book of Mormon, the first object of the book, named by the prophet was that it was "written to the Lamanites who are a remnant of the house of Israel, to come forth in due time, by the way of Gentiles."

We have the book. We, therefore, should see that our major task consists not only in starting the great work of kingdom building but also in converting the remnant, that Zion may the more speedily become a reality. Strange as it may seem that is just the way in which God said it would be done.

Again, strange as it may seem, in traveling over the Middle West extensively, I find a rather apathetic attitude on the part of some of the Saints toward the Book of Mormon. Many of them do not understand it and others "frankly do not believe it." Why? Either because we, of the priesthood, have failed in our duty in this regard, or because the Saints, in such cases, do not study it. Paul said, "Study to show thyself approved unto God, workmen that needeth not to be ashamed rightly dividing the word of truth." Who is at fault if we do not "study"? Who is at fault if we do not understand? We have average intelligence, average education, etc. If we will not make the effort necessary to understanding, preparation, yes kingdom building, (individually) we have no one but our individual selves to blame if we walk in paths of error and of tradition, "Cursed is the man who putteth his trust in man and maketh flesh his arm, or hearken unto the precepts of men." (Book of Mormon 155: 39.)

Food for thought is found in the words of Joseph, the Seer, Doctrine and Covenants 83: 3, "Your minds in times past have been darkened because of unbelief and because ye have treated lightly the things which you have received, which vanity and unbelief have brought the whole church under condemnation—and they shall remain under this condemnation until they repent and remember the new covenant even the Book of Mormon" Ibid., 32: 3—"And the Book of Mormon and the Holy Scriptures are given for your instruction . . . wherefore, be faithful." "Ezekiel 37: "Thus sayeth the Lord God, Behold, I will take the stick of Joseph [Book of Mormon] and the stick of Judah . . . and they shall be one in my hand." Can we do better?

Referring to the above mentioned condemnation; this will be just as true today as it was in the early church, if we react in the same way.

We are told on page 671 Book of Mormon that this which we have received [Book of Mormon] is but a small portion of that which is to come. It was given us to "try their [our] faith," and if we are faithful, other precious records will be forthcoming. This will be realized, however, only according to our faithfulness in executing that which God has entrusted to our care. Here read Book of Mormon 89: 44 to end of chapter.

Let us as individuals awake to the great responsibility which God has placed upon us. Let us "study [why?] to show ourselves approved unto God," that we may not come under condemnation for treating lightly the things which we have received, "even the Book of Mormon."

If Zion is ever to be redeemed (and it will be) it will be by and through the consecrated efforts, under the inspiration of God, of a people, individually as well as collectively, who are not only the possessors of this precious record, the Book of Mormon, who are not only the custodians of the gospel of Jesus Christ, but also believers of the same—not believers only, but doers of the word. Participating therein will be a people who, through love, are so consecrated that they are willing, yes glad, to lay their all on the altar of sacrifice and service and say, "here am I, Lord, send me."

Then, and not until then, shall we be able to realize "Zion the beautiful" which "beckons us on."

Secret Societies in Japan

Many secret societies flourish in Japan. They are founded largely on the "patriotic" motive and bear such connotations as "Blood Brotherhood," "Guardian of the Country's Welfare," "Love of Country Association," etc. Members of such societies, it is said, are pledged to assassinate public men who are regarded by the particular association as "unpatriotic."

Strangely enough, the member of a society who plans and executes such an assassination is regarded highly by the public, and if he loses his life in the act or because of it, he is "martyred" and a shrine is erected to him. Even the victim of an attempted assassination, as was evidenced in a recent noted case, will sometimes help provide a shrine to the "martyr."

The case in point is that of the attempted assassination of one of Japan's "Grand Old Men," Marquis Okuma. He was thought to be too considerate of the wishes of foreign diplomats by a certain body of "patriots," one of whom attempted his assassination by throwing a bomb at him. Marquis Okuma lost a leg, and the young would-be assassin gained a shrine, to the erection of which Marquis Okuma himself subscribed. Moralizing a bit in the matter, the Grand Old Man stated that the motives of the young man were commendably patriotic, even if his judgment was faulty.

This strange doctrine of patriotism accounts for the numerous assassinations which have occurred in Japan in recent years. Upon what grounds a civilized people will encourage "patriotic" violence on the part of the individuals is not often discussed. Some explain that since tyranny to the social order usually focalizes in a small group headed by a dictator, it were better that one of another small group do away with the offender than to endure social injustices which ultimately result in civil war.

But the extreme to which a few groups in Japan carry their "patriotic" motives borders on the ridiculous. By way of illustration, a publisher in Tokyo who sponsored Babe Ruth's tour in Japan in 1935 was stabbed because his praise of the American ball player resulted in the "unpatriotic" spending of Japanese money outside Japan.—*Scottish Rite News Bureau.*

Every follower of Christ needs to get away from the fault-finding and critical spirit to the individual heart-searching relationship and in the light of God's Spirit say: "Search me O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." It takes a big man to do this. But such a man is made effective for God.—E. L. House, in *Can Pentecost Be Repeated?*

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Worship Suggestions for November

The Children's Division

Planned by Gladys R. Tischer, Lansing, Michigan

THEME FOR THE MONTH: "IN ALL THINGS GIVE THANKS."

FIRST SUNDAY, NOVEMBER 7

Sacrament

It is suggested that the boys and girls meet with the adults for sacrament service.

SECOND SUNDAY, NOVEMBER 14

Theme: "To Whom Shall We Give Thanks?"

Prelude: "For the Beauty of the Earth," S. H., 18.

Call to Worship: First verse of S. H., 428.

Hymn: "Come, Ye Thankful People, Come," S. H., 428.

Prayer.

Offering. Soft music, S. H., 347.

Scripture Reading: Psalm 95: 1, 2, or Psalm 100 (Memorized).

Hymn: "For the Beauty of the Earth," S. H., 18.

Sermon Talk:

Read Psalm 50: 14 and John 1: 3. God is the maker of all things; he created us; he created the earth on which we live; he made the grains, fruits and vegetables for us to eat, that we might keep our bodies strong and well. He made the sun and rain to make things grow. He also made the sunshine and rain for us to enjoy. When you think how refreshing a nice rain is after we have had days of heat, you cannot help but say that God is wonderful and great. Then, again, after we have had a real cold winter, how we appreciate the sunshine. God knew that we needed both the sunshine and the rain; that too much rain would make us feel gloomy and too much sunshine would make us uncomfortable. He knew we couldn't live on grains alone, so he made the fruits and vegetables. He made the trees and grass and flowers, the moon and stars, and all things that make the earth beautiful. Isn't God wonderful? There is a song in our *Hymnal* that says that very thing. Would you like to sing it?

Hymn: First verse of S. H., 133. (Softly.)

(Plan to give a basket of food to someone in need.)

Story: "To Whom Shall We Give Thanks?" in "Seeking the Beautiful in God's World," by Clowes, page 127. "The First Flowers," in "Junior Worship Guide," by Jones, page 247.

Thanksgiving hymn or anthem by the junior choir.

Story: "The Cloud Servants," in "Junior Worship Guide," by Jones, page 235. "Night and Day," in "Parables From Nature," by Gatty; also in "Junior Worship Guide," by Jones, page 233.

Closing Hymn: "Praise Ye the Lord," S. H., 27.

Benediction.

THIRD SUNDAY, NOVEMBER 21

Theme: "Sharing Our Thanksgiving Happiness With Others."

Prelude: "Sing of His Mighty Love," S. H., 123.

Call to Worship: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." (Psalm 107: 21, 22.)

Hymn: "Come, Ye Thankful People, Come," S. H., 428.

Prayer.

Offering.

Scripture Reading: Psalm 107: 1-9.

Hymn: "Sing of His Mighty Love," S. H., 123.

Sermon Talk:

Since God has given us so much, there are many things we can share with others. We will be much happier on Thanksgiving Day if we share with someone else. I think God would rather we would show our thankfulness this way than just with words. If we have a home, father, mother, brothers and sisters and are well and strong and have food to eat, we have much to be thankful for. We have many things that we can share with others. Maybe someone who hasn't a father or mother would enjoy sharing yours; some boy or girl who is the only child in their family may enjoy sharing your brother or sister. What happy times you will have! Perhaps you have thought that you didn't have anything you could share with anyone. Count your blessings. You will be surprised. (If you have planned a basket for someone in need, have the children bring their gifts forward at this time. This would be an ideal time for a junior prayer service. It is suggested that a poster of things for which we are thankful be placed where all can see.)

Story: "A Woman Who Shared Her Home," (2 Kings 4: 8-37). "A Man Who Shared With a Man of God," Book of Mormon, pages 326-329.

Appropriate music by the junior choir.

Story: "Not What We Give, But What We Share," in "Knights of Service," by Bradshaw; also in Junior Quarterly, April, May, June, 1931, page 15; Primary Quarterly Q-234, page 37.

Closing Hymn: "Oh, Give Us a Parting Blessing," S. H., 95.

Benediction: Dear Heavenly Father, help us to love
Our neighbors and our friends sincere.
Give to us, we pray, love from above,
That when we go from here
We'll share with those in need
And show how thankful we are by deed.
Amen.

FOURTH SUNDAY, NOVEMBER 28

Theme: "Remembering To Give Thanks."

Prelude: "Praise Ye the Lord," S. H., 27.

Call to Worship: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." (Psalm 92: 1.)

Hymn: "Love Divine," S. H., 131.

Prayer by a junior boy or girl.

Offering.

Scripture Reading: Psalm 103: 1, 2.

Hymn: "Praise Ye the Lord," S. H., 27.

Sermon Talk:

If we are thankful for God's kindness to us, let us remember to tell him so; not just at Thanksgiving time, but all through the year. We can show him how thankful we are by sharing with others (as we did last week) and tell him in our prayers. Many times God hears us when we are in need and pray to him, but after we have received the blessing from our Heavenly Father we forget to thank him. We can also tell others about God's kindness, so that they will know about the loving Heavenly Father. In this world there are many people who do not know God as you and I know him. Let us tell them about God and his Son, Jesus, and how kind they are to us. Let us tell them about the gospel and God's church; tell them how he blesses you and all people who will keep his commandments. In this way we can show our thankfulness to God.

Story: "The People Who Remembered To Give Thanks," Primary Quarterly Q-221, October, November, December, 1934, page 29; Deuteronomy, chapter 26. "A Man Who Was Thankful," Primary Quarterly, October, November, December, 1933, page 29; Luke 17: 12-19.

Hymn: "Come, Ye Thankful People, Come," S. H., 428.

Story: "The Thankful Heart," in "Building Christian Character," by Carrier and Clowes, page 188.

Closing Hymn: "My God, How Wonderful Thou Art!" S. H., 133.

Benediction. (This prayer should be a recognition of God as the one who gives us all our blessings; ask for help to remember to thank Him for our blessings, and to live lives that will show that we are thankful to God for his kindness to us.)

Two kinds of experience make God real to us. Beauty does it. There are natural sights the eye can see and harmonies the ears can hear in which the spiritual world becomes convincingly real, and there are persons also who are beautiful, as though an artist had made their characters with balance and symmetry and radiant color, in whose presence one may not deny the reality of the divine. But another kind of experience also makes God real to me—not beauty but trouble—desperate trouble, where men and nations who sow the wind now reap the whirlwind, so that one looking on sees that this is not a crazy world, that—alas for us!—it is very law-abiding.—Harry Emerson Fosdick, in *The Cure of Disillusionment.*

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THE WOMEN'S DEPARTMENT

(Continued from page 1294.)

ready at the beginning of the reunions, and furnished good material on the following subjects:

Child Care, by Mrs. Charles Grabske.
Foods and Nutrition, by Mrs. Edward Kelley.
The Voice of Health, by Vida E. Butterworth.

Spiritual Guidance

It goes without saying that the standard books of the church and the books written by our leaders should be purchased, if not individually, by the group for the use of the whole. The *Herald* constantly lists new books and tracts for our use, and weekly contains edifying articles that will foster spiritual growth.

Organization

As has been stated many times, results are more important than methods. If the type of organization you have in force is functioning successfully continue along that line. We suggest a flexible organization in order that we might work effectively. The district leader seems to be the logical person to point out the way. She can be in touch with the General Council and through her and her council, the unified thoughts and plans can go out to the branches, so that all may be working together for the desired end. It is understood that all groups cannot be interested in, or be doing the same thing at the identical period, for the ages of the members, past activities, and present aims must be considered. However, at some time or other, all women are interested in the same subjects.

To further clarify—the personnel needed for the work is as follows:

1. District Organization
   a. The district leader—"nominated by the General Council after due consultation with stake or district authorities—such nominations to be ratified by the women or stakes or districts concerned."
   b. The district council—leaders selected from local department heads, after consultation with authorities. These should meet together as often as possible to plan concerted efforts for their district.
2. The Local Organization
   a. The leader, who is in charge.
   b. The secretary—to keep the records.
   c. The musical director—to see that there is a pianist in attendance at each session; to lead congregational singing, and as occasion demands provide special musical numbers. These three are essential; however, if the group is large others may be added to carry on the work, such as the friendly visitor who may help the pastor in looking after the unfortunate, and visit the sick and discouraged. Where the membership is small most of the work will be done by the leader, who can be assisted by those who desire to help.

The work of the district leader as before mentioned, is to

a. Endeavor to organize active women's groups in all branches of the church.
b. Arouse and stimulate.
c. To keep the district up-to-date in church affairs and aware of the general movements.

CHRISTMAS OFFERING

(Continued from page 1292.)

Is the Christmas offering permitted to function fully in your life, in your home, and in your branch?

Cameron, Missouri reports a $120 Christmas offering goal for 1937.

Two more branches are over the top. They have our congratulations and the appreciation of the general church.

Muscatine, Iowa, reports:

"In February our branch set our Christmas offering goal at $100 which looked pretty big to us then. But as the months have rolled by and the offerings came in, the balance kept getting smaller and smaller until on September the fifth we went over the top with a total of $101.36. We are not stopping there, for this is the Lord's work and we all wish to do all we can."

St. Clair, Michigan, writes:

"Last year our goal for the Christmas offering was $40 and we reached it about the last of November. This year our goal was raised to $50 and we have already passed that goal. When the amount was decided upon, some thought we were raising it too much, but under a good Christmas offering superintendent we easily reached it. Next year we will have courage to raise the goal still higher."

A Study of Worship

The October issue of the *Priesthood Journal* is devoted to a study of "Public Worship" together with materials on family worship. Most church workers, and certainly all members of the priesthood, should have a copy of this valuable study. Subscription price, per year, 75c.

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YOU CAN'T CHANGE HUMAN NATURE

(Continued from page 1290.)

really Godly will seek each other's society because they get the greatest satisfaction there. In the same manner, people who prefer darkness will seek others who prefer their particular type of darkness.

Individuals who want to get into the movies tend to migrate to Hollywood, thus creating all types of social problems there because they haven't used intelligence in their migration. Those who are interested in the bizarre gather around unusual scenes and accidents, causing grief to the police in large cities. Groups who are interested in drinking and gambling seek after their own. This spiritual law is the fundamental cause of the "sifting time." The wicked are gathering according to their interests, and they will be destroyed when these various types of gatherings are complete.

When the migratory instinct of animals is exercised, they benefit by their acts, barring accidents of nature over which they have no control. Many species of birds fly south during the winter to escape the severe cold, and to assure themselves an adequate food supply. Men's migrations do not always benefit them, and here is the condemnation of man, that he does not choose to walk in the light. "Strait is the gate and narrow is the way that leads to eternal life, and few there be that find it." But these few who use their God-given intelligence to obey His laws will be the ones who build Zion.

Those who want to excuse their lack of progress do so on the grounds that they are "only human." But Jesus knew better: He said, "Ye must be born again." Whenever a member of the priesthood makes a mistake, people say, "You must remember he is only a man before he is an elder." The fact that he is "only a man" makes it possible for him to be an elder. God created him a little lower than the angels, and being a man makes it possible for him to be a priesthood member. If he were "only an animal" he could not climb to the heights with God. Such powers to develop given with free agency makes it possible for him to fall to the depths. To be "only a man" is not a disgrace nor a rational alibi for sin; it is a divinely given privilege, upon which the possibility of the redemption of Zion rests.

Since man is not endowed with large numbers of instincts to help him make choices throughout life, it becomes necessary for him to be trained from infancy to make wise choices. Hence, as Latter Day Saints, we need a well-balanced and thorough program of education to help people with the major crises of life: food-getting, mating, recreation, herding with Godly people, and facing death.

Prayer

By Geraldine Wyatt

Due to the exceedingly long prayers uttered by one of their comrades, the pupils of Rabbi Eliezer complained to their master. "What of it," said the Rabbi; "Was not Moses praying for forty days and forty nights?"

At another time, complaint was made to the Rabbi against this pupil because his prayers were too short. "What of it," answered the Rabbi; "Moses's prayer on behalf of his sister Miriam consisted of but half a dozen words, 'O God, heal her, I beseech thee,' and his short prayer was as effective as his prayer of forty days and forty nights. Know then, my pupils, that the efficacy of prayer does not depend on the number of words or length of time, but on the bent of mind of him who prays; on the intrinsicality, on the spirit and on the devotion with which the prayer is offered."

Prayer is our communication with God. However, the hearing of our petitions does not depend upon tone of voice. No doubt our voices ascend to the courts of glory through some means unknown to man—for if man is able to transmit sound over vast areas, what must the intelligence of God be capable of. God knows our needs before we voice them, and also is cognizant of the intent of our hearts.

The ancient Hebrews thought they had to pray with their faces toward the east, their hands clasped, signifying they were as if without an arm in the presence of Divinity. We teach our children to close their eyes and to bow their heads. But does that teach them humility, lowliness of spirit? Does it give them a feeling of awe, when they address one whose intelligence cannot be comprehended by the pooling of all the knowledge in the world? Does it make them sure that there is a Power able to fulfill their petitions if they are expedient?

"MORE THAN ENOUGH"

(Continued from page 1289.)

restrain the people from bringing any more offering to the special need? But it was so in Israel.

Our offerings will always be needed if the work of the Lord entrusted to us is to advance, and expansion is imperative if honest souls in this distracted world are to hear the message of hope and salvation.

The word of the Lord rings in my ears: "I call upon you to pay the debt of my church." Will we measure up to former day Israel until the Bishop shall say, "There is more than enough?"

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Does the Catholic Church have Christ's shroud with the imprint of his form on it?

A piece of linen cloth on which appears a somewhat shadowy imprint of a human body has been exhibited in a cathedral of Turin, Italy. It shows the legs, body, arms, and face more or less indistinctly, the facial features being suggestive of those painted a number of centuries ago and supposed to be in the likeness of Christ. The claim has been made that the imprint was produced by chemicals of his body after he was crucified. Others think some method of painting the outlines was used by someone in the thirteenth century. No one appears to know the origin of the cloth or just how old it may be.

Even if the cloth shows an actual imprint by a human body, which is by no means certain, it seems more probable that it may have been produced many centuries after the time of Christ. The cloth itself is about fourteen feet in length, and shows both the front and back of the form, with the head near its center, as though it had been folded over after placing the body on one end of the sheet.

What does Ecclesiastes 11: 3 mean concerning a fallen tree?

Some students of the text suggest that it is intended to present in allegorical form the teaching that the state of a person at death in respect to morals and character will so remain at the divine judgment, and that he shall receive sentence from God accordingly. Others believe that the writer was simply calling attention to the fact that the laws of nature operate in precise and definite ways, and that no one can foretell what shall take place at any specified future time, though the certainty of nature's laws may be understood in many respects. Hence one should go about his duties or work without waiting for more favorable developments. Some of the context seems to bear out this thought, for it states:

> For thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.—Ecclesiastes 11: 2-4.

After some further meditations the Preacher (verse 6) comments: "Even so thou knowest not the works of God who maketh all." He then observes that we know not which of our works shall prosper, but we should not withhold our hand from sowing our seed at morning and at evening.

Were there any early Christian writers that showed who had a right to partake of the sacrament?

I believe there were several. Perhaps one of the most notable was Justin Martyr, who lived in the early part of the next century after Christ. The historian of that early period, Eusebius, states that Justin was one of "our distinguished writers." He was widely known also for his learning in Greek literature, and is said to have been, next to the Apostolic Fathers and earliest writers, "our first and most trustworthy informant respecting the sub-Apostolic Church." After explaining the manner of conducting the sacramental meeting by its president, Justin states:

> No one is allowed to partake but he who believes the truth of our doctrines; and who has been washed in the laver for the forgiveness of sins, and to regeneration; and who so lives as Christ has directed. . . . But we, after these things, henceforward always remind one another of them; and those of us who have the means, assist all who are in want.—*The Works of Justin Martyr,* Oxford edition, page 51.

Justin affirmed that he received his doctrines as they were handed down from the Apostles themselves. His declaration that only those who received the doctrines they taught were permitted to take the sacrament (which he explains is the Eucharist), is in harmony with Paul himself, and seems clearly indicated also in the warning of John the beloved disciple:

> If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.—2 John 10.

In addition to doctrinal soundness, it will be noted that a regenerated life in accordance with Christ's instructions was required of those who were communicants.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Springfield, Missouri

Springfield Branch has just closed an outstanding church school year. The local has grown, seventeen candidates having been baptized since January 1.

A new church home has been purchased and the old one sold, leaving a small debt which is more than covered by pledges.

Nearly every service is attended by nonmember friends, some of whom are actively investigating the gospel.

The fine group of young people in the branch are evidencing interest in the projects "Know your church" and "Keep the law." A Word of Wisdom contest, sponsored by the youth and under the leadership of Glenn Yoemans and Wandine Rentfrow, was held in the summer, resulting in a better understanding and closer observance of the Word of Wisdom.

The dramatic department under the direction of Sister Twyla Briggs is rehearsing a play, "The Southern Cinderella," to be given this fall.

This year the branch has been favored with visits from such leading men of the church as President F. M. McDowell, Apostles J. F. Garver and C. F. Ellis, Bishop G. L. DeLapp, Evangelist Ray Whiting and others.

Springfield's delegation to the Youth Conference at Lamoni, Iowa, consisted of Evelyn Boyd, Grace Palmer, Cleo Bishop and Wandine Rentfrow. The visitors to Spring River district reunion were: Mrs. Carrie Kemp, Evelyn Boyd, James N. Kemp, Helen Ferne Shuler, Mary Frances Kemp, Lulu Rowley, Pastor F. M. Bishop, wife and daughter, Marian.

A group of twenty-three young members of this congregation met a group of Mount Washington (Kansas City, Missouri) young people at Humansville, Missouri, September 18, at the home of Brother and Sister H. A. Gould, formerly of Mount Washington. They enjoyed a joint rally meeting. Elder W. F. Bolinger, pastor at Mount Washington, made the vesper hour address Saturday, and Elder F. M. Bishop, pastor at Springfield, spoke Sunday. The spirit of good fellowship, typical of gatherings of the Saints, was present, and the time was well spent.

Vacations took a few from Springfield for a time. Evelyn Boyd went on a conducted tour of the Canadian Rockies and West Coast. Sister Mary E. Rowley spent two weeks at Omaha, Nebraska, as the guest of her daughter, Mrs. R. L. Bishop and family. Sister Rowley is the oldest Saint in Springfield Branch in point of years since baptism. She was baptized at Lilly Dale, Indiana, in 1874, by Elder Columbus Scott. At that time she was fourteen years old. Sister Rowley is still strong in the faith, and it is her delight to meet with the Saints.

The annual election of officers was held September 7, and resulted in the following being chosen: Pastor, F. M. Bishop; secretary, Janet Bootman; treasurer, J. M. Palmer; music director, Hattie M. Bishop; church school director, H. F. VanNieuwenhuyze; publicity agent, Lulu E. Rowley; young people's supervisor, Evelyn Boyd; librarian, Margaret Tabor; women's department, Sister Mary L. Bishop; flower committee: Sisters Carrie Kemp and Lulu Palmer; auditing committee: Sisters Isabel Bootman, Maggie DeWitt and Janet Bootman.

Recent visitors in this congregation have included Sister Leni L. Bishop and daughters, of Omaha; Sister Wise, of near Orlando, Florida; Brother and Sister Turlo Huntsman, of Stuttgart, Arkansas, whose little daughter, Ruth Janet, was blessed by Elder Henry Sparling.

Other little ones who recently have been blessed were Terence Louis, son of Brother and Sister Louis Wilkerson; Shirley Anne, daughter of Brother and Sister DeWitt, and Henry Joseph, son of Brother and Sister Otto Volsky.

Minneapolis, Minnesota

From their participation in the Youth Conference the young people of this city have caught a greater vision of the purpose and goal of the church. With a knowledge and understanding that there is a place for each individual in this great church program, they are forging ahead under the banner of Zion's League. The young people have thoroughly enjoyed the well-planned fellowship meetings, vesper services and outdoor social events chaperoned by the pastor and wife, Brother and Sister H. W. Keairnes.

The women's department, headed by Sister Ruth Lundeen, is planning for greater events in the group and local church. This department has enjoyed lectures by several nonmember speakers, and the coming year should bring many worth-while meetings. The women are now canning fruit and vegetables to be used during the Minnesota spring conference.

The choir, supervised by Sister Edith Olson, is once more active in fall and winter services. This group is planning to give another cantata at the Christmas season.

As a result of the annual business meeting held September 13, Brother Victor Fisher will be the new branch president and Cyril Moffit the new young people's leader. Sister Lydia Wight has



WOMEN'S CHORUS, CENTRAL CHURCH, KANSAS CITY, MISSOURI.

From left to right they are: Carolyn Bowser, La Rena Faler, Elizabeth Hitchcock, Mary Stratton, Hazel Rush, May Sandy, Blanche Sandy, Eloise Sandy, Esther Grim, Edith Curtis, Elma Scott, director, Dora Blankenship, Stella Moore, Esther Reipen, and Mildred Connelly, accompanist.

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been retained as director of the church school and Sister Elsie Bennett, director of the music department. Wesley Elvin was retained as bishop's agent and treasurer and Fred Sumption as secretary.

Minneapolis Saints have enjoyed the visits of Brother Frank Mussell and family, of Des Moines; Brother Hollis Yarrington, also of Des Moines; Brother L. S. Wight and Stewart Wight; Brother and Sister Fred Goode, of Lees Summit, Missouri; Brother Morris Mortimore, of Bethany, Missouri; Brother Lester Whiting, of Clitherall, Minnesota, and Apostle J. F. Curtis who delivered a fine sermon the evening of September 21.

As it steps over the threshold of a new school year this branch looks toward unity and accomplishment with the continued eagerness and activity of the local priesthood, with the growth and expansion of youth, and with the cooperation of the entire congregation.

Summersville, Missouri

At present the Saints of this group are holding monthly meetings at the various homes. They are preparing to build a church. The logs for the building were given by a nonmember, and the Saints have been assured of the help of nonmember neighbors in erecting this structure. There is no church in this vicinity, and people are eager to have a house of worship. The Saints plan to put up a log building for immediate use, later to be used as a recreation hall.

Heretofore the Latter Day Saints have been helping to conduct a union Sunday school, but beginning this month they have ordered their own church literature.

The number of Saints in this community has increased both by baptism and by members moving in and locating their families so that they are near enough to meet frequently with Summersville people. Group officers and workers feel that the time is ripe to order their own literature and build a place of worship. Some of the priesthood have been occupying each Sunday immediately after Sunday school, preaching on the first principles of the gospel. They also have been occupying in the evening. The group has been meeting for union services in the schoolhouse.

Recently three babies were blessed: Margaret Joan, daughter of Margaret and Burr Bronson; William LeRoy, son of Roy and Mildred Webb; Clayton Burke, son of Clayton and Gladys Walter. Mrs. Webb was formerly Mildred Lee.

Four new members were added to Summersville group by baptism recently. Three were children of Latter Day Saint parents, and one was an adult, Roy Webb, who is father of one of the babies blessed.

This group was glad to welcome Brother and Sister Clayton Walter from Nebraska.

Sacrament service in September was held at the home of Brother and Sister James Clark. The Saints met at eight-thirty for the service, and after an uplifting session, went to Summersville to attend the annual music convention. A male quartet from Kennett sang several numbers which were greatly appreciated. They also met with Summersville members for sacrament.

Some of the local young people in company with Kennett young folk made a tour in July of Ava, Summersville and Ellington groups presenting a play and talks relating to the young people's interests.

The church members feel fortunate in that all are now employed. Crops were cut short on account of lack of rainfall in July and August.

The young members are meeting every other Wednesday evening to hold study class. At present they are studying Hurlbut's Teacher Training Lessons. Marion Bronson is their teacher, and Burr Bronson is their leader. They have been meeting in the homes.

Beginning last Wednesday evening, the group is holding cottage prayer meetings. The first service was had at the home of Lester Bronson. Brother Bronson was again elected president of Southern Missouri District, at the July conference at Kennett.

The Saints regretted having Brother and Sister Monroe Davenport move from this group. They went to the West Plains vicinity.

Brother and Sister Hamer, the local couple who celebrated their golden wedding anniversary several years ago, are not able to meet often with the Saints.

Sister Mittie Meyers has been living on a farm this summer purchased by Brother Hal Davenport, of Dallas, Texas. Local Saints will be glad when he and his father move to their farms near Summersville. Brother and Sister C. L. Bronson who recently lived at Independence, are now members of this group, and their help and encouragement are appreciated. They are both descendants of members of the old church organization.

Mapleton, Kansas

Mapleton business meeting was held September 15, District President Amos T. Higdon in charge. Elder Lee Quick was elected pastor; F. A. Hawley, associate pastor; P. F. Gardner, financial treasurer; J. L. Gunsolley, clerk; Paul Wellington, church school director; Clarence Graham, assistant; Sister Lilley, head of women's department; A. B. Dennis, young people's leader; Sister Fred Loar, director of music; Sister Frank Graham, head of junior department; Leata Jennings, publicity agent.

Elder J. Charles May opened a series of meetings September 18, with a large attendance. He showed interesting pictures of the South Sea Islands each evening before his sermon.

The Y. Z. B. Class has been having good attendance, Sister Ruby Wellington in charge. The meetings consist of study and volley ball. Their sessions were postponed until after Brother May's meetings.

Mr. and Mrs. Alvin Needham are the parents of a baby girl who has been named Hazel Darlene. Mr. and Mrs. Alpha Dennis are the parents of a son who has been named Dale Myron. Mrs. Dennis formerly was Miss Ada Needham.

Mapleton branch secretary would like to hear from Bertha E. Baucum, of Chanute, Kansas; Caroline Alice Hinds, Clear Lake, Iowa; Abie May Drisskill, Boicourt, Kansas. These names are on the Mapleton Branch record, and should be transferred to a branch where the persons are now living, or as near as possible.

Arkansas and Louisiana Conference

The Arkansas and Louisiana district conference convened at Hot Springs, Arkansas, August 28 and 29. The district presidency was chosen to preside over the conference. A short prayer meeting preceded the business session. Reports of priesthood members, together with statistical reports were read and approved. Those reporting were Clarence A. Carmack, D. A. Byrd, Thomas W. Emde, William Murray, W. H. Hampton, T. B. Sharp, G. S. Trowbridge, and A. E. Ziegenhorn.

Elder A. E. Ziegenhorn preached at the eleven o'clock hour.

The young people's meeting convened at 2:30 p. m., in charge of Elder Thomas W. Emde. Brother G. S. Trowbridge was the speaker.

Elder T. B. Sharp was the speaker at 8 p. m.

The Sunday morning prayer meeting was outstanding because of the beautiful spirit present. Brother Lee Tarble was in charge, assisted by C. A. Carmack.

One of the most impressive parts of the day's program was the worship period opening the Sunday school. Sister Arthur Cook had charge of the program, and Lee Tarble was the acting superintendent. D. A. Byrd, of Dunn, Louisiana, delivered a fine discourse at 11 a. m.

A priesthood meeting convened at 2 p. m., Elder G. S. Trowbridge being the speaker. Elder Thomas W. Emde was the speaker at 3 p. m.

Elder J. E. Phillips, of Eros, Louisiana, gave the closing sermon at 8 p. m. The spirit of the meetings was generally good, and attendance was quite large.

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Carl Junction, Missouri

Carl Junction Mission was begun nearly four years ago with only six members at the first service. Alfred E. Keehler, a young priest, and R. Galbraith, a teacher, with the cooperation of the Saints continued to hold services. Now there are fifty-one baptized members besides children and visitors.

The mission held its business meeting the second of September, Elder Amos T. Higdon in charge. Alfred E. Keehler was again appointed pastor; George Lewis was elected church school director; George Sheffer, young people's director; Mrs. Dorothy Keehler, chorister; Mrs. George Lewis, women's director, and Rose Sheffer, secretary.

Brother George Sheffer has taken his young people to all the district activities. They have recently returned from the Spring River young people's convention held at Miami, Oklahoma, September 24. They enjoyed the banquet Friday night, classes on Saturday in charge of President F. M. McDowell and class and preaching on Sunday.

The Saints are interested in the classwork on Monday nights and the recreational program each Friday.

Southern New England Reunion

Onset reunion grounds have become a place of refuge from the heat of the cities for many families throughout the district. Going to Onset for the week end during July and August is a well-established custom. The heat wave that swept New England the latter part of July brought many to Onset to enjoy the cool breezes from Buzzard Bay, the breezes that make the Saints' grove of oaks and pines so enjoyable.

The reunion opened with good attendance. Unfortunately, however, many had to return home Sunday night, to be ready for business Monday. Those privileged to remain enjoyed the splendid spirit of fellowship and the fine services under the leadership of D. T. Williams, R. S. Salyards and Newman Wilson.

The first service of each day was the prayer meeting at 9 a. m. Elder Wilson had charge of the youth and reported some inspiring meetings. The adult group was in charge of Elders Williams and Salyards. On several mornings the groups worshiped together in order that the enthusiasm and hope of youth and the experience of maturity might be mingled.

Junior church work was conducted by Kathryn Fisher, of Somerville. A very entertaining and worth-while program was given by the children one evening, illustrating the type of work done daily. The young children were cared for by Florence Gordon, of Plymouth, assisted by Dorothy Fisher, of Somerville. The handcraft class, under the direction of Beatrice York, of Somerville, had an enjoyable time making useful and attractive articles. These were exhibited the last week end and received much favorable comment for their neatness and attractive designs.

The class conducted by Apostle Williams was a departure from the usual reunion class work. Topics on situations at home and abroad that confront this nation and the church were brought to an interested group, evoking much favorable comment for the challenge to thought and action which they brought. Many questions on Zion, economics and the Saints' attitude toward peace and war were advanced by members of the class.

Much valuable data and reassuring testimonies were given by Elder R. S. Salyards. His long years of service in general church work, his close association with President Joseph Smith and other stalwarts of the Reorganization, his excellent memory and clear, logical thinking enabled him to render a unique service to the reunion.

Elder Newman Wilson who comes from the coast of Maine, gave several soul-stirring sermons. His slogan was "Know the truth, live the truth, teach the truth." One night, by request, he repeated the story of the coming of the gospel to the Maine coast. That story of the meeting of the elderly missionary, Father John Landers and the stalwart seaman, Captain George Eaton, with the subsequent growth of the church among the fishermen of Maine causes one to think that God does indeed move in a mysterious way his wonders to perform and that his work among men is as marvelous today as it was in ancient times.

Added interest was given the story when at its close Elder Salyards said that Elder Landers was the grandfather of his wife, Christiana Steadman Salyards, and that she had asked him to gather information of her grandfather's work in Maine.

The women's department under the direction of Sister Florence Whipple Simmons, held a session each afternoon in the tabernacle. In spite of the heat and the temptation to rest after dinner, or to visit with friends, these meetings brought out an interested group who discussed freely the various talks and papers presented.

"Cleanliness," "Care of the Sick," and "Children's Diseases," were topics discussed by Mrs. Mary Moats, of Kansas City, a former superintendent of nurses at the Independence Sanitarium. "Child Training" was presented by Mrs. Frances Traver, of Arlington; "Worship in the Home," was discussed by Mrs. Dorothy Fisher, of Somerville; "Courtesy" was the theme of Mrs. Ethel Simons, of Chicago. "Mental Hygiene," by Lucie Sears, of New Bedford, closed the series.

Much credit is due Sister Beatrice York and her assistants for the fine work in furnishing the musical programs. A beautiful solo, "Come Ye Apart," was sung by Ruth Williams before the sacrament service. Other soloists were Lorraine Garfield, Mrs. Burdick and Beatrice York. Able talent in instrumental music was shown by several young men. One Sunday afternoon's program was furnished by the combined choirs of Attleboro and Boston in the cantata, "Seven Last Words."

The annual election of district officers was held the second Saturday of the reunion. Officers elected were: district president, E. L. Traver; counselors, Jack Foster and Earl Bradshaw; secretary, Wallace Sinclair; chorister, Beatrice York; historian, Laura Sears.

The reunion register revealed that visitors from sixteen States had stopped at the grounds sometime during the reunion. Some tarried but a day or night and others made a longer stay.

In the first week of the reunion requests came that special prayers be offered for several of the members who were seriously ill. Each morning, prayer was offered for them. Before reunion closed, word came of the blessing received by each, a testimony of the efficacy of the prayers of a united people. Knowing that God is good and that his promises are true, the Saints have taken from the reunion that which was so freely given, and are going forward.

Colorado Springs, Colorado

Local Saints have had the pleasure of seeing two promising couples joined in marriage.

On May 27, Lucile Sherman and Ira W. Cummings were united by Elder J. D. Curtis, following an impressive sermon on marriage. Evergreen and cut



The Sherman-Cummings Wedding Party, of Colorado Springs

flowers formed the decorations of the chapel, and the same color scheme was carried out in the bower before which the bridal party stood. Mrs. F. W. Pugl, of Denver, Colorado, cousin of the bride, was matron of honor, while Floyd Eng-

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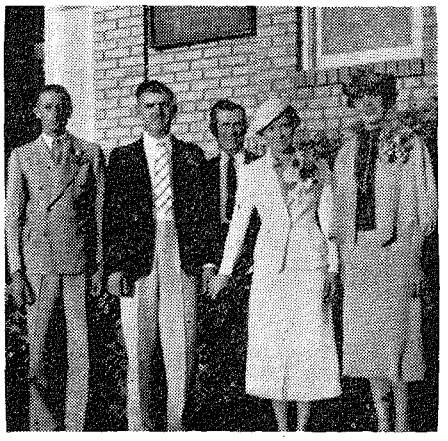
strom acted as best man. The double-ring service was used.

Miss Thelma Louise Hays, daughter of George Hays, was married to George A. Polster, August 22, at the Saints' church, the ceremony being performed by Elder J. D. Curtis. Miss Beulah Hays, sister of the bride, was brides-



The Hays-Polster Wedding Party, of Colorado Springs

maid, and Kenneth Nickelson acted as best man. Mrs. Ruth Robertson, of Denver, sang "I Love You Truly," as the bridal party entered the church. Mrs. Thelma Gardner played Mendelssohn's Wedding March as the bridal party took their places beneath a canopy. Mrs. Polster is a graduate of Cheyenne high school and Mr. Polster, a graduate of Colorado Springs high school.

Moorhead, Iowa

The Northwestern Iowa district reunion was held at Woodbine, August 14 to 22. No services were held at Moorhead during that time so that all who wished might attend the reunion sessions. A number went, some camping, others driving down each day or evening.

Elder Hubert and Sister Alice Case and grandson, of Independence, made brief calls on old-time friends at Moorhead the morning of August 16. They were members of this branch until they left for their South Sea Islands Mission and also for some time after returning to the United States from the islands. Brother and Sister Case have many friends in this city.

Miss Effie Amundson, of Soldier, Iowa, was married to Mr. Wayne Tucker, of Independence, Missouri, August 12. A shower was given them at the Saints' hall at Moorhead the evening of August 13, a large number of friends attending. Mr. and Mrs. Tucker will make their home at Independence. Neighbors and friends wish them happiness in their new home.

The annual business meeting of the branch was held the evening of September 15. A quiet, peaceful spirit prevailed. The following officers were chosen: Pastor, Blair Richardson; secretary, Mrs. Lou McIntyre who has held the office for over thirty years; treasurer, Arnold Adams; solicitor and church school director, Chester Davis; supervisor of young people, Arnold Adams; supervisor of women's department, Jennie Richardson, and music director, Clara Jones.

A program was given September 19, to commemorate the one hundred and fiftieth anniversary of the signing of the Constitution of the United States. Olaf Carlson, an instructor in the Castana schools, gave the address.

This congregation had as guest speakers Elder Warren E. Oliver, of Denison, Iowa, August 29, and Lloyd McIntyre, of Sioux City, September 12.

Sister Nettie Kesterson has returned home from a year's sojourn in California for her health. Her friends are glad to say that she is improved.

Among the afflicted ones is Delana McElwain, an aged sister, Sister Ida Mann and little Arladine Adams. Their speedy recovery is hoped for.

Rich Hill, Missouri

Rich Hill Saints are encouraged by the growth and progress of the branch. Spiritual growth has kept pace with the numerical progress made. The enrollment was 174 for July, 1937; in July a year ago it was 143.

The young people are active under the leadership of Brother Everett Anderson. Each first Sunday of the month at 8 a. m. the young men and women hold prayer service, these sessions being well attended and having fine interest.



RICH HILL DOUBLE-WEDDING PARTY

From left to right they are: Miss Selma Lewis, of Detroit, Michigan; Miss Helen Gordon and Mr. Willard Gordon, of Milo, Missouri; Mrs. Harry Gordon, bride; Mr. Harry Gordon, bridegroom; Elder Arlie D. Allen, officiating minister; Mrs. Leroy Beckham, bride; Mr. Leroy Beckham, bridegroom; Mr. Lawrence Beckham and Mrs. Melvin Ingram, of Butler, Missouri, and Miss Thomasene Lewis, of Detroit, Michigan.

A pretty double-wedding ceremony was solemnized July 18, in the Rich Hill church, when the two daughters of Mr. and Mrs. John Ingram were married. Mildred, the elder, became the bride of Mr. Harry Gordon, of Milo, Missouri, and Maxine was married to Mr. Leroy Beckham, of Butler, Missouri. The ceremony was performed by Elder Arlie D. Allen. The church was tastefully decorated with ferns and potted plants.

Mildred Ingram was attended by Miss Helen Gordon, as maid of honor, Miss Selma Lewis, of Detroit, Michigan, was the bridesmaid, and Phola Bolser the flower girl. Mr. Gordon was attended by his brother, Mr. Willard Gordon, of Milo. Maxine Ingram was attended by Mrs. Melvin Ingram as matron of honor; Miss Thomasene Lewis, of Detroit, was bridesmaid and Loretta Beckham, flower girl. Mr. Beckham was attended by his brother, Mr. Lawrence Beckham, of Butler, Missouri. Ushers were Cecil Bolser and John Ingram, Jr. Mildred was given in marriage by her father, and Maxine by her brother, Mr. Melvin Ingram.

The wedding marches were played by Miss Kathleen Keeble. Preceding the ceremony the Misses Pauline and Kathleen Keeble sang "O Promise Me." Following the wedding, a reception was given at the home of the brides' parents. Mr. and Mrs. Gordon will make their home at Milo, and Mr. and Mrs. Beckham at Butler.

Ava, Missouri

This group was entertained by young people of Summersville and Kennett with an instructive program the night of July 23. Those in the play given were Lilly Reed, Cecil Bronson, Earl Talcott, and young Sister Talcott. Other program numbers were talks by Earl Grigg and Burr Bronson; a piano solo by Lilly Reed, and a mixed quartet, accompanied by Sister Earl Grigg.

Brother and Sister Dearborn and family, of Douglas, Arizona, were welcome visitors September 12. Brother Dearborn gave a fine talk at 11 a. m. Other speakers for the month were Walter Bullard, J. E. Morris, and D. A. Fuller.

The local congregation is happy to acquire new songbooks and a new pulpit desk. They owe a debt of thanks to Brother George Chrestensen for building the latter, and the women's department made possible the purchase of the songbooks.

Sister Eldon Morris and children went to Leon, Iowa, August 27, to spend the fall months with her parents. Sister Morris is the local music director. Sisters Gomer Maitland and Lorraine Fuller are in charge of music in her absence.

Missionary W. E. Haden made this branch a call September 20, leaving the next day. Also on September 20 Brother and Sister Roy E. Webb and son, Wil-

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liam, stopped at Ava to visit with Saints. Brother Webb now has employment in Iowa.

Ava Branch met for its annual business session September 26, Pastor D. A. Fuller in charge. The new officers for the year are as follows: Pastor, D. A. Fuller; assistants, J. E. Morris and G. Nowak; branch secretary and treasurer, Sister Lizzie Morris; branch solicitor, Eldon Morris; publicity agent, Lorraine Fuller; church school director, Eldon Morris; assistant, Sister Ernest Proffett; women's department leader, Sister Ernest Proffett; music director, Sister Lillian Morris; church custodian, Ernest Proffett. The branch unanimously voted to invite the winter conference to be held at Ava. The committee in charge of accommodations is Walter Bullard and J. E. Morris.

The first Sunday in August a baptismal service was held at J. E. Morris's spring, D. A. Fuller officiating. The new members are as follows: the Misses Iva, Geraldine and Evelyn Hazell and Master Alva Hazell. Others have expressed the desire to be baptized as soon as possible.

Walter Bullard motored to Graceland with his two daughters, Mary E. and Margaret, August 27. Ava Branch is happy to loan these young women to Graceland for a period of preparation and higher learning.

Independence, Missouri

Harvest Home Festival This Week

October 4.—The Auditorium today is the scene of busy preparations for the opening of the annual Harvest Home Festival tomorrow noon. All members of the church and their friends are invited to visit the festival at any time between noon and 10 p. m. Tuesday, 10 a. m. to 10 p. m. Wednesday to Saturday inclusive and 10 a. m. to 7 p. m. Sunday.

The festival this year will center about the theme "The Home," and among the outstanding features will be rooms illustrating the zionic home, the sunken garden and floral display, the massed canned goods display, the hobby show, needlework counters, the bake sale, etc. The booths are being prepared by workers from each district, assisted by members of the Central Harvest Festival Committee.

Special features of the festival will include a daily change in the decoration of the dining table to illustrate table decorations for Christmas, Thanksgiving, Easter, May Day, Church Organization Day, children's parties, etc. Daily lectures will be given as follows: "General Homecraft," every day from 3 to 4 p. m., Mrs. C. B. Woodstock; Wednesday, "Upholstering" (a roundtable discussion) 2 to 3 p. m., Harrison Ryan; Thursday, "Painting and Refinishing," 2 to 3 p. m., W. H. Snead; Friday, "Slip covers," Mrs. John A. Gardner; Saturday, "Fundamentals in Interior Decoration and Home Planning."

The Auditorium Festival Chorus and Orchestra met for final rehearsal in the great Auditorium room Sunday at 3 p. m., under the direction of Paul N. Craig. They will give their annual concert at 3:30 p. m., Sunday, October 10.

Quarterly Conference

One of the chief items of business at the quarterly conference of the church in Independence was the approving of the names of men recommended for ordination to priesthood offices. The following were approved: To the office of elder, Guinn Bronson, of the Stone Church congregation; James B. Moses, Stone Church; Jay T. Mader, Stone Church; Oliver McKevitt, Stone Church; Kenneth Morford, Walnut Park; Clarence Petre, Enoch Hill; Ralph Freeman, Second Church; John Lehman, Sugar Creek; Raymond Wrigley and Cecil Walker, Liberty Street. To the office of priest: Frank Noynaert, Stone Church; Wayne Thompson, Stone Church; Carl E. Hammel, Liberty Street; Clarence Martin, Gudgell Park; David Brewer, Enoch Hill. Teacher: Ollie Pinson, Stone Church; Hollis Andes, Stone Church; J. Edward Stowell, Second Church; Deacon: Arthur J. Close, Second Church; Thomas Roberts, Stone Church; Carl Hedden, Stone Church; William La Grece, Liberty Street.

President Frederick M. Smith was in charge of the conference, being assisted in the stand by President Elbert A. Smith and Apostle F. Henry Edwards. A large congregation filled the lower auditorium of the Stone Church for the business meeting, and the spirit of fellowship prevailed.

The list of pastors appointed to serve the congregations in the center place for the coming year, was read as follows: Stone Church, Arthur A. Oakman; Second Church, William N. Inman; Walnut Park, William Patterson; Liberty Street, H. L. Barto; Enoch Hill, J. E. Cleveland; Englewood, C. Ed. Miller; Spring Branch, Morris Jacobsen; East Independence, J. E. Martin; Gudgell Park, John A. Taylor; Sugar Creek, James B. Moses.

The bishop's agents for the congregations are: Stone Church, Shankland Arnson; Second Church, Everett J. West; Walnut Park, Fred Horne; Liberty Street, Harry Blake; Enoch Hill, J. C. Alexander; Spring Branch, Robert Fish; Englewood, Glen B. Closson; East Independence, T. W. Thatcher; Gudgell Park, Kenneth Sherman; Sugar Creek, John Lehman. Custodians are: Stone Church, A. E. Terryberry; Second Church, Everett J. West, Walnut Park, John Reynolds; Liberty Street, Everett Cowen; Enoch Hill, G. C. Griffin; Spring Branch, Robert Fish; Englewood, H. E. Waite and Robert Clow; East Independence, T. W. Thatcher; Gudgell Park, Willard Sherman; Sugar Creek, Marvin Atkins.

Ralph Freeman was again appointed to lead the young people of the center place. Mrs. C. C. Koehler was appointed leader of women. And C. B. Woodstock was appointed director of religious education for the city of Independence.

Walnut Park Church

At the close of the eight o'clock prayer service Sunday morning, two new members of the church were confirmed by Pastor William Patterson and Elder George Bullard. They were Helen Jane Clements and Edward Ray Clements. The prayer service which preceded the confirmations was on a high spiritual plane, the gift of prophecy and the gift of tongues with the interpretation both being given.

Promotion day was observed at the church school hour and a large number were present, five hundred and ten being shown in the report of the secretary. A new young people's class was organized, this making five classes in the young people's department, ranging in enrollment from about twenty for the new class to around seventy-five in the A. W. Z. Class, taught by the pastor. This class Sunday morning presented its outgoing teacher, Kenneth Morford, with a beautifully bound Inspired Translation of the Scriptures in appreciation of his work with them during the past year and a half. Vernon Sackman, class president, made the presentation.

An ordination service preceded the sacrament service at eleven o'clock. At that time Kenneth Morford was ordained to the office of elder by Apostle F. Henry Edwards, assisted by Pastor William Patterson and Elder Carroll Olson. The sacrament service was in charge of the pastor assisted by Apostle Edwards and Elder Fred Horne. Gerald Johnston, deacon, spoke on behalf of the oblation offering and following the serving of the emblems Apostle Edwards spoke briefly to the congregation. As another feature of this service a sacrament kit to be used in taking the emblems to members of the congregation who are ill was dedicated and two priests, Roy Martin and Nelson Gard, left the sacrament table to take the emblems to those who were kept at home by illness.

Officers of the religio were elected Sunday evening to serve during the first quarter of the church year. They are: president, Duane Fish; vice president, Thelma Moorman; secretary, Florence Lesh; chorister, Milford Nace; and pianist, Marguerite Gunzel.

Elder R. E. Jones was the speaker at seven-thirty in the evening, the an-

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Briefs

Spring River District. Elder Amos T. Higdon reports that there have been eighty-seven baptisms in this district so far this year, a total of nineteen more than for all of last year. And more baptisms are expected to follow. Receipts in tithes and offerings also are fifty per cent more than they were for the first eight months of last year.

Hamilton, Ontario. The annual branch business meeting was held at the church the evening of September 20, Elder Urban Essery in charge, assisted by Elder Charles Hannah. Elder Frank Boyd was elected pastor; members of the Melchisedec priesthood will be the pastor's assistants. Elder Urban Essery was chosen as Sunday school superintendent; Elder Eldon Oliver, religio president; George Osborne, bishop's agent; Sister Leah Kniffen, secretary; Sister Sam Gould, chorister, and Sister Betty Birdsall, publicity agent.

Plans are being formulated for the coming term, and the officers and Saints are looking forward to a successful year.

Brother and Sister C. B. Landrum, of Azusa, California, celebrated their golden wedding anniversary August 24, this year. Sister Landrum is seventy-two years old, and Brother Landrum is seventy-six.

Missionary Hubert Case writes from Oklahoma City, under date of September 28: "Elder Z. Z. Renfroe and I have just finished a meeting at Canton. Interest was fine. Three splendid people were baptized just before the meetings began and seven during the series. Many are now considering the move to enter the kingdom. They are to have a new church at Canton in the near future, and are building out of debt.

"Oklahoma had marvelous wheat and alfalfa crops this year. The people feel that the long drouth is over.

"In making a survey of this mission field, we discover that there are many of the scattered ones who are as firm in the faith as are the members in branches. The Pawnee reunion discovered a number of families who had not been known to the church for many years, and they are true and loyal. As ministers we find that constant seeking out, visiting and talking with the church members, helps to keep them true to the covenant they made when they entered the fold."

It seems odd that on this war-shaken planet there should still be men who firmly believe in war as a solvent of difficulties, economic, political or spiritual; but such do exist.—Guy Chapman, in "Challenge to Death," 1935.

them preceding the sermon being, "Thou Shalt Keep Him in Perfect Peace."

Choir officers for the church year were elected at the regular rehearsal Sunday evening as follows: director, Ada Fallon; associate director, Sanford Downs; business manager, Nelson Gard; secretary, Ann Mosier; treasurer, Pearl Brown; librarian, Duane Reynolds; pianists, Lavona Crabb, Gladys Reynolds and Mary Elizabeth Mosier; and social committee, Sisters Nelson Gard, Mary Taylor and Gladys Reynolds.

Stone Church

One of the most impressive and important of the services of the month, held in the Stone Church, is the hour of communion and sacrament. In this priesthood and laymembers renew their covenants with Christ made in baptism, and receive new courage and inspiration to continue in his service. "Gratitude" was the general theme of the October service last Sunday, in charge of Pastor Arthur A. Oakman, and President Elbert A. Smith used as the text of his short address the words of Jesus to Peter: "When thou art converted, strengthen the brethren." Assisting these two ministers in the stand were Elders Shankland Arnson, Leonard Lea, J. L. Benson, and C. I. Carpenter, and Bishop J. S. Kelley, also the large corps of priests who took the sacred emblems to the waiting congregation.

Seated in the choir loft behind those actively engaged in the conduction of the service were a large number of men of the priesthood, ranging from veterans of the ministry who have served the church many years, to young men newly-ordained as servants of the Master. Seated together were the three members of the Presiding Bishopric, L. F. P. Curry, G. L. DeLapp and N. Ray Carmichael, who worshiped with this congregation.

Special music was furnished by a ladies' quartet, Mrs. Nell Kelley, Mrs. Blanche Gault, Miss Elizabeth Okerlind, and Mrs. Ruth Holman, singing "Admonition" and "Lead Kindly Light." Robert Miller was at the organ, and Paul N. Craig led the congregational singing.

Following the regular quorum sessions of the priesthood held each first Sunday of the month at 2:30 p. m., the ministry reassembled in the Stone Church auditorium for ordinations to quorum offices. An effort is being made to revive and strengthen the quorum organizations, giving new significance to the monthly priesthood meetings. A. E. Terryberry was ordained by Bishop J. S. Kelley as president of the first quorum of deacons. Bert Peterson was ordained by Howard Andersen as first counselor to the president of the first quorum of deacons, and Ted Scott, was ordained by Harry Barto as second counselor. Elbert Dempsey was ordained by Elders Arthur Oakman and F. H. Edwards as president of the quorum of priests. A. B. Taylor was ordained by Apostle F. Henry Edwards as president of the second quorum of elders. Vernon Reese was ordained by Elder C. Ed. Miller as the first counselor to the president of the second quorum of elders and S. A. Thiel was ordained by Elder Harry Barto as second counselor.

Bishop G. Leslie DeLapp, the speaker Sunday evening, gave the congregation an inspiring and thoughtful sermon.

The marriage of Miss Rosa Mae Curtis, daughter of Mrs. T. W. Curtis, to Mr. Sidney C. Moore, son of Mr. and Mrs. A. R. Moore, of Kansas City, Missouri, took place October 1, at the home of the bride's mother at Odessa, Missouri. Before the ceremony a short program of music was played by Mrs. John W. Cook. Mrs. Ralph Mackler sang "O Promise Me." The bride was given in marriage by her brother, Mr. Frank Curtis. Her sister, Miss Hazel Curtis, was bridesmaid. Mr. Ainsworth Moore, brother of the bridgegroom, acted as best man. Master Bruce Logeman, nephew of the bride, carried the ring. The service was read by the bridgegroom's father, Elder A. R. Moore. After a reception for relatives and close friends, Mr. and Mrs. Moore left for a honeymoon trip to New Orleans, Louisiana.

The marriage of Miss Harriett Ellen Schweers, daughter of Mr. Fred A. Schweers, to Mr. Clarence Albert Davis, son of Mr. and Mrs. Arthur Davis, of Independence, was solemnized September 3, at the home of the bride. Elder Arthur Oakman reading the service in the presence of immediate families and a few friends. After a two-week wedding trip to the Southwest, Mr. and Mrs. Davis are now at home at 1828 Norton Avenue.

Spring Branch Church

Teachers for the coming year were selected Sunday, September 26, and started their work October 3.

The eleven o'clock service September 26 was devoted to a promotion day program by the cradle roll, primary and junior departments. The superintendents of departments were in charge. There were class exercises, dramatizations, solos, stories, and Sister Nelson, junior superintendent, presented a Bible to Mary Ward, most outstanding pupil in the junior department. At the close of the program certificates were given to the children by their superintendents. Then the remaining church school officers for the year were elected: Superintendent of primary department, Sister Robert Fish; cradle roll superintendent, Sister J. Spalding; junior superintendent, Sister Bennett; adult superintendent, A. J. Tankard; secretary of church school, Charlotte Tankard; church pianist, Ruby Barnum; publicity agent, Cora Jacobsen; branch historian, Ada Tankard.

The speaker at 8 p. m. that day was

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Brother Bennett who read James 1 and took for his text: "Be ye doers not hearers only." A solo, "Thy Will Be done," was sung by Sister Bennett.

A large number of young people from this district attended the youth series conducted at the Stone Church. The young people's leader, Velma Jones, had wonderful support in this work from parents and young people.

Sacrament service last Sunday was in charge of Pastor M. C. Jacobsen. The entire priesthood was seated on the platform. Brother Beebe gave the oblation talk and E. A. Thomas the sacrament address. At the close of the hour A. J. Tankard also gave a short talk, basing his remarks on Genesis 35.

The speaker at 8 p. m. that day was Pastor M. C. Jacobsen. The choir sang an anthem.

The young people held a meeting following the 11 a. m. service Sunday, electing their remaining officers for the year. Lela Miller was chosen vice-president; Ruby Barnum, secretary, and Frank Robinson, was appointed by the leader, Velma Jones, as a member of the council. They also made plans to take part in the recreation at the Auditorium this winter. Gordie Andes is in charge of recreation. They plan a box supper at J. S. Andes' home October 12 to raise money they will need for these activities.

Gudgell Park Church

This congregation was favored with a visit from Bennington Heights group of Kansas City at the eight o'clock morning prayer meeting. The home group and visitors numbered fifty-two in attendance. Ten of this number were priesthood members.

Elder John A. Taylor who was chosen pastor for the year, assumed his duties October 1.

The young people of Gudgell Park are moving forward in their work of religious education.

The sisters chosen for committee work are responding nicely, and a number of people in this district are showing considerable interest in the fall festival work, helping to prepare and dress the booths with offerings of good things to eat.

There was a fine response at the sacrament service last Sunday morning, and the meetings of the day were closed with a sermon by Elder Lawrence Martin, of Enoch Hill. Gudgell Park members thank all their friends and neighbors for their help and attendance and ask them to call again.

East Independence Church

Fifty-two attended the midweek prayer meeting September 29, and Elder J. E. Martin was in charge, assisted by Virgil Coffman and Brother Robertson.

Frank Minton, Joseph Friend and J. E. Martin presided over the early prayer service last Sunday morning.

Paul Clements and Frank Minton, Jr., took active part in the worship service at the close of the Sunday school.

The sacrament service was in charge of the pastor, assisted by Frank Minton, Clair Austin, Samuel Smith and all the rest of the priesthood. President Floyd M. McDowell talked on the ordinances and on priesthood. Charlotte and Lynden Wagener and Elizabeth Stark sang "Oh Zion."

The choir sang "If Your Heart Keeps Right," Sunday evening, and Frank Minton gave a fine sermon based on Matthew 7. He spoke on the need of organization in the church.

Holden Stake

Evangelist Ray Whiting at Bates City

Preaching powerfully, Evangelist Ray Whiting conducted a series of meetings at Bates City, beginning on September 5 and lasting through two weeks. During the series Brother Whiting combined missionary and pastoral efforts, bringing to the Saints something of the vision and work of the Restoration, and of their present-day task.

The little church was filled to capacity on several nights of the series, including a number of visitors other than the regular attendants. Members also of the Blue Springs, Atherton, Lexington, and Lee's Summit congregations supported the evangelist.

Special musical numbers were arranged during the series by Hazel Curtis, director of music of the Bates City group, and Mrs. Amos E. Allen, stake director of music. The Saints were unanimous in expressing their appreciation of Brother Whiting's efforts. One man said, at the close of the first week, "There has been more thinking going on here this week than in the last twenty years."

Death Takes M. A. Ferguson, Sedalia

Brother Milton A. Ferguson, fifty-seven years old, died suddenly at his home August 3 while preparing to go to work. For a number of years Brother Ferguson has been the assistant pastor of Sedalia church, and his family has been one of the major supports of the group. He was a conductor for the Missouri-Kansas-Texas railroad company, having served with the company for thirty-one years.

Besides his wife, Brother Ferguson is survived by four sons and a granddaughter: Charles M. Ferguson, Milwaukee, Wisconsin; Herbert, Davenport, Iowa; Robert E., attending school at Iowa City, Iowa; Gerald, attending school at Lamoni, Iowa; and Carol Jane, daughter of Mr. and Mrs. Charles Ferguson.

Funeral services were held in the church at Holden where the Fergusons

Graceland Briefs

The new student body president is Miss Hazel Carr, sophomore, from Garden Grove, Iowa, according to the election results of a popular vote of the student body September 23. Miss Carr is also a member of the Lambda Delta Sigma Society and of the Crescent Club.

Student council members are: Sophomores: Henry Anderson of Omaha, Nebraska; Everett Berndt, Pontiac, Michigan; Paul Edwards, Dundalk, Maryland; Ione McBride Clarion, Iowa; Dorothy Jean Trowbridge, Nashville, Arkansas; Luther Troyer, Joplin, Missouri. Freshmen: Richard Baldwin, Niles, Ohio; Ammon Calhoun, Brewton, Alabama; Wardell Hinderks, Stewartsville, Missouri; Donald Lents, Marshalltown, Iowa; Willard Thomas, Cleveland, Ohio; Margaret Shippy, Los Angeles, California.

Graceland lost to Penn College in the first football game of the season, September 24, by a score of 13-0. Only three letter men are back on the team this year. This is the first time Graceland has been defeated on her new field. The team played Wartburg Friday, October 1, on Wartburg's home field.

"Social Clubs" was the topic for discussion in the open forum, September 28. The new rules governing social clubs were discussed. Freshmen lectures were presented in the chapel at the same hour by Dean A. R. Gilbert.

Miss Vida Ruth Watson, new dean of women, took the center of the stage in chapel September 30, following Henry Anderson, who sang "The Spirit Flower," to open the program. Miss Watson related her experiences as chaperon of the midwestern delegation to the Ecumenical conference held in London last summer. She explained interesting customs of England and France, as contrasted with those of the United States, touching upon the humorous aspects of her journey.

The fellowship service Wednesday evening, Sept. 29, centered around the theme of "The Pisgah View of Life." In his introductory remarks, Professor Roy A. Cheville referred to a statement of President Faunce, of Brown University, to the effect that the purpose of education is to teach men "to see life steadily, and to see it whole." Taking its theme from the experience of Moses in viewing the land of Canaan from Mt. Pisgah, the meeting developed around the relation of the students of periods when they had seen their lives from the mountaintop view, as a complete and purposeful whole.

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formerly lived. Elder Amos E. Allen officiated, and R. D. Weaver delivered the sermon. Mrs. Peck Mullen and Mrs. Blanche Steward sang "The Old Rugged Cross," and Miss Metta Anderson sang "Somewhere the Sun Is Shining." Pallbearers were conductors of the Missouri-Kansas-Texas railroad.

Sister Ferguson is spending the winter with her sons in Wisconsin and Iowa. With Robert and Gerald away at school, too, Sedalia misses one of its most active families.

Kansas City Stake

Northeast Church

Brother Robert Davis and Sister Alma Bramwell were married a few weeks ago, Elder E. W. Lloyd officiating. Also Brother Charles Bramwell and Miss Hazel Jones, of Sugar Creek, were married lately.

The young people have organized a choir, and are adding to the attractiveness of the church services. They also have a quartet, Sisters Hazel Burge and Marjorie Burgess and Brothers Otis Porterfield and J. W. Middleton.

Northeast congregation received some new members by baptism September 25. Also Sister Dorothy Shurback and children have started attending this group and Brother and Sister Johnson from North Kansas City. Attendance is increasing.

The Women's Department has several hundred quarts of fruit and vegetables ready for the Harvest Home Festival. They put up 119 quarts of peaches recently.

Brother Joseph Curtis returned last week from California after a few weeks' vacation.

Brother and Sister Howard Bailey are the parents of a new daughter. Brother and Sister Claude Baggerly also announce the birth of a daughter.

Armourdale Church

Armourdale church has been undergoing some interior decorating. The junior room was recently papered and made more inviting. The main section of the church was painted a few days ago. With a few additional details cared for, the meeting hall will be a neat and pleasant place. Brother George Beeves is in charge of the work.

The Zion's League gave an ice cream social August 28 on the lot beside the church, having good success. The Woman's Department also had a booth of fancywork, selling out quickly.

Pastor A. H. Hallier has recently returned from his vacation. He took a trip to the Ozarks.

The first Sunday evening of each month is given to Zion's League as their service. The July, August and September services have been the finest, most completely arranged and entertaining ever presented in this congregation. They were arranged and presented by Norma Smith, new Zion's League vice president.

Mount Washington Church

Sunday evening services were resumed September 26. During the summer months, services were dismissed to permit the Saints to attend the Campus meetings at Independence. After hearing such an inspirational series as was given by Elder Arthur Oakman, everyone is full of new zeal and determination to go forward in helping to build God's kingdom on earth.

The young people's prayer service is making progress. This is held the first and third Sunday of each month.

Miss Julia Marguerite Hunter, daughter of Mr. and Mrs. Frank Hunter, and Charles Paul Martin, son of Mr. and Mrs. George Martin, were married at 8 p. m. on a recent Saturday at Mount Washington Church, Elder W. F. Bolinger reading the service. Before the ceremony there was a short program of music, Frank Hunter, brother of the bride, at the organ. Mrs. Josephine Mader sang "The Sweetest Story Ever Told," and "O Promise Me," accompanied by Mr. Hunter. Miss Ena Mae Osgood played a violin solo. Miss Violet Barnett was the bride's only attendant. Joe Martin, brother of the bridegroom, acted as best man. Mr. and Mrs. Martin will make their home at 1400 West Maple, Independence.

On September 18, a large number of young people along with Brother Bolinger, Brother Gould and their teacher, Sister Mae Price, left for the Gould farm at Humansville, Missouri, where they met the young people from Springfield Missouri, and their pastor, Brother Francis Bishop, for a week end of fellowship and worship. Saturday night a campfire service was held in which many took part. At 10:45 p. m. taps was sounded, and everyone went to bed. At 6 a. m. Sunday the bell sounded for all to arise and make ready for the early prayer meeting held on the hill. This service was most beautiful. Breakfast was prepared by Springfield members. A worship service followed, Ben Kramer, young people's director from Mount Washington in charge. After this service, recreation was enjoyed until lunch. The noon meal was prepared by Mount Washington members. At 2 p. m. a fellowship meeting was held, Francis Bishop talking to the group. Then good-bys were said and the young Saints turned homeward.

Utah District Conference

The Utah district conference will be held at the Salt Lake Branch of the Reorganized Church, in Salt Lake City, October 23 and 24. All are invited to attend.—J. W. A. Bailey, district president.

The Bulletin Board

Chatham District Conference

The fall conference of Chatham District will be held at Bothwell, Ontario, October 9 and 10. Meetings will be as follows: Saturday: 2 p. m., business session; Saturday evening, concert or oration. Sunday: 9 a. m., prayer service. The balance of the day will be taken up by different services. Will secretaries please have delegates' credentials in my hands before October 8, along with their semiannual branch reports?—Ivan N. Pritchard, Chatham district secretary, Chatham, Ontario.

New York State Convention

New York State district convention will be held at Syracuse, October 23 and 24. Saturday 7 p. m. the meeting will be at the home of Jay Whitehead, 229 West Irving Street, East Syracuse. Sunday the first service will be held at 9 a. m. at Oberlander Hall, 628 North Salina Street, Syracuse.—Syracuse Reporter.

Notice to Musicians

At the Southern Michigan and Northern Indiana district conference, to be held October 16 and 17, at Grand Rapids, district choirs will combine for the Sunday, October 17, 11 a. m. preaching service. The anthem, "Arise and Shine" by George S. Schuler will be sung. Rehearsal on Saturday evening. Kindly bring your music. All visitors to conference are asked to bring their new *Saints' Hymnals*.—Louise Evans.

Grand Valley Anniversary

Anniversary services will be held by Grand Valley Branch, Grand Valley, Ontario, Canada, October 10, 1937, commencing with prayer service at 9:30 a. m.—John H. Taylor, pastor; Mrs. R. G. Thompson, secretary.

Bishop De Lapp in Far West Stake.

Bishop G. L. DeLapp will hold a series of meetings in Far West Stake the week of October 10 to 17, inclusive. Week night meetings are scheduled for 7:30. The schedule follows: Sunday, October 10, Cameron, 11 a. m. and 7:30 p. m., Far West, 2:30 p. m.; Monday, October 11, Guilford; Tuesday, October 12, Bevier; Wednesday, October 13, Kingston; Thursday, October 14, Stewartsville; Friday, October 15, Richmond; Sunday, October 17, Second St. Joseph at 10:30 a. m., Fanning (Kansas), 2:30 p. m., First St. Joseph at 6 p. m. and Third St. Joseph at 7:30 p. m. Nearby branches are invited to attend these services at the closest place.—Ward A. Hougas, President of Far West Stake.

(Continued on page 1311)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

A Pleasure To Bear Testimony » »

It affords me great pleasure to bear my testimony to the truthfulness of the Gospel. I sought after truth, and attended many other churches, but could not find food for my soul until I heard Brother Hubert Case preach. I received the testimony of the Spirit that he was a minister sent of God to teach me the way of truth. I am thankful to our Heavenly Father that he drew me to Jesus by his Spirit, asking that I with you be faithful unto death.

I was a member of another church before coming in contact with this Gospel, and have had many talks with members of that denomination, concerning belief and organization. I am thankful for the Gospel and not ashamed of it, for I know that it is the power of God to all that will believe. May God bless his children everywhere.

MRS. ADA PETTY.

OKMULGEE, OKLAHOMA, 619 North Bryan.

A Recovery Through Faith » » »

Ever witnessing the life long calamities that have befallen the cripple and deformed, brings forcibly to my memory the great blessing bestowed upon me by our Heavenly Father.

It is my desire to write this testimony while there is yet one living who was the intelligent instrument of our Deity in bringing about this experience, which I consider a miracle; also a steadfast Latter Day Saint, who has gone on before and without whose faith and prayers it never could have been possible—my mother.

I was a lad of thirteen with full strength and health. One afternoon, I became acutely ill with a very high fever. The next morning I was taken to a doctor who pronounced the sickness due to infected bone, commonly called white swelling. This affliction attacked my right limb from the ankle to the knee. In a short time I became unconscious and do not remember how long I remained in this condition. My illness was so severe I was confined to the bed for about six months, and was unable to walk without crutches for four years.

During all this time I received surgical and medical attention—my leg being lanced seven times, and pieces of bone having been removed. This affliction also started in my shoulder and it was lanced and a small piece of bone taken from it. The doctor then in charge in an effort to save my life decided to amputate my leg.

My mother through her faith, fasting and prayer was given a dream or vision the night before I was to be taken to the hospital for the operation. She saw me as a young man walking perfectly, with ease and comfort. The next morning with determination and faith she refused to permit the amputation, and successfully prevailed over the family and doctor, who declared it would cost me my life.

I was administered to from time to time and only received temporary blessings, when finally one of our missionaries, whom I have forgotten told my parents to make contact with Doctor Joseph Luff, who then was our church doctor; by this means he believed I would recover.

We wrote Brother Luff the complete history of my case; and in a short time received medicine. I began to improve almost immediately and in about six months the bone gradually worked its way loose from the knee to the ankle, and when finally gone I was completely well.

Years later I had the gratifying pleasure of interviewing my great benefactor, Doctor Luff. He told me he had not only used his medical science but he personlly compounded my medicine through solemn meditation and prayer.

I sincerely believe the great blessings promised by our savior to us as a people will actually be realized if we live consecrated lives and do our part towards each other.

The many testimonies I have heard, the sacred events I have witnessed, all accumulate a preponderance of evidence that our church is the medium through which our Heavenly Father acts. By and through this means, his servants are chosen to bequeath upon this people the physical and spiritual blessings that will make this life and the one to come more happy and useful and add to His honor and glory.

ROY A. WYATT.

INDEPENDENCE, MISSOURI.

Elder Joseph Luff's Confirmation of This Experience

The foregoing was submitted to me with the request that I add my testimony, if the case was correctly represented and I cheerfully append the following:

In the year 1908, I think it was, I received a letter from this man's mother, who was a total stranger to me, in which she described the condition of her boy and said that the attending physicians had pronounced the case hopeless, unless possibly the amputation advised might be beneficial. They had bared and scraped the bone several times and had removed small fragments and had medically treated the case to the limit of their hope of success. Someone had advised her to consult me as church physician and her appeal for my help was touching.

I thought over the seriousness of the case as it was described and feared to undertake treating it, especially at a distance, and never having seen it. But I prayed earnestly over the matter and then decided to proceed. I then sent medicine sufficient for a month's internal use and instructions, including a warning that I felt was necessary in the event of (an) occurrence that was likely and might lead her to abandon the treatment. This I learned afterwards was wise and timely.

At the end of the month she reported results and continued to do so from month to month when requesting more medicine and at the end of six or seven months she sent the bone that had protruded from the opening in his leg. It was about seven inches long and was literally honeycombed throughout with perforations like worm holes. I requested of her a complete history of the case and later received it and placed the letter with the bone in a paper box and kept it for years, showing both to many in my office, among whom were President Joseph Smith and Elder Thomas Chatburn. Joseph made favorable comments regarding the matter; but Brother Chatburn thought the story was "fishy" notwithstanding the bone was there as a witness.

Something like a year later, Brother Chatburn entered my office and asked me if I remembered his remark concerning it, and offered an apology for what he had said, for, said he, "I have just come from the neighborhood where that boy lives. I have been preaching there. I have seen

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the boy. I have seen his healed leg. I have heard from him and his mother the whole story." I told him he was ahead of me in that, for I had never seen either of them. Some years later, she called on me—I think it was at conference time—to personally thank me. The boy—now a man in excellent health, and forty-two years old—I never saw till he called on me with the above document of his own composition, asking me to certify to it if it was true, and this is my reply.

A few years ago when about to take the field for missionary service again, I destroyed the bone and letter, never expecting to hear anything further regarding the case, or to find any further use for it.

Very truly,
(Signed) JOSEPH LUFF.

Is Building Spiritually » » » »

I have been isolated for a number of years, and the *Herald* is a wonderful help. I enjoy reading every word in it. Each issue gives me new strength to carry on from week to week.

I had the privilege this year of attending the reunion at Sunnybrook, Alberta, for two days, August 10 and 11. How I did enjoy those days! This is the first time I have had such a privilege for eleven years. Often I wonder if you Saints who have the privilege of attending church and Sunday school regularly, realize what a blessing you enjoy.

I came home from reunion this summer strengthened both physically and spiritually, and with a new determination to live so that the light of the gospel of Christ may be seen in my everyday life.

The great joy was given me this summer of seeing my firstborn enter the waters of baptism. I ask your prayers, dear Saints, for wisdom and understanding, that I may teach him so that he may go onward to perfection, also that I may teach my younger boy so that he will understand and desire to enter the kingdom.

I pray that I may be a light to my neighbors and friends, and that the day may come when I shall have the association of Saints. I have received wonderful blessings. I feel that if I did not know that this is the true and only church of Christ on earth today, I would never have had the strength to endure the trials that have been mine. But I have the assurance that as long as I am faithful, I need fear no evil; I shall be cared for by my Heavenly Parent. What a wonderful promise! Pray for me that I may be faithful. My prayers are for you.

FALUN, ALBERTA, CANADA. MRS. BERTHA SHAW.

God's Outposts » » » » »

I never intend to be without the *Herald* for it has become a part of my life, and I could not think of living without the spiritual food it furnishes. I would as soon think of trying to live without temporal food. I have taken the church papers for forty-two or three years; have been isolated from church privileges most of the time, but now will have the privilege of attending the branch at Sherwood, Oregon which is composed of as humble and as devoted Saints as I ever met. Brother Clark Livingston is their pastor and he is a faithful worker and man of God.

While I enjoy meeting with the Saints, I find there are far worse things than being isolated. When we moved here thirty-four years ago there was not a Latter Day Saint nearer than twenty miles. By making it possible for the elders to open up the work here, I have had the privilege of seeing twenty-eight of our neighbors and friends baptized. Many of the Saints have moved to other isolated places, and are instruments in opening up the work there. So the gospel seed is scattered far and wide as God intended it to be.

My trials are and have been many, but these will soon be over as I am now seventy-nine years of age. The gospel grows more precious and brighter with each passing year.

HEPLER, KANSAS. EMMA CHEZEM.

"Christ in Us—the Hope of Zion" » »

BY FRANK W. MILLS

The Christ in us! O, may it be
That we shall more His glory see!
That we shall act in His dear name
To teach His laws, to spread His fame!
Fair Zion's hope! O, may it stay!
For this we will both work and pray;
We trust in Him who cannot fail:
Our Lord shall win! His cause prevail!

The Christ in us to make us free;
His mind in us with charity;
"Such love as did the Father move":
May this our source of action prove:
As we reveal Christ's brotherhood,
We shall by men be understood,
While hosts shall for our gospel yearn,
And kings shall to our Zion turn.

The Christ in us: This be our theme;
The hope of Saints our nightly dream;
As we proceed God's work to do,
Our days shall flow as dreams come true!
We will not bow to Babylon's gold,
Nor to our lips her wine-cup hold!
No promised ease, no threat of fire,
Shall turn our hearts from Christ's desire!

This hymn is based on the theme of the Campus summer Sunday evening sermons preached by Elder Arthur A. Oakman, this year, at Independence, Missouri. The verses present many of the thoughts stressed by Brother Oakman. On the closing night of the meetings, September 12, the hymn was sung as a solo by Brother George Anway, congregational song leader for the summer, and added a pleasing touch of harmony and completeness to the service. Both the words and the music of the hymn were written by Brother Frank W. Mills, son of H. R. Mills, author of "God Is Marshaling His Army," and "The Angel Message," both of which are in the new *Saints' Hymnal.*

More Attention to Doctrine and Covenants 45 » » »

This is the first time for me to attempt to write a letter for the *Herald,* but I have been impressed to write after meditating through the dark hours of the night. As I awoke from my sleep the forty-fifth section of our Book of Doctrine and Covenants came into my thoughts, that it should be brought to the minds of all the Saints of latter days more vividly, more impressively, now than ever before; this is true particularly of the eleventh paragraph.

I believe that there are all too many of us, both laymembers and church officers, who should be receiving greater light and knowledge from the books that God has caused to be translated for our spiritual enlightenment. We need to know and apply the truths these books contain in order to build the Kingdom of God on this earth before the coming of Christ our Savior.

R. F. PENTLAND.

PUYALLUP, WASHINGTON, Route 3, Box 101C.

Request Prayers » » » » »

Sister Mildred Lee Webb, of Mountain View, Missouri, seeks the prayers of the Saints that she may be made strong and able to overcome her affliction in order that she may rear her baby. Due to her great need of a change in location her husband has taken her north.

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CHURCH DIRECTORY

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WASHINGTON, D. C.: 1012 Ninth Street N. W. A. W. Powell, Pastor. Phone Walnut 7138W. 6-38

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While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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HIGH SCHOOL COURSE—Two to four years. Home study, lays foundation for college work. Diploma given. Address Education, Herald Publishing House.

ISRAEL A. SMITH, Attorney at Law, Battery Block, Independence, Mo.

WANTED: Two full-time men, start November 15. One experienced broom salesman, work on commission or broker plan, must furnish commercial bond or cash deposit. One expert broom maker. Lamoni Broom Company, Lamoni, Iowa.

950 Kilo. KMBC 315.6 Meters

Church Radio Programs on KMBC

EACH WEEK DAY

6:45 a. m. Morning devotional services.

SUNDAY SCHEDULE

7:30-8.00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
5:30 p. m. Radio Vespers—"Youth Believes."
10:00 p. m. Chapel Service; D. O. Cato in charge.

THE BULLETIN BOARD

Priesthood Institute, Mapleton, Kansas

There is to be a Priesthood Institute at Mapleton, Kansas, October 15 to 17. President F. M. McDowell will be guest speaker. There will be a banquet Friday evening at eight o'clock; classes will be held Saturday. Classes will be provided for those who are not members of the priesthood on Saturday, and Saturday night and Sunday Brother McDowell will talk to the entire group. A cordial invitation is extended, not only to those of the Rich Hill District, but to any who may be able to attend.—Amos T. Higdon, President of Rich Hill District.

SUPPLIES FOR THE NEW CHURCH SCHOOL YEAR

1007 Secretary's Record Book. For one year's record. Each (Including loose blanks for quarterly reports.)	$ .60
518 Secretary Loose Leaf Weekly Report. 20 for	.25
517 Secretary Loose Leaf Quarterly Report. 10 for	.15
316 Church School Class Record Book (Space for 24 names; 1 year's record). Each	.05
W50 Envelopes for class records holding Nos. C306, C307, C310. 3 for	.10
W51 Envelopes for class offering. 100 for	.35
W53 Birth Offering envelopes. 25 for	.25
302 Tithing collection cards, good results have been had when used with children under proper supervision. 100 for	.50
303 Absentee cards for use with Envelope W50. 100 for	.75
306 Scholars' cards for use with Envelope W50. 100 for	.75
307 Teacher's card for use with W50. 100 for	.75
308 Class card record for 19 pupils and teacher for three months, without pockets. 12 for	.25
25 for	.50
C315 Class Cards same as 308 except with pockets. 10 for	.25
20 for	.50
309 Visitor's Card to be signed by superintendent and handed to the visitor. 100 for	.75
310 Visitors' Cards for use with Envelope W50. 100 for	.75
312 Reward Cards. May be used for minor rewards of any type. Lithographed colors. 100 for	.20

Promotion Certificates

May be had in following kinds: Cradle Roll to Beginner, Beginner to Primary, Primary to Junior, Junior to Intermediate, Intermediate to Senior, and in blank for use in all departments. State kind desired. 4 for .25

Attendance and Reward Cards

Verses, Sentiments, and Bible Quotations, with pictures and formal decorations in color. Order by number.

Price Group A, 10 for	(317)	.15
Price Group B, 10 for	(318)	.20
Price Group C, 10 for	(319)	.25
Reward Tickets: 100, ten in each of ten cards	(312)	.20
Birthday Cards, with Scripture, 10 for	(305)	.20
Bible Story Booklets, 10 in package, 2 each of five stories, choice of Old Testament or New Testament stories.	(320)	.25

Herald Publishing House

103 S. Osage St. Independence, Mo.

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SAINTS' HERALD

FOR ONE YEAR WITHOUT COST TO YOU?

To every individual who will sell twelve (12) of our beautiful 1938 SCRIPTURE TEXT CALENDARS at 30c each, we will send the SAINTS' HERALD for one year (FREE); also one of these fine calendars for personal use (FREE).

This offer is especially made to those who feel they are not financially in position to subscribe for their church paper.

1938

SCRIPTURE

TEXT

CALENDAR



RULES

(1) Send us $3.60 with your order for twelve (12) calendars. We will immediately send you thirteen (13) calendars (twelve for sale, and one as your gift) and enter your name on the SAINTS' HERALD mailing list for one year. When you have sold the twelve calendars at 30 cents each, your own HERALD and calendar will be free of cost to you.

(2) If you are unable to send the $3.60 remittance with your order, we will charge this amount to you and ship the calendars to you at once, IF your branch pastor will recommend you to us as one who should be granted this credit. However, the HERALD subscription will not be entered until the $3.60 is received by us. Must be paid in thirty (30) days.
This credit offer is made to adult persons only. No children.

(3) This offer good in the United States and territories only. Postage rates on both Saints' Herald and merchandise prohibit extending this offer to Canada and other countries.

(4) No sales commissions allowed.

(5) No calendars returnable to us. The entire $3.60 must be paid to us.

Special Features of the 1938 Calendar

Cover picture, 7 x 10 inches, in full color, of "Jesus with Mary and Martha," by Zabateri, is a thing of beauty and worthy of framing. It has much the appearance of a genuine oil painting.
Twelve other religious pictures—one on each monthly sheet of the year—each by an artist of note and prominence.
A year with the Bible—12 specially arranged Bible readings, one for each month and a reading for each day of the year.
The story of each picture tells the Bible setting of each picture and adds much to the value of the Calendar.
Easily read calendar pad of the current month and small pads of the month previous and the one to follow.
International Sunday School Lesson assignment and Golden Text.
Specially selected weekly prayer meeting text.
Moon phases—Religious and National Holidays, Birthstone and Flower of the month.
The Christian significance and influence of the Scripture Text Calendar make it a most appropriate Christmas remembrance. Every Christian home in America welcomes its value and beauty. Those who help place Scripture Text Calendars on the walls of the homes of the nation render a definite Christian Service.

Over fifty million of these calendars have been sold since the publication of the first edition.

Every home is a prospective buyer. Easy to sell.

Every year one of our members personally sells several hundred.

A most appropriate Christmas gift.

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103 South Osage Street **Independence, Missouri**

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The
SAINTS' HERALD

Dec 37
Mrs A S Coburn
4651 Burke St
New Westminster B C
Can
119572H

Re

Church Scholarship Loan Fund

College Day October 31, 1937



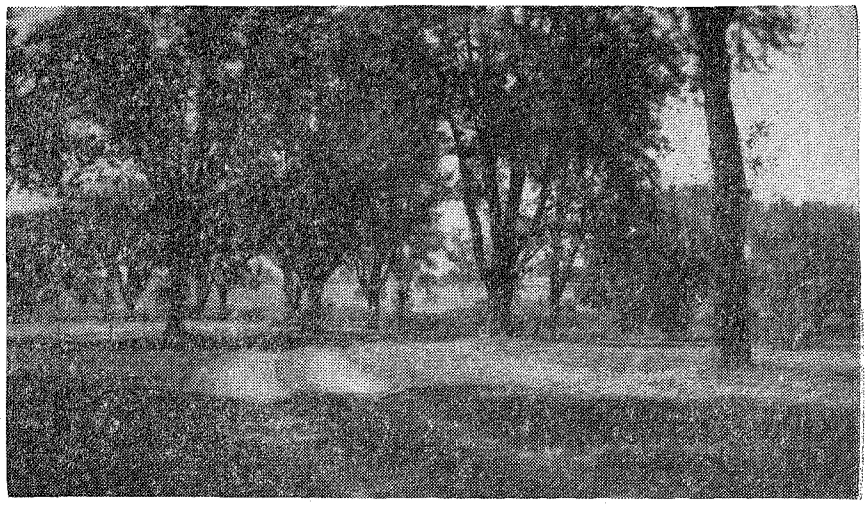
GRACELAND—GOING UP COLLEGE HILL

"Up the Hill to Tomorrow"

This is the Path of Opportunity to thousands of Church young people. It opens the way to service and honor for youth. Many of them walk this road with stern sacrifice. Let the Church lighten that burden by contributing to the Scholarship Loan Fund.

"Down the Road to Yesterday"

Graceland stands for the old ideals, the old integrity, and the new intelligence. She leads her students to an appreciation of the past, and of all that experience has taught us. With the wisdom of the past they challenge the problems of the future. The Loan Fund makes their work easier.



A WOODLAND ROAD ON THE CAMPUS

Volume 84 October 16, 1937 Number 42

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THE SAINTS' HERALD

October 16, 1937

Volume 84 Number 42

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE

Independence, Missouri

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■ Information is desirable; transformation is indispensable.—E. Guy Hammond.

What is so lonely,
Sir or Madam,
As Eden without
Eve or Adam?
—From a mouthwash advertisement.

The Pigeonhole

■ Across the Border

At a business meeting a brother was holding forth on the virtues of his neighbor, who was up for ordination. The eulogy became quite oratorical.

"We've been neighbors many years. I've never known a mean thing about him. He's a wonderful man!"

A twinkle came in Brother Fred M.'s eyes as he asked quietly, "Do his chickens stay at home?"

This was a descent from the clouds to the clods. The speaker cooled down a bit.

"Not always!" he admitted.

■ "It isn't poverty of pocket book, but poverty of spirit that keeps some people from taking the *Herald*."—M. A. McConley.

■ Epitaph

We were discussing a certain gentleman of modest fame who had passed on some years before.

"What kind of man was he?" we asked one who knew him.

In his answer he tried to be truthful, but kind.

"He generally always took the opposite view," he said.

Such is the epitaph that might be carved on the tombstone of those who seek a battle rather than an agreement in every proposition submitted to them. It is not a flattering memory to leave with posterity.

■ Waffles

Sir Pompous was invited out to lunch; and, as usual when Lady Gracious was not along to protect him, he put on an exhibition. Other members of the party dropped out one by one, but he miraculously continued to accept the waffles the hostess offered him.

One member of the party observed in amazement: "You can still chew, if you can't swallow!" This hint caused him to refuse the next offer and reluctantly he folded his napkin.

Then a generous dessert was brought on.

Sir Pompous smiled, "I'm glad I resisted that last waffle," he said.

"Did you resist one?" his neighbor asked.

■ Defending the Inferior

Some people do meritorious service in helping and sympathizing with the poor and downtrodden. For this they are to be commended. But they should be sure that they do not confuse this service with the mistake of defending inferior standards.

■ Dishonesty is the shrewd trick somebody else plays on you. Shrewdness is the dishonest trick you play on somebody else.

● The Proletarian says: "Poets write about 'the common touch.' The commonest touch I know is the panhandler's, 'Can you spare me a dime, brother?'"

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Editorial

Which Way America?

In the midst of chaos and madness coming upon the earth, America stands greatly appalled and somewhat confused. A definite determination to stand neutral has been developed in many quarters. We do not like to think that our boys now in high school and college studying the arts and sciences of a constructive civilization, being now admonished to heed the old prohibitions first of which is, "Thou shalt not kill"—we do not like to think that presently these boys shall be studying the technique of twisting bayonets in the intestines of other men and mastering the science of mass homicide with bombing planes and cannon.

Just what this world madness may lead to was set forth with something of prophetic spirit by President Roosevelt in his recent world challenging speech in Chicago, October 5. Quoting from a press report:

> Quoting from the "Lost Horizon," in which James Hilton prophesied a day when "men, exultant in the technique of homicide, will rage so hotly over the world that every precious thing will be in danger," he asserted:
>
> "If those things come to pass in other parts of the world, let no one imagine that America will escape, that it may expect mercy, that this western hemisphere will not be attacked and that it will continue tranquilly and peacefully to carry on the ethics and the arts of civilization.
>
> "If those days come there will be no safety by arms, no help from authority, no answer in science. The storm will rage till every flower of culture is trampled and all human beings are leveled in a vast chaos.
>
> "If those days are not to come to pass—if we are to have a world in which we can breathe freely and live in amity without fear—the peace-loving nations must take a concerted effort to uphold laws and principles on which a long peace can rest secure. . . .
>
> "The peace-loving nations must make a concerted effort in opposition to those violations of treaties and those ignorings of humane instincts which today are creating a state of international anarchy and instability from which there is no escape through mere isolation or neutrality."

Will the determination to remain neutral hold? Can a working formula of neutrality be devised? Can dykes be built around America high enough to keep out the flood? Will Americans be content to remain behind those dykes? If presently some military power shall do to our unfortified cities what Japan is now doing in China, if we shall see our own women and children blown to bits by bombs from enemy aeroplanes; in that day will pacifists who have covenanted never to take up arms for their country remember and keep their pledge?

Already Uncle Sam's hackles begin to rise as he is pushed about and told to stand aside while such butchery goes on in other lands. Which way will America go? The ruffling of the eagle's feathers was obvious in the President's Chicago speech. It clearly opened the way to a change of policy. It pointedly suggested the possibility of leadership in lining up the democratic and peace loving nations of the earth in opposition to the aggressor nations to restrain them and curb the rapid spread of "international anarchy."

It is utterly futile for America to lecture the aggressor nations, to tell them they *must* do this and must *not* do that, and at the same time hope to maintain a policy of isolation. The only words that the militaristic nations respect today have the smell of gunpowder about them. We may as well keep still or else get our armies ready to march. We cannot have our finger in the pie and out of it at the same time.

Which way will America go? Which way can America go? Which way should America go? Perhaps there has never been a time since American men met to draft the Constitution when there was more need of prayer and sober thought. On that occasion Washington said: "Gentlemen, the event is in the hands of God!" That the will of God may be known and done is of great moment if America is to continue in the destiny marked out by Book of Mormon prophets. Today there is great need for a prophetic spirit to guide us.

ELBERT A. SMITH.

The College Day Collection

In this and other recent issues of the *Herald* we have had considerable information about Graceland, the Church Scholarship Loan Fund, and about the needs of young students now at the college.

It is desirable that a generous collection be taken for the Scholarship Loan Fund on College Day, October 31. It is in order that our people may be prepared for their donation that we have made early announcements of the College Day service. In the next issue of the *Herald* we will have a list of Graceland people who are serving the church in important positions. Have the efforts of the church for these people been worth while? We believe they have. We must continue to help our young people prepare for service. L. L.

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Blue Pencil Notes

Concerning Marriage and Divorce

A great many people have been deeply concerned about the rapid increase in the divorce rate and the evident decay of home life. There has been concern within our own ranks about those tendencies among our own church people. It is true that according to our church statistician our divorce rate is about one divorce to sixteen marriages (figures for 1932). This as against one in six the country over (for 1932); still the rate is too high in our own ranks. (See report of statistician in *Conference Daily Herald,* 1934, page 80.)

This concern has led to a demand for church legislation on the question of marriage and divorce. In fact, from time to time legislation has been enacted. In their day President Joseph Smith and Bishop E. L. Kelley, both of legal training and well versed in scriptural law, attempted to clarify the situation through conference resolutions. Their effort did not meet with a great degree of success, which of itself would indicate something of the difficulty attending an attempt to draft resolutions that will be satisfactory, clearly understood, and easy to be administered in actual practice. (General Conference Resolution No. 412, a long and exhaustive piece of legislation dealing with the divorce problem, adopted April 11, 1896, was drafted by Joseph Smith, W. W. Blair and E. L. Kelley.)

It might seem easy to sit down and draft rules and regulations, one, two, three and four, to solve the problems rising out of marital misadventures; but it is not so easy when one attempts to adjust such difficulties in actual life. Each case seems to present some factors different from all or at least many other cases. How to decide which member to the marriage covenant has been primarily at fault or most at fault when a divorce occurs would often baffle Solomon—unless he were able and willing to give an off-hand "decision of the sword" regardless of suffering to result.

In such a case which one shall be penalized? Or shall both be penalized? If the home is broken beyond repair and there is no hope ever to restore the family relationship, and if the trouble has not been due to a vicious disregard of law or to an adulterous spirit, but rather to the inexperience and lack of judgment of youth which has plunged two into and then out of an ill-advised marriage, shall both or one of them be forbidden ever to seek safety, happiness, and peace in another marriage, when added years have brought wisdom? These are questions that may seem easy to answer dogmatically in the seclusion of a study with no particular case in mind. To answer them, and kindred questions, in the presence of deeply troubled souls who wish to save something out of shipwreck is a different matter, as every pastor knows.

It may be argued that general principles should be laid down and adhered to. Probably so. And we will admit that it may be possible and probably is desirable to enact church legislation and give added interpretation to the law of the church in a way to help in this matter. Let us concede that point. But after we have done that I am still of the opinion that our best contribution to the problem will be affirmative rather than negative. It will not be found in denunciatory preaching or in restrictive legislation but rather in a constructive, affirmative, educational program teaching the sanctity and dignity and beauty of the marriage covenant.

That sort of work is being done. Here are a few instances that come to mind from recent experiences. This summer at the Southern California reunion I preached to a large audience that included many young people, my theme being: "Marriage and the Home." I was given the closest of attention. At the Park of the Pines reunion, Elder George Mesley preached one afternoon on the same theme, a strong and fine sermon, and immediately afterward, before the same audience, solemnized a wedding in a way to leave a lasting impression for good. At the Stewartsville reunion President Floyd McDowell preached on the same theme to a large audience, reported to have included between four and five hundred young people. An immediate result was the reuniting of a fine young couple who had been estranged; a more remote but lasting result will follow in other lives. In Independence on the Campus Elder Arthur Oakman preached a fine sermon on marriage to an audience of several thousand people. At one reunion Elder George Mesley daily taught a class of young men who under his leadership frankly discussed many of their problems, including those incident to courtship and marriage. Probably in many other localities this summer such sermons and such teachings were had. In Graceland College early in this present term there is being given a series of four lectures to the students on these themes: (1) "Days of Courtship"; (2) "Selecting a Mate"; (3) "The Sacrament of Marriage"; (4) "The Satisfying Home."

The foregoing will indicate, I believe, that the church has not been asleep concerning this matter and that work is being done along the line that to my mind contains the greater hope of a permanent solution to the problem. It is to be hoped that an

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increasing number of intelligent, devoted and qualified men and women will contribute to this program of affirmative education—men and women who have themselves had an actual and helpful experience in marriage and home building so that they may speak with enthusiasm and conviction. It may be necessary sometimes to denounce divorce. It may be necessary to enact punitive legislation. But the greater contribution is to be found in an affirmative and deeply religious program of education.

ELBERT A. SMITH

Harvest Home Festival of 1937

Thousands of Independence people and visitors from surrounding areas shared with the church last week in the social, educational and aesthetic values of another Harvest Home Festival, viewing the many fine exhibits and displays in the lower hall of the Auditorium. The festival opened at noon October 5, and continued until Sunday, October 10, and was especially designed this year to include a wide range of interests.

Following a definite and unified program, the 1937 festival centered around the theme, "The Zionic Home." Ten booths, beautifully designed and decorated, surrounding the basement hall, offered many helpful homemaking ideas. The "Better Homes" booths together with the hobby show, the canned fruit pyramid, the central sunken garden, the ideal workshop, and the Sunday afternoon concert by the Auditorium Festival Chorus and Orchestra, compromised the features of the festival. The imaginations of all lovers of homecraft were stimulated by a tour of the "Better Homes" exhibits, made possible through the cooperation and painstaking labors of representatives of districts and congregations working with the Central Planning Committee.

The festival was remembered with generous gifts of canned foods, samples of the fruits and vegetables put up by various Independence groups and districts, Kansas City and Holden stakes and other groups. These jars which this winter will go to the needy and destitute were attractively arranged, row upon row, in the form of a large pyramid. Near this was the central sunken garden with its flowing fountains, its grassy plot and its shrubs.

Popular among the other attractions of the festival was the workshop on the platform, where workmen skilled in making articles of wood and metal set up and operated their machines while the visitors looked on; the women's department counter where hand-made articles were offered for sale, and the Laurel Club dining room where lunches and suppers were served.

The hobby show attracted many eyes, and offered a wide range of interests, from fine quilts to butterflies, buttons, old coins, geological specimens, shells, violins, paints, rare woods, stamps, baskets, and interesting exhibits from foreign and native sources.

On Sunday afternoon came the climax to the festival in the concert presented at 3:30 p. m. by the Auditorium Festival Chorus of four hundred voices under the direction of Paul Craig and the orchestra directed by Frank White. These were assisted in their sixth annual concert by Garland Tickemyer, tenor, of Wichita, Kansas; by Nell Kelley, soprano, of Independence; by the Vesper Chorus of Kansas City, Frank Hunter, conductor; by the Wahdemna Choral Club, of Independence.

Bishop G. L. DeLapp spoke to a large congregation in the Auditorium Sunday evening.

L. B. M.

The Life of Paul

KMBC Sunday, 6:30 p. m.

The stoning of Stephen is the climax of the radio play at 6:30 Sunday evening over radio station KMBC. This is the fourth episode of the series on the life of St. Paul. This episode begins with a scene in Tarsus between Saul and his old friend Lysias. An old sailor brings the story of John the Baptist which he has heard at Caesarea on his trip around the coast. Saul is restless to leave for Jerusalem to learn more of this John the Baptist, and if he is the forerunner of that earthly king which all Jews believe the deliverer will be. He leaves for Jerusalem and learns there that John has been beheaded—and that a common carpenter from Nazareth is proclaiming himself King of the Jews. In disappointment he returns to Tarsus, takes up his work as tentmaker and continues to teach in the synagogue. News comes of the crucifixion of Jesus and the Jews in Tarsus are relieved until one day a letter comes from Miriam telling of Stephen. Saul goes to Jerusalem and joins in the persecution of the followers of Jesus.

My daughter was shocked recently when her three-year old son said, "Mamma, where the ..... is Daddy?" He had been out playing, and the world had contributed its unfortunate share to his education.

Children are quick to learn. That is why we keep urging you to see to it that your church school supplies every child with a *Hope* or *Stepping Stones;* for in them they learn the language of the Kingdom.

JAMES F. KEIR

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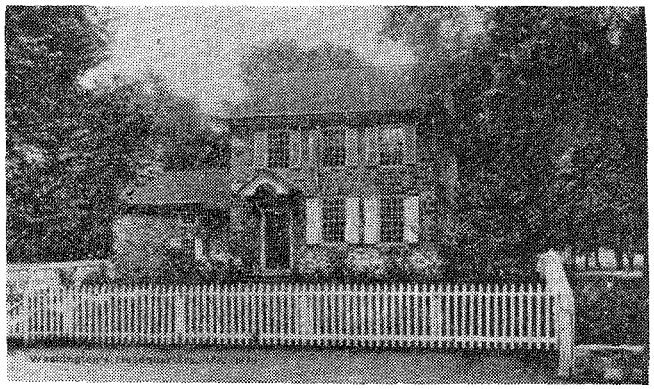
Washington in Prayer

Valley Forge is known to every student of American History as the spot where in the winter of 1777-78 the Continental Army of eleven thousand men under the command of General George Washington passed through its most depressing and discouraging period. Neglected by a Congress which seemed ill-disposed to listen to the pleadings of Washington for much needed supplies, his soldiers



WASHINGTON'S HEADQUARTERS, 1777-1778

illy clad and poorly fed, short-term enlistments making disciplinary continuity extremely difficult, it was only the great personality of Washington which held the soldiers to their tasks of training under the highly developed soldier Von Steuben for the military tasks yet before the army. Neglected by the Congress which had asked him to assume the task of Commander in Chief of the Continental Armies, seeing his hungry soldiers barefoot in the snow and poorly protected against the weather, annoyed by intriguing enemies and plotted against by cunning and unprincipled politicians, his own fortune impaired by his long absence from home, only his great loyalty to his country kept Washington at his task. In fact, driven to despair by his country's neglect, his heart bleeding for his suffering soldiers, he did once write out his resignation and read it to his assembled generals before sending it to Congress. His generals dissuaded him from his purpose, and he later tore up his resignation. How much the fortunes of this country depended upon his decision, one may try to estimate, but no one can tell.

The ground on which Washington's army camped at Valley Forge, where they built their simple huts and fought as best they could against the inclemency of the weather while they drilled and prepared for the battles ahead, is now a State park kept in a fine condition by the Commonwealth of Pennsylvania, and where there still remains visible enough of the results of the activities of the soldiers to enable fancy to reconstruct the picture. It is a place to which all Americans might well go, and catch first-handed some of the impressions of what Valley Forge and Washington meant to the destinies of America.

It was in the early years of the present century that I first visited Valley Forge, in days before the advent of the motor car. To this day I carry memory pictures of that visit, though the grounds are much better kept now. I followed the course of the entrenchments, wandered through the woods where still remained a very few of the Dutch ovens in which the soldiers did much of their cooking, saw the old schoolhouse, and went through Washington's headquarters. It was in the days of my enthusiasm in cameras, and in the Graphic Arts Bureau today are many of the negatives I then took.

The memory pictures formed by that first visit have been added to and perhaps changed some by those arising from subsequent visits; for I have been there many times, and go whenever I get a chance. It has a fascination for me. To get there now is easier than when I first went, for now in a car one can in less than an hour go over excellent roads and highways from Philadelphia or City Hall to the Park; and the more than five miles of boulevards and about four miles of other roads in the Park enable one to visit easily every interesting spot in it. And as the various historic spots are well marked, it is quite within the range of even ordinary fancy to reconstruct the physical and spiritual aspects of Valley Forge through the drear winter, and learn anew to appreciate more accur-



ARTIST'S CONCEPTION OF
WASHINGTON AT PRAYER IN VALLEY FORGE

ately the quality of the men who suffered and died there as they showed their fine loyalty to America's greatest man rather than to the Congress which had so cruelly neglected them and him.

In my now many visits to Valley Forge I have never once failed to get encouragement in my own work. For years from early manhood I have carried a rather heavy burden of responsibility, one which is crushingly heavy at times and which

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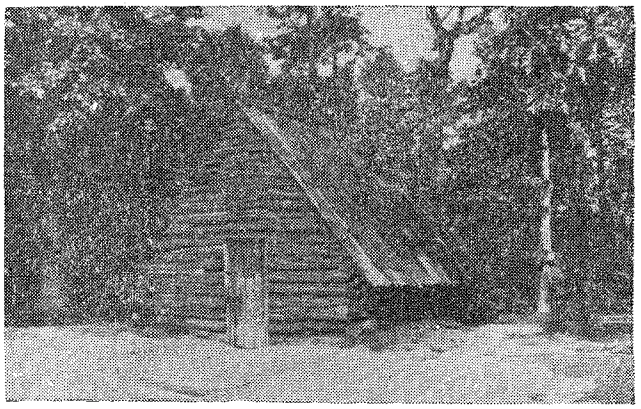
brings periods of depression and even discouragement. When on the now beautiful terrain of Valley Forge I think of the illy-clad, poorly equipped, and improperly fed soldiers, who in the snow, though sometimes barefoot, drilled and toiled under the instruction of Von Steuben, and in their devotion to their beloved Washington finally drilled themselves into an army able to meet the well-drilled, well-equipped, and well-fed Red Coats from over the water, I take courage anew from the patriotism of Washington and his men, and I say, "Well, if they could stand Valley Forge and all its discouragements, why should I be tempted to slacken in my job?" And so I "carry on" again.

From a historic standpoint, perhaps the chief point of interest is Washington's Headquarters, where one is thrilled at the atmosphere of 1777 still kept in the old house; but for deep spiritual value there is greater significance in one other spot, espe-



CONTINENTAL ARMY HUT

Reproduction of huts used during the winter of 1777-78 at Valley Forge, Pennsylvania

cially to me. Yet I do not know where that spot is, and it is likely that no one else does. It is, however, well authenticated among the experiences of Washington, and constitutes the central theme around which a memorial chapel has been built. It is the spot where Isaac Potts saw George Washington kneeling in the snow and heard him praying for his country, for his army, and for his own need of strength and wisdom. The story is a very interesting one, and I can do no better than quote here the account given by the hand of Ruth Anna Potts, daughter of Isaac Potts, the religiously solemn Quaker from whom Washington some time afterwards rented the house now known over the world as Washington's Valley Forge Headquarters. Ruth's story is as follows:

"In 1777, while the American Army lay at Valley Forge, a good old Quaker by the name of Potts had occasion to pass through a thick wood near headquarters. As he traversed the dark brown forest, he heard, at a distance from him a voice which as he advanced became more fervid and interested. Approaching with slowness and circumspection, whom should he behold in a dark bower, apparently formed for the purpose, but the Commander-in-Chief of the armies of the United Colonies on his knees in the act of devotion to the Ruler of the universe! At the moment when Friend Potts, concealed by the trees, came up, Washington was interceding for his beloved country. With tones of gratitude that labored for adequate expression, he adored that exuberant goodness which, from the depth of obscurity, had exalted him to the head of a great nation, and that nation fighting at fearful odds for all the world holds dear.

"He utterly disclaimed all ability of his own for this arduous conflict; he wept at the thought of that irretrievable ruin which his mistakes might bring on his country, and with the patriot's pathos spreading the interests of unborn millions before the eye of Eternal Mercy, he implored the aid of that arm which guides the starry host.

"Soon as the General had finished his devotions and retired, Friend Potts returned to his house, and threw himself into a chair by the side of his wife.

" 'Hegh, Isaac," said she with tenderness, 'thee seems agitated; what's the matter?'

" 'Indeed, my dear,' quoth he, 'if I appear agitated 'tis no more than what I am. I have seen this day what I shall never forget. Till now I have thought that a Christian and a soldier were characters incompatible; but if George Washington be not a man of God I am mistaken, and still more shall I be disappointed if God do not through him perform some great thing for this country.' "

Washington was a great man. Exalted by his country to positions of heavy responsibility and to which great honor has come to be attached, yet he was ever conscious of his limitations. His egotism was never enlarged by his preferments; and because he knew his own limitations so well, never was his conceit enlarged or expanded by the honors bestowed upon him. He had, as all men of responsible position must have, confidence in himself; but never did this pass over into self-conceit, as too often happens with other men who have been exalted. A man of close observation he knew how to take advantage of opportunity. But after all one of his most charming attributes was his humility. It was this that prompted him to seek Divine aid in crucial conditions. His ultimate trust was in God, though his confidence in men was great and beautiful.

It might be well said that no incident at Valley Forge sets out the true character of Washington as the incident beheld by Potts. It sanctifies Valley Forge today as does no other happening in the experiences of the great American. And this has been

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ZION'S LEAGUE

Young People's Work in the Church Program

London, Ontario, in Action

First of all, I want to say that the first edition of the Guide is very good, and very well set-up. I enjoyed reading it all and more so, since I had met most of the people represented at the Youth Conference. I enjoy reading the youth page in the Herald and wish you success for the future. . . .

Last Saturday at the district conference the Zion's League organization was adopted by the district to be the official young people's organization. We are therefore urging that all the branches organize under this plan as well. Last night, October 4, our Young People's Society in London changed their name to that of Zion's League and organized under the same. We are therefore the first in the district to do so. We are holding a cabinet meeting next week to make our plans for the fall at least.

While attending the General Council meetings at the Youth Conference, you will remember there was some discussion on the age range. The one in particular I was interested in was the 12 to 14 age group as we had quite a number in this group. It was suggested there that a Junior Zion's League could take care of those of this age. We took this up with the supervisors and branch presidency and decided to organize a Junior Zion's League. This to come under the young people's division of the church school and the young people's supervisor. I think we are the first ones to organize a Junior Zion's League in Canada or the United States that I know of. It was organized to meet a need here, of course and not just to be the first.

We had a very successful District Rally here on September 25 and 26 with Brother Roy Healy, of Chicago, as our guest speaker. I have heard many say since that they received a great deal of good and are trying to live better lives. You will see an account of this in the Herald in another week or so.

Arlo G. Hodgson.

The Man Who Is 10% Plus

The average man stands 70 inches high to the top of his hat. Ten per cent below the average brings the stature down to 63 inches to the hat top—a pigmy.

Ten per cent, more or less, looks like a trifle to the unthinking. But it is a tremendous thing, when applied to men and their success.

In my newspaper days it was my privilege to meet and talk intimately with many of the great men of industry, finance and commerce of Chicago, and the West.

I nearly always found them to be men of simple tastes, simple speech, and simple dress. Met in a Pullman smoker, on a fishing trip, or anywhere away from the kingdoms they ruled, they were just ordinary men—"regular fellows."

And at that, most of them had started humbly enough at the very bottom of the ladders on which they had climbed to such dizzy heights.

What made them great?

Why did they pass hundreds or thousands of men who once had a better foothold on that ladder?

Not towering intellects, not college educations, not any one over mastering talent, genius or capacity.

No—they had only to be ten per cent better men than their fellows—consistently better in everything that counted; not once, but all the time.

Ten per cent earlier in getting to work. Ten per cent longer on the job. Ten per cent more sure footed in making decisions—small ones at first; then larger. Ten per cent less errors. Ten per cent better memory for things that counted. Ten per cent more industry. Ten per cent more efficient in cleaning up the day's work. Ten per cent more dependable. Ten per cent more loyal to their superiors.

Oh, that magic ten per cent PLUS!

It throws a halo around the head of the man who has it; marks him as the one to be promoted; because, remember, friends; your superiors are not looking for super-men but they are continually seeking the plus man who can be depended upon—the consistent producers, the patient savers, the men who do their work in a businesslike way, however humble their tasks.—Briefed from the "Informant."

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well chosen as the chief inspiration for the Washington Memorial Chapel. To me no incident in the whole experience of our armies at Valley Forge is of richer import. It might be said to be an index to the deep religious character of the men of the Revolution, and it might also be considered as an omen that so long as America keeps alive an abiding trust in God, its future will be held secure by the great Divine power guiding its destinies.

I have read of Washington's loyal obedience to his mother, I have read his speeches to Congress and army. I've read of his long service to country, service which wore him down in body and fortune, yet no incident in his life touches me as does his kneeling in the snow at Valley Forge, to find surcease from the over-powering burdens he bore, by pouring out his heart in prayer to the Great Being he adored and in whom he trusted. There were few if any of his fellows to whom he could go. They might come to him with *their* troubles; and whether he were heavy hearted or cheerful, to them he must always present a soul unperturbed; though depressed he must appear hopeful, though worried he must appear trustful. But when they had gone, to whom could he turn? Only to the One who from his early boyhood had been his bulwark of strength. In the loneliness which is a concommitant of greatness and leading position, it is well that one may find easement of pressure by appeal to Deity, the source of strength which never faileth when approached in humility and contriteness of spirit.

The mental picture of Washington kneeling in the snow in prayer is one to encourage loyalty and determination to carry on. F. M. S.

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Gold Records Again Speak From the Dust

By Carl Frederick Ruoff

(Note: Italics in the following quotations of this article are not found in the original sources. They have been added by the author. C.F.R.)

Since its inception of field work in 1919 the Oriental Institute of the University of Chicago has dispatched and maintained about twenty-six scientific missions throughout the Near East and Far

GOLD RECORDS AGAIN SPEAK FROM THE DUST

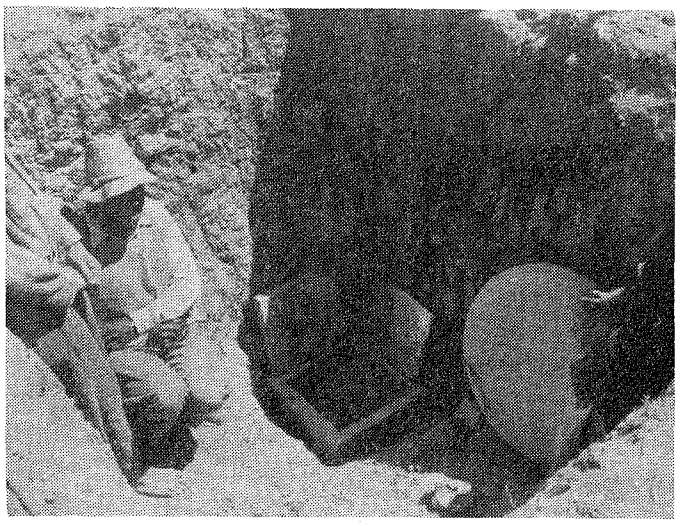


Photo above was taken when excavators of the Oriental Institute of the University of Chicago opened one of the limestone boxes containing gold and silver documents which had been buried under the foundation of the magnificent audience hall of the palace of Darius the Great at Persepolis, 2,453 years ago. Note the round stone to the right which covered the crypt. A stone of similar shape covered the limestone vault on Hill Cumorah in western New York where the so-called "Mormon Prophet" discovered the Gold Records from which the Book of Mormon was translated. (Photos courtesy The Oriental Institute of the University of Chicago and The Illustrated London (England) News.)

East including such locations as the Nile Valley of Egypt, Palestine, Syria, Iraq (where ancient Assyria was in part located), Iran (Persia), and especially the Tigris-Euphrates Valley. In these various fields of interests the Institute's archeaological expeditions have made many discoveries disclosing ancient man's achievements as a civilized being.

Findings and restorations in ancient Babylonia at Tell Asmar, Khafaje, and also at Khorsabad, and Nineveh where the ancient Assyrians reached their zenith, have been of great interest to the expeditions and reveals the rise of man in the evolutionary path leading to the present.

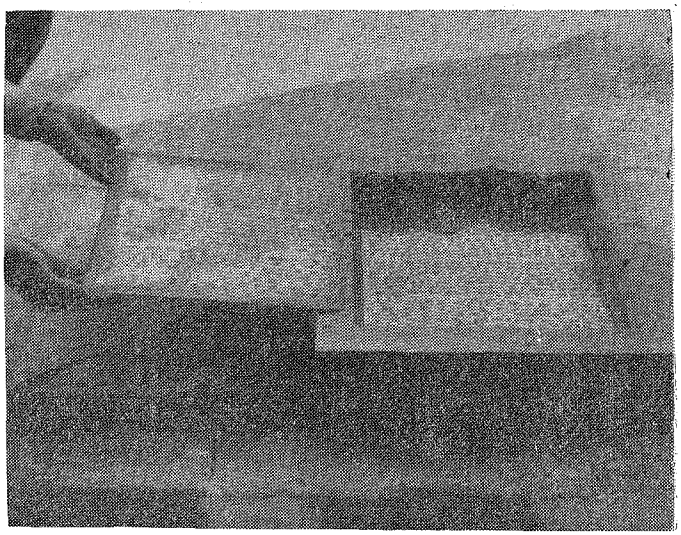
Archeaologists claim that civilization had its inception in what is called the Fertile Crescent—that region folded horseshoe-like around the eastern end of the Mediterranean Sea including Palestine, Syria and reaching east and south taking in ancient Assyria, Babylonia and running into the Persian Gulf via the Tigris and Euphrates Rivers.

The chief interest in this article lies in the Institute's expedition at Persapolis in Iran where solid gold and silver records of Darius the Great, King of Persia, were unearthed. The inscriptions on these records are in three languages—Old Persian, Elamite and Babylonian. These records were deposited 2,453 years ago in the foundations of the Palace of Darius, according to the fourth edition of the *Handbook* of the Oriental Institute of the University of Chicago, and *The Illustrated London* (England) *News,* issue of February 22, 1936.

The excavators of the Oriental Institute dug up these plaques under "two corners of the magnificent audience hall of the palace at Persepolis." Archeaologists believe these records, which defined the limits of Darius' empire, were buried in the king's presence B. C. 516-15. Construction of this famous palace was begun by Darius but it was completed forty years later by his son and successor, Xerxes.

"The two deposits," continues *The Illustrated*

GOLD AND SILVER TABLETS FROM A FOUNDATION DEPOSIT OF DARIUS THE GREAT DISCOVERED AT PERSEPOLIS, IRAN



The solid gold plaque, as bright and mirror-like as on the day when it was deposited in the box 2,453 years ago when built into the wall, can be seen in its original position. At the left is the silver plaque. The dark edges and the mottled effect in several places are due to silver oxidation. (Courtesy The Oriental Institute of the University of Chicago and The Illustrated London News.)

London News, "each containing one gold and one silver plaque . . . were found in beautifully cut limestone boxes, *the metal shining as the day it was incised.* Beneath each deposit were six gold and silver coins, apparently of Greek origin. The plaques and coins have been handed over to the shah of Persia, Riza Kahn Pehlevi.

The inscriptions on these tablets are: "Darius

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the Great King, the King of Kings, the King of Lands, Vistaspa's son, the Achaemenid, speaks Darius the King: 'This is the empire which I possess, from the Sacae who are beyond Sogdia, as far as the Kush, from Indus as far as the Sparda, which Ahuramazda has granted to me, who is the greatest of gods; may Ahuramazda protect myself and my house.' "

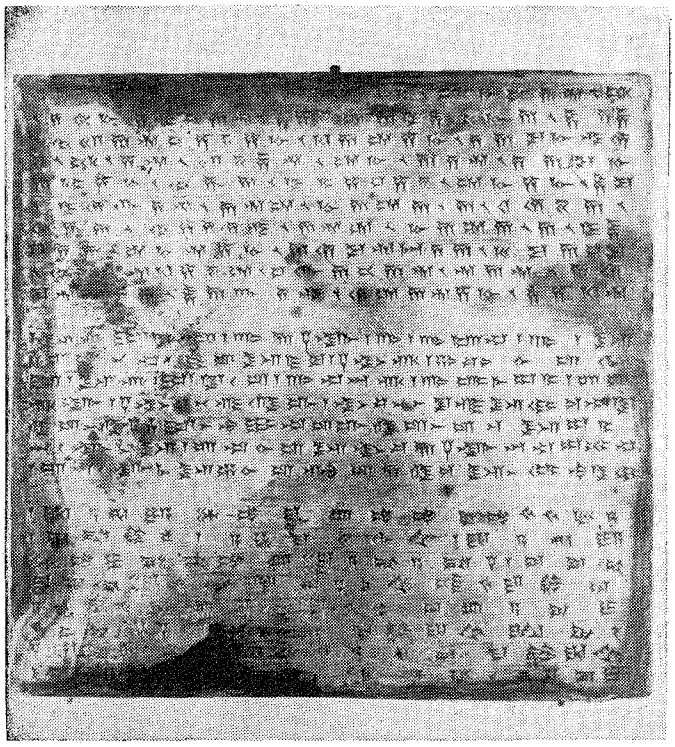
A short time after the diggers discovered the solid gold and silver records they found seven stone tablets inscribed for Xerxes who succeeded his father, Darius, to the crown of Persia. These stone tablets were inscribed 2,423 years ago and were found stored in a room of Xerxes' army garrison east of the Great Palace Terrace at Persepolis which is at present being restored by the Oriental Institute.

According to the *Illustrated News* three of these stone tablets bear inscriptions new to historians, listing for the first time the provinces ruled by this great king. But more important they relate the story of Xerxes' success in crushing the religious rebellion against the religion of Zoroaster which took place early in his reign. This is the first evidence of such a religious upheaval.

These stone tablets bear a significant religious history. "They record that Xerxes began his reign by defending Ahuramazda, the 'Wise Lord,' and Arta ('Rtam) the 'Divine World Order' against a revolt stirred up by the worshipers of other gods, the Daivas, and that he 'sapped the foundation' of the temples of the Daivas."

Zoroasterianism is the only heathen religion which was favorably spoken of by the Hebrew prophets in the Old Testament. Cyrus, the Persian king, who freed the Jews from the Babylonian exile was a Zoroasterian and this is probably the reason the Hebrew prophets were liberal in evaluating this religious movement. The chief elements of the religion started by Zoroaster, who was a contemporary of Vistaspa, father of Darius the Great, grandfather of Xerxes, were its monotheistic emphasis in which the great God of the universe was given the name of Ahuramazda, and Arta, the world principle. These two concepts were basic in this religion. Some interpret Ahuramazda as meaning the God of Light. It is not strange that many centuries later the name "mazda" was given to the incandescent electric lamp invented by the late Thomas Edison.

The new stone tablets seem to confirm the tradition that Xerxes' father, Darius the Great, heard the teachings of Zoroaster in the house of his father, Vistaspa, and thereafter he made it the official religion of his empire. When Darius the Great died the priest of the old dispossessed religion, the Daivas and old gods, seized the opportunity for a religious rebellion against the new religion of Zoroaster. Xerxes succeeded in putting down this rebellion and the future of Zoroasterianism was assured. This monotheistic religion has continued down to the present and there is today a Zoroasterian colony of about one hundred thousand in India. There are few followers of this system outside of this colony. Zoroasterianism and its monotheism along with Judaism and its one-God concept have both bridged the ancient era with the modern in having continued throughout the course of time. Christianity and its doctrine of the trinity is not consistent in its claim of monotheism. At least it is history that the church struggled for nearly four



This close-up photo of one of the solid gold tablets discovered in the foundations of the palace of Darius at Persepolis gives a more detailed view of the inscriptions in three languages—Old Persian, Elamite and Babylonian—defining the limits of the empire of Darius the Great about 516 B. C. Close observation reveals the differences between the three languages although all convey the same message. The characters vary in length, width and position. These details were considerably sharper on the original photo. Position of these arrowhead-shaped characters no doubt plays an important part in the meaning each is to convey. This mode of cuneiform journalism was used by the old Babylonians and Assyrians. Our word CUNEIFORM *comes from the Latin* CUNEUS, *meaning* WEDGE *plus the suffix* FORM—*meaning* WEDGEFORM. *(Courtesy The Oriental Institute of the University of Chicago, and The Illustrated London News.)*

hundred years with the problem of making one God out of three. Mahomet was another founder of a religion who had a consistent doctrine of monotheism.

The seven stone tablets were written in cuneiform characters in the Elamite, Babylonian, and Old Persian languages. The *Illustrated London News* has the following translation taken from one of these tablets by Professor Ernst Herzfeld: "Sayeth

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Xerxes the King: 'When I became king, there were among those lands, which are written above, some who rebelled; then, Ahuramazda helped me; by Ahuramazda's will, such a land I defeated, and to their place I restored them; and among those lands were such where, before, the Daivas were worshiped; then, by Ahuramazda's will, of such temples of the Daivas I sapped the foundations, and I ordained 'the Daivas shall not be worshiped.' Where the Daivas had been worshiped, there I worshiped Ahuramazda together with 'Rtam the exalted."

Xerxes' empire was the greatest that had been brought under the sway of one ruler up to that period of history. The stone tablets give the following boundaries of this great empire as listed in the London *Illustrated News*: ". . . to the region northeast of modern Afghanistan, southwest through ancient Kush to the borders of Modern

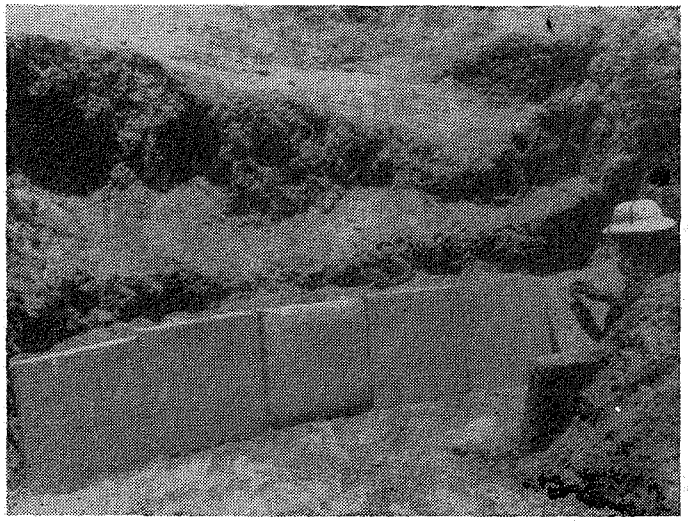

Photo showing the seven stone tablets inscribed for Xerxes, King of Persia, son of Darius the Great, 2,423 years ago. Photo was taken while the tablets were in their original position. They were discovered in the quarters of the army garrison near the great palace at Persepolis by the University of Chicago Oriental Institute excavators.

Ethiopia, southeast to the Indus River in northwestern India, and northwest through most of Asia Minor. In the new inscription Xerxes claims, on the west, 'the Ionians that dwell in the sea and those that dwell beyond the sea.' This indicates that the tablets were inscribed during the five years between Xerxes accession in B. C. 485 and the battle of Salamis, B. C. 480, when the Persian attack on Greece ended in dismal failure."

It is significant and therefore we mention that the period in which the foregoing records of gold, silver and stone were incised for Darius and his son Xerxes, was but a few years removed from the time when Nephi and his brethern returned to Jerusalem about B. C. 600, to obtain the brass records of Laban which contained the history of the Jews and the genealogy of Nephi's forefathers. Lehi had been warned of God that Jerusalem was to be subdued because of the transgressions of the Jews. We read where they were later carried into exile, that is, the influential and wealthy Jews were sent to Babylon and there they were established as a prison colony after Jerusalem and its glorious Solomon's Temple, which had stood 418 years, were destroyed in B. C. 586. Many of the Jews had escaped during the first attack on their Holy City in B. C. 597 but when Nebuchadnezzar returned for his second assault in 586, because the Jews had failed to keep their agreement, all the Jewish "blue-bloods" were sent to Babylonia. Others had fled to Egypt where they settled in Memphis and Elephantine. Nebuchadnezzar died B. C. 562. We now see the rise of Cyrus the Great—founder of the Persian empire. He was a true follower of Zoroaster and Zoroasterianism continued to be the official religion. Cyrus was a liberal and was tolerant of the religious views held by others. His march to supremacy was short—Babylon, Egypt, Lydia and Sparta formed a coalition against him but he struck before they had a chance to combine their military strength and defeated his foes singly. Babylon fell B. C. 539—the former proud city of Nebuchadnezzar surrendered without resistance. Cyrus proclaimed himself king over Babylon B. C. 538. It was during this first year of his reign he gave the Jews their liberty and the privilege to return to Jerusalem. Many turned their faces westward and began the journey to their holy city. Others chose not to return because exile had opened a new world to them. The period of exile was forty-eight years and many who were taken from Jerusalem died in the prison colony and many of those who survived were spent in years and hardly able to make the trip over the desert or around the Fertile Crescent. Others still recalled the destruction of their city and knew that only ruins of Jerusalem's former glory was to greet them—if greeting it could be. In Babylon they had no temple in which to worship and instead of re-establishing the Mosaic tabernacle they developed the synagogue in which they worshiped Yahweh. The power of the Jews had been broken but the spirit of this invincible race was revived and under Zerubbabel B. C. 520 the second great temple rose on the ruins of the first. Seventy-five years later, B. C. 445, the walls of the holy city were rebuilt. The Jews remained subject to Persia until the rise of Alexander the Great of Macedonia and in B. C. 332 the Jews submitted to him without even a military demonstration. About this time the greatest power of the ancient world was slowly but firmly rising in the West—Rome.

Lehi had been warned of the Lord that Jerusalem

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was to be trodden down and that he should take his household and depart into the wilderness. The synoptic description of what befell the Jews during the period shortly after Lehi left Jerusalem to the time of their return from Babylon to rebuild their holy city has been pointed out by your writer to show the exactness with which the prophetic word has its fulfillment. During the entire vicissitude of the foregoing period we find that the Nephite colony to the Promised Land succeeded in negotiating the ocean and became firmly established in the New World while the Jews at home inherited a ruined homeland because they chose not to heed the word of the prophets. We now wish to get back to the original thread of our thesis.

Plates of gold and brass have played important roles in preserving the spiritual integrity of those tenets given through the prophets in that once these concepts were inscribed they were not so readily susceptible to destruction over long periods of time as were papyrus and goatskin manuscripts.

There is one other parallel I should like to have borne in mind: The pure gold records buried by Darius some years after the Lehi family departed Jerusalem were found to be *untarnished* when discovered by archeaologist more than twenty-four and one-half centuries later. It is also a strange fact that the plates unearthed by Joseph Smith, the prophet, were *untarnished.*

After Lehi secured the brass plates of Laban we find his prophecy concerning them stating "that these plates of brass should *never* perish, neither should they be *dimmed* any more by time (Book of Mormon, Revised Edition, page 15). In this case the original brass record of Laban which Nephi abridged is yet in existence in an untarnished condition. Other abridgments of the Nephite record were made and the original were "hid up unto the Lord" in the Book of Mormon *Hill Cumorah.* This hill is perhaps in Central America or in northern South America for it is here where the Nephites and Lamanites fought their last great battle resulting in the dissolution of the former nation. It is not the Hill Cumorah in western New York. We shall offer more on this topic later in a sequel article.

If all the sacred records could be produced which were made by the scribes in Book of Mormon times it would present a rather complete and detailed story of that great vanished nation and also give us a greater understanding of the functional church during the height of its spiritual glory. As it is, the Book of Mormon contains but a brief synopsis, very sketchy in parts.

The Latter-day Saint movement in its various organizations is looking to the day when the remainder of the sealed gold record which was not translated by the so-called "Mormon Prophet" in the early nineteenth century shall once more be given in *the* church for translation. It is this concept we wish to expound in a sequel article under title—"Gold Records to Again Speak from the Dust."

It should be good news to Latter-day Saints to learn that other ancient men besides the prophets also inscribed their concepts and edicts on metallic plates of gold, silver, brass and on stone. It is not a recent discovery which has convinced archeaologists that metal records were kept by the ancient; this has been an established fact for many years. The method of burying the gold and silver plaques of Darius the Great in a limestone box and the untarnished condition of the metallic manuscript of pure gold is of interest to all who accept the story of Joseph Smith, Moroni, and the Book of Mormon. Moroni also buried his priceless treasure in a limestone vault and placed a large round limestone slab on the top of the crypt as was the case with Darius the Great.

In the sequel article we shall try to follow through the situation which is to surround the coming forth of the second volume of the *Gold Bible* —for surely the critics of Mormonism will not miss the chance to brand it as such!

It was our desire to get this article with its illustrations to the editor of the *Saints' Herald* several months ago but somehow found ourself caught in the vortex of the twentieth century tempo of life and were unable to keep at the construction of the manuscript.

Your writer wishes to thank Mr. H. Ebden, publisher of *The Illustrated London News* for the courtesies extended in allowing him to quote freely from his publication. We also wish to thank the Oriental Institute of the University of Chicago for the photographs reproduced in the article and for their courteous privilege of allowing us to quote from the fourth edition of the Institute's *Handbook.* We expect to have the sequel article in the hands of the editor of The *Herald* at an early date.

Lynwood, California, September, 1937.

Much disillusionment is emotional self-indulgence not intellectually justified.—Harry Emerson Fosdick, in *The Cure of Disillusionment.*

"The only bridge between hatred and good will is understanding."—Hon. McKenzie King. "Unity of purpose leads to unity of understanding."—Doctrine and Covenants 129: 9.

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How Your Branch Can Help the Church Scholarship Loan Fund

A Program for College Day, October 31

There are a great many projects in the church which demand a portion of our time and energy annually; some of these—such as our Christmas offering effort—continue to receive our attention more or less continuously throughout the whole twelve month period. However, there are other projects of equal importance in the church which are called to our attention only once a year and then are placed in the background for another twelve months. The solicitation of funds for making church scholarship loans belongs to this latter classification.

In some of our branches the annual College Day service is announced one Sunday morning and, following an impromptu presentation of the need of the church in this field, a collection is taken for which the congregation has come entirely unprepared. Notwithstanding the fact that the burden of the effort is placed on only one day, we have branches whose membership are alert to the significance of this project and who not only make it a point to have their College Day service well planned and advertised but who also resort to means other than the single collection in order to raise additional money to contribute to the fund.

The principal burden of this work usually rests with the enterprising Women's Department and with the young people of the branch. These departments have found that money-making projects which have proved effective in other fields of endeavor may also be well enlisted in the service of the church scholarship loan fund.

For instance, there is the ice cream social held on the church lawn. When this is well managed and well advertised, it may draw large crowds, and quite substantial sums of money may be realized therefrom. The collection and re-sale of old newspapers has often proved an additional source of income. Bazaars, carnivals, box suppers, entertainments of various types for which admission is charged, have all been effectively utilized in the past. Why not try something like this to swell your branch contribution on College Day?

Finally, there are a number of very important factors in the success of the College Day service itself.

BE SURE TO:

(1) Announce the service and collection several weeks ahead of time in your branch.

(2) See that the effort you are making is well publicized in the community.

(3) Plan your service carefully. This includes a very complete introductory talk, the securing of the services of a special speaker, an effective plea before the collection is taken up.

We would not attempt to dictate the form or substance of any College Day Service. It must be adapted to become effective under local conditions. We would merely like to suggest a possible plan of service. Does this give you any ideas as to how your branch may help the College Day collection for the benefit of the church scholarship loan fund?

HOW YOUR BRANCH CAN HELP ON COLLEGE DAY
(A Suggested Service)

Piano Voluntary: 434 in New Saints Hymnal (N. S. H.) "O Come Ye Sons of Graceland All."

Call to Worship: Read 2 Timothy 2:17. The church issues the clear challenge to Zion-builders today, "The glory of God is intelligence; in other words, light and truth." She calls for an expanded vision, a more comprehensive study program, a deeper understanding, a greater tolerance, a search for truth, wherever it may be found. Graceland reaches out into all walks of life and brings to the church young people a growing vision of the kingdom. Today we honor those who teach and those who learn, in observance of our annual College Day.

Opening Hymn: "O Come Ye Sons of Graceland All," 434 N. S. H.

Read Doctrine and Covenants 85:21, 85:36 (first part), and 123:4, 5, 6.

Special Number: "Happy Graceland," (tune of Nellie Gray).

Talk or Sermonette: (Outline)

I. World youth organizing in pursuit of effective idealism (Naziism, Fascism, etc.).

II. Zion, a functional ideal of church youth for today. (Doctrine and Covenants 64:8 beginning "for behold I say unto you, etc.," 45:13 and 14.)

III. Imperatives in realizing the ideal:
  1. Preparation by study and by sacrificial prayer. (Doctrine and Covenants 85:36.)
  2. The test: Living together. (By this shall all men know that ye are my disciples, that ye have love one toward another.)

IV. Graceland, the youth of the church, and Zion.
  1. Graceland, the focus of youth of the church. (The place of getting together for a community of idealism.)
  2. Graceland, the center of preparation.
  3. Graceland, the fusing of many types, the living together. (33 states and 1 foreign country from 245 students.)

V. The immediate opportunity: College Day. (College Day collection talk.)

Special Number: Piano play softly musical background "Beautiful Zion," 353 N. S. H., while either one person, or two (alternating on verses) reads:

"These things I have seen:
A red tower against a cloudless sky,

(*Continued on page* 1330.)

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A Spiritual Retreat in Maine

A letter from Audentia Anderson

It has been a great joy and privilege for my husband and me to travel this summer where we have been brought in contact with Saints in a number of different communities and living under various conditions and environments. Some of these have been in rural villages, some quite isolated, some in bustling industrial and commercial centers, and some in quiet fishing hamlets.

We have met with our brethren and sisters in two reunions—Low Banks and Brooksville—and enjoyed the peace and loving communion with kindred spirits found there.

What has impressed us strongly has been the sweetness of character, the quiet poise and steady purposes which mark the children of God wherever their lot in life is cast. They seem loyally striving to "let their lights shine" to bring their lives up to the high standard the gospel sets for them, and to move among their fellow beings with that intelligent, kindly, dependable and purposeful spirit that identifies them with the one who is constantly inviting and encouraging us to "come up higher."

Here in Jonesport, this secluded fishing village on the "rugged coast" of Maine, we have found such a devoted, lovable group of Saints, that our seven weeks' sojourn, now drawing to a close, has been one succession of happy experiences.

Picture, for instance, a group of six, after a bountiful supper cooked over an open fire and eaten beneath both the lingering rays of a setting sun and the genial smiles of a rising moon, sitting about the snapping flames, watching the rippling surface of the placid lake fringed with pine woods, and basking in the reveries induced by the absolute silence—not even chirp of bird or call of loon to break the charm of quiet remoteness from other life! Then as the embers glow and fade, the exchange of spiritual visions of mutual hopes and aspirations for the welfare of our beloved church, the renewed determination to serve God faithfully and to consecrate our lives, once more, to His work on earth, were all caught up and blended in a hymn of praise and a tender eloquent prayer of faith and confidence. Almost in silence we gathered our belongings, put out the remnants of the fire and sought our cars, returning the sixteen miles to our abodes feeling we had, indeed, been near to heaven.

Another day we called on a dear faithful brother and wife. While aged and afflicted they manage to keep going—he as a lobsterman and she about her home duties. Studying the word of God, buying and lending the books and quarterlies of the church, attending services faithfully, bearing testimony or explaining the gospel to friends and neighbors, this dear brother, now nearly 84, has the vision of our Latter-day goal enshrined in his heart. As we left them, he came out on the porch to say good-bye. Leaning a bit against the door jamb, his kindly eyes lifted even above our heads to a picture doubtless born of his devotion to a cherished ideal, he said, in his gentle, halting way, "When you get back out west, tell the brethren there to *hold on,* to be faithful, and to *build Zion!* I won't be there to see it, now, but I'm praying for it!"

Tears dimmed our eyes as we turned away, realizing the earnestness with which the dear man has, through the years, contemplated Zion, and the resignation with which he at last has had to relinquish his dream of participating actively in the building of the temple at the center place.

I wonder—do we, nearer that center place and accustomed to its privileges, cherish it as tenderly as has this dear, isolated Saint?

Jonesport, Maine, September 23, 1937.

War Destroys the Warriors

Whether neutral or belligerent, no nation has anything to gain by war. Every nation that wages war is weakened thereby—whether victorious or defeated. Italy is the weaker for her war in Ethiopia. Italy and Germany are the weaker for their war in Spain. Japan is weaker for her war in China. Every day and in every way, Italy, Germany and Japan are using up their reserves.

The United States has not kept out of war and cannot keep out of war. Every nation is involved, here and now, in the spread of slaughter and destruction which, directly or indirectly, affects every nation. The United States is no exception to the general rule.

But there is a further word to be said. The nations that are least involved in war for the longest period, will emerge the strongest. The way to win a war is to let those who start it finish themselves first. That is the policy of the United States. That is also the policy of every country where common sense is permitted. Dictatorships destroy themselves. Democracies prevail.—*The Commentator,* for October, 1937.

A Compendium of the Faith and Doctrine is a convenient handbook of the best Scripture references for the explanation and defense of the beliefs of the church. Older workers find it a compact and indispensable manual, and young people will find in it an excellent help in study. Price $1.10.

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Does Your Conscience Hurt You?

By Maurice L. Draper

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.—Acts 23: 1.

Does your conscience hurt you? This is a question which is quite familiar to all people who try to order their lives according to some standard of righteousness. It is a query that is frequently heard when a child has disobeyed his parents, or when some individual has betrayed his trust. We often think of the question as one that will shame the evildoer into repentance, and will cause such discomfiture as to elicit a vow that the sinner will never repeat his sin.

Honor is a very important requirement in modern business life. That is, the quality known as honor among men today is the requirement of such activities as those in which we engage. As a matter of fact, the true virtue of honor is very often lost sight of in human relationships in these days. What we really expect of employees, partners, etc., is loyalty to a code of customs and a manner of conduct. We expect our fellows to "back us up," and to support us in our actions. We look to our partners and our helpers for a confirming word or an approving sign as we engage in our various walks of life. The difficulty is, that the virtue of honor has been lost in a misapplication of the term. It has been swallowed up in a sea of professional ethics and personal loyalty.

Crime, in the year of 1920, was found to be the glutton of $15,000,000,000 in money, property, and social values every year up to that time; and we know that conditions have not improved since then. In considering the cause of this enormous loss, we usually think of dishonesty, hatred, malice, vice, murder, and every other despicable and unworthy attribute of gangsters. In a more detailed analysis, however, we discover something else. We find a sense of "honor" amongst them that is not to be slighted. These men and women sense a unity of purpose during their activity that is well to be considered. Few gangsters will "squeal," unless they are faced with an opportunity to satisfy their own selfish desires. In many cases they undergo prison terms and suffer punishment without revealing their partners. They exercise their sense of honor to each other. A "squealer" is not very popular in the underworld.

Now don't misunderstand me! My purpose is not to glorify the criminal. He is probably the most despicable form of human life on the earth. The point to be emphasized is that he has a sense which he follows, which, to his dwarfed and twisted conscience, is right.

This reminds us of the statement of the Apostle Paul, found in Acts 26: 9: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." The principle involved in the case of the criminal is very similar to that followed by Saul, the persecutor. The actions of both of them are explainable by the training which their consciences had received.

How, then, are we to determine our lives? People of this modern age are prone to say, "If one does what his conscience dictates, how can he do anything that is very detrimental? What if a person does make a mistake? If it is done in good faith it must be all right." During the World War, there was an occasion when it was necessary to move a large body of men. The only means of transportation was a small railroad train, with an undersized locomotive. The road was in the mountains, and it wound around the canyons in dangerous curves and steep grades. The commander ordered the entire body of men to board the train to descend the mountain. The engineer protested vehemently, trying to convince the commander that the brakes couldn't possibly hold such a tremendous load. All his protests were in vain, however, as the commander insisted; and the engineer, cursing at his superior's ignorance climbed into his cab. As the train came to the steep curves around the canyon it gained speed rapidly. Faster and faster it went, rocking and careening around the curves, with the brakes screaming in their white hot agony. On and on, faster and faster it tore, the men at the windows, staring out with agonized expressions, terrified at their plight. Finally, worn out by heat and friction, the brake shoes gave way, dangling uselessly at the wheels. Released from all hindrances, the cars shot forward in a tremendous burst of speed, and at the next curve, with a great leap and roar, they catapulted into the canyon, to fall hundreds of feet, rolling and twisting. Not a man escaped. All went to a horrible death. Why? The commander's actions were all in good faith. Surely no harm could result if he followed his conscience in the matter.

No; the guidance of a man's conscience is not sufficient. He needs a more perfect director for his activities. He requires a greater standard for his life. There is a way in which this need can be supplied to all people. The Gospel of Jesus Christ is a perfect guide if allowed to direct in all things. Saints of God, can you prevent a disastrous acci-

(*Continued on page* 1330.)

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THE FORUM

Under this heading we present selected comments, suggestions and criticisms selected from the correspondence of our readers. We wish to avoid personal remarks and controversial questions. To be admitted, subjects should be of general interest.

Some New Testament and Historical Evidences on Marriage

The Nicolaitan Doctrine of Revelation 2: 6, 15, Examined

That the New Testament opposes polygamy is evident from the following: Matthew 19:4-6, and Mark 10:6-8 say, in the *"beginning"* they were made "male and female," as Adam and Eve a *single pair*. For this same *"cause"* or reason, the man was to leave the household of his father and mother and *"cleave to his wife"* (not wives), and *"they,"* (the *man and wife*) to be *one* flesh. They thus were not to be *"twain"* (two) but one flesh. This union God would sponsor, therefore it should stand, so let no man seek to put it asunder. Polygamy would not admit of this, for as Adam and Eve were "twain" and "one flesh" (Genesis 2:24) so should we be when properly married to but one companion.

In Ephesians 5:31-33 the language differs a little and the word "joined" is used instead of "cleave," which leaves no doubt as to the meaning, the man and woman were to be brought together or united *into one*, and this union is typified in Christ and his church which church is the bride of Christ (Revelation 19:7-9). So as there is but *one church* or bride, so should we acknowledge but one. for it says "his *wife* (not wives) hath made herself ready." We are especially warned by Paul (Ephesians 5:33) for the man to *"love his wife even as himself"* and the singular is used and never the plural. There is no more warrant for a man to have a plurality of wives than the woman to have a plurality of husbands. The wife was to "reverence" her husband, and the husband to "so love his *wife* even as himself."

In Galatians 4:21-31 an allegory is used concerning the two sons of Abraham. Ishmael and Isaac, the one from a bondwoman (not wife), and the other from the freewoman of his choice; the one illegal or illegitimate and the other legal and approved. These two sons typify the two covenants—one of Sinai and the other of the gospel which is "Jerusalem which is above *is free*." The one after the *flesh* (or carnal) does not represent the one born after the spirit. The law of Moses, the law of types and shadows, was not the genuine law, but merely a pattern of good things to come, so as the law of type was nullified and superseded by the better law, so the gospel law stands supreme. The true marriage law (one wife) also stands supreme, for this "bondwoman" was not and could not be a legal wife so the castigation of her was complete *"cast out the bondwoman and her* (illegitimate) *son*: for the son of the bondwoman shall not be heir with the son of the freewoman." When Paul says "we are not children of the bondwoman, but of the free," so why go back to an illegal action of bastardy to establish the legal phase of the covenant, the gospel or marriage either, when the words of inspiration plainly say this bondwoman is to be *"cast out"* for Ishmael was born after the "flesh" and Isaac the free.

1 Timothy 3:2, "A bishop then must be blameless, the husband of *one wife*," etc. But it is asserted by some defenders of polygamy that this only applies to "bishops," but did God give a ruling governing domestic relations of bishops, that would not be binding to all the priesthood? Well hardly! (Romans 2:11, Acts 10:34, 35, 2 Nephi 11:104, 105, 115.) (Utah Edition 2 Nephi 26:28, 33.)

Titus 1:6 represents a "blameless" man as he who has *"one wife,"* so if the defenders of polygamy wish to become free from blame they must repent of this sin, and have but *one wife*. This always has been the law of God and always will be.

In 1 Corinthians 7:2 Paul advises that he who would wish to avoid fornication, "let every man have his *own wife* (not wives) and let every woman have her *own husband.*" Fundamentally here is represented the true law on marriage the husband should "have *his own wife,*" and if a plurality were justifiable, such language would never have been used and the ruling that applies to the man also, applies to the woman for she too was to have *"her own"* husband. But why advance the thought she is to have *"her own"* when that husband may be claimed by a dozen other females?

Read carefully Revelation 2:6, 15 for twice in these writings of John "the doctrine of the Nicolaitans" was called a hateful thing. It must have been a very corrupt and sinful belief and practice to have been so obnoxious to the Lord. That Nicholas of Antioch was at one time a righteous man we are certain from the citation in Acts 6:5, but later, like Judas who "by transgression fell" (Acts 1:25) this man also fell to the lowest depths in sin. Most any Bible Commentary also records the fact that the "doctrine of the Nicolaitans was a form of *polygamy* or spiritual wifery."

Dr. Buck's *Theological Dictionary* says that the "doctrine of the Nicolaitans *was* polygamy." See his *Bible Dictionary* volume 1, page 208; and on pages 376, 377 of volume 2, it is called a "community of women . . . in the highest degree licentious."

Also in *The Popular and Critical Bible Encyclopedia,* page 1235, the doctrine of the Nicolaitans was called "infamous practices" . . . "communities of wives." And Dr. Young's Celebrated *Analytical Concordance of the Bible* (1893 Edition) says that, "Nicolaitans, the followers of one Nicolas, whose deeds are condemned without being mentioned" (Revelation 2:6-15). Wharey's *Church History,* pages 24 and 25, also says, "The Nicolaitans . . . who turned the grace of God into lasciviousness." Webster said lasciviousness, is "looseness," "lustfulness," etc. Jesus Christ told John the Revelator that he *hated* the doctrine of the Nicolaitans. Brigham Young *loved* that doctrine, *after* going to Utah.

In this connection we present the following emphatic counsel of Apostle Paul on marriage in Romans 7:1-3 in the Inspired Version of the Bible by the Prophet Joseph Smith. Read it carefully:

> Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man only as long as he liveth? For the woman which hath a husband is bound by the law to her husband only as long as he liveth; for if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man.

(Please compare the above three verses with the same verses in King James' Translation. See also 1 Corinthians 7: 39 Inspired Version.)

The further question of spiritual wifery, or so-called celestial marriage is plainly renounced by the Lord as related by Matthew, Mark and Luke and recorded in the Inspired Version of the Bible by Joseph Smith. Jesus said: "for in the resurrection, they [men and women] neither marry, nor are given in marriage; but are as the angels of God in heaven." (Matthew 22:23-30; Luke 20:27, 28, also see Mark the twelfth chapter.)

The Inspired Version of the Old and New Testament by Joseph Smith, the Book of Mormon and all the writings and revelations published during the life time of the said Prophet Joseph condemn polygamy in this life, and in and for all eternity. Joseph Smith did not authorize polygamy in any form; he never had but one wife and no concubines. Brigham Young was the author of the plural wife system of the Utah Mormon Church, after going to Utah. Written questions solicited.

C. J. HUNT.

July 1, 1937.

A man may have the best of education, and the kindest of hearts, but if he is wanting in a strong will he is like a shapely and richly freighted vessel without keel and rudder, and with no fire in the furnaces. The will is the true propulsive power in man, and if that be weak or ill-regulated he must be ineffective. It is the chief executive in the republic of our faculties, and as such God speaks to it asking for its submission to His truth and plans concerning man.—Elwin Lincoln House, in "The Bridge of Faith."

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The Life of Elder Robert Clement Longhurst

By Arlo G. Hodgson

It is indeed encouraging and also faith inspiring to see those who have labored valiantly for the Lord in years gone by in this Latter Day Work, and now in the twilight of their life, still strong in the faith, cheerful and with memory clear.

When the writer visited Elder Robert Clement Longhurst at his home in the beautiful little village of Vanessa, Ontario, he truly gave the appearance of a patriarch as he sat by the window affording him a view of his farm and countryside. Perhaps this impression concurs with what he was told in his patriarchal blessing, when it said, "You shall sit in the Grand Council with the ancient prophets, apostles and *patriarchs* when Jesus comes to preside over them." His voice was clear and strong and his white hair, becoming somewhat thin, yet his high forehead and fine features showed intelligence and that force and strength of character, which had carried him through many years of hard work both on the farm and in the work of the Lord.

His was the rugged type of character that laid well the foundation of the work in the Vanessa Branch and the London District together with other outstanding pioneers and men of God who served nobly in the past generation.

It was indeed a pleasure to listen to him relate the experiences when the Gospel first came to that part of the country. His wife, Martha Ann, still takes a keen delight in helping to recall the many varied experiences with her husband, and their wit and humor, despite their rather advanced age (now very close to the four score and ten) makes a visit with them very pleasant indeed. She is still his sweetheart after sixty-eight years of married life. He was twenty-one and she eighteen when they were married on December 15, 1869. Brother Longhurst says of ten girls and five boys in the Bannister family, he chose Martha Ann, "She was the best looking girl!" They have lived in the same house ever since.

Elder Longhurst was born on the bank of the Niagara River, in Ontario, in September, 1848. He never saw his father, who was killed in an explosion in a tannery operated by steam. His father, a butcher by trade, was in the tannery which was under the management of his grandfather. The grandfather saw danger approaching and warned his son to leave. But the explosion occurred and his father breathed the live steam into his lungs and was paralyzed inwardly. Coincidently, fifty-six years later a brother of R. C. Longhurst was killed in a similar fashion at the same place. In this explosion his brother remembered about his father breathing the steam inwardly, so closed his mouth, but to no avail, as he was paralyzed outwardly.

Elder Longhurst at three months of age was taken to Vanessa in a wagon by an uncle. He was raised on a farm by an aunt until he was able to care for himself.

In regard to his mother, he related that she came to Vanessa at one time and became acquainted with a Mr. Lowrey, but returned to Old Niagara and there met Mr. Longhurst and married him. But this marriage was cut short by her husband's unfortunate accident in the tannery which took his life. Later when she came back to Vanessa she renewed acquaintance with Mr. Lowrey and married him.

To Brother and Sister R. C. Longhurst there were born three sons and one daughter. One son died in infancy.

They had not united with any church, but in August, 1886, a sister of Sister Longhurst, Mrs. Jarrow, of St. Thomas, brought Elder R. C. Evans to Vanessa, and stayed at their home. When the neighbors heard of the presence of Elder Evans, they said that Brother Longhurst had joined the Mormons and was going to Salt Lake City. When Elder R. C. Evans arrived he was given the home of James Bannister to preach in that same evening. One of the villagers by the name of Mr. Howie, a member of one of the popular churches, wanted a sermon on baptism. Elder Evans preached on baptism and at the close, this man said, "I have heard better sermons on baptism than that. If our preacher were here he would preach a better sermon than that." Elder Evans asked, "Where is he?" Mr. Howie said, "In England." "Well, then, he's safe," Elder Evans replied.

On the Sunday Elder Evans and others attended the morning service of the Methodist Church at which time Elder Evans sent a note up to the man in charge to announce a meeting that afternoon of the Latter Day Saints. The man on the platform did not do it, however, so they told as many as they could personally after the service, of Elder R. C. Evans' meeting in the afternoon in the Forresters' Hall. It so happened that a minister by the name of Mr. Sims of Brantford had obtained the Hall, but would let Elder R. C. Evans have it after he was through. He talked on and on for as long as he could until finally an uncle of R. C. Longhurst interrupted him by saying, "If you are through, close. I want R. C. Evans to talk."

This sermon aroused a great deal of interest and meetings were held every night in Brother Longhurst's home and after a couple of weeks of listening to the Gospel of Jesus Christ as expounded by Elder Evans he was baptized in September with his wife and his wife's sister. The baptism took place in the river known as Big Creek two miles from Vanessa. This river runs through Teeterville and Delhi. Brother Longhurst was the first to be baptized in Norfolk County.

The first prayer meeting was held in the home of Brother and Sister R. C. Longhurst, with Elder R. C. Evans and Elder John H. Lake present. There were present, too, at this inaugural prayer service Brethren William and James Bannister and their wives, and Mr. and Mrs. Welch, not yet members.

After the opening exercises had taken place, Elder R. C. Evans spoke in an unknown tongue followed by the interpretation. A great power accompanied the giving of this gift causing those present to know that this was the same gospel as preached in the days of Christ. Later Elder J. H. Lake under the influence of the Spirit of God prophesied that the gospel would go north and then east. This was literally fulfilled as the gospel went north to Lynnville and then east to Waterford.

In those times our elders were quite often challenged to debates and the night previous to one of Elder R. C. Evans' sermons, he had a dream wherein he was preaching in a small house to a crowd and three preachers came in. He would know them and the first man would take notes. This actually happened and the one who took notes was the Mr. Sims of Brantford and he challenged Elder Evans to a debate. It seems in the debate the subject led to the gifts of the gospel and mentioned the casting out of devils. Somehow or other in the argument, Elder Evans said, "If they cast the devil out of Mr. Sims, there would be nothing left but his boots." Later on Elder Evans also wanted to go to Waterford to talk to the Methodist preacher. Accordingly he drove over in a horse and buggy and met this minister who after getting acquainted said, "I do not want you to come into Waterford and baptize my converts." R. C. Evans replied, "I will baptize all I want and if you will repent, I will baptize you too."

A series of debates were also arranged there and in preparation for these Elder Evans and Elder J. H. Lake would meet in the woods nearby for prayer each day. The opposing minister soon ended the debates because he couldn't meet the arguments.

The result was that many joined our church. The work grew rapidly in these parts, even many being baptized in the winter time in the river. They would have to come back to the warmth of a stove to thaw their clothes before they could even unbutton their coats.

In Vanessa a house was bought and moved to the corner of Brother R. C. Longhurst farm which was next to the village. The meetings were held here until 1888 when a fine little brick church was built which served the needs of that branch until about six years ago when the branch was disorganized and the

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seats and pulpits were given to the Hamilton church.

In February, 1888, Brother Longhurst was ordained to the office of priest under the hands of Elder R. C. Evans and Elder John H. Lake. Five years later he was ordained an elder at London, Ontario, October 9, 1893, by Elder John H. Lake, Elder R. C. Evans and Elder John Taylor. A year later, on the 27th of October, 1894, he was ordained a high priest by Apostle John H. Lake at St. Thomas.

The work grew and prospered, and at one time there were sixty members on the branch record.

A district conference was held in Vanessa at one time and Brother and Sister Longhurst by their generous hospitality accommodated thirty overnight and fifty for dinner. The late President Joseph Smith visited here at one time, also Elder Fred Gregory as well as others.

All the years that the branch functioned in Vanessa Elder R. C. Longhurst was the branch president with Brother William Bannister as secretary.

Besides this responsibility he was president of the London district for twenty years and at that time the district was composed of fifty-four branches which included Toronto and Owen Sound. He was ten years under general church appointment as missionary for this district. In those days when as missionary and district president he had a horse and buggy as the most common means of transportation. It is rather significant that one of the many converts of Elder R. C. Longhurst is Elder James F. Winegarden, now of London, who today is a high priest and president of the London district, the same office Brother Longhurst held a number of years previously.

In all those years of service for the Master in his church, there were many experiences both of the nature that would make one happy, and then again those that were trying. But through it all, Elder Longhurst and his companion, Martha Ann, though in the sunset of their lives, are still strong in the faith restored in these latter days by the angel that flew in the midst of heaven.

Even as the Lord many years ago in his patriarchal blessing said he would live to see many days and years and should witness the power of God manifested in many ways, this has been fulfilled. He would also realize that God's people are being gathered into the several stakes of Zion, and the way being prepared for the coming of Jesus. As these grand old souls are waiting for the summons home, he had the promise that he would come forth and meet the Savior in the first resurrection and be in his favor and dwell in his glory when He comes to preside over his people in the millennium. He was to prepare for the work in the millennium. During this life no injury would be permitted against him nor would evil persons prosper in their designs against him.

As Elder Longhurst sits beside the window and watches the sun set in the west and the evening shadows fall, he no doubt thinks of his life as it is nearing the shadows of a day well spent in the service of his fellow man and for Christ, and when the night draws nigh he will welcome the dawn of a new life on the other side of the veil when he can indeed, as promised, sit in the grand council with the ancient prophets, apostles and patriarchs when Jesus comes to preside over them.

HOW YOUR BRANCH CAN HELP THE CHURCH SCHOLARSHIP LOAN FUND

(*Continued from page* 1325.)

A group of buildings on a sunkissed hill,
An open door.
"Here I have found:
Students from many places seeking earnestly
A deeper understanding of life,
Guided by skillful hands unto the goal
They came to seek.
"Devoted men and women
Have dedicated themselves to service,
Not as instructors using books,
But as companions sharing life with students
And helping them to choose the wisest ways.
"Learning to share and help and give
Is part of life and therefrom spring
Rich comradeships.
"Each Wednesday night is set apart
That students who desire to seek their God
Might gather reverently in prayer
And be inspired to seek a more abundant life.
"And in the ages hence
I yet shall see a tower beckoning against the sky,
A group of buildings on a sunkissed hill,
An open door."

(Collection should be taken during this number.)
Closing Hymn: "Rise Up O Men Of God," 210, N. S. H.
Benediction.

DOES YOUR CONSCIENCE HURT YOU?

(*Continued from page* 1327.)

dent in the life of some person? Don't continue to allow "Sauls of Latter Days" to commit gross persecutions because of their consciences. Give them the Gospel, the "School of Christ for Crippled Consciences."

Leisure

Leisure is a boon which may easily prove a curse unless one knows what to do with it. If leisured masses continue to use their leisure hours merely for mass recreation, for viewing the combats of professional gladiators and screen dramas, and choking the streets with crowds whenever a much-touted nonetity comes to town, or for reading the "funnies," the pornographic magazines and "action fiction" of the western and detective types, then obviously they might as well, perhaps better, be at work at the old grind.—Arthur Porend in *Missouri Schools.*

You believe you have the greatest religion in the world. What has it done for you? Has it made you a better neighbor? Has it made you kinder to your family, or more agreeable to your friends? People will measure your religion by what it has done for you.

Everywhere we go we are walking advertisements for our philosophy of life, for our standards of ethics, and for our principles. Emerson once said, "Your conduct talks so loudly I can't hear what you say." Preaching the word of truth does no good if all our lives contradict our speech.

A good man living a life of righteousness will recommend his philosophy to his neighbors without saying a word—let him be a Mohammedan, agnostic, witch-doctor, or Christian.

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Value of Temperance

Youth Has No Need for Alcohol or Other Stimulants

By Angelo Patri

We no longer have prohibition laws against the use of alcohol. We are supposed to use our own will in the matter of drinking. Some do and some, unfortunately, have no will in relation to the appetite that craves the stimulation of strong drink. This bit of pleading is addressed to the youths and maidens in their late teens and early twenties. Don't drink.

Don't drink, because you have everything that drink can give you now and without the price of suffering and sorrow that drinking is certain to exact sooner or later. Drink will spoil your color, take away your appetite, lower your standards of behavior, cheat you in selling all that is best in you for a cheap drink.

If you see what the thoughtful grown-up person sees when you have been drinking you would not be pleased with yourself. You look like another person, not yourself. The expression of your eyes, the set of your face, the movements of your body are governed, not by your own fine mind, your own high intelligence, but by something that is lower than the animals.

Potential Murderers

You young people of today cannot afford to drink, because you use high-powered cars. A drunken driver is a potential murderer. If you think that is a harsh statement look up the statistics of motor accidents and be convinced.

Don't imagine that you are different, that such an accident cannot befall you. That sort of accident comes out of alcohol. When you drink it to enliven the party you surrender your clear brain, your controlled will, your steady nerves, your high principles of conduct. You have nothing to say about what happens once you have surrendered your will to the amount of alcohol it takes to make you "out of yourself." What would you have? Be in yourself and out of yourself at the same time?

Are you afraid your laugh will not be as merry, your enjoyment not as keen if you do not step things up with a couple of drinks? If you could hear your laugh, see your actions, stimulated by alcohol, you would be quite willing to hold fast to your own unstimulated self ever after.

Think Before Acting

The time to worry about a catastrophe is before it happens. Think of the girl you are driving home, think of the other people on the road, of your own family, who must bear the burden of your mistakes —and go without the drink. Human behavior is none too good even with the brain in good working order and the mind clear and at its keenest. None of us can afford to lessen our power by the least degree. What good is alcohol to youth—youth that has beauty, joy, power untold, without benefit of drugs? Hold to youth, the greatest force in the world, and let the dangerous, deceitful drink go by you.

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"Send Us!"

By Clyde F. Ellis

Unto us is come a challenge. It is the challenge of the ages ringing down through the corridors of time to build men for God. Spoken with a loud voice by the Angel of the Restoration it comes down to us of this dispensation in no uncertain sound. In the midst of doubt, of uncertainty, and of infidelity, this angelic and prophetic voice clearly echoes in our ears the call of the Creator to the created, to come apart with him from the passing and meaningless things of the world, that His invincible will might be wrought.

Consecrated, and moving under the buoyant spirit of peace and hope that comes from Him who dwells in the bosom of eternity, we are called to give our best, and to do our utmost, to build for tomorrow in ourselves and in those whom it is our privilege to serve. It is the challenge of life over death, of hope over despair, of peace over turmoil, of law over chaos, and of Godliness over sin. That this challenge might be courageously met and the purposes of God realized, we are all called to faith in this great endeavor—some to answer the call to "go forth" to sow the seed in near and distant lands, and others to labor at home in the shaping of the material gathered that Zion might be.

We are building a kingdom of enduring qualities. It is the divine instrument among men, and we are the custodians of it. Will we accept the challenge to be and to do, whenever, wherever, and whatsoever it may be? Let both the young and the old of the Des Moines District answer in tones just as certain as the challenge, "Here we are, send us."—From an address to the Des Moines reunion.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

At a farewell party which is mostly dancing, would such dancing in a home be harmful?

On two occasions the church has disapproved "the practice of dancing" as unbecoming Christians. To what extent one might dance without acquiring the habit or practice is not indicated in the resolutions it adopted concerning the matter. Sometimes it is advisable to refrain from an act which in and of itself might not be evil, simply because such acts do involve a considerable amount of harm in general experience. It is doubtless for such a reason, largely at least, that the church has acted in the matter. It is well known that a considerable amount of immorality has in the past grown out of promiscuous dancing habits. Familiarity between the sexes which destroys modesty and invites further breaking down of proper restraints is not only dangerous, but experience has abundantly proved that it is quite likely to lead to greater sin and eventual misery, in many instances at least.

One who well understands the nature of the sex impulse will clearly perceive this danger, while those without experience in such matters are quite likely to resent the implication that they could ever become involved in wrongdoing by their indulgence. Of course a great many professed Christians do dance more or less habitually, and examples are more powerful than precepts to some people. However, Christ did not base his philosophy of life upon what a majority of people might or might not want to do. His precepts lead distinctly and specifically to the higher life, and are for that purpose. Whatever detracts from their observance is to that extent harmful. What one might with safety do and remain within the bounds prescribed by the church is perhaps a matter of some disagreement. But the church has advised:

> Resolved, That the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice, as being one likely to lead their minds from Christ and his gospel.—Resolution 317.

What is the difference between godly sorrow and sorrow of the world (2 Corinthians 7:10)?

This text points out the fact that one may be sorry without being repentant. If one should do wrong, his sorrow should be of that quality which causes him to repent and cease from the wrongful act. Such sorrow is based upon the love of that which is good and the hate of that which is evil. This is godly sorrow, for it is according to the divine attitude concerning good and evil. One cannot possess and retain this attitude without turning away from the wrong and doing it no more. Hence it produces a true reformation of conduct and a regenerated life which brings salvation. The text states:

> For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

The sorrow of the world is of a different quality, and it leads to very different results. It is often caused by compunctions of conscience, and the wrongdoer sorrows because conscience disturbs him. He is sorry that he cannot continue in his wrong and still retain approval of conscience. Or he may be sorry that a certain harmful result followed his sinful act, but he does not have a repentant sorrow. He is not sorry from any repugnance or hatred of his sinful course, which therefore still allures him so that he continues in his sin. It is for this reason that his sorrow works death instead of life and salvation.

What is it to deny the truth and the Holy Spirit (Doctrine and Covenants 76:4)?

The denial here referred to probably means a willful rejection, by which truth and the Spirit is denied a place in the life, their influence being definitely cast out and repudiated. Such persons willfully turn away from the truth and the Holy Spirit and heed the will of Satan, thus definitely becoming his followers or servants in the deeds of their lives. The text states that they had received the Holy Spirit and had partaken of the power of God, but they turn to Satan and become his subjects, and therefore they are termed "sons of perdition," for whom there is no repentance.

A. B. PHILLIPS.

Plan a definite time of study for yourself, a regular schedule each week. Observe it as faithfully as you do the working hours at your place of employment. Do not let this year go by without broadening your intellectual horizons and increasing your fund of knowledge. "Study all good books."

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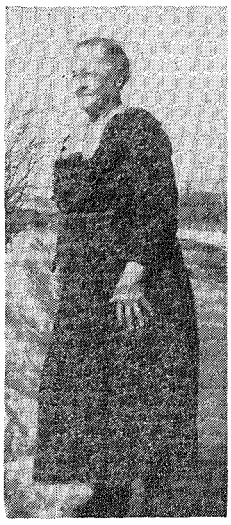
NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Winnipeg, Manitoba

Sister Elizabeth Ethel Venard, one of the oldest members of this branch, is still hale and hearty at the age of seventy-eight. She is one of the most active and willing Saints, always ready to help whenever needed, and tries to do what she knows is pleasing to the Master. Her tithing is paid regularly, and whenever financial help is required she is one who can be relied upon. She was



Sister Elizabeth Ethel Venard, of Treherne, Manitoba

baptized and confirmed by Alvin Knisley. Lives on her own farm at Treherne, Manitoba, with her son. She visits often with her daughter, Mrs. Du Val, of Winnipeg, always attending church services.

Winnipeg Saints are sad in announcing the passing of Brother Leslie Morrow, of Treherne. His death occurred September 19. Heartfelt sympathy is extended to Sister Morrow. Brother Morrow who had been a member of this branch a little more than a year, has been in ill health for some time. He was baptized by Apostle J. F. Curtis. Is survived by his wife of one year and an infant daughter three weeks old.

Brother W. A. Fisher has just returned from Weyburn, Saskatchewan, having spent ten days holding a series of meetings there.

On September 17 a musical evening was given under the auspices of the ladies' aid, to raise funds toward the payment of a piano for the Sunday school. The program opened with community singing led by Sister Ruth Hadath, followed by readings, songs and instrumental solos. W. A. Fisher was master of ceremonies. A silver collection was taken, totaling the amount of six dollars. The evening was voted a success. It was gratifying to welcome many friends of other denominations both as members of the audience and as contributors to the program.

A Sunday school student, Irene Turner, asked for baptism September 19, and was led into the water by Elder Alred Fisher before the evening service that day, and confirmed during the hour which followed.

The Women's Department pledged to try to raise the sum of one hundred dollars towards the general church debt by October, and at the end of September were very near their objective. They are grateful to all who helped to make this possible.

Southeastern Illinois Reunion

The reunion recently held at Brush Creek for Southeastern Illinois District was a pronounced success. Early in 1926 it was decided to erect a large auditorium on these historic grounds, a building that would care adequately for the large number that gather from year to year. The district conference approved the undertaking, and a committee composed of Harry Henson, Doctor W. E. Phillips, Edd Knapp, Emslie Lowery and Charles Wesner, was selected and empowered to take the necessary steps to complete the structure. From the first Saints and friends were generous with their contributions which made possible the erection of the building that stands to their credit as one of the best auditoriums in the church for reunion purposes.

This year there was a good representation of Saints from the St. Louis and Central Illinois district besides those from Southeastern Illinois district.

The following workers were assigned to the reunion: Apostle John F. Garver, and Elders Dan Sorden, Ray Whiting and L. G. Holloway. Brother Whiting was called away soon after his arrival by the serious illness of his father, but during his brief stay he endeared himself to the Saints. Elder Sorden was also called away before the close of the reunion. He made a valuable contribution, however, in his teaching and preaching, and the Saints were glad to have him there. Elder Amos T. Higdon and son, Earl, the latter a member of Graceland's faculty, came for a few days' stay and assisted by preaching to the Saints. Brother Earl Higdon spoke especially to the young people. Apostle Garver not only preached each evening he was at the reunion, but also taught classes.

The new auditorium was dedicated to the service of the Lord, Apostle Garver preaching the dedicatory sermon. A large and appreciative audience was present at this service and gave the best attention.

The prayer services each day were of a high order, and the Saints were lifted toward God. The young people contributed much to these services by their prayers and testimonies. The district has some fine young men and women who are to be congratulated on their activities both in district and reunion work.

With the splendid improvements already made on the reunion grounds and the improvements to be made in the near future, Brush Creek reunion should become one of the most outstanding gatherings of its kind in the church.

Brush Creek Branch was organized in 1842, and has continued in an organized state from that time until the present.

The reunion grounds are being enlarged by the purchase of additional land. Permanent cottages are being erected, and other improvements are being made, rendering this one of the best equipped reunion grounds the church owns. Plans are already under way for a bigger and better reunion next year.

Detroit, Michigan

River Rouge Branch.—The past year has been profitable for this group. It can honestly be said that progress has been made toward that perfect condition for which all Saints strive.

Now the branch has new members, a new year and a new determination. This is the end of the church year, and some new officers and a few old ones take over the reins. Brother Asa L. Jones is again pastor; Herbert Voltmann and Robert McGee, counselors; Elizabeth Voltmann, secretary; Robert McGee, musical director; Mary Richards, publicity; L. J. Richards, church school supervisor; L. E. Richards, young people's director; George McIntosh, adult supervisor; Della McIntosh, children's supervisor; Elsie Richards, leader of women.

The young people have been an active group in the past year. Frank M. Sheu-

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felt has been their leader. They have had picnics, swimming parties, roller skating parties, and ballgames with basket lunches afterwards. They camped at the Cash reunion for two nights during the last week end and gained much from this experience. They say that they will not soon forget the spirit they enjoyed that last Sunday morning at the little church.

Toledo group (both branches) extended to River Rouge young people an invitation to spend a Saturday afternoon and evening with them at the home of Brother and Sister Ralph Baisch at Woodlawn Beach, one of Lake Erie's lovely beaches. Swimming was enjoyed, a ballgame, then bonfire over which wieners and marshmallows were toasted. A song-fest was enjoyed around the campfire, short talks from different members and a few prayers. A feeling of perfect friendship and brotherhood prevailed.

A class was formed last winter, taking up the study of the Doctrine and Covenants, but this was given up when warm weather came and outdoor activities took all spare time.

One Sunday morning a month, always the Sunday after sacrament, was given over to the youthful members, and they sponsored the early morning prayer service of that day. This was an outstanding meeting.

The climax of the year, was reached September 26, when the young people sponsored a rally day to wind up the year's activities. This was an outstanding day, beginning with a fine 7 a. m. prayer meeting. Many exerted much effort in order that this day might be successful, and the church was the scene of prayers and worship as small groups would meet each other there, coming for prayer and meditation.

The church school hour was given over to Brother Clarence Haviland, city church school director, who taught the group as a whole, while the children were instructed as a group in the lower auditorium by Brother M. Simkiss.

Elder Blair Jensen delivered the sermon the next hour to a full house while junior worship was held in the lower auditorium.

A basket lunch was served buffet style at noon. At one-thirty a song service was enjoyed after which four fifteen-minute talks were given. The first, "The Young Women of the Church" was by Florence Sheufelt; the second, "The Church Can Depend On Us," by Lewis Richards; the third "Know Your Church," by Mary Richards, and last "Adult and Youth Working Together," by Frank Sheufelt.

The following hour brought the peak of interest for the day. Old and young took part in a service of consecration. Elder Jensen gave a challenging talk after which a pledge, drawn up by Frank Sheufelt, was read by Pastor Asa Jones. All signified a willingness to rededicate their all to God by rising while L. J. Richards presented the living offering to God in a beautiful prayer. "Consecration" was sung softly to close the meeting.

A period of fellowship was enjoyed, all who could remaining to eat the evening meal. At seven-thirty L. J. Richards gave a fine sermon.

Guests were present on this day from Flint, Saginaw, Pontiac, East Side Branch, Central Church, and Highland Park Church. It was a wonderful day, and it is the aim of the local Saints to keep the pledge they made in all sincerity.

Cherokee, Iowa

Cherokee Branch held its regular business meeting and election of officers for another year September 12. Brother W. W. Reeder was elected as branch president for another year. Frederick White was elected church school director. Sister Inez Hahn was chosen as pianist with the privilege of selecting her assistant. Sister Lois Hahn was elected Sunday school secretary; E. M. Chiles, branch clerk; A. L. Ballantyne, branch treasurer.

A. R. Crippen, an aged brother, is still doing janitor work at one of the public schools.

J. T. Spence is confined to his home with partial attack of paralysis but is improving.

Sister Viola Ballantyne is attending a beauty culture school at Sioux City.

Cherokee Saints hope and pray that the Lord will be with and bless them in their efforts to achieve more in the year ahead.

Los Angeles, California

Central Church.—August 29 was a notable day at Central Los Angeles Branch, when special rally and dedication day services were observed.

This marked the end of the first year's intensive effort to eliminate the debt on the Los Angeles Church building. Heartening progress has been made, and it is the earnest hope and desire of the Saints of this branch to have the debt entirely removed, and the church ready for dedication by Christmas, this year.

On September 1, 1936, when the finance committee initiated the drive for debt elimination, the unpaid balance on the church was $14,300. On September 1, 1937, the unpaid balance was reduced to $4,000, or a total paid in during the year of $10,300. This payment has been made by consistent efforts on the part of a large majority of the membership, who made pledges equaling the full amount of the indebtedness.

Consideration was given, not only to financial responsibility to the church, on Rally Day, but to the part that each member can play in building up the work of the church in all its branches. Apostle E. J. Gleazer preached a stirring sermon at the morning hour, emphasizing the zeal of the members of the body of Christ in the church in other days, at which a large congregation was present.

Dinner was served at the church at noon, and a large group met for the special afternoon service, in which Pastor Glaude A. Smith spoke of some special needs for helpers in the branch in its various activities, church school, missionary projects, musical organizations, young people's program, women's work, etc. After his plea, those present were given the opportunity to fill in dedication cards which had been passed out at the morning service, indicating in what ways each individual member felt he was best prepared to serve. A prayer and testimony service concluded the afternoon meeting.

At the evening service, Pastor Smith's subject was "Building the Church," an allegorical sermon illustrating the ways in which the body members may strengthen each other and together build a spiritual edifice through which light may shine to the world. A model of the Los Angeles church had been built by members of the Men's Club, and during the course of his sermon, the church was put together on the platform, and when finally completed, the lights shone through the tiny stained glass windows, making a beautiful picture. Special musical numbers added to the beauty and lesson of the pastor's message.

In connection with the missionary efforts being made through Central Los Angeles branch, a new mission has been started in the Southern Zone. At present meetings in the form of a prayer and study circle are being held at the home of Brother and Sister Delbert Loar. Elder L. B. Shippy has been placed in charge of the special missionary endeavors, and Priests Harry Waylett and Herbert Blakeman are his assistants in charge of the Southern Zone.

The branch feels keenly the loss of Brother Paul Chambers, who died, after a lengthy illness, on September 4, 1937. He is survived by his parents, Elder and Mrs. R. C. Chambers, and his wife, Mayme.

Following the successful reunion of Southern California at Laguna Beach, Central Branch is making an effort to surpass past accomplishments, and to forge ahead in the year to come. Many visitors have been present during the summer season, and others who have moved to the branch are helping to add to the number of faithful workers.

Elder C. E. Wight and his wife are among those more recently moved to Los Angeles who are helping with their talents. Elder Wight is teaching a bi-

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monthly priesthood class, which meets the first and third Sundays of the month at 5 p. m.

The District Young People's Convention will be held at Central Los Angeles Branch November 5, 6, and 7. Extensive preparations are being made for a successful three-day gathering, with Apostle Gleazer and Elder John Sheehy expected.

Boise, Idaho

The annual business meeting was held September 8. Lester Dellenbaugh was again chosen branch president, and George Anderson, counselor. Other officers were elected as follows: Bishop's agent, Rolla Bullock; branch secretary, Gladys Jackson; church school superintendent, Arthur Fletcher; assistant, Everett Smith; secretary, Virginia Wilson; pianist, Helen Bullock; director of music, Marguerite Bullock; assistant, Ladyce Barr; librarian, Altha Lessing; publicity agent, Emma McPike. Cecil Fletcher was elected as supervisor of Zion's League, with Wayne Hewes as assistant.

The women's department held election of officers September 16, Jessie Fletcher being chosen to serve as leader for another year. She will be assisted by Emma McPike, and Gladys Jackson, secretary-treasurer.

Branch President Dellenbaugh is working faithfully to adjust the program of the church to the needs of the local people. Greater interest is being shown, and the Saints are striving to keep active in the Master's work.

Prayer services are moving forward, and well-selected themes have been a great help in increasing the spirituality of the services.

The young people of Zion's League are studying the "Missionary Endeavor." The teacher, Mary Olson, ably presents the subject, and the class is growing in numbers.

The financial reports of this branch are very good. Brother Rolla Bullock, bishop's agent, reports that eighty-five per cent of the active members are tithe payers.

Local Saints regret to lose several faithful workers. Employment has called them to other parts of the country. This has caused a number of changes to be made in the branch.

Brother and Sister Leonard Hoisington and their two daughters, Alice Elaine and Helen, left for Pocatello, Idaho, September 8. Brother Hoisington is field adviser in the Social Security division, and has been transferred to Pocatello, where his family will make their home. At every opportunity, Brother Hoisington has given his time and talent to Boise Branch, and they have been much appreciated. His sermons are uplifting. Sister Hoisington is also an active member, and has been the music director of the branch for a number of years, assisted by her two daughters. As leader of the women's department in 1933, with the aid of the willing workers, she did a fine work for the branch. A farewell party in the form of a wiener and marshmallow roast was given the Hoisington family at the municipal park. A lace dinner cloth was presented to them as a remembrance.

Apostle E. J. Gleazer was scheduled to pay this branch a visit October 6. His visits bring glad hearts to the Saints. Special meetings were outlined for the remainder of the week, including Sunday, October 10.

Harry McPike and family and his mother, Emma McPike, planned a trip to Saint Joseph, Kansas City, and Independence, Missouri, to visit relatives and friends. They planned to be at Independence for the close of the Harvest Home Festival October 10.

On September 19 Brother and Sister Silas Condit, of Hagerman, Idaho, with Mrs. Task, Mrs. Howard Carlson and Mr. and Mrs. C. A. Lingburg, visited Boise Branch. Brother Condit spoke in the evening on "Our Unfinished Task." Other recent visitors were Brother and Sister C. B. Hoss, of Emmett, Idaho.

Dallas, Texas

Dallas Branch was represented at Hearne reunion by several members. Brother Hal Davenport was ordained a priest by Elders Winegar and Spiller the last Sunday of the reunion.

The Saints were privileged to have Evangelist F. A. Smith and wife with them a few days. He gave a number of patriarchal blessings and was the speaker the first Sunday in August.

The young people have been active under the leadership of Lloyd Bland. They have organized a Zion's League, and plan to go forward in church work. Several swimming and skating parties have been given as part of the social activities. The young people's church school class is doing well with Brother Holsworth as teacher.

Miss Alma Rowden and Mr. W. R. Power were united in marriage September 6, by District President C. W. Tischer. The marriage was solemnized in Brother Tischer's home at Houston. Mr. and Mrs. Power are now at home in Dallas.

A shower was given for the newlyweds at the home of Pastor F. O. R. Keeney the evening of September 28. Many lovely gifts were received and wishes for happiness expressed.

The annual election of officers was held September 26. Officers sustained were F. O. R. Keeney, pastor, and Sister Dorothy Bland, children's supervisor. Sister Chattie Everett was elected church school director; Zella Standifer, secretary, and Lloyd Bland, treasurer.

Sister Virginia Williams is doing good work with the junior girl's choir. They have rendered a number of programs, and are attending church services.

Sacrament service October 3 was one of peace and quiet for all. Brother Davenport was in charge, and the junior choir rendered special songs. The congregation numbered many more than usual.

Dallas Branch is looking forward to the winter conference. Already a conference committee consisting of Brothers Holsworth and Peterson and Sister Billert has been chosen, and plans have been started to make the conference successful.

Webb City, Missouri

Mother's Day this year was observed with a dialogue presented by Sisters Juanita Brooks and Pearl Cobb.

Apostle Clyde F. Ellis visited at Webb City the night of May 10, preaching a powerful sermon, taking for his text Luke 18: 8. Brother Ellis was accompanied by District President A. T. Higdon who preached Tuesday and Thursday nights, led the midweek prayer meeting and spoke twice on Sunday.

Two young Latter Day Saints were graduated with the 1937 class of Webb City High School May 14. Both were prominent in class affairs. Aletha Fry won honors as a reader and in speaking. She was local president of the National Honor Society for the 1936-37 term of school. Paul Deaver brought laurels to his school as a piano and vocal soloist. His latest achievement was to tie for second place in piano in the National Music Contest at Columbus, Ohio, May 14 and 15. Paul is now attending Graceland.

Aletha has joined her parents and sister, Brother and Sister Claude O. Fry and Corrine who recently moved to Wichita, Kansas, where Brother Fry has obtained work with the city light company. The family will be missed. A son, Harold, is attending the University of Missouri at Columbia, taking his third year.

August 31 a surprise dinner was given in honor of Sister Claude O. Fry at the home of Sister Clyde E. Hartman. A beautiful bedspread was presented to Sister Fry.

The morning sermon was given May 23 by Elder Jess A. Holsworth, of Independence. Brother and Sister Holsworth were visiting friends in Webb City that week end. He formerly attended here.

Other out-of-town speakers have been Harold Halton, of St. Louis, Missouri; Jimmy Dougherty, Joplin, Missouri; S. N. Gray, Joplin; and F. L. Freeman, Independence. Local ministers who have recently spoken to the congregation are: Elders I. O. Waldron, Roy G. Oehring and James M. Jones; Priests R. J. Williams, C. H. Hobart, Albert Cobb, C. O. Fry, and Clyde E. Hartman.

A pagaent was given at the 10:45 a. m. hour on Children's Day. At 2:30

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p. m. the following children were baptized in Center Creek: Bonnie Mae Brooks, Sylvia Kathleen Oehring, Howard Ager, and Dickey Trimble, by R. G. Oehring and C. H. Hobart. Confirmation was at the night service by R. G. Oehring and J. M. Jones.

Father's Day was observed with a sermon by Albert Cobb, songs and preliminaries harmonizing with the sermon.

Ruth Hobart was the only representative of this group to attend the Youth Conference at Lamoni. She greatly enjoyed the sessions.

The ninety-third anniversary of the death of Joseph and Hyrum Smith at Carthage, Illinois, was observed June 27. At the church school hour special prayer was offered in commemoration of these two men who so bravely went to their death in defense of the cause they loved, and that the Saints of today may strive more to advance that same cause. The prayer was by Brother Waldron. At ten forty-five Brother Waldron spoke on the text: "Fear not, little flock."

Several in this community have passed away since the last report to the *Herald*. Sister Flora A. Hicks died July 27, at her home following a lingering illness, leaving her husband, L. R. Hicks; two daughters: Mrs. Marie Sigle, at home and Mrs. Alice Ireland, of Carl Junction; a son, Jack Hicks, at home; five brothers: Carl Tucker, of Miami, Oklahoma; Harry Tucker, of Joplin; Charles Tucker, Houston, Texas; Oscar Tucker, Carthage, and Albert Tucker, Kansas City; and a sister, Mrs. Nora Hicks, Picher, Oklahoma. Burial was in Mount Hope Cemetery.

Brother William Nunamaker, seventy-five years old and formerly of Joplin, died August 16. He had lived at Webb City a year or longer. Had been in poor health for some time, and suffered a stroke before his death. The funeral was held July 17 in charge of Elder O. C. Karlstrom, of Joplin, and burial was in Carterville, Missouri cemetery. Surviving are his widow: Mrs. Nira Nunamaker; a daughter, Mrs. Homer Griffin, of Kansas City; three sisters: Mrs. Lola Bodkin, Carterville; Mrs. F. S. Needham and Mrs. Matilda Garrison, of Bett City; a brother, J. R. Nunamaker, Wardner, Idaho.

Sister Frankie Atteberry Pruett, of Carl Junction, died September 14 at her home following a fall which developed into months of suffering. Sister Frankie taught in the Webb City schools before her marriage; she had also taught in two schools of the county the past two or three years. She is survived by two sons, Gilbert in a CCC camp in California, and Lloyd, of the home; a sister, Sylvia Oehring, of Webb City; an aunt of Weir, Kansas; an uncle, J. Atteberry, of Joplin. The funeral was conducted by Elder O. C. Karlstrom from Hedge-Nelson Funeral Home. Interment was in Weaver Cemetery.

Officers for the year of October 1, 1937 to September 30, 1938, were elected at the quarterly business meeting September 7, when the following were chosen: Pastor, Ira O. Waldron; church school director, Houston Hobart; home visiting pastor, James M. Jones; financial clerk, Ed. H. Campbell; adult supervisor, Clara Stokes; young people's supervisor, Carl H. Hobart; children's supervisor, Sister C. H. Hobart; church secretary, Mildred E. Fletcher; solicitor, Hettie Sutherland; historian and publicity agent, Nelvita M. Cowen; church chorister, Ruth Hobart; church pianist, Neva Hobart Trimble; church librarian, Ray Wolfe, Sr.; church school secretary, Hazel Spooner; church school chorister, Irma Mottet Landrum; church school pianist, Dorothy Ruth Brooks; school librarian, Iris La Fern Waldron. Teachers are being chosen so that work can be started the first Sunday of the year.

The church building has been undergoing a change in the past two weeks, some remodeling and repairing of the roof and redecorating of the interior. Special effort was made to finish this so that cleaning might be done and services held the first Sunday of the new church school year. There were no services at the church September 19 and 26. Church school and preaching meetings were held in the Eugene Field school auditorium and midweek prayer meetings were conducted in the I. O. Waldron home.

Brother C. H. Hobart was confined to his home several days, and is still lame, having received a severe cut on his right leg while cutting weeds with a sickle at his home September 17.

Cleveland, Ohio

At the annual business meeting of Cleveland Branch, held September 1, all officers, with one or two exceptions, were sustained.

Pastor J. H. Talbot has started the new church year with a firm determination to gather back the fine people, young and old, who have meant much to the branch in former days, and who, workers feel, should be worshiping with them now. The local priesthood are making visits to these homes and inviting the families out to services.

The young people have made plans for the year ahead which include the establishment of a Zion's League when the membership has increased.

September 26 was rally day, and by a curious coincidence, the day had been set aside by most of Cleveland's churches for the same purposes. The services began at 8:30 a. m., with a young people's prayer meeting. Evangelist T. G. Neville and Pastor J. H. Talbot in charge. Sunday school convened at nine-thirty, followed by preaching service, Brother Neville being the speaker. At noon lunch was served to the visitors, then more than an hour was spent renewing old friendships and making new acqaintances.

A musical program was given by members of the Kirtland Choir at 2:30 p. m., and a few short reminiscent talks were given by those who had spent their more active days in the work at the Old Wade Park Church. Messages and telegrams were read from many who could not be present: Evangelist and Sister J. A. Gunsolley, of Lamoni; Brother and Sister Harvey Spiller, of Houston, Texas, and Evangelist Richard Baldwin who was unable to attend because of illness. Evangelist and Sister F. G. Pitt had planned to be present, but left a few days previously for their winter home in Florida. The day was greatly enjoyed, and Cleveland members hope to make the homecoming a frequent event.

The women's department gave an ice cream social and presented two one-act comedies the evening of September 28. These were largely attended.

A number of the young members motored to Palmyra, New York, October 9, to view Hill Cumorah.

Kalamazoo, Michigan

This congregation was represented at the Edenville and the Park of the Pines reunions in the summer. Sister Hazel Wade, an active worker at Kalamazoo since moving to this city a year ago, was baptized at the Edenville reunion and confirmed by her brother-in-law, Elder John Wade, of Saginaw.

Local Saints were sorry to lose Brother and Sister Harry Whipple and family who have gone to a drier climate to seek better health. They have settled in Arizona, and are living in a house trailer. While Kalamazoo Branch's services have been affected by the loss of these faithful workers and of others who have been taken by death, some new members have moved into the city. Others have come to attend college.

About forty gathered at Milham Park for the most successful church school picnic ever held in this local. The event preceded the beginning of school. Before and after the picnic supper, games and contests were enjoyed by all.

Rally day was held the second Sunday of September, local priesthood occupying the pulpit. Attendance was about thirty-five for church school and forty-five for preaching, the largest number to come out for some time.

Local meetings have been going forward spiritually as well as numerically. Brother Jack Pray, of Fort Wayne, visited Kalamazoo at the midweek prayer meeting the last of September. This congregation is always glad to have those passing through the city visit the services. The sacrament hour October 3 brought a spiritual feast. Preaching meetings also are attended by a marked degree of the Spirit.

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The district president was present September 19 to preside over the annual business meeting of the branch. He gave timely advice in a fifteen-minute talk preceding the meeting. Several names were recommended for ordination to the priesthood: Volney Glidden, teacher; Harvey Pearce, deacon, and Glenn Myers, elder. These names will be presented to the district conference which convenes at Grand Rapids this month.

The following were chosen to direct the affairs of the branch for the coming year: Charles Wade, reelected branch president, with Glenn Myers as his associate; Robert West, church school director; Thomas McGuire, leader of young people, and Sister Maggie Pearson leader of the women's activity group.

Independence, Missouri

October 11.—The Harvest Home Festival was fittingly closed last night with a sermon by Bishop G. L. DeLapp to the Saints of Independence. Choosing his text from Genesis 1 Bishop DeLapp spoke on "Creation" stressing the principle that as the Saints are blessed, they should make offerings, these offerings being symbolic of their love for Christ. Elder Arthur A. Oakman, pastor of the Stone Church, was in charge of the service, and Elder William Patterson, pastor of Walnut Park, offered the invocation and benediction. George Anway was in charge of the music, leading the congregational singing beginning with the hymn "Come, Ye Thankful People, Come," and there was special music by a quartet: Mr. Elbert Dempsey, Mrs. Nina Smith, Mrs. Josephine Ebeling, and Mr. Edmund Allen.

A very large audience heard the sixth annual concert of the Auditorium Festival Chorus and Orchestra given at three-thirty Sunday afternoon, under the direction of Paul Craig, in the Auditorium. This year the chorus of four hundred voices was composed of singers and choirs from St. Joseph, Cameron, Warrensburg, Blue Springs, Holden, Pleasant Hill, Bates City, Independence and Kansas City, Missouri, and from Kansas City, Kansas. The chorus and orchestra were assisted by Mr. Garland Tickemyer, soloist from Wichita, Kansas, who sang three numbers, in addition to assisting the chorus in two selections; by Mrs. Nell Kelley, of Independence, who sang the solos of two numbers by the chorus and orchestra; by the Vesper Chorus, of Kansas City, Frank Hunter, conductor, and the Wahdemna Choral Club, of Independence. Elder Arthur Oakman offered the invocation following the opening hymn. Favorite numbers rendered were a group of four hymns; the "Prayer of Consecration," (Prayer from "Hansel and Gretel," by Humperdinck), choral arrangement by Paul Craig; "Omnipotence," by Schubert, Mrs. Kelley singing the soprano solo; and an arrangement of "Stars of the Summer Night," by Woodbury. The orchestra, under the direction of Mr. Frank White, rendered two pleasing numbers, and the Wahdemna Choral Club and Vesper Chorus sang "Beautiful Savior," by Christansen.

For many days the people of Independence worked to make this year's Harvest Home Festival a reality. With the committee in charge labored a great number of tireless assistants, making plans, rehearsing music, wielding paint brushes and other tools, hauling in building materials and furniture, standing watch over exhibits, giving lectures, and helping in countless other ways. Independence Saints are grateful for the assistance of many of their neighbors and also friends from other communities.

Walnut Park Church

The Galilean class of the church school held a successful homecoming Friday evening, October 8, in the lower auditorium of the church. About one hundred and thirty-five present and former members of the class attended, enjoying the program and refreshments which were served by the women of the church, under the direction of Sister Kennicutt. Pastor William Patterson presided and Sanford Downs led the singing. Sister Myrtle Taylor, outgoing president of the class, introduced the officers which had assisted her during the past year and Fritz Oeser presented the new corps of officers, each one speaking briefly. In addition to Mr. Oeser the new officers are Myrtle Taylor, vice president; Newton West, secretary; Paul Roberts, treasurer; C. G. Closson, membership vice president; Sister Vance Eastwood, historian, and Carroll Olson, teacher.

The program consisted of a solo, "My Task," by Brother Patterson; a history of the class by Sister Eastwood; imitations of birds and beasts by Brother Patterson; short talks by several who had served either as presidents or teachers of the class, and the principal talk was by Elder Frank McDonald of Council Bluffs, Iowa, who was pastor at Walnut Park for several years preceding Brother Patterson. Brother and Sister McDonald and daughter, Mary, were guests of honor on this occasion and met many of their old friends. The whole affair was so enjoyable that several expressed a desire that the homecoming be repeated annually.

Church school attendance again set a very high mark Sunday morning, passing five hundred for the second consecutive time. Five hundred and thirty-six were in attendance Sunday morning. At eleven o'clock Bishop J. A. Koehler was speaker. He appealed to the people to forsake prejudices of the past and keep their minds open for new truths. An anthem, "They That Trust in the Lord," was sung by the choir.

At the religio session in the evening, of which the newly-elected president, Duane Fish was in charge, the following program arranged by Thelma Moorman was given: Solo, Robert Young; monologue, Lenora Mae Ellis, and piano solo, Frederick Young.

There was no preaching service in the evening, the local congregation attending the service at the auditorium.

Stone Church

Carroll L. Olson, a high priest, spoke to this congregation last Sunday morning on "Raising the Standards," giving a fine delineation of that part of the Sermon on the Mount contained in the latter half of the fifth chapter of Matthew. Pastor Arthur Oakman, who was in charge of this service, welcomed a large number of visitors upon this occasion. He was assisted in the stand by Elder Clyde Baker. Music was by the Stone Church Choir, Paul Craig directing, Robert Miller playing the organ. Mrs. Noland Nuckolls, of Memphis, Tennessee, was guest soloist, and she was accompanied by Mrs. Hazel Withee, also of Memphis.

"The Importance of Being Earnest," a comedy by Oscar Wilde, and the first of winter season's concert and entertainment series was given Monday night in the Stone Church Little Theater by the White Masque Players. These concerts and plays which will be given the second Monday evening of each month from October to May, represent a carefully planned attempt to recognize local artistic talent for the good of the community. Other concerts to be offered this winter have been announced in the *Herald*.

A marriage of interest to this congregation was solemnized October 6, at Central Church in Kansas City, by Elder George Mesley, when Miss Ruth Grigsby, daughter of Mr. and Mrs. E. S. Grigsby, of Kansas City, became the bride of Jason J. Woodside, son of Mrs. Phoebe Woodside, of Independence. Mr. and Mrs. Harlow Johnson, of Independence, attended the couple. Dinner was served following the ceremony at the home of the bride's parents. Mr. and Mrs. Woodside left immediately for a western tour, and expect to make their home in California. The bridegroom has been with the First National Bank in Independence the past several months.

Second Church, Corner Delaware and West South Avenue

The eight o'clock prayer service last Sunday morning was in charge of Elder Earl Audet. The theme was "The Salt of the Earth," and the Scripture reading was from Matthew 5.

"Harvest" was appropriately the theme of the church school worship period in charge, of Superintendent Odess Athey, and the Scripture reading was from Matthew 1.

The junior department was presided

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over by Gordon Cable at 11 a. m., who gave the address on "Learn to Be of Service." There was a story by Mary Barnhard.

Elder C. C. Koehler was the speaker to the adult congregation at 11 a. m. last Sunday.

Brother and Sister Currie, of Council Bluffs, worshiped with this congregation in the Wednesday evening prayer service October 6, Elder Currie assisting those in charge.

A pretty and impressive wedding was solemnized the evening of October 2 at Second Church when Mrs. Marian Freeman, of Kansas City, Missouri, and Mr. Ralph Freeman, of this congregation, were united in marriage, President F. M. McDowell officiating. The bridegroom is president of the Independence Zion's League. Mr. and Mrs. Freeman are making their home in Independence.

Spring Branch Church

Church school was dismissed at 10:30 a. m. Sunday, and the eleven o'clock service was not held in order that all might attend the funeral of Brother George Weston. Brother Weston died suddenly at his home October 8. He was born at Reynolds Basin, New York, June 24, 1857. Is survived by his wife, Mrs. Zadie Weston, and by one sister, Mrs. F. Morgan. He first heard the gospel in Michigan, where he was baptized by Columbus Scott; was ordained a priest at Plano, Illinois, in 1879, and did missionary work in Southern Indiana District in the few years following. While living at Buchanan, Michigan, he made two sizes of Book of Mormon maps after consulting with the church committee on archaeology. He made these by a process of sun printing which he had worked out; also made numerous gospel charts for the ministry of local churches. He and Sister Weston came to Independence in 1903, and have been great church workers. The funeral service was held from the George Carson Funeral Home, in charge of the Spring Branch pastor, M. C. Jacobson, sermon by Joseph Luff. Interment was in Mound Grove Cemetery.

The speaker at 7:45 p. m. Sunday was Elder Amos Berve, who read John 1:14.

Enoch Hill Church

Instead of the usual prayer service September 29 this congregation was treated to a fine sermon by Patriarch Milo Burnett, of St. Joseph, Missouri. He pleaded with the Saints to live so that they will have their own testimony of the latter-day work, and be firmly grounded in Christ's cause.

Uel Smith, director of the church school, received a severe eye injury at his work the first of this month, and is confined in a Kansas City hospital.

A covered-dish luncheon was served in honor of the retiring women's leader, Sister Iva Chrestensen October 1, at Sister Agnes Hartman's home. She and her assistant, Sister Willis Young, were each given a gift.

Preceding the sacrament service solos were sung by Sisters Hays and Allen. Elder E. E. Closson, of Lamoni, gave the opening address, and the tiny daughter of Brother and Sister Hubert Kendall, was blessed by Elders Sarratt and Closson. That evening Elder Sarratt chose as his theme "Come Unto Me."

A daughter, Judith Rae, was born October 7, to Brother and Sister James McDonald.

The ordinations of Clarence Petre to the office of elder and David Brewer to that of priest by Elders William Patterson and Pastor Cleveland, took place at 11 a. m., October 10. At this service Margaret McDonald sang "Trusting," and Richard Maloney sang, "I Left It All for Thee."

Enoch Hill was well represented by its singers in the annual Auditorium Festival Chorus this year which, on Sunday afternoon, gave the concert at the Auditorium.

Liberty Street Church

The new church school year has begun with little change in the administrative personnel. Elder William Patterson effectively conducted the orderly and harmonious business session on the evening of September 23.

Elder Herbert Barto was chosen again as pastor, with C. E. Beal and Ralph Smith as his assistants and Elder Harry Blake as bishop's agent. Everett Bowen, who has been serving as custodian since the resignation of C. A. Mills, was elected to continue in that capacity. Raymond Wrigley is continuing as director of the church school and Sister Barto as the women's leader. Fred Friend was reelected to carry on the fine work he has been doing in the music department for the past several years, and Lucien Amos was again chosen as branch clerk. The young people's department will be headed by Ralph Smith, who this year also has been reelected as the vice president in charge of missionary endeavor for the young people's council in Zion.

Members of this congregation are looking forward to one of the biggest years in the history of the Liberty Street Branch, and an attitude of consecration and service is evident in all departments.

Sister Margaret E. Gunion, wife of Elder Henry M. Gunion, passed away in September. The funeral service was held at the Argentine, Kansas, branch and the burial was in Maple Hill Cemetery in Kansas City, Kansas.

Victor Woodrow Kipp, a young man, was baptized September 19, by Pastor Barto. He was confirmed at the eleven o'clock service by Elder Ralph Smith and Brother Barto. The hand of fellowship is extended to this young man.

Jerry Grant Sinclair and Wanda Lee Sandridge were blessed at the morning service on September 12, by Elders Barto and Ralph Smith.

As time goes on, men serving in the ministry are called to higher office, and young men who have prepared themselves, are called to the priesthood. On Sunday evening, October 3, a beautiful ordination service was held, Pastor Barto in charge, assisted by Apostle F. Henry and Assistant Pastors C. E. Beal and Ralph Smith. Raymond Wrigley and Cecil Walker, who have been serving efficiently as priests for the last several years, were ordained to the office of elder. Carl Hammel, a deacon the past two years, was ordained a priest, and William La Grece was set apart to serve as a deacon. There is a growing spirit of consecration among the men of the priesthood, and much good is being accomplished.

At the eleven o'clock service last Sunday Elder W. F. Bolinger, pastor of Mount Washington Branch, Kansas City Stake, delivered a helpful sermon to this congregation. The young people's choir directed by Fred Friend sang two anthems, and the organ which was recently donated to this branch by John Dowker was brought into use at this service.

Sugar Creek Mission

Mrs. Sarah Bateman has been chosen as leader of the women's department for another year.

The group had a chicken supper in honor of Elder W. B. Paul, retiring pastor, and wife. They have done a fine work at Sugar Creek. The event also honored the church school director, Brother Ephraim Brown and wife, who have rendered splendid service, and the secretary, Sister Pearl Inman, who has served for five successful years. The Saints are grateful to these workers for their help. Sister Inman is resigning because of poor health.

Elder Paul asked the blessing on the food and also upon the assembly. Brother C. L. Gore read a poem written for the occasion. He dedicated it to those coming into office and those going out. Shirley Fisen gave a reading; Sister W. B. Paul's class sang a good-bye song with Edith May Gore at the piano. Brother John Lehman presented Elder Paul with a purse in appreciation of his fine work for the past two and a half years. Sister Catherine Bateman, young people's leader, presented Ephraim Brown with a book of poems in gratitude for his work with the young members.

Other honor guests on this occasion were the incoming pastor and wife, Brother and Sister James B. Moses, and the new church school director, Brother Floris Hands, wife and little daughter. These the Saints heartily welcome.

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Far West Stake

Missionary Glen H. Johnson Is Busy

Elder Glen H. Johnson, stake missionary, has been very busy since coming into Far West Stake at reunion-time. A short series was held in the Stewartsville Branch immediately following the reunion. From Stewartsville he went to Bevier Branch where considerable work was completed. Some time was also spent at Macon with the small group there.

While his work in these places is by no means finished and he is planning for return dates, he already has baptized a number, most of whom are young married people.

Brother Johnson works in cottage meetings most of the time and is meeting with success in the telling of the story to a fine class of prospects. He expects to begin work at Wakenda Station about October 14.

Fanning, Kansas

Fanning Branch has just enjoyed an interesting missionary institute conducted by Stake President Ward A. Hougas. Not only was there developed a desire to become missionaries, but also an intelligent approach was made as to just what the Saints can do. Although everyone was busy in the apple harvest, attendance was fine at all the sessions and remained steady in its personnel.

On September 12 Miss Velma Wiley was married to Mitchel Milligan, of Richmond, Missouri. They are making their home in Saint Joseph, but are regular attendants at the services at Fanning.

Cameron, Missouri

Under the leadership of a full-time pastor, Elder E. E. Jennings, Cameron members feel that their branch has made encouraging advancement. The pastor's enthusiasm, his zeal for righteousness among the Saints, and his desire to accomplish, have given the congregation new hope of making the branch the light which it is called to be.

The church school, under the leadership of Brother Lester Macrae, changed its class work last October to accord with the program of the stake, and classes were provided for the studies of missionary work and stewardship requirements.

The junior department was led by Sister Lester Macrae the first half of the year and by Sister Ray Miller the last half. Sister Miller reports an enrollment of fifty children with an average attendance of forty-four.

The music department, directed by Sister Sherman Sloan, has a choir of twenty voices which has given service to the congregation. In addition to the regular music, the department has rendered special numbers, and two cantatas were outstanding.

The Zion's League leader, Brother A. Newcome, reports an average attendance of twenty-three. In addition to recreational activities, the group sponsored a church library and helped with the church garden.

The garden and canning project planned by Brother Jennings and carried out with the aid of willing helpers, has proved successful. A quantity of foodstuffs has been sold, and there is some yet to sell; several hundred quarts have been added to the local store for future need.

One of the best accomplishments of the women's department is the spirit of love, joy and friendship in service which has been engendered by their working together in the church basement. They met once a week in the fall and winter and spent many enjoyable days either sewing for one another or for those in need, or in canning food for the storehouse.

Frequent general get-togethers have been held to promote better fellowship. These are characterized by the holding of a program, followed by games and refreshments in the basement.

Two series of meetings were held in the year, Brothers Whiting and Davey being the speakers. In addition to these missionary efforts Brother Jennings and some of the young people have conducted cottage meetings. Twenty-three have been baptized this year.

The branch has been happy to welcome also six new families who have moved into this vicinity. Four of these families come from Iowa, one from Stewartsville, Missouri, and one from the State of Idaho.

Guest speakers in the last year have included Apostles Garver and Edwards, Evangelists Whiting and Burnett, and Elders Hougas, Davey, Livingston, Farnham, Stoft, and Lewis. The branch has also been visited and helped by Evan Ehlers and wife of the stake music department.

Brother Roscoe Peterson, of St. Joseph, conducted instructive classes last winter on *The Story of the Church* and how to present it to nonmembers.

Church services for the most part have been attended by good crowds. This included the midweek prayer meeting which the pastor constantly stresses as being the strength of the branch.

Officers for the coming year are: Pastor, E. E. Jennings; counselors, David Gamet and Lester Macrae; church school supervisor, Lester Macrae; young people's leader, Lottie Daniel; activity leader, Bessie Flanders; treasurer, Ernest Sherman; clerk, Hilma Erickson, and chorister, Helen Sloan.

Kingston, Missouri

Recent visiting speakers have included Brothers Hovenga and Gamet both of whom gave helpful discourses.

The infant daughter of Brother and Sister Kenneth McKee was blessed not long ago by Elders Charles Wood and James Dawson.

Graceland Briefs

Mr. C. F. Oliver, traffic manager of Robinson's Manufacturing Company of Everett, Washington, lectured for the Principles of Business class September 27 on the subject "What a Student Would Face in the Business World Upon Graduation."

The Reverend Hart, pastor of the Christian Church in Leon, Iowa, spoke to the Graceland student body in chapel October 7. Reverend Hart works with the young people of Leon and of Decatur County. Taking his analogy from the collegiate boat races, he challenged his audience to do three things in the building of a new social order: (1) acquire knowledge of "how to handle the oars" and of the "wave current"; (2) achieve cooperation, a world of harmony; and (3) have a definite purpose.

President Floyd M. McDowell presented the third religious lecture of the year Sunday evening, October 3, in the college chapel. Continuing the theme, "The Christian Home," President McDowell spoke upon the sacrament of marriage. The presentation was followed by a brief period of general discussion. President Elbert A. Smith closed this first series October 10. He took as his topic "A Satisfying Christian Home."

Participants in the student forum October 5 discussed the newly appointed Supreme Court Justice, Hugo L. Black, and his much-publicized Klu Klux Klan membership. Two faculty members, Mr. E. E. Closson (pro) and Doctor G. A. Platz (contra)—explained the two positions taken by eligibility for a seat on the Supreme Court, as a preliminary to open forum discussion.

Graceland's football squad met Washington Junior College on the former's home field October 10. It was anticipated that this game would be a follow-up to Graceland's victory (by a score of 26-0) over Wartburg, October 3.

A marching band composed entirely of Graceland students has been recently organized. The group will be under the direction of Mr. J. A. Anthony, leader of the Graceland-Lamoni Orchestra and instructor in instrumental music and orchestration. Fred Weddle will assist Mr. Anthony in some phases of this activity.

Theology is to religion what botany is to flowers. One may love roses and know nothing of botany; one may have faith and know nothing of creeds.—Bruce Barton, in "What Can a Man Believe?"

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Brother Douglas Robinson has returned from his extended visit in California. His father passed away a few weeks ago, making this trip necessary. Brother and Sister Robinson plan to move to California in the near future.

Brother Kenneth Place and wife, of Polo, are leaving soon for Independence. Kenneth has secured a position there.

Pastor Kenneth Wood motored to Chicago September 22, where he and Gladys Whittenberger were united in marriage September 26, at the home of the bride's brother. Elder Henry Keir officiated in the marriage service. The bride's parents, brothers, and sisters were in attendance as well as close friends. Mr. and Mrs. Wood are remaining for a short visit with friends in Chicago and at Galesburg, Illinois. They have the best wishes of Kingston Branch. The bride has spent much of her time at Kingston at the home of her grandmother, Sister C. C. Dawson. Kenneth is a successful farmer and a former Graceland student. The bride is a graduate of a junior college in Chicago.

The branch business meeting September 17 was remarkable for its unity and brevity. Kenneth Wood was retained as pastor with Earl Craven and James Dawson as associates; Mabel Ford was chosen branch clerk and Ernest Wood, financial deacon. Archie Deal was sustained as church school director with Earl Craven as assistant. Francis Nichols was chosen secretary and Douglas Robinson, librarian. The music committee elected is Kenneth Place, Olive Mae Lawson Louder and Verla McKee; *Herald* reporter, Sister James Dawson.

The ordination of Kenneth Wood to the office of elder was approved by the branch at the business meeting.

The young child of Russell Groover and wife, of Arkansas, was blessed recently by James Dawson. The mother, Elva, has been visiting her parents at Kingston.

Worry is a sin; it is grouped with drunkenness, and its effects are just as bad. Since Jesus came the world knows that worry is a sin, for He said: "Take no thought for the morrow—sufficient unto the day is the evil thereof."

Worry is a universal sin, for it takes the rich and the poor, the old and the young, the learned and the ignorant. Sing to yourself "God Will Take Care of You"; be sure that He will roof you over against the storm; that He will weapon you against your enemy. You cannot be too rich, nor too poor; you cannot die too soon, for every storm drives you nearer home, and His providence is smiting the rock of despair; and in the stress and storm of life, He will come to you at the opportune time: He "shall give his angels charge over thee to keep thee in all thy ways."—Dr. E. L. House, in *Let Go and Catch On.*

The Bulletin Board

Maine District Conference

A special business conference of Maine District will convene at Stonington, November 6 and 7. The business session, which is a continuation of the regular session held at Brooksville August 21, will convene at 7 p. m. Saturday. Statistical reports from all branches should be in the hands of the district secretary by November 4, also a written report from each branch president. We are pleased to announce that President F. M. Smith will be in attendance at this conference and also at the two-day meeting to be held at Jonesport, November 13 and 14. It is also expected that Bishop E. L. Traver will be present at both gatherings. Let the Saints make special plans to attend these services.—Louise Eaton, Deer Isle, secretary; Newman Wilson, Jonesport, Maine, president.

Third Columbus Branch Anniversary

Third Columbus Branch, in Southern Ohio District, will hold its annual anniversary services Sunday, October 17, and invites all members of the district to meet with them. There will be preaching on Saturday evening, October 16, and services on Sunday will commence with a prayer hour at 7:30 a. m., to be followed by preaching, etc. A basket dinner will be served, and all who attend are urged to bring lunch baskets. This is one of our younger branches which has made splendid progress, having built a church which is good to look at. Be on hand and help this branch celebrate its anniversary October 17.—A. E. Anderton, district president.

Southern Wisconsin Conference

Southern Wisconsin district conference will be held at Madison, Wisconsin, October 30 and 31. The first service will be at 8 p. m. October 30; sermon by Apostle John F. Garver. The annual business meeting will be held at 2:30 p. m. October 31. Election of district officers and delegates to General Conference. Branch clerks, please send your reports to Mrs. Leda Colbert, 213 North Park Street, Madison, Wisconsin. —H. W. Woodstock, district president.

Homecoming at Belleville, Illinois

The fourth annual homecoming of this branch will be held October 16 and 17. Saturday a banquet will be served at 6 p. m., followed by an organ recital. The following is the order of services Sunday morning: Prayer meeting, 8:30; church school, 9:45. Sister Grace Bilinsky, of St. Louis, Missouri, will teach the young people, and Brother Walter Wehrle, also of St. Louis, the adult group. Sermon by Apostle Clyde F. Ellis, of Independence, Missouri, at 11 a. m. Apostle Ellis will address the young people at 1:30 p. m. Song and devotional service will be held at 2:30 p. m., and at 6 p. m. Brother Ellis will preach another sermon; 7:30 p. m., candle-light service by the Zion's League. We extend a hearty invitation to all visitors and former members of the branch to attend the homecoming.—Helen Erlinger, publicity agent.

Eastern Michigan Conference

The conference of Eastern Michigan District will convene at Sandusky, Michigan, October 16 and 17. Priesthood, please report promptly. Apostle D. T. Williams will be with us.—William M. Grice, district president.

Des Moines District Conference

The annual district conference of Des Moines District wil convene on the evening of Friday, October 29, and continue through October 31. The first meeting of the conference will be a banquet at 6:30 p. m., October 29, with Apostle Clyde F. Ellis as the main speaker of the evening. Reservations should be sent to Helen Castings, 1311 East Ninth Street, Des Moines, Iowa, so as to reach her not later than Thursday evening, October 28. The program calls for all-day services on October 30 and 31.—Stephen Robinson.

Marriages

LAIRD-ODERKIRK—On Sept. 4, at the home of Mr. and Mrs. B. H. Laird, Roseburg, Oregon, their daughter, Maxine, was married to Peyton M. Oderkirk, son of Mrs. W. M. Oderkirk. Elder J. L. Verhei, district missionary and Portland pastor, officiated in the ceremony performed in the presence of friends and relatives. The bride was attended by her sister, Mrs. Merle Lowden (nee Gertrude Laird). The couple left for a short trip up to the McKenzie River, and after their return will be at home in Roseburg where Mr. Oderkirk is employed by Safeway Stores, Inc. Mrs. Oderkirk will be remembered as the granddaughter of Elder and Mrs. William Smith and niece of Mrs. Albert Livingston and Mrs. Henry L. Livingston, all formerly of Portland, Oregon, and now residing at Omaha, Nebraska and St. Joseph, Missouri. She is also a niece of Mrs. Verna Laird and Mrs. Mabel Alderton, of Portland.

MURRAY-DICKSON—A marriage of interest to their many friends at Weyburn, Saskatchewan, took place at Winnipeg, Alberta, August 20, when Miss Janet Ruth Murray, a daughter of Mr. and Mrs. Angus S. Murray, of Weyburn, was united in wedlock with Mr. George R. Dickson, son of Mr. and Mrs. James R. Dickson, of Weyburn. The ceremony took place in the Knox Church parlors, Dr. Bowman officiating. The bride was given in marriage by Mr. Leonard P. Dickson, of Port Arthur, Ontario, brother of the bridegroom. Miss Margaret McKinnon, of Weyburn, was bridesmaid, and Mr. Garth Dalton, of Winnipeg, acted as groomsman. Following the marriage ceremony, dinner was served to the wedding party at the Marlborough Hotel. Mr. and Mrs. Dickson will live at 34 Scarsdale Apartments, Winnipeg. Mr. Dickson is on the staff of the Winnipeg branch of General Motors Acceptance Co-operation.

(Continued on page 1343.)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

"These Signs Shall Follow" » » »

We were able to attend the first Sunday of the Lamoni reunion and met a number of friends from Independence, then on we went home to Hammond, to prepare to attend the Kirtland reunion, an opportunity which I had looked forward to for years.

I felt very unworthy as I looked at the beautiful Temple, but as I entered its sacred doors, God's Holy Spirit came over me like a mantle, and tears of joy coursed down my cheeks. I knew that here indeed was the Temple built at the Lord's command. Tongue cannot tell of the joy and peace that we enjoyed. The prayer meetings were feasts to our souls. The Lord spoke to us in tongues and admonitions many times.

We were warned to live closer to God, keep his commandments and the Word of Wisdom, and were given the promise that he will protect us from the diseases that are coming on the earth. We were told to set up our family altars and to pray night and morning for His protective care and for strength to help us bear the burdens of life. We mothers were also spoken to one morning which filled my heart with joy.

I was sitting in my seat offering a silent prayer to the Heavenly Father for the mothers and asking him to give us strength, wisdom and knowledge to help us in our great task of bringing our children up in the fear and admonition of the Lord. I prayed: "Dear Lord, if you would speak to us mothers and give us some word of encouragement or advice on what you would have us do. . . ."

When I finished my prayer, Sister Green arose and spoke to the mothers. We were told to gather our little ones about us and read the Bible, pray with them and help them with their problems. The Lord told us that the prayers of the mothers had come up before him; we were also told not to worry over our older children, that they are in His care and that He is watching over them. I have felt greatly comforted by this and all worry has left me. I feel that we mothers do much needless worrying and perhaps not enough praying. We forget sometimes that we too were young once. And the Lord has told us not to forget the gladsomeness of our youth.

I shall never forget those experience meetings we had each afternoon on the Temple lawn. They were directed by Evangelist F. G. Pitt. The Spirit was with us as each one told of his or her experience since coming into the church, or how he was led to accept the gospel. We were like one large happy family in the meeting, sharing our experiences with each other.

Brother Pitt is a wonderful man, full of the Spirit of the Lord, eager to get to his feet in order to tell of the goodness of God. He said: "I wish that I were young again and able to go about and tell the gospel story to the world. I cannot keep still. I feel that the time is short until Christ's second coming and that there is so much to be done. I do not see how anyone can keep still."

Brother and Sister Pitt are loved by the whole church. They sang several times at Kirtland reunion. Brother Pitt enjoys singing and his voice rang out as sweetly and clearly as it did the first time I heard him.

We also attended the last week end of Belvidere reunion, at Camp Epworth. As we walked from our car toward the meeting place, we were surprised to see Sister Charles C. Koehler and Sister Kress, from Independence, talking together close by the door. We met several other Saints from Independence, Brother and Sister Darman, Brother and Sister Reese, and Brother and Sister Hunker. I was happy to meet old friends again. Our home was at Independence fifteen years before we came to Hammond.

I have been requested to write an experience I had when my oldest daughter was two years old. We were visiting relatives and friends in Canada before moving to Andover, Missouri. Sleeping in different beds, she caught a severe cold which set in to pneumonia and inflammation of the bowels; she also had bronchitis. The child was given up by the doctor; he told us that nothing could save her. Then we called for Elder Grice who came and administered to her. We asked him if he had any evidence that she would get well. "No," was his answer, "I have had no evidence either way." We all knelt in prayer. When it was my husband's turn to pray, he said that he felt lifted up as if he were about a foot from the floor, and he was given assurance that she would recover.

We also had Elder McBride, of Flint, Michigan, administer to her several times. He told us after the first administration that she would be healed. He then informed us that in his patriarchal blessing he was told that he had the gift of healing.

Our daughter is alive today, and I thank the Heavenly Father for this great blessing. Saints, pray for me that I may be faithful to the end. The struggle is hard but with the prayers of the Saints as well as my own prayers, I hope to be victorious. Let us be true to the covenant we made with our Savior at the water's edge.

MRS. J. H. THOMAS.

HAMMOND, INDIANA, 5543 Sohl Avenue.

Let Us Come Up Higher » » »

I am praying that my afflictions may be removed so that I may be of more service to the Lord in his glorious latter-day work. I know that this is God's work. I have been administered to many times and always have received a blessing each time. I am praying God to strengthen my faith in all his blessed promises to the children of men and to help us to come up higher and to understand how to keep the whole of the celestial law. May He bless us also that we may be united in our understanding of how to keep the Word of Wisdom given for the benefit of his people, physically and spiritually, that they may be protected from plagues and illness.

Please pray for us here at Independence, Kansas, that we may be able to pay our local church debt soon and to assist with the general church debt.

I feel lonely and depressed at times since the death of my husband April 14, 1937, and am handicapped by deafness, rheumatism, and neuritis. Will you remember me in your prayers that I may be blessed physically, spiritually and financially? I have seven children all of whom are married and have families, and I am grateful for their loving help and remembrance.

How bountifully the Lord has blessed me, and I wish to go forward serving him hopefully, faithfully, and devotedly.

MRS. CLARA M. MERCER.

INDEPENDENCE, KANSAS, 920 West Sycamore Street, Care of J. P. Miller.

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Testimony of Faith

I desire to add my testimony to those of others, that God is kind and merciful. I was in the hospital seven weeks, and the attendants were doubtful of my recovery at times. Through it all, however, I had no fear as to what my fate would be. And though I have always been a person of few words, I know in whom I believe, and I have no worry. It seemed to puzzle the doctors because I had no fear.

Our elders came to the hospital and administered to me, strengthening my faith each time. Now the doctors tell me that I only live from day to day with angina pectoris. But I believe in Christ our Lord and Master and am quite willing and ready for his will to be done. Let us pray for one another.

MIRIAM DEPPERMAN.

PORTLAND, OREGON, 234 North East Sacramento Street.

Renews for Two Years

I will have to take my hat off to you as good advertisers. For the last month or six weeks since my subscription expired I have been buying the *Herald* locally. In view of your persistent reminders that my subscription had expired I am inclosing not one year's subscription, but two years' subscription of $4.00. A. W. BALLARD.

EAGLE ROCK, CALIFORNIA.

(Thank you!—The Business Manager.
Thank you! Thank you!—The Editors.
Thank you! Thank you! Thank you!—Circulation Department.
You're doing fine, Brother!—The Pigeon.)

Thankful for the "Herald"

As I am renewing my subscription to the *Herald,* I wish to express my appreciation of the encouragement the paper brings into my life. The fine editorials, sermons and other writings are inspiring. The "Blue Pencil Notes," by President Elbert A. Smith, bring a certain amount of humor as well as wisdom. "Question Time," by Bishop A. B. Phillips, affords valuable information. And "The Readers Say" pages give the members opportunity to express themselves and bear testimony to the truthfulness of the gospel. So I am thankful for the *Saints' Herald.* What a comfort it is to us who are isolated!

ORENOCO, OREGON. MRS. G. E. HEMSTOCK.

In Gospel Bonds

I am seventeen years old and a member of the church. I was baptized by the branch pastor, O. S. Caldwell, about two years ago. I enjoy meeting with the Saints and attend Sunday school and prayer meeting every Sunday. My mother has been a Latter Day Saint about twenty-three years, and father about four years. He holds the office of priest. I also have a fourteen-year-old sister.

The gospel means more to me than all the world. I know that God rewards those who diligently seek him. How good the Master has been to me! Will the Saints remember me in their prayers that I may solve all of my problems and live in a way pleasing to the Master? I would enjoy letters from the younger members.

Huron, Tennessee, Route 1. Fastun Beechan.

Express Appreciation

We wish to express our appreciation and thanks to all who extended their sympathy through kind deeds, letters and cards, at the death of our beloved companion and father, who passed away August 7.

We feel the loss keenly, and shall miss the kindly counsel and spiritual advice given in our home. We are thankful we have the hope of the gospel to cheer and comfort us in our lonely hours. May God help us to carry on the work, that we know would be the wish of our companion and father, and be as true and faithful to the church as he was.

We can still hear him say: "If the gospel were taken out of my life, all would be taken." He cheered many souls with his optimistic disposition. We as a family want to profit by his example, and live worthy of the reuniting of all the faithful.

VICTORIA, ALTA AND HELEN THORBURN.

DEER LODGE, MONTANA.

Wishes To Share a Poem

The following poem by E. M. Brainerd, has been such a help to me in my girlhood as well as now, that I want to pass it on to the young women of the church:

"IF FOR GIRLS

"If you can be a girl and glory in it,
Because it is the place for you to fill;
If you can be a lady every minute,
Yet take all sporting chances with a will;
If you can hold your temper when you are ruffled,
And force a smile when frowns are hovering near,
Or keep the burning tongue of scandal muffled
By never telling anything you hear;
If you can follow styles and wear them sweetly,
But let not what you spend outweigh your brain;
If you can win some goal you've sought completely,
Yet know that broader reaches yet remain;
If you can look on modern fads and notions,
And find them good, but never play the fool;
If you can understand all deep emotions,
And yet not put your life beneath their rule;
If you can wait with patience when it's needful,
Yet keep no person waiting for yourself,
And of all others' trouble the most heedful,
But hide your own sad stories on the shelf;
If you can work each day and still be plucky,
Or live in wealth and wear no haughty pride;
If you can count yourself as mighty lucky
To have a friend at all times by your side;
If you can dream yet sit not idly longing,
Or play with ease yet find some work to do,
If you can still have faith when doubts are thronging,
And be the friend you'd have one be to you;
If you can love with all the soul that's in you,
And let the world no selfish motive see;
If nothing less than what is best can win you,
You'll be the girl God meant for you to be."

BESSIE COUNTS.

ST. LOUIS, MISSOURI, 2834 Caroline Street.

Will Shreveport, Louisiana, Saints please look up Lieutenant Joe E. Morris, at Barksdale Field? He is a Latter Day Saint and far from home. His mother, Mrs. Gertrude Mahoney, of Alva, Wyoming, makes this request. She would like to have him make the acquaintance of church people at Shreveport.

Request Prayers

Rosa Walker, of Camden, Illinois, Rural Route 1, who has been a Latter Day Saint all her life, desires the prayers of her brothers and sisters. She is in poor health from heart trouble and asthma. Mrs. Walker is a widow living in the country and her nearest branch is twenty miles away.

Mrs. Viola Ross, Rural Route 3, Pittsburg, Kansas, writes asking the prayers of the Saints for an elderly blind woman at the State Hospital, Lansing, Kansas, that her health and sight may be improved.

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THE BULLETIN BOARD

(Continued from page 1340.)

Our Departed Ones

CASWELL—Cortland R., d. September 15, 1937, in a sanitarium at Clinton, Oklahoma, after a lingering illness. B. December 8, 1880, at Nicholsville, Michigan; was baptized March 18, 1914, at Manchester, Texas, by W. P. Bootman. Had made his home at Picher, Oklahoma, for 14 years. Funeral services were held at Picher on September 17 in charge of B. F. Kyser, assisted by Benjamin Bean, and burial was in the G. A. R. Cemetery at Miami, Okla. Surviving are his widow, Maude Caswell, of Picher, three sons, Alton, William and Quentin; three daughters: Mrs. Mae Lybarger, Mrs. Hazel Johnson and Mrs. Shirley Key.

BARNES—Ella McNichols, b. near Barnesville, Ohio, December 5, 1884, daughter of William and Nancy McNichols. Married Henry L. Barnes November 11, 1908. To this union were born 2 children, both of whom have passed to the beyond. She united with the church by baptism, February, 1914, and was faithful to the end. Her death occurred October 2, 1937, following a paralytic stroke. She leaves her husband, 2 brothers and a host of friends. Funeral services at Barnesville, Ohio, by Elders O. J. Tary and L. A. Serig. Interment at Bethesda, Ohio, near her home.

HAGEMAN—Fredericka, b. May 17, 1852, in Germany. Came to America when she was 7 years old, sailing with her family aboard a vessel which became known as the "Starvation Ship." Came to Niagara Falls, New York in 1885 and had lived there ever since. Joined the church July 1, 1892, and was the means of starting the gospel work at Niagara Falls. In the early days before the Saints had a church building, her home was always open for preaching and a stopping place for missionaries. She was a wonderful mother and a beloved friend. Is survived by 3 daughters, 2 sons, 9 grandchildren, 9 great-grandchildren and 1 sister. The funeral was held from the home of her son, Louis F. and with services at the Saints' church, Elder George Landes officiating. Interment was in Riverdale Cemetery.

DE SART—Clarence Milton, b. March 21, 1858 at Elgin, Iowa. D. at his home at Lamoni, Iowa, September 30, 1937. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints Nov. 10, 1907, by Elder Warren Turner, near Onslow, Iowa. Leaves to mourn, his wife; 1 son and 3 daughters: Mrs. Lee Paist, Mrs. Howard Silvers, of Lamoni; Mrs. Jim Davis, Oakland, California, and Myrl De Sart, Sunnyvale, California; fifteen grandchildren; 4 brothers and 4 sisters: John W., Frank M., L. Elbridge, Jess E., Osta Clark, Laura Hucka, Jane Neff and Cora Williams, and many friends. A son, Francis, preceded him in death. The funeral sermon was by Elder Amos Berve, assisted by Elder William Lawrence.

ROOT—Richard Ellis, b. at Pontiac, Mich., May 20, 1937. D. Sept. 16, 1937, at St. Joseph's Mercy Hospital, after an illness of bronchial pneumonia. Besides his sorrowing parents, Frederick and Ruth Ellis Root, he leaves a host of other relatives and friends. The funeral was from the funeral home at Pontiac and the home of his grandparents, Mr. and Mrs. A. R. Ellis, at South Boardman, Mich. Interment was in South Boardman Cemetery.

CHAMBERS.—Paul Donald, b. Nov. 17, 1906, at Magnolia, Iowa. When 8 years of age, he was baptized by his father. When he was about 10, the family moved to Idaho, where they lived until 10 years ago; then they moved to California. He married Mayme McFarlin Oct. 17, 1934. Afflicted for the past 9 years so that he was unable to enter into the work of the church as he desired, he walked the way of life with faith and patience in the midst of difficulty. D. Sept. 4, 1937, at the home of his parents in Los Angeles, his immediate family ministering to his needs until the last. Is survived by his wife; his father and mother, Mrs. and Mrs. R. C. Chambers; a sister, Mrs. Vida Howard; a brother, Perry E. Chambers, and a host of friends and relatives. Services were conducted by the pastor of Central Los Angeles Branch Sept. 7, and interment was in Inglewood Cemetery.

CHURCH DIRECTORY

List your church in this column. Rates: Per year $3.25 per line. Six months $2.00 per line. Cash in advance. Regular style only.

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NORWALK, Mill St., C. H. Franke, Pastor. 9-38

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BROOKLYN: Schenectady Ave., at Park Place. I. R. T. subway to Utica Ave. 6-38

Ontario

TORONTO: Bathurst St., at St. Clair, J. L. Prentice, Pastor. Phone La. 6575. 9-37

Pennsylvania

PHILADELPHIA: Howard & Ontario Streets. A. N. Hoxie, Pastor, Phone Rad. 5800. 10-38

Rhode Island

PROVIDENCE: 163 Bellevue Ave., Geo. F. Robley, Pastor. Phone WE-1316R. 10-38

WASHINGTON, D. C.: 1012 Ninth Street N. W. A. W. Powell, Pastor. Phone Walnut 7138W. 6-38

Wisconsin

MADISON: 221 Jackson St., Robert H. Brigham, Pastor. Phone F. 3575J. 12-37

JONES.—Elizabeth b. March 5, 1872, at Tredegar, South Wales. D. Sept. 21, 1937, at Chariton, Iowa. In 1895, she united with the church in Wales. In 1904, came to America; settled for a time at Lucas, Iowa. Was married to Howell Jones Sept. 8, 1900. To this union were born 6 children: Mrs. Frank Munch, Miss Elizabeth Janet Jones, of Chariton; Mrs. Everett Milton Jones and Mrs. Byron Green, Palo Alto, California; Trevor Meredith Jones, Chariton, and Mrs. Neal Thompson, of Reliance, Wyoming; she leaves also six grandchildren. Funeral services were held in the Saints' church at Chariton. The sermon was by Elder Parley Batten, assisted by J. C. Cackler.

HANCOCK.—Jonas William b. at Valley Junction, Wis., May 31, 1869. D. Sept. 22, 1937, at the home of his son, Harold V. Hancock, Lockwood, Mo. Was a member of the church over 60 years and was a minister of the gospel 48 years. Married Abigail Perdellie Sawley Oct. 25, 1889, and they were the parents of 7 children, 3 surviving: Daniel L. Frederick W. and Harold V. Hancock, all of Lockwood. Was left a widower Sept. 16, 1923. Married Edith M. Dobbin at Mobile, Alabama, June 10, 1925. They moved from Mobile to Lockwood.

BARKDOLL.—Santford Huron, b. Oct. 15, 1865, at Garrison, Iowa. D. Aug. 30, 1937, at Wheatland, Wyoming. In young manhood he moved to South Dakota and later to southern Nebraska, where in 1896, he was married to Miss Viola Myers. Seven children were born to them all of whom survive. He leaves to mourn, his wife; children: Ralph M., Laurence S., Ernest M., Hubert, Paul, Chester, and Mrs. Robert Waters; 7 grandchildren, and many friends. The funeral was conducted from the Congregational Church at Glendo, Wyo., the Reverend Irvin Noyce, of Wheatland, officiating. Interment was in Horseshoe Cemetery, Glendo.

CLASSIFIED ADS

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

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ISRAEL A. SMITH, Attorney at Law, Battery Block, Independence, Mo.

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WINDOW SHADES—Made to measure, shipped anywhere, mail measurements and state color wanted for free samples of our "Longwear" shade cloth. Textile Company, Independence, Missouri. 38-eow

JANITOR SUPPLIES, brooms, mops, soaps (liquid and powdered), disinfectants, sweeping compound, roach and insect powder. Snowden Chemical Co., 712 Prospect, Kansas City, Mo., CH 7361. Otis Porterfield, Manager.

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6:45 a. m. Morning devotional services.

SUNDAY SCHEDULE

7:30-8.00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
5:30 p. m. Radio Vespers—"Youth Believes."
10:00 p. m. Chapel Service: D. O. Cato in charge.

KISSACK.—William, of Alpena, Michigan, was struck by a heavy truck while riding on his bicycle, and d. instantly, June 19, 1937. Funeral services were conducted from his home by Elder Allen Schreur. Mr. Kissack was b. in Liverpool, England, October 20, 1865. Was baptized into the church, April 5, 1895, at Alpena; was ordained a teacher in Feb., 1909, by Elder James A. Carpenter. Spent the years between 1910 and 1918, as a member of the Minnesota Branch at Saskatchewan, Canada. In 1918 he moved back to Alpena. Was a loyal Latter Day Saint, faithful in discharging his duties as teacher and other responsibilities which he carried from time to time. D. strong in the faith.

OSTERTAG.—Jacques E., son of Henry and Louise Ostertag, b. in Normandy, France, July 27, 1905. Came to the United States with his parents in 1909. Was baptized in 1916. Seeking recovery of health he went to the Philadelphia General Hospital and later to Hamburg Sanitarium. D. there Sept. 14, 1937. His mother preceded him last June. Leaves his father and Mrs. Madeline Wilson, of Philadelphia, and a brother, Louis Ostertag, Santa Ana, California. Funeral services were held from the Rowen Undertaking Parlors, Philadelphia, sermon by D. J. Williams.

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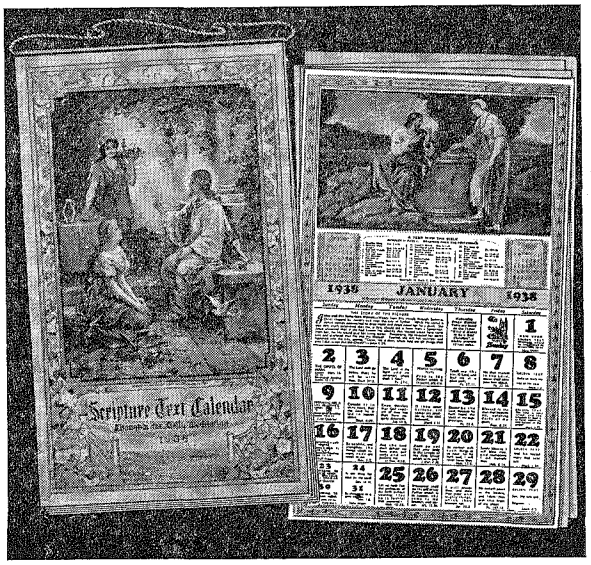
Sell 1938 Scripture Text Calendars



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HERALD PUBLISHING HOUSE

103 South Osage Street **Independence, Missouri**

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The Saints' Herald

Dec 37
Mrs A S Coburn
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New Westminster B C
Can
119572H



LOOKING TOWARD MT. SAN BERNARDINO

From Redlands, California, one's gaze can take in a scene that includes almost tropical vegetation and perpetwal snow at the same time.

Volume 84 October 23, 1937 Number 43

www.LatterDayTruth.org

THE SAINTS' HERALD

October 23, 1937

Volume 84 Number 43

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE

Independence, Missouri

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■ Be Shy

It is surely discreditable, under the age of 30, not to be shy. Self-assurance in the young betokens a lack of sensibility; the boy or girl who is not shy at 22 will at 42 become a bore. For shyness is the protective fluid within which our personalities are able to develop. Let the shy understand, therefore, that their disability is not merely an inconvenience, but also a privilege. Let them regard their shyness as a gift rather than as an affliction. Let them consider how intolerable are those of their contemporaries who are not also shy.—Harold Nicolson, in *Small Talk* (Harcourt, Brace.)

The Pigeonhole

■ Sleeping Sickness

Bishop G. L. DeLapp recently told a story of preaching at a place where a man took a prominent seat and promptly went into a sleep that lasted all through the sermon. Somewhat concerned, Brother DeLapp made inquiries about the man. "Oh, don't pay any attention to *him*," another member said, "He always goes to sleep for everybody!"

Taking a nap in church is the oldest known form of sleeping sickness. And what place could be better? A church is good; sleep is good; *ergo* what is better than to combine two good things? Surrounded by friends in the house of the Lord (so these sleepers seem to reason), what better place could one find to surrender consciousness and trust body and soul to the world?

Yet not all sleeping is done with shut eyes. Some come to church with shut minds, some with shut hearts. It is easy to awaken a man with shut eyes. Who can awaken shut minds and hearts?

Suggestions to those who will sleep in church: sit at the back, or in a corner. If you snore, retire to the cloak room; it is bad enough to sleep, but to advertise it is an added insult. Perhaps the pastor will arrange a cot for you.

Drowsily yours,

THE PIED TYPER.

■ Slot Machines

There are a lot of people who do not consider themselves gamblers who like to play the slot machines, or "one-armed bandits" as they are called in Kansas City.

Certainly there are moral grounds for not playing the slots. But for those to whom the moral objections carry no very great weight, there are practical objections that ought to mean something.

The Rotarian carries a story of how Dr. J. Halsey Gulick cured the boys of Proctor Academy of playing these machines. He went to police headquarters, secured a machine that had been confiscated and set it up. The mathematics instructor used slugs and had the boys themselves work out a demonstration which showed their chances to win.

The results: a player hit the jackpot once in 4,000 times—at a nickel a try it would cost about $200 to win $5. The next payoff was once in 2,000 plays—it cost $100 to win $1. The boys soon gave up that form of gambling.

The conclusions: (1) If you play this kind of game, count on being skinned. (2) The sucker hasn't a chance. (3) If you play a slot machine hoping to win you aren't very smart.

And these conclusions go for all kinds of gambling. The only man who gets something for nothing is the fellow who runs the game, in the above case, the machine owner.

Your Gospel

We are writing a gospel,
A chapter each day,
By the deeds that we do,
By words that we say;
People read what we write
Whether faithless or true,
Say! What is the Gospel
According to you?

—Selected.

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Editorial

New Workers for the Church

At the late quarterly business meeting of the combined congregations of Independence, people of the church approved recommendations which called numbers of young men to the priesthood and designated others to new offices. It was my privilege to be present and participate in the ordinations of those belonging to the Stone Church on a recent Wednesday evening.

It was an inspiration to know something of these men—of the long and faithful service some of them have given to the church in various humble but necessary capacities. It was heartening to observe the dignity coupled with humility, the willingness coupled with a consciousness of responsibility, of the men who were accepting heavier tasks. The character, personality, and attitudes of the men promise a splendid augmentation of help for those who must direct the work of ministering to the people.

The whole procedure rested upon one basic fact —the belief shared alike by the presiding officers, the congregation, and the men themselves that they have been called of God for the new tasks. Upon this one thing the whole fabric of our priesthood stands. This fact, rather than diminishing in importance from the attacks of worldly skepticism upon priesthood authority in every church, has become of greater importance in our church. Nothing can replace in a man's ministry the consciousness of divine mission, and the belief in the call. Without it, priesthood would mean no more than an election to a teaching position in a school. With it, priesthood becomes a holy responsibility. One's dedication of his life to the service of the Master requires it.

"Many are *called,* but few are *chosen,*" is the warning of the Scriptures. It is earnestly hoped that these men will be not only called but chosen as well. Being called is God's part; but being chosen is man's part of the transaction. God calls us to service but only we can choose to make ourselves ready and worthy for the service to which he calls us. The "chosen servants" like the "chosen people" are those who have been called of God for a special service, and who have chosen to measure up to the requirements. "Choose ye this day whom ye will serve . . . but as for me and my house, we will serve the Lord." It is that choice which qualifies men as "chosen" or dedicated servants.

These young men, just ordained, have a better opportunity than any who have gone before them. The church is better equipped to give them guidance and supervision in their work and development than at any previous time. They will not be left on their own resources. Friends will be near to help them. Moreover, they will have assistance placed at their disposal for reading and study that were not available to young men in former years.

It is in the ability to recruit such young men to the service of the church that we have one of our strongest hopes for future success. The church is assured that no mercenary motive impels these young men in their choice to serve. Their work is a free-will offering, without hope of reward. No motive of vanity can reasonably enter in, for the burden of work outweighs the honor of position.

The success of the church of the future depends more upon the possession of fine young men and women in its service than it does upon money, although money is required to pave the way for them. The strength of the church is in its people rather than in its possessions.

What is happening in Independence is also happening in many other parts of the church. The emphasis on the training and preparing of young people for an enlarged corps of volunteer church workers to meet the needs of an expanded program of church work has been pressed for some years, and in those places where it has been most steadily persisted in, it is beginning to produce splendid results.

A few years ago there was general lamentation in one of our populous centers of church membership because it was always drawing men from other places to carry on its work, and no local leaders had been produced for a long time. It looked as if, in spite of all the outside talent that could be imported, interest was dying out. When a new administration took charge a program for preparing promising young men, including their spiritual experience as well as their intellectual background, the situation changed. Out of the ranks of the people new leadership was being developed. The people gained hope. Their own boys and girls were in the work of the church. Today a number of very fine young leaders are arising who will be known in the future in general church work.

The training of young leaders cannot be left to chance. Ministers do not just happen by accident.

(*Continued on page* 1350.)

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The Life of Paul

KMBC Sunday, 6:30 p. m.

The fifth episode of the series on the story of St. Paul will be broadcast over radio station KMBC next Sunday evening at 6:30 o'clock. The episode opens in the home of Miriam, Saul's sister, who lives in Jerusalem. Miriam and her husband, Matthias discuss the wonderful things they have heard that have been preached in the city by the followers of Jesus of Nazareth, but they are careful that Saul shall not know they have listened. Saul comes to the house as they are talking. It is the day following the stoning of Stephen, and Saul, restless and tormented with the conflict within himself because of his early training and his awakening consciousness of the limitations of his Jewish religion, goads himself into more relentless persecutions of the followers of Jesus, driving them from the city. The second scene portrays the fear which is felt in the home of Joel and Mary, Saul's old friends who have become converted but fear his anger. The third scene shows Saul before the high priest to gain permission to bring all believers who have gone to Damascus back to Jerusalem for trial and sentence. On his way to Damascus Saul is converted. This scene is dramatically portrayed closing with Saul's admission "I came to take other prisoners and am myself taken captive by my Lord."

"Be Ye Diligent"

How very diligent and conscientious we as Saints of latter days need to be in order to live up to the program which God has given to govern us in our daily living. Each time I read in the Book of Doctrine and Covenants, the instructions specifically given to us who are His church today, I am impressed by the affirmative quality of the Lord's commandments. The other day while studying certain of these latter day revelations, I jotted down on a scratch-pad a few of commandments which we are expected to obey. In your own reading you will be able to add many more to the list from the Doctrine and Covenants:

"Hearken and hear, O ye my people . . ."

"Remember the words of him who is the life and the light of the world, your Redeemer, your Lord, . . ."

"Keep my commandments, and seek to bring forth and establish the cause of Zion."

"Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

"Stand fast in the work wherewith I have called you, . . ."

"Cleave unto me with all your heart."

"Be patient; be sober; be temperate; . . ."

"Continue in the spirit of meekness, and beware of pride."

"See that ye love one another; cease to be covetous; learn to impart to one another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another."

"Cloth yourselves with the bonds of charity as with a mantle."

"Pray always, . . ."

"It is my will that you should pay all your debts."

Many of these commandments are repeated often and sometimes included with instructions to individual workers of the church and to the priesthood. To the elders of his church the Lord says in section 117: "Be ye diligent, wise and faithful, doing all things with an eye single for the glory of your God, and the good of his people." L. B. M.

Modesto, Fort Wayne Is After Your Record!

Fort Wayne, Indiana, is ready to challenge Modesto, California, in the matter of *Herald* subscriptions.

Readers will remember a note in the issue of October 9 to the effect that our Modesto group of sixteen families has seven who subscribe to the *Herald* and eight who purchase it regularly through the branch bundle plan.

Fort Wayne, according to Brother H. J. Simmons, the publicity agent, has seventeen families, of which eleven are subscribers to the *Herald.* Of those remaining three regularly purchase from the branch bundle.

What can other branch publicity agents report? Where does your branch stand? How many people are there in your congregation that can find a nickel a week for a candy bar or an ice cream cone, but none for the *Herald*?

Giving Tracts a Hobby

Brother Charles F. Heil, Essex, Ontario, writes:

"Again I am sending in my order for more tracts. This tracting business is getting to be my favorite hobby. Joy is found in spreading the church literature. We have a great religion and a great creed."

Do right, not because you fear to do wrong, but because you get the most out of life by doing right. —Henry C. Danielson.

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"When You Are Converted"

By Elbert A. Smith
OF THE FIRST PRESIDENCY

Report of a pastoral talk at the Sacrament Service in the Stone Church, Sunday morning, October 3.

On one occasion Jesus said to Peter, "When you are converted, strengthen the brethren." Christ seemed to feel that a converted man should have a reserve of spiritual strength with which to minister to others. It is true that any man or woman, no matter how strong or how highly blessed, may have a period of depression when the tide is low and when they themselves need to be ministered to. However, ordinarily and normally the converted person does not need to be nursed along like a spiritual invalid or child, but rather has sufficient spiritual life and conviction that there is a surplus to give to the strengthening of others.

As we usually interpret the word conversion we might assume that Peter was converted the day that he laid down his nets and forsook his fishing and followed Christ in obedience to the invitation, "Come and follow me and I will make you a fisher of men." He must have had a strong emotional and spiritual experience at that time. But Peter, the man, remained unchanged. He was very much the same man the next day that he had been the day before. We might assume that he was converted when he had that great experience and said to Christ, "Thou art the Son of the Living God," and when Christ replied to him, "Blessed art thou, for flesh and blood hath not revealed this unto thee but our Father which is in Heaven," Peter must have had a quickening, both intellectual and emotional, at that time; and yet, it was after that day that Christ said to him, "When you *are* converted, strengthen the brethren."

Evidently Christ thought of conversion as something which does not come in a moment or hour, as at a revival, but rather as a change of the whole man through growth and development. As we are so often admonished to "grow in grace and the knowledge of the truth," to "grow up unto him in all things who is Christ the head." Peter did change and became strong and a pillar in the church, adequate to strengthen the brethren.

Last month at the sacramental service we reminded you that we stood at the turn of the tide so far as the year's work in the church was concerned. The reunion period was ended; the Campus services in Independence had closed, or were about to close. Since that date the Presidency, Twelve and Bishopric have agreed upon a program of activities for the balance of the year, in fact, leading up to the next General Conference. This program is designed to catch up in its scope missionary and pastoral activities as well as the financial projects of the church. The Saints will hear more about it throughout the church, by way of sermons and articles in the *Herald;* and, by the way, one of the projects agreed upon is to endeavor to put the *Saints' Herald* into the home of every Latter Day Saint. Presently you will be visited by the visiting officers of the church who will urge you as a spiritual duty to invite the *Herald* into your home and read it.

The church may fairly presume that in Independence there should be more converted men and women in proportion to our numbers than in any other church group throughout the world. It is not so easy to check up on spiritual contributions as it is on financial contributions, but acting on the hypothesis that I have just mentioned, the church has consistently asked the Saints in Independence to assume more than their proportionate share of the burden of paying the church debt. Members of the Presiding Bishopric inform me that annually Independence is asked to carry 8 1/10 per cent of the burden of debt payment and carry general running expenses for the year, while our membership is 6 1/10 per cent of the membership of the entire church. As a matter of fact, in recent years Independence Saints have contributed more than one-tenth of the annual income to the general church. This is as it should be. As I have said, it is not so easy to check up on the spiritual contributions but I trust that we have made somewhat more than our percentage in that field also. We should have a residue of strength with which to strengthen the whole church.

Jesus said, "To whom much is given from him shall much be required." We have many advantages in Independence. We have constantly the ministry of general church officers. For example, I would remind you that last Wednesday night at the conference in Zion in the Stone Church, President Frederick M. Smith was present and at the close of the business session talked freely and frankly to those who were diligent enough to be present at the conference meeting. Tonight Bishop Leslie DeLapp is to preach to us from this stand. I am sure that there are outlying fields where Saints would drive two hundred miles to hear either of these men. In fact I have seen just such things as that happen more than once in outlying districts—two hundred miles to the meeting and two hundred miles home just to hear one sermon from one of the general church officers.

You have the advantage here of many other fine experiences as, for example, the splendid Campus

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services during the past summer. Now, I am sure there are scattered Saints who would drive two hundred miles to attend one of *those* meetings. In fact some have come from Southern Missouri and other distant points to be present just one evening, while we have the benefit of those meetings during the entire summer, and they have been rich in their contribution in the way of revival to the Saints. We have the advantage of fellowship. Most of us live in neighborhoods where our neighbors are members of the church. Some weeks ago at our priesthood prayer meeting I heard Brother Vernon Reese relate that when he was a young man in Chicago working at secular employment among men who were violent and rough and wicked, he attended the reunion at Plano and remained during Monday after the close of the reunion to help the missionaries in the field and the district president take down the tents and break camp. His association with those fine men for just that one day filled him with a great desire to live where he could have the association of men of that type. That experience set his face definitely towards Zion. Some of you work in Kansas City where your environments are unpleasant, but all of you have very frequently the benefit of fellowship with fine men and women in the church. This is the sort of thing for which many of the Saints in outlying fields are homesick. It is yours to enjoy,—and it is invaluable. You have always before you the ideals of Zion. You live here on land that was dedicated more than one hundred years ago to the gathering of the Saints.

With all of these things in mind, we may freely ask the Saints of Independence to give much more than their percentage of strength to the carrying of the load of the church both spiritual and financial; and I am sure that you will respond (particularly you members of the Stone Church congregation), to the needs of the church and to the program before the church, that, being converted, you may be a constant source of strength to this great work.

In the corrupted currents of this world,
Offence's gilded hand may shove by justice,
And oft 'tis seen, the wicked purse itself
Buys out the law; but 'tis not so above:
There is no shuffling, there the action lies
In his true nature; and we ourselves compell'd,
Even to the teeth and forehead of our faults,
To give in evidence.—Shakespeare in "Hamlet."

Consider for one thing that trouble can be finely used to call out our powers.—Harry Emerson Fosdick.

NEW WORKERS FOR THE CHURCH

(*Continued from page* 1347.)

They are developed because someone cares for them and cares for the church—someone who looks ahead to future needs. When young men want to serve, when they bring the endowments of mind and body to the altar of sacrificial service, God will recognize and call them. He is not blind nor deaf. Joseph Smith addressed a communication to the people, before the church was organized, in 1829: "If ye have desires to serve God, ye are called to the work." In 1887 his son, young Joseph, said, "All are called according to the gifts of God unto them." It is one thing to be called; it is another to be chosen. Since God has called us, let us choose to serve him, so that we shall in the truest sense be a chosen people.

L. L.

Soaking the Poor

The greatest illusion of the working man and, perhaps, some of his naive leaders, is that the government can spend money for any purpose and then pay for it and for the expenses of government, too, by "soaking the rich."

In this country the money to pay the costs of government is obtained by the simple expedient of "soaking the poor." And now we are on the eve of the greatest soaking the poor have ever had. . . .

Another childlike illusion of the downtrodden is that our good Uncle Sam is a man of great wealth. The truth is that the dear old gentleman has little or no wealth whatever. Certainly he has no income, which is what it takes to pay bills. The only way he can get an honest penny is to soak somebody—take it out of his beloved nephews by the ancient device of taxing them. Or he can borrow from them or from the banks. Or he can print it. During the past five years he has taken some of it by taxes and as much again by borrowing. He has not yet got around to printing. And when he does the disillusioned nephews will discover that when a government prints money it does not create money but actually destroys money. But that is another story.

The point I want to make here is that up to now the government in this country, national and local, gets most of its money by soaking the poor; that now we must soak them even more because the government must certainly before long put an end to getting money by borrowing it.

One reason we cannot pay the expenses of government by soaking the rich is because there are not enough of them.—John T. Flynn in *The Commentator* for October, 1937.

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"Thy Kingdom Come"

By Arthur Oakman

A RADIO ADDRESS

The first word of petition in the Lord's prayer is, "Thy kingdom come." From this we may infer that the kingdom is essentially a divine creation. It is the kingdom of God. The thought is again emphasized in the last phrase of the prayer: "For *Thine* is the kingdom." It does not originate with man; it comes as a result of the operation of God. We receive it, we do not create it. We find our places therein, but not according to our own will.

A significant thought appears here. After the disciples have learned to pray "*Our* Father"; that is, after they have learned to call upon his name jointly, when social consciousness has been developed among them; together they are to ask for the coming of the kingdom. Indeed, they are not fit to do so unless a sense of brotherhood binds them together. The kingdom depends for its emergence precisely upon the relations that exist between men. No group is fit to seek the kingdom if it be divided. No body of people *can* seek it if it be torn with internecine strife—if brother be arrayed against brother, and suspicion, doubt, and mistrust rule the relations between them. "We know that we have passed from death unto life," says John, "because we love the brethren." This knowledge of eternal life, life in the kingdom of the God who is eternal, is only given to those whose hearts are filled with love one for another. How fitting therefore, that after the disciples have learned to say "Our Father," when they have dedicated themselves to the hallowing of His name among men, their lips should be taught to say "Thy kingdom come," and their hearts inspired to seek the greatest gift ever offered to men!

Mutual love between men does quicken them into an understanding of the evils of inequality as nothing else can. It will do more than this. It will move them to eliminate it. For, wherever there is inequality, wherever one man has that which is above another, there is sin. With sin lives death. One of the essentials of the coming kingdom, and as a prerequisite to it, is clear vision. Jesus strove to bring this gift to blinded eyes. His life was a drama of light. He revealed the principles upon which the kingdom will eventually be built. He that had eyes to see, did see what the spirit revealed through Him. And those who saw found their hearts warmed toward him and inclined to each other, and gave themselves utterly for the kingdom of God. Mark it well—mutual disregard for one another—hard-heartedness—has blinded men to the true nature of their condition. He who sins loses his love for others. The vision of the kingdom of God is obscured to the vision of men in direct proportion to their disregard for neighbor.

The birth of social regard, the submergence of self for the sake of others is the very essence of "Thy kingdom come." People who love neighbor cannot rest content until the perfect form of government has been achieved under the guidance of Deity. And, further, those who have been quickened into this social love know that this precious treasure comes from above. They who cannot love with purity of heart without the aid of God, dare not move to establish a society for the good of others without seeking the aid of Him who brought them to the light. Revelation is essential to the kingdom-building venture.

"Thy kingdom come" is the first desire of the follower of Jesus because his first regard is for others. All other aims and purposes are subservient to this one purpose in his life. People who are content with things as they are have neither the love of God in their hearts, nor the vision of the prophets and apostles in their minds. "God's in his heaven, and all's right with the world," may be a fine sentiment for a balmy summer's eve; but certainly it is no slogan for the followers of Christ. The fact that he recognizes God is in his heaven is an indication that all is not right to the follower of Jesus; for he knows that if all were right with the world, God would not be in heaven but on earth. The tarry of Deity "in heaven" testifies to the disciple that something must be done to extend the sway of God in the hearts of men here. "Thy kingdom come" is therefore a clear recognition that all is not right with the world. Until men come to desire the kingdom above all else the world will continue to go wrong.

The coming of the kingdom is not an easy thing to ask for. Charles Clayton Morrison had something to do with the signing of the Locarno Peace Pact. After the councils between the high contracting parties were all over, and the document outlawing war as an instrument in the settlement of international disputes was signed, Mr. Morrison wrote with clear insight that the end had been achieved too easily to be effective. It had not cost enough of the signatories. He said he feared it would not last, and it has not done so. Peace cannot be purchased as easily as that. It will require more than the stroke of the pen. The kingdom of God has its price also. We must not forget that the merchantman sold all that he had and purchased the "pearl of great price." We will find the time coming with swiftness when praying "Thy kingdom come" will mean more than lip-service. It will cost agony of heart and great drops of blood, and men who desire it will be bowed down

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to the earth with grief. I like the sentiment expressed in the hymn:

Not for ease or worldly pleasure,
Not for fame my prayer shall be;
Gladly will I toil and suffer
Only let me walk with thee!

We dare not forget that Jesus climbed the hill of Golgotha for the kingdom's sake. We must not forget that it cost the sinless one crucifixion. Those who have followed Him with keen vision and upright heart have been partakers of his suffering and still are. Jesus never promised us freedom from toil and anguish, but plainly pointed out that suffering was part of the life he offered. But above all let us remember that "Thy kingdom come" will someday win the world for Christ. Those three words will soon fall from enough lips moved by hearts filled with the love of God with sufficient power to move the throne of God from where it now tarries to us here on earth. Whatever the kingdom may demand from us, whatever we may have to forego for its sake, may we have the grace and courage to say with all our hearts "Thy kingdom come."

"I Love to Tell the Story"

"I love to tell the story,
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love,"

is one of the hymns which come to us through the selection of suitable stanzas from much longer poems which their authors seem not to have planned for hymns. It is also a song of youth.

The winter that Katherine Hankey was twenty she had a serious illness. While recovering she began a metrical life of Jesus. Convalescents of 1866 could have no radio share in church services near or far, and Kate was a devout English girl who greatly missed attending church. This sense of spiritual privation and her physical weakness are what explain certain phrases in the part you may know as "Tell me the old, old story." There is no note of gloom in the later portion, which Miss Hankey wrote in November, 1866.

The young author named them Part I—The Story Wanted, and Part II—The Story Told. She decidedly preferred the second part, and its joyousness must be what shows her own attitude of heart.

Hymn-length selections from the two divisions were printed consecutively in the Moody and Sankey songbooks. Both were very popular in the meetings held by those noted evangelists, but Miss Hankey was puzzled and sorry to find that most people of her time preferred the part known as "Tell me the old, old story."

For several years this strange partiality was noticeable. It seems to have been an indication of the more passive and in some ways morbid religious attitude of an age which also made much of Emily Huntington Miller's "I love to hear the story."

Mrs Miller was in the habit of providing a poem each month for a young people's magazine she helped to edit. "I love to hear the story" was written in fifteen minutes and sent off without correction in order to keep up the quota!

This was another poem composed in sickness and somewhat affected by the circumstances. Mrs. Miller herself declared: "Its popularity has always surprised me, as among the hundreds of hymns and songs which I have written many seem to me to be of greater merit."

Hymn writers are quite as fallible as other human beings in regard to selecting their own best work, but history agrees with these two good women. It indicates a more wholesome present-day trend that young and old now so delight in singing jubilantly:

"I love to tell the story,
Because I know 'tis true;
It satisfies my longings,
As nothing else can do."

We are not satisfied with *hearing* the gospel; we want to tell it out with gladness to everybody in the whole wide world. Whoever feels that way can somehow share in the telling.—Mary S. Stover in *Young People's Leader.*

Happiness

Happiness goes out from the heart before it comes in. It never by any chance stays at home. You can harvest it for the common good but you cannot store it for your individual use. You can lend it but you cannot borrow it; you can earn it but you cannot buy it; you can spend it but you cannot accumulate it. A man must contribute to the stock of human joys before he can participate in its profits. To seek happiness without giving it is a futile quest and all of our longings for it, if we have not learned to give it to others, are as empty bottles in the wine cellar of the soul. Happiness never was really any good in this world but to give away.—*The Standard.*

I hate, where I look for a manly furtherance or at least a manly resistance, to find a mush of concession. Better be a nettle in the side of a friend than his echo.—Emerson.

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Building Lives

By L. S. Wight

One afternoon I stood at the edge of one of Minnesota's beautiful lakes with the mother of two little tots, watching them play in the water. The day was beautiful, the water calm and the pleasures of fraternal association of the day altogether gave one the feeling that life is worth while. These two little girls were having a great time in the water and I was watching particularly the smaller one not yet two years of age. She was very happy paddling in the water, getting much needed childish exercise. I could imagine many of the steps ahead of this little budding life. I could see the many steps of growth which she must yet climb before reaching physical maturity. Beyond that still more steps of mental and spiritual growth before she could be considered a matured woman. It was a real pleasure to participate with her in one of the things which would bring her both pleasure and growth.

As I stood there contemplating such pleasurable thoughts the scene suddenly changed. For some unaccountable reason this little tot suddenly decided to make a bee line for the center of the lake. For an instant I was literally frozen with fear. In less time than it takes to tell it she had stumbled and fallen face down in the water, and both her mother and I jumped into that water to pick up this little tot before anything could happen, which of course we were able to do. Actually she was not in danger because it all happened so quickly that she did not even swallow any water.

It was a real relief to know that nothing more had happened than that we had had a real scare. But how easy it is to contemplate under such circumstances what might have happened! I could not erase from my memory the picture of that little tot lying face down in the water with her little arms and legs stretched out like a frog, but unable to do a thing to help herself. Suppose both her mother and I had been too far away to get to her so quickly, or suppose a sudden wave had carried her out of reach, or suppose—but why go on? In the stress of severe need many things might have happened suddenly to snuff out that little life. A beautiful day and situation could have very quickly been turned into one of tragedy in that home.

But would that have been a tragedy compared to what might yet actually happen to that same girl? She is still very much alive and growing. She receives the kind of care that will give her every possible physical advantage. She receives a normal mental and spiritual development. But what will happen if, as she goes along, some unforeseen power over which she will not have control, wields its influence at a moment when some one older is not near enough to pick her up quickly? Supposition can run riot in the many situations which may arise to affect her life as she grows older. And what are we going to do about it—you and I?

Not long ago I had the privilege of preaching to her home congregation and this dear little friend of mine helped me bring out this very point. She wanted to help "Uncle Les" and as she had stood in front of the congregation with me I sensed as I had never done before, just what a responsibility it is to Latter Day Saints to have the opportunity to shape so many little lives. But what is the score of success? I am afraid it is not so high as we would like. We wonder why so many of our younger members want to leave us, or simply lose interest in the church. Are they to blame? Should the parents be charged with most of the blame? I do not hesitate to say that it is the parents. Nor do I believe that my responsibility ends with my own children. I have a never ending responsibility to do all that is in my power to help build the lives of all with whom I come in contact.

The one big job which Jesus tackled was that of building the lives of all who yielded to his ministry. He didn't have anything like the advantages that most of us have today and the ideas which he presented to those people were so new that they could not in many cases even understand them. They simply didn't know what he was talking about. It was necessary for him to reduce his instructions to a basis of parables. He had to talk in terms which his hearers could understand. And that is something that we sometimes forget in our religious endeavors. If we would do as Jesus did we would get down to the level of our little folks and do those things which will make it easy for them to understand the principles about which we are talking.

Jesus thought enough of this part of his responsibility that he rebuked his disciples when they tried to get the little folks out of his way. I wish we had more of the story of that incident of his blessing of the babies. But because it was written by mature men who apparently were not concerned about the problems of the little folks they merely mentioned it. To our shame as a religious group that is the same attitude manifest in too many places today! I've seen it too often to need to depend on anyone else's statement.

Just one year ago as I write this I had the privilege of preaching to my home branch which prides itself on the good work that has been done with the young folk during the last few years. The results of that work have been good. A seven year period of development had brought about many changes for the benefit of the youngsters of that branch. But in September 1936 at the end of the seven years it

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was discovered that the piano which was "good enough for the children" was not even good enough for the junk man who refused to go to the trouble of carting it away. That piano was cut up and used for kindling! In that sermon I felt impressed to emphasize the needs of the youngsters and was permitted to emphasize some of our problems to the extent that some of the brethren immediately started a fund to replace the piano. We all knew it was bad but none of us supposed that it was so bad that the junk man would not even haul it away. And that my good friends was the type of equipment being used to "build lives" for God's Kingdom!

Every time I pick up or play with a little tot my mind dwells on the problems ahead of that little fellow. Will he have the help he needs to get over stumblingblocks which are as big to him as yours and mine are to me? Will he have the tools to work with to help him fashion his childish ideas about Jesus so that he will get a balanced idea of what this man means to him and to the world? Will the church group of which he is a part be generous enough to share with him both in time and tools so that he will get a thorough training only so fast as he is able to travel? Will the attitude of his elders be such that he will feel a joy in doing his part of church work? Will he want to be there because it means something to him?

Or will the older people be so engrossed in their problems that they will grudgingly if at all do the things to minister to the needs of these little fellows? Will they let Sister Supervisor have the help she needs or will they leave her to battle for the needs of the little tots without result? Will they be so engrossed over the differences of the three glories that they will not have time to put some practical glory into the lives of their little ones? If there is not sufficient room in the church for the necessary varied activities of all ages represented, will they complain because the youngsters or the young folks find some other meeting place where they will be free to do the things which means the most to them?

These questions are not drawn from imagination. They are all suggested by actual experiences. There are still many good folks who think that children should be kept in adult worship services before they are old enough to even know what is going on. And then we wonder why our boys and girls get away as quickly as they are big enough to decide for themselves whether or not they will go to or stay at church.

Of course there are many devoted Latter Day Saints who are eagerly and earnestly trying to solve these problems and it is very heartening to see the increasing interest in church work among the young people. But we have only started! The percentage of youngsters whose lives are being intelligently builded is still far too small.

When we suggest "building lives" we should be careful to make sure that we have the correct understanding of what we mean. The responsibility each parent has of directing the lives of his children does not mean that he has the right to "control" those lives. Each individual should be accorded his God given right to control his own life. The word control suggests force and no parent can ever accomplish what he wants by using force. I do not mean by that statement that a parent should never use discipline. There is a vast difference between force and wise discipline. But to direct the lives of our offspring with love expressed in a reasonable way is the only way in which to accomplish fullest possible development. It will take hard work and much sacrifice to do the things necessary for each youngster both in our homes and in the church, but what big dividends that kind of sacrifice pays!

Christ ministered to the needs of his people in order to help them build their lives. We today must do just as Christ did and regardless of our situation we must find some way to minister to the needs of the babies in our membership. By ministering to their needs I mean giving them the time and tools to work with that will keep them contentedly busy in their own language. I know what I am talking about when I say that if we do that we need have no worry about their coming to the adult part of our church worship. They will come when they are ready and they will stay because they want to.

The growth of the church will be in exact ratio to the sacrificial effort we make to "build the lives" of the babies who are born into our membership.

Sin

When we realize that whatever stands in the way of Christlike fellowship is sin, black and blighting, how many things appear as awful sins that we had not recognized as being such before! All our participation in economic arrangements which rob any of God's children, our brothers, of their opportunity for abundant living, is sin. All discrimination against men of another color, God's children and our brothers, is sin. All acquiescence in conditions that make for war, dooming to destruction those who are equally with us children of the one Father, is sin. When one comes to see that the will of God is to bring all men into fellowship and realize how far he is from living in accord with this purpose of God, he cries out with a new conviction: "God be merciful to me a sinner."—Samuel McCrea Cavert in *"New Social Attitudes."*

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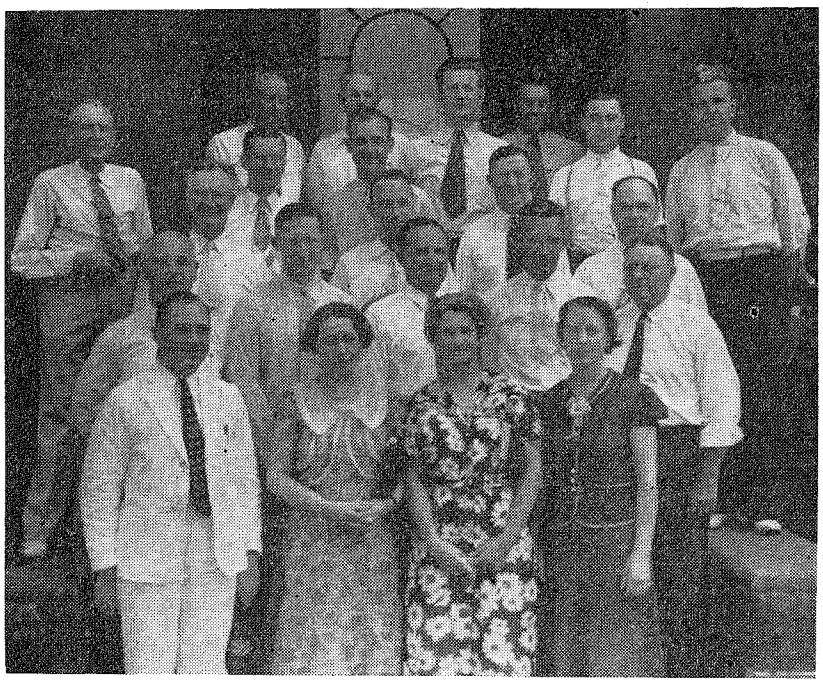
Graceland People in Church Work



YOUTH CONFERENCE FACULTY

Left to right, front row: A. Neal Deaver, Mildred Goodfellow, Lenoir Woodstock, Fern Weedmark; second row: D. T. Williams, Earl T. Higdon, E. J. Gleazer, A. R. Gilbert, J. F. Garver; third row: M. A. McConley, Ralph Freeman, G. L. DeLapp, F. H. Edwards; fourth row: C. B. Woodstock, Roy A. Cheville, Roscoe Faunce and F. M. McDowell; last row: D. B. Sorden, Harry Lorance, C. G. Mesley, H. L. Livingston and Dwight D. W. Davis.

One of the dominant reasons for a church to support an institution of higher learning is the opportunity thus presented to train her own youth for more effective leadership in the service of some religious ideal. This has proved to be an outstanding function of Graceland in the church—the preparation of spiritual men and women, intelligent, capable, equipped for participation in the movement Zionward.

Representative of the great body of consecrated men and women who have gone out from Graceland to take an active part in the work of the church are these prominent figures, taken from the list of general church appointees and officers published following the General Conference of 1936. (Those marked by an asterisk, though not students on the hill, were formerly faculty members. Two asterisks, mentioned twice.)

GRACELAND PEOPLE IN CHURCH WORK

The First Presidency: Frederick M. Smith, F. M. McDowell.

The Quorum of Twelve: Paul Hanson, president, F. Henry Edwards, John F. Garver, M. A. McConley, George Lewis, D. T. Williams.

The Presiding Bishopric: G. L. DeLapp, L. F. P. Curry, N. Ray Carmichael.

Other general church officers: * C. B. Woodstock, associate director, Department of Religious Education; *S. A. Burgess, church historian; Mrs. Inez Davis, assistant church historian; Mabel Carlile, director of music; Paul N. Craig, assistant director of music; Dr. Chas. F. Grabske, assistant general church physician.

Standing High Council: Leonard Lea, **Charles F. Grabske.

High Priests Quorum: Ward A. Hougas, president; Blair Jensen, first counselor.

Presidents of Seventy: R. E. Davey, R. L. Fulk, E. Y. Hunker.

Independence: **The First Presidency; Arthur A. Oakman, assistant; Wm. Patterson, assistant; **The Presiding Bishopric

Kansas City Stake: C. G. Mesley, president; C. A. Skinner, bishop.

Lamoni Stake: D. B. Sorden, president.

Far West Stake: **Ward A. Hougas, president.

General Conference Appointees: Fred O. Davies, British Mission; **R. E. Davey, N. E. Illinois, Rock Island and S. Wisconsin districts; **E. Y. Hunker, Des Moines, N. W. Iowa, S. W. Iowa, and N. E. Nebraska; Blair Jensen, Detroit District, Detroit objective; V. D. Ruch, Central Oklahoma District, Tulsa objective; J. L. Sandidge, Idaho district; A. E. Stoft, Eastern Colorado district, Denver objective; Peter S. Whalley, British Mission; Ray Whiting, the stakes.

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These church leaders found at Graceland an atmosphere of worship, an incentive to achievement, and an opportunity to fit themselves for active participation in the work of building the kingdom. Many of these were religious education students. But all of them found here a religious development which fitted them for the work in which they are now engaging.

It has often been said that the Graceland fellowship services are the hub of Graceland life. Meeting every Wednesday evening in the historic college chapel, Graceland students share their ideals, their discouragements. Here, in prayer and testimony, they catch a broader vision of the purposeful life, receive fresh courage to "fight the good fight."

And then again on Sunday morning, enthusiastic, hopeful, Graceland students march down the college hill, as they have for two generations, to the church school service. Here we may find a bevy of students discussing some interesting question of religious concepts. There we see a musician, with his instrument under his arm, scurrying to arrive ahead of the others, for the Lamoni-Graceland Orchestra plays for this church school worship period every Sunday. Singers and speakers, young men of the ministry and lay students, contribute a hymn here, a devotional talk there, perhaps a prayer on behalf of the church.

Again at the regular preaching hour Gracelanders may be found sitting in the choir balcony, singing anthems and hymn-choruses with the Oratorio Society, Graceland's large choral group. Another service, the A Cappellas, a select group of young musicians singing without instrumental accompaniment, may contribute to the worship atmosphere of the hour.

Reverently and quietly, many Sunday evenings, along about 7:30, Gracelanders may be found gathering again to the chapel in the Ad Building to hear some outstanding church thinker speaking in one of the series of religious lectures presented throughout the year. Here again the students are more than an audience, they are a congregation, actively participating. When the speaker has finished presenting, briefly, his convictions upon the subject of the hour, the meeting is thrown open for questions and frank, tolerant discussion.

Finally, in the classroom, in the dormitories, in all the activities on the hill, these Gracelanders have found the "pearl of great price," the "leaven that leaveneth the whole loaf" in operation in their educational life. In Religion Club, in their discussions and in their planning, an opportunity for service presented itself at Graceland which prepared them for a broader service upon graduation. And Graceland does continue to contribute, as it has in the past, men and women of ability and devotion to the kingdom-building task.

Freedom in America

This freedom to earn a living is another name for insecurity. The American pioneers phrased this bluntly: "Root, hog, or die."

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For each of us the question is a personal one. But the final answer cannot be personal, for individual liberty cannot long exist, except among multitudes of individuals who choose it and are willing to pay for it.

• • • •

I have no illusions about the pioneers; in general they were trouble makers, and Europe was glad to be rid of them. In the new land they were riotous speculators; they gambled in land, in furs, in lumber and canals and settlements. They were ignorant peasants, prospectors, self-educated teachers and lawyers, workers and grafters. Each was out to get what he could for himself, and devil take the hindermost. They had no trace of community spirit. They were individualists. And they did stand the gaff.

This was the human stuff of America. It was not the stuff one would have chosen to make a nation. And Americans are today the most reckless and lawless of peoples. We are also the most imaginative, the most temperamental, the most infinitely varied people. We are the kindest people on earth: we make millions of small personal sacrifices in order to pour wealth over the world, relieving suffering in such distant places as Armenia and Japan. Everywhere, in shops, streets, on highways and on farms, Americans are the most friendly people. There is more laughter and more song in America than anywhere else. Such are some of the human values that grew from individualism.

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The characteristic of American history is that everything appears to happen by accident. Nothing seems planned or intended. Other nations adopt policies and pursue them; their history is formed by the clash of these policies. But America moves by a kind of indirection. Always in American history the unintended, the apparently irrational, happens. —Rose Wilder Lane, in *The Saturday Evening Post*, March 7, 1936.

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Meditations on Self-examination

By W. A. Brooner

In 2 Corinthians 13: 5 we read this: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Paul was writing to saints, many of whom had not altogether kept the faith. He was reasoning with them, and admonishing them along lines that were necessary for them to understand and to live. He had taught them the same gospel that has been taught to us, and that we as a church have been teaching for lo, these many years.

In Paul's letter to Timothy (2 Timothy 4: 7) he says: "I have fought a good fight, I have finished my course, I have kept the faith," so he could address them in the second person with the admonition

Their immediate goal was not exactly the same as ours, although they had in some measure failed hence the admonition to examine themselves. We have been preaching, praying for, hoping and earnestly longing for Zion, when and where we could find relief from many of our troubles. God has promised to his children, contingent on their obedience to his law, a righteous city where God could abundantly bless his people without violating his own law. This was a very worthy and happy goal, that they in Paul's day could not hope for in their immediate future. And I may say; in order to impress my thought more deeply, that when I came into this work forty-five years ago there seemed to be an idea and a hope with many of our people that by this time Zion would have been sufficiently developed, that much of the anxiety and fear occasioned by the conditions around us would have been dispelled. I wonder if, in the conditions that surround us, and in view of our own condition as a people, it would not be well for us to put ourselves in the place of the Corinthians, or perhaps better still, in the *first* person, and say: "Let *us* examine *ourselves,* whether *we* be in the faith." And now, lest some might say: "Oh! This is a pessimist, or some disgruntled member," let me say: This work and what it teaches and stands for was my ideal from my childhood (as far as I could understand) when as a small boy I heard my father read the Bible from time to time, though he was not then a member of any church and knew nothing of this work at that time. Later on when I was a young man the gospel was brought to us, and preached in my father's home and I was made to know it was God's work. I accepted it, as did my father, soon after. For some thirty-three years since that time, I have occupied in the priesthood—nearly twenty years in the full time missionary field, and much of the other time in pastoral work. I am now past seventy. I have spent forty-five years in the church and I am still preaching as opportunity offers, and am happy to be able to say: God still blesses my efforts with his Spirit, so that my happiest times have been and still are when laboring under the influence of that Spirit which guides in, and bears testimony to this work. When I have seen souls who seemed discouraged and hesitating as to what to do, I have thought and sometimes said as did Peter when Jesus said to them: "Will ye also go away and leave me?" Peter answered: "Lord to whom shall we go? Thou hast the words of eternal life." No, there is no place else to go! *This is his work.* His promises are fulfilled when we keep his commandments. What is our trouble? Are we able to examine ourselves properly without God's help? Do we really believe in the sense and degree that God requires of us to merit his full favor?

A man once answered Jesus, "Lord I believe, help thou mine unbelief." Another confessing his sins and smiting upon his breast as a manifestation of repentance, prayed: "Lord forgive me a sinner." Both seemed to gain approval.

When the first elders were sent out to preach, it seems that they were told by the Lord to "preach nothing but repentance to this generation!" (Revelation to Joseph Smith and Oliver Cowdery, April, 1829. Doctrine and Covenants, 6: 4.) And again to Hyrum Smith in May, same year, "Say nothing but repentance unto this generation." (Doctrine and Covenants, 10: 4.) In March, 1830, Martin Harris was commanded to "preach naught but repentance." (Doctrine and Covenants 18: 2.) And in section 102: 2, we find this startling declaration:

> Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. (Given June 22, 1834.)

What a revelation! Here in the early days of the church the Lord said Zion might have been redeemed even then, and the reason it was not was

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laid squarely at the feet of the Saints, on the very threshold of the church.

Now back to our subject: to examine ourselves. Dare we try it? Or, could it be possible, that in the face of present conditions everywhere, both at home and abroad, while everyone's heart is being gripped with fear because of the unrest and instability of society, that any could be so foolhardy as to be unconcerned and refuse to make a general and personal examination as to where we stand? As Saints of God can we do it effectually without the Lord's help? And in the face of the arrangement that God has laid at our feet, together with our own impotence, can we say we "believe" without crying out from the depths of our hearts, "Lord help thou mine unbelief," and in the same spirit of humble repentance, "Lord forgive me a sinner?"

Can we as a church accept from the very poor, even a tithe of their scanty substance, when they do not have sufficient to supply themselves and their families the real necessities of life so vital to their health, and to better enable them to do the things necessary to help themselves, and maybe with a little assistance from the church, as the Scripture above quoted seems to require, they in turn might be able, and glad to assist others in like circumstances? Even though we see that they from the very depths of their hearts want to help the church, can we accept it of them without a pang of sorrow, akin to repentance when we read what the Lord said to the church in 1834 about remembering the poor? Did he say to take from, or to impart to?

I believe Paul said a long time ago that "All Scripture given of God is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." So in our self-examination can we do less than accept what the Lord has given for our instruction, and correction and reproof? All of which this revelation, section 102: 2, seems surely to imply.

And if we go back to section 98: 10, given in December, 1838, and read, "There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, where the churches who call themselves after my name, willing to hearken to my voice." And in paragraphs 1 and 3 of the same revelation the Lord tells us why the Saints had been persecuted, afflicted, and cast out of the land of their inheritances. And among other things, he says that "they were slow to hearken unto the voice of the Lord their God; therefore, the Lord, their God, is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."

It would seem that even our prayers may not avail unless we repent of the evils the Lord alleges against us, which according to his word are many, or as expressed, "all manner of." And it would seem to us, some special emphasis is placed on the matter of caring for the poor and being united according to the union required by "the law of the celestial kingdom."

In our text Paul is quoted as saying, "Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?"

What does this mean? Evidently that the same spirit that was in, and working with Christ, was in them, if they were really functioning properly as Saints, which of course is necessary for us to have and to manifest in our labor of love, and in establishing Zion here. God has repeatedly directed over and over, and over again, that his servants should preach nothing but repentance to this generation. The Lord has called our attention to our very serious failures and in our present condition which is far short of the ideal given to us by the Lord, the counsel from the Lord has been to repent and to "preach nothing but repentance to this generation."

Can we afford to find fault or to argue the matter with God because of our plight today? Or shall we say, "The Lord delayeth his coming," and think to rest or sleep or even "slumber"—a tendency of which the Lord has so graciously warned us? Jesus has said: "Straight is the gate and narrow is the way that leadeth unto life and few there be that find it." He also said, "Ye are the salt of the earth," and "Ye are the light of the world." (Matthew 5: 13, 14.) A wonderful gift, as also a grave responsibility, but who in his right mind would not run for such a prize? In Doctrine and Covenants 103: 2 we read: "Verily, I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night; therefore, gird up your loins that you may be the children of the light, and that day shall not overtake you as a thief." Also a wonderful manifestation of love and care for those who make an honest effort to keep his commandments.

Are we enjoying that light? And to what degree? Another question that might have a bearing upon the degree of light we do enjoy: Are we today a part of the "this generation" so seriously in need of repentance as indicated in the instructions given from time to time? If so, may we respond to the instructions given to that degree that the light of inspiration may shine into our souls and give us grace and strength as needed.

(*Continued on page* 1362.)

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The Gathering

By Mrs. T. W. Bath

For many years Latter Day Saints have looked forward to The Gathering. In fact, the idea began in September 1830, and has been under consideration ever since; yet it remains true that even after more than a hundred years, The Gathering is still in its infancy, although of recent days a renewed interest is manifested.

The Gathering is a fundamental doctrine of the Latter Day work. There has always been a never-ending desire for it. The church was not a year old until the Lord told them to begin to gather and to try to work out a community in which justice and equality and righteousness would prevail; a community in which there would be neither rich nor poor, but where all would be equal and all be true servants of God. A people and a place prepared for the coming of Christ. The Gathering is to be the process whereby this strong and righteous people are to be developed and this preparation made. It is evident that this has always been a part of the divine plan, for it is emphasized in the Scriptures that the gathering of God's chosen people shall take place.

There are three basic ideas in The Gathering:

First, righteousness in individual and community character.

Second, preparation in advance.

Third, it must be done in order.

As in human families there are physical resemblances and family traits of character, so in the spiritual family of God there are divine characteristics which should appear in those who are his children. Christ came to show us the beauty of the divine nature and to teach us how to grow into that likeness. It is our work to cultivate this highly in ourselves, so we may not simply bear the name of being children of God but we will be like him in our nature and in our works.

True righteousness develops faith and courage. It calls for the best that is in man. To be as good as the average is not sufficient. To go just as far as others go will not hasten The Gathering. We must go farther to bring the greater results—to be a real power for good and have a divine willingness to do good to all.

There are men in the church who have become wealthy by honorable business practices and who would risk their estates to establish this community but it takes a great army of men of high moral type who have the vision of Zion and the capital and the business ability to establish stewardship in the face of business competition of the world. The church seeks for this type of Godly men who will give their best, but the realization of Godly aims must be postponed until there is developed sufficient number of individuals of this character.

In addition to the developing of righteousness within there are many great and interesting problems yet to be solved. It is not simply the getting together of our people to live together in a religious community. A people who seek to build a civilization must have its land area to which it gathers and upon which it fixes its residence. There are problems of production, distribution, establishing of industries, marketing, finance, transportation, education, domestic convenience, health and the like, all of which are affected by The Gathering.

Repeated warnings are given in regard to The Gathering being done in order and not in haste. First—the rich, the learned, the wise, the noble and second, the poor, the lame, the blind, the deaf. The church is instructed to use that portion of its manpower whose business experiences and moral excellence and the courage and physical equipment fit them for pioneer work. In order for preparation to be made for the strong to carry the burdens of the weak they must have time and opportunity to organize the forces that are to be expended in the interest of the weak. The center place is to be filled first then the stakes and regions roundabout. The Gathering is to be by families and by branches after due preparation has been made by those in charge of this part of the work.

Haste must be made slowly. The person whose plea for gathering is to be heeded most is he who has a record of years of faithful, painstaking service, extending over prosperous as well as losing times; who served God when all was well and who may confidently seek God's help when ill times come.

The Gathering is the building of Zion and it must be built by the use of the best intelligence we have and by following of revelations given or to be received as need may arise. This society must be a spiritual structure whose cornerstone is Christ and whose light is God.

Righteousness on the part of those who gather makes it a place of refuge, brings deliverance from the strife of the world and enables all to "eat of the good of the land of Zion in these last days." It is not for the purpose to get farms and jobs nor is it for the purpose of those who are willing "to eat" but it is for those who are obedient and willing to "seek first the Kingdom of God and his righteousness" and the matter of personal safety and personal welfare will follow. That is the promise of Jesus.

(*Continued on page* 1362.)

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THE FORUM

Under this heading we present selected comments, suggestions and criticisms selected from the correspondence of our readers. We wish to avoid personal remarks and controversial questions. To be admitted, subjects should be of general interest.

Israel, A Chosen People. Why?

By H. Leighton Floyd

The question—"Was and is Israel, a chosen people of the Lord, and if they are, why" is one that has been asked in the mind of every student of Scripture at one time or another. The Scriptures have an answer to this prominent question as they do for all others pertaining to the works of God.

In order for one to grasp the subject under discussion we must have a knowledge of the Bible, regarding God's dealings with man from the creation of Adam down to the present day. By attaining this, we not only come to know why God chose Israel, but also we understand that Israel is not forgotten by Him.

It is recorded that God created Adam and gave him a commandment. After transgressing the first commandment, Adam put himself in a state where he knew good from evil. After the first transgression Adam was given certain other commandments and a holy priesthood was instituted, namely, the order after the only begotten of the Father. Thus, the commandments and this holy order were the foundation of righteousness for man. From Adam's fall downward all men were at liberty to serve God by being obedient and keeping His commandments or they could go the easier way, by following the dictates of the adversary.

The Bible records the activities of the men who served God, giving their genealogy but says very little about the unbelieving who too are descendants of our common father, Adam; thus, we see that the Bible is to a great extent a record of the people who served God, in another sense it is a record of God's dealings with his servants.

From Adam to Noah there were ten generations. During that period so many of the sons of Adam followed the dictates of the adversary, that God in his infinite wisdom found it necessary to destroy the wicked by flood.

We are all familiar with the record of the flood, how Noah, his three sons and their wives, escaped that destruction. Thus God cleansed the world and gave man a fresh start, but in following the pages of Genesis a little further we find that man relapsed into even greater iniquities than is recorded of the ten generations preceding the flood.

In the ten generations after the flood, man had set up a kingdom with an earthly king (Nimrod). They had even gone so far as to build a tower, by which they hoped to reach heaven so that God would be able to hide nothing from them. This was the foundation of the Babylonian Kingdom, with all its wickedness.

Here in the midst of this ungodliness Abraham was born. The Scriptures state he had exceeding faith and because of his belief in the one true God; the Almighty made certain covenants and promises to him. The promises made to Abraham are too numerous for me to quote individually, so for convenience I have outlined a table giving the promises, to whom they were given and the place (see table):

After studying the promises made to our Fathers Abraham, Isaac and Jacob, one comes to realize that it was here near wicked Babylon, where all men worshiped idol gods, that the God of heaven and earth chose a peculiar people for himself.

God chose Abraham because of his belief and faith, but the reason for God's choice of Abraham's seed was that the Lord's portion is his people; Jacob is the lot of his inheritance (Deuteronomy 32:8). God wanted a people to show forth his praise, a people that would serve as his instruments to all generations of the world, that through Abraham and his seed he might bring salvation, not only to Abraham's seed but to all mankind regardless of race, color or creed.

Before presenting scriptural evidence, proving that God has a chosen people, which is the theme of this article, there is one other important point that I would mention, which gives a broader understanding of the prophecies regarding, "God's chosen people." Psalm 114: 1, 2: "When Israel went out of Egypt, the house of Jacob from a people of strange language; *Judah* was his *sanctuary* and *Israel* his *dominion.*" This statement of David gives evidence that at the time of the Exodus, the twelve tribes of the children of Israel were divided into two factions, namely, Israel and Judah.

It is noteworthy that many of the Scriptures when speaking of Israel or even *all Israel,* did not include the tribe of Judah, the words of 2 Samuel 5: 2, are a testimony of this fact, "In Hebron he [David] reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over *ALL Israel* and Judah" therefore when I speak of Israel I do not include Judah or the Jews and when speaking of Judah I do not mean Israel, the ten tribes.

During the reign of David and Solomon this division of the tribes subsided, only to come again in the third generation during the reign of Rehoboam, son of Solomon. This final separation came with God's approval, so we are told, speaking to the tribe of Judah and King Rehoboam the Lord told him, "Ye shall not go up, nor fight against the children of Israel, for this thing is from me" (1 Kings 7: 23, 24).

From the time of that separation the house of Israel and Judah remained two individual nations and are divided to this day.

Therefore, there are two sets of prophecies in the Bible regarding God's chosen people, those to Judah and those to Israel. Many who fail to recognize this, complain that the Bible is contradictory, when truly the prophets are speaking of two separate peoples. I shall not go into this subject at present but it is necessary to say this much, that Judah or the Jews are never called my servants, but after the time of Christ they are referred to as my ancient covenant people, while in speaking of Israel the Lord says my servants or my elect.

The church has a mighty blessing to offer each one of its members, by way of our patriarchal blessing every man may know if he is of Israel according to flesh and blood; if you are of Israel know from whence your blessings come. Remember, that while God's people Israel were cast off because of disobedience, it was not forever and that even in the time of their captivity they enjoyed some of the promises, and it is because of those promises that these United States were made a land of liberty. The Scriptures state that the Gentiles love to exercise dominion over their people. It is as natural for modern Israel to desire liberty, and freedom to worship the one true God today as it was for Abraham in the days of Babylon.

Since the days of the early church, from 1830-44 when it taught we were Latter Day Israel, many people have come to look upon the idea of God's choice of Israel or the chosen people complex as just an unsuccessful experiment of our Lord. The Apostle Paul in his epistle to the Romans warns, they should not be ignorant of this mystery. Romans 11:25, 26, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And then *all Israel* shall be saved; as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob."

Truly it is God's will that we should not be ignorant, for Israel is not cast off forever, and I am further led to quote another passage, "All he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord, who are of the House of Israel, and shall say, we will destroy the works of the Lord, and the Lord will not remember his covenant which he has made unto the House of Israel, the same is in danger to be hewn down and cast into the fire; *for the eternal purposes of the Lord shall roll on, until his promises shall be fulfilled.* Search the prophecies

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THE PROMISES TO OUR FATHERS

THE PROMISES TO ABRAHAM

		(Place)
(1) Gen. 12: V 1-3	1. Promised the land. 2. A Great Nation, name Great. 3. To be Blessed and a Blessing. 4. To Bless the Blesser and Curse the *Curser.* 5. To be a Blessing to all the families of the Earth.	at Haran
Gen. 12: V 7	1. The Land.	Shechem
Gen. 13: V 14-17	1. The Land. 2. Multiplicity of Seed. As the Dust of the Earth.	Between Hai and Bethel
Gen. 15: V 5-7-18	1. Multiplicity of Seed. As the Stars of Heaven. 2. The Land, Between the Rivers.	Hebron (Mamre)
Gen. 17: V 2-16	1. Multiplicity of Seed. Exceeding Fruitful. Father of Many Nations. Mother of Nations (Sarah). Kings of Thee. 2. The Sceptre. 3. The Land.	Hebron (Mamre)
Gen. 18: V 17-19	God's Soliloquy. 1. A Great and Mighty Nation. 2. A Blessing to all Nations. 3. The Seed to Keep the Way of the Lord. 4. The Seed to Do Justice and Judgment.	Hebron (Mamre)
Gen. 21: V 12	1. Seed to be Called in Isaac.	Hebron (Mamre)
Gen. 22: V 16-18 OATH	1. Multiplicity of Seed. As the Stars of Heaven. As the Sand on the Sea Shore. 2. The Seed to Possess the Gate of His Enemies. 3. The Seed a Blessing.	Mt. Moriah

TABLE I

THE PROMISES TO ISAAC

		(Place)
Gen. 26: V 3	1. The Land. 2. Multiplicity of Seed. As the Stars of Heaven. 3. The Seed a Blessing.	Gerar
Gen. 26: V 24	1. Multiplicity of Seed.	Beersheba

THE PROMISES TO JACOB

Gen. 27: V 27	Isaac's Blessing 1. Dew of Heaven, Fatness of Earth. 2. People Serve Thee, Nations Bow Down to Thee.	Beersheba
Gen. 28: V 1	Isaac's Parting Blessing. 1. The Land. 2. Multiplicity of Seed. Make Thee Fruitful and Multiply Thee. Be a Multitude of People.	Beersheba
Gen. 28: V 13	1. The Land. 2. Multiplicity of Seed. Spread Abroad to W.E.N.S. 3. The Seed a Blessing.	Bethel
Gen. 32: V 24	1. Name Changed to Israel. 2. Prevailing Power With God. 3. Prevailing Power With Man.	Peniel
Gen. 35: V 9	1. Multiplicity of Seed. A Nation and a Company of Nations. 2. The Sceptre. Kings Out of Thy Loins. 3. The Land.	Bethel
Gen. 48: V 3 V 19	Jacobs Rehearsal to Joseph. Of Ephraim, Multitude of Nations. Blessing to Ephraim.	In Egypt

TABLE II

of Isaiah." Verily these are the words of the prophet Mormon in the Book of Mormon, page 706: 26, 27, and the following are a portion of the prophecies of Isaiah 44: 21-23, "Remember these, O Jacob and Israel; for thou art my servant; I have formed thee; thou shalt not be forgotten of me. For the Lord has redeemed Jacob and glorified himself in Israel."

In truth we have been commanded to study the words of Isaiah, for they reveal to us that Israel is the Lord's servant and his elect. Isaiah 45: 4— "For Jacob my servant's sake, and Israel mine elect, I have called thee by name; I have surnamed thee; though thou hast not known me." Isaiah 41: 8, 9— "But thou, Israel, art my servant, Jacob whom I have *chosen,* the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, *Thou art my servant; I have chosen thee, and not cast thee away.*" Isaiah 49: 3, "And said unto me, thou art my servant, in whom I will be glorified."

We are told that "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord." Can anyone say, that because all men are equal to seek God, that God in his wisdom was foolish to ordain men to minister unto others? Of course you would not say he was foolish; so then because all nations are descendants of our first Father Adam; because all men are equal to salvation regardless of race or creed, why should we doubt that God in his wisdom chose a peculiar people which were to be his servants. A people blessed among all others, in that their father's through faith received special promises from the Lord our God.

Israel should not look upon any man as common or unclean but we must realize we are chosen to be servants to all mankind; what a lowly, yet exalted inheritance is ours, as Latter Day Israel.

In opposition to the idea that God has a chosen people it is often quoted, God is no respecter of persons; that is true, but that does not make void the fact; God chose Israel to be a people to bring forth salvation to every nation, kindred, tongue and people.

Many have treated lightly the idea of God's chosen people and I feel directed in saying, that those who remain in their state of hardness of heart in regards to this matter after reading the following evidence, shall not stand blameless before their Heavenly Father.

Deuteronomy 14: 2— "For thou art a holy people unto the Lord thy God, and the Lord hath *chosen thee to be a peculiar people unto himself, above all other nations that are upon the earth.*"

Deuteronomy 7: 6— "For thou art an holy people unto the Lord thy God; the Lord thy God hath *chosen thee to be a special people unto himself above all other people that are upon the face of the earth.*"

Deuteronomy 32: 8— "When the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the people of Israel. *For the Lord's portion is his people; Jacob is the lot of his inheritance.*"

Deuteronomy 32: 29— "Happy art thou, O Israel; who is like unto thee, O people saved of the Lord the shield of thy excellence."

Psalm 135: 4— "*For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.*"

Jeremiah 51:5— "For *Israel* hath not been forsaken nor *Judah* of his God, of the Lord of hosts; though their land hath been filled with sin against the Holy One of Israel" (Jesus Christ).

Jeremiah 51: 20— "Thou art my battle axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

Ezekiel 34: 30, 31— "The House of Israel are my people, saith the Lord God, and ye *my sheep* the sheep of my pasture, *are men,* and I am your God."

The afore-mentioned are an abundance of proof, that God has a chosen people on earth but I cannot conclude without quoting the words of the master himself.

Matthew 5: 17— "Think not that I have come to destroy the law or the prophets; I come not to destroy but to fulfill."

Matthew 15: 24— "*I was not sent but unto the lost sheep of the House of Israel.*"

Christ in speaking to his ministry gave evidence, that while his doctrine of salvation was to all men: yet he commanded saying, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; *but go rather to the lost sheep of the House of Israel.*" (Matthew 10: 5-6.)

We are proud to say that we believe every word of the Bible. We know that the Book of Mormon contains the plain

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and precious things of Christ's doctrine and also the covenants of the Lord unto his people; which were taken away by the abominable church that was raised up among the Gentiles, yet with all this light you will invariably hear the remark that we are only of Israel spiritually thus by adoption, when it is not a secret that the early church, did consider themselves, and rightly as Latter Day Israel according to flesh and blood.

The trials of the church during the past one hundred years have been compared to those endured by Israel during their forty years in the wilderness. The comparison in one respect is correct but have you ever stopped to think what would have happened if Moses and the children of Israel had lost sight of the fact that they were of Israel as we Latter Day Israelites seemingly have done. It was only, by keeping before them the fact that they were chosen, and that they were obligated to the God of their Father's; because God had covenanted with Abraham, Isaac and Jacob that he would remember their seed forever, that Moses inspired them to carry on. Had he told them their relationship to God was no different than the heathen around them they would soon have put themselves in a class with the heathen and would have had no desire to carry out God's work.

Each and every Latter Day Saint should realize they are Latter Day Israel, that they are the servants of the Lord to the world in that their Father's were chosen because of faith receiving certain unconditional covenants and through belief on Jesus Christ. We must come to know that we will stand condemned, our probation wasted if we do not live up to our position before God.

Let us not ignore this phase of our doctrine, let us be humble knowing "the Lord did not set his love upon you nor choose you because you were more in number than any people; for you were the fewest of all people; but because the Lord loved you, and because he would keep the *oath* which he had *sworn* unto your fathers" (Deuteronomy 7: 7, 8).

My testimony to you who are of the House of Israel is, know that there are nations of Israel, know that the ministry of the church holds the keys for the salvation of Zion, and the nations of Israel, and the Gentiles as many as will believe (Doctrine and Covenants 87: 3).

The hour is at hand when all Israel must needs hearken unto the words of the Angel Moroni who spoke to Joseph Smith, Jr., saying thus, "And he shall turn the hearts of the children to the promises made to their father's; and the hearts of the children shall be turned to their father's; if it were not so the whole world would be utterly wasted at his coming" (*Church History,* volume 1, page 13).

Consider the meaning of those words, unless we the children have planted in our hearts the promises made to our fathers Abraham, Isaac and Jacob, the whole world shall be utterly wasted at Christ's coming; in other words if this were not so the world would not wholly answer the purposes of its creation.

But if we are diligent in our service and wise servants we need not fear, for that which is written saying, "The Lord shall make bare his holy arm in the eyes of all nations in fulfilling the covenants wherewith he hath covenanted unto the House of Israel," shall be done.

THE GATHERING

(*Continued from page* 1359.)

Another purpose for The Gathering arises from the fact that the church is called to be an example of right living. It is this example that will make the church "the light of the world," "the salt of the earth," and "an ensign to the people." The need of this example is at once the need for The Gathering together of men who are willing to give the example. As a result of the process of The Gathering we will have learned how to live the highest type of Christian lives and will be in a position to teach the rest of the world as a result of the experience we have gained. But the opportunity to work, to study, to achieve that we may learn how to use the material and spiritual things of life to make our lives more complete; the opportunity to prove that "out of Zion the perfection of beauty, God hath shined."

It is the belief of Latter Day Saints that God plans through the church to establish a city, not only of refuge from the wars, pestilences and famines that are to be poured out upon the earth prior to his coming, but for something infinitely more interesting. It will stand for brotherhood and the social ideals of Jesus in actual practice in life. To do so calls for a gathering of the believers in those ideals on the basis of love, consecration, and stewardship; of justice and equality in temporal things as well as in spiritual. The result will be blessing and joy and power; a demonstration of Christlike living thus building up a society that need not be ashamed when Jesus Christ comes.

MEDITATION ON SELF-EXAMINATION

(*Continued from page* 1358.)

This subject has been on my mind for a long time, and I have been peculiarly and seriously impressed with the thought that we of the priesthood called and set apart to represent God, to stand as it were between him and the people, both in and out of the church, have a very great responsibility. How much it means! We are the teachers! Others are following us. They are not likely to move any faster than we.

Friendship

Happy is the house that shelters a friend! It might well be built, like a festal bower or arch, to entertain him a single day. Happier, if he know the solemnity of that relation and honor its law! He who offers himself a candidate for that covenant comes up, like an Olympian, to the great games where the first-born of the world are the competitors. He proposes himself for contests where Time, Want, Danger, are in the lists, and he alone is victor who has truth enough in his constitution to preserve the delicacy of his beauty from the wear and tear of all these. The gifts of fortune may be present or absent, but all the speed in that contest depends on intrinsic nobleness and the contempt of trifles.—Ralph Waldo Emerson in "Friendship."

Where boasting ends, there dignity begins.—Young.

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NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Can one be a member of the church who does not accept the Book of Mormon or the Doctrine and Covenants?

While it appears to be inconsistent for one to accept the Latter Day Work, as it is commonly called, as restoring the teachings of Christ and his church, and at the same time to reject the books referred to by the questioner, yet there have been instances in which persons have received the gospel teachings and have united with the church though not fully convinced concerning these books. In some instances members have failed to fully believe in them for a number of years, but have become firmly convinced afterward. Some years ago a question of similar import was answered by the late President Joseph Smith, in which he said:

> We think it quite possible for a man to be fully impressed with the truth of the Latter Day Work, that Jesus is the Christ, and the gospel true, and know very little about the Book of Mormon, or the Doctrine and Covenants, or be undecided and doubtful about them. We know some just such, who are excellent men, who will make every sacrifice for the sake of the cause.—*Saints' Herald,* May 15, 1877, page 153.

When we remember that some of the New Testament books as now received were for a long time held to be spurious or of doubtful authority, it helps us to realize more clearly that one may be sincere and devout as a Christian while still being more or less doubtful concerning some aspects of the work or facts connected therewith. It is not probable that the apostles themselves fully understood all that Jesus taught until after his death and resurrection, and possibly even then many things may have been obscure to them, or to some of them at least. We should not be so rigid and insistent on every detail of belief that we overlook the fact that repentance and a reformed and regenerated life are the central features of Christ's message, and that development, growth, and progress may be expected to increase and enlarge the member's faith in the course of time.

Should district officers vote in a branch election if not members of that branch?

While it would doubtless be entirely proper for a district presiding officer to advise any branch within his district as to advisable procedure, unless he is a member of that branch he should not vote in a branch election which solely concerns branch affairs. Perhaps he might do so if the branch itself confers that right upon him, though such irregular procedure seems ill-advised, and prudence would suggest that he refrain from voting where he has no membership. In the case of officers of an assembly, there seems to be no voting right except that which their membership entitles them to exercise (see Rules and Order, paragraph 276), which is specifically stated in the case of balloting.

May one nominated as a branch officer properly decline before, or after nominations are closed?

If the nominee has decided not to serve, it would doubtless be advisable in some cases at least to so notify the assembly before nominations are closed, in order that some one else may be nominated in his stead. Where the number of nominees has been limited, such procedure would enable the assembly to nominate the full number allowed. In any event, it is probable that proceedings would not be likely to suffer so much delay if the nominee declines promptly. However, circumstances might exist that would prevent a prompt declination, as where some incidental question arises which alters the situation in the case of the nominee concerned. There is no rule or law of compulsion in the matter, hence expediency may determine.

Who wrote the Acts of the Apostles? When was it written?

By reference to Acts 1:1 and Luke 1:3 it may be seen that the author probably was Luke. The works cited contain certain similarities in style, and the early Christian writers, as well as early tradition, assign the book to him. But it seems not to have had any original title. The fact that the record extends only to about 62 A. D. is a reaosn for believing that it was written no earlier than that date, and probably between then and 75 A. D., the approximate year of his death.

A. B. PHILLIPS.

Our friendships hurry to short and poor conclusions, because we have made them a texture of wine and dreams, instead of the tough fiber of the human heart. The laws of friendship are austere and eternal, of one web with the laws of nature and of morals.—Emerson.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations to shorten all letters as circumstances require.

Berkeley, California

Elder William Collins was the speaker the morning of August 29, and his subject was "Baptism." He was assisted by Elders Joseph Wilson and Clarence Moran.

There were two candidates for baptism. Thelma Mottashed was baptized by her father-in-law, Elder Charles Mottashed and Lois Patricia Richardson was baptized by Elder John F. Sheehy.

The evening services were conducted by the young people. Edward Gann was the speaker.

At the public speaking period the following were heard: Henry Strand speaking on "Martin Luther"; Fred Browning on "The Martyrs," and Ruby Strand on "Fanny Crosby."

Guest day on the following Tuesday afternoon was well attended. Ruby Strand, of the women's department, assisted by Gladys Carmichael, provided an interesting program. "Music" was the theme. Readings pertaining to music were taken from the Doctrine and Covenants. A reading was given by Carrie Fonda, and this was followed by musical games.

The emblems of sacrament, presided over by Elders Gerald Hawley and Joseph Wilson, were served to many the morning of September 5. Elder Sheehy spoke on the sacrament and Elder John Carmichael on the oblation.

Ordinations to the Aaronic priesthood were held at 2:30 p. m. Elder Sheehy gave the charge to the priesthood. Archie Severy was ordained a priest by Elders Fred Browning and Joseph Wilson. Forest Moore was ordained a teacher, by Elders Joseph Wilson and Fred Browning. A vocal solo, "My Task" was rendered by Ethel Godfrey. Elder Roy Weldon was the evening speaker.

September 6, a holiday, was spent at the church as clean-up time. Following the hours of work, a basket lunch was enjoyed at Cordonices Park.

Other speakers for the month were Elder H. Savage, Patriarch William Dawson, of Sacramento, and Bishop E. Burdick, of Sacramento. Special musical numbers were given by Marian Vrang, Roy Elliott and Mrs. Ekstrom, vocal soloists and Leon Minear, violinist, accompanied by Freda Browning on the organ.

The choir recently surprised its leader, Ethel Godfrey, with a party on her birthday.

The Dorcas Club sponsored a rainbow luncheon recently which proved attractive. The tables, arranged in the form of a rainbow, were prettily decorated, there being a table to represent each color of the rainbow. The program consisted of a talk by Pastor Sheehy on "The Home and the Rainbow," a vocal solo, "Trees," by Mrs. Ekstrom and a piano selection by Mrs. Rice.

A class on missionary work is being held each Tuesday evening at the home of Brother and Sister Slemmons.

A business meeting was held recently. The following will hold office for the coming year: Elder John Sheehy, pastor of East Bay Branch and president of Northern California District; Elder William Collins, vice president of Northern California; Joseph Wilson, associate pastor; Glenn Jacobsen, director of religious education; Louella Hawley, president of women's department; Eugene Miller, Zion's League; Clara Day, secretary; Gerald Hawley, treasurer; John Carmichael, bishop's agent; Harvey Hunter, finance board; Gladys Slemmons, librarian; Roy Day, auditor.

L. S. Colville, president, Emily Bruhns, vice president, Roy Day, secretary, and Forest Moore, treasurer, are the presiding officers of the Gateway Club for the next year.

New York-Philadelphia Workers' Conference

New York and Philadelphia District held a workers' conference at Deer Park, September 18 and 19. Twenty church school superintendents and Zion's League directors were present.

After a supper around the outdoor fireplace, everyone gathered in the auditorium for a meeting in which the need and kind of social times were subjects of discussion. This was followed by songs and stories around a camp fire.

A wonderful prayer meeting was held Sunday morning in the outdoor chapel in the woods, and the Spirit of the Master was enjoyed by all.

The district officers of each group met with the branch officers to discuss problems and new projects for the benefit of the branches. Following dinner there was an outdoor roundtable discussion. The workers who attended this conference returned to their branches greatly benefited.

Spokane, Washington

Third and Smith Street.—Elder J. L. Verhei, member of the district presidency, conducted a branch business meeting and election of officers September 26, at which time Elder Lloyd Whiting was reelected as pastor. Elder James H. Sage and Elder R. H. Porter were chosen as counselors. A. L. Silver was elected treasurer, and Catherine Porter, branch clerk. A. J. Weeks was reelected church school director with A. Bagley assistant, and Millicent Kinney was appointed adult supervisor and Carlene Eneroth, children's supervisor. R. H. Porter was elected young people's leader with T. M. Walters assistant. Harold Constance was elected director of music. Goldie Sage was elected leader of women; Millicent Kinney, publicity; Phoebe Gardner, librarian; Catherine Porter, historian; Arthur Bagley, auditor; Carol Kinney, leader of Zion's League.

A surprise farewell party was given August 27, at the home of A. L. Bagley in honor of Jean Kinney who left August 29 for Lamoni, Iowa, to attend Graceland College. Over sixty friends spent a pleasant evening, and Jean received many gifts.

At a recent meeting the infant son of Reuben and Genevieve Porter, Reuben Jean, was blessed, also the tiny daughter of Howard and Marjorie Porter whose name is Marylis La Donna.

Many Spokane Saints attended the Silver Lake reunion, and are appreciative of the fine instruction and spiritual experiences they received. They are hoping to accomplish better work in the branch in the future.

This group has gained six members: Elsie Cole, Barbara Cole, Robert Cole, Stanley Johnston, Ivan Jones, and LaVonne Satterly.

Spokane has had many visitors in the last few months, Marcus Cook, Albert Carmichael, Monte Lasater, President L. R. White, J. L. Verhei, Albert Nelson and Ira Simpson being among the number.

A daughter was born September 5, to Mr. and Mrs. A. E. Pomeroy and given the name, Claudia Kay. Mrs. Pomeroy was formerly Joyce Kinney. A daughter was born September 15 to Forest and Beulah Bell and given the name Yvonne Louise.

William Joseph Kennedy passed away recently. He was a good and faithful Saint.

Spokane members are redoubling their efforts to bring about the fulfillment of the glorious work of the Master.

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Columbus, Ohio

Second Church, Twenty-second and Rinehard Avenue.—Elder S. E. Dickson, of Lancaster, Ohio, preached on "Our Father" the evening of August 1.

District President A. E. Anderton preached August 29, drawing a lesson from the story of Zaccheus.

The women's department met September 9 in the social room of the church. A new member, Mrs. Dorothy Drake, was added to this group. A talk on "The Prophet Jonah," was given by Rosa Nieman, and there was an interesting variety program in which all took part with poems or articles.

Frederick Lawrence Gomer was baptized September 19 at twelve o'clock and confirmed by Elder R. E. Madden.

Elder Russell Rockwell, of Dayton, Ohio, leader of the young people of Southern Ohio, preached on "Things That Lie Before," September 26.

The Tri Sigma chapter of Temple Builders met in church school September 26, with the Plains, Ohio, group. They were visiting Sister Ellen Charney, a former member.

Alaflora Branch Anniversary

The Alaflora Branch near Brewton, Alabama, celebrated the twenty-fifth anniversary of its organization September 18 and 19, with a homecoming for the members who pioneered in the work there.

The services began Saturday night with a meeting in which the pioneer women told of their experiences in raising funds for the erection of the church home. The accompanying picture shows a result of their consecrated labors of that kind. The results of their spiritual labors cannot be photographed, but those who have had experience and are able to see spiritual development, can visualize what might have been the result had it not been for their consecrated effort in building for spirituality along with the construction of the material house of God.

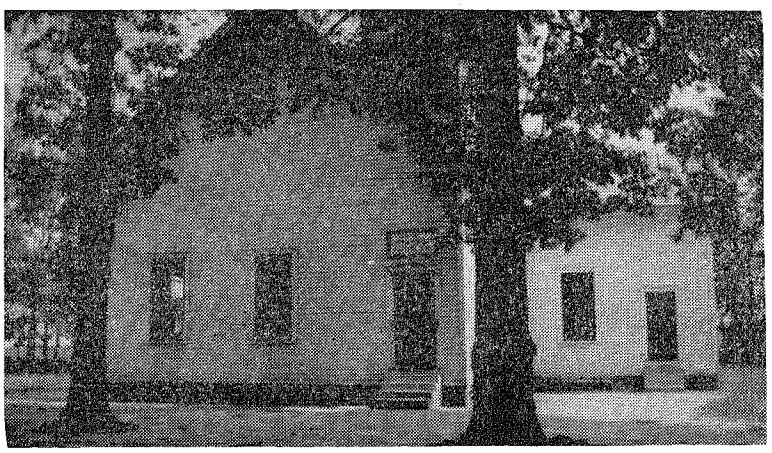
As these sisters sat on the platform and arose to speak in turn, there was a spirit of peace and fellowship that is hard to describe. Sisters Ruby McCall, C. J. Clark, Anna Thompson, Ida McQueen, Sr., Nora Bishop and M. M. McCall and others were the speakers. It is certain that if the younger women of the branch will work as diligently and perseveringly as those who contributed a thousand of the eighteen hundred dollars required for the building fund, the branch will go forward.

Although Sunday was a rainy day, the eleven o'clock service was attended by approximately 250 people. This was about half the number expected. Prayer meeting was scheduled for eight-thirty, but it was nine-thirty before the weather cleared enough for the people to come. There were many earnest prayers and testimonies.

The eleven o'clock meeting began with a reading of the history of the branch. This local was organized as a result of the labors of Brothers Turpen, Kelley, Slover, Wardell and others.

The following men have been pastors in the last twenty-five years: B. L. Jernigan, about twelve years; E. N. McCall, eight years; B. L. Jernigan, Jr., one year; Earl T. Higdon, two years, and C. F. Davis, two years.

The afternoon service was interesting as the Saints listened to the experiences of early members. E. N. McCall, A. D. McCall, district president, J. S. McCall, Ben L. Jernigan, Jr., Joe G. Dixon, R. J. Calhoun, J. J. Barnes and others contributed to the service which lasted exactly two hours.



ALAFLORA CHURCH

The homecoming was an outstanding success in spite of foul weather, and the Saints learned that the Lord does not always pick beautiful sunshiny days on which to bless his people when they are "in one place and in one accord."

Every branch in Florida District was represented except one, and the Alabama District, from McKenzie, was represented by Brother Don Sellers, district president, and family, Rozene Odom and others.

Since the homecoming Alaflora has held its branch election. Brother C. F. Davis who has been pastor for two consecutive years, declined the nomination this year in order to accept the pastorate of Pensacola Branch. Elder W. J. McQueen was elected to take his place, and chose as his counselors, C. F. Davis and E. N. McCall. Brother McQueen nominated Elder Ben Jernigan as church school director, and he was unanimously elected. Other officers elected were: M. L. Wyatt, treasurer; R. J. Calhoun, clerk; Sister C. F. Davis, pianist, with Dorothy Calhoun as assistant; Sister Alvin Wyatt, chorister; Lonnie McQueen, assistant. There is other business to be attended to later that will complete the organization for the year.

Spring River Youth Convention

The Spring River district young people held one of the most spiritual and challenging conventions ever experienced, under the leadership of President F. M. McDowell and District President Amos T. Higdon, at Miami, Oklahoma, beginning Friday September 24. The young men and women felt fortunate that they were permitted to have Brother McDowell, and throughout his five class periods and three sermons, a continual flow of the Spirit was felt. He presented the practical side of building the kingdom, and brought out in his talks some of the things that are pressing the church for immediate action.

The theme of the banquet, served by the Miami women's department on Friday evening, centered on the hymn, "Living for Jesus." Elder T. W. Bath, of Pittsburg, was toastmaster and four short toasts, taken from the first line of each verse of the hymn, were given by the following young people: Deanne Butler, of Weir City; Houston Hobart, Webb City; Ruth Carpenter, Joplin, and Billy Bath, Pittsburg. The principal address of the evening was given by President McDowell.

Prayer services on Saturday and Sunday mornings were spiritual meetings. A spirit of rededication and reconsecration prevailed, and many testimonies were given. While the attendance was not as large as was expected, Brother McDowell's lectures and sermons contained all his usual fervor and sincerity, and were well received.

The members of the new council of Zion's League met Sunday afternoon to elect their chairman and to have the program, outlined by the general church, explained more in detail. Sherman Sheppard, of Joplin, was elected chairman of the council.

The closing meeting of the convention was a dedicatory service under the supervision of Brother McDowell. He gave the young people a charge that they must live for Christ, serve His

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church and His people, and in reply to this there were sincere responses given by young members who expressed their desire to "live for Jesus" that they might help others to live. The final number was the singing of the theme-hymn, "Living for Jesus," by a quartet, with the assistance of the congregation on the chorus.

A beautiful and impressive, baptismal service was conducted Sunday morning when little Jane Wallower, of Joplin, was baptized by Elder B. F. Kyser, of Miami. She was confirmed by President McDowell and Elder Higdon preceding the closing service of the convention.

The next convention of Spring River Zion's League will be in March at Webb City, Missouri.

Beeton Branch, Ontario

This branch held special services August 22, a goodly number being present from Toronto and Owen Sound districts. Elder S. G. Clark, of Toronto, and pastor of this local, presided.



Saints who attended special services at Beeton.

Prayer service was held at 9:45 a. m. Elder S. G. St. John, of Wiarton, was the 11 a. m. speaker. At noon a basket lunch was eaten, then a picture of the group was taken.

Following the noon hour, brief addresses were given by the priesthood and women's department after which Elder F. C. Le Feuvre, district president, was the speaker. This was a profitable day for all.

Though Beeton is a small branch, its members hope to press on in Christ's cause.

Chicago, Illinois

Central Church, 6601 South Honore Street.—This branch had a peaceful communion service October 3, with Brothers Marion Cooper, Stephen Lester and John J. Oliver presiding.

On the evenings of October 5, 6 and 7, Chicago priesthood enjoyed having with them Apostle J. F. Garver who conducted priesthood meetings at Central Branch.

At the business meeting September 27, Brother Marion Cooper was elected president of the branch, and if his devotion and success while superintendent of the church school are indicative, Central Branch is starting the new church year with bright prospects. Clarence Ward was elected superintendent of the church school. Theodore Spuehler was sustained as clerk; Ralph Swanson, treasurer and solicitor; Arthur Sherman, chorister; Sister Stella Thoman, correspondent and publicity agent.

Sister Acquilla McPeek is superintendent of the women's department for the year, and she has selected as her counselors, Sister Bertha Burgess and Sister Ethel Symon.

Two wedding showers were given last month, one for Brother Robert and Sister Dorothy Kimball Bass, who were married July 10, by Brother Stephen Lester; the other was for Brother Charles Healy and wife whose marriage was reported in the last letter from this congregation.

The Saints are looking forward to their homecoming October 30 and 31, and hope that all former members and friends who can come, will be present.

Evansville, Indiana

The district conference at Indianapolis in August, authorized the district president to provide for the ordinations of three men at Evansville. Upon Apostle M. A. McConley, president of the mission, informing District President J. O. Dutton, that he was planning to be in the district October 1 to 3, the ordination meeting was planned for Sunday, October 3.

The church school convened at 9:30 a. m., and was followed until noon by the ordination service and the sacrament of the Lord's Supper. Thomas W. Wareham, formerly of Coventry, England, was ordained an elder by Apostle McConley and Elder Dutton; Alma J. Glenn, formerly of Derby Branch, was ordained a priest, and Weaver V. Glenn, also formerly of Derby, was ordained a teacher. There was a priesthood meeting at 2:30 p. m. for these newly-ordained men and some others of the young men attending.

Upon the recommendation of Elders McConley and Dutton, a meeting was called at 7 p. m. to consider the matter of branch organization. This resulted in the organization of the group into the Evansville Branch, with twenty-seven charter members. Thomas W. Wareham was elected president and the Aaronic priesthood were sustained. Maurice E. Thompson was elected treasurer; Maxine Glenn, secretary; Sister Mina D. Townsend, chorister and pianist; Sister Vivian R. Wareham, assistant chorister and pianist. Alma J. Glenn was recommended for solicitor. The new branch starts out to make history for Evansville, and workers hope that it will be greatly blessed.

Officers ask that other Saints who have moved to Evansville get in touch with them. The meetings are for the present held at 1511 West Louisiana Street, the home of Brother Wareham. Saints moving to the city will do well to come to this number to church. Evansville is one of the best cities in Indiana for employment and living expenses are reasonable. In the next few months workers hope to see their branch located in a hall of a size favoring growth and expansion.

Portsmouth-Nauvoo Branch, Ohio

The members of this branch are striving to keep active in the Lord's cause. The month of June brought a variety of church activities.

The local young people were organized July 14, under the leadership of Priest Hoadley Copas and Priest Augustus Hudson. They meet each Sunday evening and have some fine enterprises planned. They have a quartet that sang in a song fest on Mabert Road at Portsmouth, on a recent Sunday evening.

Sister Julia Culp has been very ill for several weeks. She is able, however, to attend services again.

Brother Hoadley Copas and family and Brother Don Bealor and family attended the Kirtland reunion, reporting a fine spirit there.

Persis, daughter of Russell and Ada Craigmiles, is recovering from typhoid fever, and will soon be able to be out again. She has been missed in the young people's exercises and also because she is pianist of the branch.

Saints and friends of this community were saddened August 23 by the death of the infant daughter of James and Mary Entler. They are not members of the church but are believers in the work. The funeral was held from the Saints' church, Elder O. A. Rexroad delivering the sermon to a large audience.

David Leroy, son of Edwin and Grace Shump, was born August 19, and blessed August 29, by Pastor O. A. Rexroad and Elder Walter Culp.

Sister Emma Culp has been in poor health for some time, suffering from gallstones and goiter. Sister Blanche Bealor who was operated on for tumor on her shoulder September 1, is recovering.

On September 13 Brother Hamilton and Brother and Sister Theodore Dougherty, of Columbus, were welcome visitors. Brother Hamilton preached to an attentive assembly, and Brother and Sister Dougherty rendered pleasing songs. Branch members hope they will come again.

The kindergarten and junior classes of Sunday school motored into the country August 29 for a picnic. The superintendent, Russel Craigmiles, and his wife and teachers of the classes joined them. Lunch was spread at noon,

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and the children spent the afternoon swimming and taking pictures.

Fisher Carlile, of Lamoni, Iowa, is visiting in this part of Ohio. He preached an interesting sermon on the Book of Mormon September 4.

Sister Annie Appleton who was in a car wreck, is home again from the hospital and is recovering. She suffered two severe cuts on the head.

Several local Saints attended and enjoyed the homecoming and also the two-day meeting at Pleasant Valley Branch. They report the presence of the Spirit of the Master.

Sister Annie Tackett, nineteen years old, who was baptized by Elder Jacob Halb, nine years ago, passed away September 23, at her home at Portsmouth. She had been an invalid for seven years, suffering from tuberculosis of the bone. She was not able to attend church services many times, but when she called her friends and relatives to her bedside, she said that she was prepared to go. Sister Annie was of a kind disposition and won many friends during her illness. Elder O. A. Rexroad preached the funeral sermon at the home in the presence of friends and relatives.

Outstanding among recent branch activities was the Sunday school picnic held at the church September 19. The first service was one of prayer and praise at 9:30 a. m. in which the Lord met with his people in power, and spoke to individuals encouraging and directing their ways. Everyone felt the influence of the Spirit to a marked degree. The Sunday school hour opened at ten-thirty after which the Saints enjoyed a sumptuous basket dinner. The evening was taken up with short addresses by Brother Minor Copas, of Rarden, Ohio, Elder Ed. Wiget, of McDermott, Ohio, and A. L. Loving, district missionary. Special songs were rendered at the services by the three Rexroad sisters and by Hoadley and Marie Copas.

The women's department held its annual chicken supper September 14, and cleared a good sum of money to be turned over to the building fund. The department has been hindered considerably the past year on account of sickness among the members. Nevertheless, they are striving to assist in the Master's cause.

Dunreath Group, Iowa

Dunreath group, in Des Moines District, is happy to report that Elder C. McDonald will serve as pastor for another year. Although Brother McDonald was chosen as president of the Des Moines Branch, he is willing to continue his services at Dunreath also, as he is able. His devotion and service are much appreciated.

Local Saints are also fortunate in having Brother Marion Clark again as superintendent of the church school. At a former meeting the women selected Sister Bertha Deitrick as their leader and Sister Celia Mohler as teacher.

Church services are held in one room of the local school building. The church school voted recently to cooperate with educational authorities in landscaping the school grounds.

People speak often and kindly of Sister Lewis, who taught in the school last year and was also of great assistance in church services.

After the election of officers, District President Henry Castings preached. Brother Castings has the admiration, respect and love of the Dunreath Saints. His life is a testimony that a man can serve God under trying circumstances, having faith in Him in all things.

That evening Elder McDonald preached on the principles fundamental to the Latter Day Saint philosophy. He presented the gospel with power, authority and missionary zeal. It is not to be wondered at that these people have grown numerically and spiritually under Brother McDonald's direction and instruction.

Golden Wedding of Mr. and Mrs. W. G. Griffin

Turlock, California.—Mr. and Mrs. W. C. Griffin, of this city, were surprised with an informal party in honor of their golden wedding anniversary recently, by members of the Reorganized Church at



SISTER AND BROTHER W. C. GRIFFIN

Modesto. Decorations were of white and gold. Gold-colored tapers flanked the three-tiered wedding cake topped with a miniature bride and bridegroom. A short program was given before the presentation of a gift to the honored couple.

Mrs. June Kinnick, granddaughter of the Griffins, dressed in old-fashioned costume, sang an old-time song. Others on the program were the Misses Jean Tyler and Viola Phelps, vocalists; Muriel Vent, pianist; Verna Talbot, violinist and Myrtle Frazier and Sister Grace Reel, readers.

Mr. and Mrs. Griffin are the parents of five children, three sons and two daughters. The oldest son passed on almost thirty years ago, and the rest of the children live around or at Turlock. Mrs. Griffin's father and mother, Mr. and Mrs. Andrew Tabbut, were part of the colony which under the leadership of George T. Adams went to Palestine in 1866. Brother Tabbut's health was broken there, and with two children he returned, leaving Sister Tabbut and the other children to come when means could be provided. Two children died there, and are buried near Jaffa. One son was born near Jerusalem.

Mr. and Mrs. Griffin moved to California September 1, 1914. They lived the first part of their married life in and around Detroit. He was born in Ontaria, Canada, and she at Indian River, Maine.

Sioux City, Iowa

The branch resumed evening services, which had been discontinued for the summer months, on September 19. The hour of services has been changed, however, from 7:30 to 5:30 p. m.

In the summer many of this group attended the reunion at Woodbine, Iowa, and they report a time of spiritual refreshment and inspiration. Workers are expecting to see the effects of this in branch progress this winter.

Deacon Irwin Johnston used his two-week vacation period this summer to paint the chapel and re-wire the basement.

The men of the branch laid a new floor in the basement and are now preparing to paper the walls. In the past two years the church building has had new floors laid in the auditorium and basement; all floors varnished and waxed; upper walls papered; windows repaired; tables for the children's department relaid; basement re-wired; chapel painted inside and out; new silencers on the upper floors and new linoleum on the kitchen floor. All this work has been donated by local men and women, and they are justly proud of the general effect.

Brother Johnston also built two large storage cupboards for the basement. His work in the chapel has been so generously given that the rest of the membership who were unable to do as much, gave him a gift, the four volumes of *Church History,* in recognition of his faithfulness.

The women's department came forward with new carpeting for the church platform. And the pulpit has been presented with the three standard books of the church.

There were two baptisms in the summer, an elderly woman, Sister Elizabeth Avery, and a young man, Lawrence Scoffield. These were baptized by Priest Arthur Walbeck. They were converted largely through his efforts. Confirmations were by Pastor C. J. Smith and Elders George Vandel and C. E. Burnett.

The sick have been blessed through

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the administration of the elders and the united prayers of the membership. Sister Zimmerman, wife of Priest P. J. Zimmerman, was healed of a cancerous growth on her hand. She gives God the praise. This is the second time that she has been healed of cancer, a large one on her lip having been healed through administration so perfectly that the scar is scarcely visible. Lillian, wife of Priest Lloyd McIntyre, is recovering from a long siege of illness, pronounced by the doctors as tuberculosis. Through God's mercy she is now considered safe, and the physician marvels at her rapid recovery. But the Saints who have constantly fasted and prayed for this young woman know to whom the glory is due.

Sister Gertrude Calahan was bedfast for a month following a heart attack August 24, but is now about again and is steadily improving. The Saints were promised through the spirit of prophecy recently, that God will move in a marvelous way among his children in Sioux City if they are faithful, and he truly has been working. Several beautiful spiritual experiences have been related by various members.

Zita Bower, an aged sister who for years has been janitress of the church, fell and sustained an injury to her back which makes it impossible for her to continue her care of the meeting place.

Two babies have been blessed, Billie the little son of Mr. and Mrs. Ira Butcher, and the son of Brother and Sister Charles Gunlock, by his grandfather, C. J. Smith and Elder George Vandel. Sister Gunlock is the former Agnes Smith, daughter of the pastor. The baby was named Charles Olin. A son was also born to Mr. and Mrs. Larry Jones.

Another family has been added to this group, Elder and Sister Tuck and two sons, from Page, Nebraska. They have established a grocery store at Sioux City. The Tucks lived in this city twenty years ago, and were baptized here.

The local held its annual election of officers in September. The present incumbents were reelected with only one change, the branch clerk having moved to Chicago. The officers now are: Pastor, C. J. Smith; counselors, Elders George Vandel and C. E. Burnett; director of religious education, C. E. Burnett; clerk and statistician, Bernadine Kudrle; historian and reporter, Gertrude Calahan; chorister, Fern Thompson; pianist, Genevieve Sands; head of women's department, Blanche Bruggeman; treasurer, Irwin Johnston; branch solicitor, George Vandel.

The women's department held a night picnic in Riverside Jark, July 29.

Cast out of your life all the refuse of the past; all the old regrets; all the old enmities; all the old sins. Cast them into the pit of oblivion. "Hope thou in God."—Dr. E. L. House, in *Let Go and Catch On.*

Battle Creek, Michigan

Battle Creek Saints begin the new church school year much encouraged over the progress made and blessings received during the past few months.

The annual business meeting was held September 26, and the Saints were abundantly blessed with the Spirit of the Master. The following officers were elected: Branch president, Elder Edward R. Carter; secretary, Sister C. T. Rizor; treasurer, Clyde Lybarger; superintendent of church school, David Young; chorister and publicity agent, Leona Harper; librarian, Katherine Cole; president of women's department, Sister Carter, wife of the pastor. The building committee is: Guy Cole, Brother Lybarger and Keith Cole. The meeting was one of harmony, everyone taking active part in the deliberations.

On October 3, Sunday, Sister Carter, president of the women's department, called a meeting in the chapel, and the following officers were elected: Leona Harper, secretary of the meeting, Sister Carter presiding; secretary, Sister Katherine Cole; treasurer, Sister Mary Kirby; pianst, Sister Ruth Kirby; chorister, Sister Amy Robbins; friendly visitor and publicity agent, Sister Leona Harper; Sister Carter appointed Katherine Cole as her assistant. A cooperative spirit prevailed.

The first meeting of the women's group will be a social function at the pleasure of Sister Viola McCarty. The husbands and families are invited. Preceding the social hour a business meeting will be held for the formulating of plans for the year.

The young people, under the leadership of Guy Cole, sponsored a wiener roast October 2, near the home of Brother and Sister Clyde Lybarger. About forty-five were there, among them Sister Louise Evans who remained for Sunday services, giving helpful suggestions. The Saints invite all who are passing through this city to worship with them at 7 North Kendall Street.

South Bend-Mishawaka Rally Day

The South Bend-Mishawaka Branch, Indiana, held its annual all-day meeting Sunday, September 26, starting the day with a prayer meeting at 8:30 a. m. Church school at 10 a. m. was in charge of the district director, Harry Simons, of Fort Wayne, Indiana, and was followed by a sermon by District President Alva J. Dexter, of Lansing, Michigan. At noon basket dinner was served in the church basement.

Elder Barss, or Lansing, preached a timely sermon at 2 p. m., and at 3:30 a roundtable was conducted by Elder Dexter, in which Sister Louise Evans, of Grand Rapids, Michigan, took part, giving fine advice. Sister Evans, had charge of the musical program for the day and conducted a half-hour song service at 7 p. m. This was followed by



Arkansas-Louisiana Conference Group

These Saints assembled at Hot Springs, Arkansas, August 28 and 29, for the conference of Arkansas-Louisiana District, and the photograph was taken by D. A. Byrd. Though not one of the largest conferences, the sessions were spiritual and of great benefit to the Saints.

All on the front row of the photograph are members of the priesthood: Reading from left to right, they are: G. S. Trowbridge, C. A. Carmack, Caraway, Arkansas; W. H. Hampton, Hot Springs, Arkansas; I. A. Nuckles, Caraway; H. A. Timbs, Hot Springs; T. C. Salter, West Monroe, Louisiana; J. E. Phillips, Eros, Louisiana; (in front) A. E. Ziegenhorn, Fisher, Arkansas; (behind) Thomas Emde, Bald Knob, Arkansas; L. C. Tarble, Hot Springs; T. B. Sharp, Winthrop, Arkansas. Standing in the second row, the second man from the left is William Murray, of Hot Springs, and on his left, J. W. Jackson, of Dierks, formerly a seventy.

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a sermon by Elder Forest E. Myers, of Mishawaka. In the day's activities the congregation was favored with solos by Sister Lydia Myers and little Lois Wynn and by a duet by Brother and Sister Wright of Des Moines, Iowa.

The branches represented at the rally were Lansing, Grand Rapids, Buchanan, Fort Wayne, Hammond, and also the Gary and Elkhart groups.

The Saints were saddened September 28 by the death of Sister Ida M. Knoblock, of Bremen, Indiana, a member of this branch. She was stricken with a heart attack while on a short journey with her husband, Isaac J. Knoblock, in the vicinity of Rochester, Indiana. She passed away at the home of friends. Burial was in the Bremen Cemetery, Elder A. C. Barmore, of Independence, Missouri, missionary to this district, and Elder Forest E. Myers, of Mishawaka, performing the rites.

Independence, Missouri

October 18.—Bishop G. L. DeLapp was selected to be general chairman of the men's division in the annual charity drive November 15 to 22, for the city of Independence, by action of the Civic Relief Committee October 4, in the office of Mayor Roger T. Sermon at the city hall. The goal this year will be the same as last year, $20,000. The relief committee feels that at least that much money must be subscribed in order to meet the possible relief needs of the coming year.

Stone Church

In his discourse Sunday morning President Elbert A. Smith set forth his attitudes toward questions of education, of capital and labor, and of war. Pastor Arthur Oakman presided over the service, assisted by Elder Gomer R. Wells. Music was by the Stone Church Choir under the direction of Frank Hunter. The choir sang "Fear Not, O Israel," by Max Spicker, incidental solos being sung by Nina G. Smith, Elizabeth Okerlind, and George Jenkinson. Robert and George Miller accompanied at the organ and piano.

Pastor Arthur Oakman was the evening speaker, choosing his text from Matthew 24, and speaking on the economic conditions existing in the world. The service was in charge of Elder J. E. Kelsey, assisted by Elder Charles Chapman. Under the direction of Frank Hunter the Stone Church Choir sang from the Harvest Festival program of music "Prayer of Thanksgiving," and the hymn, "Now Thank We All Our God."

There will be a prayer meeting next Sunday morning in the lower auditorium of the church for young married people comprising the Y. K. T. and other related classes.

Spring Branch Church

The young people's prayer service was held in the sub-basement Sunday morning, and the older people's meeting convened upstairs. Elder J. S. Andes, the 11 a. m. speaker, presented the theme, "Baptism."

Bishop James F. Keir was the 7:45 p. m. speaker, basing his discourse on Luke 21.

Mrs. Jones, Sr., Velma Jones, Lela Keck, Gladys Robinson and Mrs. Dixon left on a trip to Florida and other places of interest in the south, October 11. They worshiped with Saints at Brewton, Alabama Sunday, October 17. They expect to be gone three weeks.

The priesthood meet at the church each Tuesday evening, and go in pairs to visit the homes of the Saints.

A box supper was held by the young people in the basement at Lawrence Jones's home last Friday evening, and a program was enjoyed.

The women's department held an all-day meeting at the church on Thursday. Sister Koehler was present and gave a talk. The women of the branch have been divided into two groups. The leader of the south group is Oral McClain and friendly visitor is Bessie Van Dyke. The leader of the north group is Sister J. S. Andes, and friendly visitor is Sister L. Hopper.

Gudgell Park Church

The young people's choir directed by Sister Pauline Sherman, is becoming an asset to this congregation. The young people's movement led by Clarence Martin, Jr., is doing a commendable work. All meetings at the church are well attended by youthful members.

The Saints greatly enjoyed the interest in the Wednesday evening prayer meeting when Elder Howard P. Andersen, of the high council, worshiped with Gudgell Park congregation. The ordination of C. E. Martin to the office of Aaronic priest was conducted by Elders Andersen, John A. Taylor and Walter S. Woodward.

John A. Taylor occupied the 11 a. m. hour October 10, and a fine choir from different groups rendered valuable service. The Saints had the pleasure of again listening to Walter L. Chapman at a preaching hour. On Sunday, October 17, the eleven o'clock hour was occupied by Elder H. L. Barto. A solo was rendered at this service by Miss Pearl Chrestensen, of Enoch Hill, accompanied on the piano by Miss Helen McDonald.

A meeting of the priesthood convened at 2:30 p. m. Some thought was given to expanding the church facilities to accommodate the increasing attendance.

The evening hour was occupied by Elder Raymond Wrigley who preached on "Life." A duet was rendered by L. I. and Emlyn Fender, accompanied by Sister Wilma Clow on the piano, and there was a solo by Miss Helen Mader, accompanied by Miss Hope Rasmussen.

W. A. Atwell and son, Ammon, offered a fine exhibit of Arkansas crystals and hand-made violins at the Harvest Home Festival. Much credit goes to Brother and Sister P. A. Sherman and sons, Ronald and Willard, for their interest and help in the festival and to Brother Roy Sherman for helping on the Gudgell Park booth. Commendation is also due the women of the community for their contributions of fruit and vegetables.

Sister Effie Castings Passes On

The Des Moines district president, Elder Henry Castings, lost a worthy helpmate when his wife, Effie, died October 4, at their home in Des Moines, Iowa.

She was at the home of her daughter, Mrs. Vivian Sheehy, at Independence, Missouri, when on July 5, she fell and broke her hip. She was administered to immediately and did not suffer pain in her hip afterwards. Brother Castings brought her home, still in a cast, on



SISTER EFFIE CASTINGS

September 8, after a nervous collapse which continued to grow worse until a short time before her passing. A complete change came over her shortly before her death, and she passed away in peace.

A large assembly of Saints and friends from the district filled the Des Moines church at the funeral service October 6. Her sorrowing family: husband; sons, Gaylord and Billy, and daughters: Helen, Vivian and Margery, were all at the funeral.

Evangelist Milo Burnett, of St. Joseph, Missouri, offered the prayer, and Elder Clyde McDonald, pastor of the branch, preached the sermon. There were many wreaths of flowers which made the church beautiful. Most of the

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Briefs

Bennington Heights Church, located at Thirteenth and Bennington, Kansas City, Missouri, held homecoming services October 17. Evangelist Ray Whiting began a two-week series of meetings on that day.

Proton, Ontario. Members of this branch met September 28, at the home of Brother and Sister McLean in honor of their long service in the church. The evening was spent in games and songs, after which Brother and Sister McLean were seated, an address was read by Agnes McPhail, M. P., and a presentation was made of two chairs and a gift of money, by William Jack and C. N. Davie. Then the honor guests thanked all for their kindness and remembrance, and expressed the pleasure they have had in the latter-day work. The guests sang "Blest Be the Tie that Binds," and the women served lunch. The evening was brought to a close with the singing of the "Doxology."

For fifty years Brother McLean has been the gracious host, pastor, teacher, spiritual adviser and friend of the Saints, always supported by his good wife. He has given of his substance, time and talents in illness and in health, in joy and in sorrow. For half a century this worthy pair have upheld the banner of truth and righteousness.

Doctor and Mrs. W. E. Messenger, of Independence, Missouri, quietly celebrated their golden wedding anniversary October 9, at their home. There was a family gathering, and a number of friends, who knew of the event, called in the evening. Doctor and Mrs. Messenger were married at Prescott, Iowa, fifty years ago. Doctor Messenger was graduated from the College of Physicians and Surgeons at Keokuk, in 1887, and practiced at Prescott for twenty years before coming to Independence in 1907, where he has been in active practice since.

H. J. Hoffman, of Columbus, Ohio, writes under date of October 6: "I have been very busy this month and more especially the last two weeks. Another brother and I have been conducting a series of meetings at a place some forty miles from this city. We drive back and forth every evening after our day's employment. We are having good attendance, and many are interested in the gospel. We have enjoyed an abundance of the Spirit.

"Thank you for the fine articles you have been giving us in the 'Herald,' especially those under the heading, 'The Fundamentals of the Gospel of Jesus Christ From a Bible Standpoint, by Marcus H. Cook.'"

branches in the district sent flowers, and the district priesthood sent a beautiful wreath. Her Sunday school class of about thirty members attended in a body. A quartet, Clara Mayer, Elizabeth Chandler, Wilbur Chandler and Howard Anderson, sang the hymns, accompanied by Lucy Orr. Elders Stephen Robinson, George Orr, Ralph Wicker, N. V. Anderson, L. B. Thompson, and H. V. Yarrington bore the casket to the church and to her last resting place in Lowman Cemetery, Runnells, Iowa.

Sister Castings' home was the abiding place of the missionaries. She was a noble woman, a true wife, a devoted mother, and a loyal friend.

Kansas City Stake

Argentine Church

A reception and banquet honoring the eighty-fourth birthday September 1 of Sister Virginia Frances Adkins Huddleston, were attended by over one hundred relatives and friends. The gathering was held Sunday, August 29, at the home of sons, Route 2, Box 56, Turner, Kansas, and respect was paid this mother, grandmother and great-grandmother. Many presents and tokens of affection were received by Sister Huddleston. It was a joyous occasion for this aged Sister who has been a shutin for several years. She is the mother of six children: W. A., E. E., Mrs. M. C. Griffin, Mrs. May Doyle, Mrs. Grace Callahan, and Mrs. Ada Walker. Mrs. Walker passed away some years ago. She has thirty-one grandchildren and thirty-five great-grandchildren. Sister Huddleston is the oldest and only survivor of her own family of five. Was born in Carroll County, Missouri, but has made her home in Wyandotte County, Kansas, fifty-three years. Her husband, Moses, was a Civil War veteran. She was baptized by Elder Emsley Curtis in 1874. Is a member of the Ladies' Relief Corps (a Civil War women's society) and of the Eastern Star Lodge. Her husband was a member of the church. Sister Huddleston has lived consistently the life of a Saint, her faith in the church being well founded. She will be glad to receive letters and cards from any in the church who wish to write as she seldom sees her fellow church members.

Central Church

A pretty wedding was solemnized when Miss Genevieve Burgoon, daughter of Mr. and Mrs. E. O. Burgoon, and Mr. Ted R. Dexter, son of Mr. and Mrs. George Dexter, of San Bernardino, California, were married the afternoon of September 19, at Central Church, Pastor George Mesley officiating. Mr. Burgoon gave his daughter in marriage. Mrs. F. A. Munden, sister of the bride, was matron of honor, and Miss Edith Driver and Mrs. A. T. Burgoon were bridesmaids. Lurella Mae Munden, niece of the bride, was the flower girl and Mina Jean Johnson carried the bride's train; William Mahood carried the ring. The tapers in the chancel were lighted by Vivian and Viola Nies. Mr. Harold Wixson, of San Bernardino, acted as best man for his cousin, Mr. Dexter and Doctor E. P. Nelson and Mr. Don Chesworth were the groomsmen.

A reception in the church parlors followed the ceremony. Mrs. W. I. Foley, of Grandview Church, sang "Ah! Sweet Mystery of Life" and "I Love You Truly." Mr. Frank White, of Independence, played a violin number. Mr. Burril Hill, of Quindaro Church, sang "Because." Mr. Frank Hunter, organist played the wedding music. Mr. and Mrs. Dexter left by motor for a wedding trip to the coast and Lake Arrowhead, and are now at home at San Bernardino.

Kansas City Stake and Central Church greatly miss Genevieve, as she has always been one of the most dependable workers, active as a leader of young people, teacher, in O. B. K. affairs and in choir work. Kansas City friends wish the young couple many years of happiness.

Grandview Church

Homecoming day for Grandview church will be October 31, and an invitation is extended to all former members to spend that day with this group.

The Zion's League and their friends began a new type of forum vesper services October 17 at 6:30 p. m. lasting until 7:15. This youth forum is organized to present unique and educational programs throughout the season, and has for leaders Evan Fry, associate pastor and Judge Clark E. Tucker, chairman of the board. Board members are Glenn Sivits, Mary Louise Cook, Alma Reese, Ted and Edith Fowler and Lucille Hicklin. The program committee is the entire board. They meet once a month to prepare the program for the following month. The music committee is Edith Fowler, chairman, and Marvin and Ruth Keltner, associates. Ushers and "glad handers" are Ted Fowler and Ralph Reese. Judge Tucker and the secretary sent out formal "summons from the court" to all the League and their friends, requesting them to appear at the forum opening service.

The infant daughter of John and Vera Crimmins was blessed on communion Sunday by Pastor J. A. Gardner and C. D. Jellings and named Carol Lavonne. Local Saints were happy to have Bishop and Sister C. A. Skinner and infant daughter attend this service.

The women's department has organized to cooperate in every way with the general church outline for the women. Those in charge will be Mrs. George Way, Mrs. Thomas Russell and Mrs. Robert Cloughley.

The La-Da-Sa Club will start its fall

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activities with a Gypsy program and treasure hunt at the suburban home of Mrs. Theodore Foley.

Brother James H. Stratton who fell ill while visiting relatives in Canada and was in a hospital at Vancouver, British Columbia, is now at home with his daughter, Mrs. David White, in Kansas City, Kansas, and is recovering rapidly.

Pittsburgh, Pennsylvania

F. L. Shinn was the speaker the last Sunday in July, using "Whose Doctrine," as his theme and John 7: 16 as his text. The meeting was in charge of Pastor T. A. Dershimer; Priest John Tenos offered the invocation and benediction. D. P. Omohundro led the congregational singing, with Sister Omohundro at the piano. At the church school hour District Director Winters spoke briefly concerning his activities. Local members are always glad to welcome district officers.

On the following Saturday, July 31, the annual district picnic was held at Edgebrook Grove, South Park, a large crowd attending. The rivalry of afternoon sports and games added enthusiasm to the outing. Following the evening meal, prizes were awarded the victors of the day.

District President E. B. Hull favored this congregation with a sermon, "Anti-Christ of Last Days," the Sunday following the Kirtland reunion, basing his discourse on the dream of Nebuchadnezzar, related in Daniel 2: 31-45.

Those who were fortunate enough to attend the reunion at Kirtland, brought back encouraging reports.

Priest John Tenos spoke on "God's Influence upon Men," on the second Sunday of September. On the following Friday, the Y. P. Cornerstone launched a new year of activities, hoping for more success and attainments.

The branch has lost one of its leaders in the person of Teacher J. W. Hughes. Brother Hughes' work takes him to Gary, Indiana, because of a transfer on the part of the Carnegie-Illinois Steel Corporation offices. The Saints hope he will be successful in his new location.

London District Rally

London District held a rally at London, Ontario, September 25 and 26. The rally opened with a banquet Saturday evening which was provided by the women of London Branch. Elder Arlo Hodgson, young people's leader, acted as chairman. Elder James Winegarden, district president, spoke on behalf of the district and Elder J. E. MacGregor, pastor of London Branch, welcomed the visitors. Harold Neal, of Toronto, formerly of London, played a violin solo.

The district was fortunate in having Brother Roy F. Healy, of Chicago. Brother Healy is a safety engineer for the Edison Commonwealth Company, of Chicago. He is also president of the Auburn-Park Lion's Club. His wide experience makes him an authority on young people's problems. He delivered an address on "Are You Looking for a Thrill?" Saturday evening.

Doctor D. A. Campbell led the singing in the absence of the district chorister, Sister Cosans.

The young people met at 8:45 a. m. Sunday and attended the prayer service at 9 a. m. in a body. The youth of the district made a fine contribution to this meeting.

Brother Healy spoke to the children of the junior church school at 11 a. m., and later spoke to the senior school on "Temptation Takes No Vacation." In the afternoon he addressed the men, and an hour later the women. His subject in the evening was "Christ or Crime." The officers feel that Brother Healy accomplished much.

Attleboro, Massachusetts

This local has launched into the fall season with purposeful enthusiasm. The church was closed during July and August with the exception of the midweek prayer service. Many of the Saints attended the Sunday services at Onset during the summer, and were also there for reunion. They testify of spiritual strength gained there and a greater determination to come up higher and occupy in the places to which God calls them.

Attleboro has a fine group of young people carrying on numerous activities. The choir is doing a good work with Virginia Churchill as organist and Ralph Power, leader. They sing at the Sunday morning and evening services.

The pastor has admonished the Saints to cultivate the gift of music. Good music is one of the bulwarks of Zion, and when accompanied by the Spirit of God, does much in reaching into the hearts of men. Local workers feel that the singing is an important part of the church services. Recently the choir sang that beautiful anthem, "Send Out Thy Light." Everyone felt the Spirit as it was sung, and the pastor's sermon was on that subject. So impressed were the Saints that the theme was carried over into the midweek service. One never realizes how much good can be done in the singing of the songs of Zion. A heart bowed down may receive just what is needed. The Saints must be a singing people, as music is the expression of the soul.

Brother James Broadbent passed away in June after an operation at the hospital. The funeral service was held from the church in charge of the pastor. The building was filled by friends, and the profusion of flowers showed the esteem in which Brother Broadbent was held. Brother Ralph Power sang "Beautiful Isle of Somewhere" and "Rock of Ages," accompanied by Sister Madeline Power. The mayor of the city was one of the honorary pallbearers.

A pretty wedding was solemnized July 3 when Merrill Nash and Doris Bradshaw were united in marriage at the church. The bride was given away by her father, Elder Raymond Bradshaw. Miss Lois Nash and Mr. Harland Nash, brother and sister of the bridegroom, were the attendants. Ralph Power played the organ and Miss Irma Linquist was violinist. Elder Edmund Brown read the marriage ceremony. A reception followed at the home of the bride's parents. Mr. and Mrs. Nash are members of the church; they belong to the choir and to the young people's organization. About thirty relatives and friends journeyed to Buzzard's Bay and greeted the bridal couple as they sailed by boat to New York.

In August the Saints were saddened by the death of Mary Heap, wife of Elder John Heap. She was in her seventy-eight year, had been in poor health several months, but death came after an operation. Sister Heap was greatly loved by all who knew her, being a faithful worker for the church for many years. She was treasurer of the women's department and was a member of the W. C. T. U. and the W. R. C. of the city. Pastor Earl R. Bradshaw was in charge of the funeral and paid tribute to her. Ralph Power sang "Beautiful Isle of Somewhere" and "Abide With Me." Mrs. Ralph Power accompanied on the organ.

The annual church school picnic was held September 18 at Lincoln Woods Reservation. This was in charge of Ralph Spinney, supervisor; Harold Cash, Sr., adult director, and Leonard Chesworth, young people's director. Games and a wiener roast were enjoyed by about one hundred people.

The Nautilus Club has started its fall work. The members are studying the Book of Mormon with Ruth Bradshaw as teacher. This club is a group of young women.

The Mary E. Rogers Class is a group of older young women. They meet once a month in the homes, and have studied various quarterlies; have just finished "What It Means to Be a Latter Day Saint." They are planning to work for a Christmas sale.

Neilton, Washington

The little Neilton Mission was organized last June 6, with Elder E. E. Fishel as pastor. Isabel Fishel is church school director and Paul Fishel is bishop's agent. The membership numbers thirteen, but church school attendance ranges from twenty to thirty.

The Saints feel that they have made some progress, and are much encouraged for the future. Five of the members attended reunion at Silver Lake and

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came home to work with renewed inspiration.

The women's department work is just starting, and the Saints have the support of several nonmembers. They hope to work together for the Master's cause.

Regular weekly prayer services and Book of Mormon study classes are held in the homes. The prayer meetings have been the source of spiritual development. Participation by all has been encouraged, especially by the children. Who can fail to be moved by the sincere petition of a child?

On August 2 the pioneer home of Elder E. E. Fishel and family burned to the ground with considerable loss of furnishings, especially clothing, valued keepsakes and church books. Friends were generous in presenting the family material gifts, but the hearts of Brother and Sister Fishel were especially touched by the contribution of the Saints in the form of a church book shower. Willapa, Hoquiam and Centralia members joined Neilton in giving the shower. A sacrament service was held September 5, followed by basket dinner. At this time the church books and contributions were presented by a representative from each group.

Neilton Mission will gladly welcome visiting Saints and missionaries.

Mikado, Michigan

Although the local congregation is small those who attend are striving to keep up the Master's work. The Saints are looking forward to an all-day meeting to be held October 17. At this time Brother and Sister Clayton Harmon will have their little son blessed.

A number of members attended an all-day meeting recently held at Alpena.

The midweek prayer service is held on Thursday evening so those who wish may go to Osceola on Wednesday, to meet with the small band of Saints there.

A pretty wedding was solemnized at the church September 26, when Sister Myrtle McGuire, daughter of Brother and Sister James McGuire, became the bride of Brother Ellis Stewart, son of Brother and Sister Richard Stewart. Sister Roberta Johnston, of Onawa, attended the bride and Brother James McGuire, Jr., acted as best man for his brother. Gertrude, the bride's sister, carried the ring. Brother Marshall McGuire, brother of the bride, officiated in the ceremony.

Elder Priddy, of West Branch, was to have performed the ceremony, but because of an affliction upon his body, was unable to officiate. He was present however. Friends hope that all who read this will pray for Brother Priddy for he is greatly in need of prayerful remembrance.

A number from Mikado plan to attend the fall conference at Beaverton.

The annual business meeting was held the evening of September 23, officers for the coming year being elected as follows: Pastor, Elder Marshall McGuire; church school director, Elder Richard Stewart; secretary, Sister Clara Stewart; treasurer, Clayton Harmon; branch solicitor, James McGuire; chorister, Sister Myrtle Stewart; librarian, Sister Edna Stewart; publicity agent, Sister Myrtle Stewart.

Shidler, Oklahoma

The election of branch officers for the year 1937-38 was held with the following results: W. F. Page was reelected branch president, O. B. Adair was reelected Sunday school supervisor, this making his fifth year, Paul Storm, clerk; Brother Bump, treasurer, succeeding Hugh Grossman; Lulavene Daugherty, pianist; Beulah Bump, secretary; Sister Shufeldt, chorister. Teachers appointed were Paul Storm, adult class; Sister Theran Woods, young people's class; Sister Shufeldt, boys class from eleven to thirteen; Sister Ida Adair, girls from nine to thirteen. Sister Daugherty teaches the beginners. The young people chose Beulah Bump and Olavene Daugherty to prepare their programs.

The women's department resumed work in September, having dismissed regular sessions during the summer. They are enthusiastic now at the prospect of having their building repaired and repapered before the expense of fuel for heating the church begins.

There are but a few members here who meet all the time, yet others come as often as they conveniently can. Brother Shufeldt has promised the workers that for every dollar they raise toward their goal, he will give one to put beside it.

Workers feel that unity and interest are growing. The last sacrament service was a spiritual feast to many.

We need to heed the old injunction: "Wait thou my soul upon God, for thy expectation is from Him." We wait upon other things. We are waiting upon money right now. Money rightly used is power. But many are more willing to give their money than themselves. But there is no substitute for yourself. Personal contact is God's way of reaching the unsaved. . . . We wait upon intellectual power. Some men talk today as if wisdom came into the world with them. But "the wisdom of this world is foolishness with God. . . . the Lord knoweth the thoughts of the wise, that they are vain." Every educated man ought to know that his knowledge is limited, that he only knows in part, and that if he is to grasp the handle of his being, he must get into the vision of God.—Elwin Lincoln House, in *Going Into the Silence.*

The Bulletin Board

Long Beach Harvest Festival

Long Beach Branch, California, announces the date of its harvest home festival to be October 29 to 31. The festival will be held at the I.O.O.F. hall at 728 Elm. Many interesting displays and services are being planned. The festival will open Friday night with a turkey dinner followed by a program sponsored by the young people. Services are being planned for all day Saturday. In the evening the play, "The Lost Church" will be presented. Church school classes and preaching services will be the main program for Sunday.

This is the outstanding missionary project of the branch for the year, and it is hoped a number of nonmembers will be reached through these services and missionary tracts. Members of the district presidency and the district missionary, Apostle E. J. Gleazer, will be the speakers.—Mrs. Opal F. Hacker.

Central Nebraska Conference

The annual conference of Central Nebraska District will be held at Neligh, Nebraska, October 24. The first meeting will be at 10 a. m. Secretaries, please send reports to M. E. Rutledge, Clearwater, Nebraska.—Charles M. Sodersten, district president.

Far West Stake Zion's League Rally

A Zion's League rally of Far West Stake young people will be held October 23 and 24, at Stewartsville, Missouri, with Elder C. G. Mesley, of Kansas City, Missouri, as guest speaker. The theme of the rally will be "This Church Have I Established." (See Doctrine and Covenants 32: 2.) On Saturday evening there will be a miscellaneous program. Sunday will bring a prayer service at 9 a. m.; 10 a. m., musical prelude, and sermon by Elder Mesley; 1:30 p. m., Hour of Dedication, sermon and dedicatory service. At noon Sunday lunch will be served at 20c a plate; lodging Saturday night free.—Helen Beadnall, St. Joseph, Mo.

Southern Missouri Conference

District conference for Southern Missouri will convene November 6 and 7, at Ava, Missouri. For further information write to Walter Bullard, Star Route, Ava, Missouri. Apostle Clyde F. Ellis will be with us, also the district and local officers. We hope that all will make an effort to attend, especially the isolated Saints of the district.—Lester W. Bronson, district president, Summerville, Missouri.

(Continued on page 1375.)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Contentment With Godliness Is Gain » »

Those of us who have taken upon us the name of Christ and are willing to walk the narrow path with the Master cannot say too much for the gospel which prepares and sanctifies us for the life beyond.

I accepted the gospel twenty-two years ago, bringing with me many imperfections and much dross which had to be dispensed with. Always the Master has led me. In the past few years my family and I have had many trying experiences and some severe trials, but through them all, I have found, to my own satisfaction, that godliness with contentment is great gain. The moment I have let go of this, I have fumbled in the dark and have lost the peace that passeth all understanding. It is no use for us to kick against the pricks; we must take things as they come and trust in God. That is the only sure and safe way.

I have found that there is a balm for every wound, strength for every trial, comfort for every pain and sorrow we may be called upon to pass through. God is true to his promises. I have also been blessed with some very dear friends for whom I truly thank God.

Day by day I am trying to overcome weaknesses and faults so that I may win the prize, charity that never faileth. I feel that I have a long way yet to go, so must keep on until the end and try to be a living testimony, "With service the watchword, we fight against wrong."

This is a great work in which we are engaged, and how wonderful is the God we worship! He is no respecter of persons, the same God yesterday, today and forever; we can all come in favor with him if we seek to do what he commands. May we all strive to do this.

EDMONTON, ALBERTA, 8515 106 A Street. EDITH F. ALLISH

"Seek and Ye Shall Find" » » » »

A year ago death entered our home and took our youngest child, a dear boy of twelve years. I felt very rebellious and could not see why it should be my boy. He was a Christian lad, was baptized into the church and was a great believer in prayer. I had every reason to believe that he was saved; still I could not be reconciled to the fact that he was gone. He was administered to by our local pastor and by Elder H. I. Velt, and during his sickness I prayed: "Thy will be done."

All year I have prayed, read and tried in every way to believe that it was God's will for him to go. Nevertheless, all the time, deep in my heart, was rebellion.

I attended the Silver Lake reunion, and went with a prayer that I might find something to soften me and that I might find peace. I listened to Apostle F. Henry Edwards's sermon on "Death." It seemed to help at the time, for I learned that there were others who asked why, when death suddenly came into their midst.

I came home, however, still unsatisfied. I had not been able to sleep well at nights, and usually read after going to bed. The night before the year had passed since my dear one had gone, I took the Doctrine and Covenants to bed with me. Idly turning the pages and reading a little here and a little there, I came to section 42, paragraph 12, the last part: "And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them." I read it again and again: "It shall be sweet unto them."

A peace came into my heart that I had never known. The rebellion was gone, and I am sure it was God's will. While I still grieve for my boy and feel that it is hard to go on without him, there is a peace that satisfies, and I ask that I may so live here that I may be ready for eternal life, and that I may live it with him.

"Seek and ye shall find." It took me a year, but, thank God, I found. I hope that this may help someone to bear up and go on. That is why I have written. I have been in the church only four years.

WILLAPA, WASHINGTON. MRS. BLANCHE EYER.

Our Spiritual Storehouse » » » »

I enjoy reading the many articles in the *Herald*, and am wondering if we should not thank the writers. The articles have been inspiring to some, have created new ideas, have taught lessons, and have brought enjoyment to many readers.

Harvest-time again is here with its abundance of foodstuffs for the winter. Is it not a timely season to count the blessings we have received and give thanks to our Creator?

Have we been so busy this summer doing temporal work, that we did not allow time for laying up good things for our spiritual storehouses? If so, let us start today by being more thoughtful of others. Let us not forget to pray for prayer is the medium through which we may reach God in heaven, and from him we receive our spiritual guidance. Let us read the Bible or Book of Mormon again, refreshing our memories. A sermon is much more interesting to us if we are acquainted with the Scriptures. When reading my Bible I find that a pad and pencil provide a handy way to remember new thoughts and passages which refer to different parts of the Bible.

I should enjoy hearing from Saints in different States. And will those who feel to do so, remember my mother in their prayers? She has been in ill health for some time.

DOWAGIAC, MICHIGAN, 209 Cass Avenue. RUBY MEISER.

Tells of Reunion Blessings » » » »

I have not the privilege of attending church services often, and am most grateful when I do have the opportunity to worship with the Saints. I had the pleasure of being present at the reunion at Brewton in July. Perhaps I did not enjoy the sessions as greatly as those who were physically well and whole, but it was wonderful to share in the spiritual feast offered there. I listened to ministers of the Lord speak to young and old, exhorting them to come up higher and to heed the words of warning given through prophecy. The Saints were invited to renew their faith.

What a blessing it was to be associated with such noble speakers as Bishop G. L. DeLapp, Elder John R. Grice, Elder Jacob G. Halb, Apostle M. A. McConley, and Elder C. F. Davis! How pleasant it was to see Brother McConley going over the grounds, with his sleeves rolled up, doing his part to make camp life comfortable and convenient. He was leader, minister and fellow worker.

At this reunion, standing at the water's edge, I was privileged to see twenty-nine candidates baptized into the church. And my heart went out to God in their behalf.

Here let me say a few words to the wives and mothers in the church. How great is our responsibility, and especially the responsibility of those whose husbands are called away

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from home for weeks and months at a time. In these cases the mothers have the responsibility of caring for the children, teaching them, bringing them up. Children are very imitative; they are sure to do and say what they see and hear, so it behooves us to do and say the things we wish our little ones to do and say. When I see children going into the waters of baptism and know that they have not been taught the significance of this act and ordinance, I am very sad. I hope and pray that all parents will see the great necessity of setting good examples before their children. How much easier it would be to bring souls to Christ if parents would do their whole duty with respect to their boys and girls.

Sometimes after we have done everything to bring our families up as they should live, they leave us and go into forbidden ways. But we have a promise in the Scriptures which tells us that if we bring a child up in the way the Lord would have him go, when he is old he will not depart from that way.

Will the Saints fast and pray that I may overcome the trial which is resting upon me, and that I may be relieved of pain and given strength and health?

I feel that all of us should be more missionary conscious. There are hundreds of ways in which we may spread the gospel among our friends and neighbors.

We had a homecoming at Dixonville September 18 and 19. I was not there on Saturday to tell some of my girlhood experiences. I wish that I might have been for I feel that I might have helped some who were present. I would that I had had the opportunities in my youth that the young people have today in schooling and church privileges.

BREWTON, ALABAMA, Route 2. PATSY PEEVY.

In Gospel Bonds » » » » » »

As I renew my subscription to the *Saints' Herald*, I feel that I should express myself in the way of testimony. I am isolated from the church, and the *Herald* comes each week like a dear friend into my home. Its pages prove most helpful and encouraging.

I joined the church September 6, 1936, and I pray God that I shall never forget the day when "Dad" Simmons, as we called him, led me into the waters of baptism. How confirming came the words: "You shall know of the doctrine." This promise was made two years ago and is being fulfilled today. My parents are not associated with the church. I am, in fact, the only one of our family to have found the precious angel message, and I love it more each day I live.

TARA, ONTARIO, CANADA. JAMES MORROW.

I wish to thank all those who sent letters and flowers to me. They were lovely, and I appreciate the kind thoughts and prayers behind each message and gift. I am still bedfast and very weak, and ask the Saints to continue their prayers in my behalf.

FORT TOWSON, OKLAHOMA, Box 281. EMMA COLLINS.

The *Herald* contains much food for thought and so much encouragement that no Latter Day Saint should be without it. It is of special value to us who are isolated. With it and the programs over KMBC we keep in contact with the church, and receive courage to fight on. We hope that the time will come when we may again enjoy the association of those of like faith. We add our prayers daily to those of you who are carrying the brunt of the burden of this great work; we pray for your success. May God add his blessings to the efforts of his people.

D. T. TRUSTY.

CLARION, IOWA, 602 Fourth Street, North West.

If there are Saints living near Barksdale Field, Louisiana, will you please try to get acquainted with my son, Joe A. Morris who is a second lieutenant there? He is one of the church far from home and loved ones.

ALVA, WYOMING. GERTRUDE MAHONEY.

I am a young married woman, and this year my husband and I have been called upon to sorrow. Our baby was born July 15, and lived only two hours. My mother-in-law is a good Saint and has been for years. I promised the Lord that if he would let me keep my baby, I would live for him. My husband went to summon an elder, but before he arrived, the baby was dead. When the elder came, my husband had me administered to and I was relieved and slept nicely that night. In two weeks I was up and doing my work, but I neglected what I had promised the Lord.

Recently I had an experience which caused me to believe that the Master is calling me to serve him. My husband also has had several experiences of this kind, and so we are resolving to do better, and to live so that we may be worthy of the blessings and privileges given the Lord's children. Will you pray for us that we may live lives pleasing to Him?

CARPENTER, OHIO. MRS. FRANK BENNINGTON.

Attainment » » » » » »

There are times in life when we murmur at strife,
When our cross seems too heavy to bear,
When our angel seems dumb, and dawn never comes,
And God never answers our prayers,
When our strength is all spent, and our heart seems rent
And we cry in our hurt and despair,
Then—lo and behold! peace comes to our souls,
And in amazement we wonder, "From where?"

Then listen! hear the Voice, telling us, "Rejoice!
In affliction and sorrow and such,
For the dross must be burned and the lesson well learned,
Before the glory we gain will be much."
And so, my dear friend, when life seems to send
Too much of heartache and pain,
Know the Father above has sent with His love,
The way new heights to attain.

MRS. HERMAN CRADY.

PRAIRIE DU CHIEN, WISCONSIN.

Would Be Strong and Faithful » » »

I am subscribing to the *Herald* to pave my lonely way with strength and grace for another year. It is a great help and comfort to me. My husband is a paralytic, has been confined to his bed for almost three years. He has been in poor health over ten years, and is now a great care. I tend him night and day and hardly ever leave his bedside. I should like to ask the prayers of the Saints in our behalf. My husband is not in the faith, and for years I have tried hard to live worthy the blessing of his joining the church. My disappointment that he has not accepted the gospel is keen.

We have been married forty years, and I have raised a family of seven children all of whom are Latter Day Saints. I have belonged to the church for fifty-nine years, and have never seen a day of doubt. I know that the gospel is true. I seek the prayers of all that I may continue faithful, that I may be given physical strength and endurance, and the ability to pray: "Thy will be done."

KNOBNOSTER, MISSOURI NELLIE M. REINE

Request Prayers » » » » »

Sister Lena Kuntz writes from St. Louis, Missouri: "I am in very poor health. I came here to the doctor, have been here three weeks, and there has been no change. Will the Saints everywhere remember me in their prayers, especially on the evening of October 23?"

Sister Mary Crabtree, of McDermott, Ohio, who has been ill many weeks, is much improved. The Saints and friends of her branch ask prayers that she may be completely healed, and able to take up her church duties again.

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THE BULLETIN BOARD

(Continued from page 1372.)

Southern Ohio Youth Convention

The young people of Southern Ohio District will hold their annual convention at Second Columbus Branch, corner of Twenty-second and Rinehard streets, Columbus, October 23 and 24, beginning at 1:30 p. m. Saturday. A busy and enjoyable time is planned. Elder William Grice, of Eastern Michigan District, is expected to be present. All young people are urged to attend.—Russell Rockwell, district young people's director.

Marriages

JOHNSON-ICENHOWER—A pretty wedding was solemnized at Templed Hills Latter Day Saint church October 3, when Miss Dorothy Mildred Johnson became the bride of Mr. Leonard Icenhower. The ceremony was read at 11 a. m. by Elder Clarence Proffitt. Miss Lucy McKenzie acted as bridesmaid, and the Misses Anna Timmons and Madeline Proffitt were flower girls. Mr. Edgar Taylor acted as best man. The bridegroom is a member of Templed Hills Branch. Both Mr. and Mrs. Icenhower are highly respected young people of this community which is near Racine, Ohio.

Our Departed Ones

CASTINGS—Effie, having lived a life of unselfish service with the love of God in her heart, d. October 4, 1937. B. May 27, 1875. Was married to Henry Castings June 2, 1902, and to them were born 5 children, all of whom grew to manhood and womanhood. Sister Castings' home was her pride and joy. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and so are her husband and all her children. Is survived by her husband, Henry Castings, of Des Moines, Iowa; 5 children: Gaylord Castings, Hinsdale, Illinois; Helen, Margery and Billy, of the home; Mrs. Vivian Sheehy, and a grandson, David William Sheehy, of Independence, Missouri. Is also survived by a brother, Virgil Pricer, of Des Moines; a sister, Mrs. Ben Person, Runnells, Iowa; a half-sister, Mrs. Charles Thompson, of Oregon, and a half-brother, Frank Pricer, of California.

KNOBLOCK—Ida May Duzan b. May 12, 1868, at Pittsboro, Indiana. Moved with her parents to Versailles, Mo., that year. August 26, 1888, was married to Isaac J. Knoblock; they moved to Bremen, Ind., where they have since made their home. D. Sept. 28, 1937, while on a short journey with her husband, at Rochester, Ind., of a heart attack. Leaves her husband; 2 children: Mrs. George Widmar, of South Bend, and Oscar Knoblock, of Bremen; 6 grandchildren; 2 great-grandchildren; 3 brothers: J. E. Duzan, Charles F. Duzan, and Ora Duzan; 2 sisters: Mrs. Laura Wead and Mrs. Maggie Stuckey. In her childhood days she united with the Baptist Church and was a constant worker in religious and fraternal organizations. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints with her husband Nov. 12, 1933.

Great bargains often are great delusions. Nothing is worth nothing. Our best should be our average, and our average our best. Adulterated pepper, watered vinegar, short-weight coal—felt for wool, cherry for mahogany, jute for hair, and veneer for reality, are specimens of a short career in business. "Grip, Gouge & Co." are doomed to failure. There is no permanent success in any of the walks of life that is built on other principles than those taught by the Christian religion.—Elwin Lincoln House, in *In Business for God.*

CHURCH DIRECTORY

List your church in this column. Rates: Per year $3.25 per line. Six months $2.00 per line. Cash in advance. Regular style only.

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NORWALK, Mill St., C. H. Franke, Pastor. 9-38

Missouri

CAMERON: North Main St., Emery E. Jennings, Pastor. 9-37

New York

BROOKLYN: Schenectady Ave., at Park Place. I. R. T. subway to Utica Ave. 6-38

Ontario

TORONTO: Bathurst St., at St. Clair, J. L. Prentice, Pastor. Phone La. 6575. 9-37

Pennsylvania

PHILADELPHIA: Howard & Ontario Streets. A. N. Hoxie, Pastor, Phone Rad. 5800. 10-38

Rhode Island

PROVIDENCE: 163 Bellevue Ave., Geo. F. Robley, Pastor. Phone WE-1316R. 10-38

WASHINGTON, D. C.: 1012 Ninth Street N. W. A. W. Powell, Pastor. Phone Walnut 7138W. 6-38

Wisconsin

MADISON: 221 Jackson St., Robert H. Brigham, Pastor. Phone F. 3575J. 12-37

CLASSIFIED ADS

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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6:45 a. m. Morning devotional services.

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7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
6:30 p. m. Radio Vespers—"Life of St. Paul"
10:00 p. m. Chapel Service: D. O. Cato in charge.

Just Think! -- About

60 DAYS TILL CHRISTMAS!

It's time to begin to think about those gifts you will want to give this year!

What could be more appropriate than those lasting gifts—books? Especially our own church books and, of course, the Bible, to our Latter Day Saint relatives and friends.

Watch for our Christmas-Gift-Suggestion ad in an early issue of the Saints' Herald.

When you give church books and literature—you are helping to build the kingdom.

Herald Publishing House

103 S. Osage St. Independence, Mo.

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ANY LATTER DAY SAINT FAMILY WHERE SOME MEMBER OF IT IS NOT AS ROBUST, SPIRITUALLY, AS THEY SHOULD BE

?

Are there children in that home who could be developed into stalwarts in the kingdom of God by scientific feeding?

If so, remember the injunction of Christ:

FEED MY SHEEP -- FEED MY LAMBS

A most excellent way for you to do this is to support the effort which the priesthood of your branch will make during October, November, and December to put the

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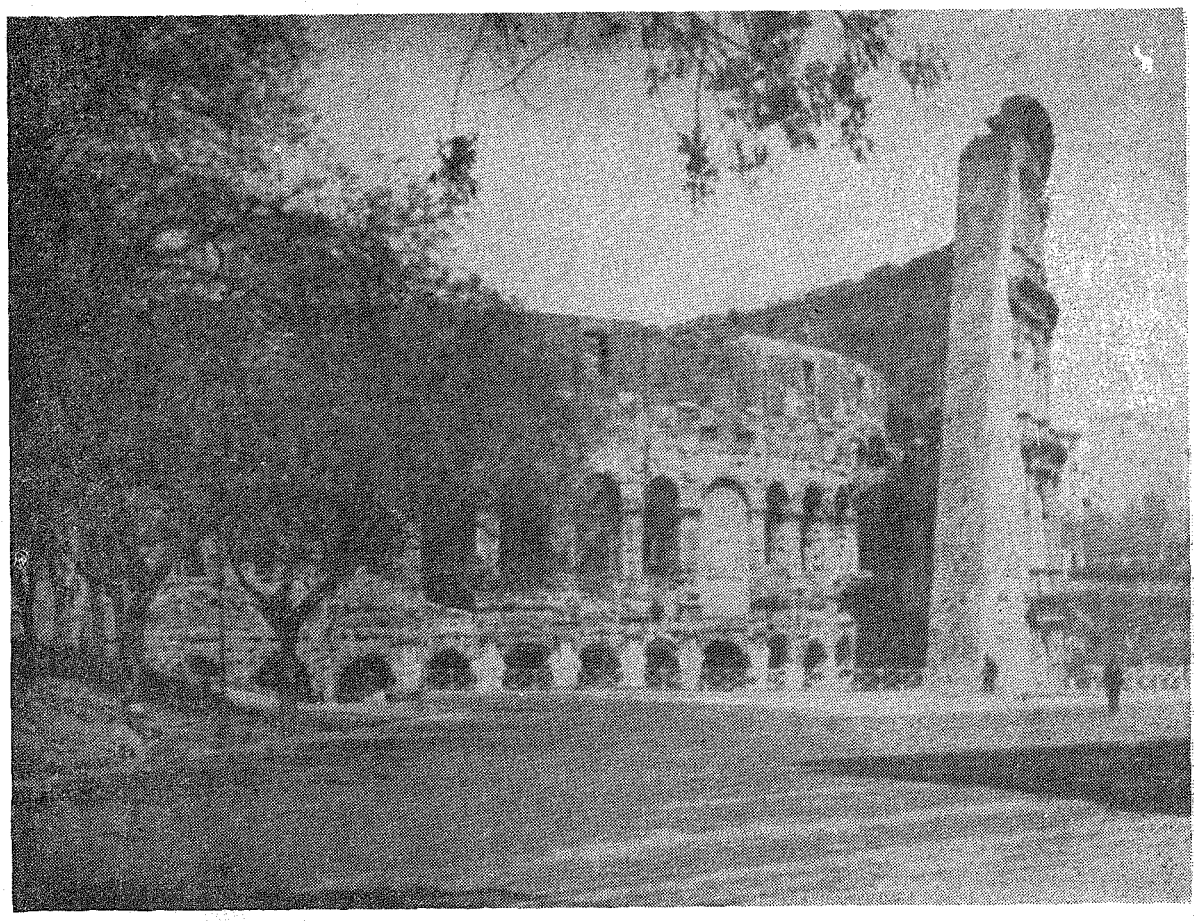

Photograph by President Frederick M. Smith

THE COLOSSEUM, ROME

Volume 84 October 30, 1937 Number 44

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THE SAINTS' HERALD

October 30, 1937

Volume 84 Number 44

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The True Friend

He is no friend who in thine hour of pride
Brags of his love and calls himself thy kin.
He is a friend who hales his fellow in,
And clangs the door upon the wolf outside.
—Sa'di, a Persian poet of the thirteenth century.

The Pigeonhole

Some Learn; Some Do Not

A few day ago I stood just outside the beautiful chapel of Loyola University in New Orleans. A student of that famous Catholic institution talked to me volubly, though somewhat superficially, of various topics. Among other things he said was this interesting item: "There are four hundred churches in New Orleans; over eighty of them are Catholic." Apparently he was proud—a little *too* proud of his city.

"Then it ought to be a very good city," I suggested. This deflated his pride.

"No," he admitted, "it is not. Gambling and vice go on here much as in other cities. But I believe the ministers are doing the best they can, and they have accomplished some good."

As we parted he made the comment, with some satisfaction, that he always liked to talk to people.

"Yes. One can learn so much," I said in agreement.

"Not *always!*" was his reply.

I have often heard remarks like this before. The thought is that there are many people in the world who know so little they can give nothing in the way of knowledge. But it is a wrong thought.

If you can learn nothing from a person, it is your fault, not his. Unless one is stupid or indifferent, he can learn something from all men and all situations. I learned many things about the young man he did not suspect; about his character, his personality, his family, and his philosophy. I had him typed and classified, with notations of individual differences. He might not have been flattered if he had known how he "gave himself away" to me. I learned more about him than he did about me. That was because I was interested in him; but he was interested only in himself. He was apparently of French Jewish stock. He had the manner, but not the heart of courtesy, for there was a tinge of irony and sarcasm in all his brilliant, clever conversation. He was well informed on some subjects, but intolerant of things he did not know or understand. He truly said he liked to talk to people, but he did not like to listen to them. That was his great loss.

We learn from life according to where our interests lie. No man who is interested only in himself will learn much from others. Those who forget themselves can learn something from every human contact, and from every physical situation.

Yours, for more and better learning,

THE PIED TYPER.

Blushing

Blushing has often been held as a sign of innocence. The person who could turn a delicate pink for a few moments when hearing something unconventional was held to possess a charm increasingly rare in a hardened society. Now the blush, like many other good things can be faked. And when you see some lady putting on an effective blush at just the right moment, you are partly justified if you suspect that it has been manufactured. For the silent blush, one holds her breath while she mentally counts to 55. But if she must blush and talk at the same time, she tightens her string of beads around her neck and inserts a finger between them and the carotid artery. The only trouble is that, with everybody doing it, it won't be worth anything in a few months.

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Editorial

Blue Pencil Notes

Two Montana brothers, twins, have so much confidence in each other's judgment that they have traded wives. Each thought the other must have picked a winner. Cupid seems to be doing quite an exchange business these days. His old sign has been taken down and packed away. It read: "No refunds and no exchanges!"

The girl who won a nation-wide beauty contest and was given the proud title "Miss America" in 1925 has been married eight times since that date. Eight times she has marched up the aisle and heard "Here Comes the Bride." Seven times she has said, "Good-bye, and I hope we shall always be friends—don't forget the alimony the first of each month." The country would never miss Miss America and her type. They have nothing to offer in the first place but skin-deep beauty and that is soon gone.

The somewhat famous Tommy Mansfield, heir to the "asbestos millions," seems to be lagging behind Miss America a bit. He is reported ready to wed his fifth as soon as number four gets through the revolving door at Reno, which may take ten days. Number three was slow and that caused delay all along the line. I imagine the recording angel does not write in names in such cases any more, he just keeps tally, four upright marks and then a cross bar.

Here is something better: last week two hundred married couples each of whom had stayed together fifty years attended a public function in Kansas City in a group. Marriage is still a success for those who are right minded to make it a success. But neither millions nor beauty nor both together will insure a happy and enduring marriage.

Hannen Swaffer, English columnist, who has been touring the Middle West in the United States in search of a "typical midwestern town" has published some interesting comments. Probably they will not be relished by Rotarians and Women's clubs, still they are worth reading. He writes:

"There's no other American (speaking of Lincoln), for whom the English people have such reverence. George Washington was just an old-fashioned English Tory, you know. We're glad he won, but we haven't the real respect for him that we have for Lincoln.

"It is untrue the Middle West is just a lot of flat earth which believes in the flat earth theory. Still, if I traveled all over it I would be flat-footed. An Englishman, you know, is used to flying clear across his own country in two hours.

"My stay in Illinois has shown me I might easily become a Middle Westerner myself, without making much of a change. We all see the same movies, you know, listen to the same radio and buy the same gramophone records and talk about the same Duke of Windsor (by the way, you can have him).

"I don't think I could face your women's clubs with their prime passion for absorbing knowledge that doesn't matter and their earnest zeal for doing nothing the wrong way. I think, too, that the Rotary Club must be so-called because it merely goes 'round and 'round like a squirrel.

"I can't understand all this highly organized talky-talk (of women's clubs) we in London cut down the maternity death rate by half in three years without a drive and without telling everybody.

"The Middle West consists not of towns but of homes, and in that it can teach much to the great cities with their mad craze to rush somewhere that doesn't exist."

A veteran Nurse (quoted in *The American Magazine*): It has always seemed to me a major tragedy that so many people go through life haunted by the fear of death—only to find when it comes that it's as natural as life itself. For very few are afraid to die when they get to the very end. In all my experience only one seemed to feel any terror—a woman who had done her sister a wrong which it was too late to right.

Something strange and beautiful happens to men and women when they come to the end of the road. All fear, all horror disappears. I have often watched a look of happy wonder dawn in their eyes when they realized this was true. It is all part of the goodness of nature and, I believe, of the illimitable goodness of God.—*Reader's Digest.*

E. A. S.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense.—Emerson.

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Across the Desk of the Editor in Chief

BROTHER E. J. GLEAZER writing of the Silver Lake reunion says that it "was another exceptional gathering," and that the Saints seemed to enjoy the ministry of the brethren assigned to the work of the reunion. "The attendance was large," says Brother Gleazer, "and the reunion was well organized." He thinks much of the credit for the organization of the reunion should be given Brother White, who worked zealously with others of the brethren in preparation for the reunion. He closes his letter by saying that he was happy to be associated with Brethren Edwards and Sheehy, and thinks their experiences there were reciprocally beneficial, and that they "enjoyed a splendid spirit of brotherhood and unity."

Well, why not? It is "good to see brethren dwell together in unity," and to see them work that way. And for our ministry it really ought to be easy to do so, for our goals are so great that trifles should never function towards disunity,—nor the bigger things either.

A LETTER in the form of a special report from Brother John Garver, tells briefly of his experiences at five reunions, besides the Nauvoo Camp and Young People's Convention. It indicates he has been active and perhaps needing a change for recreation purpose. After commenting on the various reunions, he says:

> The upward trend of interest and devotion and desire for participation on the part of our people was evidenced in each of these communities. Word reaching me from the remaining reunions of the mission, seven in all I believe, making twelve altogether in this field, indicate a like condition of mind and heart throughout the territory. Our people are rapidly making ready to move forward in every constructive endeavor upon which we may find ourselves prepared to enter.

F. M. S.

The Life of St. Paul

KMBC Sunday, 6:30 p. m.

The sixth episode of the series on the life of St. Paul will be given over radio station KMBC at 6:30 Sunday evening. This play opens in the home of Judas in Damascus where Saul was led after his conversion. There he rests three days and nights, not eating or drinking, but having his inner vision illumined. Then Ananias visits Saul and lays his hands on him, and Saul receives his sight. The second scene tells of Saul's journey into the desert of Arabia. In the third scene he has returned and is preaching in Damascus which arouses the opposition of the people who petition the ruler to let them take Saul captive. Guards are set at every gate and Saul's escape seems impossible. But his friends assist him to flee the city by letting him over the wall in a basket. He returns to Jerusalem and is reunited with his sister, Miriam. He learns of the conversion of her family to the Christian faith. He goes to the synagogue to preach but is not welcomed even by the apostles in Jerusalem. A plot is laid by his enemies to take him but he is warned by an old friend, Esther of Tarsus. The apostles try to persuade him to leave Jerusalem but he refuses to listen until he is warned by the Lord in a vision.

Practical English

The high value placed by our people on the use of correct English is well attested by the fact that in six months' time 525 sets of *Practical English and Effective Speech* have been sold, chiefly to men of the priesthood. This sale has been encouraged and the orders have been sent in by district and stake presidents who have recognized the value to be had in careful personal study and practice. The set of fifteen lesson booklets may still be obtained by others at the exceptionally low rate permitted our membership when orders are placed through the general offices of the church. The price is $1.85 in the States, $2.25 (duty paid), in Canada. The purchase may be made through district presidents, or the price may be sent to C. B. Woodstock, The Auditorium, Independence, Missouri, who handles the orders for the First Presidency.

In connection with the study of the above text, a correspondence course in Practical English is available to assist the student to apply immediately the study in his every-day use of English and to encourage him to carry his work on to the end of the course. In this correspondence help there is supplied to the student a series of four "check-up" or achievement tests, distributed through the course. While these are based on the material of the respective groups of lessons covered they are quite in addition to the self-help tests contained in the text.

"Practical English" will carry 15 hours of credit in Religious Education and Leadership. Enrollment fee 50 cents.

THE DEPARTMENT OF RELIGIOUS EDUCATION,
THE AUDITORIUM, INDEPENDENCE, MISSOURI.

Our lives are like brooks. When they babble they are shallow. When they are deep they are still. That is prayer—to run deep and still.—Harry Emerson Fosdick.

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OFFICIAL

Zion's League

To Leaders of Young People:

Your attention is called to an article appearing in this issue of the *Herald* under the title, "Zion's League Faces a Real Test." I cannot urge too strongly that you study this article carefully and give to the matters therein discussed your early and sustained attention.

Conditions beyond our control have made it necessary during recent years for us to devote much of our time and attention to matters of organization. Many of the problems involved have now been solved. For this we are sincerely grateful. We must now turn to face our real task. Nothing less than the complete and whole-hearted enlistment of our young people in the work of the church and the consequent spiritual development that shall be theirs, may be accepted as our objective. As district and local leaders of young people we therefore urge that you take steps at once to promote the major projects of Zion's League as outlined in the official handbook. Bring to the attention of your young people the significance of the church in their lives, their responsibility as members of the church and the benefits which are certain to result from their loyal devotion to her welfare.

The League now faces its real test. The church is depending upon her young people as it moves forward unitedly first to meet the needs of the hour and then, gathering strength and resources, launch the great offensive of world-wide evangelism and the practical task of building the kingdom. Without your help and the cooperation of the young people of the church, this forward movement will be long delayed.

We express to you as our coworkers our sincere best wishes, our willingness to assist you in any way that we can in your work, and our complete confidence in the devotion and integrity of yourselves and the young people who have been placed in your charge.

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

Effective Speech

Including Public Speaking; Mental Training and the Development of Personality

We are pleased to announce the selection by the First Presidency of a new training course in speech for the use of men of the priesthood and others who wish to improve the efficiency of their service and ministry within and without the church. This choice is the result of months and years of search for a source of vital information as a training course in public speaking, well adapted to the needs of our people and at the same time not unduly expensive.

"Effective Speech" is a training course of twelve lesson texts, well bound in six handy volumes, together with lesson helps, tests, self-examination charts, etc. With each set there is included an excellent handbook entitled "Speaking Fundamentals." Responsible church officials who have examined the set agree in recommending it highly to those who will devote themselves to study and self-improvement. A descriptive sheet with full details of the course will be sent on request. One is impressed with the wide range of most pertinent and valuable helps afforded to all who are required to speak in public. The instruction is non-technical, easily understood and practical.

"Effective Speech" is advertised and regularly sold at $9.85, on a "free trial order" basis. By special arrangement with the publishers, the set of books and all that is advertised at the above price, may be secured by members of the church, *if ordered through the general offices of the church, for $4.92.* We appreciate this courtesy and wish to extend the privileges of purchase to our membership, and especially to the priesthood. There are no commissions, whatsoever. We are out even our postage, but we believe the cause is worthy.

Send orders for "Effective Speech" to C. B. Woodstock, The Auditorium, Independence, Missouri, who will handle these orders for the First Presidency. Regularly the cash price, $4.92 in the States, $6.07 (duty paid) in Canada, should accompany each order. This will be forwarded to the publishers and the set mailed to your address, postage prepaid. Should one desire to examine the books before payment, they will be sent C.O.D. on request.

While developed as a training course, there are no written papers or tests to be sent to the publishers. However, the twelve assignments when completed may be submitted to the Department of Religious Education for twelve hours credit in Speech in Priesthood Training and in Religious Education and Leadership. The credit fee of ten cents should accompany request for credit.

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

The unconscious revelations of character are the truest revelations. Taken off his guard, the real man comes to the surface. Character is what a man is in the dark.—Newell Dwight Hillis in *The Contagion of Character.*

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ZION'S LEAGUE

Young People's Work in the Church Program

Zion's League Faces a Real Test

The genius, spirit and purpose of Zion's League is splendidly epitomized in the slogan, "The youth of the church united in action for Christ." In it the young people become in very deed an integral part of the church. In it they are organized within the church to promote the purposes of the church. Here they strike hands across district, stake and national boundaries to promote the cause of Christ and to shed forth his light in the world today.

The League has no identity either of organization or purpose apart from the church. Its members are first of all covenanted members of the church who desire to share and share alike in the rights, privileges and responsibilities of such membership. The promotion of the Cause of Christ through this, his church—their church—is the expressed objective of both their individual and collective endeavor. It was not therefore mere chance or a desire for the spectacular that led the League to adopt as its fourfold objective: "Know your church," "Keep the law," "Win a member," "Make your leisure creative." While several local and district groups of young people have entered into this program in all sincerity, the movement as a whole has scarcely been launched. The proof of the sincerity, devotion and strength of Zion's League has yet to be revealed.

Now, it is just these ideals and purposes on the one hand and the immediate needs and program of the church on the other, that bring to the League its first real test. In a message addressed to the priesthood by the First Presidency the pressing needs of the church have been summarized as follows:

The revival of missionary zeal and endeavor with its consequent supply of new members

Adequate funds to meet current expenses and systematically reduce the church debt.

An informed and spiritually alert membership.

A trained and active priesthood.

To promote this program and meet these needs the priesthood of the church are being mobolized. A forty-eight page booklet has been placed in the hands of each ordained man outlining plans and methods in detail.

But the responsibility does not rest solely with the priesthood. Each member of the church in his own right and in harmony with his solemn covenant is called upon to intelligently and actively support the work of the church, comply whole-heartedly with the financial law, and become a witness for Christ in both word and deed.

The urgent need of such a united endeavor is further revealed as we read the impartial commandments of God and the divinely indicated pleas of responsible church officers. Consider the following:

"I give unto you first this commandment, that ye shall go forth in my name, every one of you."—Doctrine and Covenants 42: 2.

"It becometh every man who hath been warned, to warn his neighbor."—Doctrine and Covenants 85: 22.

"Behold the field is white already to harvest, therefore, who so desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, ... Keep my commandments, and seek to bring forth and establish the cause of Zion."—Doctrine and Covenants 11: 2, 3.

"All are called according to the gifts of God unto them."—Doctrine and Covenants 119: 8.

"We feel the urge to sound the apostolic warning to the ministry and laity, young and old alike—'Woe is me if I preach not the gospel.'

"Our work as witnessing ministers in all the world has burned into our very souls the great urgent need of seeking to arouse the church to the sense of personal responsibility, . . . We urgently appeal to all Saints and ordained men to join forces with the few missionaries we have in the field, and in their own right and calling to enter in and occupy as witnesses of Christ and of the power of the gospel to save."—"Epistle of the Quorum of Twelve." (See Saints' Herald, October 2, 1937, pages 1255, 1256.)

"We feel a spiritual impulse to see this great task (the payment of debt) attacked and completed because of the conditions in the world at this stage of the 'hastening time.' . . . It is essential that every person throughout the church do his or her utmost to contribute as fully as is possible and that the spirit of sacrifice be everywhere—the keeping of the law is the paramount theme. . . . Each person who has not previously done so should be encouraged to comply with the law." (Report of Order of Bishops to General Conference, of 1936.)

It is clear that these responsibilities rest upon all alike and that all includes each and every young person in the church. It is absolutely impossible for the church to move forward, meeting its objectives, witnessing Christ, and building the kingdom without the whole-hearted support of its young people. This is not mere theory but a most solemn fact. It is imperative that each young person as a member of the church do something now, where he is, about this business of witnessing for Christ, in building the kingdom.

Finding Romance in the Work at Hand

Why is it that so many are content to soar away in fancy as they dream of the Zion that is to be or contemplate the possibilities of missionary work in some remote islands of the sea, while the work at hand and obligations of the hour remain unheeded? How shall we ever attain our goals unless we learn to take the first steps? How shall we build the kingdom unless we build it by beginning where we are? What can our young people do, you ask? Well, why not face the opportunities at hand and in the light of the love of God, the sacrifice of Christ, the needs of humanity and of his church make a splendid romance out of commonplace duties? Why not:

Become regular and systematic readers of the Saints' Herald? See that the Herald reaches your home each week.

Attend church regularly, taking an intelligent, active part in its activities?

Obey the financial law both in letter and spirit by filing an inventory, paying tithing and making a sacrificial offering?

Become an active missionary, that is, a witness both in word and deed for Christ?

Join whole-heartedly in the collective

(Continued on page 1384.)

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Not One Turned Back!

By L. S. Wight

It is a privilege to be on the grounds made sacred by the sacrifice of those who literally gave all that their temple could be completed. It is a greater privilege to share experiences of contact with the Divine in such a place. But after sharing those experiences there are certain incidents which stand out for some reason as being a special privilege.

Such was the opportunity to meet with about one hundred young people at 6:30 one morning to go to the woods for an hour of prayer prior to the regular early morning prayer meeting at the Kirtland reunion. Nature seemed anxious to help and as the crowd gathered in front of the temple the clear sky and beautiful early sun seemed to portend the results of the efforts of those young people.

A quiet walk down the road led to the path into the woods. More and more joined as the group proceeded and we soon found ourselves in a sort of ravine entirely surrounded by hills and trees. Under the spirit of the occasion one could almost imagine the rays of light from the sun shining through the trees as direct from the "throne of grace." We were literally "away from the world." There were no untoward influences to mar the quiet thoughts of those who were there to help and be helped.

It was not hard to sing with spirit. There was a unity of thought and purpose in the prayers that ascended to heaven on that beautiful morning. They were not prayers which merely asked for help. They were prayers that asked for help to help others. They were prayers for light, for instruction, for guidance, for strength and for courage. Not one in that group asked to be freed from his trials but each one asked that he might be able to be bigger than the trials which he could reasonably expect to stand in his way.

It was an approach to God to learn better how to work with God. And God reached out as he always does when we give him the opportunity. He responded to the earnest supplications of this fine group and in a prayer of tongues through his aged servant and gave the answers for which they had asked. There was suggestion and admonition, and there was commendation. There was specific instruction to certain ones who were told that they would have an opportunity to guide the youth of the church. This instruction included one statement that should be repeated in every home which carries the name, "Latter Day Saint." It was this: *Listen not to the music of the world.*

Why should God take advantage of such circumstances to impress young minds with the importance of the right kind of music? We all know that music is one of the greatest influences in all life. But we also know that as a result of the "Jazz Age," and the madness during and following the World War, the quality of music deteriorated very, very much.

Why is it important that we should be instructed not to listen to such music? When emotions are stirred with nothing of real value added to give soul satisfaction, the result is merely a whirlpool of activity with nothing accomplished. When that stirring comes from a profusion of jangled sounds the result is nothing but jangled nerves. The individual is only upset and has no more place on which to come to rest than before the stirring took place.

When emotions are stirred by the sounds which come from the older symphonies which have lived because of real value or when the stirring comes from music which fits into church service the result is that the soul is fed. After the stirring, there is much more place to land the stirred feelings. It creates a finer feeling, a restful feeling, a feeling of something accomplished, and a sense of development that can come only from contact with the finer things of life. God's instructions are not given merely to keep us from doing some of the things we think we like. He is concerned that we keep our experiences of life as far as possible under the influence of those things which will bring satisfaction and real development. He knows what is best.

There were other suggestions applicable to those who were communing with God under such delightful circumstances. We were made to realize that we are surrounded almost constantly by the very things which prevent our spiritual growth and we all know that we must be on the alert to choose only those things which will give us the kind of influence in our lives which will make those lives better for the experience. Then we started on the return trip, fasting and praying as we wended our way towards the upper room of the temple, there again to meet God.

Not one turned back! Of all the pleasant memories of that experience that one has left an indelible impression. I hope I will always be permitted to remember clearly the picture of that group as we went up the hill and back to the road. The procession was single file from necessity. The path was rough and uneven. It was my good fortune to be at the rear end of the procession so that I got a full view of the entire line. As we went up that hill we tried to sing the "Old Old Path." I say "tried," because it was an effort in that long uneven line to keep any semblance of rhythm in the singing. But the purpose in mind was one of unity and in spite of the handicaps the spirit of unity was very evi-

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dent. Every face was turned to the front and in that climb not one so much as turned back. It seemed that each one was thinking ahead to the next step.

It was pleasant of course to think of the beautiful spirit of communion with God which had just been ours. It would have been only natural to turn back for one last look at the spot in which God and Nature had combined to give us such soul satisfaction. But there was a new job ahead. There was no time for wishful reminiscing. The next step in progress must be made. With the hope engendered by that beautiful experience each one in that group looked resolutely ahead. That next step was taken and we soon found ourselves back in the temple. We were able to share with others the benefits that had been ours and one young sister was able to bring out very beautifully the picture described above. *Not one turned back!*

What a lesson for our trip on the road to Zion! That road is rough and uneven. There are many things in our way which must be removed before we can make progress. It will not be an easy climb. But the climb can be made by keeping our faces turned toward the goal. When we stop to look back to wish for this blessing or that, we hold up the progress not only of self but of those with whom we are associated.

Of course we should remember beautiful experiences of the past but only as examples for future effort. Our energies must be spent on the work of going ahead. Youth is demonstrating its desire to make that climb to Zion. They are willing to look ahead and they are anxious to do the work which lies ahead. And it is sad but true that some of the problems standing directly in the paths of youth are those older who insist on doing nothing but look back. Those who recall certain experiences and use all their energy thinking only of what happened in the past.

Give youth a chance! There are many arduous climbs ahead for those who want to cover the pathway to Zion. With increasing frequency as we see them making the climb, and as we watch them at work, the results will clearly show that *not one looked back!*

ZION'S LEAGUE

(*Continued from page* 1382.)

endeavor of Zion's League, both in branch and district, giving of your best that its splendid objectives might be realized?

The real merits of the Zion's League program will be measured by its effectiveness in securing both the individual and collective response of its members to this call of the church. Truly Zion's League now faces its first real test. The answer is in the hands of the youth of the church.

F. M. McDOWELL.

Building the Church from Within

(*A synopsis of an essay by Elder Alf Trennam of Sutton-in-Ashfield, given to the Department of Religious Education.*)

Two great fields of endeavor are open to us in which the church may be built up. Missionary work on the outside and conservation within. Missionary work is of very great importance. But because of the present reduced resources and the consequent limitations of forces under appointment, the possibilities in this field are curtailed. This fact makes conservation processes all the more imperative.

Most of our local churches have a serious mortality rate in membership through the losses in two classes of members; the young people who should grow up into active members; and, the recent or new converts.

Are these losses inevitable? The answer seems to be provided, in that other churches build and grow, why not our own church?

There is nothing inherent in the church or her message and mission justifying these losses. With deliberation, we must place the primary responsibility on the priesthood.

The missionaries cannot bring in converts enough to build up the church if the local ministers cannot hold and nurture the members placed under their care in the branches.

What are the causes of these losses? Consider the following suggested cause:

A lack in the spiritual, social and cultural life, and so inability to hold interest and loyalty. The branch is the natural conservator of our church gains in membership. As such, it should protect and strengthen the faith of the new converts, by giving vision, ideals, and inspiration to the young disciples. Failing in this, it is worse than useless.

The branch is the real spiritual home of the membership and should be the center of all the vital activities affecting the social life of its people.

Of what use is it to evangelize the world if at the same time we do not zionize the church?

The church, as a living organizm must build up from within, as well as from without. This building up from within depends to a great extent upon the members who are spiritually strong and experienced in their tasks.

Let us prepare today for the work of tomorrow, and give the Holy Spirit free course through the body of Christ, which is his church.

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Healing

By Leonard Lea

AN ESSAY ON THE RELATED WORK OF MINISTER AND PHYSICIAN, AND THE VALIDITY, FROM BOTH SCIENTIFIC AND RELIGIOUS VIEWPOINTS, OF MENTAL AND DIVINE HEALING.

INTRODUCTION:

Although the belief and work of this church is in no sense founded upon divine healing as a first principle, it is true that the ministry of healing has brought many sick people back to health and assisted in many conversions to the church. This brief study is intended to assist those who are investigating the work of the church in understanding the principles of healing; and also to help those who desire to explain them to others.

There are all shades of belief regarding any kind of healing outside the scope of the strictly medical and scientific field. They range from a simple belief that mental conditions affect health and the functioning of the body, to an outright faith in divine intervention.

This article makes no effort to speak for the medical field. It is purely a study of that healing which is beyond the field of scientific medical practice.

DISEASE AND SUFFERING are still among the greatest of human foes. The misery and unhappiness they cause, the shortened lives and thwarted hopes, the limitation of power and interference with careers, all make a tremendous total loss for men and women of the world.

Engaged in ceaseless warfare against these common foes, scientists and doctors have made remarkable progress during the last hundred years. The use of anaesthetics for reducing the pain of operations, antiseptics and disinfectants for the prevention of infection, serums and antitoxins in combating germ diseases, the X-ray and the fluoroscope in diagnosis, the great modern hospitals for the special care of the sick and the suffering—these represent man's scientific progress against disease and suffering. And such is our confidence in the future of science that we believe greater victories are before us than those that are past.

Nevertheless, there is a vast amount of suffering in the world for which no cure has yet been found in medical practice. Hospitals, with all their wonderful equipment and their skilled medical staffs, are not able to control a great deal of pain that afflicts the sick. The problem of pain is not yet solved.

WHAT DOCTORS CAN DO FOR US

When we are in trouble with some affliction of the body there are some things a competent doctor can do for us better than anyone else on earth. If we have a broken bone, he can set it. If we have a fever, he can control the temperature. If disease germs have entered our bodies and are threatening our lives, he can give us a serum that will save us. If the internal glands of the body are not functioning properly, he can find out what is wrong and furnish us with something to take that will restore the natural balance of our body chemistry. If infection has taken hold of us, he can apply medicines that will destroy the cause of it and permit us to get well again. The doctor is no miracle worker, but he can do a great deal for us that will help, and no one can replace his services.

WHERE MINISTER AND PHYSICIAN MEET

But there are many kinds of pain the doctor cannot relieve. There are functional disorders that have a mental rather than a physical basis, and the pains resulting from these disorders cannot be allayed by either the surgeon's knife or his medicines: they must be reached through the mind. Winfred Rhoades, writing in *The Forum* for January, 1937, says:

> Pains and multifarious crippling disorders are presented to medical men, and again and again they find that treatment of the mind and spirit is more needed than treatment of the body. In over half the general hospital cases, the illness is chiefly psychical and not physical, according to a medical man in a position of high responsibility. And he added that, when a man or woman goes to a physician, the personality condition should be looked into as much as the condition of lungs, heart and digestive organs.

Dr. Ellwood Worcester in his book *Body, Mind and Spirit,* makes this comment as a result of his long and distinguished experience in dealing with suffering:

> Innumerable so-called physical ailments have none other than a psychic origin, and they can be removed only by psychic means, and in combating any form of disease the moral and psychic disposition of the patient counts for much.

Even further than this, it has been found that mental troubles may even cause disorders in which actual changes in the tissue of the body take place, and can be cured permanently only through treating of the mind. Dr. Logan Clendening, writing in the Kansas City *Star* for March 27, 1937, tells us:

> Certain skin disorders are benefited by mental hygiene. So says Dr. John H. Stokes of the University of Pennsylvania.

And he goes on to give the six rules for curing this type of disorder through the mind.

An example of this necessary relationship between minister and physician, in which the work of religion reaches farther than medicine can, is contained in an editorial in the *Christian Century* for May 20, 1937:

> Addressing a meeting of the American Psychiatric Association in St. Louis, Dr. William S. Sadler recently stressed the value of religion as a factor in mental health. While there are types of religion that contribute to emotional instability and to personality disturbances, a religion of faith and love "is a tremendous asset to any psychiatrist who is not a stark mechanist

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or gross materialist." A similar testimony to the place of religion in the treatment of both mental and physical ills is to be found in the recent brilliant book, *Psychology and the Promethean Will*, by Dr. William H. Sheldon, who links together the functions of the physician, the psychologist and the minister, and is inclined to think that, of the three, the minister holds the key position. Not that every minister needs to be an expert psychologist, still less a psychiatrist, least of all a psychoanalyst. But he has at his command, within the normal range of a minister's materials and interests, a body of resources that can be applied to the problem of ministering to a mind diseased—if it is not too seriously diseased—and of making those adjustments of the personality that often prevent minds from becoming diseased. Call it personal counseling, call it the use of the confessional, call it the cure of souls, the application of religion to individual needs often solves serious problems. Sometimes it heals bodies. A distinguished specialist in gastric diseases said that nine-tenths of his cases were mental, and his assistant (a minister and psychologist) told of curing a woman's stomach ulcer by patching up an ancient quarrel between her and her sister.

There are some types of healing in which the doctor, working simply and purely as a practitioner of medicine and surgery, cannot give relief to the suffering of humanity. To do so, he must venture into the fields of the psychiatrist or the spiritual adviser, or must turn his problem over to qualified men in this special field.

The Control of Mind Over Body

Concerning the power of the mind over the body there cannot be any great doubt, in view of the positive assurances that come to us from men who have made careful investigation. Oscar Holtzmann, in *The Life of Jesus,* pages 193, 194, says:

> Experience has shown again and again that firm assurance, coupled with the active will to help, is able to produce a healing effect upon the body of others, sometimes it may be for a short period only, sometimes, however, permanently.

An even more significant statement comes from the great psychologist, McDougall, in his book, *Body and Mind*:

> Successful therapeutic suggestions and actions that affect definite tissue changes are especially significant in the present connection; for in all such cases we have definite evidence of control of bodily processes which, though unconsciously effected, must be regarded as psychical. Of the limits of this power of mental control over the organic processes of the body we are altogether ignorant, and new evidence, most of it ill-reported and therefore valueless, repeatedly warns us against setting up any arbitrary limit to what may be effected in this way.

Further evidence could be brought, but it seems unnecessary for the purposes of this discussion to submit more extensive testimony.

The Great Mind of God

It is unfortunate that students of science and liberal thinkers who admit the power of human mind over the human body, refuse to believe that the great Mind which is the author of us all can have anything to do with our welfare. On this point we have definite help from one whose contribution to the study of mental suffering and its cure represents a step forward in the field of science. Dr. Anton T. Boisen, in *The Exploration of the Inner World,* writes:

> I should not be telling all the truth if in bringing this report to a close I did not recognize the inadequacy of that which is objective and verifiable and if I did not bear witness to the conviction based upon an experience which cannot be repeated under controlled conditions, a conviction which no consideration of the facts permits me to escape, that back of this solution of my problem there was something more than just myself, something not just blindly purposive but a guiding Intelligence. There is always a tendency for the vivid sense of reality to pass as these experiences recede into the distance. The real danger is, I think, that of forgetting and of failing to heed the vision that comes to us at those times when we stand face to face with the ultimate realities of our lives. It would be indeed a tragedy in my own case if the idea of God did not remain for me something very much more than just a symbol.

We can never understand the powers of the mind until we have some insight into the workings of that Master Mind which we have learned to call God. And we shall never get very far in our efforts to relieve the sufferings—the keen mental as well as physical sufferings—of men until we see that all efforts at healing must take into consideration the power to be tapped in contact with Him.

Jesus Healed

Jesus healed people of their sicknesses. Though the record is imperfect and incomplete, and the reporting was done by people who had no notion of the questioning that would be turned upon their accounts by a modern generation acquainted with science, it contains a basis of truth that cannot be discounted. J. Arthur Hill, in *Psychical Investigation,* says:

> All the miracles of the New Testament are credible to anyone who has done much psychical investigation, for he comes across more or less similar things; things at any rate sufficiently similar to warrant the belief that when the modern phenomena fall short of the ancient, the reason is that in the case of these latter a higher and more powerful Personality was concerned.

Dr. Ellwood Worcester, in the work quoted above, has this to say:

> We may conclude that New Testament scholarship and modern psychological medicine join hands in putting the healing ministry of Jesus beyond all reasonable doubt.

The modern mind balks at what it terms the "miracle." It does not admit the possibility that anything supernatural may happen. Of this Dr. Worcester says:

> A miracle is simply an occurrence or phenomenon according to a law higher than any we yet know; when the law is discovered it ceases to be a miracle.

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Nothing that happens in this world is either supernatural or miraculous. The dividing line is simply between the usual, which men recognize, and the unusual, which they have not yet seen. It is a human weakness to deny the existence of what we personally have not yet observed, but once observing it we readily give it a place in our experience.

In the sense that they were above and beyond that which we ordinarily designate by the term "natural," the miracles of Jesus were *supernatural,* but they were *not unnatural.* He called upon a higher power which was available to him and to his followers. That power is available to us when we have made ourselves ready to call upon it.

How Jesus Healed

In an intensive study of the healings recorded in the gospels, Percy Dearmer, in *Body and Soul,* gives a table showing forty-one occasions on which Jesus healed people of various afflictions, sometimes individuals, sometimes large numbers at one time. Some were gradual, some instantaneous. Some were absent treatments. Some were accomplished through the laying on of hands, and some simply by the spoken word, while a few were accomplished with anointings of various kinds. He healed all kinds of sicknesses then known, both mental and physical, ranging from the restoring of Malchus' slashed ear, to the raising of Lazarus from a condition of death.

In many of his healings Jesus emphasized the necessity of faith. The story of how the woman was healed of an issue of blood makes so good a study that we quote it in full from Luke 8: 43-48:

"She Was Healed Immediately"

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately.

And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole: go in peace.

"Thy Faith Hath Made Thee Whole"

We can sympathize with the poor woman whose story is given in the Scripture selection preceding. Our friends and relatives have sometimes suffered various afflictions. Some of us have suffered in the same manner with illness that could not be cured.

She had tried all human sources of help, and they had failed her. They had taken her money, but they had given her no relief. This pitiful story of hope, and pain, and despair ending in grief is an old, old story, for it happens many times. We can never be indifferent to it because it comes so close to us.

One day this woman heard of the great young Teacher whose very touch would heal the sick. She had faith that He could heal her. But when she sought him she found so many others surrounding Him that she could not attract his attention. She could hardly get near him. They were well, and she had far greater need of Him than they had.

Then she thought if she could only touch his garment she would be made well. He didn't even need to know about it. She wouldn't have to interrupt his conversation with people that were more important than she was.

Fearfully and humbly, yet full of faith, she drew near, pressed through the crowd to get close to Him, saw a chance to touch a bit of the hem of his garment which swung free from his body. She reached out her hand, touched it, and was instantly healed.

But she did not escape, even though she was back among the throng. She had made a call upon His strength, and he felt it. Although many others jostled and touched him without attracting his attention, and although she had touched only the border of his garment, he recognized the difference of this touch. Something in Him went out to somebody else. And he asked who had touched him.

With all her timidity and diffidence, she had hoped to obtain her blessing and escape unnoticed. But she knew that He who had the power to heal her also had the power to find her. She had claimed something in Him, and that gave Him a claim on her.

In fear she fell before Him, confessing her act as she might have confessed a sin, for she had taken something without asking for it. She confessed not alone what she had done, but she testified to all the people what that miraculous touch had done for her.

When this matter was settled, Jesus was all kindness and mercy. He said, *"Thy faith hath made thee whole."*

The power of God can reach us as it reached that woman. If we exercise faith, stretch forth our hands to Him, we too can receive a blessing. If we can only reach out in some spiritual sense and touch the border of Jesus' garment, there will flow from Him to us spiritual strength that will change our whole lives.

Another remarkable healing occurred at the gate

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of Jericho, where Jesus was so hemmed in by his followers that blind Bartimeus could not reach him. So he cried out again and again, "Jesus, thou son of David, have mercy on me." People tried to make him keep quiet, but he only shouted louder. And Jesus heard him, and said to him, too, "Thy faith hath made thee whole." Then there was the centurion who asked Jesus simply to speak the word that his servant might be healed. And Jesus said, "I have not found so great faith, no, not in Israel." He told the man, "As thou hast believed, so be it done unto thee."

Many People Performed Acts of Healing

There is an idea current that only Jesus performed acts of divine healing. That is a mistake. Jesus himself said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12.) St. Mark (3:14, 15), records that Jesus said, "He ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."

Other persons have expressed the opinion that the power to heal did not extend beyond Jesus and the Twelve Apostles, but this, too, is an error. John once came to Jesus with others and said, "Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us." Jesus answered, "Forbid him not; for he that is not against us, is for us." (Luke 9:49, 50.) St. Paul mentions "the gifts of healing" (1 Corinthians 12:9), which apparently could not be confined to the original Twelve. But if more than these are required, let us call attention to the miracles by Stephen (6:8) and Philip (8:6, 7, 13), who were deacons, and the healing of Paul of his blindness by Ananias, who was only a disciple (9:17).

Nor did the work of healing cease with the times of the early church. The ministry of healing is a feature of the work of the church—the church of Christ—in all ages.

Healing Continued in the Early Church

Another common mistake is the idea that there was no practice of healing in the church after the time of Jesus and the apostles. Quoting again from Worcester (op. cit.):

> The early church, inheriting a sound apostolic tradition, believed in the literal truth of these happenings and conceived that Christ had given it as a commission to follow in this matter in His footsteps. For the first five centuries, spiritual healing was practiced by the faithful members of the Christian Church, as early Christian writers attest. But with the incursion of pagan ideas and the secularization of the church, the power to heal died away. The body was believed to be the seat of sin, and ascetic practices were enforced as the only adequate remedy. Christ's healing deeds were regarded as supernatural powers. This idea was inherited by the Reformation and is today the prevailing view among the mass of members of all our Protestant churches. In modern times liberal divines have experienced much embarrassment in explaining these stories.

The above statement is supported by Percy Dearmer in *Body and Soul*:

> During the first seven centuries of our era, the custom of praying over sick people and anointing them with holy oil continued without any break.

Mr. Dearmer then continues with a detailed history of various practices connected with healing which prevailed among church members until the ninth century.

Healing in Modern Times

The power of God to heal is not limited to lands far away nor to times long ago. As He is unchangeable, His power and His love are accessible to us just as they were to ancient people. People suffer now just as much from diseases of body, mind, and spirit, and are in just as great need of the ministry of healing as the people of Bible times and the days of the later apostles. God's love for us is just as great as it was for them. All that is required is the faith which produced healing in those days.

We believe the accounts of healing in the Bible. Will we believe when living people testify they have been healed? In the columns of the *Saints' Herald* nearly every week there are testimonies of how God has blessed people in times of distress and need. We give a few very recent ones here:

> Our oldest daughter was ill for about five weeks, and was growing weaker every day. We had two physicians attending her, but nothing seemed to help her. The physicians gave her up. They said that if there was no change, she would not be living the next morning. Then my husband and I said that the Lord could heal her where human agency failed. Brother ..... administered to her about six o'clock that evening and she went to sleep and slept all night. We brought her home, our hearts full of joy and thankfulness, and since that time we have not had a doctor for her.
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> My mother fell sick with a complication of diseases, and, because of her age, it seemed impossible for her to recover. The family physician attended her and at last gave up all hope of her recovery. Mother lay unconscious for about four days, and it seemed that each minute would be her last one to live. We sent for the elders. Immediately after their administration, mother opened her eyes, recognizing one of the elders. She called for something to eat, and began to talk to different ones in the room. On the following morning she arose, dressed herself, and assisted in preparing the morning meal. She is still enjoying good health.
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> . . . .
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> I had been suffering from a constant pain in my back for twenty years, and on this occasion I was administered to. The pain became less troublesome for a week or two and then left entirely. How grateful and thankful I am, not just because the pain has gone, but because the Heavenly Father cares for me.

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We have witnessed marvelous blessings in our home through administration. One of our boys had infantile paralysis, and was paralyzed on one side. We called the elders to administer in the evening, and next morning the boy went outside and played.

Thousands of such testimonies have been collected in our publications through the years. Many more are never reported in print, but pass as a part of the work of the gospel for those who have accepted its teachings and exercise faith in God.

Healing Is in God's Hands

No human being, no minister of the church can give any assurance that any person will be healed. Only God can give that assurance, for only he can heal. Everything is in his hands, depending on the divine will and on the faith of the person who asks for the ordinance of administration for the sick.

Sometimes, despite the prayers of friends and the administrations of the elders, healings are not given. Some have not the faith to be healed, and such people must be given all the care that physicians and home can provide for them. Some are not healed because of God's wisdom it cannot be for them.

But physical healings are not the only desired or needed blessings. Some are sick in soul because of sin, and some are living in darkness. Through the redemption of Christ, and through the work of the gospel, minds and souls are healed. These are the greater blessings. And it often happens that when hearts and minds and souls are set right with God, the healing of the body will follow as a natural result. Many times it is known that physicians cannot cure physical ills simply because souls are sick, and until they are cured little can be done for permanent benefit for the body.

Sometimes a person must face death, and sometimes he must pass through great pain on his way to the life hereafter. But even then the love of God is there to comfort the faithful. In death we are in God's hands, and if he sees that we must go, it is our part to resign ourselves to his will. For his love will receive and protect us through it all.

How We May Ask For Healing

The Bible tells us how we may seek God for healing of our afflictions. One of the best passages is found in James 5: 13-16:

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Several points are to be noted here: (1) We are to pray for ourselves in times of affliction. (2) When we are sick, we are to call for the elders, (3) who will anoint us with oil in the name of the Lord (4) and pray for us. (5) The prayer of faith shall *save* us, which means that we are sure of God's loving watchcare over us, whether he sees fit to heal us or not. (6) Our prayers of faith will lift us up—lift us up to God in spirit, for whatever blessing he may desire to give. (7) In case our condition has been caused by sin, they shall be forgiven as we repent and draw near to God. Thus physical and spiritual healing—the cure of the body and the cure of souls—is related and worked out together.

Divine Healing Is Not a Contradiction of Natural Law

We should understand that divine healing is not a contradiction of natural law, and that it is not necessary for God to violate his own universal laws in order to help those who are sick.

If our bodies are subject to the influence of our own minds, as the scientists tell us, how much more are they subject to the power of God, the great Universal Mind, that created us and all things. If we with our finite limitations can affect the well being of our bodies and of the bodies of others, how much more the God who has all intelligence and all power can heal us both in body and in soul.

The universe is governed by laws that check and balance each other. The law of disintegration is balanced by the law of cohesion. A tree's tendency to grow upward is a defiance of the law of gravity. Momentum pits its force against friction and inertia in all the countless manifestations of movement in the world. If no law were opposed by any other law, everything in creation would quickly come to rest, everything would stop or fly to pieces, and there would be nothing left alive anywhere. It is only the balance of the laws that makes an orderly moving universe possible. Every law, every force, every thing, is governed, affected, and conditioned by other laws, forces, and things.

And it sometimes happens that in a single person's body the laws of life and death may be so evenly balanced that it is a question whether he will live or die, and that the pressure of so small a thing as the weight of a hair on one side of the scale or the other will determine whether he is to live or die. Under these circumstances, who can say that God who made these laws cannot exert that necessary power, cannot control the laws that he has made and set in operation? How can we admit it is possible for us feeble beings to enter into the struggle and affect it one way or another when we think that God cannot force a decision one

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way or another? The truth is that God can and does control his laws, and often does it for our welfare. For he made us and loves us. And though he may not always, in his great wisdom, decide what we would decide, he always knows and does what is the best possible thing to do in the circumstances.

We must recognize, however, that all healing, like every other touching of the divine mind with the human, is a cooperative effort between us and God. He cannot do it all for us. Nor can we do it all without him. But together, united in faith and prayer, we can reach a condition where his best gifts are made available to us, and we are reconciled to his will, and comforted when it goes against our desires.

Relations of Minister and Physician

The minister does not try to perform that work which properly belongs to the physician; rather, his sphere of activity is with those intangibles of human welfare with which drugs cannot deal. Doctor and minister may both do their work in the home of the sick person without interfering with each other. Their work is to cooperate, not to compete. It is wise for people to have their bodily condition checked by physicians at regular intervals, just as it is wise for them to attend church regularly and keep themselves in good spiritual condition. Some people neglect one or both, to their very great disadvantage. At all times of sickness or crisis these two means of help are available—the minister and the physician—either or both as may be determined by the faith and wisdom of each individual. It is a principle of religious life that the individual should do all he can for himself while exercising all the faith he has at his command and presenting his needs to God in prayer. For those who have faith, the performance of the ordinance of administration for the sick by the elders is a means of healing and of reconciliation with God; for through that ordinance the power of God is brought to the assistance of those who need him. Many experiences and thousands of testimonies have given us indisputable evidence of God's love and care for his people. In his own way and for his own purpose he does give help to those who seek him.

I have gone into sick rooms where the doctor had just left the patient, writhing in anguish and pain, sometimes in spite of opiates. After administration their pain has been quieted. Even in the hopeless cancer cases, where the opiate has worn out and has little power to help, administration has brought relief from torture for the time to the poor victim, comfort and a night's sleep. And more than this it has helped many to face death bravely and without fear, as those who enter into a larger life. Sometimes those that the doctor has left at night without much hope are, after an administration, on their road to recovery the next day. Not all are healed. Not all have the faith to be helped. Though human agents administer, the help comes from another source, who determines what shall be done. But there is a vast amount of good done in the healing of both bodies and souls by administration, and there will be much more good done when our people understand it better and live in a way to be ready to benefit by it.

Note: I wish to acknowledge the kindness of Elder Arthur Oakman in reading the manuscript. Among his comments he offers the following propositions:

1. God is in the business of healing everyone.
2. It is his will to heal everyone of every disease, mental and physical, in his own good time.
3. Physical healing is incidental to his spiritual purpose. This latter includes the former, and indeed, where a soul is committed to the latter, the former is an instrument, a means to the end.
4. It is not God's purpose to free us from suffering. It is his purpose to guide us into the kind of suffering that will count for our complete salvation. For instance, if physical suffering can produce spiritual composure and tranquillity, if it can work repentance, if it can inspire faith in others, it becomes a holy and desirable thing.

The physical suffering of Jesus is but a prophecy that suffering will come to those who walk in his way.

It is God's purpose to heal us—to "make us whole." But "firstly, that which is spiritual." The order of emphasis is just that. Job is an example. Upright he was. What did his suffering do but elicit from him the testimony of Jesus? That is at the heart, I believe, of the statement, "If they live they live *unto me,* and if they die they die unto me." It is the function of the laying on of hands to bring a relationship with Deity in which, through cooperation of the patient, the will of God may be worked out. If that will includes physical healing, then the glory is His.

5. One more point: In the Kingdom of God, we are "members one of another." As the church is addressed to the task of building the Kingdom, physical health becomes imperative. To seek first that, means to release in the body of Christ tremendous powers to destroy sin and death. There are many fine healings in the church, but there are not enough. There will be more when "they that believe are together," to "bear one another's burdens, preach the gospel to the poor, recovering sight to the blind. . . ." (Luke 4.)

The essential difference between our Christianity and the Christianity of the early church is that we simply lack the moral heriosm to accept the leadership of Jesus and follow him as our example.—W. T. Watkins in *After Pentecost, What?*

A friend is a sane man who exercises not my ingenuity, but me. My friend gives me entertainment without requiring any stipulation on my part.—Emerson.

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Officers' and Teachers' Meetings

By Raymond Troyer

The officers' and teachers' meeting has a very definite place in the church program which cannot be filled by any other meeting. It is the best place for stimulating interest in the church school, and a growing church school will mean increased interest at other church services, and a spiritual branch. From the meetings enthusiasm and progressive measures are carried to every department of the church and to every class. New programs may be developed and new and better methods taught. There is a wealth of material available which cannot be presented at any other meeting and attain the maximum results.

The meeting should be held at least once a month but in branches where leadership and subject material are available a plan could be devised for weekly meetings. One author has suggested that it be held every Wednesday night to begin with a supper at six o'clock and to include departmental meetings and general meetings. This service would be followed by the branch prayer meeting. The plan of procedure and the proper intervals for meetings would necessarily have to be worked out to apply to the individual branch.

How to Begin

The first essential for a successful program of officers' and teachers' meetings is to have a director of religious education who firmly believes in the plan. It will require a great deal of time and study on his part to develop each meeting but the results should more than compensate for the effort expended.

In beginning such a movement the superintendent could work out a program that he feels would be successful from the start, and discuss it with the departmental heads or other influential officers and teachers. With others pushing the plan and helping to make it a success there should be little chance for failure, and a good meeting to begin things with would reflect on later meetings.

A consecrated, prayerful, church school leadership will find success in co-partnership with God. In addition to the best preparation we can make, we may well seek divine direction and blessing in our effort. If we begin the movement with earnest prayer for its success by those who are behind it, the purpose of the officers' and teachers' meetings may be more fully realized.

The main purpose of regular meetings should be to improve the leadership personnel, keeping in mind that this improvement will carry over into the church school. The three things necessary on the program to bring this about are fellowship, study and devotionals.

Fellowship may be obtained by musical numbers, readings, short talks and recreational activities. All of these should be appropriate for presentation before a group of officers and teachers. The length of the talks should vary according to circumstances but I have accomplished the best results by requesting that the majority of them be from three to five minutes long. A great deal can be said in a well-planned three-minute talk. Subjects such as "My Task," "A Teacher's Need of Prayer," "The Results of a Well Prepared Lesson," and hundreds of others which the superintendent may select as being the most needed at that particular time, could be presented. Constant association with his officers and teachers in an alert, understanding manner will help him to see what particular things are needed. Two or three such talks at each meeting, interspersed by other numbers, will add interest and a means of development to the service.

Study should be the main element of the program. It could be covered in the monthly meeting by an address by the pastor, superintendent, a district official or some person from another branch. The address should be one of vital importance to the leaders and should not be a hit-and-miss exposition. When those in attendance learn that they are going to receive something beneficial in helping them to meet their tasks, they are going to attend the meetings regularly.

If weekly meetings are attempted, a regular course of study, such as is offered by the department of religious education for teachers, could be carried on as the main attraction. Opening and closing exercises and a special number other than the lesson will add dignity to this service and help to increase the attendance.

A general discussion and business meeting should be part of all the meetings and in some cases will be the main reason for the meeting. However, care should be taken that this does not injure the spirit of the meeting and eventually kill the movement completely. Few teachers care to attend regular officers' and teachers' business meetings where nothing but business matters are transacted, but when other features for the development of the individual are placed on the program it becomes a pleasure to attend.

Enthusiasm in the Program

One requirement of a good program is that every number on it meet a definite need. This requires no end of planning on the part of the superintend-

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ent. Here he can do his largest service. Every school has room for growth and development and the director can spend four weeks studying these needs and then use wisdom supplemented by the direction from God in drawing up the program which will get the leaders to see these needs and enlist their united help in meeting them.

One of the ways of increasing interest is to have a number of people taking part in the service. Inspiring musical numbers both vocal and instrumental, chosen with care will help to cultivate the proper spirit. Short talks will do much to quicken the interest of some. There are any number of good poems and readings embodying leadership principles that will encourage teachers as well as help them to realize more forcefully their task. These and other ways may be found to get people to take part in the service.

There should be variety in the meetings held. A banquet or a covered-dish luncheon can be given at most any time of the year. Seasonal functions, picnic and out-of-door meetings in summer, parties and indoor meetings in winter may meet with success. Always something new and varied will keep interest flowing and will give new life and ambition to the ones who have to carry the burden of the Lord's work. Care and tact will need to be taken at meetings of a lighter nature that the real purpose is not pushed into the background or forgotten entirely. They may include the same features as the regular meeting at the church with the extra social feature of the occasion added. Quite often more lasting good will be attained at these special meetings than from the regular meeting.

Periods of special prayer together for the success of the church school should be held. They should not be long and boresome, but should be carried on in such a manner as to open a channel for a direct flow of the Holy Spirit. At the close of the regular teachers' meeting a period devoted to prayer in which selected ones take part or even everyone present offers a short prayer can produce great results. People who are representatives of God need to keep in close touch with their Master and work in harmony with his will.

Results

Meetings carried on in an efficient way cannot help but result in a better equipped group of teachers. A group that knows not only the finer methods and procedure in teaching but also better methods of securing attendance. Out of date methods in the entire church school program will thus give way for those more efficient and the work of God will continue to grow.

The officers and teachers need to present a united front in their work and the best place to get together is in these meetings. Increasing the attendance in one class does not usually make a big increase in the whole school, but by increasing the attendance of all the classes there is a marked increase in the school. The same thing is noticeable in methods of teaching. One teacher using the best methods will not accomplish much in comparison with the results of all using the best methods. From the meetings the teachers should go united in purpose and with the same ideals and all pushing the same program at the same time.

Enthusiasm engendered at the meetings will stimulate study and will produce teachers whose lives are better examples to their pupils. Most growing concerns have some kind of regular "pep meetings" at which better methods and tactics are presented and such meetings in God's business should not be neglected by his representatives. As a leader leaves the meeting he should be fired with an enthusiasm which will cause him to do his best to make his department of the work the very best possible.

Some of the things which I have seen inspired or begun at officers' and teachers' meetings in the Spring River District have been teachers' training classes, young people and junior prayer meetings, junior stewardship clubs organized, improved visitation programs and worship services for the church school, better programs for Easter, Christmas, Promotion Day, Children's Day and Mother's Day, standards for church school decided upon, organization of Oriole Girls and Junior Church, means of obtaining *Stepping Stones* and *Zion's Hopes* for the children's classes and many other things.

Conclusion

New life will be carried into the church school by the officers' and teachers' meetings. New activities will gain support and become successful, and additional study groups can be formed thus making improvement in personal qualities of each one possible. By these mediums, momentum should be gained in all phases of church work where the meetings serve their purpose.

The possibilities are unlimited. Meetings carried on under good leadership and answering their full purposes can mean doubling or even trebling the church school and active church memberships in a short time. Not only will the attendance grow but everyone will gain more from the services they attend.

The Spirit of God can attend his children when they are carrying on his work in an active, intelligent manner. With continuous improvement in the

(*Continued on page* 1394.)

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Worship Suggestions for November

The Adult Division

By Mrs. Ray Lloyd

THEME FOR MONTH: "JESUS, THE LIGHT OF THE WORLD."

PROGRAM I

November 7

Theme: The theme for the month.

Prelude: "Sun of My Soul," S. H., 57.

Call to Worship:

"Thou art, Oh God, the Life and Light
Of all this wondrous world we see;
Its glow by day, its smile by night
Are but reflections caught from Thee."

Hymn: "Sun of My Soul," S. H., 57.

Prayer: As David prayed, "Lord, lift thou up the light of thy countenance upon us."

Hymn: "O Lord of Light, and Love, and Power," S. H., 299.

Scripture:

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? For with thee is the fountain of life; in thy light shall we see light. Thy word is a lamp until my feet, and a light unto my path. The entrance of thy words giveth light; it giveth understanding unto the simple."—from the Psalms.

Hymn: Third verse of "I Heard the Voice of Jesus Say," S. H., 331.

PROGRAM II

November 14

Theme: "Christ Shall Give Thee Light."

Prelude: "Come Unto Me, Ye Weary," S. H., 329.

Call to Worship:

"O Jesus, ever with us stay,
Make all our moments calm and bright;
Chase the dark night of sin away;
Shed o'er the world thy holy light."

Hymn: "Come Unto Me Ye Weary," S. H., 329 (first and second verses, only).

Prayer:

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear!"
—From "The Meaning of Prayer," Fosdick.

Hymn: "We Limit not the Truth of God," S. H. 416.

Scripture:

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—St. John, 3: 19-21, inclusive.

Reading: (While "Come Thou Fount of Every Blessing," S. H., 4, is played softly.)

Send Thy Spirit, I beseech Thee,
Gracious Lord, send while I pray;
Send the Comforter to teach me,
Guide me, help me in Thy way.
Sinful, wretched, I have wandered
Far from Thee in darkest night,
Precious time and talents squandered,
Lead, O lead me into light.

Thou hast heard me; light is breaking—
Light I never saw before.
Now, my soul with joy awaking,
Gropes in fearful gloom no more:
O the bliss! My soul declare it;
Say what God hath done for thee;
Tell it out, let others share it,
Christ's salvation, full and free.
—William Williams.

PROGRAM III

November 21

Theme: "Let Your Light Shine Before Men, That They May See Your Good Works."

Prelude: "Work in the Light," S. H., 320.

Call to Worship:

"Draw thou my soul, O Christ, closer to thine;
Breathe into every wish Thy will divine;
Raised my low self above, Won by thy deathless love,
Ever, O Christ through mine, Let Thy life shine."

Hymn: "Walk in the Light," S. H., 320.

Prayer: Congregation sing softly, "Come Holy Ghost," S. H., 193.

Reading:

"A man who looks towards the light sees no shadow; a man who walks toward the light leaves darkness behind him. People get in darkness by turning away from the light. They hide in obscure corners; they bury themselves in nooks, where the Sun of Righteousness cannot reach them; they close their blinds and shutters, and wonder that they have no light. A house may be dark, but it is not the fault of the sun. A soul may be dark, but it is not because the Light of the World does not shed beams abroad."—Armory.

Solo or Quartet: "Brightly Beams Our Father's Mercy," S. H., 211.

Scripture: Luke 11: 33-36 inclusive.

Hymn: "O Lord of Light, and Love, and Power," S. H., 299.

PROGRAM IV

November 28

Theme: "Let Your Light Shine, That Your Father Which Is in Heaven May Be Glorified.

Prelude: "O Zion, Haste," S. H., 388.

Call to Worship:

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."—1 John, 1: 5.

Hymn: "O Zion, Haste," S. H., 388.

Scripture: St. John, 1: 1-9, inclusive.

Sentence Prayers: (By members of a class or several of congregation chosen beforehand.)

Hymn: "Rejoice Ye Saint of Latter Days," S. H., 102.

A Parable of the Drouth

Once upon a time, during a season of great drouth, a zealous, loyal, but worried deacon came to his minister.

"Reverend," he said, "we must do something about our church. We are barely holding our own, if we are not actually losing ground. Too many people stay from church, and those who do come are either listless or discouraged. The family altar has gone. The Bible is an unknown book. People have quit praying. The world is luring our people away into ungodliness."

The minister sighed.

"All this is true," he admitted. "And it is strange. I work hard. I spend hours in my study, and other hours planning and visiting. But it is most surely as you say. About all we are able to do is to hold our own."

Whereupon the zealous, loyal, but worried deacon, who was also a farmer, said what he had intended to say all along.

"I have been thinking over all that," he said. "You do work hard; we have never had a minister who worked any harder. But would it be over-bold of me to suggest that you perhaps ought to change your methods, revise your program, add a little more spice to your sermons, make the Sunday school more attractive to the young people? It's difficult for me to know exactly what to suggest, but, in general, don't you think we ought to try new methods?"

The minister bowed his head in humility and thought.

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"It was good of you to come to me," he finally said. "I think we both may profit. For the other day I was traveling by your fields. Your wheat and oats do not look good. Your corn is curling and drying, and the grasshoppers are eating away at it. It looks as if all your work is gone for nothing. The very thought makes me sad. Indeed, although I know you have farmed for thirty years, this condition emboldens me to suggest that you perhaps don't use the best methods of farming."

The farmer snorted, and immediately forgot his church in the blast of righteous indignation that tore him.

"The best methods of farming! Sir, I would have you know that I have farmed for thirty years, that I have kept up with all the latest ideas. I have worked hard and long and well. But this douth—"

"Ah, yes," interrupted the minister, "this drouth! It was foolish of me not to take into account. What man or what methods are equal to a drouth? Both that man who sows seed in the earth and his brother who sows the Seed which is the Word in the hearts of men must depend largely upon forces outside himself."

Whereupon the zealous, loyal, worried deacon, who was also a farmer, turned and walked away, with indignation at first, which turned to thoughtfulness.—Ware W. Wimberly, in *The Christian Century,* August 5, 1936.

OFFICERS' AND TEACHERS' MEETINGS

(*Continued from page* 1392.)

church school and its personnel made possible by teachers' meetings, we can grow toward perfection and zionic ideals with more rapid strides. It will take planning, study, consecration and sacrifice, but the results showing in people's lives will be ample reward for the energy expended.

The Demands of Spiritual Life

The demands of the spiritual life are simple, but implicit. To be true to your high calling, you must have a heart of humility and gratitude, a spirit of obedience and submission to divine authority, an honest principle of mind which causes you to look to God for guidance and approval, and a sincere desire to live a holy and devout life. Anything less than this high standard of thought and conduct will keep you from your rightful place in the divine arrangement.—Grenville Kleiser in *"Simplicity and Sincerity," Church Management.*

Wisdom

By James F. Keir

Treasure of all treasures; greatly to be desired; admired by all, sought after by few; as the moon reflects the sun, so wisdom reflects Deity. What is it? It is a correct understanding and application of values as they relate to principles, policies, standards and relations, etc. Craftiness, cunning or strategy are not to be confused with wisdom. Only when they have their foundation in justice, equity, honor, and fair play do they represent wisdom. Wisdom seeks no advantage over another but seeks the truth.

James (in chapter 3: 13, 18) exhorting the church in regard to guarding the tongue, says, "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom, but if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is there is confusion and every evil work. But the wisdom that is from above is first *pure,* then *peaceable, gentle* and *easy* to be *entreated,* full of *mercy* and good fruits, without partiality and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace."

What a beautiful picture of saintly wisdom. He who would seek to develop wisdom must prize truth as does the scientist, justice as does the jurist, and righteousness as does the evangelist. "Justice and judgment are the habitation of thy throne: Mercy and truth shall go before thy face" (Psalm 89: 14).

Wisdom is a challenge to leadership. It is not found in books although understanding is a corollary. It must be worked out in our thinking, judgments and evaluations. Few, if any, could answer all of the ecclesiastical questions that might be asked by one who is beset by doubts and fears but that is no reason why we should side step them.

I recently talked with a person who in his spiritual distress had approached one of the ministry in whom he had confidence and to whose judgment and experience he looked for solace and comfort. Instead of meeting this situation heroically and courageously the minister side-stepped it by referring the needy one to another. Just why, of course, no one knows.

Never withhold that which you have to give when sought under like circumstances. It may not be all that you would like to give nor all that should be given, but it may keep a soul from spiritual starvation.

Wisdom like all other things is developed by the exercise of our present powers.

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NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Can a former member who has joined another church be restored without rebaptism?

If his baptism was duly performed by an authorized minister of the church and is properly recorded on our records, restoration to membership does not require his rebaptism. There have been instances in which former members were rebaptized, either by their own request or because of some reason known to the officiating minister, but there is no scriptural requirement for its repetition if previously performed in every respect as divinely authorized. The action of General Conference concerning persons expelled from the church covers our procedure as follows:

> Whenever the law of the church permits and a court so recommends, persons expelled from the church and desiring to return should be permitted to apply to the proper church officers for re-admission to the church, and should be permitted to re-enter the church without rebaptism.—*Saints' Herald Conference Daily,* April 12, 1932, page 111.

Baptism is an ordinance by which the candidate signifies acceptance of and compliance with the covenant which Christ has provided for the salvation of those who believe and obey. If one should fail to keep all of the terms of this covenant faithfully, it is not necessary to be again baptized in order to renew his covenant. The gospel itself provides that if one shall sin and shall sincerely repent and turn again to God in reformation and full purpose of heart, the Lord promises that such shall be forgiven. Such a repentance and rectification of life is required of those who come before the altar and partake of the sacramental bread and wine, by which the desire to continue in the divine covenant is witnessed before God and his people. Thus they show their desire to renew covenant relationship with him.

However, this statement should not be construed to mean that the sacramental service is the only way of indicating desire for a renewal of covenant relationship with God. The Apostle John informs us concerning those who truly repent and walk in the light:

> If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1: 9.

Does Doctrine and Covenants 7:2 infer that James as well as John was to tarry till Christ should come?

Not necessarily so, but as Peter is known to have suffered martyrdom, probably in the early portion of the second half of the first century, his ministry for John may have been after his decease. If the James there referred to was the brother of John, it is certain that he did not tarry with John on earth in the flesh, as we have the proof of Scripture itself that he was slain by Herod in the early days of his ministry. (See Acts 12: 1, 2.)

James the Brother of Jesus was probably not converted at least until the latter part of Jesus' ministry (see John 7: 5), and it may have occurred after Jesus' crucifixion, as Jesus appeared to him after he had appeared to many other disciples. (See 1 Corinthians 15: 4-8.) But if this was the case, the conversation mentioned in the Doctrine and Covenants citation referred to must have been concerning the other James if it took place before the death of Jesus.

Why is footwashing not practiced now in the church as taught in John 13?

The account given in the text referred to (John 13: 3-18), shows that this ceremony was performed when only the twelve apostles were present. There is no support for the idea that it was to be performed among his followers generally. On the contrary, the very nature of the rite and the words of Jesus at that time show that it was a symbolism applied to those in authority, and it denoted among them the spirit of true humility and service. It appears not to have been performed by Jesus on any other occasion, and his advice at that time appears to have had no application to members in general. By revelation to the church (section 85: 45), the washing of feet is declared to apply in the school of the prophets, to be administered by the president of the church in accordance with the pattern there given. When directed by further revelation, it is quite possible that such a school may be instituted in due time pursuant to the purpose referred to and the regulations named.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Rock Island District Conference

Rock Island District held its annual business conference October 2 and 3, with approximately 250 persons attending. Apostle Clyde F. Ellis, of Independence, was the guest missionary.

At the business meeting held Saturday afternoon the following officers were elected to serve the district the coming year: President, Wesley W. Richards, Davenport, Iowa; counselors (chosen by president): Leonard W. Stiegel, Moline, Illinois, and Edward R. Williams, Davenport; secretary, Marion White, Rock Island, Illinois; treasurer, John C. Stiegel, Moline; director of music, Thomas Beil, Clinton, Iowa; church school director, George McFarlane, Oelwein, Iowa; historian, Laurine Clark, Cedar Rapids, Iowa; auditor, Abram J. Gray, Rock Island, Illinois; fifth member budget committee, Lee A. White, Rock Island; women's leader, Marjorie Holmes, Joy, Illinois; young people's leader, Thomas Beil, and publicity agent, Ora Lindsay, Davenport. John Stiegel was also sustained as bishop's agent.

The subject of Brother Ellis' discourse on Saturday evening was "Repentance." Preceding the sermon Lavella, Letha and Nola Fifield sang a number. Following this service the Rock Island young people, under the direction of their leaders, Helen and Winifred Stiegel, presented a program and held a social gathering for old and young. Orville Short, who was in charge of the program, gave the opening talk and other numbers included: violin selections by Marion White, vocal solos by Thomas Beil and Kenneth Cady, and a humorous reading by Bill Williams. A play, "Grandma Fixes Everything," was then given. Refreshments were served.

On Sunday morning at eight thirty a general prayer service in charge of Elder E. R. Williams was held, the theme being that of the conference, "Let Us Be About Our Father's Business."

At the eleven o'clock service Apostle Ellis was again the speaker, using "Let Us Be About Our Father's Business" as his theme. Tom Beil rendered a solo and Marion White played the offertory on her violin accompanied by Doris Gray, pianist. At this same hour Elder Lee White conducted a junior worship in the lower auditorium, assisted by Ruth Benson.

Sunday afternoon was devoted to departmental meetings, each director or leader meeting his or her group and discussing plans for future work. A large group of men assembled in the lower auditorium for the priesthood meeting led by Apostle Ellis.

At three o'clock District President Richards addressed the conference stressing the theme, "Working Together in the Father's Work." Elder Leonard Stiegel caught up the highlights of the conference in a discourse at seven o'clock, emphasizing the fact that the Saints should develop their talents and use them for the glorification of Christ.

At the concluding service of the conference Brother Ellis spoke on "Jesus, the Word." The Rock Island choir, under the directorship of Sister Frances Norris, rendered a number, as they did also at the morning service.

The women of Rock Island Branch served meals for the Saints on Saturday and Sunday, and this was much appreciated.

Wichita, Kansas

Water and Osie.—October 15 was a great day for the Reorganized L. D. S. basket ball boys. With the assistance of Mr. Frank Dunham who made the chili, the boys gave a chili supper. The boys' mothers furnished pies. More than two hundred people were fed, and a sum of twenty-two dollars was cleared. The money will be used for entrance fees in the city-wide Sunday School Basket Ball League and for gymnasium fees.

The young people of this branch have organized a Zion's League. About thirty-five young folks meet every Sunday at 6:30 p. m.

Boy Scout Troop 25 of Wichita meets at the church every Monday evening with Mr. Robert Boltjes as scoutmaster; Mr. Jack Dodds, assistant scoutmaster. The branch is proud of its twenty-two scouts.

The women's club met October 21 at the church in a prayer hour, the theme being "The Family and the Place of the Mother in the Home."

Mrs. Dagmar Root's class of married people will have a Halloween party the last week of October. Mrs. Frank Westwood is the chairman of the committee planning the party.

Mrs. Earl Mahen has a badly injured foot and has been confined to her home for several weeks. Mrs. Clayton Crooker has been critically ill in the hospital at Halstead, but is improving. The sympathy and prayers of the Saints go out to those who are ill.

Brother and Sister Jonathan Koshiway, of Oklahoma, were with Wichita Branch one Sunday in October. They are Otoe Indians, and on the Sunday evening they were there Brother Koshiway spoke on "From Whence Came the Red Man?" At this time he wore a colorful Indian costume. Mrs. Vera Boltjes wore a gorgeous dress and sang an Indian song. A record crowd of 283 was present.

Brother and Sister C. O. Fry and family have been transferred to Wichita from Spring River District, and local Saints are glad to welcome them.

Elder and Mrs. Garland Tickemyer attended the Harvest Home Festival at Independence, where Brother Tickemyer was guest soloist at the Sunday afternoon concert of the Auditorium Festival Chorus and Orchestra. Elder Melvin Russell was in charge at Wichita during the pastor's absence.

The annual branch election of officers was held in October, and the following staff will be in charge of branch activities in the year to come: Branch president, Elder Garland E. Tickemyer; counselors, Elders Melvin Russell and O. L. Bradford. Mrs. C. S. Jackson continues as leader of religious education; Mrs. Dagmar Root, adult leader; Clarence Stewart, young people's supervisor; Mrs. Marie Houser, intermediate, and Mrs. Florence Short, junior leader. Mrs. Lindon Robinson was elected chorister and Mrs. Nellie Van Bibber, branch secretary.

Butler, Missouri

Elder Lee Quick came to Butler July 11 and held meetings for a week.

This local has had several friends join the church in recent months, also a few families of church members have moved in from other communities.

September 19 Brother Joice and Quick, from Blue Springs, visited Butler. The former minister preached morning and evening. Brother Quick had charge of the evening meeting. There were a number of Saints from other branches at Butler that day.

Homecoming day was September 26, and many former members from Rich Hill and Kansas City were present. Brother Sutton preached at 11 a. m. All brought their dinner and ate to-

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gether on the church lawn. J. A. Marstellar, now of Kansas City, spoke at 2:30 p. m.

Elder Amos T. Higdon, the district president, came to Butler the evening of September 27, and was in charge of the business meeting. The following officers were elected: Pastor, Charles W. Sutton; church school director, Maxine Beckham; assistant church school director, Adeana Brown; adult supervisor, Emily Stevens; young people's supervisor, Clifford Brown; children's supervisor, Mrs. Hartley; music director, Bertha Sutton. Following the business session Elder Higdon preached, and again on Tuesday night.

Fayette City, Pennsylvania

Local Saints have been most happy in the services rendered by visiting elders and their families in recent months. Brother Nicholson, pastor of Belleville, Illinois, branch, and wife worshiped with this group the first Sunday in July. Brother William Shotton and wife, of Stonington, Illinois, visited relatives and friends, and Brother Shotton preached a fine sermon one Sunday evening. District President E. B. Hull and Clarence and Henry Winship and Brothers Rodgers and Bradford also have come from Lock Four to speak at Fayette City. Brother Gambel and family, of Hammond, Indiana, paid a brief visit to friends in this vicinity.

The members of this group celebrated July 4 at the country home of Sister Mima and Mr. Oliver Hough. Pittsburgh and Baltimore branches were represented by visitors. A sumptuous picnic



FAYETTE CITY CHURCH

dinner was enjoyed, also games and visiting.

Fortunate were those of this city who attended the reunion at Kirtland, and it is hoped that the inspection received there will be diffused to those who were unable to go.

Both the younger and older members enjoyed a variety of activities in the month of September. There was a corn roast at Sister Mima Hough's the evening of the thirteenth, and four days later a wiener roast was held at Sister Ann Winters' home. Class suppers were also enjoyed.

Sister Lizzie Millard, an aged woman who has been seriously ill and in the hospital, has returned home and is improving slowly, but she needs the united prayers of the Saints. Brother J. Winters and family are rejoicing over the rapid recovery of their young son, Jesse Winters, Jr., who underwent an operation at the Uniontown Hospital. He is now at home. Will the Saints also remember this young brother? Sister Bertha Grant sustained a serious burn, also the grandchild of Sister Winters. These afflicted ones, however, are now much better.

The annual business meeting was held the morning of September 19. Samuel Winship was sustained in the office of branch pastor. His counselor is B. Warner. Sister Agnes Authur is clerk; Sister Mary Williams, pianist; Jerome Williams, financial secretary. Arthur Warner was sustained as Sunday school superintendent. His assistants are as follows: librarian, Junior Hough; pianist, Beulah Winship; secretary, Genevieve Stuart; publicity agent, J. Winters; assistant superintendent, Wallace Hough.

The branch prepared for the district conference which convened October 16 and 17.

Brother and Sister Harry Winters are happy over the birth of a daughter.

Three infants were blessed in the summer by Elders S. Winship and B. F. Warner. They were Editha Irene Hough, Patricia Ann Mellinger, and Janet Pauline Swesey.

The women's department officers for the coming year are: Leader, May Winship; assistants, Emma Warner and Louie Stewart; class teacher, Agnes Authur; secretary-treasurer, Mary Williams; cradle roll superintendent, Mima Hough. All look to the year ahead hoping to assist in the building of zionic homes.

Detroit, Michigan

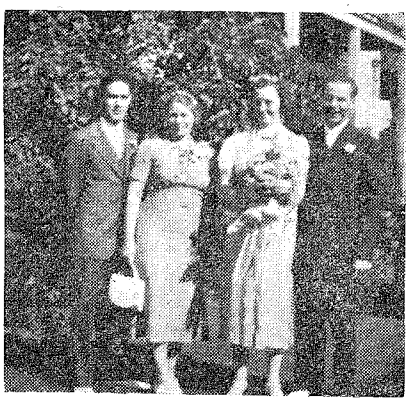
East Side Division.—A large number of this group attended several reunions in the summer, others attended only one, but all returned home with a determination to be active in church work. The order of the Wednesday evening services was changed in recent weeks when Pastor Wilbert Richards had several of the reunion visitors give reports on the gatherings they attended.

The young people's prayer service the morning of August 1, was held on Belle Isle, Herbert Lively, Jr., in charge.

A wedding ceremony was witnessed the evening of August 8 when Sister Edna Vandermark was united in marriage to Elmer Reyst. Brother Wilbert Richards performed the ceremony. The bridal couple were attended by Shirley and Louis Vandermark, Jr., Eunice Badder and Hazen Reyst. Edna was given in marriage by her father, Louis Vandermark, Sr.

The annual branch business meeting was held September 15, Brother Wilbert Richards being unanimously chosen as pastor. He has served in that office the past eight years. Other officers are: Church school director, George Hose; adult supervisor, Clarence Smith; young people's supervisor, Merle Boyd; children's supervisor, Barbara Ziegenhorn; publicity agent, Madelyn Smith; music director, Elidora Richards; pianist, Neva Callihan; statistician, Elidora Richards.

The young people were organized on the following Friday evening, under the



THE HARDY-STEWART WEDDING PARTY

From left to right they are Mr. Elwood Smith, Miss Barbara Ziegenhorn, Mrs. Arthur Stewart, the bride, and Mr. Arthur Stewart, the bridegroom.

new name, Zion's League. Elwood Smith was elected president; Kerwin Crooker, vice president; Mildred Johnson, secretary and treasurer; Edna Crooker, pianist.

The church school, under the supervision of George Hose, reelected Marion Stewart as secretary; Lillian Sanderson, chorister; Iris Moore, pianist, and Arthur Stewart, was also reelected Christmas offering booster.

The women's department held their business meeting September 23, and the following were reelected: Ethel Moore, leader; Marietta Lively and Mabel Miller, assistants; Hazel Smith, secretary and treasurer, friendly visitors, Mabel Miller and Mildred Belrose. Following this a shower was tendered Sister Ruth Miller.

A baby boy was born to Edith and Thomas Jones September 3, and has been named Wilbert Thomas.

Sister Rachel Stewart died at the home of her daughter, Mrs. John Smith, September 26. She had been a faithful and devoted member of the branch since its organization.

Elder Lewis Richards, of River Rouge, is holding missionary services in this congregation. He is an able speaker and a former pastor of this division.

Edmere Mousseau and Elidora Richards have taken the responsibility of the junior choir. This is an important part of the music director's work.

A pretty wedding took place at the

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home of Mr. and Mrs. John Smith, August 1, when their nephew Arthur Stewart was united in marriage to Dorothy Hardy, of Arkansas. Brother Wilbert Richards read the marriage service. The bridal pair were attended by Barbara Ziegenhorn, a cousin of the bride, and Elwood Smith, a cousin of the bridegroom.

Brother William McKindsey who suffered a paralytic stroke the early part of the summer, is much improved at this writing.

October 24 was set as the date of East Side homecoming. Special services have been arranged. The women's department will serve lunch at noon.

Sister Rachel Stewart Is Dead

Detroit, Mich.—Sister Rachel Mann Stewart, who has lived in this city many years, and assisted in the spread of the gospel and the organization of Evergreen Branch (now the Detroit Branch amalgamated) died September 26. She was also active in the work of the East Side from its start. Was a faithful Saint for over fifty-one years rearing her family in the church and upholding the cause of Christ at all times. She fed and clothed missionaries and provided them with transportation to their next stop. The early branch met from house to house until the Saints were able to secure permanent quarters for services, and they were always welcome to meet in her home.



SISTER RACHEL STEWART

Sister Stewart was born at Mayville, Michigan, in 1860; was married to the late William Thomas Stewart when she was seventeen. She was an untiring mother, a faithful church worker, and a true Christian. Other items concerning her life are found in the "Our Departed Ones" columns.

Azalia Branch

Maybee, Michigan.—There were three weddings in this branch last summer, Elder Jesse Masten officiating in the ceremonies. Miss Melissia Carney and Mr. Luther Brooks were married at the home of Elder Masten and his mother the evening of May 15, 1937. They took their vows before an improvised altar of tulips and bleedinghearts. Mrs. Masten is an aunt of Mr. Brooks.

Miss Elnora Baisch and Mr. Charles Knight were married in the first wedding ceremony to be conducted in the church, June 19. They were attended by Miss Eleanor Howling and Mr. Eldon Baisch, twin brother of the bride.

On the evening of June 25, Miss Eleanor Howling and Mr. Eldon Baisch were married in a ceremony at the church, and Mr. and Mrs. Charles Knight were their attendants. Eldon and Elnora are cousins of Elder Masten.

Lawrence Wesley Baisch, two-months-old, son of Mr. and Mrs. Lloyd Baisch, was blessed at the church June 13, Elders Jesse Masten, Clyde Gault and Joseph Bates officiating.

At the recent election Elder Jesse Masten was chosen pastor; Elder Clyde Gault and Elder Joseph Bates, counselors. Others elected were: Sunday school superintendent, Eldon Baisch; head of women's department, Sister Elizabeth Howling; chorister, Sister Nettie Gault; pianist, Eleanor Baisch; Sunday school secretary, Lucy Belle Baisch and publicity agent, Elnora Knight.

Azalia congregation had a number of visitors at the October sacrament of the Lord's Supper, among them Miss Verna Schaar, district chorister.

Elder Jesse Masten and his mother, Mrs. Margery Masten, spent a week at the Northern Michigan reunion.

Madison, Wisconsin

Dewayne Miller, son of Brother and Sister Frank L. Miller, and Isabelle Kalland were united in marriage by Elder Robert H. Brigham, at the church July 24. Brother Miller is devoted to the interests of the church, and his wife is a lovely young woman who hopes soon to understand the teachings of the church and be united therewith. The young couple received the best wishes of their friends at a reception held at the home of the bride's parents following the wedding ceremony. Mr. and Mrs. Miller are living in Madison where the bridegroom is attending the university. A bridal shower was given the newly-weds at the home of Brother and Sister Walter Walker.

Many Saints of this city attended the Belvidere reunion, returning to tell of the spiritual blessings received. At the Sunday night service following the reunion different ones who attended, related their experiences. Also at two consecutive women's meetings, the members told of the good things given by Sister Koehler in her class work at reunion. The women wish to put some of these suggestions into practice in the year ahead.

The annual branch election was held September 22. Officers elected were: Branch President, Robert H. Brigham; director of religious education, Herbert Dutton; adult supervisor, Fannie Houghton; young people's supervisor, Nona Dutton; children's supervisor, Margaret Bender; branch clerk, Jeanette Fuss; church school secretary, Helen Richardson; chorister, Irene Johnson; pianist, Mary Woodstock; Herald Office representative and publicity agent, Leda Colbert; financial agent, Orville Dahlem. The women chose Leah Miller as their leader and Celia Schalfler as secretary.

Each Monday evening a class on the Book of Mormon is being held at the home of Floyd Carpenter, Brother Carpenter being the teacher.

On Sunday evening lantern slides and lectures are given by Pastor Robert Brigham on "The Risen Christ in Ancient America," and "Evidences of an Ancient Christian Civilization in Ancient America."

Lennox, California

This will introduce to *Herald* readers once again the Lennox Branch of Southern California. With a desire in their hearts to carry the gospel message to the needy world, the Saints of Lennox met the evening of October 6, to elect new officers for 1937-1938. The results of the election were as follows: Branch president, W. J. Moyle; secretary, Mildred Menzies; treasurer, Cleo Carmack; director of religious education, Nellie Woods; director of music, Wallace Farley; publicity agent, Hilda Nuckles; women's department president, Rosalee Watrous; young people's leader, Perry Woods; *Herald* correspondent, Wendell Loar; church custodian, Peter June.

The group met for their usual Sunday morning worship October 10. W. J. Nuckles, the retiring pastor, gave a short farewell address to the congregation, and this was followed by the installation of the new officers. The benediction was pronounced by the incoming pastor, W. J. Moyle.

Brother Moyle, the new pastor, lives at 25627 Pennsylvania Street, Lomita, California. The Saints pray that the Spirit of God will be with him throughout his term of office and also that divine blessings will rest upon his coworkers.

London District Conference

The twenty-ninth annual conference of London District met with Ellice Branch at Rostock October 2 and 3. It was also the fiftieth anniversary of Ellice Branch and the thirty-seventh anniversary of the dedication of their church. And, too, it had been thirty-five years since the last conference was held with this branch.

The business session opened at 2:30 p. m. Saturday with District President James Winegarden in the chair. The district adopted the Zion's League as the official young people's organization. Bishop J. C. Dent was sustained as bishop of the district. In the last twelve months the average contribution per member was $6.80.

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The following officers were elected for the coming year: District president, Elder Frank Gray, of London; first counselor, Elder James Winegarden, London; second counselor, Elder D. A. Withrow, Stratford; secretary Loretta Lingard, St. Marys; treasurer and bishop's agent, Elder Clarence Weeks, Delhi; supervisor of church schools, Russell Atkins, Stratford; assistants to supervisor: Howard Schlotzhauer, Rostock, and Grace Perry, London; historian, Arlo G. Hodgson, London; president of Zion's League, Arlo G. Hodgson; women's department leader, Mrs. R. H. Atkinson, St. Mary's assistants to women's leader; Mrs. J. F. Winegarden, London, and Mrs. Clarence Weeks, Delhi.

Stratford church school was awarded the district shield for the second year for securing the highest number of points during the year.

A short program was given at the church at 8 p. m. Saturday, Elder James Winegarden acting as chairman. Sister Mann, of St. Thomas, gave these readings: "How to Pray" and "Your Church." The Stratford young people gave a play "The Dance." Those taking part were Jean Smith, Bernard Galbraith, David Smith, Mrs. Babcock, of St. Thomas, rendered a solo.

Prayer and sacrament service at 9 a. m. Sunday were in charge of Elder James Winegarden. Elder John Shields gave the exhortation.

Bishop John C. Dent was the speaker at 11 a. m. At this service Elder David Withrow and Isabelle, of Stratford, sang a duet, "Heed My Voice." They were accompanied by Sister Withrow. Sister Myrtle Cosans was in charge of the choir. Bishop Dent took his text from Doctrine and Covenants 28: 9.

The women met at 2:30 p. m. and Sister Atkinson outlined the possibilities of their work.

At 3 p. m. Elder Frank Gray, the new district president, was the speaker. At this hour Elder Arlo Hodgson paid tribute to the pioneers of the work in this part of the district. Sister Addie Herd, of Stratford, sang a solo. A hearty vote of thanks was tendered Ellice Branch for its hospitality.

Northern Wisconsin Conference

The annual conference of Northern Wisconsin District convened with Frankfort Branch, at Arkansaw, October 9 and 10. A large crowd attended and a fine spirit prevailed. Apostle Clyde F. Ellis was present, this being his first visit to the district, and his friendly manner and inspiring sermons won the hearts of all.

The opening meeting on Saturday was a devotional service at 10 a. m. At 2 p. m. the business session was held. The usual reports were given, and district officers were elected as follows: District president, F. T. Mussell; counselors, I. H. Bowen and F. A. Atwood; secretary, Gladys Sherwood; treasurer, Horace Scafe; church school director, Frank Sherwood; librarian, Mrs. G. E. Hemstock; women's leader, Mrs. I. H. Bowen; director of music, Manley Shedd; young people's leader, Frank Sherwood. Delegates chosen to General Conference were F. T. Mussell, Mr. and Mrs. I. H. Bowen, F. A. Atwood and Mr. and Mrs. Frank Sherwood. The report of Frank Sherwood, bishop's agent, shows that the district has already raised more than its quota for the year, and with a little more effort on the part of each one, the amount can be doubled. An enjoyable program was given in the evening.

On Sunday the order of services was as follows: 8:30 a. m., prayer hour; 10, church school; 11, preaching by Apostle Ellis; 1:15 p. m., priesthood meeting; 2:30, preaching by Elder F. T. Mussell. The closing service came at 7:30 p. m., Apostle Ellis preaching the sermon. The next conference will meet with Black River Falls Branch.

Tampico, Illinois

The scattered Saints in this community continue to hold their monthly services in the Legion hall. They have heard some fine sermons delivered by Elder C. A. Beil, of Clinton, Iowa, and Elder John Stiegel, of Moline, Illinois. The congregation continues to grow larger, the members being more interested.

Elder C. A. Beil held all-day services July 11, preaching at 11 a. m. Basket dinner was served cafeteria style. The congregation then went to the home of Brother Floyd Burgess where three candidates were baptized in the water tank. Those baptized were Eugene Southard, son of Brother and Sister Eber Southard; Junior Near and Lester Near, sons of Brother and Sister Russell Near. Confirmation services were held in the hall at 2:30 p. m.

Elder C. A. Beil was speaker for the month of August. The blessing of little children was witnessed, Betty Jean, five-months-old daughter of Brother and Sister Everett Sefton, and Kenneth Robert, month-old son of Brother and Sister Arlie Jones, being blessed.

Some of the local Saints attended the Brush Creek reunion and the dedication of the auditorium there.

Sister Ruby Near who recently underwent two serious operations, is slowly recovering.

Elder John C. Stiegel, of Moline, was the speaker September 15, at the morning service. Attendance was large, and the elder's sermon was greatly appreciated. Basket dinner was served at noon. Elder C. A. Beil, of Clinton, was the speaker at the afternoon meeting. Saints from Rock Island, Illinois, and Clinton, Iowa, attended both services.

Several Tampico members were present at the district conference at Rock Island, October 3. A week later Brother Beil held regular meetings in the hall—sacrament service at ten o'clock, preaching at eleven and the evening meeting at seven thirty.

Traverse City, Michigan

This branch was well represented at the Park of the Pines reunion held near Boyne City, in August. Each one there returned home with a greater desire to go forward, serving the Master and feeling no task too great to be accomplished by those who are Christ's followers.

The women's department operated their booth at the Northwestern Michigan County Fair again this year, clearing about sixty-three dollars. This sum will help to care for branch expenses in the coming year.

The one-day meeting held at the home of Brother and Sister Eugene Barnard near Kingsley, Michigan, was well attended by representatives from the various branches of the district. All enjoyed the day's services beginning with a prayer hour at nine-thirty, followed by preaching by Elder Peter Price. Brother Price was assisted by his son, Doty, of Maple City. Following a pot-luck dinner there was a roundtable discussion.

This branch also has reached its Christmas offering goal, and does not intend to stop but to keep right on going.

Several Traverse City members have been confined to their homes by illness, and are missed from church services. Some, however, are improving and able to take their places again in the worship and study sessions.

Officers are pleased to see much larger attendance at the midweek prayer services, and hope this interest will continue and also that other members will come out to worship with them and share in the spiritual gain to be found in such services. There is nothing better for spiritual illness than attendance at the participation in midweek prayer meetings.

The young people enjoyed an early morning prayer service October 3, which was well attended.

Elder and Sister B. H. Doty have sold their home at Traverse City, and are visiting in the home of their son-in-law and daughter, John Wiley and wife, of Belding, Michigan. From there they plan to go to Canada for several weeks' visit; they expect to spend the winter in Florida and other southern points. Local Saints are sorry to lose Brother and Sister Doty and daughter, Maxine. The branch will feel the effects of their absence, as they have always been un-

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tiring in their work for the advancement of this congregation.

The Saints have just returned from an all-day meeting at Freesoil, Michigan, where they greatly enjoyed meetings of various types. Nearly every branch in the district was represented.

Osawatomie, Kansas

Osawatomie Saints were organized into a group September 5, with twenty-one members and friends present. Six weeks have passed since that time, and interest and enthusiasm have grown. The members have had some stimulating and helpful sermons brought by their leader, Brother Cadwell, also by Brother Ross Higdon, of Kansas City, Kansas, and on October 17, by Brother Ranney, from Shenandoah, Iowa. The last-named brother is visiting his daughter, Mrs. Hugh Shoemaker. Brother Ranney's sermon prepared the way for Brother Cadwell who is arranging for a series of doctrinal sermons.

Meetings are at present being held in the Business Women's clubroom at Fifth and Main streets. Workers hope that this write-up of opening activities at Osawatomie will be read by members living in isolation in this and neighboring vicinities, and that they will come out to worship with the group.

One friend has given her name for baptism, and the local Saints pray and ask the prayers of *Herald* readers, that they may grow strong in the work of the Lord.

St. Louis, Missouri

Pastor T. J. Elliott united in marriage Miss Mary Ellen Mizell and Mr. Wilford Schlueter August 14. The bridal couple were attended by Miss Elizabeth Dougherty and Mr. George O'Connell. Only relatives and close friends witnessed the ceremony at the church.

Sister Ruth Archibald directed the music August 14, at the annual festival given by the public school playgrounds. Eight hundred children took part in this festival activity. The music consisted of choruses, harmonica bands, kazoo bands, toy orchestras and bands playing shepherd's pipes, the pipes having been made by the youthful musicians of lengths of bamboo. Sister Archibald supervised this work throughout the summer in preparation for the festival.

A former St. Louis member, Miss Maude Bourgeret, now church school supervisor at Cedar Rapids, Iowa, was a welcome guest in this congregation during her vacation, spent with her parents, Mr. and Mrs. J. H. Bourgeret.

August 15 was Young People's Day. At 11 a. m. the three young people who attended the Youth Conference, Mrs. Dorothy Lubbers, Miss Grace Billinsky and Melvin Knussman, talked of their experiences at Lamoni.

At the district conference held September 19, in the Lansdown church, East St. Louis, Illinois, three members of this congregation were ordained to priesthood offices; Frederick Mottashed, an elder; Melvin Knussman a priest, and Paul Counts a teacher. Brothers Mottashed and Knussman have both been working in other priesthood offices.

An attractive service took place in the church school September 26, when primary and cradle roll departments had their graduation exercises. The small graduates wore white caps and gowns designed and made by Sister Alice Cooke. Immediately following this service, Helen Counts, daughter of Mr. and Mrs. Paul Counts, was baptized by T. J. Elliott. Her confirmation took place at the church service which followed. At this meeting two babies were blessed, Betty Jean Counts and Janet May Fox. Janet May, daughter of Mr. and Mrs. Eugene Fox, was born August 1.

Mr. and Mrs. Raymond Hunter announce the birth of a daughter. Before her marriage Mrs. Hunter was Miss Sybilia Lloyd.

Centerville, Iowa

Pastor David Taylor and wife were absent from the branch the week of September 5. They attended as delegates the convention of the N. A. L. C. in Kansas City, Missouri. They visited the pastor's brother, Matthew Taylor, of Englewood congregation, also his sister, Mrs. A. H. Goode, of Independence. They attended the morning services at Englewood September 5, and the Campus at night. They returned refreshed and ready to serve the branch, and have since been active in visiting the membership.

The Zion Builders Class held their regular meeting in the city park October 5 at 6 p. m. The warm autumn weather favored their activities. Wieners and marshmallows were roasted and then followed exercises led by Pastor Taylor. It was decided by the class to begin preparation on a Christmas program, using the talent of the children and adults. Out-of-town guests on this evening were Mrs. Ruth Wakefield, of Plano, and Miss May Blue, of Chariton.

Following the prayer hour the evening of October 6, the annual business meeting was held, Branch President David Taylor presiding. It was decided that for the ensuing year the branch will be served by the following: David Taylor, pastor and branch president; Russell Archibald, priest; John Boden, deacon and treasurer; Florence Boden, director of religious education; Ruby Webb, assistant director and chorister; Bess Taylor, church secretary; Ruth Vredenburg, pianist; church school teachers and secretary will be selected and announced later.

The pastor's ministerial report and counsel were deeply appreciated.

Dwight Vredenburg, manager of the local Supply Store, has been ill, but now has resumed his duties at the store.

Bess Taylor is visiting her mother and father near Princeton, Missouri. They celebrated their golden wedding anniversary recently. The mother's health has been declining in the past year.

Frankfort Branch, Wisconsin

Arkansaw, Wisconsin.—Saints of Frankfort Branch are now more fully aware of the need of active service for the Master. They have an ideal situation for a full church program, a completely-organized branch having over one hundred members, eight priesthood members, and a fine number of talented young people. They also have a church building, the only one in the immediate community, a structure adequate for all services.

Recent improvements have brought about the remodeling of the church building, the organization of a dramatic club and an orchestra. Officers are praying and laboring to the end that every branch member will be engaged in active service toward the establishing of Zion.

Members of Northern Wisconsin District met at Frankfort in conference October 9 and 10, and the Saints greatly appreciated the help of the speakers, Apostle Clyde F. Ellis and Missionary F. T. Mussell who admonished them to continue steadfast and to become more active in the work of the church.

Bracken, Saskatchewan

The Bracken Sunday school held its annual business meeting September 26. Reports of the year were read. All the members feel that they have made some progress during the past year. Attendance increased in the last three months, and workers look to another year hoping to continue to progress both in number of those attending and in understanding of the Master.

The executive elected to carry on the work of the Sunday school this year is Wilfred Miller, superintendent; Walter Hewitt, secretary. Teachers are Anson A. Miller, Norah Hewitt and Mary Miller.

There had been much prayer and thought by members of the group prior to the meeting, and the Saints feel that they had divine assistance. A good spirit was felt throughout the meeting. Those chosen to various tasks were elected by acclamation.

Anson A. Miller, recently elected president of the Southern Saskatchewan District, left September 25, to visit branches and groups of the district. Local Saints donated expense money to start the trip, and each place visited will contribute so

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as to make the trip possible. Albert Hodgins will carry on the work at Bracken.

The women's club held their annual business meeting. Mary Miller was elected president, Norah Hewitt secretary for the year. They also donated ten dollars for payment on the tent purchased by the district for future conferences. A sum of five dollars goes to the women's club at Weyburn to preserve fruit for next year's conference.

Chicago, Illinois

West Pullman Branch.—The work of West Pullman Branch has been progressing steadily in the past year, and with the combined efforts of the new officers and other members of the congregation, the coming year should find the local realizing the rewards of genuine interest and diligent service.

At the annual election of the branch September 8, the following officers were chosen: Branch president, Kenneth Lusha; secretary, Stephen Lester, Jr.; treasurer, John C. Thoman; department of religious education supervisor, Sister Marie Evans; publicity agent, Sister Tasula Thoman; head of choir, Sister Naomi S. West; department of women's leader, Sister Genevieve Lusha; custodian, Enoch Field.

West Pullman members ask an interest in the prayers of all Latter Day Saints that they may do the work of the church faithfully and to the best of their ability.

Escatawpa, Mississippi

Escatawpa Saints, although short in members of the priesthood and seldom visited by priesthood from other places, are still trying to accomplish the task allotted to them, and are doing well.

The branch has had considerable sickness lately, some of a very serious nature. Sister May Gill is recovering from a major operation. She was confined to a hospital at Mobile for several weeks. Friends are happy to have her back home and improving. Several others also have been ill, but with the faith and prayers of the Saints, God has blessed them with a return to health and strength. The Saints are thankful for his blessings.

Many Escatawpa members attended the reunion at Brewton, Alabama, enjoying the wonderful spirit and the lessons taught by Bishop G. L. DeLapp. Not only did the members learn more about the financial laws of the church, but also about the great responsibility that rests upon the Bishopric. This knowledge causes them to have more love, respect and appreciation for the bishops.

The church school elected new officers September 19, as follows: Priest Claud Miller, was reinstated as church school superintendent; Sister Mabel Smith Davis, music director; Marshall Mizell, secretary; Etta Krebs S. Mack, treasurer; D. W. Sherman, adult teacher; J. L. Barlow, senior teacher; Sister Lue Smith, junior teacher; Sister Ruby Miller, primary teacher; Sister Sudie Barlow, children's supervisor; Sister Lola McQueen, intermediate teacher; Sister Ruby Miller was reinstated as women's leader; Sister Lola McQueen, assistant. The Saints hope that this corps of officers will go forward, accomplishing many things for the Master.

Sister Etta Krebs Smith was married to Mr. Ray Mack not long ago. Friends wish the young couple much joy. Sister Etta has always been a great help in the branch, and is at present superintendent of young people.

Chatham Reunion

The 1937 Chatham district reunion at Erie Beach was one of the best which the church in this area has experienced. From the opening on Friday morning, August 6, until the last tent was down and the grounds were cleared, the camp was one of activity and happiness. The weather was rather unfavorable the first few days, and mosquito fighting became a necessary pastime, but the latter part of the time was fine, and campers enjoyed it to the utmost. Attendance was good not only of those who remained on the grounds but of those who came from their homes in automobiles.

At the first of the reunion the weekday program consisted of a rising bell at 6 a. m. After breakfast, at 8 to 8:55 came a lecture period; prayer meeting from 9 to 9:55; lecture 10 to 10:55 and preaching at 11 a. m. The afternoon was mostly devoted to recreation, and evening brought preaching, or other special meetings. Before retiring the camp met at 9:50 for worship and prayer. Greater spirituality, however, seemed to attend when in the latter part of the week the morning prayer service was continued until 10:45, doing away with the ten o'clock lecture period.

Among the speakers were Apostle M. A. McConley whose inspiring lectures at 8 a. m. were much enjoyed; he stayed until Wednesday. His sermons, too, were a source of much benefit to the Saints, and won favorable comments from nonmembers. Bishop Clarence Skinner was another favorite. He lectured and preached, using his talent in picturing his lessons with crayon. He will always be a welcome guest in this district. Evangelist Richard Baldwin although a newcomer to the district, won the admiration of those who attended by his teachings on "How to Worship God." A general favorite also was Evangelist John Shields. Elder Ben Hewitt, of Toronto, was especially valuable to the young, lecturing to them on "The Problems of Youth." Elder William I. Fligg gave sermons and presided over prayer services. In her short stay, Sister McConley was most helpful to the young girls, presenting many lessons. The children were well looked after by Sister Ruth Mifflin and Sister Dorothy Gamet, of Independence, Missouri. Sister Alice Jones was very busy in charge of the women's department work. Owing to the fact that Sister Edith Moore was ill and unable to attend the meetings, Sister Lillian Seldon looked after the music and the Thursday evening concert. Sister Margaret (Marnie) Hewett was the alert editor of the "Camp Cricket." One evening, at the request of several in camp, Elder Robert Brown gave an illustrated lecture on the Society Islands Mission.

The reunion committee, consisting of President Robert Brown and secretary-treasurer, Bishop John C. Dent, together with S. E. Mifflin, William Andrew, Zebina Ramsden, William Fligg and Francis Shaw, deserves much credit for the efforts put into this event. These men were tireless in their efforts to make everybody happy.

Clitherall, Minnesota

For the first time in the organization of Union Branch the priesthood is fully organized, and all the members are active. They are: Elders, Lester Whiting and Frank Tucker; priest, Ellis Murdock; teacher, Julius Stabnow and deacon, Elmer Shaw.

The reunion which was first scheduled for Minneapolis, was held at Clitherall July 1 to 4, with a fairly good attendance; especially from local members. Speakers were Apostle J. F. Curtis, Elder P. T. Anderson, O. W. Okerlind and Evangelist Ray Whiting who stayed a couple of weeks and preached several nights to good crowds. His sermons on the kingdom have enlarged the gospel for all who heard him.

Other speakers in the spring and summer were Wesley Elvin, Earl Hall, from Des Moines, and L. S. Wight.

The women's department held meetings once a month at the homes of the members. They operated a cafeteria lunchroom during the reunion, have served suppers and lunches, conducted bazaars, bought lots for the church, and are now planning on digging a basement and moving the church.

The young people have a Zion's League organization and an Oriole group. They hold meetings every two weeks at the homes of the members, and have been studying church history. They sponsored a play and a basket social, and earned enough to send several members to the Youth Conference at Lamoni. Those who attended enrolled in different classes and on their return home, at the church school hour, gave summaries of the high points of the sessions.

Visitors have commended the young

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people for their participation and attendance at church services. A large percentage of the preaching service congregation is young people. Several youthful members teach in the church school, and a large number regularly attend the Wednesday night prayer services. Some are absent from the branch now, attending school or working. Among these are Orison Murdock who is attending Teachers' College at Moorhead and Norma Whiting who has a civil service position at Sandstone. Sister Betty Beil Tucker has fitted into Norma's place as chorister and church school teacher.

Sister Bertha Murdock is conducting a teacher training class which is studying *Outline Studies of the New Testament,* by Hurlbut.

There have been three marriages among the young people this year: Elon Tucker to Betty Beil; Evelyn Anthony to Duane Leth and Malcolm Whiting to Velma Axtell. Malcolm has gone to Forest Grove, Oregon and Clitherall members bespeak for him and his wife the friendship of Saints in that community.

Sister Kate Rotzien who has made her summer home at Clitherall, was an unfailing source of strength and courage to the branch.

Ontario, California

Ontario Saints are thankful for the Lord's help and watchcare. They are trying to live by the program which He has laid down, and find that the testimonies of their brothers and sisters help them to walk more closely in the footsteps of Christ.

During the absence of the pastor, Brother Peterson and family, the branch was directed by Brother Frank Van Fleet. At this time also two brothers from Long Beach were at Ontario, their talks being instructive and inspirational.

The work in the branch has gone on with all the members contributing time and effort, especially Sister Adamson and her daughter, Sister Duffy. The latter has been the young people's supervisor and secretary of the district council. It has been through her untiring efforts that many of the Zion's League undertakings have been successful.

The young people have a two-page monthly paper, "The Plugger," which has filled a need.

Ontario Branch is trying with determination to reach its Christmas offering quota.

Brother George Swain and his wife are receiving congratulations on the birth of a daughter, Beverly Jean.

Ontario members were happy to see a letter from Sister Elizabeth Kemple, in a recent issue of the *Herald,* in "The Readers Say," department. She is a former member of this branch.

Local members hope that the Saints everywhere will remember Ontario Branch in their prayers, that it may overcome opposition and go forward, and also the sick, especially Sister Abby Shoemaker.

Independence, Missouri

October 25—Presiding Bishop L. F. P. Curry, of Dallas, Texas, paid this city a visit over the week end, and spoke to the Stone Church congregation Sunday at 11 a. m. on "Spiritual Aspects of Our Church Program." He was heard by a large and appreciative congregation. The meeting was in charge of Pastor Arthur Oakman, assisted by Bishop J. S. Kelley. Under the direction of Paul N. Craig the Stone Church Choir sang Mendelssohn's "I Waited for the Lord," Mrs. Thelma Krahl and Mrs. Esther Nelson singing the soprano duet, Robert Miller playing the organ.

The Latter Day Saint Pioneer Club, composed of people who have lived in Independence for fifty years or those who were members of the little Brick Church, met Sunday afternoon, in the basement of Walnut Park Church. A good number of members ranging in age from fifty to ninety-three years, was present. This club was organized five years ago.

Liberty Street Church

The young people are actively engaged in tasks of kingdom building. A large number of youthful workers attended a banquet in the church basement Monday evening, October 18, which was held in honor of Elder Cecil Walker, the retiring leader, and Elder Ralph Smith, who is to head that department for the coming year. Brother Walker was presented with a Book of Doctrine and Covenants in appreciation of his fine work with the young people for the last seven years. Assistants to Brother Smith in his work this year will be Alice Zion, Stella Jennings, and Wayne Zion. Representatives to the Young People's Council in Zion of which Brother Smith is vice president in charge of missionary endeavor, are Doris Luff and George Hulme.

The young people are again holding services at seven-thirty each Wednesday evening preceding the prayer hour. At this service plans of activity are outlined and subjects of educational interest are discussed.

Apostle Myron A. McConley was the morning speaker October 17. The Ancella Chorus sang, "God So Loved the World." Other speakers have been Elder Ralph Smith, associate pastor and young people's leader, Pastor Herbert L. Barto, and Elder Vernon Reese. The choir, under the direction of Fred Friend, has presented anthems at the three latter services.

Hard-working members of the committee for the booth at the Harvest Festival this year were commended on the fine work they performed. A girl's bedroom was furnished complete at a cost of less than eleven dollars. Old furniture and accessories were purchased, rebuilt, and a new finish applied. During the festival much favorable comment was heard on the industry and economy shown. Following the display the entire room was sold, all expenses of construction being defrayed in this manner. Sister Vera Miller Wendelburg was the artist who assisted the committee which was headed by Ralph and Vida Smith.

On October 10 a baptismal service was held at Enoch Hill Church. Those baptized were Josephine Sherman, Wilverna and Mary Hanson, Jerry Cunningham, and Merrill Salisbury. Pastor Barto, Elder Raymond Wrigley and John Zion baptized the candidates, and Elders Barto, Wrigley, C. E. Beal and Ralph Smith confirmed.

Second Church—West South Avenue and Delaware Streets

"Keep the Commandments of God" was the theme of the early morning prayer meeting last Sunday, Elder Sam Inman in charge, assisted by Everette West.

The church school worship period, in charge of Superintendent Odess Athey, centered around the theme "Remember the Sabbath Day and Keep It Holy," Scripture reading being Genesis 2.

Pastor William Inman was the speaker at eleven o'clock, his subject being "The Duty of Priesthood and Laity."

Downstairs at this hour the junior department met under the leadership of Gordon Cable. The talk was by Elder F. L. Freeman who presented the topic, "Know Your Church." Sister M. N. Stewart told the story "From Gueseppi's Bible."

Elder Charles Edmunds, a local member of the priesthood, spoke Sunday evening using as the basis of his discourse Daniel 9 and Deuteronomy 28: 1-15.

Three young men were ordained to the priesthood in an impressive service the evening of October 13, Pastor Will Inman in charge; invocation was by Elder M. N. Stewart. The call to worship was Doctrine and Covenants 83: 3, 4, and 8, then Apostle F. Henry Edwards made a talk. The charge to the candidates was given by Elder A. K. Dillee. Then Ralph Freeman was ordained an elder by Elder F. L. Freeman, his father, and Elder A. K. Dillee; Edward Stowell, teacher, by Elders Odess Athey and William Grubb, and Arthur Close, a deacon, by Elders Samuel Inman and Edward Fender. The prayer of dedication was by Apostle Edwards.

On Sunday, October 17, the speakers were Elder M. N. Stewart in the morning and in the evening Elder J. A. Gillen whose sermons followed the same line of thought. The priesthood of Sec-

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ond Church met at 2:30 p. m., to discuss plans for their work of the new year. The leaders for the five groups in the district were announced by Pastor Inman.

A group of young people met in the basement October 3, for the final meeting of the summer. A special number was given by Ruth Audet and Mary Anna Cooper who sang "In the Time of Roses." The speaker was Brother Inman whose subject was "Why Are We Here?" Election of officers was held, the new leaders being selected as follows: President, Euel Cable who was also elected as council member; council member, Pearl Meyers; secretary-treasurer, Adis Sarratt; publicity for church and writer for *Herald,* Millicent McCormick; publicity manager, Edward Stowell; social chairman, Silvia Stowell. Following the transaction of business the meeting was turned into a social occasion.

The young people decided to have fellowship meeting once a month and to meet with the older people in their prayer service each week, visiting in a different group. On October 22, the youthful members had a chili and pie supper. The play which these workers were to have given October 29, has been postponed.

The young people's class in Sunday school held election of officers. They are: president, Silvia Stowell; vice president, Nadine Inman; secretary-treasurer, Millicent McCormick; social chairman, Billy McPherson.

Enoch Hill Church

Sister Hartman, the new women's leader, called her helpers together October 14, to outline future work, and elect officers. She chose as a motto Ephesians 4: 13. A talk on "Making Your Gardens Beautiful," by Sister Fred Lewis, was followed by a piano solo by Sister Louise Andes, and readings by Sisters William Worth and Lulu Whitsitt. The young women's club has been discontinued, and all will work together.

The pastor spoke October 17 from Doctrine and Covenants 1, and in the evening Patriarch Ammon White gave the congregation one of his convincing sermons. The girls' chorus with Edmund Allen as guest soloist, contributed music that day.

Robert McDonald, young people's leader, organized his forces on October 22, choosing sides and captains and spending a pleasant evening. Other happy evenings are to follow.

Uel Smith who is now at home and church, is doing nicely.

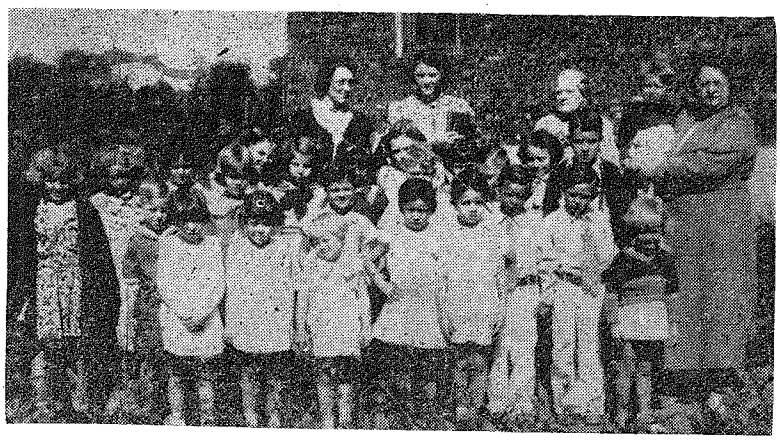
Elder Raymond Wrigley was the 11 a. m. speaker October 24. Pearl Chrestensen offered the solo. Elders E. O. Byrn, a local minister, spoke from Doctrine and Covenants 108 Sunday evening, and Dick Bullard sang a hymn given to John Martin by inspiration.

East Independence Church

At the women's meeting October 7, the following officers were elected: Leaders, Florence Minton, Hannah Crabb and Sister Joshua Carlile; chorister, Edith Meador, with Charlotte Wagener as assistant; secretary-treasurer, Ethel Peer; pianist, Mildred Carlile, assistant, Elizabeth Stark.

The women's department sponsored a social for the branch the evening of October 22 at the home of Harold Green, a good program and refreshments being enjoyed.

J. E. Martin spoke on "Finances" the morning of October 10. On the following morning Elder A. K. Dillee, of Second Church, discussed the purpose and the importance of prayer meetings. That evening Elder H. L. Barto, pastor of



SUGAR CREEK, MISSOURI, PRIMARY AND BEGINNER DEPARTMENT

There were only eight enrolled in the primary and beginner department of Sugar Creek Mission when Sister Bina Paul, wife of the retiring pastor, began work there three years ago. But by Sister Paul's efforts, the department grew until when she relinquished her work there three weeks ago, she was assisted by three teachers. Several of the young pupils are not in the photograph. Sister Paul is the teacher second from the right of the picture.

Graceland Briefs

The new pipe organ, purchased by Lamoni Branch was dedicated in worship service Wednesday evening, October 14. In addition to the concert on the new instrument, Mrs. Linna T. Hunt sang "Hear Ye, Israel," by Mendelssohn, and student artists contributed an octet. Eugene Oliver and William Spicer sang "Watchman, What of the Night?" as a duet. Paster D. B. Sorden spoke briefly, and Stake Bishop T. A. Beck offered the prayer of dedication. The organ was used for the first time at the rehearsal of the Oratorio Society, October 10. Miss Edna Treat, A. A. O. G. and instructor in piano on the hill, played the organ during the service.

The Graceland Pep Squad, organized under the sponsorship of the Student Council, held their first meeting October 9. The membership of twenty-three girls includes: Violet McFarlane, Marge Morey, Marge Watkins, Charline Allen, Ione McBride, Alice Bain, June Baldwin, Leota Black, Faye Booker, Mildred Ensley, Edna Ford, Adeline Harris, Velva Johnson, Jean Kinney, Hannah Miyamoto, Connie Naylor, Thelsa Nelson, Nancy Lee Penticuff, Lois Thomas, Betty White, Allene Judson, Dorothy Jean Trowbridge, and Marjorie Zuelsdorf. The group will make their first appearance at the Homecoming game with Fort Dodge, October 23. The Pep Squad will attend all the athletic events in which the college participates and will act as a nucleus for the Graceland cheering section.

The Collegiate Press Association Conference in Chicago, October 14 to 16, was attended by four representative Graceland journalists: Maxine Budd, editor of the "Acacia," Dorothy Jean Trowbridge, of both the "Acacia" and "Tower" staffs, Lloyd Cleveland, editor-in-chief of the "Tower," and Eveline Burgess, managing editor of the "Tower." The group brought back to the college much inspiration and helpful suggestions for their work.

Graceland's football team played Chillicothe Business College at Chillicothe, October 15, but lost 7 to 0. Graceland won over Chillicothe the two years previous. Graceland's scoreboard of games played this season stood two won to two lost following the Chillicothe contest.

Departmental organizations, such as the Camera Club and Religion Club, are getting under way on the hill. They are planning some interesting projects to be worked out in their year's program.

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Liberty Street Church, spoke on the text from Revelation 14: 16, 17. On both Sundays the choir and local soloists added to the attractiveness of church services.

East Independence Saints were saddened when Robert James, son of Brother and Sister Robert Smith, died October 9, of heart trouble. He was twenty-five years old. The funeral was held from the Stone Church, Elder Arthur Oakman in charge, assisted by President Elbert A. Smith and Elder J. E. Martin. Robert joined the church in 1920 and took an active part when he was able.

Elder Harvey Minton was the speaker last Sunday morning, and his theme was "The Gifts." The service was in charge of Harry Friend and Samuel Smith, and there was music by the choir. In the evening Clair Austin and Wilse Patrick were in the stand, the choir sang, "Draw Me Nearer," and Elder J. A. Gillen spoke on "The Gospel of the Living God."

Walnut Park Church

Preceding the eight o'clock prayer service Sunday morning, August 17, two candidates were baptized in a service in the lower auditorium, Elder Herbert L. Barto officiating. Those baptized were Ralph W. Davis and his daughter, Patricia Davis. They were confirmed at the morning prayer service on August 24, under the hands of Elders William Patterson and Carroll L. Olson.

Pastor William Patterson was the speaker at eleven o'clock on August 17. The anthem by the choir, under the direction of Sister Ada Fallon was "The King of Love My Shepherd Is." At six o'clock in the evening the religio session was held and the following numbers were given at the program period: Soprano solo, Sister Mona Davis; tenor solo, Gerald Johnston; and piano solo, Margaret Chapman. Elder J. W. A. Bailey was the speaker at seven-thirty.

On August 24 Patriarch F. A. Smith spoke at eleven o'clock and the anthem was "Rejoice and Give Thanks." Preceding the sermon Robert Roy Roberts, little son of Brother and Sister Jesse J. Roberts, was blessed by Elders Carroll L. Olson and William Ware. The program at the religio hour in the evening was given by the Clematis Chorus directed by Sister John R. Lentell.

At seven-thirty the pastor spoke, his sermon being missionary in character. He announced that for the next several months the evening services will be largely on the missionary theme.

The A. W. Z. Class, taught by the pastor, went to Lake Lotawana on Friday evening, August 22, where a wiener roast was held. About forty members of the class attended. The affair was under the supervision of the new social vice president, Kenneth Barwise.

The Bulletin Board

Zion's Christian Legion Convention

The Zion's Christian Legion convention will be held October 30 and 31 at the People's Church, Lansing, Michigan. The program of activities will be as follows: Saturday, 3 p. m., business session; 7 p. m., banquet, Elder Roy A. Cheville, speaker. Sunday, 9-10:15 a. m., prayer service; 11 a. m., sermon by Elder Roy A. Cheville; 1:45 p. m., song fest and preaching by Apostle D. T. Williams, and 3:30 p. m., vesper service. —240 Travis North East, Grand Rapids, Michigan.

Central Illinois Conference

Central Illinois district conference will convene at Taylorville, November 13 and 14. The first session will be November 13 at 10:30 a. m., a devotional hour, followed by a business session at 2:30 p. m., and preaching in the evening. The first service on Sunday will be at 9:30 a. m., a general prayer meeting. Announcements for the day will be made at that time. We are expecting a report from each branch president and also his priesthood. Please send reports to Mrs. Lena Brown, Hull, Illinois. Election of officers will take place at this conference, and perhaps the choosing of delegates to the next General Conference. Apostle Clyde F. Ellis and Elder L. G. Holloway will be present. Everyone come.—Arthur Henson, district president.

Nauvoo District Conference

Nauvoo district conference will meet at Fort Madison, Iowa, November 7. The program will be as follows: 9:30 a. m., prayer service, also a meeting for children; 11:00 a. m., preaching by Apostle J. F. Garver; 12:00 m., basket dinner in church basement; 2:00 p. m., business session—election of district officers, election of delegates to the 1938 General Conference, and transaction of such other business as may come before the conference; 4:00 p. m., sacrament service; 7:30 p. m., preaching by Apostle Garver. We suggest a good attendance at this conference.—Gerald Gunsolley, district president.

New York State Youth Convention

The 1937 fall convention of the New York district young people will be held at Niagara Falls, New York, November 13 and 14. This session is of vital importance, and a one hundred per cent representation of the young of the district is desired and expected. The afternoon of the thirteenth will be devoted to registration, and the convention will open officially with a banquet at 5:15 p. m. Sunday's services will begin at 8 a. m. with prayer meeting and will end with a vesper period at 4 p. m. We cordially invite the youth of our neighboring districts to join us in our meetings. Please communicate with Forrest Landes for banquet reservations and accommodations. Such communication is not necessary to assure a welcome, but is desired.—Forrest Landes.

Grandview Homecoming, Kansas City, Kansas

Grandview Church, of Kansas City, Kansas, Fourteenth Street and Central Avenue, extends a hearty invitation to its former members and friends to attend homecoming day, Sunday, October 30, all day. There will be special program and dinner. The guest speaker will be President Elbert A. Smith. A concert will be given by Kansas City Stake Vesper Choir.—Alma B. Warren.

Alabama Conference

Alabama district conference will meet with Saints at Pleasant Hill Branch, November 19, 20, and 21. We want all members of the district present for we are going to be blessed with the presence of President F. M. McDowell and wife and Apostle M. A. McConley and wife. At this time officers for another year will be elected, also delegates to the next General Conference. Saints, let us make this conference the best of all held in the district.—W. H. Drake, secretary, McKenzie, Alabama.

Bay City, Michigan Homecoming

Bay City, Central Michigan District, will have their annual homecoming services, November 13 and 14, beginning with a supper November 13, at 6 p. m., in the church basement; 50 cents a plate for adults, 25 cents for children. Dinner and supper will be served in the church basement Sunday, free of charge. Provision will be made to accommodate visitors with sleeping quarters. Among the guest speakers secured for this occasion will be Apostle D. T. Williams, Elder John R. Grice, of Port Huron, and Elder Kenneth Green, of Detroit. All members formerly associated with Bay City Branch are especially invited.—Bernard Weber, publicity agent.

Homecoming at The Plains, Ohio

The Saints of Southern Ohio District are cordially invited to attend The Plains homecoming at The Plains, Ohio, one of the old branches of the district, October 30 and 31. Services will start Saturday evening and continue through Sunday according to the program below. Basket dinner will be served Sunday at noon. Come and enjoy a spiritual feast as well. Program: Saturday, 8-9 p. m.,

(Continued on page 1407.)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

A Mother's Faith » » » » » »

I reread every issue of the *Herald* and get much spiritual help from it. The seven oldest children and I were baptized four years ago last July 11, by Elder O. W. Okerlind. We are isolated, but Elder Elgin Clark comes here occasionally and holds services in our school. How thankful I am for such devotion to the cause of Christ as is put forth by the above ministers!

Last May 25 we had our faith put to the test when our fourteen-year-old twin boy was shot. His death was instantaneous. Nevertheless, the Lord gave us strength to carry on, confident that the lad is now under much better tutorship than while he was here. How much we all appreciated the letters from the Saints at that time!

My companion is not a member of the church. I feel that his help is necessary in trying to teach our eleven children the spiritual lessons of life. Will the Saints who read this pray that he may receive the help of which he is in need and that he will accept the gospel? I hope to be of assistance to our friends and neighbors in seeing the gospel light.

If my brother, Elder Elmer Chase, of La Crescenta, California, sees this, will he write?

May the Lord give us strength to live so that we shall not be ashamed when he comes.

PONOKA, ALBERTA. MRS. MATHILDE UNGSTAD.

Sitting in Heavenly Places » » »

Once again it is my privilege to gather up a few crumbs from the table of the Lord after the spiritual feast the Saints assembled at Kirtland reunion enjoyed, for the benefit of those who did not have this privilege. The associations and experiences shared there, and the friendships formed and renewed give one a greater incentive to labor as never before to establish the zionic condition under which the Saints will be called upon no more to part. My convictions of this latter-day work have been greatly strengthened and reconfirmed by the experiences at the last two Kirtland reunions.

The prayer services were the highlights of the reunion to me. We were told of so many wonderful things that it is difficult to pick out the most outstanding. One thing that I was impressed with was the emphasis placed upon the fundamental or basic gifts, viz., wisdom, knowledge, faith and discernment. As the Saints gave heed to the leadership of the elders in charge, who were blessed with these gifts, a very cultural and intellectual sort of worship ensued, and the worshipers were led to those planes where the Lord could manifest himself in the outward gifts of the gospel.

During the reunion we were told of terrible storms and plagues to come and that the visitations of trouble would increase, but we were assured as we came nearer to God and were humble and faithful, the angel of death would pass by our homes.

August 9: This morning while Evangelist Gomer T. Griffiths was preaching a very powerful sermon, he gave expression to a prophecy, telling the Saints of their unfaithfulness to their covenant made in baptism, admonishing us to repent and saying that the ministry should preach nothing but repentance unto this sinful generation in the world; also that we were favored in that we had the three books of the church that contained his word. We should "Live by every word that proceedeth out of his mouth."

August 10: The call to place our all on the altar of sacrifice was sounded and the Lord pleaded with us to be worthy of the sufferings endured by his Son for our sakes. Promise was given of temporal blessings and the assurance was given that very soon the church will be delivered from the thralldom of financial bondage.

August 11: As I sat in meditation in the Aaronic pulpits this morning before the service, and listened to soft music of the organ, played by a sister, we could feel the sweet and peaceful influence of his Spirit. In this service the Lord spoke a number of times, calling upon us to be more humble, assuring us of the near approach of his coming, pleading with us to come unto him and to take his yoke upon us. Elder C. F. Davis, of Brewton, Alabama, read a message given to him in the night, giving us warning of the onus placed upon the priesthood, calling upon us to be more studious, and telling us of the Word of Wisdom, that it was of God, but that it is held all too lightly by the Saints. This brother told of seeing a vision of the Savior standing above the Melchisedec pulpits testifying to the truthfulness of the Book of Mormon, and promising that it will yet go out to the ends of the world in power.

August 12: Young people's prayer service. Again comes the voice of inspiration, warning us to beware of the things of this world, witnessing to us that the Reorganized Church of Jesus Christ is his own church indeed. One of the elders was given an open vision, showing him of the presence of angelic messengers, of a great scroll upon which were written the mind and will of the Lord, and of the Master standing with outstretched hands and blessing the young people.

August 13: The Lord was with his young people, speaking to them through his servants, sounding the call to greater sacrifices, assuring us of his faithfulness to us during our trials. The records of the faithful ones who have gone on before stand as a cloud of witnesses that man can endure through faith, and overcome. The call was given to "Choose ye this day whom ye shall serve." Servants and handmaidens are called to preach sermons by the lives they live.

August 14: This morning about fifty of the young people held a preparation service in the woods. As the early morning sun shone down upon us through the trees, it seemed symbolical of the outpouring of the Spirit of God upon us. After a number of prayers and songs were offered, the Lord manifested himself to us, recognizing our efforts, and telling us that as the first young Prophet of the Restoration had knelt and prayed in a similar grove and the Lord had manifested himself unto him, so he was manifesting himself to us; that there were young people present in that grove who would go forth and become powers for good in the church and the world. Again we were warned against the music of the world, for this is one of the means Satan is using to drag down young people. In closing we joined hands and formed a large circle and as we sang "Consecration," I looked from face to face and saw tears of joy coursing down the cheeks of many. Then one of the elders in charge pronounced a benediction upon "this unbroken ring of consecrated young people."

August 15: This is the last young people's prayer service of the reunion. In the early morning hours the Master again visited Brother Davis, showing to him the host of angels that hovered over the camp, because of the faith and

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consecration of the people, and revealing a beautiful scroll upon which was a lengthy message, written in golden letters with the Savior's name written on it, a message for the young people. We were warned against the failures of the past, against strife and bickerings, to cease them, for the time is so short. We were called upon to take a more active part in the church schools, to erect strong family altars, to study and pray that our homes may be protected and sanctified by his power. Through another of his servants the Master told us of his presence as our host, and there was sounded this morning the call that seemed to be the theme of the whole reunion—"Come out of Babylon, oh, my people, and be not partakers in her sins." Again I was blessed in hearing the voice of the Lord speaking to me through his servant, recognizing my efforts in the past year, and at that reunion, telling me of future work and blessings to come; then as there was pronounced upon me an added portion of his Spirit, I felt a new, wonderful power come into my soul, the Spirit of God, to the degree I had never felt before. What a testimony to me! What an incentive to carry on under all conditions!

We have been sitting in heavenly places. God has been and will continue to be with us if we do our part. Surely we can say with the psalmist, "My cup runneth over." The assurance has been given that Zion shall soon be redeemed. It is my prayer that each one of the Saints shall be blessed with strength from on high. Will you pray for me? I shall be pleased to hear from any who care to write.

MILTON D. BROADFOOT.

TORONTO, ONTARIO, CANADA, 530 Brunswick Avenue.

God Is Our Protector » » » » »

I had been a subscriber to the *Herald* for many years, but owing to a greatly reduced income, felt obliged to discontinue it about two years ago. This has been a great loss to our lives.

This fall I decided that I had not the right to deprive my boy of this much-needed, informative paper. So here I am again and I find it better then ever.

I remember hearing Apostle Paul M. Hanson a few years ago at the Onset reunion, explain what he believed to be the proper approach to God in prayer. It appealed to me as being sublime. As I recall it, we should first acknowledge God's greatness, his supremacy; acknowledge our unworthiness in coming into his presence, our sins and shortcomings. With this setting, how fitting then that we thank him for past blessings and seek blessings and protection for the coming day.

I awoke one morning a few weeks ago, and this memory came to me with renewed meaning. My thoughts ran like this: How wonderful it is that while we are asleep and helpless to care for ourselves, we are taken care of and protected by an unseen force. How grateful we should be for the constant love and watchcare of our Heavenly Father!

ONSET, MASSACHUSETTS, BOX 786. MILLICENT HARRINGTON

Appreciates Blessings » » » » »

I want to express my sincere thanks and appreciation to God and my many friends for the blessings given me and the prayers uttered for me, and especially those of the last six months. I have been home a short time from the hospital, and although I am not completely healed of my disease I am much better, and live in the belief that I shall be completely restored. I pray that I may live so that in a measure I may repay God for the many blessings he has showered upon me.

If we only knew the heartaches, sorrows and shame caused by ignorance of God's way of living and also by poverty, I believe that the Saints would not miss an opportunity to help their fellow men to a better knowledge and growth.

Recent experiences have taught me many things about Christian goodness and charity, consideration of others, and fulfilling of duty. I especially hope that all who read this note, will do all in their power and seek the help of God in watching over and guiding the children whom God has trusted to their care.

I am earnestly trying to be a,

PITTSBURG, KANSAS. WORKER FOR GOD.

If I Had a Boy

If I had a boy and I wanted to give
Him a tip on the kind of a life he should live,
I'd boil it all down and sum it all up
To a dose he could take every day in sup;
For life has a zest for the fellows who dare
To be square.

If I had a boy and I wanted to say
A word that would ease him a bit on the way,
I'd sum it all up, and boil it all down
To the very most opposite thing to a frown;
For life holds a tang for the ones who beguile
With a smile.

If I had a boy (and I've got one—so there),
I'd say to him, "Sonny-boy, smile—and be square."
For life is a strife, and a smile when you're beat
Takes a whole lot of hurt from the sting of defeat.
And there's always a zest and tang in the air,
When you're square.

CAREY HOLBROOK.

In Gospel Bonds » » » » » »

I do not want to miss a copy of this wonderful paper. I get much help, comfort and inspiration from reading the message it brings.

I know that we have the true plan of salvation. I do not have the privilege of attending church as often as I would like, but am always waiting for the postman when my *Herald* is due. May God's richest blessing rest upon all who read this.

LELA ARNOLD.

WEST TULSA, OKLAHOMA, 1805 South Phoenix.

I am a little girl nine years old. My parents have belonged to the church for several years. We have always lived away from church privileges, but my mother has taught me the gospel. I was baptized on Children's Day by my uncle, Elder E. Guy Hammond, at Akron, Ohio.

I have received many blessings from the use of the consecrated oil. Once when I had my hand caught in the clothes wringer, mother put on some oil, asking the Lord to heal me. I went to sleep and when I awoke my hand was nearly well.

I want to be a good girl, and ask your prayers that I always may do that which will please our Father in heaven.

ELEANOR HARRISON.

KINGWOOD, WEST VIRGINIA, 107 Jackson Street.

I feel that I am receiving blessings far more than I am worthy, both financial, spiritual and temporal. I am isolated from the branch where I formerly attended services, but receive courage through attending sacrament service once a month with the rest of our little group.

I believe that there is a great spiritual work to be done where I am now situated, and humbly ask the Saints to remember me in their prayers to Almighty God. Remember also those among whom I work, that if it be the divine will, He will increase their understanding so that they may see and receive the gospel of our Lord and Savior. I know for myself and not of another that this latter-day work is true.

ARTHUR C. POQUETTE.

CARO, MICHIGAN, Care of County Farm.

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THE BULLETIN BOARD

(Continued from page 1404.)

sermon by Elder A. L. Loving; Sunday, 8:30-10:15 a. m., social service; 10:30-11:45, sermon, Elder F. T. Rockwell; 12 m., basket dinner; 2-3 p. m., sermon, Elder A. L. Loving.—Elder A. E. Anderton, district president.

Our Departed Ones

STEWART.—Rachel Mann, daughter of William and Rebecca Mann, b. at Mayville, Michigan, July 3, 1860. When 5 years old she moved with her parents to Sand Beach (now Harbor Beach, Mich.). They were pioneers in Huron County, carving their home out of the wilderness that covered the Thumb District at that time. At 17 she met and married William Thomas Stewart, who preceded her in death 10 years. To them were born 12 children; 6 passed away in infancy. Six survive her: William Albert, Herbert Arthur, Thomas Oliver, Mrs. Hazel Gertrude Smith, Mrs. Ethel Gladys Moore, and Mrs. Ada Belle Hosler; leaves also 24 grandchildren, 2 great-grandchildren, and other relatives. Was baptized into the church January 18, 1886, at Sand Beach, by Elder J. J. Cornish. D. Sept. 26, 1937, in Detroit.

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11:00 a. m. Music by the Stone Church Choir.
6:30 p. m. Radio Vespers—"Life of St. Paul"
10:00 p. m. Chapel Service: D. O. Cato in charge

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But the same good sermon if read from a book, in most instances makes a much more lasting impression.

Spread the gospel message among your friends and neighbors by loaning to them for reading, church-written and church-published fiction and romance stories with a definite background of church teachings and doctrines.

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Herald Publishing House

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But, along with his oral message he left Gospel tracts with them. One of these tracts fell into the hands of Peter Anderson, aroused his interest, led him into the Kingdom. His work as an Apostle of the Lord, Jesus Christ, is too well known to the church to need recital here. A valiant witness for Christ; a stanch defender of the faith; a fearless exponent of righteousness. He has gone to his reward, but his work lives on.

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HERALD PUBLISHING HOUSE

103 S. OSAGE STREET INDEPENDENCE, MO.

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The
SAINTS' HERALD

Dec 37
Mrs A S Coburn
4651 Burke St
New Westminster B C
Can
119572H

It Is Being Done

By President Elbert A. Smith

A communication regarding the present status of the debt reduction program of the church, and our responsibilities for the next three months, concluding the work ot this year and beginning that of the next. This editorial will introduce a series of articles from various members of leading quorums of the church.

Volume 84 November 6, 1937 Number 45

www.LatterDayTruth.org

THE SAINTS' HERALD

November 6, 1937

Volume 84 Number 45

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE

Independence, Missouri

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Three Things

Three things are given man to do—
To dare, to labor and to grow:
Not otherwise from earth we came,
Nor otherwise our way we go.

—Bliss Carman.

Submission.

This is the busy time of year. The Pressroom Proletarian couldn't say anything for publication. "I have to keep my head down and my eyes on my work," he says. "Every move counts, and if you miss one you're delaying the game. The work has to go on, and if a fellow is smart, he keeps plugging. When work is slack, then it's all right to talk; but when the heavy work of the world is to be done, it is done in silence. The biggest things in life are quiet. Only the inefficient things make a lot of noise. Perhaps that's one of my troubles."

The Pigeonhole

Blind.

He went down the street with his eyes closed (some misfortune had deprived him of his sight) but every other sense was alert. He held his cane before him, tapping it occasionally on the walk. Before he came to the edge of the curb he stopped almost as if he could feel it there. Locating it with his cane, he stepped down, and went alone across a wide street. Car drivers, seeing him stopped or went around. He continued until he came to the steps of the building and went in without an error.

Once inside, he found his way to his shop where he sold candy and small supplies. As customers came and asked for this item or that, he could reach for just what was wanted.

For that blind man all the world of color, light, and shade is gone. Yet he knows that it is there, and with faith in the arrangements of things he is able to go forward with his daily life.

We who possess normal sight for the visible world, face with that blind man the invisible future. Let us, like him, believing the things we know but cannot see, go forward, trusting the world as God has arranged it, and the God who arranged it.

THE PIED TYPER.

Truth, Even if it Hurts.

We were visiting in my friends' home. I had sworn not to take my typewriter along. But the last minute came, and this column had not yet been written. So the typewriter had to come along.

I sat at the dining table pecking away at the diminutive machine. Mine host's daughter, very young but very keen, questioned me about it.

"What are you writing for?" she asked.

"I am writing for the folks who read the *Herald,*" I said.

"They won't like it," she announced quite positively.

"You speak the truth, my dear. They often don't!" I answered ruefully.

"I'm going to erase everything you've written," she declared, seizing the eraser.

"If you don't, Time will," I told her.

"But this is written in ink. It won't erase," she complained.

"That is one of the troubles with the writing profession," I answered. "Once you have written and sent it out, you can never call it back, no matter how wrong it may be."

Color.

Sir Pompous was shopping the other day, and purchasing some new neckwear. He brought home some gaudy specimens, which Lady Gracious examined with a critical eye.

"In their first childhood," she commented, "people are excused for their love of loud colors; but I don't know what to say of a man who chooses them in his second childhood."

"My dear," Sir Pompous answered, "All of us are savages at heart, and we love the dash of good strong color. In childhood we are too young to know what people think, and in age we are too old to care, because it doesn't matter. It is only in the hypocritical middle years that we pretend to prefer the quieter shades."

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Editorial

It Is Being Done

During 1931 the Joint Council of Presidency, Twelve, and Presiding Bishopric determined to attack the task of debt reduction. Retrenchments were to be the order of the day. The budget was to be balanced. The church was to be kept annually within its assigned budget. The tremendous task of utterly liquidating the church debt was to be undertaken,—a time limit for the accomplishment of that task to be agreed upon later.

America and the world in general were plunging yearly deeper into the depression. Confidence was at a low ebb. Even among our own members some were saying that the church was insolvent and might as well acknowledge bankruptcy and repudiate its debts. Financial institutions on which the people of the church depended were tottering to a fall. The outlook was dark.

It was decided among other steps in the outlined program that the Presidency should issue an open letter to the priesthood and through them to the Saints calling them to the task of liquidating the church debt, thus saving the credit and good name of the church. My associates, Frederick M. Smith and Floyd M. McDowell, asked me to write that letter. I went home in perplexity of spirit. My heart was heavy and my mind seemed empty. I felt the spiritual as well as financial depression that weighed heavily upon all. It seemed impossible to write anything that would be inspiring and helpful.

I offered as humble and heartfelt, even desperate, a prayer as I had ever breathed, and in the seclusion of my study sat down to my typewriter. Almost instantly my mind cleared, my spirits lifted, and my theme came to me: "It Can be Done!" This open letter appeared in the *Herald,* November 4, 1931. I must confess that after it was written and published there were dark days when I questioned whether or no it *would* be done. Always the testimony came back clearly, "It *can* be done!" The answer to the question, "Will it be done?" rested with the Saints.

Today the Bishops announce that since 1931 there has been a debt reduction of over $800,000. Now we can change our slogan and write, "It *is* being done!" Already men are planning the tasks to be undertaken when the last of the debt is paid and the church is free. Nor is there a waiting until the debt is all paid. The Joint Council two years ago agreed that concurrently with debt reduction there should be an appointment of men to the mission field in proportion to the annual interest savings due to the liquidation of the debt. The task of rebuilding our missionary force has begun, even though it be in a small way.

In a recently published book, Roger W. Babson says that the churches need workers more than they need money. He would shift the stress from a call for money to a call for workers. That stress we are shifting as rapidly as possible. The program now being pushed for the balance of this year, indeed until the coming of General Conference, endeavors to catch up missionary and pastoral endeavor with the task of paying the debt. But Babson is a shrewd enough business man to know that any organized group of people endeavoring to promote an enterprise, even one of spiritual content, must be solvent and of sound credit and financial standing in this modern business world; and it must have adequate funds to meet necessary expenses.

The progress made in reducing the debt is a matter for great thankfulness and congratulation,—that "it is being done"—and that it is being done so rapidly under such adverse conditions as have prevailed during most of the time since 1931. Credit goes to the courage and sagacity of our Presiding Bishopric in wrestling with certain extremely harrasing phases of their financial problem; credit goes to the ministry in general and other active workers who have cooperated in the tasks assigned; credit goes to the men and women who have actually contributed—who have "kept the law."

Along with the working out of this financial problem, as we have moved forward, there has come a spiritual quickening that is felt generally throughout the church. The two phases of our work, spiritual and temporal, are inseparably connected. When we give ourselves to the one we are quickened and blessed in the other.

It is to be noted that only about twenty-five per cent of the church membership actually have their names on the bishop's books as keepers of the financial law, as contributors to the general church. That faithful number has borne the burden. It is to be recognized that we have numbers whose names are on the church record who are scattered and lost to our knowledge. There are aged members whose sources of income have been dried up or cut off. There are children who do not yet have an income. There are unemployed who cannot contribute. But after making all these allowances we feel that there

(*Continued on page* 1412.)

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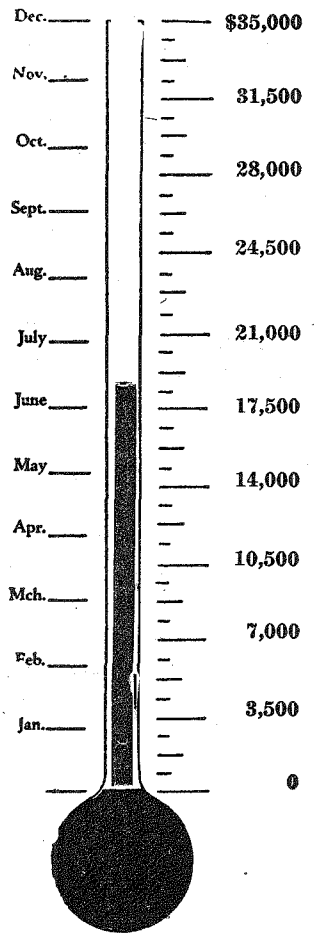
The Christmas Offering

Nine Months—January to October $18,147.31
Our Goal for the year is $35,000.
September Offering, $2,082.60.



Anyway, we have more than half reached our goal for the year. We are now on the second half with three months to go. That is, there were three months on October 1, but so far as our personal offering is concerned, about eight weeks left. Our offering has been averaging about $2,000 per month. In the three remaining months, it should average $6,000.

We have confidence that this can be done. In most lands, the tang of frost is already in the air, the harvest is gathered in, we're counting the weeks 'till Christmas. In the spirit of the Christ who gave himself for us, we shall make our gifts to him. Perhaps in 1937, as never before, there is need of the best that we can give. Out of the abundance of our love, our desire to serve and our denial of self, we shall make our offering. Be it large or small, "our self-denial sanctifies the gift!"

May we ask again, three months from the goal:

Has your offering been counted?

Have you consistently given, of your best?

Have you experienced the joy of giving in self-denial?

Is your branch fairly represented in the total shown?

What plans are you making to help go over the top?

Fergus, Ontario, Succeeds

The following letter represents the spirit which has made our present offering possible. Who can estimate the value of this experience to the Saints of Fergus? We express the appreciation of the church and we feel sure that the effort has divine recognition.

Dear Brethren:

We have gone over the top. We, the Sunday School of the Elora Branch, having set our goal at $30 for 26 scholars, have raised the sum of $30.80. We feel encouraged to go on and help the church raise the $35,000.

Wishing you God's blessing in your work, we are as ever yours,

Arthur Dunn.

Fergus, Ont., Canada.
Oct. 4, 1937.

Our last mail brings word from Columbus, Nebraska, that their goal of $25 for twenty-two members, has been passed. On October 17 their offering was $25.62.

Who will be next?

IT IS BEING DONE

(*Continued from page* 1411.)

are others who could help and should help who are not carrying their share of the load. To catch them up in the spirit of the church work and to hold those who in the past have contributed is a part of our immediate task. Let those who have contributed not diminish their effort.

We trust that there has been a spiritual contribution comparable to the fine showing made in finances. That is not so easy to check up on. The bishops have their figures down in black and white. We trust that the Great Recorder on high has a fine record of spiritual contributions bearing the names of thousands of active, zealous and wise church members. All such will enjoy the blessings that come to the wise and faithful servant.

As you file your inventories and renew your forecast cards for the year, indicating what you hope to contribute, your best assurance that the debt will be paid is the fact that so steadily "It is *being* done!"

Elbert A. Smith.

(Note: This editorial serves to introduce a series of articles prepared by members of the leading quorums of the church, having to do with closing the church financial accounts for the year of 1937, and beginning the plans for the year 1938. These messages will appear in succeeding issues of the Herald and will be of importance to all members of the church.—Editors.)

The bouyant heart that is in love with God makes his earlier flights, like the lark, toward the gates of heaven. Gratitude, faith, dependent trust, all prompt to early interviews with Him who, never slumbering himself, waits on His throne for our morning orisons.—T. L. Cuyler.

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Homes of the People

"A man's home is his castle," is a statement that comes to us from the traditional law of English speaking people. Our ancestors opened their gates to welcome friends or closed them to keep out enemies, so modern people find their homes approached by many persons and things both good and bad. As no castle was impregnable, so no home is inviolable, except insofar as those who live in them are of the quality and character to choose wisely what shall be admitted and what kept out.

Our church leaders often say, "The foundation of Zion is the home," and a part of our responsibility is to help the people to improve the quality of the homes in which they live, both materially and spiritually. Our homes are a record of our resources and opportunities. They are an index to our intelligence and an expression of our personalities and spiritual condition.

Nothing is more interesting, while touring the country, than the observation of the homes of the people, and the way they live in them. On a recent journey to the South, we found verification of reports as to the astonishing differences in the homes in which people live. What is an ordinary home in some places would be a luxurious residence in others. What is an average dwelling in one place would be condemned by the health authorities in others. We noted certain facts, some of them significant, some of them merely interesting.

In the southeastern Missouri cotton lands, the cabin homes usually have four doors, two front and two back. These provide much better ventilation during the hot sultry summers than an equal number of windows would. Inside, the cabins appear to be divided into two general sections; one for cooking, eating, and winter sitting, and the other side for dormitory use. Summer sitting is done on the porch or under nearby trees.

Coming from Jackson County where the standards of living are rather good, it was a shock to see how many people, white and black, existed in some other states. Conditions are poor in those sections where most of the land and the people are devoted to the raising of cotton. Along a great highway there are hundreds of the most primitive shanties, built upon posts or piers of brick which hold them a short height above the surrounding mud. Heating is by means of little fireplaces. Houses are never painted, and frequently the sides appear as if the wind could blow through with very little opposition. Many people from these poor homes walked along the roads. Where they could be going was a mystery, as towns, schools, and churches are much farther away than they could possibly reach on foot. In some parts there are no telephone lines, and many of the houses do not even have mail boxes although the rural mail delivery goes by the front yard. Lighting is still by oil lamps—where they have lamps—and if these are the conditions along the roads, one can hardly imagine the isolation of the people in the hinterland where there are no roads. In a distance of twenty miles one could observe perhaps a single beautiful home belonging to a planter, a rickety unpainted church, the school (if any) like a cracker box. Some people argue that nothing could be done for these underprivileged folk, and that they wouldn't appreciate it if something were done. Civilization is slow work, but it ought not to be delayed on that account. If our ancestors hadn't tried to improve their homes, we would now be living under similar unhappy conditions. It is a poor crop, a poor business, and a poor civilization that can't make better living conditions available for all the people.

Economy is a good thing. But remember that everything has a price, economy included. The people in these unfortunate areas have economy—lots of it. They probably have the maximum economy of living to be obtained in this country. You can pay too high a price for economy. Taxes should be low in that section. Government cannot cost much and be worth it: it does so little for the people. But the people pay a high price for their economy: no education worthy the name; no entertainment; no communication; hardly any transportation. What can they possibly have to live for? Does economy pay them for their deprivations?

Happily there are other and more fortunate districts. Memphis is a beautiful and progressive city with splendid hotels, beautiful church buildings, lovely homes and gardens, together with all the educational, cultural and artistic interests of which any city might well be proud. A little group of Saints has been held together by the efforts of Brother and Sister J. A. Withee, formerly of Independence.

Vicksburg lives a great deal in the past, her most important scenic offerings being a majestic view of the confluence of the Mississippi and Yazoo rivers, and the great National Military Park and Cemetery, in which many states have erected elaborate and costly memorials to the heroes of both sides in the Civil War. Located on the hills that overlook the city and the river for the control of which the seige of Vicksburg was fought, these memorials remind one that the sacrifices of that long battle prove the futility of all war.

Jackson, the capital of Mississippi, has a very beautiful state house richly ornamented with domestic and foreign marble. Improved transporta-

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tion and agriculture have given the southern part of the state better homes and living conditions for the people. The state is making a courageous effort to lift itself out of the mud with good highways, and is succeeding admirably, though time must be allowed for this kind of achievement. While some will regard these expenditures as extravagance, they must admit that wherever good roads and communication go, the living conditions of the mass of the people are improved.

A strange and interesting sight to see are the boat houses along the canals, bayous, and rivers. Whole families inhabit these little floating homes, catch fish, and take their haul to market in modest second-hand cars. The life looks picturesque, but one wonders how much the people get out of it.

In New Orleans one can see the different kinds of homes built by the early Spanish, the French, and the American occupants whose descendants have cooperated to build a great modern city through years of effort. With the Spaniards the emphasis was on military defense, and they built strongly with thick walls and heavy doors braced with stout iron. The French house was domestic, turning its back to the world and presenting a rather forbidding exterior to the street; but each house had its pretty courtyard at the back, surrounded by high walls, where children could play under the watchful eyes of their parents, in gardens with trees, flowers, and fountains. Some of these homes, remaining today, are open to the public and are very interesting to see.

And one cannot help wondering whether the French did not have a good idea in building homes. They were not concerned to make a great show for the world, but they were bent on making good homes and safe home life for their families. They stayed in their own gardens rather than on a front porch exposed to all who passed. Certainly those who are planning homes can afford to consider the possibilities of grace, beauty, and privacy in the little yard that the Spanish called the *patio,* and which we call a courtyard. Americans who followed these Latin races were more socially minded, made pretentious homes with wide lawns and gardens and ornate decoration for all the world to see.

Natchez is as remarkable a city to visit as any in our country. Although the roads have not been very good, that trouble is being remedied, and soon fine highways will reach the city from all directions. Here are to be seen still standing in an excellent state of preservation many beautiful homes built before the Civil War by people who were making fortunes in cotton. These are homes that, if constructed along the same lines today, would cost up to $300,000, without their furnishings. Many of them are still in the hands of descendants of the families who originally built them. Inside, they are furnished with tall mirrors and chandeliers specially made in France, marble fireplaces from Italy, and beautiful handcarved furniture of teakwood and mahogany. Panels and woodwork were carved by workmen brought from Europe for the purpose, and one man chartered a ship to bring mirrors, marbles, furniture and workmen across the sea. Many of these homes can be visited, but one is not likely to see them unless he secures the services of an efficient guide, as they are hidden away among trees on their estates where the casual visitor might miss them. But they are well worth time and money spent to see them.

These homes of the rich and great of other decades are splendid to see. It is our ideal, however, not to produce palaces for a few, but to see that every family has a good home, in which there will be an opportunity for that better life which is the object of all true civilization. However, we can learn much for the beautification of our homes by seeing these places.

Money is not the only difference between good homes and poor ones. Some people have good incomes and live terribly. Others have very modest incomes and live well. It is largely a matter of knowing what to do with what you have. And it is better for people to spend what money they have on the permanent satisfaction of a good home, than for them always to be leaving home because they don't like it, and spending their income on commercial amusements.

All America is becoming interested in good homes. One trouble is that much money will be spent on homes designed with poor taste. So we might well say to people, "Before you build, *study!*"

When you want to know how well off any people are, do not study the great public buildings. Go rather to the homes. There you will learn whether the citizens are happy, cultured, and intelligent, or whether they are poor, oppressed with taxes, and ignorant. No church or government can be indifferent to the need of helping people to a better, happier, more beautiful home life. L. L.

Notice

Due to crowding of editorial and official communications in this issue of the paper, the weekly story of "The Life of St. Paul," which is heard over Radio Station KMBC each Sunday at 6:30 p. m., appears on page 1436, under The Bulletin Board.

"I passed my life in the land of tomorrow, and in no other land are the rents so high."—Selected.

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Afraid of Jesus

By Charles R. Hield

(A sermon at Brooklyn, New York, September 12, 1937.)

And straightway he constrained the disciples to enter into the boat and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves, for the wind was contrary. And in the fourth watch of the night when they had rowed about five and twenty or thirty furlongs, Christ seeing them distressed with rowing cometh to them, walking upon the water. And when the disciples saw him walking on the sea, they were troubled, saying: It is a ghost: and they cried out for fear, for they all saw him and were troubled. But straightway Jesus spake unto them, saying: Be of good cheer; it is I; be not afraid. They were willing therefore to receive him into the boat. And he went up unto them into the boat; and the wind ceased; and straightway the boat was at the land whither they were going. (Selected from Matthew 14; Mark 6; and John 6.)

Let us imagine the scene described in our text. The apostles had left the shore before dark, and for hours they battled the wind and the waves in the middle of the lake, until the fourth watch, which is between three and six o'clock in the morning. But Jesus was watching them, and seeing them distressed with rowing, he came out to them walking upon the water. At first, they thought that he was a ghost; they were afraid; they cried out with fear; and they no doubt rowed with renewed energy in order to escape. But Jesus spoke to them, and when they recognized his voice they *willingly* let him in. The wind ceased, and *immediately* the ship was at the land whither they were going.

I am wondering this morning if we too are not often afraid of Jesus.

If one stands back and looks at Christianity, or at our own church today, one is struck with the idea that there is lurking in our minds a suspicion that we are about something which cannot be done. That is unfortunate, for I feel that it *can* be done, though to do it, we must accept the teachings of Christ much more than we do. The majority of us have not studied the life and teachings of Christ enough to be in a position to know and trust him. That lack of understanding may be in part the fault of the priesthood, but as in school, you cannot blame the professor all the time for you not knowing your lesson, when you have the textbook in your own hands.

The apostles' goal that night was the shore. But, where are *we* rowing? What is our shore? The goal for most of us is a search for the abundant life, a happy life; we seek by work, by reading, by travel, etc., to find joy and contentment. Of course we do not actually row, but what *do* we do to obtain this goal?

Professor Alfred Adler, the famous psychologist, lists as our three major instincts: self, sex, and the herd instinct. He says that the instinct of "self" is the strongest of the three. So one of the things that gives us joy or satisfaction is self. We strive continually to be noticed, to be looked up to as an important individual. We want people to listen to us; we desire to attract attention.

My little girl will approach me sometimes in the morning and say: "Look, daddy, I put on my own shoes." Before I can compliment her upon the accomplishment, her younger brother will exclaim: "I did, too, daddy." "Look, daddy, I drank all my milk this morning," and the other will chime in: "I did too." Looking for attention! We smile at children, but in polite society when adults try that, we are irritated. Place a dozen people together, all of whom wish to tell about themselves, or who wish to impress others with what they consider *their* superior culture or worth, and you have clash, confusion and jealousy.

Not only is that true between individuals but it also can be found between groups and nations. Almost every college and university has a group who openly admit that *others* of their colleagues are not of the blue-bloods when it comes to culture. This, in spite of Dale Carnegie who tells us in his book that the highest types of personality—those who are loved by the most people—those who really contribute the most to the welfare of society, are individuals who may have had but little schooling, and who may never have attended an opera. The interesting part of it is, we are *all* guilty of this selfishness. If someone tries to impress us with his superiority over us, we in turn try to impress others with our superiority. When a problem presents itself we all ask: "How will this affect *me*?" If we can impress others, we seem to be happy. At one university a short time ago the students were urged by one of their professors to cultivate intellectual snobbery. The majority of us don't have to be told to be snobbish, we look down from a force of habit upon those of a lower social or financial scale than our own—upon any one who does not agree with us politically or religiously, and particularly upon all of any other race, such as the Negro or the Chinese. We read almost daily of the cruel treatment of the Jews in various countries. If the world is ever to have peace, we must learn to love and respect the station of life of all others. As Christians we *must* realize that God created all peoples, and that Christ died for the poor and the Negro as much as he did for us, and that he is as interested in them as he is in us. He

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is just as much concerned over the soul of a poor coolie in the filthy slums of war torn Shanghai as the debutante with her $75,000 coming-out party on Park Avenue. Perhaps more so, for, person for person, the Chinese Christians live their religion much better than do a corresponding number of American Christians.

Ex-Police Commissioner of New York City, Edward P. Mulrooney, says that it is *egotism* that lures so many boys into becoming gangsters and gunmen. The first thing a criminal does after his arrest, Mr. Mulrooney adds, is to ask for those lurid newspapers that make him out a hero. As long as he can gloat over his likeness sharing space with Joe Lewis, La Guardia, Toscanini, Mussolini, Hitler or Roosevelt, the electric chair seems remote.

Egotism causes most of us to like a title. History tells how George Washington wanted to be called "His Mightiness," Columbus wished to be addressed as "Admiral of the Ocean and Viceroy of India." Catherine the Great refused to open her mail unless it was addressed to "Her Imperial Majesty." Former King Edward of England is still fighting to have "Wally" called "Her *Royal* Highness." And Hitler now is seeking to obtain the homage due a god.

Dale Carnegie claims that to a man his own name is the most important and the sweetest sound in the English language. Put his name on an office door and he grows a couple of inches. How many of us have named our sons after ourselves? P. T. Barnum, of circus fame, offered his grandson, C. H. Seeley, $25,000 if he would call himself "Barnum" Seeley. Victor Hugo wished France to name the city of Paris after him. Libraries and museums owe their richest collections to men who cannot bear to think that their names might perish. The United States is full of libraries named after Andrew Carnegie. The New York Library has its Astor and Lenox collections. The Metropolitan Museum perpetuates the names of Benjamin Altman and J. P. Morgan. In Florida, Edward W. Bok, built the beautiful "Singing Tower," but had his tomb placed right at its foot where all who passed must see. Trinity College at Durham, North Carolina was offered a trust fund of $41,000,000 if they would use the name of the donor, so now we have Duke University, named after James Buchanan Duke, the American tobacco manufacturer, and the maker of "Duke's Mixture." All over the world we find the same. Even at the south pole we now have the Rockefeller Mountains.

Some authorities declare that people may actually go insane seeking to gain a feeling of importance. At least in the dreamland of insanity they imagine they are somebody of consequence, a thing that has been denied them in the harsh world of reality. There they may be a Napoleon, a maharajah, a Babe Ruth, a Queen of Sheba or a Garbo. Really, there is not so much standing between us and an institution for the mentally ill. Doctors tell us that they can, by means of a slight operation on our thyroid glands drain a small amount of iodine from our neck, an amount of iodine that we could purchase at the corner drug store for five cents, and we would become idiots.

Do you realize that while we think we are superior to those of other races, many of them think the same about us? In Japan if a white man dances with a native girl, the Japanese men become furious. If even the shadow of a white person falls upon the food of an orthodox Hindu he will not eat that food. The Eskimo have an interesting name for their good-for-nothing-drunk,—they call him "White Man." Carl Crow in his new book *Forty Million Customers* tells how the Chinese dogs will bark at any white person, often causing quite a hubbub. Crow says that the Chinese will not often tell you anything uncomplimentary, but seeking an explanation for the conduct of their dogs one fellow admitted that we not only have a peculiar and irritating aroma about us, but that this smell is often even nauseating. He thinks the explanation is in the fact that for centuries we have been a meat eating people, while the Chinese subsist mainly on barley, rice, cabbage and fish. So even our white superiority may be a myth.

As we look at the world today, we can plainly see that greed and selfishness is the cause of much of our labor unrest, and war between nations. Like the apostles on the sea of Galilee our civilization seems to be rowing and rowing, and the picture gets darker and darker; we are getting nowhere, the whole thing threatens to end in futility. But even as Christ watched the disciples from the mountain, he too is watching us, and comes to us with aid for our troubled times.

But do we receive him? I am sorry to say that we do not. We act afraid. We cry out in fear against him, for we suspect what he will ask of us. He will ask that we cease all this selfishness, and lose ourselves in service to others, that the kingdom might be built up. But that is exactly what we do not *want* to do,—we want to *express* ourselves.

In Africa the story goes that a missionary acting as judge, fined a native twenty-five cents for some small misdemeanor. The fellow immediately complained, and asked to be fined a much larger amount, explaining that a larger fine would give him more prestige among the other members of the tribe. We smile at that, but many an American is fining himself the price of a new car, a new house, new furni-

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ture or some smaller luxury in order to impress others of *our* tribe. So human is it, that a couple of cartoonists have made their fortunes drawing daily comic strips for the newspapers depicting this tendency of man. I refer to the cartoon "Keeping up with the Jones" of a few years ago, and our present strip "Bringing up Father" by George McManus, in which Maggie tries desperately to have her family live on what she thinks is a more satisfying level. Yes, most of us are just rowing around in the dark, afraid to accept the way of Christ, for fear that it will cramp our style. Christ was deeply interested in the poor and underprivileged, and we are afraid that he will ask us to be likewise. We are afraid that he will ask us to pay our tithing or file our financial statement, and to live within our needs and just wants. As Christians we do not yet fully trust his way of life, even though we know our way of life is destroying us, and destroying our civilization.

We are afraid that he will ask us to be the servant of all in order to be great. We are terrified, we tremble, we argue, we manufacture some fictitious reason to justify our present mode of life. We do not *want* to serve,—*we want to be served.* We seek desperately to save our lives, and find that we are losing them. "It is more blessed to give than to receive" Jesus says, meaning no doubt not only giving of our material wealth, but of our personal service. And again we are afraid of that,—it is unnatural, we say,—it is ghostlike.

Afraid of Jesus! Afraid that he will ask us to love our enemies! But we don't *want* to love them; we want to get rid of them. They thwart our progress, they make us jealous, they hurt our feelings and even do us harm. We prefer to use our fists, or cut off their heads by the sharpness of our tongues. We have them discharged from their jobs, or we make their advancement impossible. We hire an expensive lawyer and defeat them in the courts, or we spend huge sums of money to ruin the business of our competitor. We go to war with waving banners, lying propaganda, and belching cannon, airplane bombs and poison gas. Toiling in rowing and getting nowhere! We are *not* getting rid of our enemies,—we are multiplying them.

We all want to be happy, and rightly so. The God that made the sunsets, that painted the rose, who put play into the kitten, and the smile on a baby's face is surely not happy when we are unhappy. But we don't know how to obtain it. We jump from one thing to another in order not to be bored to tears. Psychiatrists are getting rich from people who fear to follow the pattern of Christ. These people cry out for some objective in life, some goal,—some shore beside that of just satisfying their own urge for pleasure and personal wants. It is often a cry for release from intellectual and emotional conflict, the cry of those for whom life has turned sour. We demand that others entertain us. The most miserable and fed-up people I know, are individuals who are most bent on being happy, they are interested only in self. Hardly a day passes but we read of some society matron or some chorus girl who has jumped out of a hotel window, leaving a note or a diary telling of her search for pleasure. Fed up with it all, she seeks this way out. The soul weeps within, and doesn't know how to enjoy itself. It toils in rowing but gets nowhere, and it is dark, very dark in some people's souls.

But Jesus comes to us and asks us to follow his social behavior, for he came not to be ministered unto, but to minister. We have been so schooled in selfishness however, that we are afraid,—we ridicule his philosophy of life, we claim it is unnatural, even as the disciples on the Sea of Galilee thought that Christ was a ghost. We are like Herod of whom it is recorded that when Jesus came "he was troubled and all Jerusalem with him." Troubled at the coming of the Deliverer! Troubled because we have become naturalized in our own lostness. But why? Should the dynamo be afraid of the coming of electricity? The flower afraid of the coming of the sunshine? The heart of youth afraid at the coming of love? The drowning man afraid of the life line? *Must* we be afraid of the coming of Life itself?

If our civilization and Christianity would only listen to the voice of Christ as we toil in the darkness! Listen until we are *willing* to admit him into our boat—our way of life. When we lose ourselves in striving to form a society after his will, we forget about our own selves and our desire for self-expression. As we catch his way we find a positive desire, even a craving to do good to people, even to have good will toward our enemies. And lo, the wind ceases, and we are soon at the land where we were going. Our enemies are gone. We have gotten rid of them in the only possible way of getting rid of them; we have turned them into friends. We now forget our own unhappiness as we begin to think about the happiness of others. We walk with him into saddened homes and strive by our service to lift that sadness,—and we find our hearts singing with a strange new joy,—a deep fundamental and abiding joy. Now we know what Christ meant when he said: "He who loseth his life for my sake shall find it." And the moment we touch Jesus, that moment we have an impulse to touch other men and to bring them, too, to the knowledge of His social government. *Now,* when a problem comes up and a decision is required, our question is *not*

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how will this affect me, but how will this affect the building of the Kingdom of God.

"Be of good cheer, it is I; be not afraid." What helpful words to one who *is* afraid! We lose so much, by not listening to them. If our world could only learn to trust Jesus and not be so absorbed with our futile rowing in the dark! *He* knew the secret of the perfect life. He was never in a hurry, was never fussed or worried, but yet always busy, and often so busy was he, that he had no time even to eat. But he always had time for the next person and that next need. While he was superior to others of his time or any time, he never tried to impress that superiority upon others. He knew, that if he were to help people, he must not make them feel small, but that he must show them the better type they *might* become. And at the end of the day he was fresh and adequate. Why? Because he was not worn out by inner conflicts and struggles to gain ascendency over others. He was inwardly adjusted to the will of God.

How we like to blame others! In fact for the past several years the whole world seems to be suffering from a radical inferiority complex. We have blamed our misfortunes upon those we dislike, or of whom we disapprove, even upon those of whom we are jealous, on the bankers, on Wall Street, on our employer, on the Republicans or the Democrats, on the delinquency of foreign debtors, on the capitalistic system, on the rich, on unemployment, on overproduction by the farmers and manufacturers, in fact on everything and everybody—except ourselves. Italy blames Ethiopia, Japan blames China.

Politicians and psychologists cannot remove the selfish habits of our civilization by cutting them out of our brain like a tumor, nor can they graft desirable habits onto our present equipment. We must cure ourselves, and that can be done by an acceptance of the philosophy of Jesus, an acceptance which should not come as an emotional shock, but as a result of deep thought and study. Christ was not only a reformer of individuals and their attitudes, he was also interested in group reform. For him, the important goal is the Kingdom of God, a government modeled after his teachings. People are to be admitted into this state because they have developed a *personality* which goes with such a society, and their admittance will *not* depend upon their worldly wealth or education, nor will it be because the Kingdom of God owes them a living. If we cannot learn here, on this earth, to be a producing member of God's government, we need not expect admittance to the higher glories in the next life. I say this for those who may be worrying about their future life. The best thing we can all do is to become producing members.

The Kingdom of God was, to the Jewish mind, a setting up of a world state with God as ruler, and the Jewish people as the vice-regents of God. Jesus took that idea and cleansed it from its nationalistic elements and universalized it. God and Christ as the "Chief Servants" are the greatest of all. The Kingdom of God is one of contributors. Power in the Kingdom of God is distributed to us according to service rendered. If you are not feeling the power of God in your life, neither are you rendering service. Let me say that again. *If you are not feeling the power of God in your life, neither are you rendering service.*

Some hesitate, some hold back. They are afraid, and by a process of rationalization they try to justify their compromises. They convince themselves that their talent is too small. Again *that* individual does not understand Christ, for *if*, in the building of the Kingdom of God, you can humbly learn to do a small thing as though it were a great thing, soon God will let you do the great thing, knowing that you will do it as if it were a small thing.

Another says: "I tried God out and he failed me. The Bible says: 'Ye shall ask what ye will,' and I prayed for my father's recovery, but he died." This person did not read the whole passage. "If ye *abide in me,* and *my words* abide in you, ye shall ask what ye will, and it shall be done unto you." Very few people in this world fully allow the words of God to abide with them and govern their actions and attitudes, nor are they valiant in their search for His way of life. *You cannot really trust God unless you obey Him.*

Another says: "I try to trust God, and I seek to let Christ govern my life. I try *so* hard to overcome my weaknesses, my selfishness, my disregard for other people's interests, but the devil tempts me back to the old ways. I think and pray about it morning, noon and night." So many want to blame the devil for their *own* failure to follow the philosophy of Christ. Doctor E. Stanley Jones relates a story of India I want to tell you, to illustrate this point. A fakir once went into a small town and declared that he could make gold. The villagers gathered around him as he poured water into a tub. He then put some coloring matter into it, and began to stir it with a stick, repeating some magic words as he did so. When the attention of the people was diverted elsewhere, he let some gold nuggets slip down the stick into the tub. He poured off the water, and there was the gold at the bottom! The villagers eyes bulged. One native offered the fakir a large sum of money for his secret. The offer was accepted, and the stranger took the buyer

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Some Practical Aspects of Venereal Disease

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NOTE: This article has been read and approved for publication by Dr. A. W. Teel, church physician.

Venereal disease is one of the great enemies of mankind. Our doctors and scientists have been engaged in a long fight to control it and to free humanity of the scourge. They have been hindered in their fight by false modesty, prudery, and secrecy.

Like any dangerous public enemy, one of the weapons to be employed against venereal disease is publicity. People need to be educated about the diseases and their treatment. Through ignorance people fall into the hands of "quack doctors" and so prolong and intensify their sufferings. Only by knowing what to do and consulting honest and able physicians can the diseases be conquered. We must help our doctors if they are to help us.

One phase of this fight against venereal disease is the great nation-wide campaign for the eradication of syphilis. We must cooperate in this effort.

This article by Dr. Andes has a moral and social value as well as a medical and scientific value. It shows the need of chastity and personal cleanliness. It will take considerable space. We print it in the belief that it is fully worthy of that space, and that it merits a careful reading by all who are interested in this humanitarian work.—L.L.

Introduction

PURPOSE. Until recently the stigma of the very name "venereal disease" was so great and carried with it such a misconception of ideas, that most publishers would not print any articles relating thereto. Most people would not only refrain from reading such matter, but would not purchase magazines containing this material. In addition, the government (and this in fairly recent years) has fined and imprisoned editors for daring to print such information. Only after years of hammering by the medical profession and related organizations, has public opinion been made to realize that a set of diseases affecting nearly one-third of the total population, should be explained quite thoroughly to the public. The facts presented, of course, should be chiefly those which are of benefit in making every one conscious of the prevalence and seriousness of the diseases.

In the material to follow, I shall attempt to keep away from stirring up the morbid curiosity of any one who reads the same. Instead, I hope to paint the undescribably horrible picture produced by an untreated sufferer, and the necessity of sacrificing personal scruples against detection, to prevent the spread of, and the awful results that inevitably follow, infection with venereal disease. I do not wish to arouse a phobia (or undue fear) in the mind of anyone in accomplishing this fact. If one will only bear in mind that about 98 per cent of the cases of venereal disease are transmitted through sexual relations and the remaining two per cent almost entirely by intimate contact with a diseased person, one can ordinarily dismiss such unnatural fears. In all cases of doubt or where a possibility of infection exists, a consultation with a reliable physician offers the surest hope of freedom from the ravages of the diseases.

VALUE TO THE CHURCH. It may seem odd to many that our church, with its high standards of virtue and chastity (and which, I am proud to say, are so well upheld) together with its intolerance to divorce and its attitude toward *indiscriminate* marriage outside the church, needs this type of information to be brought to its attention. It must be pointed out that there has unfortunately always been, and probably will be for some time to come, too many young men (and young women) who "sow their wild oats." Although, after repentance the Lord may in his mercy, see fit to forgive the wrongdoings of these individuals; yet their bodies remain subject to the laws of nature and they "reap what they have sown"—often multiplied many fold. Not only may they suffer and die as the result of their sin, but they may pass on to their wife (or husband) the malady they have contracted, the other partner contracting the disease *innocently.* In addition, as long as the marrying of divorced individuals exists inside the church, a similar condition is present. Likewise, those who have joined the church *after* having contracted one of these diseases, although they lead a life of purity and great usefulness, carry the same hazard to those whom they marry. And there is no one who can deny that marriage outside the church to individuals with a different moral philosophy than that given by Christ, always runs a great risk of infection. All this to say nothing of the church members (of whom I hope there are few) who are "wolves in sheep's clothing," and do not in their secret lives try to keep themselves unspotted from sexual vice.

TYPES OF DISEASES. Of the five or more known venereal diseases, most of the material to follow will be a consideration of the two most common ones: *syphilis* and *gonorrhea.* The chief points that will be emphasized are the cause, means of transmission, possibility of a cure, and the results that follow inadequate treatment. Only those symptoms that are needed to arouse the suspicion of an infected person will be given; prevention will be dismissed with the words *chastity* and *careful marriage.* It is significant to note here that one (or at the most two) generations free from immoral conduct (together with treatment of the existing cases), would *completely rid the world of all venereal disease whatsoever.*

Syphilis

DEFINITION. Syphilis, also known as the *Great Pox* or *Lues,* is a disease caused by the invasion or infection of the body by a corkscrew like microorganism, *Treponema pallidum.* It may be congeni-

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tal or acquired. The acquired or contracted form is characterized by an initial sore or *chancre* at the site of infection; a later (secondary) stage showing a general skin eruption, sore throat, and a general feeling of malaise (sick feeling); and a final (tertiary) stage appearing from two to twenty years later, the symptoms depending on the organs infected. The congenital type is syphilis contracted by a baby before it is born. If a mother having active syphilis becomes pregnant, the organisms pass from her blood directly into the unborn child while still in the uterus or womb. All these points will be mentioned more in detail later.

HISTORICAL. Syphilis, formerly called the great pox to differentiate it from smallpox, has probably existed since the dawn of history. While there is no evidence that it was present in the peoples destroyed by the flood, their habits would make us believe it may well have been there. Due to the lack of medical knowledge in all but recent years, the disease was often confused with leprosy, scurvy, smallpox and other diseases. However, the early medical treatises of the Assyrians and Chinese include descriptions of diseases that are probably lues; and certain bony changes in the Egyptian mummies are probably those of syphilis. Some cases in the Bible referred to as leprosy may easily have been lues. From the actions of certain Roman emperors, it is very probable that they had brain syphilis. The first cases of the disease, known with certainty to be such, appeared at the last of the fifteenth century. Due to ignorance as to its transmission, and the extreme sexual promiscuity of the people, the disease spread over Europe as a great scourge, being highly and acutely fatal, and causing the death of as many as 90 per cent of the people in some localities. Some of the plagues of "black death" were probably due to this disease. Due to the appearance of the acute form about the time Columbus discovered America, there has been considerable speculation as to whether it came from the American Indian. However, there is little evidence of the presence of the disease in the skeletons of early American ruins, and Indian tribes have always been found free from the malady until they come in contact with the white race. At the present time the disease is more insidious (less acute) in its onset, but the later stages are as serious and horrible as ever—or more so. Certainly, for centuries there have been three diseases known as "the three scourges of mankind." These are: *syphilis, tuberculosis,* and *cancer.* A tremendous amount of work has been done to relieve man of the ravages of the latter two, but only until recently have we awakened to the fact that the first needs our most careful attention.

TRANSMISSION. About 90 per cent *or more* of the cases of acquired syphilis come from normal or perverted sexual intercourse. The remaining cases are acquired by kissing, nursing an infected baby, examining an infected patient, the use of a common instrument (glass blowers, musicians, etc.), and (quite rarely) by the use of a common towel or drinking cup. These extragenital causes are given in the general order of their importance. There is one recorded instance of a man with a chancre on the lip having infected at least eight women by kissing. A diseased nursing child will always infect an uninfected wet nurse, and vice versa. The site of the chancre, or primary sore, easily shows the manner of the infection, and chancres *not* on the genitalia (or privates) are often unrecognized as such and thereby spread the disease to innocent persons. For this reason alone, promiscuous kissing, especially of babies, is to be severely condemned. Since sexual intercourse and kissing probably account for at least 99 per cent of the total number of cases, the average person need have little fear of the disease as long as he avoids this sort of contact with infected people.

CONGENITAL syphilis is syphilis contracted by the baby while still unborn, i. e., while yet in the uterus (or womb) of its mother. The infection comes from the mother's blood and nearby tissues.

INCIDENCE. Probably about 10 per cent of our average adult population have syphilis. The incidence is higher in the cities than in the country districts, and is much higher in the Negro than in the white race. Estimates of the incidence in the Negro runs from 20 to 75 per cent, depending on the location. Males have a higher incidence than females. One thing is certain: as one walks down the street of an average city, *one out of ten persons that one meets has syphilis!* Is it any wonder that the public needs education in its respect?

SYMPTOMS. The symptoms of syphilis mock every disease, especially in the latter stages, and it has been wisely stated that "He who knows syphilis, knows medicine." The symptoms given below are not to allow any one to make a diagnosis, but merely to make him suspect it and to consult his physician at once if even the possibility of lues (syphilis) exists. Considerable experience, together with the laboratory are necessary to make a diagnosis. In general the disease has three stages: primary, secondary, and tertiary.

(a) *Primary.* The first evidence of the disease is a chancre or sore, which appears at the site of the infection, the average time of appearance being three weeks from the time of the contact with the infected person (or article). The lesion (or sore) is practically painless and is firm to the touch;

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within about three weeks more *it heals by itself* without a scar, unless it is secondarily infected. This self-healing gives the individual a false feeling of being cured, and thus he goes on into the latter stages of the disease. The chancre is *highly* contagious! In the female, the primary lesion is often internal, and she is usually unaware of the infection at this time. For this reason, women more often innocently (?) (or rather unknowingly) spread syphilis than men, and it also behooves women to be doubly afraid of this terrible malady.

(b) *Secondary.* In typical cases, about three months from the time of the infection (six weeks from the appearance of the chancre), a rash appears on the body. It may appear along with the chancre or as long as six months afterward; in many cases it does not appear at all. The rash is painless, and also disappears by itself within a few weeks. It is distributed all over the body (including the palms, soles, mouth, throat, and sometimes even the eyeball). The rash may be profuse or scanty, and usually consists of small papules much like those of smallpox or chicken pox. However, the rash may take *almost any form* of skin disease, and since it is the last visible stage (before the appearance of the dread tertiary effects), no skin rash should be treated lightly where a possibility of infection exists. The lesions (rash) are highly contagious, the microscope showing them to be teaming with the tiny organisms (spirochaetes). In fact, the whole body is teeming with the spirochaetes at this time. Along with this rash there may be other symptoms such as cough, sore throat, fever, headache, mental depression, general ill feeling, and other symptoms that only a physician will detect. However, frequently all the secondary symptoms, including the rash, are *absent entirely.*

(c) *Tertiary or Late Syphilis.* After a latent (symptom-free) period lasting from a few months to twenty or thirty years, the symptoms of late syphilis begin to appear. The symptoms depend upon which organ the spirochaetes (bacteria-like organisms causing the disease) settle. The typical lesion is the gumma, which is a mass of dead tissue varying in size from one that is invisible to one the size of a baseball. The organs most affected are the heart, brain, skin, and the bones. The various diseases or results produced by localization in the different parts of the body, will be discussed briefly below.

Skin. The skin is frequently the seat of lesions. These take the form of fairly deep, and not very painful ulcers; they may appear anywhere on the body. They heal with difficulty and then only with antiluetic therapy. They are usually single and range in size from one-half inch in diameter to large ones entirely covering an extremity. The large ulcers are horribly foul and frequently produce death —even with treatment.

Bones. There may either a necrosis (destruction by a gumma) of one or more areas of bone, or an inflammation around the bones causing them to be larger, thicker, and heavier. The first type actually "eats away" a portion of the bone. It most frequently occurs in the bones of the face, nose and palate. It is not necessary to describe the horrible deformities thus produced. In the latter (sclerosing) type, the bone (usually of the leg, arm, fingers, or vertebrae) becomes swollen and tender. Both lesions are usually accompanied by considerable pain, swelling and deformity. If the articular surface (part next to the joint) is involved, a chronic arthritis results. In brain syphilis, with complete loss of the sense of pain to the joint, the entire joint is not infrequently entirely destroyed.

Heart and Blood Vessels. The spirochaetes form small gumma in any of the blood vessels or heart. In fact, at least 15 per cent of all the cases of heart disease in the United States are caused by syphilis. The sad thing about this type of heart disease is, that while it can be so easily prevented, when once symptoms appear little can be done in the way of treatment and the patient goes rapidly downhill and dies. Since the organism has a predilection for (is attracted to) the large blood vessels, *aneurisms* (dilated sections of a blood vessel or heart) are often formed. These may erode entirely through the chest wall or backbone, and finally rupture causing death by hemorrhage.

Nervous System. This highly important system of organs (consisting of the brain, spinal cord and the nerves) is involved in the majority of the cases of syphilis, resulting in a number of different diseases. If the cord is chiefly attacked, *locomotor ataxia* or *tabes dorsalis* is usually the result. If the brain is affected, the commonest condition produced is *dementia paralytica.* This latter disease, a type of insanity also known as *general paresis* of the insane, constitutes about one-third of the total number of insane individuals. And all entirely preventable!! Other diseases of the brain are meningitis, epilepsy, aneurism of the vessels of the brain, and encephalitis (a type of sleeping sickness).

Reproductive Organs. In the male, involvement (destruction) of the testicle by a gumma is the only common tertiary lesion. The female may occasionally have one or both ovaries involved, but the uterus (womb) is almost always affected. If pregnancy occurs in a woman with a luetic uterus, abortion almost always results. After a number of

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such abortions, a living child may be born, but its body is loaded with the deadly organisms of syphilis. (See later.) The commonest and main cause of repeated abortions is syphilis, to say nothing of the wretched diseased infants brought into the world by an infected mother. Treatment will allow the mother to give birth to a normal, uninfected child.

Other Organs. The lungs are rarely affected, but occasionally a chronic pneumonia results. Still more rarely gumma may form in the walls of the stomach or intestines, giving rise to a variety of digestive disturbances. The liver frequently contains large gumma (abscesses), which if they heal leave a marked scarring and deformity. Occasionally so much tissue may be destroyed by gummas or a diffuse involvement of the entire liver, that death results. The liver is involved to some extent in nearly every case. In the kidneys, there may be a true nephritis (kidney trouble) resulting from a generalized infection of both kidneys. The eyes or ears may be the site of gummatous lesions, but are more commonly involved in *congenital* syphilis. In fact, any organ of the body may be the seat of tertiary syphilitic lesions, a consideration of which would take many volumes.

CONGENITAL SYPHILIS. Syphilis is transmitted to the unborn child only by the mother. If an untreated luetic woman becomes pregnant, she usually aborts the child before term. After several similar abortions, a live child may be born, which is so abnormal and diseased that it dies soon after birth. (Time does not permit a discussion here of the gruesome symptoms of a syphilitic infant.) Eventually however, a child will be born alive, which, while it may grow to adolescence or even manhood, will develop (if untreated) typical deforming lesions of the eye (often resulting in blindness), ear (deafness), nose, teeth, bones, and skin. Even brain syphilis may appear while the child is yet very young. No more unfortunate circumstance could be imagined than such a heritage, all of which can be prevented by adequate treatment of the mother before pregnancy occurs.

DIAGNOSIS. This must be made by a physician, and is arrived at by the symptoms present together with the laboratory tests (Wasserman, Kahn, etc.). The Wasserman is positive soon after the chancre appears, and should be made in all suspicious cases. It remains positive until treatment is started, but a negative test does *not* mean that the individual is cured!

PROGNOSIS. Most of the cases in the primary and secondary stages can be cured if enough treatment is given. A course of therapy lasts from one to three years. In the tertiary stage of the disease, a cure is rarely if ever accomplished, but in any case the further ravages of the disease can be checked and the individual rendered noninfectious. The earlier the treatment is started and the longer it is continued, the greater the chance of cure, and the less chance of tertiary symptoms developing. And woe to the one who stops taking treatment before it is completed; the signs (Wasserman) may be negative but the latter stages of the malady appear in their own due time. Congenital syphilis, like the tertiary stage of acquired syphilis, does not yield readily to treatment, although much improvement can be produced thereby.

TREATMENT. This must be left entirely to the physician. It consists of measures for the general health, together with the administration of certain drugs over a period of time lasting at least a year. It was a notable day when Ehrlich discovered 606 (arsphenamine), the first really efficient drug in the treatment of lues, but the physician now has several other drugs at his disposal, any of which are more valuable than arsphenamine.

PROPHYLAXIS. The prevention of syphilis needs no further discussion. The avoidance of intimate contact (sexual or otherwise) with an infected individual will practically assure any one from contracting syphilis. As stated previously, if this rule were followed by everyone for one or two generations, the disease would be a matter only of history.

Gonorrhea

DEFINITION. Gonorrhea is a disease, caused by a microorganism (Neisseria gonorrhoeae), usually confined to the reproductive organs, and characterized by an acute suppurative (pus formation) stage followed by a chronic stage in which the symptoms are chiefly the result of the scar tissue formed. It is vulgarly known as "Clap."

HISTORICAL. Gonorrhea is probably as old as recorded history. Since it is a disease only effecting the soft tissues of the body, the examination of ancient skeletons give us no information. However, the oldest Egyptian writings and the ancient manuscripts of the East Indians and Chinese mention this disease. The very name of the disease, *gonorrhea,*[1] shows that it was confused with normal sexual function in the older medical treatises; only by the sixteenth century was this distinction made clear. Although during the middle ages it was realized that the malady is contagious, and that contact with an infected person is necessary to contract the disease, gonorrhea was not differentiated from the other venereal diseases until well into the nineteenth century. Only since 1879, the discovery of the causative agent or "bacteria,"

[1] Gonorrhea literally means a "flow of semen."

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have accurate observations been possible with regard to the nature, prevalence, and end results of the disease.

CAUSE AND TRANSMISSION. The actual cause of the disease, as has been previously mentioned, is a small microorganism, *neisseria gonorrhoeae*. This organism is easily killed by germicidal agents, drying, light, etc.; in fact it can live only a very short time outside the body (a few minutes to a few hours.) It is easily seen that the disease is only transmitted by intimate personal contact, and in adults it is almost *invariably* transmitted by sexual congress. The eyes of the newborn infant may be infected from the mother at birth (Ophthalmia neonatorum), and a child may be infected (eyes or genitalia) by a careless mother (diseased), but in adults infection indicates sexual exposure in practically every instance. Those who claim to their associates to have contracted the disease innocently, know, almost without an exception, that they are telling an untruth. This (almost 100%) venereal origin is in contrast to syphilis. It is thereby obvious, that if an uninfected couple marry, and both keep their marriage covenant, no danger of contracting gonorrhea exists. Gonorrhea is truly a venereal disease.

The spread of the disease can be briefly classified largely under three headings: (1) the prevalence of the disease in prostitutes; (2) lack of regard for the health and future of others in promiscuous men (and women); and (3) the reappearing of symptoms and the ability to infect others, after the individual is thought to be cured. The last mentioned case is a sad one, and largely accounts for the comparatively high incidence of gonorrhea in married women.

INCIDENCE OR PREVALENCE. The actual incidence of gonorrhea is almost unbelievably high. The best authorities estimate that between 50 and 60 per cent of the adult male population are afflicted with (or have previously had) the disease. The prevalence in women has previously been given as about one-tenth the rate in men, but recent observations and more careful study reveal that the incidence in women is not greatly less than in men. The incidence is highest in cities and lowest in rural districts. Smaller towns may have veritable epidemics coinciding with the return of the "Prodigal Son." The prevalence varies inversely with the degree that the community practices its religious convictions, and directly with the degree of immorality.

SYMPTOMS. It is not necessary to describe all the symptoms of gonorrhea here. The incubation period (time between the date of infection or exposure and the appearance of symptoms) is usually from 5 to 7 days (2 to 9). In the male early symptoms all appear in the reproductive organs, and consist of local discomfort, redness and swelling of the urethra, pain on urination, and cloudiness of the urine. This is followed by a profuse flow of pus within twenty-four to forty-eight hours. The individual may also experience considerable malaise, have a temperature, and even a chill. If untreated some cases actually end fatally, but most go on to the chronic stage. After a week or two, the flow of pus subsides and the other symptoms partially disappear. However, the organism remains in the reproductive organs and continues to excite some degree of inflammation. More important than this, it spreads upward and involves the prostate, bladder, and often the testes and epididymus. A considerable percentage of the untreated cases become sterile, and some even become impotent (lose their sexual nature); unfortunately some treated cases suffer similarly. The commonest end results of chronic gonorrhea in the male are a chronic discharge, chronic inflammation of the prostate gland and the bladder, stricture of the urinary passages (making it difficult or impossible to urinate), and sterility.

In the female an even more serious picture is found. About a week after the date of exposure, she may also experience some urinary symptoms with local itching and burning of the genitalia. However, these symptoms are quite transitory, and are actually so slight in most cases that they pass by unnoticed. The first real indication she has that something is amiss is usually a vaginal discharge (Leucorrhea). This abnormality generally appears within a few weeks or less, but may not be evident for a year or more. Women who already have a vaginal discharge may not notice the difference. Then, sometimes immediately after the onset of the infection, but usually either after a menstrual period or after delivery of a child, the organisms go suddenly upward and involve the internal organs. The uterus (womb) is paradoxically not involved; the organs that suffer being the tubes (ovaducts) and ovaries.

The onset of the symptoms of "internal gonorrhea" may be sudden or gradual. In the severe cases, the female suddenly becomes very ill with pain all over the lower abdomen, high fever (often 104° to 106°), chills, nausea, vomiting, and abdominal distension. Some patients are so ill that death results. Recovery is a long drawn out process necessitating rest in bed for weeks or months, and accompanied by considerable suffering. Mild cases show less symptoms and very mild cases that come on gradually, may show so few symptoms as to not even interfere with the individual's daily work. In all cases, even after all acute symptoms

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have subsided, a physician will find plenty of evidence of the disease.

The cause of the abdominal symptoms is the acute process taking place in the tubes. These organs, normally about one-fourth of an inch in diameter and three or four inches long, become enormously dilated by the formation of pus. This pus pours out into the abdominal cavity through the open end of the tube, producing infection of the nearby intestines and the ovaries. Healing is accomplished by marked scarring and distortion. The tubes usually become a mass of scar tissue, which, since it prevents passage of the ovum into the uterus, produces permanent sterility. The ovaries are generally involved in this scarring process and may be largely destroyed. This destruction may be so complete as to destroy the sexual nature of the woman. The uterus or womb is usually dragged backward and to one side, and adhesions of the intestines, with resulting constipation, are formed by the diffuse plevic infection.

In a few cases (rare) complete healing may take place, but the usual picture is an extremely sad one. The woman becomes sterile. The distortion of the position of the uterus brings many sorts of menstrual abnormalities. The intestinal adhesions lead to gastrointestinal troubles and frequently marked constipation. The scar tissue formed and the abnormal positions of the various organs, affect the nerves coming out of the spinal cord at this point. This results in chronic backache, arthritis, headaches, weakness, nervousness, and other vague but very distressing symptoms.

GONORRHEA OF THE NEW BORN is contracted at birth. During delivery, the eyes of the infant become infected by the vaginal discharge of the (infected) mother. This results in a purulent eye disease—usually both eyes—which even in treated cases often results in blindness, or at least impaired vision. Older statistics showed that gonorrhea of the eyes of the new born was the cause of at least one-third of all the cases of blindness in the United States. (A horrible truth!) The laws requiring that an antiseptic be placed in the eyes of the babe after birth, have somewhat reduced this figure. However, careless diseased mothers can infect the eyes of their children (or herself) at any time later on.

Gonorrhea may be seen in the young girl, and is manifested by an external inflammation only. It is contracted from a careless mother, or, in asylums, from an infected attendant. In such institutions, infected individuals have caused whole epidemics of the disease by their carelessness. The disease is not serious (unless the eyes are infected also), but it is resistant to treatment and often results in considerable scarring and deformity.

COMPLICATIONS. The commonest complications have already been given. In the male the commonest sequelae are chronic inflammation of the genital organs, enlarged and diseased prostate, and urethral stricture. This last condition shows itself by a continually increasing difficulty in urination, which eventually may result in complete closure of the canal. In such a case, an opening in the anterior abdominal wall is necessary, a tube being left in place permanently for the passage of urine—a very disagreeable arrangement.

In women the commonest sequelae are leucorrhea (discharge of pus from the vagina), inflammation of the cervix of the uterus, marked scarring and distortion of the internal reproductive organs, and chronic symptoms resulting from the adhesions in the pelvis. Of course sterility is nearly always seen.

Both sexes may develop arthritis (inflammation of the joints), gastrointestinal disorders, anemia, peritonitis, septicemia (blood poisoning), endocarditis (heart disease), local abscesses, nephritis, pyelitis or "pus on the kidneys," and gonorrheal infection of the eyes. The last mentioned disease (in adults) is generally acquired by the individual infecting his (or her) own eyes with his hands (contaminated with the pus from the genital discharge). It frequently leads to blindness of one or both eyes, and usually to at least some loss of vision.

DIAGNOSIS. This must be made by a physician. The symptoms given are merely to arouse the suspicion of the individual, and to induce him to seek immediate aid. A complete physical examination is often necessary, especially in women.

PROGNOSIS AND TREATMENT. In either sex treatment should begin at once! This is easily done in the male, as he is immediately aware of the presence of the malady; in the female the symptoms generally appear too late to give much hope of a cure. In the male, an immediate full course of treatment, followed by a frequent checkup to detect the reappearance of any signs of the disease, usually results in a cure. However, years may elapse before the patient may be regarded as entirely well. Delayed or inadequate therapy may ameliorate the symptoms, but leaves in its wake a gradual progression to the chronic end results. Worst of all, the individual, feeling himself cured, may later infect an innocent girl, which not only renders her sterile, but frequently leaves her a chronic invalid.

In the female, treatment should be started as soon as possible. Correct therapy sometimes accomplishes a cure, and the individual at least is

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rendered noninfectious. Unfortunately, too often therapy consists of an operation removing part or all of the internal reproductive organs, taking with it all hopes of motherhood. The new heat therapy and some of the new drugs are promising to the unfortunate woman (and men) afflicted with this disease.

PROPHYLAXIS OR PREVENTION. This need not be discussed in view of what has been said. Chastity before marriage and marriage only to such individuals, removes all danger of the disease. The disinfection of the eyes of the new born infants has already been mentioned.

SOCIAL ASPECTS OF GONORRHEA. Gonorrhea is a disease that:

(a) affects over half of the adult men, millions of women, and thousands of children (it is the most common venereal disease);

(b) is transmitted almost exclusively (but very easily) by sexual intercourse, *entering the family by previous illicit relations;*

(c) is so frequently transmitted by a person (male or female) who thinks himself long cured;

(d) so easily infects the eyes of the new born babe producing blindness in so many cases;

(e) is transmitted innocently to the chaste wife (or husband) so frequently;

(f) causes many chronic end results in man;

(g) makes thousands of invalid women each year (it is the principal gynecological disease today), and at the same time "unsexing" so many;

(h) is the cause of about one-third of our cases of blindness; and

(i) causes at least 50 per cent of the involuntary sterile or one-child marriages by destroying the power of reproduction in both men and women.

Other Venereal Diseases

The remainder of the diseases of venereal origin are of so much less importance as to be passed over hurriedly in this treatise. They comprise only a small fraction of the total cases of venereal disease, and do not constitute the grave menace of syphilis and gonorrhea. The remaining diseases are: *chancroid, granuloma inguinale,* and *lymphogranuloma inquinale.*

CHANCROID OR SOFT CHANCRE. This disease, caused by a small bacillus (microorganism), is transmitted entirely by sexual relations. The incubation period is from one to three days. The lesions are upon the external genitalia, and consist of shallow, irregular, and very painful ulcers, which are often multiple. The ulcers are soft; hence the name *soft* chancre to differentiate them from the firm, painless lesions of primary syphilis. The sores or ulcers are not self-limited, and lead to extensive ulceration and marked destruction of tissue if long untreated. Treatment consists chiefly of cautery (heat or chemicals). The disease can practically always be cured, but neglected cases leave considerable scarring and destruction of the genital organs. The prevention of the disease is similar to gonorrhea, and consists of the avoidance of illicit sexual relations. This disease is not much of a social problem as it is curable, and, since it is painful, it drives the individual to a physician at once.

GRANULOMA INGUINALE. This disease is confined (chiefly if not entirely) to the Negro race, and is probably only transmitted by sexual relations. It consists of slowly growing lesions, called vegetations and looking like "proud flesh" or cancer, on, around and over the genitalia (privates). This red, irregular mass of tissue bleeds easily and has a foul "mousey" odor; strangely enough it is not very painful in itself, although it is easily secondarily infected. The lesion may occur in other parts of the body in individuals with perverted sexual habits. It is more commonly seen in the female than in the male.

Treatment of the disease is not satisfactory. Certain drugs may produce an apparent cure, but unless continued for a long period of time, the disease reappears. Even with a cure, considerable scarring and sometimes complete destruction of the genitalia and rectum results. The method of prevention is the same as chancroid and gonorrhea. The actual cause of the disease is unknown.

LYMPHOGRANULOMA INGUINALE. This disease has only been known a few years. While it is primarily a disease of the tropics, recent studies reveal that it is not uncommon in the United States. It is transmitted only by sexual intercourse. About two weeks from the time of exposure (infection) a small lesion appears on the genitalia. This lesion is external in the male, but (as with syphilis) is internal in the female. It is usually small and heals shortly of itself, but is followed by a spread of the causative agent (probably a filterable virus) to the lymph nodes of the groin. This leads to the formation of "bobos" (large swollen masses in the upper groin) which may break down and discharge pus. Eventually the virus travels inward, causing the same type of inflammation inside the walls of the lower part of the abdomen. The important end result in this disease is the marked scarring and distortion of the organs of the pelvis, leading to rectal stricture with constipation, contracted bladder, urethral stricture, and distortion of the other organs of the pelvis. The disease itself seems to be self-limited, but it produces all of its distressing sequellae before it stops.

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Diagnosis is made by the Frei test. Treatment is unsatisfactory at present (it is a *very* new disease), and prophylaxis or prevention consists of chastity before and after marriage.

Conclusion

Only a few words need be added. In a consideration of venereal disease, we have a strong case for chastity. Although the moral and religious reasons for a chaste life are much more important; nevertheless the danger of venereal infection and its serious consequences is sufficient reason in itself for the avoidance of promiscuity. If one could only see the untold needless suffering of the millions of afflicted ones, know the meaning of the awful emptiness of a barren woman, see the wrecked lives and incapacity of thousands of people, and realize the crippling, blindness and early death that follows in the wake of such diseases, it seems certain that a vow to lead a thoroughly moral life must inevitably follow.

—●—

Men have misunderstood the nature of God. They have emphasized his justice. The law of rectitude must be conserved, they said. Yet justice without love is mere vengeance. From the beginning of time God has been abroad upon his message of recovery. He comes to seek and save the lost. Though all men despair, God never despairs. He loves the lost because it is his nature to love. Your sin cannot exhaust his love, your years of vagrancy cannot tire. He places inestimable value upon the soul he has made. His love burns on, and at last will conquer and bring you home.—Newell Dwight Hillis in *The Contagion of Character.*

—●—

In bygone days, those tribesmen gained advantage who appropriated for themselves the fattest pastures. Today the workers of the various nations are induced to go to war to defend the commercial interests of investors throughout a far-flung empire. Whether it be opium in China or oil in Persia, the pursuit of profit and the need to protect profit are fruitful grounds for invoking the aid of the mailed fist. The major cause of war, according to this school (Marxist), is economic imperialism. —G. E. G. Catlin in "The Roots of War," *Challenge to Death.*

—●—

Homes are being ruined every day by tongues hung in the middle and wagging at both ends, and homes are being saved every day by people who know how to keep still.—Harry Emerson Fosdick in *"Be Still and Know."*

AFRAID OF JESUS

(*Continued from page* 1418.)

aside and explained to him minutely how to make the gold, the magic words, the stick and all, but he added: "You must not think of a red-faced monkey as you stir, or the gold won't come." The villager promised to remember that he was to forget. But later, try as hard as he would, the red-faced monkey was before him spoiling everything. The gold would not come! So with sin. So many try so hard to overcome selfishness and injustice, but they fail. The only way to forget your sins is to have your attention centered elsewhere. But mind you, your attention can not go unless *you* go. Not just your thoughts must be diverted, your whole *actions* must participate in the new set-up. "He who loseth his life for my sake shall find it."

People are paying Dr. Henry C. Link and his fellow practitioners of the Psychological Service Center here in New York fabulous prices for these specialists to tell them the same things that Jesus tells us over and over in the Bible. And they admit it. Scientists and psychologists are proving every day that the way of Christ is the only way out of our individual and collective problems. They urge the nervous person to lose himself in some worthy cause, to forget self and his idea of his own importance and his culture, and to look for the values which may be hidden in those about him. And as these people become interested in aiding and encouraging others to find a happier life, they realize that they have solved their *own* problem. But we Christians hesitate to accept the Kingdom of God; we are afraid, we cry out against the changes he asks, we keep our selfishness, we continue to hate our enemies, we fine ourselves to keep up with the Jones, and so our civilization keeps on rowing, toiling, discouraged and oppressed, fighting and injuring our neighbors. A civilization which H. G. Wells calls "a legalized struggle of men and women to get the better of one another."

I am convinced that to reach our goal, to escape from the storm, to find the abundant life, we *must* take Jesus seriously.

Let us all join in this prayer:

Oh, Christ, thou who has said that we should know the truth and the truth should make us free, help us to lay down our mental pride.

Help us not to wince or to be afraid, or to ask for halfway compromises, but in thy sight confess our needs.

Thine own problems never inhibited Thee from helping the needy who crowded around Thee. Make us like that!

Help us to have a faith that believes that anything is possible with Thee, that thou art in our struggles, lifting, saving, and turning the tide of our battle.

Help us to realize that as we lose ourselves in Thy service, then we are at the shore where our soul longs to be, we have found the abundant life.—Amen.

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Worship Suggestions for December

The Children's Division

Planned by Gladys R. Tischer, Lansing, Michigan

FIRST SUNDAY, DECEMBER 5

Theme: "The Gift That God Promised."

Prelude: "Hail the Blest Morn," S. H., 142.

Call to Worship:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Savior.
For he that is mighty hath done to me great things;
And holy is his name."—Luke 1: 36, 47, 49.

Hymn: "Great and Marvelous Are Thy Works," S. H., 123.

Prayer: (By junior boy or girl.)

Offering:

"We bring our gift to thee, dear Lord,
On this, the Sabbath day.
We ask thy blessing on each one here,
And bless our gift, we pray. Amen."

Hymn: "Tell Me The Story of Jesus," S. H., 153.

Scripture Reading: Book of Mormon, page 28, verses 53-62.

Short Talk:

For many years the Jews had looked forward to the time when God would keep his promise that he would send the Messiah, who would deliver them from their enemies. Many of the Jews had begun to think that God would not keep his promise to them; a few still looked forward to the day when the promised Messiah would come. Among those who believed and hoped was a young woman named Mary—the Virgin Mary. God chose her to be the mother of the Messiah. Our call to worship is a part of the beautiful song of praise she sang.

Story: "The Angel's Message to Mary," Primary Quarterly Q-231, page 52, October, November, December, 1935.

Closing Hymn: "Consecration," S. H., 293.

Benediction.

SECOND SUNDAY, DECEMBER 12

Theme: "The Christmas Spirit."

Prelude: "There's No Love to Me Like the Love of Jesus," S. H. 336.

Call to Worship:

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three;
Himself, his hungering neighbor and me."—Lowell.

Hymn: "O Little Town of Bethlehem," S. H., 144.

Prayer.

Response: S. H. 336 hummed by all the children softly.

Offering.

Hymn: "It Came Upon the Midnight Clear," S. H., 137.

Scripture Reading: Proverbs 28: 27, Luke 6: 38, John 13: 34.

Sermon Talk:

Christmas is the most beautiful and most wonderful time in the whole year. Everybody looks forward to it with great joy. It brings with it many happy surprises for all. Christmas time is a *giving* time. You will remember we learned that November is the "Thank you'" month. We are going to call December the "Giving" month. This, we learn, is a part of the meaning of the true Christmas spirit. Many people give beautiful gifts to others, because they expect those people to give them beautiful gifts in return. But the true Christmas spirit is to give because we want to make others happy. God gave the first Christmas gift because he loved us. (John 3: 16) Let us give because we have love in our hearts for God, Jesus and people around us. There are other ways we can show our love for others, and that is by being kind to them; giving ourselves in service to others; helping them when we see something we can do. Let us try and remember that we must give our love with the gift that we give if we make it a true Christmas gift.

A short prayer service is suggested. We find that the children need these little prayer services.

Story: "The Bells' Christmas Message," Primary Quarterly October, November, December, 1931, page 46.

Christmas music by junior choir.

Story: "Jean's Gift," Junior Worship Guide, by Jones, page 140, or "Jimmy Co-Operates," from same book, page 27.

Closing Hymn: "Away in a Manger," S. H., 149.

Benediction:

This should be a prayer of thankfulness to God for his great gift to the world; also asking God to help us have the true Christmas spirit. S. H. 336 may be played very softly, if desired.

THIRD SUNDAY, DECEMBER 19

Theme: "The Promise Fulfilled."

It is suggested that the following large pictures be used in this service:

"Angel and Shepherds," (By Plockhorst) No. 6119-M, and "The Nativity," (By LeRolle) No. 6109-M, 15x20 inches, sepia, 15c. Order from David C. Cook Publishing Company, Elgin, Illinois.

Prelude: "Silent Night," S. H., 147. (Played in chime effect.)

Call to Worship: "God so loved the world, that he gave his only begotten Son . . . "—John 3: 16.

Hymn: "Away in a Manger," S. H., 149.

Prayer.

Offering.

Hymn: "There's a Song in the Air," S. H., 138.

Scripture Reading: Luke 2: 8-17. (This may be memorized.)

Sermon Talk:

We have learned that God had promised the Jews, a long time ago, that he would send them a Messiah—a Savior. We also learned that he sent an angel to tell the Virgin Mary that he had chosen her to be the mother of the Baby Jesus, who was to be the Messiah. Today we learn that God fulfilled (kept) his promise and that the promised Savior was born. "God so loved the world that he gave his only begotten Son." From this we learn that God gave this wonderful gift because he loved us; we also learn that God keeps his promises. Stress this point—that God always keeps his promises; also the fact that God speaks to men through angels, as he spoke to Mary. Help the children to understand what a *great* gift this first Christmas gift was, and why we should be thankful for God's gift to us.

Story: "The First Christmas," Combine stories on pages 56 and 61, Primary Quarterly, October, November, December, 1931.

Christmas music.

Story: "When a New Star Shone," Book of Mormon, pages 600-602, verses 4-24, Primary Quarterly Q-231, page 63.

Closing Hymn: "Silent Night," S. H., 147.

Benediction.

FOURTH SUNDAY, DECEMBER 27

Theme: "Gifts for Jesus."

Prelude: "Hark. The Herald Angels Sing," S. H., 136.

Call to Worship: ". . . We have seen his star in the east and are come to worship him."—Matthew 2: 2.

Hymn: "Away in a Manger," S. H., 149.

Prayer.

Offering:

(As this is to be a birthday party for Jesus, we suggest that the children bring their gifts to the altar at this time, while the pianist plays soft music, or the children may sing some song they have learned about bringing their gifts to Jesus.)

Hymn: "Jesus, the King," Primary Quarterly, October, November, December, 1930, or "As With Gladness Men of Old," S. H., 143.

Dramatization (or tableau) of Christmas story, with appropriate music.

Have a large birthday cake prepared. Place thirty-three candles on cake and have thirty-three children (if possible) light the candles. One candle should be longer than the others; this to represent the beautiful life that Jesus lived and the wonderful light he shed upon the earth. After the candles have been lit, choose someone to blow them out; then cut the cake and give each one a piece of cake and let them eat it. (I give credit for this idea to Sister Blanche Mesley, suggested in lecture talk at the Park of the Pines.)

(The children might decide to give the cake to someone to whom it would be a real treat. This would carry out the idea of making December a "giving" month.—M. G.)

Closing Hymn: "Hail the Blest Morn," S. H., 142.

Benediction.

Anybody can be a materialist. It is the easiest, cheapest thing in the world to be a materialist. Materialism is the first snapshot that anybody takes of the way life looks when one has no time to go back behind what life looks like to what it is, when he is too busy, as Einstein says, "to wonder and stand rapt in awe."—Harry Emerson Fosdick in *"Be Still and Know."*

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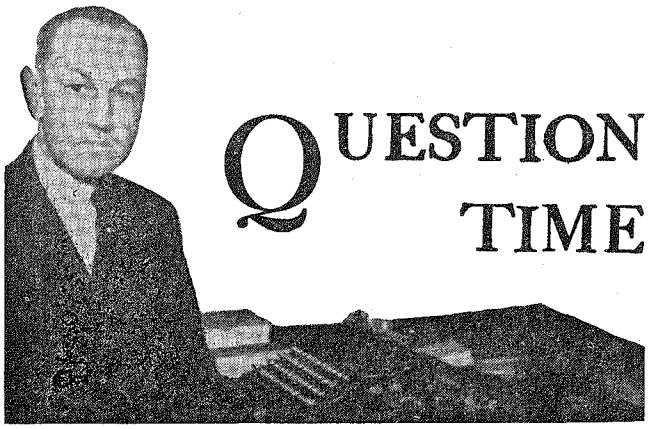

QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Please explain the meaning of "gates of hell' in Matthew 16:18.

The language was uttered by Jesus to the Apostle Peter in reply to Peter's testimony: "Thou art the Christ, the Son of the living God." It is well to note the words of Jesus in his reply leading to the phrase quoted in the question. In it Jesus declared:

> Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matthew 16: 17, 18.

While there are several important and interesting aspects which might be noted in this text, not all are vital to an understanding of the language quoted by the questioner. However, the reason why the gates of hell shall not prevail against the church becomes clear when it is understood that salvation is the promise of Jesus to those who obey his message and adhere to it. It is in this connection that the church is constituted, and this is a central objective of its work. The gates of hell as used in the text represent the restraining prison to which those who are not saved are to be consigned. Those who receive the gospel and live it, on the other hand, represent the saved. Such constitute Christ's church, and they are not subject to the restraining gates of the prison.

Modern revelation bears out this thought in several instances. It shows that the powers of hell have no dominance over the righteous, who are the church. The sense in which the church is here meant is indicated in the statement:

> Whosoever repenteth and cometh unto me, the same is my church: . . . whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against him.—Doctrine and Covenants 3: 16, 17.

Can those of the telestial glory develop until they reach the celestial glory?

This question in much the same form has been answered on two previous occasions, hence we will here answer by quoting only a part of the revelation which states concerning those who inhabit the telestial world:

> They shall be judged according to their works; . . . and they shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end.—Doctrine and Covenants 76: 7.

Inasmuch as God and Christ dwell in the celestial glory, and those who obtain celestial glory dwell with them, it is clear that those of the telestial glory can never be admitted there. For it is specifically stated (76: 5) that those who shall be heirs of the celestial glory: "shall dwell in the presence of God and his Christ for ever and ever."

Can the priesthood refuse the sacrament to one who uses tobacco?

Not only does the so-called Word of Wisdom declare that tobacco is not good for man, but a later revelation (Doctrine and Covenants 119: 3) specifically commands: "Avoid the use of tobacco and be not addicted to strong drink in any form." As with many other things which the Lord commands, what kind of discipline must be used in case this word is disregarded persistently is not stated in any detail. But the law instructs the proper officials of the church to see "that my law is kept," and it commands that those who partake of the sacramental emblems shall be worthy (Ibid. 17: 18). The Book of Mormon also prescribes:

> This is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it—3 Nephi 8: 60.

To what extent, or in how obnoxious and contumacious a manner, one may persist in this hurtful habit and bad example without being considered unworthy, the word does not state, so far as I am aware. Perhaps it may be conceded that the factors concerned may differ widely. Some might be distinctly contemptuous of the word of the Lord referred to, while others might struggle to conquer the desire to use that which is forbidden. Some might humbly admit their error, while others might attempt to conceal it by falsehood and evasion, or might exhibit an evil spirit in the matter. Proper officers are authorized to consider the facts and administer in their office as the nature of each case requires, always in the spirit of Christ.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Delisle-Vanscoy Group, Saskatchewan

This group of Saints has been holding services this year, commencing Sunday, April 18. Their scattered condition and impassable roads necessitate the closing of services for three or four months each year, but everyone is happy when meetings are re-opened, and all prove their eagerness to learn more about the gospel so that they may tell it to others, by their prompt attendance.

One night each week, during the past summer, was set aside for recreation. There was good attendance of both adults and young people. Now that the evenings are closing early and outdoor recreation cannot be enjoyed, the youthful members have requested that the midweek gatherings be continued, and that the group study the church organization and gain a deeper appreciation of the gospel. The meetings are held in the various homes. The young members are assuming the responsibility of preparing the Christmas entertainment.

A number of the Saskatoon Saints joined with this group July 1, at the Mogenson home, where a picnic was enjoyed.

Several from Delisle-Vanscoy attended the district conference in July at Shellbrook. It was at the business session that the district president, William Cornish, under direction of Apostle J. F. Curtis, authorized his counselor, I. McMullen, to organize the group of Saints from Delisle and Vanscoy who have been holding services at the Rich Hill Schoolhouse for the past two summers, into a mission.

August 15 was set as the day for the organization of this mission. There were fifteen members, sixteen regularly attending nonmembers and eight visitors present on that occasion. I. McMullen is presiding elder of the mission and I. Duckworth is presiding priest. The group is now known as the Rich Hill Mission, and is under the supervision of Saskatoon Branch.

About fifteen from this mission motored to Saskatoon, September 19. There they were joined by several cars of Saints from the branch and proceeded to a suitable spot on the Saskatchewan River, where I. McMullen led two candidates into the waters of baptism. They were Miss Eva McKenna and Mr. Oliver Loraas. Two weeks later, on rally day, a number from the mission met with the branch in Saskatoon for services. In the afternoon Elder McMullen again had the pleasure of baptizing three candidates from the mission: Miss Eleanor Mills, Miss Hazel Erickson and Mr. Gordon Loucks.

On September 24, Miss Eva McKenna and Mr. Oliver Loraas were united in marriage by Elder I. McMullen, at the Mogenson home. Miss Dorothy McKenna was bridesmaid and Mr. Normon Mogenson acted as best man. Following the marriage service thirty-six relatives and friends partook of a wedding supper prepared under the direction of Sister Mogenson. The young couple on the Wednesday evening previous to their marriage, were recipients of a number of useful gifts at a shower at the home of Brother and Sister I. Duckworth.

Local Saints were pleased to have as speaker October 17 Saskatoon's pastor, A. Jordan. Elder William Cornish is making his annual tour of Northern Saskatchewan District now, and is expected to visit this mission one Sunday.

Kirtland, Ohio

At its 1937 business meeting Kirtland Temple branch unanimously elected Elder James E. Pycock as president. The branch hopes under the inspired leadership of the new pastor and his coleaders, to make greater spiritual and financial strides and to cooperate with the general church program.

The pastor's Sunday morning sermons have been a source of strength to all, and the general themes of "Know Your Church" and "Keep the Law" have been educational and much needed by the worshipers.

The Wednesday prayer services have begun to grow in attendance. This is an indication of a greater desire on the part of the Saints to be useful and approved servants of the Master.

The young people's division is taking steps to be incorporated with the Zion's League, and is looking forward to a year of service.

The women's department staged a successful harvest festival in October, and these workers are doing well in every phase of their undertaking.

Kirtland members hope that the Saints will remember their aged Sister L. Curry, mother of the Presiding Bishop. She is ill and weakening daily. May the Lord bless this good Latter Day Saint woman.

Northeastern Illinois—Southern Wisconsin Reunion

The annual reunion of Northeastern Illinois and Southern Wisconsin districts was held at Camp Epworth, between Belvidere and Garden Prairie, Illinois, August 19 to 29. The theme of the gathering was "Cooperation Is Paramount."

General church appointees sent to the reunion were Apostle Paul M. Hanson; Elder E. Y. Hunker, of the quorum of seventy; Bishop J. F. Keir, and Elder C. M. Nikel, missionary. The women's department was represented by Mrs. Charles C. Koehler, of Independence, Missouri. Representatives from Graceland College included Roy A. Cheville, Walter Johnson, and A. R. Gilbert.

Outstanding among the meetings were some of the early morning prayer sessions, their spirit seeming to prevail throughout the rest of the reunion.

Classes were held each morning, under the leadership of D. H. Smith and C. Wasson, directors of religious education, instructors being Apostle Hanson and Elder Hunker. These sessions were well attended. Work was provided not only for the youth of the church, under the leadership of Richard Wildermuth and Alma Brookover, but also for the children, under the leadership of Sister D. H. Smith and Helen Richardson. These coupled with the women's activities, under the direction of Sisters Koehler and Leah Miller, and those of the priesthood, directed by the presidency of both districts, combined to make the functional activities of the reunion most successful.

Music this year was cared for by Sister Irene Johnson, leader, assisted by Russel Rogers, both graduates of Graceland. Sister Johnson trained the choir through the whole of the reunion period to give the cantata, "Behold, It Is Written."

Recreation was provided through all the days of the week, Elder C. M. Nikel and Charles Reedy in charge.

Special events included the women's conference on the first Saturday afternoon; the youth conference on the last Saturday afternoon, combined with a banquet for the young people which taxed the seating capacity of the dining hall. J. A. Jaques provided music for the banquet, by phonographic pick-up, including a recessional. During the banquet, songs were sung by the group, short addresses were given by district officers in youth activity, and a set of

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slides and movies of Nauvoo reunion, some in natural color, were shown by Elder Marion M. Blakely.

The use of a Hammond Electric organ, procured by the business manager, Elder Charles G. Homuth, of Plato Center, Illinois, added much to reunion services. The Hammond people designated that the Saints should have an organist familiar with the use of this particular type of organ, and Brother Homuth located a girl, Frances Norge, fourteen years of age, who is taking organ lessons, and who gave up her vacation to help in the reunion. She is not a member of the church, and is to be especially commended for her fine helpfulness.

The reunion officials were: Elders C. A. Edstrom and H. W. Woodstock, acting as the presidency; Elder C. G. Homuth, business manager; Grace E. Johnson, registrar; Elder Marion M. Blakely, publicity agent. Working with them were other officers and committees. They express their appreciation for the helpfulness of all who attended the reunion, and look forward to a new and greater reunion in 1938.

Walla-Walla-Freewater Mission

Freewater, Oregon.—Brother and Sister Will Croft and their four children went back to their old home in western Nebraska a few weeks ago. Brother and Sister Alvin Buckley, with their son and daughter, have moved from Freewater, to Walla Walla, Washington, but they drive over to services in the chapel at Freewater, and so the Saints are not deprived of their valuable help.

Local Saints were fortunate in the past summer to have various members of the priesthood worship with them and occupy the pulpit. Among these was Elder Joseph Sandidge, of La Grande, Oregon, his wife accompanying him. One of their visits lasted a week in June, Brother Sandidge delivering sermons at night. Elder Stanley Fout and wife, from Coeur d'Arlene, Idaho, were with this mission at least twice. Elder Ira Simpson spoke a time or two and administered to the sick. Four of Brother Simpson's crew of painters: Earl Bryson, deacon, and son, Clifford, priest, Kenneth Nottingham, deacon, and Vincent Schultz, deacon, gave inspiring sermons while they were in this area painting properties of the Union Oil Company in neighboring towns. Brother Simpson supervised a crew of sixteen men. On one occasion Elder Lloyd Whiting, pastor at Spokane, accompanied by his niece, Miss Jean Kinney, young people's leader at Spokane, visited here, Brother Whiting giving a sermon.

Walla Walla-Freewater group visited the Saints at Pasco and Hermiston a time or two in recent months, and a good representation attended the reunion at Silver Lake, Washington, in August.

The church school Christmas offering is near its goal.

The following mission members attended the young people's convention at Spokane, October 16 and 17: Elder Alvin Buckley, wife, son Edward and daughter Bettie; Priest Orva Croft, his wife and son Max; Teacher W. H. Birdsell.

District officers have scheduled a visit by two of the district missionaries, Elders Willard Becker and Maurice Draper, at this mission. They are expected to arrive the latter part of October, and will stay indefinitely.

Everett, Washington

Twenty-fifth and Fulton.—Everett Branch held its annual election September 6, and the following officers were sustained: Pastor, Granville L. Swenson and associate Elder George R. Brundage; branch clerk, Roy Davis; treasurer, Benjamin Pilbeam; women's department leader, Sister Etta Stover; music department director, Sister Neva Willetts; young people's leader, George Stover.

New officers elected were Brother Merritt Brooks as church school director; Sister Toro Freestad, children's department supervisor; Sister Eileen Hansen, librarian, and Sister Edith Quick, publicity agent. Sister Toro Freestad was also elected to have charge of floral contributions and decorations. Mrs. Annie Benfield, who although not a member of the church, has rendered a splendid service in this capacity for several years, was given a vote of thanks. Her service has done much to make the church home an inviting place in which to meet.

Brother Samuel Stearns was also given a vote of thanks for his long service as custodian of the church building, and he was elected to continue in this service at least until such time as a deacon shall be ordained in the branch.

At this meeting it was voted to set in operation the forces for the development of a building fund, with which to improve the present church home, or to procure a new church building, as the present one does not meet the requirements of the branch.

The many friends of Sister Mary C. Wheat were saddened by her death which occurred August 11. Sister Wheat was one of the pioneer members of Everett Branch.

Richard Allan, son of Brother and Sister Elliott Gilberts was blessed by Elders Brundage and Granville Swenson August 1.

The women's department has sponsored many social activities for the branch. In fact, the social requirements of the branch have been so well provided for by this department that it was deemed advisable to forego the election of an adult department supervisor and to depend upon the women's group for such social activities as the adults may require, their other needs being well supplied by other services. This branch is located just six miles from the Silver Lake reunion grounds, and many wiener roasts, chili suppers, swimming parties, etc., have been held on these grounds. The evidence of the financial results of their many endeavors is seen in the improvements which have been made possible from time to time through their donations.

Sister Harriett Roberts and Mr. Aaron Mallory were married at the church by Brother Granville L. Swenson August 14. These young people have the best wishes of their many friends.

A surprise birthday party was given Pastor Granville L. Swenson at his home, and the esteem in which Brother Swenson and his family are held was manifested by the many gifts which were given by the friends who enjoyed the evening with them.

The midweek prayer meetings which are being held in the homes, are well attended, and are furnishing the inspiration as well as the stepping stones for those who attend to come up to higher ground.

Hagerman, Idaho

The annual business meeting of Hagerman Branch was held September 26, Silas Condit being sustained as pastor with Cecil Gilmore and James McIntire as counselors. Other officers elected were: Church school director, Don Porter; secretary, Beulah Stokes; musical directors, Velma Carlson and Phyllis Gilmore; adult supervisor, Izetta Condit; young people's supervisor, Merril Gilmore; junior supervisor, Leda Hendrickson; bishop's agent, Cecil Gilmore; branch clerk, Alice Parks.

The women's department held election October 13, Sister Jennie Condit being chosen as leader. Edna Harmon will have charge of sewing; Augusta Dickerson, secretary; Alice Parks, treasurer; Izetta Condit and Alice Parks are to have charge of visiting one month, then a new committee will be appointed. The women's department served a chicken dinner at the Civic Club Rooms and a sum of twenty-five dollars was cleared and turned to the bishop's agent for the general church debt.

Hagerman has an active junior department under the supervision of Leda Hendrickson and Augusta Dickerson. They held a bazaar and ice cream social in August and made enough to purchase a new nine-by-twelve rug for the rostrum and an electric clock for the church.

The Zion's League conducts a class on Book of Mormon study each Thursday

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evening. They are fortunate in having as their teacher Brother James McIntire who has made a special study of the Book of Mormon. They had good attendance all summer. Attendance is not so large now, however, as several are away attending school. Among those are Doris, daughter of Mr. and Mrs. Silas Condit; Harold, son of Mr. and Mrs. Lloyd Condit; Elvin, son of Mr. and Mrs. Arthur Dennis, all at Graceland College; Gomer, son of Mr. and Mrs. Silas Condit, a senior at the Idaho University, at Moscow; Sheldon, son of Mr. and Mrs. J. W. Condit, business school at Boise, Idaho.

On September 12 several members of the Boise Zion's League came to Hagerman, accompanied by their pastor and his wife, Elder and Mrs. L. F. Dellenbaugh. Elder Dellenbaugh gave a most interesting talk on "The Ideals of Sainthood," at the morning service. At the council meeting in the afternoon a return visit was arranged for October 30 and 31.

Apostle E. J. Gleazer visited this branch October 5, holding services Tuesday evening. He left for Boise Wednesday where he held meetings the remainder of the week.

McDermott, Ohio

This branch in regular business session September 18, elected the following officers: Pastor, Francis May; assistant, Richard Shope; church school superintendent, J. E. Wiget; clerk, Trecia Schellenger; song leader, Alice Wiget; organist, Ruth Schellenger.

The church school consists of two groups, McDermott group at McDermott and the Beatty Memorial group some two and one-half miles north of town in the country.

Ten children of Saints' families attending Beatty Memorial were baptized by Pastor Francis May on Children's Day. Previous to the administering of this ordinance, the children were carefully taught the first principles of the gospel. Their dedication to the work of Christ was reverential and inspiring. Since their induction into the kingdom, they have been faithful in devotion. The local branch looks for much assistance from these new members.

Elders A. H. Loving and Dale Dixon, of the missionary force, were with this branch in July. Miss Ora Lee Copas was baptized by Elder Loving and on September H. N. Byers and his wife, Mabelle, were baptized by Pastor May. The Saints appreciate the fellowship of these new members.

Many of the church families in this community are receiving the *Saints' Herald.* Workers note that the titles and offerings have increased and that the prayer meetings are better attended. The preaching of the word is proving more effective now in this group, and the membership of the branch are striving to place their feet on higher ground.

Columbia Falls, Montana

This branch held its annual business meeting September 28. Prior to the business session, prizes were given by the church school director, Paul N. Hovey, to the children who had not missed more than three Sundays during the past year. The prizes consisted of beautifully bound Bibles. Certificates were also awarded to those having perfect attendance.

The business meeting was called to order by Branch President Guy W. Anderson. Bother Anderson was renominated for the office of president, but he stated that he would rather not be elected to that office again because he felt that he could not do it justice, as his wife, Sister Jenny Anderson, has been very ill. Elder Robert E. Anderson was accordingly elected as branch president. Paul N. Hovey was reelected church school director; Sister Anna Hovey, branch secretary. Ed Nunn was elected as leader of young people; Sister Grace Nunn, music director, and Richard Anderson, publicity agent.

Teachers selected for the church school classes are: Nursery, Sister Leona Minthorn; kindergarten, Sister Anna Hovey; primary, Sister Grace Nunn; junior class, Sister Vila Nunn; intermediate, Ed Nunn; young people, Richard Anderson, and adults, Elder Guy W. Anderson.



BAPTISMAL CLASS OF BEATTY MEMORIAL SUNDAY SCHOOL

These candidates were baptized June 13, this year, at McDermott, Ohio. They are from left to right, first row: Elizabeth Hiles, Cora Fay Crabtree, Betty Jane Crabtree and Roma Jean Gillett. Second row: Cleve Noel Crabtree, Alberta Hiles, Mary Jane Crabtree, Christine Crabtree, Irene Hiles and Doris Hiles.

New Philadelphia, Ohio

October 10 was designated as Family Day, and in observance a program was presented. Devotionals were in charge of Pastor John D. Carlisle, and he was also the first speaker, choosing his subject, "Faith of Our Fathers." The congregation joined in singing the hymn by that name. Five-minute talks were given by Gomer Watkins and June Goudy who used as their topics, "What a Father Means to a Son and Daughter," then "Come Ye, Thankful People," was sung by the choir. Mr. Alvin Graff, a merchant of the South Side vicinity and well known to the Saints, was the next speaker, his talk recalling early days of the local branch and the pleasure he received in attending services. "Lift Up Your Hearts," a solo, was sung by Dorothy Briggs, accompanied by Hazel Thomas.

Elder William Goudy was the succeeding speaker, his theme being "Faith of Our Mothers." Charlene Hensel gave a reading, "What Mother Means to Me." Maud Esther Watkins and Wayne Thomas gave brief talks on "What a Mother Means to a Son and Daughter." The program was concluded with a clarinet solo by Wayne Thomas. Prizes were awarded to Rose Warner, oldest member present who also celebrated her seventy-fifth birthday on that date; to Mr. and Mrs. Charles Vance who were the oldest couple present; to Mr. and Mrs. Charles Cramer, the oldest couple in service of the church. Mr. and Mrs. James C. Carlisle received a prize for having the largest family present and also for the youngest child, and June Denning was the youngest mother. *Herald* subscriptions were given as prizes.

Looking ahead to plans for enlarging and remodeling the church building, all departments are lending their aid. The Excelsior Club sponsored a lawn fete in August which made it possible for them to contribute twenty-five dollars to the fund. In September Elder William Goudy's class of young men gave a social, and they gave their proceeds of fifty dollars to the fund. The women's department are sponsoring a social October 28. These gatherings will be held throughout the winter season by alternating groups.

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The twin sons of Mr. and Mrs. Gomer Watkins were blessed September 26, by Elders William Goudy and John Carlisle, and given the names, James Charles and William Gomer. At this service a Book of Mormon quiz was conducted with Charlene Hensel in charge and Mary Parsons giving the examination. Those taking part were members of the Earnest Workers' Class, Anna Cramer the teacher.

Thomas Lee and Marjorie Mae, children of Mr. and Mrs. James Carlisle, were blessed by Elders Charles Cramer and John Carlisle September 12. June and Joseph Carlisle were confirmed by Elders Cramer and Carlisle, having been baptized by Elder John Carlisle.

The October sacrament service was in charge of Pastor Carlisle and had a good attendance of members. After the sacred emblems had been served, a communication from the First Presidency was read, urging all members to a greater missionary endeavor.

Elder Carlisle and Priest Richard Watkins were in charge of the young people's prayer service at eight o'clock. These meetings are held the first Sunday of each month.

The young men's class gave a fine program October 17. Devotionals were in charge of Hal Rennels with congregational singing and prayer by Elder John Carlisle. Francis Carlisle spoke on "Missionaries and Missions" and Wilfred Bigler chose "Persecutions" as his topic. A quartet selection preceded a talk, "Their Message," by P. Watkins, then Louis Robson chose to discuss "Miracles and Remarkable Conversions Made." Robert Bigler spoke on "Character of People," James Carlisle on "Joy of Service," and James Watson on "Return of Missionaries." The benediction was by Wayne Thomas.

Lachine, Michigan

Melvin F. Smith was ordained an elder by District President Allen Schreur and Elder Ernest Burt, May 12, at the 11 a. m. meeting. Elder Burt gave a Mother's Day talk at 2 p. m. That evening Elder Elmer Parks, of Gaylord, spoke to a good audience.

There are two elders in the branch now. Elder Amos Guy and Elder M. Smith preached some very helpful sermons in the summer. The church school, is progressing, the teachers being very capable. The women are busy with social meetings every two weeks. They have been sewing and giving suppers to help pay for the church building.

A pretty wedding took place September 12, when Averil Peacock and Robert Villeneuve, of Alpena, Michigan, were united in marriage by Elder Amos Guy. Kathleen Heath was bridesmaid, and little Marjorie Kingsinger carried the veil. Mildred Kissick played the wedding march.

The business meeting for the year took place October 4, Elder Melvin Smith being chosen as pastor; Murdock McLennon, priest; Eugene Demick, teacher; Charles Roe, secretary; Florence Lewis, director of music; Rosa Kingsinger, treasurer; Harold Miller, janitor; Esther Manning, publicity agent. Other branch business also was cared for.

A one-day meeting was held October 10, opening with prayer service at 10 a. m., Elders Allen Schreur, Ernest Burt and Bishop Dirk Schreur presiding. This meeting was most spiritual. Following a recess, Ernest Burt spoke at 11:30 a. m. At 2:30 p. m. Max Kramer, of Onaway, talked fifteen minutes on the financial program, then District President Allen Schreur gave an interesting talk closing the afternoon service. Roy Reynolds spoke on tithing at the eight o'clock meeting.

Autumn activities are well begun. The district conference October 23 and 24, at East Jordan, was attended by a considerable number of Saints.

Chicago, Illinois

First Church, 4416 West Gladys Avenue.—At the annual business meetings held September 29, the following officers were elected: President, Harry Passman; director of religious education, Burt Hayden; superintendent of women's department, Carrie Ballinger; supervisor of children's department, Myrtle Gautchier; financial secretary and custodian of building, Weslie Ballinger; branch clerk, Erna Tanneyhill; music director, Ruby Newman; publicity agent, Hilda Edstrom; auditors: Ida Masters and Fred Rezabek; secretary of church school, Norman Ritchie.

The branch was saddened by the death of Sister Dorothy Passman, wife of the branch president. She passed away at the Cook County Hospital of cerebral hemorrhage October 16. The funeral was held from the Drechsler Funeral Chapel, Oak Park, Illinois, and interment was in Woodlawn Cemetery. Elder E. Y. Hunker preached the funeral sermon. She leaves her husband, Harry Passman, and a ten-year-old son, Harry Madison, to mourn her loss.

Saints of Northeastern Illinois District met with First Chicago Branch for conference October 9 and 10. At the business meeting Elder C. A. Edstrom was reelected president of the district and H. T. McCaig and Joseph Jacques were retained as his counselors. D. H. Smith is director of religious education, and other officers are: Sister D. H. Smith, supervisor of children's division; Richard Wildermuth, supervisor of youth; Roy Healy, recreational adviser; Sister Stella Thoman, supervisor of women's department; Brother Simpson, treasurer; Arden Skinner, district agent; auditors: Steve Lester and William Keir. Sister Grace Johnson was retained as statistician and clerk of the district, and Brother Marion Blakely, publicity agent.

A fine concert was rendered by First Chicago Choir Saturday evening, Ruby Newman directing.

On Sunday at 8:30 a fine spirit was present at the prayer service. D. H. Smith, of Hammond, and Brother Wildermuth, of Plano, Illinois, talked to the church school at 10 a. m., and Apostle J. F. Garver preached at 11 a. m. and 3 p. m. Over 250 people attended the conference. Elder Roscoe Davey, of Aurora, was there on Saturday. Sister Davey and daughters remained for the entire conference.

There were two ordinations: Stephen Lester to the office of elder, and Russell Rogers, priest.

First Church congregation was pleasantly surprised with a visit from Elder E. Y. Hunker, October 17. His sermon was "Why We Should Go to Church."

Four Graceland students spent October 16 and 17 in Chicago: Maxine Budd, Lloyd Cleveland, Dorothy Jean Trowbridge and Eveline Burgess. They visited First Chicago Branch and were guests of Mr. and Mrs. Harold I. Burgess and son, Robert, and Mr. and Mrs. William Trowbridge and daughters, Velva and Virginia.

In recent weeks the following ministers have preached: W. T. McCaig; John L. Cooper, of Plano, Illinois; C. A. Edstrom; Joseph Jacques; John Petterson; Burt Hayden, and Victor Hall.

Many First Chicago Saints attended the reunion at Camp Epworth Belvidere, Illinois.

Beloit-Janesville, Wisconsin

The annual business meeting of this branch was held September 25, the following being chosen to carry on the work: Pastor, Elder E. W. Dutton; secretary and publicity agent, Alice Hannawell; treasurer and young people's superintendent, Zelma Martin; chorister, Gladys Marks; custodian, Wilbur Johnson; librarian, Wilma Johnson; church school director, Alma Brookover; assistant, Zelma Martin; church school secretary, Erma Sorenson; women's department leader, Meda Dutton. Cleo Heide was elected to fill the place of teacher.

The young people met the evening of September 25 and decided to join the Zion's League movement. Officers elected were: President, Zelma Martin; secretary-treasurer, Arlene Rickert. Joe Elkins was chosen to teach *The Story of the Church.*

The young married people meet every Sunday evening to hold candlelight services, Brother and Sister Heide in charge. The young people members attended one of these services and enjoyed it greatly. They plan to use the six principles of the gospel as subjects of these sessions.

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Independence, Missouri

November 1.—The annual church school training institute, held last week at the Stone Church, brought together the teachers and leaders of the church schools in Independence. Special invitations had been sent out by the pastors and school directors to present teachers, leaders, and others especially interested in the activities and progress of the church schools, and these gathered each evening at seven-thirty for a ten-minute worship period conducted by Elder Arthur Oakman, pastor of the Stone Church. Class period followed, offering these study courses and groups; Nursery, kindergarten and primary taught by Lida Budd Robertson; junior and intermediate, Fern Weedmark teaching; senior and older young people, Almer Sheehy; adult, J. E. Kelsey, and directors and assistants, C. B. Woodstock. Brother Woodstock who is director of religious education in Zion, was in general charge of the institute. At eight-forty each evening Apostle F. Henry Edwards addressed the institute on the theme, "Sources of Spiritual Power."

President Frederick M. Smith returned to his office in Independence last week. He is home from a trip into Canada. Of the three weeks he spent in Toronto two were passed in a hospital. Brother Smith is now much improved in health.

Independence congregations observed College Day October 31 with appropriate programs. Collections taken will go to the Scholarship Loan Fund which is used in aiding worthy young people to attend Graceland College.

The Independence Sanitarium is on the list of hospitals approved by the American College of Surgeons following the 1937 survey, concluded in October. The hospital is listed as an eighty bed general institution operated by a church and controlled by a board of directors. It has been on the approved list for a number of years.

The second of the fall and winter concert series will be given at the Stone Church November 8 when members of the Graceland College faculty visit this city. Appearing in this program will be Mrs. Linna T. Hunt, soprano, Miss Treat, organist and pianist, and Mr. Roscoe Faunce, head of the department of English and dramatics.

Liberty Street Church

"Boosting Bridget," a one-act comedy by Elizabeth Gale, was given last week by the young people's department. The performance, under the direction of Mrs. Mayble Frick, assisted by Mrs. Mary Amos, was given in the church basement. Mrs. Ruth Mills was make-up artist, Miss Alice Zion, stage manager, and Mr. Earl Gard, electrician. This play was given as a preliminary to the dramatic contest which will be held in the Stone Church Little Theater by all the congregations of the church, the week beginning November 15. The cast included Miss Bonnie Lee Curnutt, Miss Bessie Robinson, Miss Betty Crawford, Miss Peggy Gard, Miss Verona Bunten, Mrs. Lois Bridges and Miss Mildred Curtis.

Gudgell Park Church

Elder Joseph Luff spoke the morning of October 24, and the service was in charge of W. A. Atwell who was baptized by Elder Luff more than fifty-five years ago. The invocation and benediction were by Elder R. D. Weaver. Sister Luff was among those who made up the congregation.

The evening sermon was by Elder Cecil Walker, a promising young minister from Liberty Street Church. Elder W. L. Chapman was in charge of the service, and a duet was rendered by Sisters Wayne Tucker and Hubert McCarty, accompanied by Sister Velma Amundson.

Sister W. A. Atwell was given a surprise dinner by the women of the group in recognition of her sixty-second birthday.

Elder John A. Taylor delivered an interesting and instructive sermon on Graceland and its place in the hearts of Latter Day Saints, October 31.

In the evening Kenneth Morford was in charge of the service, giving instruction of value and interest to the Saints.

Class study in the church school is increasing in interest, the Saints realizing that there is much to be done about the gospel if it is to have its perfect work in their lives.

The young people are to be highly commended for their interest in choir practice and religion.

East Independence Church

Doctor Joseph Luff was the speaker Sunday at 11 a. m. This was his eighty-fifth birthday. The choir sang a special number, and William Sheffer and Harry Friend were in charge of the service. Elder Raymond Wrigley was the evening preacher.

An effective worship service preceded the church school session Sunday, local members uniting their talents in song, prayer, and speaking.

Attendance at the prayer meeting last week fell below the average mark owing to sickness in the district. The Saints are praying that those who are ill may soon recover.

Dahinda, Illinois

Dahinda Branch has been fortunate in having fine speakers in recent months. They were John Stiegel, of Moline, Illinois; Frederick Bevans, Rock Island, Illinois; Leonard Stiegel, Moline; Ambrose King, Victoria, Illinois; Brother Holmes, Galesburg, Illinois; Brother Lennox, Moline; E. R. Williams, Davenport, Iowa; District President Richards, and Elder Roy Hopkins, of Independence, Missouri. Local Saints appreciate

Briefs

Australasian Mission. Early in September a call to fasting and prayer was jointly made by the district presidency of Southern New South Wales and the missionary arm. In preparation for this an endeavor was made to reach every member in branches in the district. Special sacramental-prayer services were provided in two centers —Balmain and Hamilton, the branches in the respective centers being invited to join in these union services. The response was very gratifying. At Balmain the church was packed by the Saints, and a helpful and spiritual meeting was the result. Preceding this a large group of Sydney priesthood assembled for a meeting. Similar services were carried out at Hamilton. This was a prelude to the missionary efforts being made in the two centers in the district. Most of the planning for the gatherings was done by Elders Walter J. Swain and H. Peisker, to whom credit is due. Similar services will be held periodically to stimulate and encourage the Saints.

District Missionary Harold B. Parks writes of his recent activity at Sloat, California: "Brother George W. Howell owns and operates a logging camp at Sloat. He is a priest, and with his cooperation, I held a six-week series of meetings at his camp. There were about seventy people all together, including nonmembers. Brother Howell donated the lumber and some nonmembers as well as Latter Day Saints helped in the construction of the church which we now have there.

"On April 25 I organized a church school with Ernest Ensley as director, Mrs. Whitney, secretary, and Brother Howell, adult teacher. We have from thirty to fifty attending services now, the majority nonmembers.

"The day I left I baptized two young girls, and there are others who contemplate baptism. In this little chapel we have many times felt the Spirit of God, and I can personally testify of the inspiration I received while preaching to these people.

"I am now at Prescott, Arizona, where we are trying to start a church school. We have already felt the Spirit of the Master assisting us."

Sister Ella Davis, of Clear Lake Branch, Angola, Indiana, suffered a stroke of apoplexy Sunday, October 10, after returning home from church, became unconscious, and died about 4 p. m. She had been the faithful tithing solicitor of the branch for twenty-five years. Through many trials her faith remained unshaken. The branch and church in general has lost a noble woman.

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Graceland Briefs

Mr. Albert N. Hoxie, of Philadelphia, last week presented the Graceland band and orchestra with a set of Leedy timpani drums—two large bass drums, snare drums, cymbals, and a large selection of smaller supporting instruments. He also enclosed a file of band and orchestral music ranging through symphonies and marches to selected classical numbers. The gift is valued by Mr. J. H. Anthony, director of the band and orchestra, at $1,600.

The Religion Club held its organization meeting October 16. Following a brief explanatory talk by R. A. Cheville, officers were elected as follows: Dale Dickson, of Ohio, president; Ammon Calhoun, of Florida, vice president; Lois Cable, of Colorado, secretary, and Lloyd Adams, of Iowa, sergeant-at-arms. Seventy-five prospective members for the year were present.

The A Cappella Chorus held its annual initiation at the home of Miss Mabel Carlile, director, October 18. The following new members participated in the ceremonies and buffet supper enjoyed by the choral group: Priscilla Beckman, Dayton, Ohio; Marie Bohn, Lamoni, Iowa; Margaret Briggs, Lamoni, Iowa; Doris Gamet, Pisgah, Iowa; Marna Jeane Holmes, Joy, Illinois; Mabel Hyde, Lamoni; Dorothy Ruth Resch, Independence, Missouri; Jean Shroyer, Bethany, Missouri; Donna Marie Silsby, Albia, Iowa; Velma Stuart, Los Angeles, California; Marge Watkins, Independence, Missouri; Earl Baker, Thayer, Missouri; Jay Brandt, Jefferson, Iowa; Jess Cady, East Moline, Illinois; Myron Curry, Dallas, Texas; Paul Deaver, Webb City, Missouri; Gerald Ferguson, Sedalia, Missouri; Don Harder, Independence; Wardell Hinderks, Stewartsville, Missouri; Ray Johnson, Lamoni, Iowa; Bill Spicer, Seattle, Washington; Willard Thomas, Cleveland Heights, Ohio.

The first musical recital of the year October 14, featured pianists and vocal soloists. Those participating were: Paul Deaver, Max Truman, Eveline Burgess, Lyle Davis, Don Guinnee, Robert Hartnett, David Allen, Margaret Mauzey, Don Lentz, Marie Bohn, Vernon Goodfellow, Opal White, Annajean Brown, Henry Anderson, Maxcine Harshman.

A brief vesper service took the place of the regular fellowship service Wednesday evening, October 15. Students gathered in a dimly-lighted chapel to hear a service of reading and music presented by Alice McConley, violinist, Maxcine Harshman and Henry Anderson, soloists, and Dorothy Jean Trowbridge and Lois Cable, readers.

the teaching and leadership of these men, thank them, and will welcome them back at any time. They bring greater manifestations of the Spirit.

Earl King, of Victoria, Illinois, was ordained a member of the priesthood April 25, by E. R. Williams and Ambrose King. Dahinda Saints are proud to have so worthy a young man as one of their leaders.

Kenneth Phlamm was baptized June 20, by Ambrose King before many nonmembers and spectators. Kenneth, a Jewish lad, has been absorbing the gospel during the past six years he has attended services.

Many Dahinda members shared in the reunion at Aledo.

This congregation is thankful for the visits its members receive from the various ministers of the church. When they can spare a day to come to Dahinda, local officers plan for an all-day meeting so that the group may share and have an enjoyable time at the lunch hour. On October 17, Elder John Stiegel was present, also other Saints from a distance.

Far West Stake

Bishop G. L. DeLapp visited Far West Stake the week of October 10-17 during which time he met with congregations in eleven different places. Practically all of the twenty-four congregations of the stake were represented in some one of the meetings. He was accompanied on his tour by the stake president, Ward A. Hougas and Stake Bishop H. L. Livingston.

Starting on October 10, services were held at Cameron and Far West. Then came Guilford, Bevier, Kingston, Stewartsville and Richmond during the week nights and on the last Sunday Bishop DeLapp spoke four times, once each at the three churches in Saint Joseph and at Fanning, Kansas. Far West Stake very much appreciated his visit and profited by his clear-cut presentation of counsel.

Zion's League Rally

The quarterly Zion's League rally was held at Stewartsville, October 23 and 24. About three hundred young people gathered for the event and enjoyed every session as well as the opportunity to visit with each other. This was the first stake-wide event for them since the reunion in August.

Saturday night brought a miscellaneous program including talks by two of the number, Allen Breckenridge, of Saint Joseph, and "Bunny" Flanders, of Cameron. Stake President Ward A. Hougas conducted a true and false test which proved interesting and stimulating. Forty statements were offered with a total of about eighty per cent correct answers.

Elder C. G. Mesley, president of Kansas City Stake, was guest speaker for Sunday and delivered two outstanding sermons. His counsel was deeply appreciated. A prayer service in charge of Elder Garland C. Snapp, of the stake presidency, was the opening service of Sunday. The closing service was of a dedicatory nature with Elder Robert S. Farnham, also of the stake presidency, in charge. Saturday night activities were in charge of the Zion's League president, Orville Rowlett, of Mound City, and the stake director of young people's activities, L. G. Ehlers, of Stewartsville. The next rally will be held late in January.

Wakenda Station

Missionary work opened in a formal way at Wakenda Station Monday night October 18, and is still in progress. Stake President Ward A. Hougas was present and opened the series and Stake Missionary Glen H. Johnson remained to carry on. Requests for baptism are already being made and the interest continues. Brother Johnson is doing all of the preaching and visiting.

Bevier Branch

A three-car delegation drove to Stewartsville for the Zion's League rally October 23-24. Although more than one hundred miles from home when the rally closed Sunday afternoon, the party decided to go still farther, and were welcome visitors at the six o'clock Sunday evening service at First Saint Joseph. There they enjoyed the music of the Pilcher organ, recently installed, as well as the fellowship of the Saints. With the service over, they headed for home, 130 miles to the east.

Missionary work continues with another baptismal service planned for Sunday October 31, with five more adult candidates ready for the step. This will increase the total baptisms to eleven since last spring.

New Pastor at Trenton

Sunday October 3 was a memorable day at Trenton, Missouri. The Saints' church welcomed nearly a hundred Latter Day Saints from many parts of Far West Stake who had gathered to assist in the installation of their new pastor, High Priest B. S. Lambkin.

The group at Trenton has been small for many years, and they have had no resident pastor most of the time. Recently Brother Lambkin and his family located in Trenton, coming from near East Saint Louis, Illinois.

Following the church school period in the morning a sacrament service was held with Stake President Ward A. Hougas in charge, assisted by Brother Lambkin and Elder Warren Hill, of Cameron. Brother Hill is the retiring pastor. He has driven fifty-five miles from his home to minister to them for some months past.

At one-thirty o'clock Sister John Ruoff, of St. Joseph, stake leader of

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women as well as stake adult supervisor, spoke to the adults and assisted in the preparation for greater activities in these lines of endeavor.

At the two-fifteen service a number of officials took part. Sister Eunice Liv-



HIGH PRIEST B. S. LAMBKIN,
Pastor at Trenton

ingston, stake director of religious education, spoke in behalf of the work of her department. Bishop H. L. Livingston talked in the interests of the work of the bishopric. Brother Warren Hill expressed his appreciation of the opportunity which he had had in his work at Trenton and introduced the incoming pastor Brother B. S. Lambkin. Brother Lambkin set out briefly something of a contemplated program of activity and was enthusiastically received by the members of the mission. At the close of the service Elder Hougas told of progress in the missionary work in the stake.

Every one seemed reluctant to close the service, so a pilgrimage was formed and about forty of the Saints from the south returned to their homes via the historic site of Adam Ondi Ahman. A stop was also made at Jameson where a large collection of relics is on display, most of which were once the property of the early Saints.

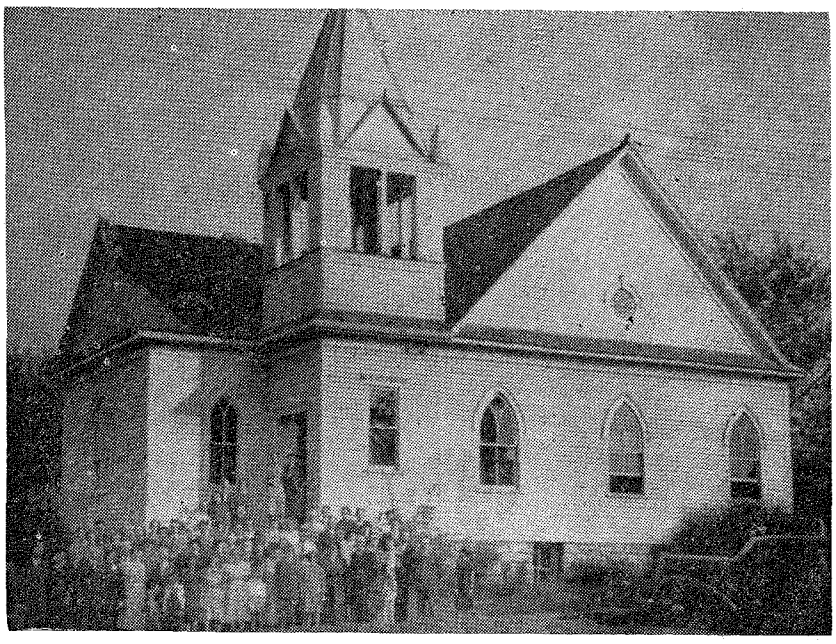
The little group at Trenton was appreciative of the large number of visitors some of whom had driven as much as eighty-five miles to get there. Plans are being made for a revival of interest and an increasing of activities that the church work may prosper in this fine little city of central Missouri.

Cameron Branch

A stake rally of church school officers and teachers was held at Cameron, September 26. The meeting was in charge of Sister Eunice Livingston, stake director of religion education, and she was assisted by Sister John Ruoff, Brother Leonard Ehlers, and Sister Lawrence Keck, stake leaders of the adult young people's, and children's departments, respectively. Bishop Livingston occupied the evening service.

Other general church speakers for the month included the Stake President Hougas, Bishop G. L. DeLapp and Evangelist Milo Burnett.

Pastor E. E. Jennings is now conducting a series of Sunday night mis-



TRENTON CHURCH AND RALLY GROUP

Graceland Briefs

"Big Hearted Herbert" was presented as the homecoming play the evening of October 22. The cast of Anna Steese Richardson's clever comedy included D. B. Sorden, Margaret Shippy, Lois Thomas, Bob Kyser, Paul Maaske, Lois Hansen, Addie Leland, Virginia Moorman, Herbert Floyd, Dale Ballintyne, Lloyd Gress, Mabel Hyde, and Jay Brandt. The play was well done and enthusiastically received by a record crowd of homecomers.

Miss Rose Demerest, Pasadena, California, national W.C.T.U. lecturer, addressed a special chapel October 26, upon the subject of the effect of alcohol upon the human nervous system. By actual test-tube analysis and scientific experiment, she affirmed that ethyl alcohol, a habit-forming narcotic present in all liquors, dissolves the protective covering of nerve cells and acts as a dehydrant upon the protoplasm of the neurone. Miss Demerest was the guest of the college at the noon meal following her lecture.

In the second recital of the music department Tuesday evening, the piano department was represented by Doris Gamet, Donna Silsby, Opal White and Miss Treat (playing a two-piano number), Delpha Gildehaus, and Velma Stuart. The first two mentioned also sang. Voice students participating included: Ninabelle Propst, Ann Thomas, Margaret Briggs, Alice McConley, Mabel Hyde, Everett Berndt, Marna Jayne Holmes, William Spicer, Jess Cady, Jean Shroyer. Alice McConley and Jess Cady also furnished violin obbligatos for three of the vocal solos.

Miss Mabel Carlile announced October 28 the selection of the Graceland male quartet for the coming year. Try-outs were held Wednesday evening, and the following people were chosen: Henry Anderson, of Omaha, Nebraska, first tenor; Jess Cady, of Moline, Illinois, second tenor; William Spicer, of Seattle, Washington, first bass; Willard Thomas, of Cleveland Heights, Ohio, second bass. Paul Deaver of Webb City, Missouri, will accompany the group.

Graceland's football eleven met Kansas City Junior College in Kansas City, Kansas, October 29, in the sixth game of the season.

Honorable Lloyd Thurston, Congressman of this district addressed the student body in chapel October 29, on "The International Situation." Mr. Thurston has served fourteen years in Congress, has been on a number of important committees including the Ways and Means Committee, and has represented the Government abroad on several occasions.

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sionary meetings in which he uses placards for illustration and emphasis. He is also preaching one night each week at the Oak Grove schoolhouse a few miles from Cameron.

The young people under the leadership of Sister Lottie Daniels, have been organized into two Zion's League groups, senior and junior.

The music department of the branch is happy over the prospect of having organ music in the near future, as Cameron Church has recently become the possessor of a pipe organ.

Another branch get-together was held October 7. A program of music and readings was presented by the activity leader, Sister Bessye Flanders, followed by a shower for Mr. and Mrs. Donald Bean. Later there were games and refreshments in the basement.

The Saints of the branch was saddened October 8th, by the death of Brother Paul Fiddick, a young man who was highly respected and loved by his family, church and community and whose pleasing voice in singing brought pleasure to many. The funeral service was conducted by Elder John Blackmore.

Indianapolis, Indiana

Chester and Ninth Streets.—Indianapolis Branch met for its annual business session September 28, officers for the coming year being elected. Elder A. W. Gage was again elected president of the branch, and Elder C. A. Nolan, his assistant. These men have done a fine work in the past, and their reelection was approved by all. Sister Edith Davis Hamar was reelected young people's supervisor; William Lewis, church school director, and Sister Lena Burch, president of the women's department. The prayers of the Saints are for these leaders.

Indianapolis congregation welcomes Brother Raymond White who was baptized and confirmed September 26, by Elder A. W. Gage.

Sacrament October 3 was well attended, and a goodly portion of the Holy Spirit was felt. The sick were prayed for, and many prayers and testimonies were offered.

Elder and Sister Gage and Brother and Sister John Kinnear met with Saints at Wert, Indiana, for services, October 10. These members are isolated from the church, and the services were very profitable to them.

Brother Otto Tice and Sister Marvel Krogler were united in marriage October 15, Elder A. W. Gage performing the ceremony. Their many friends extend best wishes.

Brother Emmett Johnson is in the veterans' hospital at Marion, Indiana, for treatment. He has been afflicted many months. Sister Barnes is also ill at this writing.

Indianapolis Saints, who are part of the Southern Indiana District, rejoice in the fact that the Anderson Saints have been transferred to this district.

The women's department report that they have recently reduced the local church debt to the extent of near five hundred dollars. This money is the proceeds from the State Fair concession. The remodeling of the church basement was made possible by the help of the women's department. The church is now equipped with new electric chandeliers which add to the better lighting and beauty of the room. The window in the back of the pulpit portraying the Master in prayer in Gethsemane, is also equipped with a lighting system which renders the scene more beautiful and effective. This work was done by Brother Carl Williamson.

The Bulletin Board

THE LIFE OF ST. PAUL

KMBC Sunday, 6:30 P. M.

The seventh episode of the dramatized story of St. Paul will be given Sunday evening, November 7. The first scene opens in the home of Miriam, Paul's sister who is preparing food for Paul's journey into Tarsus. The second scene opens in Tarsus where Paul has returned to his tent making. His sister, Lois, visits him, telling of the bitterness of his father and mother because he preaches about Jesus and against the law of Moses. Lois leaves, not willing to listen to Paul who cannot resist telling her of the Messiah. Before she goes she tells him of a stranger who has come to town making inquiry concerning Paul. The stranger proves to be Barnabas who has come for Paul to go with him to Antioch. Together they begin the first missionary journey. From Antioch they sail to the island of Cyprus taking John Mark. The final scene is in Lystra where Paul and Barnabas are taken for the Roman gods, Jupiter and Mercury, because Paul has healed a cripple. The people can scarcely be restrained from offering sacrifices to Paul and Barnabas who were mistaken for these gods. When they are assured, however, that the missionaries are not gods, they turn on them, dragging Paul to a field outside the city, stoning him and leaving him for dead.

Northeastern Nebraska Conference

The regular Northeastern Nebraska district conference for the election of officers and of delegates to next General Conference, will convene in Omaha, Nebraska, Sunday, November 14. The usual services will be held during the morning and business session promptly at 2 p. m. Apostle John F. Garver is expected to be present.—Anne Hicks, district secretary, 700 North Forty-first Street, Omaha.

Southeastern Illinois Conference

Southeastern Illinois district conference will convene with Marion Branch, November 20 and 21, at Marion, Illinois. The first service will open at 10:30 a. m., which will be a prayer service. All branches please send their reports to the district secretary, Mrs. Ruby Ellis, Mount Vernon, Illinois. Apostle John F. Garver and Clyde F. Ellis and Missionary L. G. Holloway will be present. If possible please arrange to attend this conference.—Harry M. Henson.

Central Oklahoma Conference

Central Oklahoma district conference will convene Saturday and Sunday, November 20 and 21, at Saints' Church, 1324 South Cheyenne, Tulsa, Oklahoma. Apostle F. Henry Edwards will be the guest speaker and our missionaries, Elders Z. Z. Renfro and Hubert Case, will probably be in attendance also. The annual business meeting will be at 3 p. m. Saturday. Saturday night will be devoted to a special program for young and old with an address by Apostle Edwards. The Sunday program starts at 8:30 a. m. and provides a general prayer meeting, ordination service, three sermons, priesthood meeting, women's meeting and a cantata. A large attendance is urged and to the end that this occasion may be a real spiritual feast we request local pastors and their congregations to make the conference a special subject of prayer during the preceding week. For lodging write V. D. Ruch, 718 North Cheyenne, Tulsa, Oklahoma, not later than November 14.—E. F. Yerrington, district president, 2737 N. W. 21, Oklahoma City, Oklahoma; Mrs. Trula Burns, district secretary, 1016 South Troost, Tulsa, Oklahoma.

New Addresses

E. B. Hull, 1101 Main Street, Monongahela, Pennsylvania.

A. C. BARMORE, home address: 1407 West Maple Street, Independence, Missouri; field address: 1016 Comfort Street, Lansing, Michigan.

Marriage

FAITH - LANDES. — Miss Doris Faith, daughter of Mr. and Mrs. J. R. Faith, of Lawrence, Kansas, and Mr. Burrell Landes, son of Elder and Mrs. George F. Landes, of Niagara Falls, New York, were married the evening of October 4, at the home of the bridegroom, Elder Landes officiating. Attendants were Miss Reta Brown and Mr. Forrest Landes, brother of the bridegroom. Mr. Landes was a student at Graceland in 1933, 1934 and 1935. Mr. and Mrs. Landes are at home at 1556 Willow Avenue, Niagara Falls, New York.

Our Departed Ones

DAVIS.—Ella, long-time and worthy Saint of Clear Lake, Indiana, d. at her farm home October 10, 1937, following a stroke. B. to Phillip and Katherine Housman March 18, 1859, and was named Amelia Ellen. The care of an older sister, Becca, was committed to her. Becca d. only 2 months and 10 days before Ella. Saintly ministrations of caring

(Continued on page 1439)

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Part of His Business—Telling the Gospel »

I am glad to be able to renew my *Herald* subscription. It is a comfort to know that the paper is coming every Friday. I have not heard a sermon by one of our ministers for ten years.

A hitch-hiker stopped one day and told me that he lived at Palmyra, New York. I asked him if ever he had heard of Joseph Smith. "Yes, sir," he replied, "I lived in the old Smith house." Then I asked several more questions and found that he had heard only of the Utah Mormons. At once I began to enlighten him about the true church of the Restoration. He was much interested and stayed about two hours. I had a fine visit with him. He was reluctant to go, but had to be on his way.

I feel that it is part of my business to enlighten people about our glorious gospel and what it will take to redeem Zion. Brother H. P. Kelley, of Ohio, has been with me a few days; he recently left for Miami. I often see Brother and Sister Fike, but they are very busy and cannot stay long. We expect Brothers F. M. McDowell and M. A. McConley to pass through sometime next month, and are looking forward to a short call from these busy men.

When Evangelist F. G. Pitt arrives at Orlando, I should like for him to drop me a card. I expect to have my wife transferred from the St. Joseph Sanatorium at Albuquerque, New Mexico, to the one at Orlando, as soon as it is open, which I think will be some time in November. Since I plan to be in town often to see my wife, I hope to see Brother Pitt.

We are having our rainy season now; it will soon be over. I hope that any Saints going on U. S. No. 1, five miles south of Stuart, will stop a moment. You people who live in active branches cannot realize what it means even to look at a fellow Latter Day Saint for a few moments. Brother Babcock, of Jax, calls about twice a year, and I enjoy this greatly.

HERMAN D. SMITH.

SALERNO, FLORIDA.

Unfalteringly Forward » » » » »

Sister Sloan and I are getting along very well for a couple our age. Sister Sloan is past eighty and is doing all the housework and waiting on me. I cannot walk yet. I went to the hospital last December 27 and came home March 3 after losing my left leg at the knee joint through gangrene in my foot. This was caused by a bruise which I received while driving the rivers some years ago. Will you pray for us that we may never falter by the way and that we may always be faithful to the teachings and leadership of the Master. My wife is one hundred percent Christian, and I wish that I might be likewise.

I am renewing our subscription to the *Herald* for we do not want to be without the church paper. This morning as I was reading the testimonies and letters of my brothers and sisters, bearing witness to the truthfulness of the gospel and to the many blessings they have enjoyed, I wished also to tell of God's kindness to us in our old age. We do not get to church often though the distance is short. Sister Sloan does not walk far any more, and I am so deaf that I cannot hear the sermons.

James B. Price's biography was wonderfully interesting. What an experience he was called upon to go through! We like the biographies and the articles. Enjoyed especially "The Fundamentals of the Gospel of Jesus Christ From a Bible Standpoint," by Marcus H. Cook—how much food for thought Brother Cook presented!—and always we enjoy Question Time, conducted by Bishop A. B. Phillips. May God bless him for his good work.

We pray night and morning for our brothers and sisters, and try to treat others as we wish to be treated. We thank our Heavenly Father that we are as well as we are, and hope never to complain at our lot.

JAMES A. SLOAN.

MIKADO, MICHIGAN.

Book Missionaries » » » » » »

It is with pleasure that we look forward to the coming of the *Herald* for the spiritual food it brings. We are here at Pino Grande where I am employed as watchman for a large sawmill. We miss the association of those of like faith, there being no other Saints here except our family.

Often I wonder if the Saints who live near the church truly appreciate it. We are forty miles from Auburn where we go nearly every Sunday. We must go over a mountain road and we count on two hours to make the drive each way. Since I must be back at work at 4 p. m., this keeps us on the move, but the joy we have in meeting with the Saints is ample pay for the trip.

A little band of earnest Saints make up Auburn Mission. Last Sunday we met as a group with Sister Badgerol, near Placerville. She has been bedfast for a number of years. In our services the Lord blessed us with his Spirit. Sister Badgerol gave a wonderful testimony of God's goodness to her, and asked for administration. Brother R. Barmore and I administered, and the sweet Spirit of the Master was there. This was a day of peace and joy for us.

We are trying to live worthy the name of Latter Day Saint. I have given out some tracts, but find that it is not easy to get people to read. However, I have a few friends who will read what I loan them. Last year I loaned the *Young People's Church History* to a friend, and after reading it, he said that he wanted one. He wanted his family to read it. And so I gave him the history and the *Call at Evening*. This friend lives at Santa Rosa, California. Here, I will give you, in his words, what he said to me: "I want to tell you about that book. My wife was not well, and she said, 'I wish I had something to read.' 'Why don't you read the book that Mr. Beckett sent?' I asked. Well, after reading awhile, she said to me: 'John, this is a wonderful book!' Now we have an old lady and her daughter as neighbors, and they wanted something to read. So we let them have the *Call at Evening,* and they are enthusiastic about it."

I feel that investing in a few books which will go out and do missionary work, is money well spent. The hard part in this program is to induce people, in this age of hurry and work, to read and investigate.

I rejoice in the gospel, have been wonderfully blessed in administering to the sick. I am praying for the redemption of Zion, and ask to be remembered that we here may live worthy the faith we profess.

ELDER W. T. BECKETT.

PINO GRANDE, VIA CAMINO, CALIFORNIA.

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An Outpost of Zion » » » » »

Some weeks ago a letter appeared in *Herald* pages from Monetville, Ontario. To me it read like a cry of "Come over and help us." I had been invited at different times to visit the branch there. So, having an open week or two, we arranged with Brother F. A. Smith, of Essex, Ontario, he making it a business as well as a pleasure trip, to go up into the northern part of the Province of Ontario.

The ride was wonderful. The country north of North Bay, is glorious in its wildness and scenic beauty. We arrived Saturday night at the home of the branch president. Attending the Sunday school, we found an active session with many fine young folk present.

Arranging for services, we started on Sunday afternoon. The night hour found their neat little building quite full. Making inquiries, we found that the nearest church of another faith was eleven miles away. What a fine place to establish and build up an outpost of Zion!

A week of interesting services and one person had spoken for baptism. It seemed unfortunate to have to leave such fine interest and attendance, but our driver had to return.

On the way back we saw the "Quints," five pretty little French girls having the best of care from the Dominion Government. We reached the home of these interesting babies early Monday morning (nine-fifteen o'clock) but ahead of us were fully 1,200 people in line waiting for the nine-thirty hour of admittance. This was our trip of July 9 to 19.

Returning, we prepared for a busy reunion season at Erie Beach and Cash, Michigan. We enjoyed the fine services, the fellowship with the Saints, and profited by the instructions coming to us from the Lord, in warnings, counsel and promise of future blessings.

Now a busy fall is well under way with other calls for help to be answered and cared for. Our first stopping place for missionary services was Amherstburg. After two weeks with fine attendance, inspiring song services, and the unfolding of the word of light and glory, five precious souls were immersed to walk anew with our Savior. There were three adults and two boys in their teens.

Our district conference at Bothwell October 9 and 10, showed an increase with outstanding financial support as a district and per member, in the church debt reducing plan. Thus are the people answering the call of the church to "Know your church" and to "Keep the Law."

Once again for the fall and winter we go on the air over CFCO Sunday evenings from nine to nine-thirty. The many reports and fine letters which came as a result of past effort in this project, have encouraged the committee to make more comprehensive plans this year.

I believe I can report that "Onward to Zion" is the wish of branches in this district. May God speed the day of missionary help, that the outposts of Zion, with her growing branch, may prepare the place of our coming Lord.

WILLIAM I. FLIGG.

FIELD ADDRESS: CHATHAM, ONTARIO, 16 Barth Street.

God Is Good » » » » »

I want to add my testimony of God's goodness to us. We have been wonderfully blessed in sickness and trials, and I know that God's hand has been over me in caring for our little daughter. He told me in my patriarchal blessing that his hand had been over me many times.

Once when she was very ill we called Brother Heuermann, and he not being able to get another elder (he always tries to do what God would have him do), hesitated to administer alone. But I had faith that she would be blessed. He then asked my husband, who is a deacon, to pray. We were all blessed with an abundance of the Spirit, and almost immediately after the administration the girl was much better; she was well again the next day. I am most thankful for this and the many other blessings and experiences I have had since coming into the church.

Early the morning of June 8, this year, I had a dream which has meant much to me. I had no peace of mind the day following until I had written it down. Two weeks later when I was meditating upon what I could say that would help someone at prayer meeting, I recalled this dream, and was so filled with the Spirit that I felt urged to my feet to relate it.

In this dream I saw a great pile of yellow corn, and was given to understand that we are now enjoying an abundance of foodstuffs and the other blessings of life, and that we shall continue to enjoy these things plentifully until 1940.

It is hard for me to bear my testimony. Please pray for me that I may overcome this weakness. My prayer is for our prophet and every Saint, that God's work may go forward.

MRS. ANNA THILES.

COUNCIL BLUFFS, IOWA, 209 HALL STREET.

Is Proud of Her Church » » » »

I was baptized a Latter Day Saint October 3, by Brother Lester Whiting, of Battle Lake. Since then I have received many blessings. I was very ill at the time of my baptism, but through faith and the blessings which come to those who are truly baptized, I was well a short time later.

I love the faith of the Later Day Saints, and am proud to be numbered among them. Never before have I seen such friendliness among a people. I also love the church and hope that soon I may be able to do my part to help carry abroad the gospel.

We are trying to organize a Sunday school, and through faith in our Lord and the prayers of the Saints, I am sure that our efforts will be successful.

MRS. BARTY RUBY.

FISHER, MINNESOTA, ROUTE 2.

In Gospel Bonds » » » » » »

As my *Herald* subscription is almost out, I want to renew it, for I feel that I cannot spare even one copy of the paper. We are isolated, our nearest branch being ten miles over these Ozark trails, and it is impossible for us to attend church often.

I want to bear my testimony and say that God has blessed us in every way. Will the Saints pray for me and my family that we may do the Lord's will in all things?

MRS. LEO F. APPLEGARTH.

COLD SPRING, MISSOURI.

Request Prayers » » » » »

Mrs. R. E. Mullins, 309 South Elm Street, McPherson, Kansas, feels that she is in need of strength and guidance from the Lord, and joins the ranks of *Herald* readers who ask prayers. Her ambition is to teach her children to love to live the gospel, and her prayer is that she may be able to live where she can take her children to a Latter Day Saint Church. Sister Mullins writes that she has been blessed by the Lord in the past. She finds her greatest comfort in her Bible and *Saint's Herald* and likes to listen to the radio services of the church each morning.

Prayers are asked for L. Smith, 616 North Choctaw, El Reno, Oklahoma, an invalid for four years.

Jennie Copas, Rarden, Ohio, who is afflicted with rheumatism, wishes the Saints to pray for her.

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10:00 p. m. Chapel Service: D. O. Cato in charge
6:30 p. m. Radio Vespers—"Life of St. Paul"

THE BULLETIN BOARD

(Continued from page 1436)

for others seemed to be Sister Davis' mission in life; she cared for her husband, Brother Enoch Davis, who after a protracted illness d. 12 years ago. She was married to him April 6, 1895, by Elder S. W. L. Scott in Clear Lake Church. She joined the church March 3, 1881, being baptized by Elder Gomer T. Griffiths, was loyal to church teachings, and a wonderful influence and help in her district, local church, and community. She took part in district conventions, Sunday school conferences, religio, church school and women's department sessions, as teacher, delegate, visitor and adviser. Her work as branch solicitor was faultless. The funeral was from the Saints' church at Clear Lake Oct. 12. Only one of her fathers' family remains, her brother, Willard. The funeral sermon was by Elder S. W. L. Scott, assisted by Elder C. L. Olson. Interment was in Teeters Cemetery.

CLASSIFIED ADS

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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We list below a few pageants, playlets, and program books which we can recommend for the occasion.

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ORDER YOUR PROGRAM MATERIAL EARLY.

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As you have read our appeals from week to week you have no doubt felt the divine urge to act, but other duties and cares have crowded that good intention into the background.

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By Paul M. Hanson

The Use and Abuse of Spiritual Gifts

By Elbert A. Smith

"Put Up Thy Sword"

By Sayde Butler Katschkowsky

Volume 84 November 13, 1937 Number 46

www.LatterDayTruth.org

THE SAINTS' HERALD

November 13, 1937

Volume 84 Number 46

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Sin of the Machine—Virtue of the Man

My typewriter is incorrigible. No matter how neatly the sentences are formed in my mind, the machine records ludicrous combinations of transposed letters mixed with numbers and various signs. I am often astonished at what is written and even more astonished at the pidgin-english in which it appears. This habit of the machine forces me to rewrite many a letter.

Yet there are compensations. When I start to write an angry letter, and have to type it the fourth time before I can get it right, my wrath has cooled, and the tone and content of the letter changed considerably.

No doubt my typewriter has saved a good many friendships for me, and probably has kept me from making some enemies. The only misfortune is that it has not caused me to make enough revisions in some cases.

What I need now is some gadget that will go into gear automatically when my temperature reaches the boiling point, and write with disappearing ink, so that no trace of my letter can be found after thirty minutes.

Cautiously, yours
THE PIED TYPER.

■ People wonder why it takes so many officers to catch a single criminal. The answer is easy: the officers have to cover the whole country, while the criminal may hide in any one of a million places.

The same people may well wonder why it is so many more criminals get killed than officers. That answer, too, is easy. No matter where he goes, the criminal does not know at what moment the eyes of some unknown enemy are watching him. But the officers, being friends of the public, have few enemies to avoid.

■ What the girl said when she married the poor poet:

"I took him for better or verse."

Song of Love

The radio has recently revived that lovely old heart-throb song of Stephen Foster's, *"I Dream of Jeannie of the Nut Brown Hair."*

Joe memorized the first line with some difficulty, and tried to sing it at home.

"Who's that you're singing about?" Mollie asked sharply.

Joe immediately changed the line, and sang, "I dream of Mollie of the dark brown hair."

It was rather weak, but it saved an argument.

A little discipline is required now and then to keep the home ties tied.

Spots

Sir Pompous went to the oculist.

"For several days," he said, "I have had spots before my eyes. They're very annoying. I wish you would do something about them."

"Mmmm-hmmmm!" said the oculist, "Let me see your glasses." He took them to another room and washed them.

"Now try them on," he instructed, "See any spots?"

Sir Pompous didn't.

"A little soap and water, applied to the glasses each morning, will take care of the trouble," the doctor told him.

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Editorial

Is the Zionic Ideal Practical?

A people can do anything they want to do if they have sufficient faith, energy, and determination. The editorial in last week's *Herald* by President Elbert A. Smith, entitled, "It is being done," is but one of a long line of evidences that could be accumulated to prove the statement.

The falsest of all false prophets is the man who cries, "It can't be done!" when he sees somebody else trying to do something. The false prophet always dies eventually, and nobody remembers what he said (and this is appropriate) because it wasn't important anyhow.

A man need not necessarily be a prophet to say, "It can be done!" as Brother Elbert did. But there are times when prophetic vision is required to see that truth. And when he felt in his heart the assurance that the church debt could be paid, he was pitting his conviction against the mortal judgment of a good many people who thought it couldn't—or wouldn't. The question in his mind was not "*Can* we do it?" but "*Will* we do it?"

We know now that we *are* doing it. And if we keep on in the same spirit of work and consecration we will not only pay every last cent of that debt, but we will also accumulate the resources to do the principal works which are the objects of our existence as an organization.

In a materialistic and skeptical world, our people cannot help coming in contact with much cynicism regarding our ideals. Some very good and earnest men and women ask the question among themselves, "Is the zionic ideal practical?" Whether that ideal is practical or not doesn't depend on either economic or political law—although we believe that the ideal is economically and politically sound. It depends rather on the people.

When the poor struggling little thirteen colonies started out to win their freedom skeptics said, "They can't stick together!" But they did stick together and obtained their freedom. When they tried to form themselves into a nation, the skeptics said again, "It won't last. Their sectionalism will ruin them." But they overcame their sectionalism, and our nation is the result. Virginia of the plantation owning cavaliers reconciled itself with the Puritan rock farmers of Maine. The Dutch of New York adjusted themselves to the Quakers of Philadelphia. They sacrificed individual interests for the accomplishment of the main purpose.

If the people are not behind a proposition, it will not succeed. The unhappy result of our well-meant experiment with prohibition is an example. But if the people want to, they can accomplish anything. The conquest of typhoid fever and many other diseases, and the succeeding fights against other scourges of mankind are examples.

Everything depends upon our moral—our will to do, to serve, to accomplish. When we see that our best good can be realized only by forgetting our individual differences and preferences, and by merging our interests in a common ideal, then we will be convinced that we must go forward together.

The demonstration of the practical nature of the zionic ideal will be made apparent to us as time goes on. We will see that individual or family security cannot be won without obtaining security for all the people. Success must be seen as a social objective rather than as a personal objective. The changing world is going in the direction of closer organization and integration of society.

Of what use is it for a man to accumulate a large bank account, *if the bank isn't safe?* So the rich man, to insure the security of his own funds, must work for the security of *everybody's* funds. Of what use for a man to get a good job, if the social system is so chaotic that the factory may close and throw everybody out of work? So the employed man must be concerned about everybody's job in order to make his own job safe. Well, these are simply aspects of the zionic ideal. These are practical considerations.

But the zionic ideal is not alone concerned with economics. It is concerned, too, with sociology. Your boy, your girl—they are not safe in our society unless everybody's boy and girl are safe. They cannot be educated adequately unless everybody's children can be educated likewise. Our social development is such that we can't get any of the major benefits of life, with the assurance of holding them, for ourselves alone. These are practical considerations, and they are part of the zionic ideal.

Ours is less and less an individualist world, and more and more a social world. Our zionic ideal fits right into it, in all its better aspects. The time will come when we will see that it is not only practical—but that it is the only practical plan.

Of course we will probably never see the time when there are not some short-sighted and anti-social people who try to "go it alone." We will probably never be free of individuals who try to advance themselves by stepping upward on other men's shoulders. We will probably never see a dearth of

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persons who try to further their own fortunes by stealing from others—robbing widows, cheating the poor, corrupting government. But the good society of right-minded people will organize to discipline these people and keep them under control. And the business of people, as one of our thinkers has often reminded us, is to govern themselves. The realization of a practical Zion is nothing more nor less than that of preparing ourselves for developing a Godly government. L. L.

Central Chicago Forges Ahead

An example of what could be accomplished by a great many of our churches may be seen in the achievement of Central Chicago Branch. Invited to attend the homecoming there October 30 and 31, we were very happy to see what has been done, and what is in prospect of being done in the near future.

For years the Saints of that branch have discussed the problem of their church building—whether to repair the old one or build a new one. Difficulties beset either decision. A fine solution to the problem has been reached, without incurring a heavy debt, by artistically remodeling and reconditioning the old building. Here are some of the changes made: Outside, a new set of steps with a pretty wrought iron handrailing; a neat and protected parking lot at the rear of the church; splendid new doors and entry; and a good coat of paint for the whole building. Inside, an almost unbelievable transformation has been effected, giving the auditorium better proportions and acoustics, providing separate robing rooms for the men and women at each side of the choir loft, the choir lights concealed in the proscenium from the congregation, and a fine setting for the pulpit. The whole new interior has been created by the use of a simple building material—Celotex; but the beauty of it depends much upon the good taste and artistic execution with which it has been cut, decorated, and installed. The old heating stove has been replaced by a downstairs furnace; a dining room which can be opened to augment the auditorium, or closed for classroom purposes, has also been arranged, and other improvements too numerous to mention. The whole result is that a rather plain and unpromising building has been made into a dignified and beautiful church home.

The homecoming showed splendid activity and interest. Saturday evening a dinner was served by the ladies, and a program given in which young and old took part. Sunday services brought out goodly numbers, not only of regular members, but also of friends and members who had moved away. Young people who, a few years ago, were simply a part of the branch problem, are among the dependable workers. It is fine to see men who were with the branch from the beginning, like H. P. W. Keir, J. J. Oliver and others, still at work. The pastor is a fine young man, Marion F. Cooper, who is following in the footsteps of his well-known father, John Cooper. For lack of space we cannot mention all the workers, and all the fine friends made during our stay there ten years ago. Ray Hurst, a former pastor, came in from Oklahoma. Leonard and Dorothy Houghton, formerly prominent in the church school work for Kansas City Central congregation, are now busy at Central Chicago.

This church has performed a service not only to the people of the city, but has given a welcome and fellowship to church young people studying at the nearby University of Chicago. The people there are doing fine work, and we trust and believe that that good work may go on and increase.

L. L.

Winners of the Independence Music Club Hymn Contest

The Independence Music Club wishes to express appreciation of the church-wide interest and response in the Hymn Contest of 1937. Sixty-one compositions were received. These numbers were carefully judged without knowledge of composer or author. Two committees of judges were employed, including an expert on hymn poetry as well as people of outstanding musicianship. The final committee working independently came to such close agreement in their decisions as to make the choice of the prize winners unmistakably as follows:

First Prize, $25.00—Corlyn Sarratt, Independence, Mo.

Second Prize, $15.00—Charles Fry, Lincoln, Nebraska.

Third Prize, $10.00—Verna Schaar, Lake Orion, Michigan.

Two other names were mentioned in the final decision, therefore should have honorable mention, Ruth Kirby (address unknown), and Carlyle Keuffer of Oklahoma City.

Congratulations to these winners! May the spirit of the Restored Gospel find ever more articulated and inspiring expression in original music and poetry.

MRS S. A. BURGESS,
President, Independence Music Club.

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ZION'S LEAGUE

Young People's Work in the Church Program

Young People's Work in England

Northern District Gathering at Northeast Manchester Branch, September 11 and 12

European Mission Headquarters
9 Milan Road,
Leeds 8, England.

Dear Brother Woodstock:

No doubt you will have received news of the Zion's League movement in this country. We are pleased to report that a very fine start was made in the North East Manchester Branch, also in Farnworth. I will leave the local people to send official report. I am enclosing the program and announcement of the Young People's Convention held September 11 and 12 in Manchester, which I am sure will be of interest to you.

With good wishes and kind regards,

Very sincerely yours,

JOHN W. RUSHTON.

Accompanying the above letter are an announcement and programs arranged by Harold Dewsnup, Northern District Director of Religious Education. Space will not permit the publication of these in full, but principal items will be of interest as suggestions to others planning like gatherings.

On Saturday evening the program featured community singing, organized games, and a dramatic entertainment by the Beresford Road Players. Sunday morning activities began with a fellowship meeting. The program of the day included addresses as follows: "The Urge of the Doctrine and Covenants," by Elder Fred O. Davies; and "The Message of the Book of Mormon," and "The Usage of the Inspired Version of the Holy Scriptures," by Apostle John W. Rushton.

Australia Organizes Zion's League

(*Extracts from a letter.*)

Mission Headquarters,
65 Nelson Street,
Rozelle, Sydney, N. S. W.

President F. M. McDowell
The Auditorium
Independence, Mo., U. S. A.

Dear Brother:

Many thanks for your letter regarding the organization of the Zion's League. The information and the handbook will be of value to us in our work with the young people.

Our present plan will be to work through district officers, who in turn will work with their local branches. We hope to have everything in running order by Christmas and then at the Tiona Reunion do some good constructive work and training of youth's leaders. It is just what we have been wanting—a fully rounded out program for our youth. There are hopeful signs among our youth out here so we will work with them. We anticipate having a mission convention in April next so we will have something to work towards for a mission wide effort of instruction and help. We have ordered three dozen handbooks for immediate use in the mission

Yours fraternally,

G. G. LEWIS.

Zion's League in the Florida District

The young people's work is new in this district; the first young people's organization used was the one offered by the Youth Movement presented from the 1936 General Conference. From that it was easy to establish Zion's League, by accepting the name and a few minor changes. At present we are working on our local organizations trying to get them organized according to the plan presented by the *Zion's League Guide* handbook and by building the local organizations we are also developing the district organization. It is our aim to have the league functioning with and taking an active part in the branch and district work.

Our goals are the four major projects set forth by the Zion's League and at present we are placing special emphasis on "Know Your Church."

On the 26th of August we held the annual "Zion's League Banquet" which we plan to have each year before our young people leave to take up their studies in the various colleges. We wish they were all attending Graceland College. Ben Jernigan, the young people's supervisor, spoke on the activities of the young people and the work for the coming year. Short skits of entertainment were given by each of the branches. The meal was served by the Women's Department of the Alaflora Branch. The address of the evening was by the writer on "Zion's League Organization." A good spirit of unity and fellowship was had throughout the evening.

(*Continued on page* 1446.)

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The Story of St. Paul

KMBC, Sunday, 6:30 p. m.

The eighth episode of the dramatized story of St. Paul will be given over radio station KMBC at 6:30 p. m., November 14. The first scene opens in the home of Eunice, Timothy's mother. Timothy has just left the scene of the stoning of Paul in Lystra and comes to his mother and grandmother for them to minister to Paul. Paul comes and is cared for by Eunice and her mother, then leaves for Antioch. The second scene is in Miriam's home in Jerusalem which tells of the disturbance among the Jewish brethren concerning Paul's Gentile converts. Then follows a scene in Antioch where Paul turns on Peter and denounces him because he insists that all Christians must become Jews. The controversy ends with Paul going to Jerusalem. The differences in the church settled, Paul and Silas return to Lystra where Paul requests Timothy to go with him to preach to the nations and to be his son in the gospel. This scene is in Timothy's home. Then the three, Paul, Silas and Timothy, set out for Troas where because of an injury to Timothy's foot a doctor named Luke ministers to him and then becomes converted and travels with them. They go on to Philippi in Macedonia because of a dream which Paul has and there they find Lydia, the seller of purple. She and her household are converted. The episode closes with Paul rebuking the evil spirit of the slave girl and her complete surrender to the faith she once had in her Lord.

ZION'S LEAGUE IN THE FLORIDA DISTRICT

(*Continued from page* 1445.)

We feel sure the work is progressing in the district and assure you the whole-hearted cooperation as Zion's League grows and spreads throughout the church. May God bless us in the young people's work to the accomplishment of our goals is our prayer.

JOE BALDWIN.

Far West Stake O.T.Z.'s Join League

Due to a recent action by the general church to incorporate the various stake young people's organizations into a general church young people's movement the Far West Stake O.T.Z.'s have changed their name to Zion's League, which is in harmony with the general church movement. This change was completed at the recent semi-annual stake conference held during reunion.—*Youth's Evangel.* (Far West Stake young people's publication.)

President F. M. Smith on Columbia Network, Sunday, November 21

President Frederick M. Smith will be the speaker on a national radio broadcast over the Columbia chain Sunday, November 21. The program will originate from station KMBC, Kansas City, Missouri, and will be under the auspices of the "Church of the Air," which is a regular feature. The time of the broadcast will be 12 to 12:30 Central Standard Time.

Music will be by the Stone Church Choir under the direction of Paul N. Craig. The choir will sing the "Sevenfold Amen," by Stainer, and "God Is a Spirit." Mrs. Pauline Arnson, soprano, will be the soloist, and will sing "The Mighty God" (Psalm 50).

A list of the stations participating in this broadcast will appear in the *Herald* for November 20. It is suggested that our people check local papers for the "Church of the Air" program November 21, and tune in a little in advance. Where possible have radio sets at church and make the broadcast part of the day's program, inviting friends and neighbors to join in the service. Where this is not possible invite friends into homes where radios are available.

Please send comments and suggestions to F. Henry Edwards at the Auditorium, Independence, Missouri. We are anxious to get reports from a wide area.

Correction

Attention is called to an error in price of the last two items in the first column of our advertisement on page 1457 of a few copies of this issue. The two books: *"What a Young Boy Ought to Know,"* and *"What a Young Girl Ought to Know,"* should be priced at $1.00 each instead of 50¢ each. Please note this correct price in ordering these two books.

HERALD PUBLISHING HOUSE.

A collector of chemical statistics informs us: "Among industrial users, coal now supplies about 52.2% of our power; oil and gas, 37.7% and water falls 10.1%." Water power can be greatly increased, and will be increased as our natural supplies of other sources of power dwindle. Our industrial civilization depends on power. The future will demand more, rather than less; and we face the problem of finding new supplies and kinds of power to maintain the progress of civilization.

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Our Church and the Future

By Paul M. Hanson

We have entered into the momentous age upon which the eyes of the prophets of God of all ages were focused. Our times are clearly portrayed in the Holy Scriptures, the whole being resolved into a portrait.

A portrait is made up of lights as well as shadows. Since the Lord has provided a portrait of latter-day affairs, there is no need of anyone hanging on the wall of his mind a completely dark picture of life and the future.

Let us see some of the shadows of the portrait. Paul wrote:

> This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.—2 Timothy 3: 1-5.

Jesus stated there would be "upon the earth distress of nations, with perplexity" and "men's hearts failing them for fear, and for looking after those things which are coming on the earth," and that nation would "rise against nation, and kingdom against kingdom," and there should be "famines and pestilences, and earthquakes, in divers places." (Luke 21: 25, 26; Matthew 24: 7.)

The young prophet of the nineteenth century, Joseph Smith, declared an angel of God in his presence quoted a number of prophecies from the Old and New Testaments referring to this age, and informed him of "great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation."

The world-wide crisis in which we find ourselves was made known by the Lord in a revelation to the church about one hundred years ago:

> The voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; . . . for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.
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> Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; . . . the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.—Doctrine and Covenants 1: 3, 4, 6.

A part of our church's name has been a reminder of the latter days in which we live.

Let us now view some of the bright lights of the portrait:

> And when these things (some of which have been referred to) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. —Luke 21: 28.

The church of Jesus Christ was to come out of the wilderness in the last days "clear as the moon and fair as the sun, and terrible as an army with banners." John refers to this in writing of events to come:

> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come—Revelation 14: 6, 7.

The church is the divinely chosen custodian of the gospel, and in charge of its proclamation to the whole world.

Jesus in speaking of events to precede his glorious coming, said:

> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come—Matthew 24: 14.

With the church, the greatest institution under the heavens, in existence manifesting God in the world, it would be possible for its members to do as directed by Jesus, "Look up, and lift up your heads." Called to be children of the day, they would know somewhat of the meaning of life, the character of their age, the judgments of God, and his decrees concerning the gathering of his people and the redemption of Zion. Among the mighty acts of God was the creation of his church—the "body of Christ."

Among the bright lights composing the picture of the last days, is the following:

> Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it.—Doctrine and Covenants, 64: 8.

In the midst of the forces in which we move, every thoughtful person is prompted to ask, What

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is my duty, my responsibility, my privilege? In being troubled about what troubled Christ, and concerned with what he was concerned, there can be no mistake. Emphasis must be placed where he placed emphasis.

In a service of the synagogue in Nazareth, after the book of the prophet Esaias was delivered to him, Christ "found the place where it was written":

> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord—Luke 4: 18, 19.

A missionary urge, all enveloping in its scope, was here given expression. There was moral leadership, sensitiveness to the pathos and realities of life, tenderness towards others, and a lifting up of exalted social standards. In them we find the two leading objectives our church has formulated, the preaching of the gospel and the redemption of Zion. The words, carefully analyzed, suggest how the church may now leave a deep impression of functioning authoritatively.

There is nothing more important to our church of the future than keeping in mind such objectives, and responding to the words of the Lord through Malachi:

> Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—3: 10.

Jesus commended the scribes and Pharisees for paying "tithe of mint and anise and cummin," but reminded them that they should also have carried into operation the "weightier matters of the law, judgment, mercy, and faith." Marvelous qualities: judgment—mercy—faith.

The context of the words "Bring ye *all* the tithes into the storehouse" makes clear their meaning. Israel was offering polluted bread in their worship, lame and sick animals were brought as offerings, no one would kindle fire on the Lord's altar for nought. Attention was directed by the Lord to these things and to violations of the marriage covenant. Though they covered the "altar of the Lord with tears, with weeping, and with crying out," their offerings were refused. The Lord said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house." It was one way of telling Israel to observe the whole law.

The Lord was not satisfied with a mere mechanical quantity offered as tithes. He desired substance offered as tithes by his people, growing out of an understanding of his law, a desire to cooperate in establishing his kingdom, and as a recognition of his love. The promise was given that with a bringing in of "all the tithes," such would be followed by a blessing being poured out that there would not be "room enough to receive it." This promise holds good to this day to the people of God. What possibilities are in the storehouse of God, filled with tithes!

Not only a brighter day lies ahead of the church, but I believe, a brighter day is not far away.

(*Note: This is one of a series of articles by members of the leading quorums of the church, having to do with closing the work of the church for the year 1937, and beginning plans for 1938. Other messages in the series will appear in early issues of the Herald.*—Editors.)

Old Soldier's Talk

He never brags of a battle
Or tells of men he killed;
But sometimes when the cattle
Come home with great bags filled,
And twilight floods the sky,
He says, "War made the cows go dry.
One time I saw a starved calf die
With its shriveled mother lowing
And nowhere any green thing growing."

He never speaks of marching
With bugles ringing clear;
But when our fields were parching
One bitter, rainless year,
He said, "War hurts the land.
The place we made our final stand
Was rotten with junk and barbed wire strand,
Brick-red with rust—I wonder
If ever they managed to plow it under."

He never talks of a buddy
Or any friendship made
In harrowed days and bloody;
But when the folks all stayed
For his birthday on the farm,
He said, "War does a lot of harm.
You nigh forget how good and warm
Your heart can feel just beating
In time to a neighbor's friendly greeting."

—Frances Hall

"I believe in taking time to do well what I am going to take time to do at all."

Too long have men who are professing Christians withheld from Christ, unchallenged, anything they have felt inconvenient to place at his disposal. Many have given money, but have withheld their time and talents; others have given service to ease their consciences from the guilt of withholding their money. In reality he is Lord—Lord of all—and we are stewards, stewards of everything—personality, powers, and possession—J. Earl Crawford in *"The New Stewardship Imperative."*

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Use and Abuse of Spiritual Gifts

(These articles embody the substance of a sermon preached at the Park of the Pines Reunion, August, 1937, by President Elbert A. Smith, together with considerable additional matter.)

TEXT: Now concerning spiritual gifts, brethren, I would not have you ignorant.—The Apostle Paul in the First Corinthian Letter, chapter 12, verse 2.

Paul warned the Saints against ignorance concerning spiritual gifts. They were not to be neglected on the one hand, nor, on the other, were they to be handled carelessly, through ignorance. He named wisdom as the master gift, associated with knowledge and faith, and devoted most of the fourteenth chapter of that same letter to instructions concerning the wise and orderly use of spiritual gifts, closing with the admonition, "Let all things be done decently and in order."

As a fundamental postulate he declared: "The spirits of the prophets are subject to the prophets. (1 Corinthians 14: 32.) Men were not to be parrots repeating divine messages without understanding. Nor were they to be mechanisms moved like puppets under the prophetic spirit. Nor was the Lord to pour words through their mouths without their understanding. They were to perceive the will of God, clothe the message as best they might in their own language under the kindling influence of the Spirit, and all this under the eternal principle of man's free agency. They were to use wisdom as to when, how and where they should speak prophetically.

WHAT ARE THE GIFTS?

With his genius for orderly classification, Paul enumerates the spiritual gifts, nine in number, beginning with the gift of wisdom:

> But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—1 Corinthians 12: 7-11.

THE GIFTS RESTORED.

The Restoration Movement restored the primitive Christian church in its organic form and with it the primitive Christian doctrines, accompanied by the gifts and blessings of the gospel enumerated by Paul. Some of these gifts were clearly of a miraculous or supernatural nature and the churches of the nineteenth century were agreed that all these had ceased with the days of the Apostles and were no more to be enjoyed. Calvin, commenting on the Corinthian letter, from which we have quoted, chronicled the richness of the gifts enjoyed by the early Christian church and then noted with lamentation the poverty of modern Christianity in that particular. He said:

> From this passage of Paul's writings, we may conjecture how very illustrious that church was [the early Christian] in respect of an extraordinary variety and abundance of spiritual gifts. . . . We now see our leanness, nay, our poverty, but in this we have a just punishment sent to requite our ingratitude. For neither are the riches of God exhausted, nor his benignity lessened; but we are neither deserving of his bounty, nor capable to receive his liberality.—Calvin on Corinthians, volume 1, page 765.

John Wesley also had an interesting comment on this question which has frequently been quoted by our missionaries, particularly in the early days of the church:

> It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian. . . . From this time they almost entirely ceased. . . . The cause of this was not as has been commonly supposed, because there was no occasion for them, by reason of the world becoming Christian. This was a miserable mistake, as not a twentieth part was at that time even nominally Christian. The real cause was that "the love of many had waxed cold," and the Christians had no more of the Spirit than the heathen. . . . This was the real cause why the gifts of the Spirit were no longer retained in the church, because the Christians had turned heathen again, and had only a dead form left.—John Wesley, sermon 94.

A book published by the Methodist Book Concern in 1834 (just four years after the organization of this church) and intended for use in their theological schools, has the following statement concerning these gifts:

> The gift of prophecy has passed away with the other miracles of the first age of Christianity.—*Theological Institutes,* page 575.

Perhaps more emphatically was the public attitude defined in the document drawn up by the leaders of the mob that drove the Saints from Independence in 1833:

> It is more than two years since the first of these fanatics or knaves (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did and now do to hold personal communication and converse face to face with the most high God; to receive communications and revelations direct from heaven; to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets of old. . . .
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> They openly blaspheme the most high God and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues by direct inspiration, and by diverse pretenses derogatory of God and religion, and to the utter subversion of human reason.—*Church History,* volume 1, pages 313, 314.

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The gifts were common in the church in the year 33 A. D. or very shortly thereafter, but in the year 1833 A. D. it was considered blasphemous to claim them for the church. Even in more recent years it was a common experience that when our missionaries preached in a new place and especially when they were engaged in debates they would be challenged to drink poison, raise the dead, or perform some other miracle to convert the people. "Do this and we will believe," was the cry of orthodox ministers representing practically every church then existing. They forgot that ordinarily belief and conversion were to come through the preaching of the gospel and that these gifts were then to be enjoyed.

A Change in Public Sentiment

It is significant that presently there came a very radical change. Whole churches were built up around the exercise of even one of the gifts. Christian Science developed largely around the one gift of healing. Others grew up about the exercise of the gift of unknown tongues.

Not so long ago the Kansas City *Star* spread over its front page the story of the alleged divine healing of the wife of the pastor of a very prominent orthodox church. Numerous such instances are reported and no longer draw down the hatred, ridicule, and persecution which they brought upon the Saints in early days. I doubt not some of these experiences thus reported are genuine. Where faith is present in the hearts of good people who are living by the light they have, it is only reasonable to conclude that blessings follow. On the other hand, some of these manifestations are spurious, as a great many impostors have gone out in the name of religion; and we are also forewarned in the Scriptures that evil spirits shall go abroad in the land claiming to represent God.

Experiences in the Early Church

Simultaneously with the rise of the Restoration movement, even before formal organization of the church, the gifts began to be manifested. On the occasion when the Aaronic priesthood was restored in May, 1829, when Joseph and Oliver were baptized, they had a remarkable experience, which Joseph chronicles as follows:

> Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass: And again so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.—Joseph Smith in *Times and Seasons,* volume 3, pages 865, 866.

And again on the occasion when the church was organized, April 6, 1830, a similar outpouring was experienced and Joseph describes it in the closing paragraph of his account of that occasion:

> We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly.—*Times and Seasons,* volume 3, pages 944, 945.

Prophecy on the Rebellion

There were numerous instances aside from the various revelations appearing in the Book of Covenants when the spirit of prophecy was enjoyed. The revelation predicting the Civil War in the United States is an example. This prophecy given to Joseph Smith in 1832, December 25, was published in *The Pearl of Great Price* in Liverpool, England, in 1851 and in at least two other publications some time before the outbreak of the war. It set forth in detail that this rebellion should begin in South Carolina, that the southern states should be divided against the northern. It outlined the course that the war should run, even to the detail that the southern states would appeal to Great Britain, as they did eventually, involving the United States and Great Britain in the Mason-Slidell incident, which at one time threatened war between the United States and Great Britain. No prophecy contained in Scripture is better authenticated or has been more strikingly fulfilled.

Advice to America

It is quite evidently true that the spirit of prophecy was with Joseph Smith in 1844 when he issued his pamphlet setting forth his views on government. At that time he was running for the office of President of the United States. It has always seemed to some of us that it was a foolish thing for him to do, to permit himself to be nominated for that position. However, President W. W. Blair wrote that he interviewed the prophet's widow, Emma Smith, and questioned her on this point and that she said it was contrary to her judgment and contrary to Joseph's judgment that he should run for President of the United States; however, influential church people over-balanced his judgment with the plea that it would bring prestige to the church. Furthermore the Saints felt that they had been betrayed by both major political parties and could not conscientiously vote for either one, hence would set up a ticket of their own. It is not probable that Joseph ever seriously entertained the thought that he had a chance to be elected. However, the fact that he did run for that high office furnishes a background against which his advice to the nation stands out very strik-

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ingly, because in the document "Views on the Government and Policy of the United States" published by him and scattered broadcast as widely as he could send it, he advised the states to buy the slaves and set them free not later than 1850. That date would have given ample time to get the slavery question entirely out of the way, and with that removed the Civil War might easily have been avoided. (See *Times and Seasons,* volume 5, pages 528-533; *Church History,* volume 2, pages 713,726.)

Gift of Healing Continues

The gift of healing was enjoyed very early in the days of the Restoration Movement. Some of the experiences were well attested by witnesses who were nonmembers of the church. For example Hayden's *History of the Western Reserve* has the following chronicle:

> Ezra Booth, of Mantua, a Methodist preacher of much more than ordinary culture, and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson, and some other citizens of this place, visited Smith [Joseph Smith] at his home in Kirtland, in 1831. Mrs. Johnson had been afflicted for some time with a lame arm, and was not at the time of the visit able to lift her hand to her head. The party visited Smith partly out of curiosity, and partly to see for themselves what there might be in the new doctrine. During the interview, the conversation turned on the subject of supernatural gifts, such as were conferred in the days of the apostles. Someone said, "Here is Mrs. Johnson with a lame arm; has God given any power to men now on earth to cure her?" A few moments later, when the conversation had turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: "Woman, in the name of the Lord Jesus Christ, I command thee to be whole," and immediately left the room.
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> "The company were awe-stricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know now how better to explain the well-attested fact—electrified the rheumatic arm—Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain."—Hayden's *History of the Western Reserve,* pages 249, 250; *History of the Church,* volume 1, page 91.

The foregoing is a plain, unvarnished account of a case of divine healing, and it is an account written and published by people who were antagonistic to the Latter Day Saints and their belief. It ends with a pitifully weak attempt to explain the phenomenon witnessed.

In the Reorganization

The gifts of the gospel, including wisdom, knowledge and faith, accompanied by the spirit of prophecy and the gift of unknown tongues, were enjoyed abundantly in the early days of the Reorganization. Chronicling a meeting held April 7, 1853, Jason W. Briggs writes:

> It was at this meeting that [there was] an exhibition of power, light, and unity of spirit, above any ever before witnessed among us. Tongues were spoken and interpreted; hymns sung in tongues and the interpretation sung; prophecy and visions were exercised here for the first time to the writer. Many sang in tongues in perfect harmony at once, as though they constituted a well practiced choir.—*Church History,* volume 3, page 222.

While at the conference of April 6, 1860, at Amboy, on the occasion when Young Joseph took his place as president of the church, similar experiences were had:

> Prayer meetings were held every evening during the conference and the Spirit of God was poured out upon the Saints in an extraordinary degree. The gift of tongues, interpretation of tongues, the gift of prophecy, and other gifts, were graciously bestowed.—*Church History,* volume 3, page 277.

An Experience at Lamoni

These experiences have continued until the present time. From various "reunions annually" come reports of genuine manifestations of real worth and merit, and associated with them the equally evident gift of wisdom in their handling. It may be true that in some places unwisdom is manifest, but in numerous instances the experiences are the type that commend respect and strengthen faith.

I recall one experience at a Lamoni reunion. The prayer meetings had been pentecostal in nature. During one of those morning prayer meetings when there was an extraordinary manifestation of a high order of light and intelligence and power through various gifts, I observed the Reverend Partridge, then pastor of the Methodist church in Lamoni, seated in the center of the congregation. I wondered what effect that experience would have on him. Presently he arose in the meeting and said, "I feel that if I should keep silent longer the very rocks would rise up and cry out. I have experienced a power here that I did not know was any longer on earth."

A day or two later he came to see me in the Herald Office editorial room and stated that he wished advice. He had already heard rumors that because of what he had said in our meeting he would be changed to another pastorate. He had seriously meant what he said in the prayer meeting. He did not wish to leave Lamoni. On the other hand he was approaching a time in life when he would be retired with a pension. If he should resign his pastorate he would lose the pension and would be obliged to go to work. He said, "I little thought that I, a dyed in the wool Methodist preacher, would ever come to a Mormon elder for advice." I advised him that we had nothing to offer in the way of salary or promotion. We could make no promises in that regard. But that we believed we had the "pearl of great price" and that if he had spiritual evidence to that effect he would do well to investigate the work thoroughly, and if he found

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it true embrace it. He resigned his pastorate, went to work at secular employment, spent one year or longer studying the work, and then was baptized. This was a striking example to me of the power of the gospel to break through the hard shell of religious prejudice. That man was not converted by the exercise of the gifts. He felt their power and light, it is true, but it was through a long and careful study of the message of the church that he finally came to the decision to be baptized.

The First General Epistle of President Joseph Smith

The spirit of prophecy was strikingly in evidence in the first general epistle issued to the church by President Joseph Smith, July 19, 1861. Bearing in mind the scattered condition of the Saints, the false doctrine into which many of them had been led, following the assassination of Joseph and Hyrum Smith, the conditions lying before the world which have recently developed, read these paragraphs of that epistle:

> In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.
>
> In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightsome allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.
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> And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, . . . and all Israel shall cry, "Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion. Amen and amen."—Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints. Nauvoo, Illinois, July 19, 1861. (*Church History,* volume 3, pages 294, 295.)

As a boy I found in the attic of our farm house a yellow copy of this first general epistle. I read it through, and though I was but a boy the spirit of God burned in my bosom with the testimony: "The man who wrote those words was a prophet of God!"

Gift of Healing Continues

Not only has the gift of prophecy continued with the church to the present time, but also the gift of healing. I believe that the presence of this gift is not diminished by comparison with most other periods in our church history. Very frequently cases are brought to our attention. Some of these have occurred since the development of scientific aids in the diagnosis of disease and thus we have an added confirmation through use of the X-ray and other aids to correct diagnosis.

In Southern California we have a good member whom I will call Brother Sylvester. He is a man of unquestioned integrity. Quite some years ago when employed in a grocery store, while making deliveries, his delivery wagon, was struck by one of the big Pacific Electric interurban cars going at a terrific speed. He was thrown high into the air—spectators said as high as the tops of the telephone poles along the way and fell flat on his back on the cement pavement. He was taken to the hospital and an X-ray revealed that the bones across his back and hips were broken in many pieces. The doctors gave little hope for his recovery and said that if he should live he would be a cripple. Elder T. W. Williams came to administer to him and Brother Sylvester has several times told me in utmost seriousness that while Elder Williams' hands were on his head he felt the shattered bones in his body draw together with a grating feeling, and in a remarkably short time he recovered and spent a great many years at the hardest kind of manual labor.

One day in the office of a well-known physician in Independence, Missouri, I noticed there the pastor of one of our local churches, a man of unquestioned integrity. I observed how ill he looked and how despondent. After he had gone out I questioned the physician, a man who is justly reputed to be of great skill in diagnosis. He told me Brother X, as I will call him, had developed an infection of the bone in one of his shoulders, probably of a cancerous nature, that it might be necessary to amputate the arm, though it might be possible to take out a section of the bone and attach the arm to the shoulder-blade, giving him a short arm that might be of some little service. This diagnosis was based on X-ray pictures. Subsequently Brother X went to the Bell Memorial Hospital in Kansas City, Mo., and further X-rays were taken and the diagnosis was confirmed.

Some months later I went out to the home of Brother X and found him busily at work in his shop, apparently in excellent health. I asked him what had happened and he went on to tell me with

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"Put Up Thy Sword"

By Sayde Butler Katschkowsky

When one thought to save him by physical force, Jesus said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword."

Twenty-one years ago a peace treaty was signed which brought to a close one of the most cruel and most destructive wars which history relates.

We went into this war believing it was a "war to end war." Could anything have been more foolish? Men are beginning to realize now, that war will never end war. In the very signing of the peace treaty, selfishness and greed planted the seed for another world catastrophy.

"Put up thy sword . . . for all they that take the sword shall perish with the sword." What an argument that is, against armed preparedness!

One minister, who is fighting for peace, says: "Armed preparedness is not the cure of international fear. Armed preparedness is the cause of international fear. The more armed preparedness there is in the world, the more fear there is."

Men go to war, thinking they go to protect their homes and loved ones. Many are beginning to realize that the only way to insure their loved ones protection, is to outlaw war.

Oh, that men today might keep their heads clear, and their hearts free from hatred, in spite of the flow of war propaganda which the war lords continually pour into the press.

One modern writer has said: "War is not glorious. It is the hugest of international rackets, and to set it to music is sheer sentimentality." Never think that the martial music and poetry which glorifies war were written by men who had seen war. Those who have seen war, say: "War is hell."

One man who saw the last war and failed to find anything glorious in it, says: "This is the ultimate description of war—it is the prostitution of the noblest powers of the human soul to the most dastardly deeds, the most abysmal cruelties of which our human nature is capable. That is war." This man warns: "We can have this monstrous thing or we can have Christ, but we cannot have both." Field-Marshall Earl Haig once said, "It is the business of the churches to make my business impossible."

Croesus, the ancient Lydian king, said: "No one is so senseless as to choose of his own will war rather than peace, since in peace the sons bury the fathers, but in war the fathers bury their sons."

No, men do not choose war. In the last great conflict men were conscripted into service. To me, it is a healthy sign that conscription was necessary. We could not get soldiers—not enough of them, not the right kind—without forcing them.

We were very particular about the young men we offered as a sacrifice to the God of War. They had to be sound of body and mind.

One man who saw these splendid young men go forth as sacrifices says: "Of all the suicidal and insane procedures, can you imagine anything madder than this, that all the nations should pick out their best, use their scientific skill to make certain they are their best, and then in one holocaust offer ten million of them on the battlefields of one war?"

We have erected a monument to the "unknown soldier" Harry Emerson Fosdick in his book, *The Art of Victorious Living,* says: "I knew this unknown soldier well. I lived with him in his dugouts in the trenches, and on destroyers searching for submarines off the shores of France. I, a Christian minister saw the war. I, too, was persuaded that it was a war to end war. . . . I have an account to settle . . . between myself and the unknown soldier. I deceived this unknown soldier. I deceived myself first, then unwittingly I deceived him.

"I now renounce war because of what it does to our men. I have watched them coming gassed from the front-line trenches. I have seen the long, long hospital trains filled with their mutilated bodies. I have heard the cries of the crazed and the prayers of those who wanted to die and could not, and I remember the maimed and ruined men for whom the war is not yet over."

"Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Oh! Christ our Savior, who art wise and full of grace, help us today to put away our swords!

—◉—

Keep your life simple and sincere. Cultivate the graces of goodness and gentleness. Simplicity is the best and truest kind of greatness. The simple life is strong, useful, and productive. It combines confidence with lofty purpose. Nature is simple in all her ways. The greatest things in life,—beauty, love, truth, nobility, and righteousness—are simple in character. Begin each day with a sincere desire to be strong and simple. Make simplicity the keynote of your aims and achievements. Beware pride, selfishness, and inordinate ambition. Liberality and serenity of mind come largely from a sincere desire to be simple. As you grow in simplicity, your life will become full and beautiful, and you will be a constant inspiration to your fellow men.—Grenville Kleiser, *"Simplicity and Sincerity,"* in *Church Management.*

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Death at the Crossroads

By L. S. Wight

A screech of brakes, a quick turn of the wheel and the car on the main highway barely averted a crash with one which had come off the side road without a sign from the driver!

Scenes such as this are so common unfortunately, that they are not news. But sometimes the car which suddenly turns in its course without giving warning, does hit the other car and we read the news of families partially or totally wiped out. Death at the crossroads! At every corner on the highway lurks death ready to intervene and upset the progress of those who are making an effort to stay on the highway to which they have the right of way.

Such is the daily story which is destroying physical life. And many lives are saddened because of the loss they sustain. But in the church the same condition exists constantly as a threat to those who are traveling the highway to Zion. Death, not physical but spiritual, lurks at every crossroad.

A long term program of religious education may be instituted giving young people an opportunity for well balanced growth. Definite progress may then become apparent. But there are some who cannot or will not keep up with the procession. Some are not permitted to do just as they like, so they complain about the entire program. Some object to certain details of the program. Those responsible for the developmental program may not have the strength to fight both for a chance to work and to do the work itself. It is then that death lurks at the crossroads of spiritual progress.

The church, particularly the priesthood, has a definite responsibility to support those who are set aside to carry on any program of spiritual development. It is utterly impossible for everything to be done as it should be. It is also impossible for the whims and ideas of everyone to be satisfied. In such situations each individual has a golden opportunity to develop the attributes of patience and long suffering recommended by Jesus himself as necessary steps in character development.

Many bitter tears have been shed because there are some who do not have the strength to avoid or ignore the careless driving of others who cause unnecessary impacts at the spiritual crossroads. They may be forced to give up their church work, and frequently they drift away entirely. Of course they are to blame to some extent, but too often the larger part of the blame lies on the shoulders of those older and stronger who should be in a position to adjust themselves to the needs of the weaker and younger ones. But thank God, there are some driving the spiritual highway of life who have such control of their own lives, as well as the work they are doing, that the threat of impact which would cause spiritual death does not turn them from their course. They go on down the highway of life. They continue to make progress in spite of the interference of some who suddenly turn into their pathway without giving the warning signal to prevent an unnecessary crash.

A young man once came into a branch, but he had little time for church work. His immediate goal was creating his own home, and most of his time was given to extra work preparing for that event. Later he brought his bride into that home. It was not long before they took their places in the work of the group. There were many interesting sidelights in the various things which this younger couple did. But they gradually came to assume the place of leadership for which they were so eminently fitted.

One of the interesting sidelights was the way in which this young man utilized waste time on a long daily street car ride to and from work. It was not exactly leisure time but could have been classified as waste time if it had all been used in useless conversation or for other waste effort. It did however furnish a fine opportunity for study and development. Taking full advantage of it this young man made himself especially proficient in his understanding of the Book of Mormon. He was then able to pass this on to others of the group who profited by the fact that he was utilizing time which might have been wasted.

In such work as this he was supported fully, but the highway on which he was traveling had its crossroads. And death, spiritual death, lurked at those corners. There were some things in his life that were not conducive to fullest spiritual development. He knew it but he did not yet have that full control of his driving which enabled him to throw off these little deterrents. It was in the consideration of one of these little things that he skillfully steered himself past a dangerous crossroad and found himself driving the highway of spiritual development with much more vigor and power than he had previously experienced.

In passing this crossroad he almost crashed with another member of the priesthood who should have known how to control himself. The cause of this near-crash was the statement of this other officer, that he would fight any suggestion of advancement for the young man. He would not give the young man credit for making an effort to throw off the impeding influences. At the same time though, another spiritual driver came onto the highway on

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which this young man was driving. He had his hand upturned in warning and the contact which was made without any danger, resulted in the young man continuing on his way with the feeling of assurance that there are those who care and who would give him needed help.

His driving was better. He added to his load as more and more wanted to get the benefit of his careful driving. There were those in authority who felt that he should be given greater opportunity. Unfortunately there were also some who wanted to keep him back. But he was bigger than the impeding influences and drove ahead. There may have been a question in his mind at times as to what he should do, but if so this was answered very effectively in divine instruction given publicly through a properly constituted spiritual leader. A second young man was included in this divine recognition and he also has steadily forged ahead. With his devoted companion he is making the same kind of progress which the first young man is making.

Some six months after this spiritual incident conditions developed which made it the natural thing to do to give this first young man full pastoral responsibility of his branch. He was given the support of a unanimous vote and it appeared that his progress down the spiritual highway of life was assured. Most of his helpers gave him the support he needed and if there was any one outstanding development it was among the younger people. Full of life, they wanted to do many things that had simply not been done before. They may have made some errors, but the net result of their working together was that almost one hundred per cent of the young people of this branch were building spiritual lives and were developing a devotion to the church which means much in future building.

The home of this young pastor was always open to them and his companion was a real helper in leading the activities of this fine group of young people. But the fact that they were meeting on Sunday nights in this and other homes instead of being at the church was more than some of the older ones could stand. The objectors were limiting their thinking to a narrow basis. They were not willing to concede that this young pastor might be doing much more for the young people than if he had insisted that they be at the church. In fact it was impossible for some of them to be there.

Crossroads began to appear more frequently on the highway this young pastor was traveling. The first year of his pastorate came to an end and it was time to select a leader for the following year. Of course he had made mistakes during his first year in office. What pastor even with years of experience behind him doesn't? If there is any one thing that Latter Day Saints should be more than willing to do it is to see that every young person who makes an effort should be given a vote of confidence and an opportunity to have a second chance. If there is such a lack of results during the second term that a change is indicated, it is of course the proper thing to give the office to a different man. But it should be done openly with full support and confidence of the priesthood and not with any indication of under cover work.

During this young pastor's first year in office a fine young man came into the branch. He was a willing worker and he gave his best efforts to support the work of the branch. But as is so often the case, some of the people began to give their attention and interest to the new man. Their loyalty was turned from the man who was carrying the load. Some took advantage of this to lay the ground work for a change at the next election. They believed that the new man would give them some personal opportunities which had been withheld by the young pastor. There were those who should have been giving their full support to this young pastor, who failed in their responsibility. And they, leaders in the priesthood, were at least a part of a movement that almost brought a crash at the spiritual crossroads.

This young pastor felt the burden of his work. It was almost too much and many, many times he had said that he could not keep it up. There were even times when he said he would not continue. That is the very moment when fellow members of the priesthood should lend their support in such a way as to lessen the burden. But instead in this instance they quietly decided, some of them, that a change should be made.

Then the crash was narrowly averted at the crossroad, which in this instance was the annual business meeting. Without giving any warning signal the other group appeared suddenly and it was only by wise use of his ability that this young pastor saved himself from the crash. To see an unexpected move onto the church highway was very disconcerting. But those who were riding with him urged him to drive on and there were enough of them to sustain him by vote. He was reelected for his second year's work.

When he realized what had happened he felt the need of new help. He then nominated as counselor one of the younger men, who was a priest, and who was the second man included in the above mentioned divine recognition some eighteen months previously. It was a logical thing to do. It was a natural thing to do. It was a legal thing to do. If any young man had ever proved his

(*Continued on page* 1458.)

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DEATH AT THE CROSSROADS

(*Continued from page* 1455.)

right to a further opportunity this young man had. But some in the group that had almost wrecked the pastor's progress objected. They said it shouldn't be done, merely because this second young man was not a member of the Melchisedec priesthood. They insisted that this re-elected young pastor should select as counselors certain other men. They refused to support him in what he wanted to do.

The shock of this near crash of course had affected him, and as he tried to collect himself, he realized that he was tired from his previous efforts. Too tired, in fact, to continue the effort if he could not be free to select the help which he needed. So rather than run the risk of further crashes he suggested that the entire group select a new driver and give him a rest. It was a distinct disappointment of course to those who had worked with him to see him take this step. But they could not blame him, because if a man cannot get the help to which he is entitled from fellow members of the priesthood, it is too much to ask him to carry the burden alone.

Immediately there was concern as to the outcome of this near crash. Would the shock so affect this young pastor that he would die, spiritually? More than once physical death has come as a result of a severe unexpected shock. Many, many times spiritual death has come as a result of shocks far less intense than this one. But fears were allayed by the assurance of this young pastor that he recognized his priesthood responsibility to God. This, he said, gave him much more responsibility than any the people could give him by merely turning over to him the directional authority of the group. It takes courage to meet an issue in this way but he had it and he met the issue squarely. He is a bigger man for the experience.

Death at the crossroads was averted! But why should the danger from such an unnecessary situation come into our church work? Why is it that so many of our men who carry priesthood responsibility either cannot or will not grow to the spiritual stature which will enable them to see the daily moves or mistakes of a pastor merely as incidents in a program? Why will they judge only on these incidents? Why can't they have the vision to see the whole picture? Why are they not willing to step down and out of certain things they particularly like to do, if there is someone else better able to do it? Why will they not stifle personal ambition to do certain things for which they do not have the ability? *Why?* Why can't we see that death spiritual death lurks at every crossroads?

USE AND ABUSE OF SPIRITUAL GIFTS

(*Continued from page* 1452.)

considerable evidence of deep feeling that he had become so afflicted that he was confined to his bed and suffered such extreme and excruciating pain that when people walked across the floor in an adjoining room he could scarcely endure the jarring of his bed. While in this condition his little church congregation had prayers for him. Two of the elders came and administered to him, and he assured me that while their hands were on his head the pain left entirely and had never returned. He went back to his work and has been doing hard work ever since.

Scores of well-authenticated incidents illustrating the marvelous exercise of this gift of healing might be enumerated but these must suffice for the present.

Benefits of the Gifts and Dangers

When dominated in their use by the gift of wisdom the various gifts bring healing to body and mind. They bring comfort and edification. The spirit of prophecy especially brings knowledge of the mind and will of God. Its province is not alone to foretell events, indeed that may be a minor function. By no means is it intended to make the one exercising it a fortune teller or soothsayer.

Given a lack of wisdom in the exercise of the gifts or a lack of wisdom in our attitude toward them and response to them, they become a source of positive danger leading to all sorts of follies and excesses and false and harmful reactions. Their misuse has resulted in discord, division, and near ruin to our work in numerous localities. Thus we may well give some thought to the misuse of the gifts, that we may be on our guard.

(To be continued.)

Christianity has heroism at its center. It means to take Jesus seriously. Christianity is pure idealism and stark heroism. It is far removed from the timorous moralism that characterizes most of our church life today. It is a spirit in men that is the reverse of the attitude that puts prudence at the center of life. The church stands in peril of losing its soul in order to save the virtue of prudence. We are afraid to upset anything. There are whole sides of our national life to which we dare not apply the teachings of Jesus. Of course a prudence that will save us from unnecessary risk and foolhardiness is a virtue, but a prudence that will save us from all risk is the opposite of the moral heroism that lies at the center of real Christianity.—W. T. Watkins in *After Pentecost, What?*

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Is the New Testament Elias the same person as the Old Testament Elijah?

The Hebrew name is Elijah, and the Greek form of the same name is Elias. The Greek spelling of the name is never used in Hebrew, nor is the Hebrew spelling used in the Greek. There is another spelling of the name in Hebrew, however, as found in 1 Chronicles 8: 27 and Ezra 10: 26 of the King James version, but the Revised Version does not use it (Eliah). It is believed to be a mistake in spelling. The Elijah of Malachi 4: 5, who is to come before the great "day of the Lord," is thought to be the same person who was translated. Another Elijah is also mentioned in Ezra 10:21, who is there identified as the son of Elam. It is quite probable that others among the Jews may have been named Elijah also.

Jesus uses the name of Elias in Matthew 11: 14 as a title of John the Baptist (the Revised Version uses the Elijah form), which John himself seems to deny in John 1: 21, but the Inspired Version in the latter text states that John was not the Elias who was to restore all things, thus harmonizing the two texts. These texts would suggest that the name was used as a symbol in the instances mentioned, and did not refer to the same individual in all cases.

Can a member of the priesthood officiate in a branch without a branch vote to so act, if he came from another branch?

Those ordained to the priesthood are officers of the church, and not solely of the branch where membership is held. Therefore all such officers in good standing may officiate anywhere under the advice and direction of the proper officer in charge of the jurisdiction concerned. It should of course be recognized that no officer may ignore the administrative official appointed to oversee the work of the church in his jurisdiction, but should seek to cooperate with him by obtaining his advice before attempting to perform work properly under his supervision. Thus all will be working in harmony, and good order and decorum will be preserved.

As the different offices of the priesthood involve various duties, and were designed of God to constitute an orderly system of ranking officials, grades of authority must exist or confusion and friction would result. Therefore directional or supervisory duties are placed upon officers holding certain positions, and they are responsible for administrative activities under their jurisdiction. When all are supported in their respective positions, administrative progress is more rapid and more fully assured.

Was Jesus changed from flesh and blood to flesh and spirit at his resurrection?

Some have held this view from Paul's statement that (1 Corinthians 15: 50) "flesh and blood cannot inherit the Kingdom of God." The theory is that his blood was spilled at the cross, and that his veins were filled with spirit instead. But Paul's statement might simply mean that flesh and blood, being mortal, has no right of inheritance in the heavenly kingdom. Seemingly he implies this in the same verse when he adds: neither doth corruption inherit incorruption. Though both flesh and blood are corruptible, yet in the case of Jesus it is evident that at his resurrection his flesh was immortal, for he said to his disciples:

> Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.—Luke 24: 39.

While flesh and blood are mortal, yet Paul states that "this mortal must put on immortality" (Ibid. 15: 53), hence it appears that inheritance is not possessed by the mortal but by the immortal being. The change to immortality, then, must precede inheritance in fact, though it may be hoped for and viewed in prospect by mortals through faith in Christ the Redeemer of men. In the process of salvation all that is mortal must be eliminated or changed to immortality, the resurrected saints being transformed into immortal persons. Some scientists hold that only one pure element exists, which is eternal, and that all other supposed elements are but transmutations in one form or another. Others conclude that there are several, and this may be supported by Doctrine and Covenants 90: 5.

A. B. PHILLIPS.

"Wise men are like sponges; they seek to absorb all they can."

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Nauvoo, Illinois

Thousands of visitors have been pouring into Nauvoo the past few weeks over the new highway that has just been completed between Nauvoo and Hamilton. Built close to the river for the entire twelve miles, the view, it is said, rivals that of the Palisades on the Hudson. The Mississippi, along this distance, is at its widest point due to the power dam at Keokuk, and has been named Lake Cooper in honor of its builder. Eight or ten bridges span beautiful inlets with their high bluffs and forest trees of all kinds. David's Chamber, dear to the heart of Nauvoo campers, with its pretty waterfall and scenery, is now owned by the state and is to be made a small park. This beautiful spot was a favorite haunt of David H. Smith, and many of his poems were written there. It is known to others as Lovers' Glen. Several other pretty nooks along the highway are to be beautified and made into small parks by the state.

The new highway was opened on Sunday, October 17, with appropriate ceremonies. A ribbon stretched across the roadway was cut at Hamilton and another at Nauvoo. Tribute was paid the founders of Nauvoo by F. Lynden Smith, director of the Department of Public Works and Buildings of Springfield, who represented the state administration and Governor Henry Horner. "In constructing this new Hamilton-Nauvoo Highway," he said, "we of the state also were thinking of making accessible the historical heritage of Nauvoo." He spoke of the memorable visit made a year ago with Governor Horner when they visited the Smith properties and listened to the stories and legends of the historic settlement and viewed the remaining monuments of the loyal band of churchmen who arrived in Nauvoo with their leader in 1839, and in less than six years made their settlement the metropolis of the Middle West. "Their brief habitation left its mark on Illinois history," he said, "and its lessons of thrift and loyalty to an ideal for generations to follow. In making this famous town easily accessible by the new road today, we offer to all Illinois citizens an opportunity to study the pattern of life of that faithful sect which left its mark on the tapestry of Illinois history."

It was estimated that over five hundred people visited the historic buildings on each of the Sundays following and J. C. Page and Ward L. Christy were taxed to the limit of their strength in trying to care for them. This is only the beginning for Sunday will continue to be the big day in Nauvoo for sightseers.

At the regular branch business meeting the selections of officers for the coming year resulted in the reelection of Elder Ward L. Christy as pastor, and he chose as his assistants J. C. Page and L. H. Lewis. Lenore Christy was reelected supervisor of the church school; Mildred Fusselman, chorister; Wilfred Wood, treasurer and presiding priest; Clyde Fusselman, presiding deacon; Edna Williams, clerk, and Mabel Sanford pianist and historian.

The membership of the branch has been considerably reduced by the removal of a number of members. Darrell Smith and family of six moved to Boone, Iowa, early in the summer. A farewell party and potluck supper were given by the branch on their lawn the evening of their departure. A few weeks later Lester Bryant purchased the trailer of Ray Whiting, and taking his wife and son Billie, went to Forrest, Illinois, to make their home for the winter. A farewell and potluck supper were held at the tourist park in their honor. Now the family of Arnold Ourth are preparing to leave for Willoughby, Ohio. Arnold Ourth accompanied Jack Sanford back to Willoughby after his vacation. He has been made superintendent of the estate where Jack is employed, and there he is to take his family as soon as the home that is being built for them, on the estate, has been completed.

Roderick Lewis and Jack Sanford obtained employment at Willoughby early in the summer, where Roderick earned the means to enable him to attend Graceland this fall. The boys were greatly missed during the summer activities. Jack is now directing the choir in Kirtland Temple.

Sister Ida Layton and daughter Irene spent the summer in their old home. They returned to Independence in the fall, where Irene is teaching in the high school.

Roberta Lewis spent the summer with her brother's wife at Cedar Beach, New Hampshire, and returned in September to accept a teaching position in the town school.

Evangelist Ray Whiting spent a week in his trailer, at the tourist camp, after the Lamoni reunion while waiting for the Brush Creek reunion to open. His attendance at the services was helpful, and his sermons were an inspiration.

Among other visitors who have occupied the pulpit during the summer months were Roy Cheville, E. O. Clarke and E. L. Robertson. Steve Lester and family, of Chicago, were recent guests of the Christys.

A baptismal service was held at the river one afternoon when Daisy Bertha Roan, wife of a prominent surgeon, of Bushnel, was baptized by J. C. Page and confirmed at the Mansion House by Elder Christy.

Union services on "The Constitution" have been held alternately at the Methodist Church and the Saints church, Elder Christy taking turns with the Reverend Powell in speaking on this subject. Special music has been furnished by both congregations.

A Halloween party was given by the young people's class in the church basement, to which the whole branch was invited.

Oelwein, Iowa

Though it is not large, this branch is trying to go forward in the work of the Lord. The annual election of officers was held September 15. George McFarlane was again elected pastor; Russell F. Shippy, treasurer; Wilma Everet, secretary; Bernice Pratt, director of music; Russell F. Shippy, school director, and Margaret Shippy, president of the women's department.

Miss Frances McFarlane attended the Youth Conference at Lamoni last June.

Two new members were recently added to Oelwein Branch by baptism, Mrs. Loretta Farley, of Oelwein, and Miss Letha Harbough, of Colesburg.

Special services were held in the summer, neighboring Saints meeting with the local group. Sister Mary Moser and the Colesburg members were present on several occasions. Elder Robert H. Allen, of Waterloo, was the speaker at one time. After the services, all enjoyed a picnic lunch at the park.

Hollis Yarrington, of Des Moines, has met with the Saints at their Wednesday night prayer services on several occasions, his presence being much enjoyed.

Otho Clark and family, of Atherton, Missouri, were called home by the serious illness of his mother. She is now much improved.

Sister Jessie Seins, afflicted for some time, was taken to the hospital at Rochester, Minnesota, where she under-

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went an operation. The Saints are hoping and praying for her recovery.

Mrs. McMellan and children, of Vicksburg, Mississippi, spent several weeks with her parents, Mr. and Mrs. Fred Pieplow. Juanita and Myrna Pieplow were June brides this year.

Everet McFarlane is a freshman at Graceland College.

A few local members attended the reunion at Aledo, Illinois, and received much spiritual strength there.

George McFarlane was again elected the district church school director.

Oelwein Saints sent a sum of seventeen dollars to the Harvest Home Festival. This was raised throughout the year by holding suppers and social gatherings. Sister Bernice Pratt and son, Loren, attended the festival at Independence, Missouri.

The Emma Burton Circle held a food sale October 16, making ten dollars for the benefit of the Christmas offering. The local group now has $66.88 of Christmas offering. This lacks only a few dollars of being the branch quota, and workers expect this year to exceed their goal.

Oelwein congregation was glad to welcome two new members, Brother Jorgeson, of Fort Dodge, who is employed at the office of the Wilson Produce Company, and Brother Ferguson, of Davenport, assistant manager of the J. C. Penney Company.

San Francisco, California

Danvers and Caselli Streets.—Interest in missionary work has grown among the Saints of this branch, especially since the visit of Elder Harold I. Velt. His series of lectures, lasting from September 12 to 26, was well attended by members and nonmembers.

Brother Velt's suggestions as to ways of spreading the gospel as well as his practical organization of the work were much appreciated by the Saints. They were glad to cooperate by distributing handbills and inviting friends to attend meetings with them, also by fasting and praying that the efforts put forth might be successful.

It is felt that good has resulted, both in acquainting the people with the church and interesting them in its message, and in inspiring the Saints with new hope and courage. Though there are many souls yet to be reached, the Saints are confident that if they are consecrated to the task, their Heavenly Father will lend his guidance.

Colored stereopticon scenes of ruins in South and Central America were shown during the first week of the series. These dealt with Biblical and archæological proofs of the Book of Mormon. Scenes of Australia were shown before each evening's gospel discourse in the second week. Harold Parks, missionary elder of Northern California District, assisted in the services and John Thorman operated the stereopticon machine. Musical numbers by Sister Mary Shaffer, Sister Gladys Rood and guest singers added to the enjoyment of the meetings.

The annual branch business session September 30, was characterized by the spirit of enthusiasm and cooperation as plans were made for the coming year and officers were elected. Those chosen to guide branch activities are: Pastor, Elder Frank Steele who selected as his assistants, Elders Emery Parks and E. B. Hinton; director of religious education, Sister Mary Shaffer, who appointed Orval Schall as director of adults, and Sister Ina Witzke, director of children; secretary, Sister Beulah Greene; treasurer, Lorin B. Shaffer, who was also elected to the newly-created office of publicity chairman; president of women's department, Sister Lydia Gann; supervisor of young people, Sister Gladys Rood; chorister, Sister Emmie Lou Perry; auditor, Sister Mildred Johannson; librarian, Sister Price; historian, Sister Dorothy Wells.

The young people's group held a rally evening September 24, at which time they elected their officers and organized under the Zion's League. With Gladys Rood as president and Harry Smith as vice president, they are looking forward to work and play in harmony with the church program. Their immediate task will be to prepare for the district youth conference to be held in San Francisco, November 13 and 14.

The women's department gave a dinner after the preaching service August 22. They have been preparing this year for their bazaar which will be held the latter part of November, and have experienced much joy in working and studying in their bimonthly Thursday afternoon meetings. They find Elder John F. Sheehy's Doctrine and Covenants classes a valuable source of enlightenment.

Elder John Saxe passed away August 12, following a long illness. San Francisco Saints and all who knew him mourn the loss of a fatherly friend and counselor. For many years he watched over the growth and development of "the little brown church" on Danvers Street. It was his dearest concern, and he had bright hopes for its future. The memory of this kindly man of God will live in the hearts of his fellow workers as they labor to bring about the fulfillment of the task they shared with him.

The untimely death of Mrs. Robert Hinton, daughter-in-law of Brother and Sister E. B. Hinton, came as a shock to her many friends. She passed away at the birth of her son October 17. The child will live. She is survived by her husband and parents.

The month of June ushered in a series of weddings in this branch. The first in the city for that month was that of Miss Della Mae Breakie, of Independence, and Mr. Albert Boynton, of San Francisco, which took place at midnight May 31. Second was that of Miss Eleanor Long and Mr. Alex Reid June 19. Third came the marriage on June 26 of Miss Camilla Smith, of Oakland, and Mr. Bill Flood, of San Francisco; fourth, the marriage of Miss Helmi Poutanen and Mr. Otto Witzke, September 3. The most recent wedding was that of Miss Mabel Parks, of San Francisco, and Mr. Gustave Witzke, of Berkeley Branch, who were married by Elder John F. Sheehy September 18.

San Francisco Branch is glad to welcome back Brother and Sister Orval Schall, of Redwood City, and to welcome as newcomers to the congregation Brother and Sister Dave Elliott, of Fresno.

Mr. and Mrs. Reuben Atkins Celebrate Golden Wedding

Independence, Missouri.—Brother and Sister Reuben Atkins, of this city, celebrated their golden wedding anniversary October 16, with a family gathering at their home in the evening, and Brother



BROTHER AND SISTER REUBEN ATKINS

Atkins presented his bride of fifty years with a diamond-set wedding ring.

Mr. and Mrs. Atkins were married at Sandwich, Illinois, Elder F. M. Cooper officiating, at the home of the bridegroom's parents. They were introduced to each other at Independence, Missouri, July 2, 1886, by Mrs. F. G. Pitt. After spending six weeks in Illinois, the young couple came to Independence to make their home, and were worshipers in the little Brick Church. They have spent most of their lives since in Independence.

Mrs. Atkins was born as Karen Marie Jensen, at the village of Askeby, on the Island of Mooen, Denmark, July 11, 1867, and came to the United States when she was fifteen years old. The following autumn she was baptized into the church in Nodaway County, Mis-

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souri. Mr. Atkins was born in Salt Lake City, Utah, September 15, 1862, where he lived until he was seven years old, leaving at that time with his father's family for Plano, Illinois. There he was baptized into the church December 4, 1870, by Elder Mark H. Forscutt.

Brother and Sister Atkins have five children and six grandchildren, all living. Their children are: Mrs. Florence M. Moore, Mrs. Eliza D. Short, Mr. Clarence Roy Atkins, Miss Helen Audentia Atkins, and Emma Laurine Atkins.

On Sunday, October 17, Brother and Sister Atkins held open house in honor of their wedding anniversary, and more than fifty guests called to express good wishes between the hours of 2 and 6 p. m.

Saskatoon, Saskatchewan

Saskatoon Branch looks forward to continued progress this year. Elder G. A. Jordan, formerly of Prince Albert, was made branch president at the annual fall business meeting, with Elders Henry Peidt and Arthur Gendron as counselors. Sister Grace Beckman was retained as secretary with Sister Nelson as her assistant. Sister Arthur Gendron is director of religious education; Sister Few, adult supervisor; Priest Noble Harper, young people's supervisor, and Sister Diggle, leader of children's department. Sister E. Boland will be chorister, and Marvin Diggle, pianist. Elder C. E. Diggle is again branch solicitor; Sister A. Baker, envelope steward, and Frank Ward and Ray Anderson ushers; Verva Mogg is publicity agent.

Another early morning young people's prayer meeting was held at the Cruse farm September 19, Elder Henry Peidt in charge. A fine spirit was there. After the service breakfast was prepared for everyone in the home of Sister Peidt.

On the afternoon of that Sunday, the Saints went again to the Cruse farm and held a baptismal service on the river bank. Oliver Loraas, of Vanscoy and Eva McKenna, of Viscount, were the candidates baptized by Elder I. McMullen, of Delisle. They were confirmed before the evening service at the church. This couple were united in marriage September 24, at the home of Sister Mogenson, Dorothy McKenna being bridesmaid and Norman Mogenson acting as best man.

The branch women's department is continuing its work under new leadership. As a course of study they are taking "Voice of Health" by Vida Butterworth, Sister Diggle directing.

Rally day October 3, was most successful, there being a large crowd present the whole day. Elder Jordan talked at 9:45 a. m. on "Our Church School Organization," then special music was had. The Holy Spirit rested on the group in the sacrament service at eleven o'clock. Elder Jordan, through the gift of prophecy spoke to the young people as a group, then told Ray Anderson and Marvin Diggle to prepare themselves to take up ministerial work in the near future.



THE MCKENNA-LORAAS WEDDING PARTY

From left to right they are: Mr. Norman Mogenson, best man; Mr. Oliver Loraas, the bridegroom; Mrs. Oliver Loraas, the bride, and Miss Dorothy McKenna, bridesmaid.

Dinner was had in the basement, then a baptismal service was again held at the river, Gordon Loucks, Hazel Erickson and Eleanor Mills being the candidates. At 2:15 p. m. speeches by Ray Anderson, Frank Ward and Marvin Diggle were enjoyed. Elder McMullen spoke in the afternoon, particularly to the young people, and again there was special music. The confirmation service was held in the evening before Elder Jordan preached on "Revelation."

Beardstown, Illinois

The annual election of officers was held September 7, with District President Arthur Henson, of Taylorville, presiding. E. E. Thomas was the unanimous choice of the branch as pastor for the coming year. He selected as his counselors Elders Charles Davis and M. R. Shoemaker. Brother Harold Skiles was elected church school director; Sister Jennie Thomas, music director. Three supervisors were chosen: E. A. Kratzer for the adult division, Harold Walker, young people and Sister Eva Corcoran, children's division. Sister Addie Johnson is superintendent of the women's department. The young people selected Harold Skiles as their leader and Albert Lee as assistant.

The new officers took charge October 1. This looks like a prosperous year for Beardstown Branch. A special effort is being put forth to increase attendance at all services. The branch enrollment is 131.

Six local young people attended the Youth Conference at Lamoni in June. Three attended the Nauvoo Camp.

Ogle Thomas is teaching school this year at Cantril, Iowa. Earl Denton was graduated in pharmacy this spring from the University of Illinois, and is employed in a drugstore in Chicago. Martha June Jones is attending Graceland College.

San Antonio, Texas

Rockwood Court and South Cherry.—Following the church school service the morning of October 24, the Saints witnessed the ordinance of baptism. Four children were baptized by Elder C. F. Wheeler, and confirmed by Elders C. Jackson and C. F. Wheeler. Brother Wheeler preached a fine sermon previous to the baptismal service. These baptisms bring the total up to five inducted into the Lord's kingdom since reunion.

Brother Fantly Hall, a teacher, spoke at the evening service, giving a thoughtful sermon. This was Brother Hall's third attempt to preach and friends believe that with continued effort and study this young man will be given more liberty and will prove himself invaluable to the branch.

The women, under the leadership of Sister Charles Jarvis, are doing a good work, assisting financially and in other ways. They have been quilting.

The hand of sorrow has rested on this branch in recent months. The Saints were shocked and grieved by the sudden death of Marshall Richardson, killed in an automobile accident. He was born and reared in San Antonio, and had just passed his twenty-first birthday. He leaves his wife, parents, grandparents, and many other relatives. Elder G. R. Kuykendall officiated at the funeral. Marshall obeyed the gospel in his early childhood, and was a young man of genial, unselfish disposition; he has many friends. Interment was in Mission Burial Park.

In the early part of the summer, Elder T. J. Jett, Jr., was called suddenly away by death, leaving his wife, one son, two daughters, his mother, two brothers, four sisters, and many other relatives and friends. "Brother Tommie," as he was known to almost everyone, had served as pastor of First Branch about ten years, and had also served in Second San Antonio Branch. He was loved and admired for his tact and consideration, and is greatly missed by all. His father preceded him in death about two years, and his mother followed a few months after. The mother, Sarah Elizabeth Jett, was

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almost blind, and was ready to go. She had done well in assisting her husband in his work with the Mexican race. She was able and ready to teach the gospel to all who would listen.

While the congregation sorrows to see these good people taken away, the Saints are grateful for others still in their midst. Elder Robert Jett, third son of Brother and Sister T. J. Jett, Sr., has always been a stanch member and has served as pastor of both branches, and Elder Floyd Jett, son of T. J. Jett, Jr., now is pastor of First Branch. Teddy Dorow, a young brother, is his assistant.

Windsor, Ontario

October 17 was a banner day for Windsor Branch. Special ordination services were held which took the form of an all-day meeting. The church was beautifully decorated with palms and flowers.

The morning services included a prayer meeting in charge of Elder William I. Fligg, missionary in charge of the district, Bishop John C. Dent, and Elder Lawrence Campbell at 10 a. m., the ordination service was in charge of the pastor, Elder Earl V. Hill. Music was supplied by the choir under the leadership of the chorister, Sister Clifford M. Seldon. Special numbers were given by Mrs. William Smith and Elder Ezra Mifflin, one of the district presidency.

A charge was given to the congregation by Bishop Dent, reminding them of their duties with relation to the work of the priesthood. This was followed by an anthem by the choir. Elder William I. Fligg then charged the families of the men about to be ordained with the sacred responsibilities soon to be assumed by their loved ones and the need of the unreserved cooperation of wives, sons and daughters. After the congregation sang a hymn, Elder Blair Jensen, of Detroit, gave the charge to the candidates. Brother Mifflin's solo followed. Then Elder Fligg offered prayer, and the candidates for ordination, in turn, made a dedicatory pledge.

Robert Newman was ordained a priest by Elders William Andrew and S. E. Mifflin; Clifford M. Seldon was ordained priest, by Elder Byron H. Doty and District President Robert T. Brown; John Kindrick, of Essex, teacher, by Elders S. E. Mifflin and B. H. Doty; Harry E. Depew, elder, by Bishop J. C. Dent and Elder L. D. Campbell.

A brief welcome address was given by Branch President E. V. Hill, followed by a general church welcome to the newly-ordained men by Elder Fligg.

District President Brown then informed the assembly of a telegram he had received from President F. M. Smith, in the hospital in Toronto. It was unanimously voted to send a wire of consolation to President Smith. While the congregation sang, the priesthood extended the hands of fellowship to the newly-ordained men.

A preaching service in charge of Elders Campbell and Brown, opened at 3 p. m. Music was supplied by the Gilbert Orchestra. This orchestra consists of Brother Meaford Gilbert, his three sons, Clyde, Dorie and Charles and his daughter, Evelyn at the piano. To this fine family group of musicians Windsor Saints point with pride. There was a duet by Miss Jean Conner and Miss Helen Hill.

The ordinance of blessing children was outlined by Elder R. T. Brown after which the young daughter of Brother and Sister Joe Mifflin was blessed by Bishop J. C. Dent, assisted by Elder Harry E. Depew. The sermon was by Elder Byron H. Doty who spoke on the text: "Let every man take heed how he build thereon."

Elder H. E. Depew presided over the 7 p. m. hour, assisted by C. M. Seldon. Bishop Dent spoke most effectively on the question: "Were the American Continents in Existence at the Time of the Dispersion From the Tower of Babel?" The choir sang an anthem.

Saints from Essex, Chatham, Sarnia, and other places were welcome guests of Windsor members.

Brooklyn, New York

Saints of this branch were pleased to have with them recently President Frederick M. Smith who was the speaker at a Sunday evening service. The speaker of the morning was Elder Charles Heild who preached on "Fear."

The branch was glad to have as speaker at a special meeting Apostle D. T. Williams. Apostle Williams, Sister Williams and daughters, Ruth and Betty, stopped in Brooklyn on their way home from the New England district.

Brooklyn has also been privileged in having as speakers recently Elder Thomas Carr, of Elk Mills, Maryland; Elder D. J. Williams, of Philadelphia, and Elder Henry Carr, of Elkton, Maryland. Elder Thomas Carr was in New York attending the American Legion Convention.

The semiannual business meeting was held recently and District President D. J. Williams was present. Officers elected were: Ephraim Squire, branch president; William Martin, treasurer; Lee Hartshorn, church school superintendant; Elizabeth Rittenhouse, junior supervisor; Gladys Harris, branch secretary and organist; Le Roy Squire, chorister. Adult and young people's supervisors are to be chosen by the presidency.

The Loyal Club opened its season at the home of Sister Gladys Harris and elected officers for the year. Sister Eliza Squire is president, Sister Geraldine Martin is secretary-treasurer. Patroness officers are Sister Belle Calamia, president; Sister Gene Deane, vice president, and Sister Ethel Potts, secretary. These two groups work alternately and are planning their year's activities.

Members of the branch are pleased with their promising new orchestra which is composed of the junior young men. It includes Otto Elser, Buddy Harris, Jack Hawkins, Allan Squire and Roy Squire, under the direction of the chorister.

Brooklyn is represented this year at Graceland by Adeline Harris.

Glen Parrish has found it necessary to go to the United States Veterans Hospital at Castle Point, New York for treatment. Friends of Brother Parrish can write to him at the foregoing address.

The K. G. B. Class entertained with a "personality" party at the home of Brother and Sister Harry Moorman.

Recent visitors have been Sister Dorothy Morse, of Watertown, Wisconsin, Sister Mabel Smith and sons, Myron and Lawrence of Independence, and Sister Blanche Mesley and son of Kansas City, Missouri. Before the opening of Graceland this branch was honored by Paul and John Edwards, of Baltimore; Bill Spencer, of Ohio; Bill Engel, of Westfield, New Jersey, and Stanley Merz, of Philadelphia. Brother and Sister Irby Mundy were here with the rodeo. This year Sister Schwab, of Independence, is in Brooklyn and Brother Max White, of Lamoni, Iowa, is attending Columbia University.

Centerville, Iowa

Local Saints were happy to have N. V. Anderson, of Des Moines, as guest of the prayer meeting October 27. His contribution to the service was greatly appreciated. Centerville members believe Brother Anderson to be a man inspired of God, one who loves to tell the gospel story.

Brother and Sister Graham S. Hart left Centerville, October 15, for Ponca City, Oklahoma, where Brother Hart was transferred by the Loose-Wiles or Sunshine Biscuit Company, to a larger territory. Brother and Sister Hart came to Centerville three years ago from Kansas City, Missouri, and they leave a host of friends both in the church and over the entire city. Sister Hart has been an instrument in God's hands in bringing souls into the kingdom during the short time that she was at Centerville. She worked untiringly and devoted her time and talents to whatever task was before her for the betterment of church and community. The branch feels keenly the loss of these fine people. The prayers and best wishes of the Saints go with them to their new home.

Teachers for the church school were elected recently: Russell Archibald, adult; Florence Boden, intermediate;

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Ardis German, primary; church school secretary, Sister Taylor.

The Saints enjoyed rally day Sunday, November 7, speakers from surrounding branches having been invited. The day's program began with a prayer meeting at 8:30 a. m., and the spirit of peace and helpfulness prevailed in every session.

Though few in number, the Saints are doing their best to further the church in this place, trusting in One divinely strong. He is blessing his workers with his Spirit.

Vancouver, British Columbia

The marriage of Miss Lilie Spargo to Mr. Arthur Embleton took place August 18, at the Saints' church, Elder Edwin Spargo officiating. The bride was given in marriage by her brother, Thomas Spargo, and was attended by Mrs. Milton Martin, of Independence, who acted as matron of honor, and by Miss Margarett Embleton and Miss Gwendoline Spargo as bridesmaids. The bridegroom was attended by his brother, Albert. Master Hartly Stanbridge was ringbearer. Mr. M. Ebleton and Hartly Stanbridge, Sr., were ushers. A reception was held in the lower auditorium of the church, the women's department in charge of refreshments.

Prior to her marriage Sister Lilie was honored by the young people with a kitchen shower at the home of Sister Bell. Many Saints and friends of the Lulu Island Mission joined them. The branch also gave a shower at the home of Sister Phillips. The bridal couple are living at Vancouver where they are engaged in the music and school work of the branch.

A beautiful baptismal service was held on the shores of Kitsilano Beach September 18, when Mrs. Conway, Suzzane Floden and Audrey Miller were baptized by Elder George E. Miller. They were later confirmed by Elders James E. Johnston, G. E. Miller, Chase Taylor and Edwin Spargo.

Vancouver Saints joined New Westminster members October 8, in a social honoring Brother Samuel Pope on the fiftieth anniversary of his baptism into the church. The group were called to order by the singing of Brother Pope's favorite hymns; Duncan Calder offered prayer; short talks were given by James E. Johnston, Harold Morrison and George E. Miller, these men having labored with Brother Pope. Many letters of congratulations were read. Among the writers of these were Bishop Monte E. Lasater; Alma Johnston, of Seattle; President F. M. Smith; W. A. Kennedy of Ocean Falls, and the Jenkins family, Bon Accord, Alberta; Chester Butterfield presented Brother Pope a pen and pencil set in behalf of the Saints, and Brother Pope responded with a brief history of his work and the blessings he has received during his fifty years as a member and elder. The evening's highlight came with the reading of the telegram sent by the President of London Branch, stating that the "London Branch is proud of her faithful son." Edwin Spargo acted as chairman of the gathering.

During the evening musical numbers were rendered by members of both branches. When luncheon was served, a table was prepared and a group of old-timers sat down with Brother Pope. Because of the large crowd it was impossible for all to sit at the tables and so a buffet supper was served.

At the recently-held Vancouver branch business meeting J. E. Johnston was reelected branch president; Sister Lilie Embleton, secretary; deacon Charles Stanbridge, treasurer; Arthur Embleton, church school director; Charles Stanbridge, adult superintendent; Bert Embleton, young people's supervisor; Sister Bertha Morrison, children's division; Elder Edwin Spargo, junior church pastor; Sister Stanbridge, Sr., chorister; Sister Lilie Embleton, organist; Hartly Stanbridge, church secretary; Sister Gerrie will have charge of the women's group.

A son was born to Brother and Sister Thomas Spargo (nee Gladys Jackson). A son was also born to Brother and Sister Chase Taylor in October.

Apostle E. J. Gleazer and District President L. R. White visited the branch October 21, a large audience being on hand to hear them.

Fresno, California

Rally day was observed at the morning service of September 26, with an appropriate program by the children's division of the church school, assisted by the intermediate department.

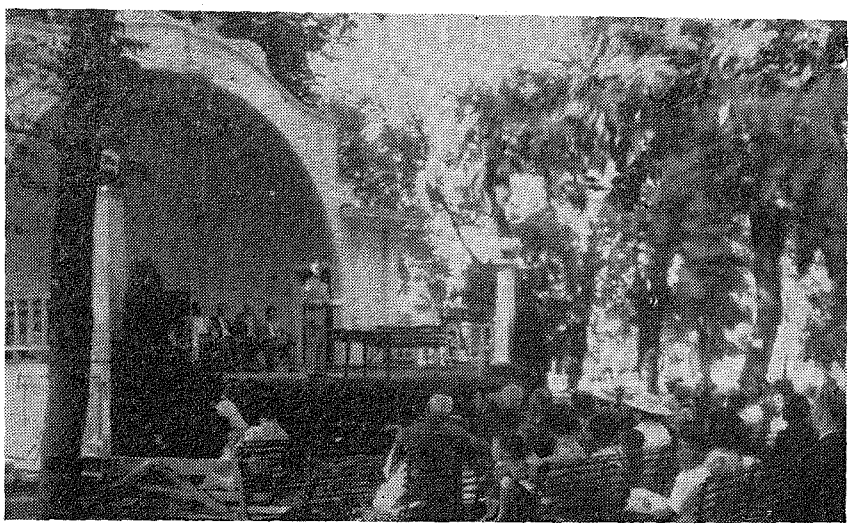
In the year that has just passed, this branch was made happy and profited by the companionship and assistance of Elder and Sister Harold I. Velt and their little daughter, Viola. Brother Velt conducted two series of meetings at Fresno which were attended by several nonmembers. He is a capable and interesting speaker. Sister Velt's assistance at the piano and with her voice has been greatly appreciated; she was also a teacher in the church school and supervisor of the Oriole circle. Brother Velt has baptized three or four children and one young woman since coming to this city.

Several families from Oklahoma have joined the ranks of this branch in the past few months, bringing thirty-eight new attendants, including the children. Among them is Elder Workman who has been given charge of the missionary work in and around Fresno. He has had the pleasure of baptizing his brother and wife since coming to Fresno.

The department of women has been active in the past year under the leadership of Sister Alethea Kraschel who is to be commended for her continued enthusiasm and the work that has been accomplished through her efforts.

The local group has been favored by visits from Bishop Burdick, of Sacramento; A. S. Votaw, a former pastor, and Robert Nephew, a priest, from the same city. W. A. Brooner, from Hanford, also spoke at Fresno a few weeks ago. The Saints were pleased to hear him after so many years' absence. He too is a former pastor. Sister Brooner accompanied him. District President John F. Sheeby visited this branch several times during the year favoring the congregation with lectures which have been instructive. William Collins, of the district presidency, from Berkeley, has been one of the able speakers, also Roy Weldon, of Oakland. Fresno members are always glad to welcome these ministers. Bishop Burdick's wife came with him and favored the congregation with vocal selections.

Elder Sheehy and Brother J. A. Dam-



Elder Harold I. Velt speaking from the bandstand at the Courthouse Park, Fresno, on Sunday afternoon. The photograph was taken by Robert Harrison, son-in-law of Sister John Wiles.

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ron, of the bishopric, were in attendance at the annual business meeting September 16. With the former minister in charge, the last year's staff of officers was reelected with the exception of two; Clifford Rowlee was chosen leader of young people and Sister Lane was elected leader of women, Sister Kraschel declining the nomination.

Fresno Branch was saddened by the death of Sister Anna Williams about a month ago. She was the mother of Brother David Williams and leaves another son and two daughters. They have the sympathy of all. Local Saints were sorry to hear of the death of Brother Rowlee, of Bakersfield, father of Clifford Rowlee, who, with his sister, is attending the Fresno State College.

Independence, Missouri

November 8.—The Independence Messiah Choir held its first rehearsal of the season Sunday afternoon in the auditorium of the Stone Church, under the direction of Paul N. Craig, assisted by Robert Miller at the organ. This choir which is composed of singers from Independence, Kansas City and neighboring points, is preparing for its twenty-first annual Christmas rendition of Handel's oratorio, "The Messiah," which will be given at the Stone Church Sunday, December 26.

The nursery of the Independence Sanitarium is to have some much needed equipment, an infant respirator and incubator, through the efforts of the Mothers' Club, which sponsors the infant department of the hospital.

At the regular meeting of the club November 2, it was voted to purchase a Drinker infant respirator and incubator at a cost of $450. The order went to the factory November 3, but the exact date of the delivery of the equipment is not known. Miss Gertrude Copeland, superintendent of the Sanitarium, met with the club and approved the purchase of the machine, one of the best on the market.

Mrs. Henry Stahl is president of the Mothers' Club, which has been organized more than twenty-six years. Its work is to sponsor the nursery, and in the past year its members have completed a thousand articles for that department of the hospital.

Stone Church

Pastor Arthur A. Oakman was in charge of the sacrament of the Lord's Supper Sunday morning, being assisted by a large corps of the ministry of this congregation. The spirit of peace and thanksgiving prevailed at this service, and the Saints shared in the benefits and blessings of the Holy Spirit. The meeting was concluded by a moving pastoral prayer.

Brother Oakman leaves Independence this week, going to Denver, Colorado, where he will conduct a ten-day series of meetings. He is next scheduled to speak to his home congregation the night of November 28.

Apostle F. Henry Edwards delivered a convincing sermon to Stone Church Saints Sunday evening, speaking on "Building the Kingdom" and taking his text from 2 Peter 1. He was assisted in the stand by Elder W. J. Burton, in charge, and Presiding Patriarch offered the invocation and benediction. The Stone Church Choir, Paul Craig directing and Robert Miller at the organ, sang "The Woods and Every Sweet Smelling Thing" and "Into the Woods My Master Went." George Anway led the congregational singing.

Speakers to this congregation on College Day, October 31, were Elder D. B. Sorden, president of Lamoni Stake, in the morning, and in the evening Elder R. V. Hopkins, of Independence.

The Stone Church held its annual one-act play elimination contest November 4, in the lower auditorium of the church. Four dramas were presented. The play "A Sign Unto You," directed by Ralph Freeman, won first place, and "Dust of the Road," directed by Miss Edith Swain, placed second. These two plays will be entered by the Stone Church in the annual city-wide play contest to be held next week and sponsored by the young people's council.

The marriage of Mrs. Madge Scott, of this city, and Doctor J. A. Harper, of Houston, Texas, took place October 12, at the home of the bride's brother, O. L. Newcomer, at Hutchinson, Kansas.

Among those whom death has called home was Sister Sarah E. May, ninety-one years of age, who died October 30, at her home. She was a long-time resident of Independence. The funeral was conducted from the Cato and Speaks Funeral Chapel on Sunday afternoon, and the body was taken to Lamoni, Iowa, where a service was held at the graveside on Monday.

Raymond E. Peel, fifteen-year-old high school junior, died at the Sanitarium November 2 of typhoid fever. He leaves his parents, Mr. and Mrs. Ben H. Peel; a sister, Betty Alice and three grandparents, Mr. and Mrs. H. W. Hattey and Mrs. Mary E. Peel. Interment was in Mound Grove Cemetery.

Enoch Hill Church

"Lives of Devoted Men and Women in Our Church" was the subject of a talk given by Mrs. F. Henry Edwards to the women October 28. That evening eighteen Enoch Hill young people visited Bennington Heights, Kansas City, to hear Elder Ray Whiting.

The young married people's class gave a Halloween party in the church annex October 29.

It was fitting that four former Gracelanders should take prominent part in the services on College Day: Bert Rogers, in the church school; Almer Sheehy, at 11 a. m.; Ivan A. Dillee speaking in the evening and Edmund Allen, evening soloist.

A daughter, Glenna Lee, was born November 2 to Brother and Sister David Shirk.

The young people's weekly meeting has been changed from Friday to Thursday evening.

Mrs. J. Stanley Kelley taught the first of a series of monthly lessons on "Food and Nutrition" at the women's meeting last Thursday at Sister Maloney's home.

The November sacrament service was quietly observed. Wayne Thompson was the evening speaker. Sister Hays was the soloist.

Gas was recently installed at the church, and the new long walk is nearing completion.

The local priesthood were well represented again at the priesthood services held at Walnut Park the first Sunday of each month.

Sugar Creek Mission

The young people of Sugar Creek attended evening services at Bennington Heights, Kansas City, October 10. Members of Zion's League gave a fruit juice shower to Brother Francis C. Smith who is ill at his home.

Intermediate girls had a Halloween party on Saturday afternoon. The young people had a "Follow the ghost" Halloween party October 30, ending up at Sibley, Missouri, where they enjoyed a wiener roast.

The women's department is busily preparing for a bazaar which will be held sometime before Christmas.

An early morning prayer service for the young members of this mission was held Sunday morning, October 31.

Second Church

Elder Odess Athey spoke at the morning sermon hour on College Day, October 31, giving a fine talk on Graceland College. In the evening Elder Almer Sheehy was the speaker, representing the young people. Second Church young people are to supply the speaker two Sunday evenings a month. Elder Sheehy is a worker at Englewood.

The prayer meeting Sunday morning, November 7, was in charge of Elder Archie Davis, assisted by Priest Everett West. The theme was based on a reading from 2 Corinthians.

Superintendent Athey directed the church school, and looking forward to Armistice day the theme of the worship period was "Peace."

Elder B. C. Sarratt was in charge of the communion service at 11 a. m. The oblation talk was by Elder Edward Fender; communion talk by Elder William Grubb. The sacred emblems were passed to the congregation by Elders C. A. Joice and Archie Davis and Priests W. Snow and Everett West.

Elder R. D. Weaver, the Sunday evening preacher spoke on "I am come that they might have life, and that they

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Graceland Briefs

Mr. Raymond Mercola, youngest member of the first Byrd expedition to the Antarctic, spoke to the students November 2, about his experience with the great explorer and his party. Mr. Mercola gave opportunity for questions following his lecture.

The Fellowship Service November 3 centered around the status of individual progress toward the common ideal. Elder R. A. Cheville drew an analogy between Christian, the leading figure in Bunyan's classic, and the modern Graceland student traveling toward Mount Zion.

The Dramatic Production Class presented the chapel program November 4 and demonstrated their work. Mr. Roscoe Faunce, instructor, introduced a program consisting of two pantomimes and two short scenes. Margaret Shippy and Lois Thomas appeared in the first pantomime, "The Servant"; Fred Weddle and Arline Fowler presented "A Girl Taking a Lesson in Tap Dancing" as the second. Two short murder mysteries were effectively produced with Addie Leland, Roy Trutchley and Bob Kyser taking part in the first one; and Lois Hansen, Charline Allen and Alta Mae Gilliland in the second. Theda Jones and Ethel Wilkinson, respectively, were the directors. Mr. Cheville opened the activities of the hour by leading the group in the singing of familiar songs.

The Graceland faculty was well represented at the State Teachers' Convention in Des Moines, Iowa, November 4 and 5. Many valuable sessions were had under the direction of some of the foremost educators of the country. The convention was climaxed by an address by Mrs. Eleanor Roosevelt on Friday evening.

Graceland faculty members in the field of arts presented the second in the Independence lyceum series being sponsored by the church November 8. Miss Edna Treat, organist and piano virtuoso, Mrs. Linna Timmerman Hunt, soprano soloist, and Mr. Roscoe Faunce, director of the Graceland speech department, appeared on this program.

Plans are already under way and arrangements being made for a display of the various departments of Graceland at the General Conference, to assemble next April 6. Work on all of these projects is being undertaken some months in advance as a means of placing before conference visitors the ways in which Graceland strives to serve the church young people.

might have it more abundantly," words of Jesus recorded in John 10: 10.

A few young people met at the home of Elder and Sister F. L. Freeman and went to the prayer service at Brother and Sister Everett West's home.

On November 4 the young people, preparing for the annual city-wide play contest at the Stone Church, held their dramatic preliminaries, and presented the play, "The New Minister Arrives."

The Second Church Choir held election of officers November 5. Hazel Clow Conyers was reelected president; Adys Sarratt, vice president; Ruth Audet, secretary-treasurer; Mr. Andrews, librarian; Mrs. Joice, membership chairman; Mr. Joice, ways and means chairman; Roberta McPherson, social chairman, and Mrs. David, friendly visitor chairman.

Bethel Davis was home from Graceland College for the week end.

Walnut Park Church

All attendance records for Walnut Park were broken Sunday morning when five hundred and sixty-six were present for the church school session and a number of late comers for the communion service which followed, had to be seated in the choir loft, both the main floor and the balcony being filled to capacity.

The communion service was in charge of the pastor, assisted by Elders Robert Jones and Fred Horn. Two recently baptized members of the congregation, Ralph W. Davis and his daughter, Patricia, occupied seats in front of the rostrum while they partook of the emblems for the first time. Hiram Robinson, deacon, spoke in behalf of the oblation offering and the pastor spoke briefly preceding the serving of the emblems. A beautiful setting for the service of communion was furnished by a double quartet which sang from the balcony.

The pastor continued the series of Sunday missionary services in his sermon in the evening. The choir sang "Lead On, O King Eternal."

At two-thirty in the afternoon, Sunday, November 7, funeral services for Sister Emma Hershberger were held at the Walnut Park Church. Elder William Patterson was in charge and Evangelist U. W. Greene preached the sermon. Music consisted of a duet, "Jesus Lover of My Soul," by Marian Campbell and Lois Davis; a solo, "I Will Not Forget Thee," by Marian Campbell, and cello music by Milford Nace. Delta Nace Chapman was at the piano and organ for all numbers. Pallbearers were Lewis Mauzey, Orlando Nace, Kenneth Morford, Erwin Moorman, Sanford Downs and Hiram Robinson. Sister Hershberger died November 5 at the home of her daughter, Mrs. Thelma Countryman.

Preliminaries for the annual play contest were held in the lower auditorium of the church on Friday evening, November 5. "The Terrible Meek," the play representing the A. W. Z. Class and directed by Mr. and Mrs. John Pennell, was awarded first place, and "Eether or Eyether," directed by Mason Stobaugh and representing the young people's class of the church school taught by Elder William Gard, placed second. These two plays will represent Walnut Park in the finals.

Spring Branch Church

The November sacrament service was in charge of Pastor M. C. Jacobsen who read the Scripture lesson; oblation talk was by J. E. Smith; sacrament address by Brother Beebe. After the passing of the emblems J. F. Andes gave a short talk. C. A. Kress spoke Sunday evening on "Count the Pulse," and the local boy's chorus sang "I Want My Life to Tell for Jesus."

Speakers on recent Sundays have included Frank Robinson, Lawrence Jones, J. E. Vanderwood, Ellis McLees, M. C. Jacobsen, and Bishop J. S. Kelley.

The women of the central group met for an all-day session at the home of Sister L. L. Hopper on a recent Thursday, and the south group at Sister Bessie Van Dyke's. Both groups have class at 1:30 p. m. and are studying the church books. Sister Nord is teacher of the central group and Sister J. E. Smith of the south group.

The young people enjoyed a Halloween party at the home of Brother and Sister Katschkowsky, the entertainment being sponsored by Sister Grace Smith's class.

A number enjoyed a wiener roast at the home of Roy Snivley near Lake City Friday night. Brother Snivley is a former pastor of Spring Branch.

Brother and Sister Fred Epperson are the parents of a son whom they have named Arlen Fredrick.

Toronto, Canada

Toronto Branch, with the rest of the church, has swung into post-reunion activities. The regular services were held in the church throughout the summer months, for those who could not get away, and the wisdom of this was seen when over eighty took the sacrament at home during the reunion week end. With everyone home again, however, a more elaborate campaign has been launched for the winter months.

Branch officers have been elected for the year, with Elder J. L. Prentice again pastor and Elders S. G. Clark and G. E. Parfitt counselors. Lillian Farthing is secretary; Margaret Prentice, organist; William Dean, treasurer; Philip Crump, publicity agent, and Harold Neale, chorister. Elder B. H. Hewitt is again head of the Sunday school, and Mary Wilson of the department of women. Religio is being held on Friday evenings again as is also the young people's meeting.

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They have asked from the branch, and received permission to organize and be known under the general church name "Zion's League." "Bert" Gozzard has been chosen their leader for the year.

On October 2 and 3, the Toronto district conference was held in the Toronto church. Toronto Saints always look forward to these occasions when they may renew acquaintance with those who have been "mainstays" of the work throughout the district. The district was to have been especially favored this year with the attendance of President F. M. Smith, but because of an unexpected illness he was unable to be at the meetings.

At seven o'clock the evening of October 7, the branch priesthood, with their wives, attended a dinner and get-together at which they were addressed by, and received the blessing of Patriarch Richard Baldwin. It was felt that a closer understanding would be the result. Those who have preached on Sunday evenings more recently are, Elders F. C. LeFeuvre, B. H. Hewitt, G. E. Parfitt and B. J. Williams. Commencing on October 10, Elder F. C. LeFeuvre who is again district president, began a series of sermons with the Book of Mormon as his subject.

The department of women is actively carrying on the social activities of the branch and at the same time making enough money to take care of the interest on the local church debt. With the young people pledged to raise five hundred dollars, for the same purpose, workers feel that they too, are doing their share. The young people's group has an enrollment of well over one hundred members.

With a note of encouragement sounded from Zion, everyone seems to have shown a greater determination to go forward and to hold up his part of the work here. Here, Toronto members feel, is a fitting place to voice a word of appreciation of the work that has been so well carried out by general church officials and to encourage them by letting them know that the Saints of this city are supporting them, financially where able, and with their prayers.

Modesto, California

Modesto entered its new church year October 3, with the following officers: Pastor, Elder J. C. Howe; assistants, Elder A. E. Frazier and Elder Frank Lacey; church school supervisor, Sister Eva S. Stark; leader of women, Sister Edna Pierce; branch treasurer, John Moffet; chorister, Sister Anna Howe; auditor, Charles Stark; financial board: J. C. Howe, Arthur Phelps, Eva S. Stark and John Moffet; branch clerk, Sister Grace Reel; historian, Miss Aileen Reef; librarian, Sister John A. Moffett; publicity agent, and bishop's solicitor E. L. Kenepp.

The young people have a Zion's League organization. E. L. Kenepp is young people's supervisor and president; vice president, Sister Charles H. Stark; secretary, Sister June Kinnick; treasurer, Miss Mary Jean Phelps.

October 10 was rally day. At the morning service a program was given by church school classes. At eleven o'clock Elder William Collins, of the district presidency, was the speaker. His sermon was uplifting. Basket lunch was served at noon.

The priesthood assembled for a discussion led by Elder Collins at 2:30 p. m. At the same time, in the lower auditorium, Sister Christiansen of Berkeley, talked to the women.

Patriarch W. H. Dawson, of Sacramento, gave a spiritual sermon in the evening.

Modesto Branch hopes to make greater spiritual progress this year than ever before.

Activities on Manitoulin Island, Ontario

The usual September series of all-day meetings on Manitoulin Island, was successful this year. The series opened with a church school convention at Manitou Lake September 5. The theme of the sacrament service conducted by Brother Dayton was "Learn of Him." The infant son of Brother and Sister Jasper Noble was blessed at this service Guest speakers were B. Belrose, of Owen Sound and H. Taylor, of Grand Valley. The former spoke of "Methods and Materials for Church School Work," and the latter's subject was "Leisure Time."

It was decided to hold a church school convention at Manitou Lake the first Sunday of each September.

Services were held September 12 at The Slash. Speakers were H. A. Dayton and Mack Brown. The young son of Brother and Sister W. Leeson was blessed.

Brothers Dayton and Brown were the speakers also at Providence Bay, September 19. Two events of interest on this occasion were the blessing of the son of Brother and Sister L. McFarlan and the confirmation of five candidates baptized by Brother Dayton at The Slash, the previous week.

The last meeting of the series was held at Little Current September 26, Brother Dayton and Harvey Sagle being the speakers. Four candidates were baptized by Brother Dayton and were confirmed at the afternoon service.

Little Current Branch held its annual business meeting September 25. Few changes were made in the officers. For the convenience of those who find it necessary to correspond with these officers, Brother Vernon Charlton is still pastor with Myles Sagle as associate pastor and church school direc-

Briefs

Elder J. Charles May writes from Pleasanton, Iowa; "For October and November I am engaged in missionary work in Lamoni Stake. Last Sunday night (October 31), I closed a three-week series at Lucas, with good interest and attendance. There were over one hundred present at the last service. Nine were baptized on Sunday afternoon by Brother Blackstock, the pastor, and myself; eight were from Lucas and one from Chariton. Several others will be baptized in due time, and many are interested in the angel message. I left Lucas, November 3, to begin meetings at Pleasanton; am expecting to be home for Thanksgiving.

Spring River District will sponsor a radio broadcast over Station WMBH, Joplin, Missouri, Sunday, November 28, 8:15 to 9:15 a. m. The choirs of the district, under the direction of V. L. Krucker, will render a program, and President Elbert A. Smith, of Independence, will deliver the message.

Charleroi, Pennsylvania. The churches of this city recently held an Interchurch Youths' Conference, and Elder E. B. Hull, district president, writes of the event: "One day they had a parade with floats. Our church was invited to participate. They had a float in line, trimmed with the church colors, and on the sides of the car was the name of the church in large letters. Behind our car the membership marched, wearing specially-made paper hats bearing the name of the church. The Saints made a good impression, and captured the prize for the second best float in the parade. The prize was a large picture (framed) of Christ talking with the doctors of the law in the temple. The branch at Charleroi has been invited to join the council of churches of that city."

Frank Young Eagle, of Pawnee, Oklahoma, an outstanding missionary member, has brought twenty-five into the church through his kind, yet persistent talking and using of church literature to help others to see the kingdom of God. He is a Pawnee Indian, and all who know him call him a good man. "I write of this," notes Missionary Hubert Case, "because the 'Epistle of Quorum of Twelve' calls for such work. Others may do as well if they will. How many will go and do likewise? We may not only 'Win a member' but many if we will.

"Outstanding among our local priesthood in missionary work the last year or two in Oklahoma, are Falice Cunningham, of Tulsa; T. E. Fitzwater, of Bristow; Brother Huff, of Oklahoma City, and Arthur K. Dixon, of Alva."

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tor; Sister Dewey Mercer, secretary and publicity agent; Sister William McCulligh, leader of the women's group. It was also decided at this meeting to have a fowl supper on October 13.

About fifteen Saints from Little Current patronized a fowl supper given by members at The Slash September 28.

Work has been started on the basement of the new church at Little Current. It is being built on the lot directly across the street from the Orange Hall in which the Saints' have held meetings for some years. Workers hope to finish the basement this fall.

The branch paper, "Young Zion's Star," has not been published for two or three months, but the staff has organized now, and expects to see the paper make its prompt appearance again.

Gainsborough, Saskatchewan

Saints of this city have recently had the pleasure of hearing some inspiring sermons. First, Brother Sims, of Shellbrook who with Brother and Sister Beckman and family, visited his daughter, Sister P. J. Bothum, of Gainsborough, preached on Sunday. It was wonderful to hear a man over eighty years of age who is still eager to preach the gospel and do his part in carrying it to the peoples of the earth. Local members hope that Brother Sims will visit them again.

On September 28, this group welcomed District President A. Miller, of Bracken, Saskatchewan. He visited with Saints and interested nonmembers until October 6. While here he preached several sermons. Two outstanding discourses were "On Divine Healing" and "The Financial Law."

Sacrament and prayer services were held the morning of October 3. A good Spirit prevailed. Gainsborough Saints wish Elder Miller Godspeed and hope that he will find time and opportunity to visit this part of the district again soon.

Sunday school has been conducted at Gainsborough since 1933. Local Saints also have preaching and prayer service the first Sunday of each month, in charge of Priest Fred McClung.

Corinth, Ontario

The women's department, Sister Ruby McCurdy, president, began early in the year to observe the morning prayer period at nine o'clock each day. They have continued their Book of Mormon study; held four showers, and their further plans include some repairing and decorating of the church later on, also the making of quilts for sale. The past four monthly meetings have been held at the home of shut-in members.

At the October meeting at the home of Sister Agnes Silverthorn, an article, "The Work of the Women's Department," written by Sister Pauline James Arnson, of Independence, was read by Sister Ruby McCurdy. A study of "Stewardship," presented by Sister Ada Pearson, proved most instructive.

In the Sunday school the officers elected for the new year are: Superintendent, Ada Pearson; assistant, Ethel Duff; secretary-treasurer, Grace Pearson; assistant, John Laur; pianist, Margaret Beemer, assistant Ruby McCurdy. The teachers are: Adult class, John Laur; young people, Agnes Silverthorn, assistant, Henry Pearson; primary, Ethel Duff and kindergarten, Ruby McCurdy. Due to the shortage of teachers the junior class was joined with the young people's class.

One child, Keith Beemer, was baptized in the summer, and a nonmember friend has become interested in the gospel. The primary class of three will be old enough for baptism before next Children's Day, and it is the hope of local Saints to make that day one of rejoicing.

Buffalo, New York

This branch is steadily moving forward. It began the new church year with a staff of newly-elected officers under the leadership of Doctor P. L. Weegar, as pastor. A rally dinner was held Friday evening, October 1, followed by a program which was enjoyed by a large attendance. The church school rally exercises on Sunday started at 9:30 a. m. with the young people, directed by Max Voltman, in charge. "Loyalty" was the theme, and each class participated. Then followed a spiritual sacrament and prayer service. Pastor P. L. Weegar was the speaker at the vesper service at 7 p. m. His talk was "Looking Forward." The choir made its first appearance in new robes and rendered numbers, under the direction of Maurine Whitehead, choristor.

After prayer service on Wednesday evening the Saints enjoy a half-hour of intensive study of the Book of Mormon, Elder George Schaefer as teacher. This class is well attended.

On Friday evening the adult class with Floyd Deal as teacher, studies the Doctrine and Covenants, and this is followed by a program of recreation. The children, cared for by a staff of able leaders, meet in the lower auditorium.

The women's department had a linen dishtowel shower for the church kitchen October 12, each guest being asked to bring a towel. Hostesses were Sisters Mabel Chambers and Bertha Schreyer.

This congregation has been happy to welcome three new members into the church: Brother and Sister Havens and Sister Paul Ebeling, recently baptized. Local Saints have also welcomed Sister Wolf and family who have moved from West Virginia.

There are two new babies for the cradle roll, a daughter born to Mr. and Mrs. Walter Palmer, and a son born to Mr. and Mrs. Nick Bohn.

The marriage of Mr. Ralph Weegar to Miss Frances Nelson, was solemnized September 11, and the Saints wish them much happiness.

Paul Weegar and Warren Schreyer who are continuing their studies at college, are greatly missed by the local branch.

Buffalo Saints were happy to have a visit from Elder R. S. Salyards, Sr., who spoke on Doctrine and Covenants 1. Brother and Sister Harry Simpson, of London, Ontario, were also visitors in Buffalo. They were guests of their son, Brother Walter Simpson, of this city.

A short time ago Buffalo congregation witnessed an impressive service when nine men were ordained to the priesthood as follows: Reed Chambers, to the office of elder; Paul Weegar, priest; George Schreyer and Vernon Whitehead, teachers; Arthur Beaman, Frederick Harper, Harold Vanbushirke, Warren Schreyer and Albert Schaefer, deacons. A grave responsibility rests on these men, and local members wish to give them their loyal support.

Monteville, Ontario

Monetville Branch recently lost its faithful scribe, Brother George Reynolds who with his good wife moved to their old home near Windsor, Ontario.

Attendance at services is slowly diminishing because of the members moving to new scenes of activity. But those who plan to remain in this community during the long cold winter will attend every meeting unless prevented by sickness.

Recent branch activities include improving the cemetery grounds, repainting the church building and adding a much-needed woodshed. When the temperature reaches forty to sixty below zero, it is much more convenient to get the wood out of a shed than from under four feet of snow.

On September 26, an impressive ordination service was held, the following men being ordained to offices in the Aaronic priesthood: O. D. Stevens, priest; Kenneth Fryer, priest, and Harold Fryer, teacher. Elder J. L. Fryer welcomes this addition to the priesthood, as his secular work calls him far afield at inopportune times, often leaving him worn out physically when he must of necessity occupy the pulpit to maintain the order of meetings.

Monetville Saints hope to see the Lord's work prosper not only in northern Ontario but wherever Christ is named.

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The Bulletin Board

Spring River Conference

The Spring River district conference will meet at Joplin, Missouri, corner of Twenty-first and Annie Baxter streets, November 26-28. The first service will be Friday evening at eight o'clock under the auspices of Zion's League, Sherman Sheppard in charge. The selection of delegates to General Conference will be made at this conference. It is to be hoped that only those who expect to be in attendance for at least a week of the General Conference will allow their names to be presented for selection. Let us give this our serious consideration.

There is to be a radio broadcast over the Joplin Station, WMBH, from 8:15 till 9:15 Sunday morning. The different choirs of the district under the direction of V. L. Krucker will render a musical program; President Elbert A. Smith will deliver the message. Brother Smith expects to be with us Saturday and Sunday at the conference.—Amos T. Higdon, district president.

Southeastern Illinois Conference

Southeastern Illinois district conference, at Marion, Illinois, November 20 and 21. First service, 10:30 a. m., an hour of prayer. Branches, please send reports to the district secretary, Mrs. Ruby Ellis, Mount Vernon, Illinois.—Harry M. Henson.

Our Departed Ones

FAUNCE.—Lee L., of Nebraska City, d. from a stroke Oct. 10, 1937. B. Feb. 28, 1858, at Glenwood, Iowa; moved to Nebraska City with his parents when he was 3 months old. Went West when he was 19, becoming a frontiersman. Returning to Nebraska City, he married, in 1888, Ruby C., daughter of Elder Mark H. Forscutt. Became a builder and contractor. Was well known and highly esteemed. Was baptized when he was 8 years old by Gordon Duell, his mother being baptized at the same time, the first woman baptized into the church in Nebr. Is survived by his wife; 3 sons: Mark, Leo and Roscoe; 1 daughter, Celeste A. Higgins, and other relatives. Funeral services were conducted by Charles Fry from Porter Funeral Home.

MOTEJL.—Arian, wife of Ralph E. Motejl, d. at her home at Cedar Rapids, Ia. Oct. 5, 1937, following a lingering illness. B. at Maquoketa, Ia. Feb. 28, 1883. Had lived at Cedar Rapids the last 39 years with the exception of 2 years when it was necessary for her to live in Long Beach, Calif., because of her health. Besides her husband she is survived by her mother, Mrs. Mary McPeake; a sister, Miss Ida M. Poole, and 1 brother, Arthur E. Poole, all of Cedar Rapids. Was baptized into the church Feb. 26, 1911. Funeral services were in charge of Elder C. A. Beil, of Clinton, Ia., Oct. 8, and interment was in Cedar Memorial Park Cemetery of that city.

SHRINER.—Frances Belle Reed, wife of Benjamin F. Shriner, d. at Blue Rapids, Kans., Sept. 17, 1937. B. at Vesta, Nebr., Aug. 25, 1891. Was baptized Sept. 30, 1907, at Blue Rapids. Married to Mr. Shriner March 28, 1908, and to them b. 4 daughters: Mrs. James Edington, Kansas City; Mrs. Robert Smith and Mrs. Sylvester Michael, Mason City, Ia.; Norma Ruth, 6 years old, at home. She suffered a lingering illness with patience and fortitude. The funeral was from the Saints' chapel at Blue Rapids, sermon by Frank G. Hedrick, assisted by Albert Ingel. Interment was in Prospect Hill Cemetery, near Blue Rapids.

WILLIS.—Alice A., daughter of Mr. and Mrs. Charles A. Gelatt, b. near Farmington, Ia., Oct. 12, 1882. D. at Fort Madison, Ia., Oct. 7, 1937. Married John H. Willis Aug. 16, 1902. Surviving are her husband; 2 daughters: Mrs. Wanda Davis and Mrs. Thelma Murphy, of Ft. Madison; 1 son, Dale, Pontiac, Mich.; 2 grandsons; her father, mother, 3 brothers and other relatives. In early life she united with the church and was a loyal, devoted Saint, possessing an abiding faith. Funeral services from the Ft. Madison church, Elder R. E. Davey being assisted by Elder W. H. Gunn. Interment was in Green Glade Cemetery, Farmington.

FRYBARGER.—Amy Collins b. at Pittsfield, Illinois, Sept. 25, 1860. Became a friend of the James, Mills and Williamson families, and came to Independence with them. Accepted the gospel through the teaching and baptism of Elder Joseph Luff in 1891. Was married to J. Cole Moxon. This happy union was ended in less than 10 years by Mr. Moxon's death, leaving a daughter, Mrs. Cope, of Atlantic City, New Jersey, who with her daughter, Miss Clara Cope, survives Mrs. Frybarger; 3 brothers, Joseph, Sherman and William Collins. Later Mrs. Moxon married a Civil War veteran, Mr. Frybarger, but was again widowed in a few years. In late life her health was poor but her love for the gospel and desire to do good never failed. D. at the Independence Sanitarium, Mo., Oct. 2, 1937. The funeral sermon was by Elder G. R. Wells, assisted by Elder F. A. Smith. Interment was in Mound Grove Cemetery, Independence.

LENTZ.—Talitha Cumi Mowery b. Nov. 5, 1869, at Vandalia, Ia. D. Sept. 29, 1937, at Atchison, Kansas. Joined the church at Runnels, Ia., when 16 years old. Was in constant attendance at Atchison Branch for 30 years. Married Charles E. Lentz in 1893, at Vandalia. He preceded her in death 4 years, also 1 daughter, Emah Kathalee, who died in her first year at Graceland. Mrs. Lentz is survived by 1 brother; 3 sisters; 2 daughters: Mrs. Florence Kinney, Lamar, Mo., and Mrs. Anna Ranes, Atchison, Kans.; 2 sons: Dowell Lentz, Independence, Mo., and Frank Lentz, Atchison. Funeral sermon was by Ward A. Hougas.

HARTNELL.—Thomas, son of John and Elizabeth Hartnell, b. May 24, 1856, at Cornwall, England. Had 5 brothers and 3 sisters of whom only Richard remains. When 11 years old, Thomas came to Canada; joined the church through the ministry of Arthur Leverton and John J. Cornish. As an elder he served the church 27 years at Cadillac, Michigan; Independence, Missouri; Detroit, Michigan and Murrayville, British Columbia. D. in Detroit October 19, 1937, and was buried at Oak View Cemetery, Royal Oak, with a service by David Dowker. Leaves his wife, Della Hartnell, to whom he was married 32 years.

KITCHEN.—Rachel, daughter of David and Eliza Hughes, b. Feb. 22, 1878, in Moore Township, Ontario. Was married to William Kitchen Sept. 11, 1901, and moved to Argyle where they had since made their home. D. Oct. 20, 1937, leaving her husband; 3 daughters: Pearl Morgan, Edith Swoffer, and Leila Tucker; a son and daughter preceded her in death. Is also survived by 11 grandchildren; 1 sister, Mrs. Emily Tucker, and 2 brothers: Alfred and John Hughes. Was a stanch member of the church, having been baptized by Elder Skinner at St. Clair. Elder Willard Parks preached the funeral sermon. Interment was in Austin Cemetery.

CHENEY.—Funeral services of Mrs. Catherine Cheney, 91 years old and a resident of De Kalb, Illinois, the greater part of her life, were held September 15, 1937, Elder John L. Cooper officiating. Interment was in Fairview Cemetery. Catherine Clarisa Holderness b. in Clark Township, upper Canada, daughter of Joseph and Elizabeth Holderness. Was one of a family of 12 children, and was the last member to pass away. After coming to De Kalb Oct. 20, 1867, was married to Roderick Cheney whose hospitable home was open to Saints for many years. In 1916 while special services were being held by Apostle Curtis, she entered the church, and to the last was faithful to her trust. Mrs. Cheney was affectionately known as "Aunt Katy," and her death is mourned by many friends and relatives.

KRESS.—Richard A., twenty-four-year-old son of Brother and Sister C. A. Kress, of Independence, Mo., d. September 25, 1937, at the Independence Sanitarium, and his funeral was held from Cato and Speaks Funeral Chapel October 1, Bishop G. L. DeLapp in charge, assisted by Elder Walter Chapman. Pallbearers were Merrill Etzenhouser, Bernard Fisher, William Streeter, Arthur Watkins, and Joe Wujick. Burial in Mound Grove Cemetery was delayed until Sunday because the father of the deceased did not arrive from California until Saturday.

MOLLARD.—Sarah Elizabeth, having lived an unselfish life, doing good to all she knew, d. Oct. 18, 1937. B. July 21, 1861. United with the church September 21, 1898. The funeral was held from the Saints' church at Fayette City, Pa. The sermon was by Elder E. B. Hull, assisted by Elder Samuel Winship and the Reverend David Hunter. Interment was in Fayette City Cemetery.

Conference Minutes

NORTHEASTERN ILLINOIS.—District conference was held at First Chicago Branch, Forty-fourth and Gladys Avenue, October 9 and 10. Of primal importance was the business session Saturday afternoon, preceded by prayer services and committee meetings making arrangements for the conference proper. At this session all business was taken care of, including the acceptance of reports both financial and temporal. In both aspects the district seems to have gained much in the past year. A motion was made for an appeal to the Presidency of the church for an appointee to this district. Also brought before this conference was the possibility of using the delegate system of representation; this will be acted upon by the body assembled at the next district conference.

Sustained to lead the district for the next term is the presidency composed of Elders C. A. Edstrom, J. A. Jaques and H. T. McCaig. Sister Grace E. Johnson was sustained as statistician; Elder C. C. Simpson, treasurer. In departmental work Elder D. H. Smith is in charge of religious education; Sister D. H. Smith, in charge of the children's division; Sister J. E. Thoman, supervisor of the council of women; Richard Wildermuth, director of Zion's League. Roy Healy was appointed to serve in a special capacity on creative leisure time. Elder Marion M. Blakely is publicity director. Saturday evening was devoted to musical work and a program sponsored by Zion's League.

Sunday's services opened with a morning prayer meeting which was well attended; an outstanding spirit was present. Church school was under the leadership of D. H. Smith. The 11 a. m. hour was devoted to a musical prelude laying the foundation for an excellent sermon by Apostle J. F. Garver. Lunch was served by women of the branch. As far as attendance was concerned, this was probably the busiest conference seen for many years. In the afternoon a portion of the time was devoted to the women's work, after which an ordination service, under the leadership of the district presidency and Apostle Garver, was held. Two men, one holding the Aaronic priesthood a number of years, were ordained. Stephen Lester, Sr., was ordained to the office of elder, and Russell Rogers was ordained a priest. Apostle Garver, in this outstanding service, again addressed the Saints on the rights, privileges and duties of the priesthood and their families. At the business session on Saturday other ordinations were arranged for, to be taken care of in the several branches from whence came the recommendations. A feeling of wanting to do more for Christ is beginning to gain sway in this district, and this spirit was noticeable at the conference. May God help his people to carry this feeling into completeness of action in days to come.

CENTRAL NEBRASKA.—The annual conference of this district was held at Neligh, October 24, District President Charles M. Sodersten presiding, assisted by Elder E. F. Robertson. The following district officers were elected for the coming year: President, Elder J. H. Butler; bishop's agent, Elder M. A. Peterson; secretary-treasurer, Miss Lucile Sodersten; church school director, Elder Charles M. Sodersten; director of music, Mrs. Zaida Payne. The district was well represented at the conference. The Saints enjoyed two sermons by Elder E. F. Robertson.

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The Readers Say---

Note: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Good Meetings at Mapleton » » »

I want to tell of a meeting at Mapleton the night of October 15, and the following Saturday and Sunday. I was unable to attend until Saturday, but was there again Sunday morning. At noon a basket dinner was served, and the afternoon meeting was conducted by President F. M. McDowell, of Independence.

Interest was fine at all the sessions, but in the afternoon Brother McDowell delivered the most wonderful sermon it has been my privilege to hear in the ten years I have been a member of the church. It had been said that it is hard to keep the attention of a large crowd, but as the sermon continued, the power of God rested upon the congregation, and the room was very quiet. There was scarcely a dry eye in the house, and just as each one was making the silent resolution to keep the law, live closer to God, and be better Latter Day Saints, our pastor, Lee Quick, came to the front, and raising his hand said: "I am going to try to do better and live closer to the Master." It had been cloudy all day, but the sun came out in all its glory, shedding a radiance of blessings in the church and on the little town of Mapleton. May the good work go on, is my prayer.

DELLA M. STEWART.

MAPLETON, KANSAS.

Would Be a Good Example » » »

While I was attending a meeting of some young people of the community, a girl asked me to buy some raffle tickets. Before I could reply, someone said: "Do you know that selling raffle tickets is against our law?" The girl replied: "Well, our minister said it was all right, so we are doing it." "If the minister said it was all right, it ought to be," was my comment.

I do not know whether I would have taken any or not, but I had no change with me and said that I would not bother. After the meeting was over and I had retired, I lay awake pondering on the things that had been said. The quotation came to me: "He that keepeth the laws of God hath no need to break the laws of the land." How thankful I was that I had not bought those tickets.

I was told in my patriarchal blessing that the adversary would seek to put pitfalls in my pathway, but that if I would continue humble and faithful before the Lord, I would escape the snares laid for me. I want so to live that I may be more worthy of God's blessings and a good example to those with whom I associate.

EDNA M. JENKINS.

BON ACCORD, ALBERTA.

Old Hazel Dell Branch Revives » » »

We have recently had weekly prayer meeting here in the old Hazel Dell Branch, and will continue this activity until winter does not permit our meeting. A good Spirit has been present, and young children have taken part.

We have the good fortune to have with us now our kind-hearted Brother Nels Johnson and family. Underwood Saints have released to us Brother Johnson who for the past three years has been president of Underwood Branch. At present Brother Johnson is conducting a missionary effort on Sunday evening, and these services are well attended. We expect good results. May God bless the work of the church everywhere. A more diligent spirit seems to prevail among the members. Let each one of us look for the good in his brother, for all who have obeyed the gospel, are called to serve Christ. Let us labor together in love, being obedient to the Master's commandments, faithful, and devoted.

HANS ANDERSON.

UNDERWOOD, IOWA.

Long Years as a Worker for the Lord » »

My health is just splendid. Thank the Lord for his wonderful kindness to me and mine. He has not forgotten me; he blesses me greatly with His Divine Spirit in my labors and the people with whom I mingle are good to me, both officers and members. I shall continue, by the help afforded me by the aid of the Spirit of God to encourage the Saints to go forward as long as I have the strength of body and mind.

I was blessed over eighty-one years ago when a baby; in fact, I was blessed the second time by James Blakeslee when about four years of age at Syracuse, Ohio. I was baptized seventy-one years ago last July and ordained sixty-one years ago the third of this month, and have been on the firing line during all these years and am still going strong through the great and loving kindness of the Giver of all good; and I truly appreciate God's goodness.

With the best wishes for your future success,

Your brother in Gospel bonds,

GOMER T. GRIFFITHS.

LIMA, OHIO, 110 South Shawanee.

Request Prayers » » » » »

Mrs. Rose Stockdale, of Melba, Idaho, wishes the Saints to fast and pray for her that God will heal her of afflictions, and also that a growth on her son's eye may be removed. She asks prayers for all her family.

Mrs. Lizzie Edwards, Route 1, Von Ormy, Texas, requests the prayers of the Saints in behalf of her sister, Josie Edwards, who has recently been told by her doctor that she is suffering with cancer. Mrs. Lizzie Edwards has lately returned to Von Ormy from Independence, Missouri, where she spent part of the summer and fall, and she asks that the Stone Church people have special prayers for her sister, and that they fast for her if possible.

Mrs. Burt C. Adams, of Lawrence, Michigan, Route 2, writes for prayers in behalf of E. A. Blakeslee's daughter, Eleanor, who is much afflicted, and is in great pain of body. She says: "Will the Saints kindly fast and pray for her relief, that she may be given health and strength to rear her little twin girls? We are in the same ward of the hospital. Eleanor has asked me to make this request. I underwent an operation two weeks ago last Friday morning, and soon will be returning to my home if it is God's will."

Sister Mildred Thompson, of Englewood congregation, Independence, Missouri, is seriously ill, and seeks the prayers of the Saints.

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Conference Minutes Continued

NORTHERN MICHIGAN.—Annual conference met at East Jordan October 23 and 24. The opening session for adults was a prayer service at ten o'clock, in charge of the district presidency. At the same time a junior worship service was held. These meetings were followed by the business sessions at eleven and two o'clock. After reports were received from district officers, branches and church schools, the conference voted to set up a district budget in order that certain needs may be cared for more effectively. It was decided to purchase a duplicator for district use. The conference passed a resolution of sympathy for President F. M. Smith in his recent illness, and prayers were offered for his speedy recovery. All district officers were retained with the exception of the election of Gould Pinny to the office of treasurer. Saturday evening's service centered on the new young people's organization. Talks were given by Gould Pinny and Apostle D. T. Williams.

Sunday was a busy day with a prayer service in charge of the district presidency at 9 o'clock, and a junior worship service followed by church school classes, for the children, at the same hour. These meetings were followed by a sermon by Elder Allen Schreur. At 1:15 p. m. an open priesthood meeting was held, Apostle D. T. Williams and Elder Allen Schreur addressing the group. At this time the children enjoyed a storytelling hour. A memorial service in honor of the members of the district who have passed on this year, succeeded the priesthood meeting. Apostle D. T. Williams then gave the closing sermon of the conference. The physical needs of the Saints were cared for by East Jordan Saints. Meals were served by the women in the dining hall. Music was planned by the district music director, and his efforts were supplemented by East Jordan musicians who contributed special numbers.

NORTHWESTERN OHIO.—District conference met with First Branch, Toledo, Ohio, September 25, for the organization and business meeting. The meeting was presided over by the district presidency and Apostle Paul M. Hanson. At the business session 4 ordinations were provided for: Lloyd Lynn, of First Branch, Toledo, priest; Ray Morris, of West Toledo Branch, teacher; Harry Ries, Sylvania, priest, and Elwood Clark, also of Sylvania, deacon.

The following district officers were elected: President, Franklyn Slye, of Bradner; counselors: Clayton Brough, Oak Harbor and Gordon Brown, Sylvania; secretary, Harry Ries, Sylvania; treasurer, Harold Rightmyer, Toledo; church school director, Roy Martin, First Branch, Toledo; music director, Hazel Smith, Bradner; reporter, Etelka White, West Toledo; bishop's agent sustained, Walter Wirebaugh, Bradner. At 7:30 p. m. a musical program was given under the supervision of Sister Hazel Smith. At 8:20 p. m. a historical sketch "The Angel's Message," written by Marian Willmarth, was given. Apostle Paul M. Hanson concluded the program with remarks on archæology and the Book of Mormon.

Sunday's conference sessions were held with West Toledo Branch, 1355 Sylvania Avenue. At 7:15 a. m. the district young people engaged in prayer. At 8:15 they united with the adult group in a prayer and testimonial meeting. A fine spirit prevailed, and the Master remembered the group with words of encouragement. At 10:15 the juniors met in their own worship service in charge of the West Toledo Branch supervisor. Clara Beamer presided and those taking part were: Walter, Donald and Billy Johnson, Virginia Amidon, Ray and Jack Shipman, Beverly Crandall, Doris Petriss, all of West Toledo Branch; Viva Dussia, First Branch, Toledo; Douglas, Robert and Marilyn Yeager and Elaine Hall, Sylvania. High Priest A. E. Anderton gave the message. The theme of the service was "Doers of God's Word." The adult worship service convened at 10:15 a. m. with Apostle Paul M. Hanson as speaker. The district choir under the leadership of Hazel Smith rendered several numbers and vocal solos were given by John Hardy and Hazel Smith. Dinner was served at noon.

A musical program of mixed quartets, duets and solos was given at the 1:30 p. m. service, followed by the ordinations of Ray Morris, to the office of teacher by Apostle Paul M. Hanson and Elder Wayne Crandall, and Lloyd Lynn to the office of priest by Elder Crandall and Apostle Hanson. At 2:30 High Priest A. E. Anderton gave the message. Mrs. Etta Wilbur rendered a xylophone solo; her sister, Sister Bernice Reed sang "Trust in Him."

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—The annual district conference convened at Grand Rapids, Michigan, October 16 and 17. A fine spirit characterized the gathering. The district presidency, Elders Alva Dexter, Walter Ryder, and A. C. Barmore, were in charge. The organization meeting at 2 p. m. was followed by a priesthood session at 2:30 p. m., Elder A. C. Barmore presiding at the latter. At the 4 p. m. business hour the following district officers were elected: President, Elder Alva J. Dexter; counselors, Walter Ryder and A. C. Barmore; secretary, Mrs. Russell Witter; treasurer, Bishop Elmer C. Evans; district chorister, Louise Evans; director of religious education, Harry Simons; church historian, Mrs. Alva Dexter; auditor, Mrs. Jack Hodge; leader of young people, Jack Hodge; leader of women, Mrs. Harry Simons. A committee was appointed to send a message of sympathy to the district secretary, formerly Myrtle Perry, whose husband was killed in an accident just eight days after their marriage. The church was filled to capacity for the 9 a. m. prayer service on Sunday. Elder A. C. Barmore preached at 11 a. m. and 2 p. m. Church school was conducted by Harry Simons.

CHURCH DIRECTORY

List your church in this column. Rates: Per year $3.25 per line. Six months $2.00 per line. Cash in advance. Regular style only.

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NORWALK, Mill St., C. H. Franke, Pastor. 9-38

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Missouri

CAMERON: North Main St., Emery E. Jennings, Pastor. 9-37

Michigan

DETROIT: 359 Louise, Highland Park, Telephone UN. 22361. Blair Jensen, Pastor. 10-38

New York

BROOKLYN: Schenectady Ave., at Park Place. I. R. T. subway to Utica Ave. 6-38

Ontario

TORONTO: Bathurst St., at St. Clair, J. L. Prentice, Pastor. Phone La. 6575. 9-37

Pennsylvania

PHILADELPHIA: Howard & Ontario Streets. A. N. Hoxie, Pastor, Phone Rad. 5800. 10-38

Rhode Island

PROVIDENCE: 163 Bellevue Ave., Geo. F. Robley, Pastor. Phone WE-1316R. 10-38

WASHINGTON, D. C.: 1012 Ninth Street N. W. A. W. Powell, Pastor. Phone Walnut 7138W. 6-38

Wisconsin

MADISON: 221 Jackson St., Robert H. Brigham, Pastor. Phone F. 3575J. 12-37

CLASSIFIED ADS

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

HIGH SCHOOL COURSE—Two to four years. Home study, lays foundation for college work. Diploma given. Address Education, Herald Publishing House.

ISRAEL A. SMITH, Attorney at Law, Battery Block, Independence, Mo.

FOR SALE: 5 room modern bungalow, garage, large shade trees, lot 100x200 covered with fruit trees. Storeroom, lights, water and basement, good business location on corner. This is a chance to own a home and have a business together $4,500.00. Address T. J. Watkins, Watkins Hotel, Independence, Missouri. 45-2t

WANTED EMPLOYMENT: Age 24, single. Experience in oilfield, store clerk, construction work and some farming. Do anything. Must have employment at once. E. L. Wright, 210 N. 4th Street, Cosey, Illinois. 46-1t

FOR RENT: Ten room unfurnished Blue Ridge duplex: Furnish own utilities. $50.00 a month. Adults. Half $30.00. 316 North Crysler St.

FOR SALE: 808 West Maple, Independence, Mo. Newly remodeled five apartment home. Ideal location. Also acres with free gas. Orchard. Sacrifice or trade for California. Mrs. L. M. Wilson. 46-1t

SITUATION WANTED: Clerk or manager, grocery or general store. 20 years experience. L. D. S. age 49 years. Can furnish reference. Care of Herald. 46-2t

FOR SALE OR TRADE for property in Wichita, Kansas, 5-room modern house, full basement, lot 40 x 190, all clear. If interested address Mrs. C. F. Bence, 1635 So. Water St., Wichita, Kansas. 46-1t

FOR SALE: Southern Paper Shell Pecans. Largest size, finest quality, 5 pounds by parcel post paid $1.35. Excellent substitute for meat. Jas. C. Page, Nauvoo, Illinois. 46-4t

950 Kilo. KMBC 315.6 Meters

Church Radio Programs on KMBC

EACH WEEK DAY

6:45 a. m. Morning devotional services.

SUNDAY SCHEDULE

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
10:00 p. m. Chapel Service: D. O. Cato in charge
6:30 p. m. Radio Vespers—"Life of St. Paul"

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MISSIONARIES WANTED

HIS SECOND COMING

"MY SECOND COMING IS NEARER THAN MY PEOPLE THINK!"

These were the words to Brother William Shepherdson on August 19, 1936, in an open vision, and reported in THE SAINTS' HERALD for June 12, 1937. Be sure to read it.

Those who catch the significance of these stirring words will readily understand why we keep urging that you place the tracts and publications of this church in the hands of your neighbors and friends.

The following are a few of the best "missionary" tracts for the purpose of acquainting your friends with the Gospel message:

No. 1270T—A Remarkable Church, With An Unusual Message..50 for $3.00

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Equip yourself with a supply of church literature and begin your missionary career at once.

HERALD PUBLISHING HOUSE

103 S. OSAGE STREET INDEPENDENCE, MO.

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The Saints' Herald

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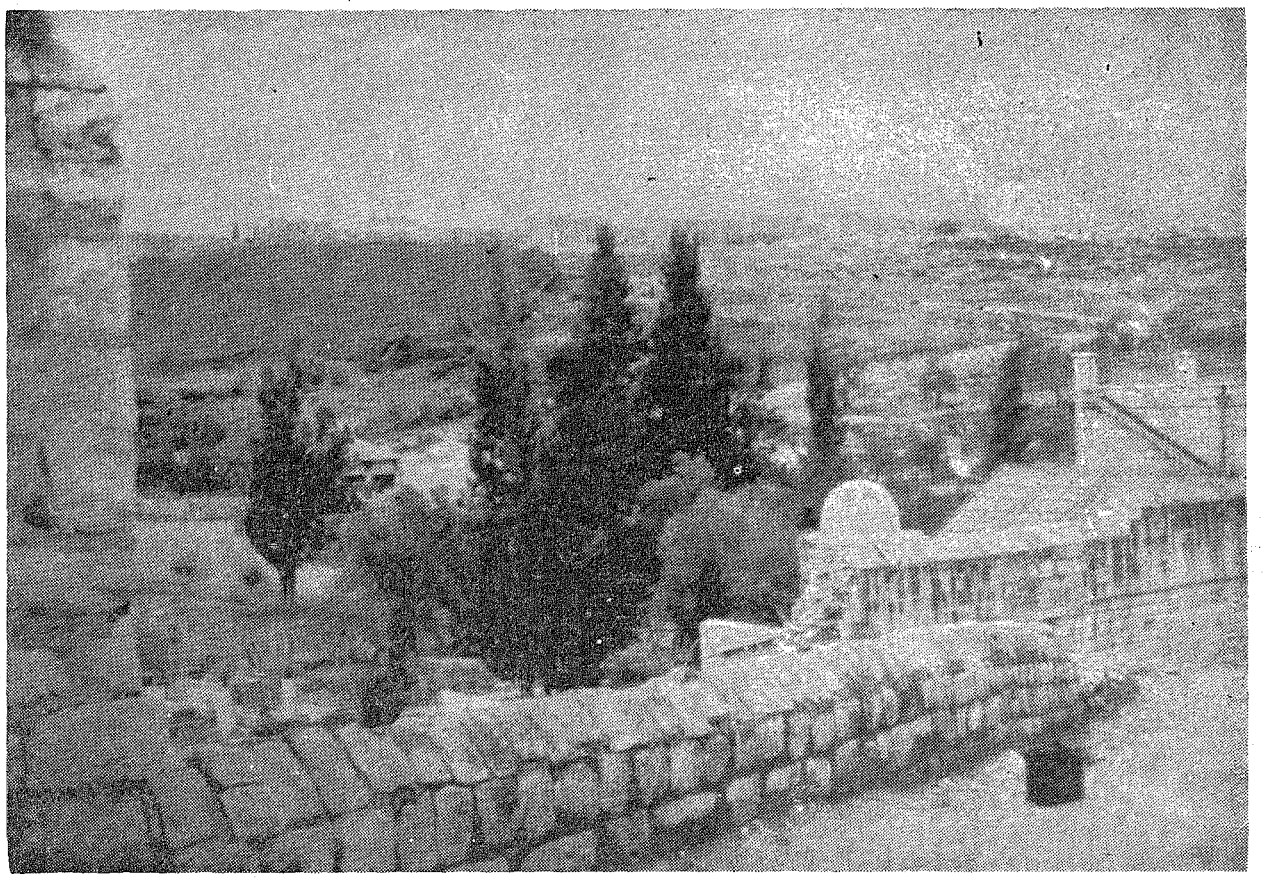

A View of Jerusalem

Volume 84 November 20, 1937 Number 47

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THE SAINTS' HERALD

November 20, 1937

Volume 84 Number 47

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

Biography of a Word

Sometimes good words, like men, go wrong; and bad words occasionally repent and reform. Some struggle to better their condition and fail. Others profit by a turn of luck and become aristocrats without half trying. Sleuthing for the origins of words is the best fun.

Take the word symposium—a fine, dignified, academic word. Would you ever guess its humble—nay! its indiscreet, almost disreputable beginning? Not in a thousand years. It began as a drinking party. That is, the guests came to a feast and afterward there was wine, and they sat around and talked.

They had marvelous talkers in old Athens. While they recited odes and anacreontics, talked of heroic ancient deeds, and discoursed of philosophy, men forgot food, wine and home—forgot even *themselves*—and the symposium changed to simply a meeting for good conversation.

How different today! There is more talk, but worse. It has been professionalized into propaganda. We gulp our food and run, fearful that somebody will try to infect us with an idea. Everybody talks, as Eddie Cantor says, but nobody listens. And for good reasons. There, when you need something to cry about, try the decline of good conversation. It will provoke a hearty sniffle anytime. But that's another subject.

People lament the corruption of good words. Well, here's one that has come up in the world. Take heart, comrades, not all the language is going to the bad!

Yours, hopefully,
THE PIED TYPER.

How Swen Got Well

This story is brought to us from the Sunday prayer meeting at Stone Church, Independence. Brother Swen Swenson, retired missionary, told it on himself. Here it is as the reporter said he told it:

"I thought I wasn't feeling so good, and I went to bed. I prayed for help. But the Lord told me, 'You're all right, Swen. There's nothing the matter with you. Get up and go to prayer meeting.'"

"And," Swen concluded, "here I am!"

Probably there are lots of us moaning over imaginary ailments. We need somebody to tell us nothing is wrong with us, and to get up and go on with our work.

Spectacles

Pigeon must be getting old. He has been investigating glasses as an aid to his vision.

However, he is not well satisfied. He demands windshield wipers and automatic defrosters for the winter.

Such improvements are greatly needed and would be joyfully welcomed by all who are forced to wear glasses all the time.

When the old time fathers found their large families of children quarreling, they simply bought more land and made them work harder. Work will do more to keep the peace than a thousand lectures. And if the work is something all are interested in, nobody thinks of fighting.

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Editorial

Concerning KMBC

Wednesday evening, November 3, I had a rather unusual and an exceedingly interesting experience. The First Methodist Church of Ottawa, Kansas, has been conducting a symposium of religions each Wednesday evening. Representative men of Catholic, Protestant, and Jewish faiths have been invited to attend and present their views affirmatively. It was my privilege on the evening mentioned to represent our people in an address setting forth our history, doctrines, and objectives. Forty-five minutes was allowed for the address and twenty minutes for questions and discussion from the floor.

The church building is a fine structure with an auditorium seating eight hundred people and with a fine setup of classrooms. The pastor, Dr. William I. Hastie, is a liberal minded and gracious host both in his home and in his church. There was a good attendance, including members from perhaps a half dozen local churches, and several pastors. Naturally I felt enthused to respond to this gracious invitation in kindred spirit, with a frank but entirely affirmative and friendly exposition of our history and beliefs as well as our objectives. Under the fine impulse of the occasion and under the influence of the good spirit I am sure I won for our people the friendship of that congregation—any preacher of some experience can feel the spirit of his audience and know their response. As an expression of appreciation for the courtesy extended unsolicited by us, we have invited Dr. Hastie to visit us and preach from our Stone Church pulpit in Independence.

What has all this to do with KMBC? These people had planned their program, and knowing us through our programs over KMBC, having in particular listened to Elders Oakman and Patterson, they wrote to Brother Patterson extending to us the invitation to be represented before them. This fine experience came *directly* to us through KMBC. It is one of many evidences of benefits coming to us by way of radio.

KMBC was not started exactly "on a shoe string," but it did start on a copper wire strung from the big barn to an upstairs window at the home of Charles F. Church in Lamoni, Iowa. Young Arthur B. Church was experimenting with an amateur sending station. He was encouraged by President Frederick M. Smith. Presently the venture grew into a system of radio communication between Graceland College in Lamoni and the Stone Church in Independence. The station KLDS resulted. From that grew KMBC, now in Kansas City, Missouri, with a hook-up over the Columbia system. A great many people helped in the development of this project, and some church capital was invested—but primary credit goes to A. B. Church, whose technical skill and executive ability were chiefly responsible for its success, and to the fostering interest of President Smith.

These men and others from the start visioned a work that radio might do for the church. Perhaps the matter has not developed just as some had visioned or wished that it might; on the other hand there may be in the enterprise more real and potential gain to the church than the most sanguine had anticipated, more than some see even yet.

True the station (formerly church owned) has been sold, and for what was deemed good reasons. Financially there was a considerable cash profit realized over and above our investment—which is more than can be said for some of our ventures. But the real gain lies in the seven hours weekly of free time over KMBC guaranteed us for ninety-nine years from the date of sale, without the hazards and liabilities of ownership.

This time is of high monetary value; to us it is of a spiritual value not yet to be estimated. Our devotional programs, sermons, musical programs, and dramatizations (as of Book of Mormon and Bible history), reach thousands of people over KMBC creating a favorable reaction; while at least three times yearly we have time over the nation wide hook up of the Columbia network. (The time is very near now when President Frederick M. Smith will again be heard over this nation wide system.)

It is painfully apparent, however, that we have not utilized our radio time to the best possible advantage. This is no reflection upon the many devoted and able men and women who have taken time from other pressing duties to render service for the church over the radio. The time is here when we should have at least one church appointee of outstanding ability to give his full time to the coordination and planning of our church programs and endeavors over radio. If this is done we shall be able to use to much better advantage this fine instrument that science has placed in our hands. My experience in Ottawa convinced me that in thousands of communities radio may open our way to a favorable hearing. Perhaps there is no single

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mission field into which we could more profitably pour our endeavor.

ELBERT A. SMITH.

Across the Desk of the Editor in Chief

IN "WORKING OVER" some papers recently I came upon a sheet of memos I had made some eighteen years ago while visiting Jerusalem. The memos were probably made shortly after I had returned from a visit into the Valley of Jehosaphat, where I had stood before and gone within the structure commonly called the Tomb of Absalom, but more properly termed Absalom's Monument, for it is not a tomb. Here are the memos expanded:

As I suppose all visitors to Jerusalem do, when there I visited the unique structure known as the Tomb of Absalom in the Valley of Jehosaphat. It is a stone edifice, perhaps (at a guess) eight or ten feet square and fifteen or twenty feet high, with an interior of less dimensions by at least the thickness of the walls. A doorway inclosed, admits one to the interior, and there are some smaller openings in walls and in roof. Around the outside at the base of the walls and within the interior is quite a large accumulation of stones of varying sizes, but none very large. As the tomb stands out by itself, and there are no overtowering cliffs near by, one cannot but wonder how the stones collected quite like the piling up of tumuli. But it is accounted for by an old Jewish custom.

It is said that for many ages the Rabbis have enjoined that if any parent in Jerusalem has a disobedient or unruly child who shows a disposition to be unyielding to parental discipline, the child shall be taken, by the one in whose charge he is, out to the valley of Jehosaphat to the Absalom's Monument and compel him by words or even stripes, to hurl stones at the Monument, and to curse Absalom. While this is going on the stone hurler is told the story of the life and fate of Absalom, the rebellious son of David.

This is closely linked with the old Jewish custom of hurling stones at or heaping them upon spots where evil deeds have been done, or where lie the remains of unworthy persons.

We may smile at these customs at first blush; but after all the psychology of this method of punishing disobedience or defiance to parental authority is not bad, and parents of such children might well give it some consideration. Of course, to the American lad who loves to throw stones or any other available missile the punishment might become a lark; but to listen to the story of the fate following the disobedient Absalom while the stone throwing is going on will quite effectively impress the lesson even if the throwing is partially or wholly enjoyed.

In this day of such general revolt against authority, parents in order to keep children in line and out of danger might well consider the psychology of this Jewish form of punishment and substitute for it a duly revised form.

I READ a very interesting book a few days ago by Dr. Link. It is entitled *The Return to Religion,* and is well worth anybody's time and effort to read it. On opening the book a glance at the dedication aroused my interest, and that interest carried right through to the end of the book. The dedication is "to the millions of grandparents who, with less money gave their children more than we are giving ours."

How does that strike you?

SOME TIME AGO there came to me a book presented by the Chemical Industries Tercentenary Committee as its final act in completing the celebration of the three centuries of constructive achievement by chemical industries in America. The book was on my "reading table" at home for some weeks awaiting opportunity for its careful reading; and that opportunity was afforded very recently when I was sentenced by Dr. Grabske to commitment to the Sanitarium for observation, tests, and treatment.

I found the book fascinating in the vast amount of information, set out in good literary style, on the recent developments of science in the chemical field in America. I had known from my general readings on scientific progress that since the outbreak of the World War the American chemists and chemical engineers had made great progress freeing America from dependence upon European and other countries for chemicals, both raw material and finished articles; but I was not aware, until I read Mr. Morrison's fine presentation, what a vast field had been covered by the chemical industry in this direction. The book issued from the press of Charles Scribners Sons, and every American interested in and concerned about the future of America will find much interest in reading it.

F. M. S.

God's mouth knows not to utter falsehood, but he will perform each word.—Æschylus.

Are we charged to win in any way and at any cost, or are we charged to maintain a certain level of human existence? That is to say, is it laid on us to be victors or to be noble?—Clark Péguy.

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Christmas Programs for 1937

A new pamphlet of special materials for Christmas programs has been selected and arranged for general church use by Sisters Goodfellow and Weedmark, supervisors of the children's division. These consist of five services or source materials from which choice may be made to suit local conditions. Most of the material is given entire, but in some cases copyrighted songs may be purchased at nominal expense.

Christmas Programs, 1937, mimeographed in one pamphlet, include the following materials.

The Angel's Answer, A Christmas Playlet.
A Christmas Service for Kindergarten and Primary Children.
A Christmas Devotional Service (Adult).
The Nativity. An Interpretation of the Christmas Story.
A pantomime with "The Holy City" (Young People).
A Christmas Worship Service (Young People).
"The Message of the Angels."
Price 10 cents, 6 copies for 50 cents.

Christmas Programs, 1936 (in one pamphlet).
Source Materials.
The Coming of the Promised King.
The Christmas Story in Pictures and Song.
A Christmas Worship Service.
Price 10 cents, 6 copies for 50 cents.

Order from

THE DEPARTMENT OF RELIGIOUS EDUCATION,
THE AUDITORIUM, INDEPENDENCE, MISSOURI.

The Life of Paul

KMBC, Sunday, 6:30 P. M.

The ninth episode of the dramatized story of the life of St. Paul will be presented over radio station KMBC Sunday, November 21 at 6:30 p. m. This episode opens in the court of the city of Philippi of Macedonia. The magistrates who caused Paul and Silas to be beaten and bound have learned that these men are Roman citizens and are fearful lest it be found out that Roman citizens have been bound and cast into prison by Roman officials. They learn of the earthquake at the prison and that makes them even more fearful that they have done wrong in mistreating Paul and Silas. The second scene takes place in the jailer's home where Luke, the physician and Lydia, Paul's friend have come to care for the two prisoners. The scene closes with the coming of the messengers from the magistrate requesting Paul and Silas to leave, whereupon Paul dramatically denounces the magistrate and refuses to leave unless they are escorted from the prison. The third scene takes place in the city of Thessalonica, portraying the growing hatred there of Paul, with the result that Paul and Silas leave for Berea under cover of darkness. The closing scene is back in the home of Lydia in Philippi where Timothy waits impatiently for Paul's message to join him wherever he may be.

President Frederick M. Smith on Columbia Network, Sunday, November 21

"The Church, Industry and Society," will be the theme of President Frederick M. Smith's address on "The Church of the Air" program, broadcast over the Columbia Network Sunday, November 21. The program will originate from station KMBC, Kansas City, Missouri, and will be broadcast from 12 to 12:30 p. m., Central Standard Time. This will bring it to those who live in the Eastern Standard Time belt from 11 to 11:30 a. m.; to those in the Rocky Mountain Time zone, 1 to 1:30 p. m.; Pacific Coast, 2 to 2:30 p. m.

Music will be by Stone Church choir, under the direction of Paul N. Craig. They will sing the "Sevenfold Amen," by Stainer, and "God Is a Spirit." Mrs. Pauline Arnson, soprano, will be the soloist, singing "The Mighty God."

Following is a list of radio stations which will participate in the broadcast of "The Church of the Air."

There may be some additions and some of the stations mentioned may also cancel, but this is the list sent out by Columbia:

WABC—New York
WOKO—Albany
WKRC—Cincinnati
WGAR—Cleveland
KRNT—Des Moines
WDRC—Hartford, Conn.
WJAS—Pittsburgh, Pa.
WPRO—Providence, R. I.
WFBL—Syracuse, N. Y.
WJSV—Washington, D. C.
WHIO—Dayton, Ohio
WORC—Worcester, Mass.
WPG—Atlantic City, N. J.
WLBZ—Bangor, Maine
WESG—Elma-Ithaca, N. Y.
WEOA—Evansville, Ind.
KFH—Wichita, Kans.
WBIG—Greensboro, N. C.
WPAR—Parkersburg, W. Va.
WDBJ—Roanoke, Va.
WSJS—Winston-Salem, N. C.
WALA—Mobile, Alabama
KTUL—Tulsa, Okla.
KFPY—Spokane, Wash.
KVI—Tacoma, Wash.
KSFO—San Francisco, Calif.
WHAS—Louisville, Ky.
KWKH—Shreveport, La.
WJR—Detroit, Mich.
KOL—Seattle, Wash.
WLAC—Nashville, Tenn.
KGVO—Missoula, Mont.
WCOA—Pensacola, Fla.
KNOW—Austin, Texas
KTSA—San Antonio, Tex.
WQAM—Miami, Fla.
WDBO—Orlando, Fla.
WDAE—Tampa, Fla.
WCCO—Minneapolis, St. Paul
KSCJ—Sioux City, Iowa
KSL—Salt Lake City, Utah
KOH—Reno, Nevada
KNX—Los Angeles, Calif.
WBT—Charlotte, N. C.
KGKO—Wichita Falls, Texas
WGR—Buffalo, New York
KMBC—Kansas City
WSBT—South Bend, Ind.
WIBX—Utica, New York
WKBH—La Crosse, Wis.
WCHS—Charleston, W. Va.
WOC—Davenport, Iowa
WREC—Memphis, Tenn.
WCOC—Meridian, Miss.

Please send comments and suggestions to F. Henry Edwards, The Auditorium, Independence, Missouri.

True love transcends the unworthy object and dwells and broods on the eternal, and when the poor interposed mask crumbles, it is not sad, but feels rid of so much earth and feels its independency the surer.—Emerson.

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Official

SPECIAL NOTICE

To the Saints and Friends of the Church in the European Mission:
Greeting:

D. V., I am sailing for New York by the *Acquitania* on December 1 from Southampton. I expect to reach home about the 15th or 16th.

Kindly send all correspondence to me at my home address 14854 Hamlin Street, Van Nuys, California.

Also please note: In my absence, Elder Fred O. Davies (Seventy) will be in immediate charge, under my supervision, pending arrangements and changes by the First Presidency at the coming General Conference, April, 1938.

All matters needing attention may be referred to Brother Davies, who, if occasion requires, will consult with the undersigned.

I express my sincere thanks to all who have helped me in the work, and have shown me hospitality, kindness and help in my ministry. Praying God to richly bless all in their efforts to advance the Cause.

Fraternally yours,
JOHN W. RUSHTON.

New Projector for Cottage Work

Since the issuance of the *Zion's League Handbook* we have experimented with a new projector for use in place of the Radiopticon described on page 52 of the *Handbook.*

The Radiopticon has been giving very good results but has one objectional feature for use in homes where only a small number are present or where room is limited. This is found in the necessity of placing the machine behind the screen. This feature, objectional under the conditions described, is in its favor where crowds become large in the home as it makes possible putting the machine in an adjoining room with the screen suspended in the doorway.

The new projector which we have used transposes the copy and must be set in front of the screen the same as any ordinary stereopticon. Five feet from the screen is sufficient to enlarge an ordinary 5x5 inch card to a picture three feet square. This works very well in homes where not more than a dozen are present. Neither machine is made for use in a church or large building. The Radiopticon is for sale by the mail order department of Sears Roebuck & Co., instead of Montgomery Ward & Co., as stated in the handbook. The cost is about $7. The new projector is known as the "Brischograph" and costs $10.

WARD A. HOUGAS, *President Far West Stake,*
513 Ballinger Bldg., Saint Joseph, Mo.

(Note: Corrections have been made, accordingly with the above information, in the new printing of the *Handbook* soon expected.)

"The Elect Lady"

A New Church History Play by Eveline and Alice Burgess

Church history is best told in drama. We are able to relive the stirring scenes of the past and feel throbbing in our breasts the emotions of love and devotion which impelled our forebears in the lives of sacrifice and service which made the Restoration possible. The Elect Lady is such a play, written in three short acts with a prologue and an epilogue. It was developed as a laboratory project at the Stewartsville reunion in 1937, and is now made available for general church use.

The play tells briefly the story of the church in its early days as the faith, courage and devotion of Emma Smith, wife of Joseph, the seer, played an important part in the life of Joseph, and the work of the church. With becoming grace and fortitude, with untiring zeal and devotion she shared the trial and hardship of pioneer days, rejoicing in the manifestation of divine light and love, suffering and sorrowing under persecution, but ever true and faithful, even through the tragedy and bereavement of Carthage and the years of apostasy which followed, often standing alone against contending forces until she was able to present her three sons in faith and strength of their manhood to carry forward the Angel Message in the Reorganization.

The Elect Lady, with selected hymns between episodes, fills an entire service and carries a beautiful message. It is well adapted to the use of young people and women's groups. It requires ten major characters and fourteen or more minor parts.

Mimeographed copies 25 cents each, 6 copies for $1.00.

THE DEPARTMENT OF RELIGIOUS EDUCATION,
THE AUDITORIUM, INDEPENDENCE, MO.

Guilty consciences always make people cowards. —Pilpay.

Babylon in all its desolution is a sight not so awful as that of the human mind in ruins.—Scrope Davies.

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Our Day of Opportunity

By M. A. McConley

Problems of Today

We are living in a most wonderful age of the world's history, a time when scientific knowledge has reached such heights, that we can safely say man almost approximates full obedience to the Lord's command to "replenish the earth and subdue it." There is one thing, however, which man has not subdued, that is himself. And that is the "fly in the ointment."

The result is a world "bristling" with problems—social, economic, political, and others. When the Apostle Paul, through the eye of prophecy, looked on our day and said, "In the last days, perilous times shall come," he spoke truly. Also when Christ predicted that men's hearts would fail them for fear, he encompassed in a few words more truth than most of us even now comprehend.

Some developments along dangerous lines in recent years include: An increasing tendency to install automatic machinery in industry displacing men; a consequent widespread unemployment which promises to be more or less permanent; more numerous strikes and lockouts with a more intensely bitter feeling accompanying them; a growing tendency toward political corruption; more organized rackets; dictators systematically training youth of their respective countries to be "fodder for cannon"; unofficial wars with deliberate bombing of civilian populations; a growing tendency toward the disintegration of the home; and universal uncertainty as to what tomorrow may bring forth. In fact, that faith and confidence which is the "glue that holds society together" is greatly tried at the present time.

In the light of these developments, we can at least partially understand why Christ directed his people in our day to build a social order founded on justice and righteousness, where security could be maintained and peace and happiness abound.

Solutions—Invited and Demanded

Many times I have been slow to comprehend and appreciate the purposes of God. But in all my life, I have never been so aware of the need of God in the lives of men generally as exists today. The very conditions in the world invite such a solution as the Gospel of Christ offers. And, in some instances, things are so abnormal and the needs are so immediate and pressing, that they are not just "inviting," they are "demanding" a solution, and that right now.

This opens the door for legitimate declaration and the authoritative preaching of the word of God. But it also opens the door for "political bosses," labor agitators, dictators, religious quacks, and "social cure-alls," of many shades, all the way from slightly "pink" to "deepest red."

But eventually the principles of truth and justice, such as the gospel prepares men for, must come. For nothing is ever settled until it is settled right. And human panaceas must finally give way to the perfect plan—social reform by individual regeneration—effected by honest and complete obedience to the gospel of Christ. Then, and then only, will "social security" be achieved and peace on earth be enjoyed.

Our Greatest Need Is Men

"Go ye therefore and teach" is a command we cannot ignore and to accomplish which we need able, consecrated, divinely-endowed men in ever increasing numbers. Due to economic conditions, resulting in a reduced income during recent years, the force of men under full time missionary appointment has become very small. But we trust the day is near at hand when we can begin to increase our "man-power," rebuild our quorums of seventy, and again have full time pastors in our leading city branches. To hasten that day is not only the duty, but the privilege of every member of the church.

We Therefore Need Money

It goes without saying that we need money. For only as we reduce our indebtedness, as contemplated in the Debt Reduction Program, can we increase the number of men in the field. But, to raise the money and not develop the people of the church while doing it, would be a tragedy. Hence, God's way of raising funds.

God's Finance Plan.

Many methods have been devised for raising church funds. Socials, oyster suppers, bazaars, dining halls at fairs, concerts, minstrel shows, sacrifice offerings—all these and many others have been tried with varying degrees of success. All have some virtue and have helped greatly in given situations.

But God's way is still the best way and should be the major method used in our endeavor to raise funds. It is the systematic payment of tithes and offerings by all members of the church. For paying tithing does two things, which very much need to be done: it furnishes the funds, and it develops the people who tithe. And the first, without the second is not important, but with the second makes possible the building of The Kingdom.

A Day of Sacrifice

Of our times the Lord has said, "Verily it is a day of sacrifice and a day for the tithing of my people."

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The immensity of the task was what formerly appealed to me as the reason why it was called a "day of sacrifice." For it is indeed a huge undertaking. It reminds me of the story of a young Texas cowboy who had never been away from the home ranch. He went on a trip on his horse, across the state and back. On his return he said he never realized the world was so big. And that if the whole world was much bigger than Texas, it was "some world."

Dear reader, perhaps you have traveled across the United States, or Canada or Australia. I have been across all three of them. Each of them are sizable bits of acreage, yet they are but minor patches of the earth's surface, and carry but a small proportion of the total world population.

Yes, the task of world evangelization looms pretty large. Our membership is small in comparison to the population of the world, and it would seem naturally that for our funds to be adequate for the job ahead of us, we must sacrifice. But I am persuaded there is a hidden purpose in the Lord's requirement that we sacrifice. For only insofar and when we do sacrifice, do we develop moral fiber, strength of character, and those Christian virtues of which Saints are made.

For if God wished it, he could provide the necessary money in an easier way. He could reveal the location of an oil pool which we could tap and get a gusher. Or he could reveal some rich gold deposit and we could mine the yellow metal and sell it for $35 an ounce and have funds to buy lands, establish factories, build churches, send out missionaries, finance local pastors, etc., etc. Why does he not do it that way?

I think it is because the primary need of the church is a converted, consecrated, and obedient membership. Only such a membership can enjoy God's spirit and under his power and direction, with the "spiritual cohesion" accompanying it, anything required by this people can be accomplished.

So God's plan may not be the easy way, but it is the only way by which God's purposes can be worked out in us.

How it Works

I like the Bishop's slogan, "Keep the Law." When we do, we recognize the hand of God in all things. We are but stewards for God, since the "Earth is the Lord's and the fullness thereof." And when, with a willing heart, one makes out his inventory and files it, something happens to him. He recognizes God as the owner, and himself as but the steward, and he and God go into partnership. Following this, when one begins keeping an accurate account of his receipts and disbursements, he is not only developing a safe business habit, but is arranging to deal intelligently in his account to God, his partner, in the handling of his temporalities.

His relationship with God grows, and with time, if he shall live as becomes a Saint, it becomes a reality. Life takes on new meaning. The simplest tasks take on something of dignity and purpose. A new standard of efficiency becomes habitual, the effort being put forth always, and in all things to do his best. And the "more abundant life" which Christ promised becomes a reality.

Where Do You Stand?

Saints' have you done your part? Let us examine ourselves honestly and wherein we have lacked, let us repent and do our bit to hasten the day, when freed from debt the church may move forward to the completion of her task.

(*Note: This is one of a series of articles by members of the leading quorums of the church, having to do with closing the work of the church for the year 1937, and beginning plans for 1938. Other messages in the series will appear in early issues of the Herald.*—Editors.)

Heralds, Calendars, and Education

An interesting letter comes from Brother Charles F. Heil, of Essex, Ontario, Canada, which we quote in part as follows:

> I sold that dozen calendars (Scripture Text Calendars) so easily that I feel I can take on a larger quantity. I hope to make a three-fold job of soliciting the homes. I'll sell a calendar, or take a subscription for the *Saints' Herald* or just leave a tract. I'm trying to save enough money this year so as to go to Graceland next fall.

Brother Heil ordered a hundred Scripture Text Calendars to sell. His example may prove of interest to other young people who would like to earn their *Herald* subscription and a little money besides.

Herald Publishing House,

Independence, Missouri.

Though wars have occurred in our history, it was not by wars that our greatness was made, but by the interplay of many minds, great and small, and by the interplay of many conditions, trivial and weighty, which brought about perhaps quite insignificant events, whose implications in their turn not one contemporary could perceive.—Guy Chapman in *Challenge to Death,* 1935.

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Use and Abuse of Spiritual Gifts

II. Dangers in Misuse of the Gifts

(This article, continued from last week, embodies the substance of a sermon preached by President Elbert A. Smith, August, 1937, at the Park of the Pines Reunion, together with considerable additional matter.)

Having spoken as I have done in strong affirmative terms in support of a continuation of the spiritual gifts, I may now be indulged in some words of advice and caution without danger of being considered agnostic concerning the gifts or antagonistic to their exercise. I subscribe to the statement in the Book of Mormon:

> And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.—Moroni, chapter 10, verse 14.

Believing as we do in the continuation of these gifts it becomes very essential that we should be wise in our attitude towards them.

Speaking about certain lavish manifestations of purported prophecy, Dr. Joseph Luff one time said something like this: "If gold were as plentiful as sand, everyone would have gold." When purported gifts of God are exercised constantly, extravagantly, unwisely, people begin to ask if it is really gold or only sand that is being so lavishly thrown about.

Spurious Manifestations

Sometimes an evil power has simulated the gifts —false manifestations have been given. Where there is a genuine currency in circulation there is always a counterfeit. Sometimes a purported "gift" is entirely of human origin. At a prayer meeting in Lamoni a man was speaking ostensibly in prophecy; he was halted by Apostle John Garver, in charge of the meeting, and Brother Garver said that the pronouncement was originating solely in the mind of the man speaking. Before the meeting closed the man arose and confessed that he had been overcome by a desire to appear prominently before the people and had spoken entirely of himself.

When there are such manifestations present it is necessary that responsible men in charge of meetings shall be prayerful and wise and receive the spirit of discernment that they may protect the people. (Doctrine and Covenants 50: 7.)

A Viewpoint That Is Out of Focus

Certainly it is a misuse of the gifts of prophecy to disobey, even to ignore revelations already given, approved by the church and published in the church books, and then importune God for further revelations through special dispensation at some prayer meeting—while the Doctrine and Covenants with its many modern prophetic utterances is at home unopened and unstudied.

Most of the abuses and misuses of the spiritual gifts have their root in a failure to evaluate them as a whole. Sometimes people who make this error come from a prayer meeting, and say, "The gifts were *not* manifest." They are thinking of only *two* of the spiritual gifts, "unknown tongues" and "prophecy." The superlative gifts of wisdom and knowledge and faith may have been richly in evidence at the meeting, but for those people the occasion was barren and unprofitable because two other gifts were not there. Or they may come from such a meeting and say, "The gifts were *poured out.* There were twelve prophecies and five tongues." There may have been, on the other hand, at that meeting marked absence of wisdom in the administration of the entire occasion, in the attitude towards the gifts manifested, and the uses made of them afterwards.

Such an attitude as that just noted results from a distorted view, and that view is all out of focus because it does not take into consideration *all* of the gifts in their *relative* values in their relations to each other. Given such an attitude it is possible, and on occasion has occurred, that those who develop that appetite demand more and more and more of such experiences and that they shall be more and more *sensational.* It is like a taste for very highly seasoned food: if it is not hot it is not food. Some Mexicans cannot sit down and enjoy a plain, wholesome American dinner. And it is possible to get into the attitude where one cannot enjoy a prayer meeting in which the spirit of God moves quietly and peacefully, where the gifts of wisdom, faith, and knowledge rest upon the presiding officers, and are with the people, unless there is also an out-pouring of these other two gifts on which attention has been riveted.

Pentecost came but *once* in all Christian history. There have been similar occasions, it is true. There are yet. All of them are transitory. The gift of prophecy may be upon one in its spoken expression rather briefly; but the gifts of wisdom, knowledge and faith should be manifested every day of his life, and increasingly so as the years go by; and no mere spectacular exhibition of the more obviously miraculous gifts will atone for its absence.

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Extremes in Individual Ministry

In the individual life also it is possible to go to extremes. It is not necessary now to refer to any living person, so no one need be hurt. But in past years we have noted men who too often or too continuously sought to wear the mantle of the prophet. Their ministry became out of proportion and one-sided. It is surprising the number of such men who came to believe themselves to be "The one Mighty and Strong," "Baurak Ale," or one of the prophets destined to die in the streets of Jerusalem. Finally they died quietly in bed never having been or done any of the things they dramatized in their own minds. In the meantime they had done their best (or worst) to regulate, branch, district, mission, and general church authorities.

Even those who have some portion of the prophetic spirit should always remember the fundamental principle that "the spirit of the prophets is subject to the prophets." I have the revelations given to Isaiah and to John and other prophets and I use them as judgment and the spirit of wisdom may direct me to do. It is no less imperative that I should thus handle those that may come to me myself, using them in wisdom and with temperance.

Two Extremes.

We recognize that there are two extremes. There is danger in the excesses that I have just pointed out. On the other hand, men in responsible positions sometimes neglect to seek certain of the spiritual gifts that their position might well justify them in exercising. They allow those gifts to revert to irresponsible hands. The people do have a legitimate desire to hear on occasion a "Thus saith the Lord from men whom they trust and respect.

In this connection, however, it is to be remembered that devout and able men do speak under the prophetic office, revealing the will of God, but without declaring, "Thus saith the Lord." To those having the gift of "discernment" it is no less obvious that they are indeed exercising the gift of prophecy, but quietly, and without sound of trumpets. He that has wisdom and "discernment" let him note such instances and profit by them, and not say, "The gifts are not manifested in that man's ministry."

During the early days of his presidency, President Joseph Smith was contemptuously called "The dumb prophet" because the revelations that came through him to the church to be passed on by General Conference were infrequent—only three of them during the first twelve years. Yet it is obvious now that during those years he often wrote and spoke under the prophetic spirit, but without declaring, "Thus saith the Lord." Then came the remarkable revelation of 1873 and he who had not scattered sand about was seen to have brought forth the fine gold of divine revelation.

Where Zeal Without Wisdom Rules

An example of what may happen, and several times has happened in varying degree of disaster, is found in the "Pupu" movement in our Island mission. This schism developed about 1905, ran its course, and came to an end about 1913. Numbers of Saints there, carried away by a too great thirst for spectacular exhibitions of spiritual power, drifted into an extravagant type of spiritualism. They called themselves "the priesthood movement," and became known as the "Pupu" people. They divided the mission and for a time brought distress and disaster to the work of Joseph and Emma Burton and others of our missionaries. When effort was made to restrain them and teach them a more balanced habit of thought and worship they began to go away into the forest in companies, or to other secluded places, under the leadership of men of more zeal than wisdom, to indulge in their orgies of emotionalism. The devil took clever advantage of their lack of wisdom and led many of them from the church. It required years of patient labor to adjust this difficulty and win back a number of those who had been deceived.

The Saints may well be suspicious of any movement, however full of zeal, but lacking wisdom, that leads them away from the orderly administration of those men set by law in responsible positions to teach and direct as "they shall be led by the Spirit." God has said that if we will honor such men he will honor and bless them. (Doctrine and Covenants 125: 14.) If there arise a conflict of opinion between such men and irresponsible persons not called by either the voice of God or the voice of the church to direct, the presumption lies clearly that the Lord is with the men whom he has told us to honor.

Transcribing and Distributing Reports of Prophecies

President Joseph Smith was a man whose wisdom was seldom questioned. Certainly he was never jealous of his own prerogatives or of others in their ministry. On an occasion he complained that while he, as president of the church and prophet to the church, when he received a divine communication was required to write it out with care, thus having time to give it accuracy, and then must submit it to the various quorums such as the Presidency, Twelve, and Seventy, and afterward to the General Conference for scrutiny, criticism and approval, other persons could get up anywhere at any time

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ostensibly under the spirit of prophecy and deliver statements and someone would put the statements in writing, scatter them broadcast, and people would take them as verily being the word of God and a law to the church, and even paste them in the back of the Book of Doctrine and Covenants and use them as of equal authority with revelations the church had approved after having passed the test just set forth.

March 8, 1922, the Joint Council of Presidency and Twelve adopted and ordered published the following resolutions:

> With reference to local "prophecies," "inspirational utterances," or "spiritual manifestations," which in some instances have been reduced to writing, and put into circulation more or less widely, and some embarrassment has resulted therefrom; inasmuch as the law provides that all such manifestations affecting the general church in doctrine, polity and practice, etc., shall come through the recognized instrument and then before becoming law to govern the church, shall be subjected to the customary process of scrutiny, and adoption by the various ministerial bodies and afterwards to the General Conference.
>
> Further, in matters of local administration, spiritual instruction is subjected to the safeguards specified in the law, Doctrine and Covenants 125: 14.
>
> The Joint Council therefore expresses the opinion that in the cases of prophecies, inspirational utterances, or spiritual manifestations, etc., enjoyed by individuals or in congregational services, such should not be put into manuscript or printed form to be circulated for any public purpose.
>
> Should it be thought by the one enjoying such gift, or the one to whom the message is given, to be of sufficient importance to have any publicity, the matter should be referred to the office of the First Presidency for their consent to publication and circulation.

At times prophetic utterances have been voiced at local gatherings that have seemed to be of more than local import, and with the tacit or expressed consent of the church authorities they have been published in church periodicals; but even then they do not stand on a par with the revelations that have been approved by General Conference and made a law to the church.

It is quite true that the process of copying and distributing without supervision may convey to people a genuine and true prophecy locally in some prayer meeting; but the very same system opens the way to scatter broadcast many unprofitable and even false manifestations. The danger is self-evident and too real to be scoffed at.

Prophesying Over the Sick

Some men, deeply moved upon by their own sympathy when administering to the sick, have yielded to the impulse to promise recovery. Such prophesying is not an integral part of the ordinance of administration to the sick, which includes the prayer of anointing and the prayer for recovery. In some instances such promises, not being founded in fact or in the divine will, were not fulfilled and never can be fulfilled, resulting in a great loss of faith upon the part of those affected and humiliation to the church. There was so much misuse of the gift of prophecy in this regard that the Lord gave a warning against it:

> Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom. Many spiritual manifestations have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people. They are not justified in permitting their human sympathies to overcome that which has been written in my Scriptures. The spirit of the prophets is subject to the prophets.—Doctrine and Covenants 125:15.

Calling Men to the Ministry

Often in the past men and women, not necessarily in positions of responsibility, have arisen in prayer meetings and announced the divine call of some person or persons to the priesthood, perhaps to some specific office in the priesthood. Members of the local church affected have felt that the call was thus verified and certain and that the ordination *must* be pushed forward and accomplished *at once*, regardless of the judgment and inspiration of the men in responsible positions in branch and district. This was an abuse of the gifts. The pronouncement thus made public should have been considered at most a *possibly true prophecy* and should have been permitted to rest there and abide its vindication in the passage of time until those through whom such a call should be verified had spoken. On that point President Joseph Smith wrote:

> One source of safety to the branch lies in this, that no instruction requiring branch action, or action of the branch officers, is to be accepted and acted upon unless such instruction comes to the branch through its properly constituted authorities, or such authorities have the testimony of the Spirit for themselves.—*Saints' Herald,* volume 44, page 629.

The Lord spoke in very clear terms on this subject:

> Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.—Doctrine and Covenants 125: 14.

The rule set forth above is now quite generally

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understood, though there are branches and districts in which it is sometimes violated or ignored.

Gift of Healing

The gift of healing has been bestowed in the church and continues up to the present day. It is a genuine part of our gospel program, but its recognition does not mean that one may defy the laws of health, ignore sanitation, hygeine, and reasonable rules of diet, and then expect to be absolved from all penalty through the principle of divine healing.

Nor does belief in the gift of divine healing mean that we are not to give proper nursing and medication to the sick. The fact that Thomas B. Marsh was called by revelation to be a physician to the church in 1830, and later that position was held by Dr. Joseph Luff and by Dr. Teel, the further fact that the Lord commanded the building of a sanitarium—all this indicates that our belief in divine healing is not by us considered inconsistent with the practice simultaneously of proper nursing and medical treatment. (What constitutes proper medical treatment is not here discussed. The principle alone is had in mind.)

The Gift of Tongues

The gift of unknown tongues and interpretation thereof is one of the gifts not so easy to understand or evaluate. Evidently on the day of Pentecost it was used to enable the ministers to preach to people whose language they did not understand. And in our own experience there have been examples when it has thus been enjoyed. Following is an extract from a letter written by a pioneer missionary to the South Sea Islands, Brother Hubert Case, the letter being dated November 18, 1919:

> I just got your letter about the question of men speaking or preaching in tongues. You will find in the *Journal of History* of one year ago an article in which it says that Lyman Wight did preach to the Indians in their own language.
>
> T. W. Smith preached to the natives on the island of Manihi in their own tongue just once.
>
> I preached to the natives on the island of Rarotonga, one of the Cook group, five consecutive nights in their own tongue, each night, however, I would begin in the Tahitian tongue, but as soon as the spirit of liberty came, during the first five minutes of each sermon, I immediately spoke their language on to the close of the sermon. My wife knew the Tahitian language better than I, and she said the first night I began by using the Tonga words that she did not know, and she could not understand from that on; but I was made to know what I was saying. However, when the service was over, I could not talk the language.

Also following is an extract from the *Journal of History* written by Heman C. Smith:

> Lyman Wight addressed a large assembly of Cherokee Indians in their own tongue (though he had no previous knowledge of the language), and predicated that at some time there would be many in that vicinity (Oklahoma) who would embrace the gospel and rejoice in its blessings.
>
> Bishop George Miller claimed that he, as he subsequently passed through this same territory, also preached to the Indians in their own language.—*Journal of History*, volume II, number 4, page 449.

These would seem to be instances in which the gift of tongues served its most obvious and logical purpose. Still there were instances in the church in ancient days, and in modern times, when men addressed the Saints in tongues not known to them, and then they themselves, or some other person, under the influence of the Spirit, gave the interpretation. These examples must be considered in their due place, yet Paul said that to the Saints he would rather speak five words with the understanding than ten words in an unknown tongue. —1 Corinthians 14:19.

Conclusion

Spiritual gifts are intended in their proper uses to both *comfort* and *edify* the Saints. They are not to be considered purely in their emotional phases. They should edify the mind as well as warm the heart and fire the imagination. Thus, at the end of our discussion, as well as at its beginning, we see the supreme importance of the gift of wisdom in its relation to all the other gifts. When that gift has been absent the display of other gifts has torn branches apart and even threatened whole missions. When wisdom has its perfect work these other gifts comfort, edify, and stimulate the Saints and work for the upbuilding of the church.

A New Nursery Manual

A revised edition of the *Nursery Manual* has recently been prepared by Mildred Goodfellow, associate director of the children's division, and is now ready in mimeographed form for general distribution and use. The manual was formerly prepared by Bertha Constance Woodward, who made a very fine contribution some years ago in developing children's work in the church. The new edition contains a careful analysis of the needs of nursery-age children, the objectives of a nursery department, the furnishing and equipment of a nursery room, the duties of a nursery supervisor and a nursery teacher, cooperating agencies, and a list of recommended nursery books and supplies.

This manual should be the official guide and source book for all nursery workers.

The Nursery Manual, revised, per copy—25 cents.

Order from

The Department of Religious Education,
The Auditorium, Independence, Missouri.

"Did you choose your habits, or did your habits choose you?"

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For Better Health

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

The Common Cold

"ACUTE CORYZA" or the "common cold" spreads easily among members of a household or a community and is very prevalent during the first cool months of the year, usually September and October, but will break out again in the spring, particularly during the months of February, March and April. Contrary to universal opinion however, it is not the weather that is at fault but is greatly caused by the change in indoor life.

The schoolroom, whose inhabitants are assembled from the "four corners of the earth," is much to blame for the spreading of this disease because of the close association where all kinds of bacteria are disseminated throughout the group.

The cause of this troublesome, dangerous and expensive ailment has not yet been fully determined but is believed to be due to a filtrable virus, together with other germs, that is found in the mouth, nose and throat of healthy individuals. The symptoms usually appear within twelve to ninety-six hours after one has been exposed to the virus, the most conspicuous of these symptoms being sneezing, coughing, expectorating, and an irresistible desire to blow the nose.

The diagnosis of a common cold is not so easy as it would seem due to the fact that there are certain specific diseases which in their beginning present some of the identical symptoms as acute coryza, of which measles, whooping cough, typhoid fever and diphtheria are splendid examples. La grippe and influenza at their inception are also often mistaken for the common cold.

While in about thirty per cent of these cases the infection is localized in the nasal chambers, serious complications may occur in the respiratory tract, in which case the nasal sinuses, the throat and the lungs may become involved. At the primary site of the invasion a peculiar itching or burning sensation is manifest, followed by intense chilling and more or less aching in the back and extremities. Because of the inflammatory reaction the nasal passages become occluded, tending to throw off a profuse watery discharge. The eyes become reddened and irritated and the senses of taste, smell and hearing are often impaired. The appetite is lost and the tongue becomes coated. These ailments, together with headache and dull pain in the face, are just some of the discomforts which accompany this disease. If the larynx is involved the voice will become husky and muffled and even disappear altogether for a time. In severe and dangerous cases when the trachea becomes involved sensitive and serious tightness in the chest will prevail. If the attack is particularly severe, prostration is striking and in many cases the temperature is elevated to 100° or 102° F. Complications are numerous and dangerous, demanding careful nursing and a physician's supervision.

Robust people are not immune to this disease as the germ is easily transferrable from one person to another. Those leading sedentary lives, especially indoors, are much more susceptible than those who live in the open air. Children who have had their tonsils and adenoids removed have fewer colds than those who have not.

Measures to prevent the spread of the disease are of the utmost importance and the patient should be isolated wherever possible. During an epidemic crowds and infected individuals should be avoided. Spraying and gargling are of doubtful utility and if used should be mild and nonirritating.

Vaccines have been found of limited value as a preventative but have proved very successful in cases where the victim has suffered repeated attacks due to some focal infection.

When one is suffering from a cold the avoidance of overheated rooms is important. He should have plenty of fresh, outdoor air, with moderate exercise. Over exertion, commonly called "the hardening process" is dangerous.

If the patient has a temperature which registers 100° F., it is exceedingly unwise not to go to bed. All irritants should be avoided and if throat complications occur the voice should be rested. Inhalations from a vessel containing a pint of hot water to which has been added a teaspoonful of compound tincture of benzoin or oil of pine will furnish relief to the throat. The inhaling of menthol from a patented inhaler will also be found beneficial.

If there are ear complications or sinuitis, the trouble may subside spontaneously or it may persist and require surgical procedure.

For those victims who remain in a weakened condition and are slow to recover from this disease, fresh air and sunshine are of vital importance. Ultra-violet radiation will be found beneficial in these cases. The proper vitamins are essential but should not be relied upon exclusively. For a common cold, home remedies, with proper care, are often all that is needed, but those who do not yield readily to such treatment should lose no time in consulting a physician.

Out of the charcoal pits of what we are, the fumes arise that blast the flowers of happiness in other lives.—Harry Emerson Fosdick.

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Deborah Louisa Chapman

By Inez Kinney

ON a bright summer day of 1848 a tiny blue-eyed girl was born in the village of Moddle, near London, to David and Deborah Blair, and was given the name of Deborah Louisa. The home to which she came was modest, as befitted the circumstance of the stalwart soldier —member of the Queen's Life Guards and the Royal Horse Guards.

Little Deborah was very happy as she grew into years of appreciation and though memories of that time are vague, she retains impressions of the good home life, made vivid by her love and admiration for the soldier father who was so splendid in his gorgeous uniform, for the devoted mother, small sister Elizabeth and later, wee brother David.

The father of cherished memory, was born in Ayrshire, Scotland, May 5, 1810, and when a lad moved with his parents to England. In early manhood he joined the British army and it is likely that he was promoted to the company of Queen's Life Guards because of the evident good principles and proved dependability. In January, 1841, he was married to Deborah Jane Bushnell and the couple made their home in Hounslow which was near London.

Deborah Jane Bushnell was born in Maidenhood, England, October 11, 1819. Except that she was a dressmaker, little is now known of her early life.

In 1837 missionaries of the original church went to England and in a few years the work had spread over a large part of England, Scotland and Wales. David and Deborah Blair heard the "Angel Message" in London and it is evident that the word fell on eager ears for they were soon baptized and shortly afterwards David was ordained to the priesthood. Quoting from a written account: "My father was an elder and often had meetings in our house. He used to go and preach every Sunday in different places in England. Before we left England after Brigham went west, after Joseph and Hiram were killed—those elders from Utah used to come to our house and stay with us and preach in the parlor." Testimony is given that no mention was made by those elders of the institution of the "plurality of wives" and other new doctrinal features and that David and Deborah Blair were pursuaded to emigrate to the land of Zion, ignorant of the conditions prevailing in Utah at that time.

Having received honorable discharge from the British army, David Blair prepared to sever the ties of the homeland and join one of the groups emigrating to America. Final arrangements completed, the family left the home in Hounslow, near London, and sailed May 1856, from Liverpool, England, on the Harrison Packet, landing in New York City six weeks later.

The ship ran into some rough weather on the voyage across, and to keep up the spirits and morale of the band of Saints a stirring song was composed and sung. Who composed the lines or to what tune they were set is not disclosed:

On board the International all joyful and light hearted.
On board this ship—600 saints from Liverpool we started.
We're English, Irish, Scotch and Welsh assembled here together,
Resolved to do the will of God what'er the wind or weather.
So sing aloud ye saints of God, with one united chorus,
Old Babylon we leave behind for Zion is before us.

Little Deborah had been baptized by the idolized father just before leaving England and had celebrated her eighth birthday on board boat, June 16 (1856). She relates that the sailors were good to her and the little sister Elizabeth, two years younger than herself, and when schools of whales or sharks were to be seen they would lift the little girls in their arms so they might look over the ship rail and see the great monsters of the deep.

The Saints were informed that they would travel by railroad from New York City to Iowa City, Iowa, and there prepare for the journey across the plains to Utah. On reaching the point of entraining, after landing at New York, David Blair and his wife were dismayed on discovering that they were to travel that long distance in filthy, evil smelling cattle cars. Deborah Chapman remembers little of this trip, only that "there were no conveniences and conditions terrible." However, the uncomfortable conditions were endured, the journey somehow ended and the family went into camp with the other members of the company at Iowa City, Iowa, where preparations were soon under way for the long trip across the plains to the objective—Zion.

Now well into June, much time was spent in making handcarts and equipping supply wagons. Some quotations from the *Millenial Star* of 1856 may be of interest. In this year the change from ox wagons to handcarts was made, and some strong and specious arguments were used to urge the Saints into meek compliance. After some instructions—(volume 18, page 54) "—let the Saints, therefore, who expect to immigrate the ensuing year, understand that they are expected to walk and draw their luggage across the plains and that they will be assisted by the fund in *no other way.*" "If any apostatize in consequence, so much the better for such to *deny the faith* before they start than to do so for a more *trifling cause* after they get here . . . if not, cannot endure celestial law of exaltation and eternal lives." (Page 56.) "Are the Saints willing to sacrifice the little they may have—except the most necessary articles of clothing to wear on the journey, and haul their own provisions across the plains and go into Utah trusting in the Lord?"

On the matter of the expense of equipment, this is recorded (page 489): "Iowa City, June 22nd, 1856. Oxen, $85.00 apiece; mules, $120.00; cows, $15.00 to $18.00; handcarts, $10.00 apiece."

The date of the departure of this company does not appear but it is likely that it was well into July. And what a dramatic spectacle the motley crew must have made with that long line of handcarts loaded to the limit of capacity with the tent, bedding, provisions and utensils, pushed or pulled by men and women while children pattered along behind. Usually there would be two families to the handcart so the frail vehicle was sure to be well loaded. In case the number included a baby, a place on the handcart for it to lie had to be arranged. The people were divided into companies or groups and an elder placed in charge—and of course, the whole company was under the command of a captain. Supply wagons, milk cows and beef cattle "brought up at the rear." When halts were made for meals, supplies from the wagons augmented as needed, the small amounts carried in the carts. Fifteen to twenty miles a day would ordinarily be made by these caravans.

These handcart companies went forth on the tremendous adventure joyful in their faith, and in the hope of the home, rest, peace and plenty awaiting in that far away Zion. As fatigue, hunger, thirst and cold the torture of sore feet and the pangs of illness assailed those valorous ones, much of the joyousness, some of the faith, hope and confidence took slow, hesitant departure.

The handcarts were made so cheaply that they soon began to fall to pieces. Wheels were made without metal tires and the wear on the wood or bark tires speedily resulted in broken down wheels which the exasperated pilgrims had to repair as best they could with wire, buckskin bands and thongs, etc. This notation on the handcarts is informing: "The handcarts were put up so poorly that before we got across the Missouri River the wheels began to break down. Instead of putting tires on, there was nothing but a piece of bark. When we crossed the Missouri River it was dark and our wheels began to sag. We were cold. We stopped and put up our tent and stayed there one night and one day, then went on to Florence, Nebraska. There was nothing at Council Bluffs then but one house and a post office and a clump of cottonwood trees. We camped right between two of these trees. It was called Kanesville, then, instead of Council Bluffs." At Florence, Nebraska (now Omaha) a halt of two days was made to repair those flimsy carts and to provide a much needed rest for the unseasoned company —especially the women and children.

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Quoting again: "A man at the grist mill liked my father and said, 'Mr. Blair, don't start on this trip. You will never get there. If you will only stop here this winter, I will furnish you a home to live in, give you a cow to milk and some chickens.' When this was told to the elders that night at the camp, David Blair was commanded not to listen to this man. 'He was only a d—m gentile.' The elders called a meeting of the travelers and told them that Brigham had prophesied that 'there would not be a hair of our heads lost; that we would go through and the Lord would divide the storms; that we should not suffer. We all started after our lecture and from day to day we pulled and pushed the handcarts. Tired! Sore feet! Well, *yes.*"

Trudging through long stretches of sand, sage brush and cactus; then hills, canyons, rocks; across rivers and creeks, on through mountain ranges. Little wonder that feet were sore, backs lame and bodies weakened by continued fatigue and illness. Impure water, lack of proper food, and exposure to variable weather as the months passed, accounted for much of the suffering. In crossing the deeper rivers men had to carry the children across as well as the contents of the handcarts, to prevent a drenching. Halts of several hours were necessary at times to dry the wet clothing. Many became ill and had to be helped along; and as deaths occurred, lonely graves were made by the desolate trails.

The company halted at a small plains station where a few provisions were obtained. Sister Blair did not like the Johnny Cake but traded a skirt to some Indians for a piece of buffalo meat. The children gathered pusley (purslane) which was cooked for greens.

The historian informs that, as the small army advanced, news of polygamy and other strange doctrines began to leak out and "about that time we began to be disillusioned." It appears that the company had gone only as far as Wyoming by October and somewhere within that territory a heavy snow storm was encountered. The account follows: "The snow was so deep that we had to take skillets and frying pans to shovel the snow away so we could put up our tents." Here distress indeed fell heavily upon the stricken people. Delays caused by sickness, death and burials, broken down handcarts, weakness of the people through lack of sufficient and proper food, brought the company into the mountain regions so late in the season that snowstorms and freezing weather added the last calamitous touch. It is too horrible a tale to dwell upon. Old men and women falling in the snow by the way; little children fading out in spite of the efforts of the frantic parents to provide warmth and sustenance; stalwart men and women denying themselves the meager bits of food to provide more for the wailing children, in some cases starving themselves to death in consequence. Men became too weak to properly bury the dead and wolf-looted graves were the result. About this time some elders returning from missions in Europe, with fast teams, overtook the company and promised to send wagons of supplies to meet them as soon as they should reach Salt Lake City. This awakened a degree of hope and courage though all knew that unless aid came speedily, it would come too late.

Other prophecies had been given that they would go through safely and that there would be no suffering, etc., but by now no credence could be put in these devices and the poor souls were too tortured and bewildered to reason or think sanely. It had become a matter of stark endurance of the most intense suffering—a contest with death, with the odds on the side of death. The people became too weak to carry heavy burdens so the blankets which might have prevented freezing had to be thrown away. Complaints there were and "scorchings" for lack of faith followed the complaints. The milk cows had been killed to provide meat for the thin soup and now the oxen, too starved and weak to haul the wagons, were also killed and the bits of meat apportioned among the starving people.

As one might easily assume, David Blair had denied himself even the scanty portion dealt to each, that his wife and children might live, and literally starved himself to death. Quoting from the record: "My father died at a place called Rocky Ridge. He starved to death. We came into a heavy snow storm and we could not go any farther. My mother's limbs were frozen so she could not walk and then my father died. Lily Peterson's father, Sam Eckles, helped to bury my father in the snow." (Lily Peterson is Mrs. J. W. Peterson, of Independence, Missouri.) By this time the long looked for relief wagons arrived. The starving people were fed and those too weak to walk were taken into the wagons and the trek to Zion was resumed. The little girls, Deborah and Elizabeth were put into a wagon with their mother who was holding the now quiet baby David, and given a dry bun each. Sister Chapman declared that nothing had ever tasted so good as that bun—and nothing has since.

Two days after the death of David Blair, his little eighteen months old son joined him—adding another burden of grief to be endured somehow by the afflicted little family. Baby David was buried at Little Sandy.

A few days later (about the first of December) the depleted company arrived at the camp grounds in Salt Lake City—"more dead than alive."

Saints by the name of Thorn who had been close friends of the David Blair family in England, met the company as it arrived and took the battered little group into their home. Quoting: "We couldn't walk and men carried us and put us to bed at William Thorn's house. They gave us bread and butter and we cried for more—and they cried to see us in such a condition."

It was some time before Sister Blair was able to walk but when a day came that she could walk that distance, she went to the church offices to get her chests of baggage which had been shipped from England direct to Utah—with shipping charges prepaid. It is related that Sister Blair found Brigham Young and Heber C. Kimbal wearing her husband's swords. "Mother ordered them to take them off and when she said anything she meant it." She got the swords and uniform with some of her clothing which was in one chest, but the other two—with contents worth at least $200, were never recovered. Sister Blair and the two little girls remained with the William Thorn family in Salt Lake City, about three months then were taken to the home of William Booth at Kaysville, some fifteen miles north, where they lived until May (1857). William Booth had evidently accepted the doctrine of "Plurality of wives" for at this time he had two wives.

The church leaders had decreed that all must be rebaptized and it was here that the ordinance was administered to Sister Blair and Deborah.

This from the record: "Everybody who went to Utah had to be rebaptized. I had on a long, white nightgown and was standing on the bank when my mother was baptized. I cried and when it was my turn I said; 'No, my father baptized me and I don't want to be,' but it had to be."

A pathetic note of romance now entered the story. One of the men of the company who had become acquainted with the Blair family and helped to bury David, interested himself in behalf of the mother and children. He had gone to Ogden and had renewed acquaintance with Thomas Chapman, whom he had known in England and who had emigrated to Utah a few years before. The wife of Thomas Chapman had passed away in 1854 and he was in need of a housekeeper. Through the efforts of the mutual friend, he was persuaded to call on Sister Blair in the early part of May. The interview proved both successful and pleasant and on the next visit Thomas Chapman and Deborah Jane Blair were married (May 25, 1857), and went to the home in Ogden.

The subject of this story—Sister Deborah Chapman of Independence, Missouri, speaks most highly of her stepfather. That he proved a good husband and a very kind stepfather is certain and that he was "out of harmony" with the regime in Utah is evident by the fact that he was one of the first to cast his lot with those who welcomed E. C. Briggs and Alexander McCord in 1863.

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There had been friction between the Mormons in Utah and the Federal Government for some time. Naturally, polygamy had been a "bone of contention"; the apparent intention of Brigham Young to assume the role of dictator—discriminating against non-Mormons—prejudice on the one hand and retaliation on the other, led to the sending of Federal Troops to Utah in 1858. There was an attempt to fortify Echo Canyon with the object of preventing the troops from entering the city and Thomas Chapman joined with many others in the great task of fortifying the canyon. The place was near enough to his home to allow little Deborah to take lunches to him, which she did quite often. Before the work was completed, Brigham gave the order to return to homes and prepare to move "farther south." As stated by Sister Chapman: "Brigham Young commanded that every one in Ogden and Salt Lake City was to take their goods and move south because the soldiers were going to murder them. We went in a covered wagon. We had three horses besides our team, two cows and several hogs and we drove them about 200 miles south of Salt Lake City. We lived there in our wagon a couple of months and in the fall started back. Jim Chapman stayed on the place to care for what was left. If soldiers tried to occupy them, the buildings were to be burned." Eventually the army officers, government officials and the church leaders arbitrated their differences and some working agreements were entered into. It is apparent that Brigham—who so loved to give orders—learned to take some. When the order came to "move south" there had been little time to make ready for such a break, and little room in the wagon to store supplies had they been at hand in abundance. When in need of clothing, Sister Chapman, who had been a dressmaker in England, made garments of curtains, and the stepfather fashioned shoes of heavy damask which had been brought from the mother country. All of these were sewed with horse hair. Indians proved troublesome at this time and stole a fine iron-grey horse besides running off a few head of stock.

At a point near a range of mountains on the return trip, the little party met a company of soldiers. In conversation with some of the soldiers, Sister Chapman told them why they had gone south. She was assured that there was no truth in those stories. "Afterwards mother was scolded by the Brighamites for talking to the soldiers but mother told them she was not afraid of soldiers—that her husband had been one, but she was rebuked and told she was 'weak in the faith'" adds Sister Deborah.

Sister Chapman well remembers hearing of the Mountain Meadow Massacre. It was rumored that a "beautiful silver-mounted carriage" used by some of the church leaders at that time, was among the spoils of that tragic event. Quoting again: "I have seen with my own eyes, Brigham going to some of the towns north, riding in that carriage. I saw him in that carriage three times."

It is recorded that the following winter on the farm at Ogden was a hard one. Because of the move south, very little grain or vegetables had been raised so provisions were pitifully scarce. There were little of clothing or shoes; rags or sacks were tied about the feet and there was suffering from chilblains. About this time the death of little Elizabeth fell as a crushing climax to the long series of disasters. In dwelling upon the events of those years, Sister Deborah Chapman seems to live again those stirring and trying times. She remembers going to the tithing office in Ogden to offer the basket of butter and eggs; helping with the farm work, harrowing in spring with the yoke of oxen; harvesting in summer—making bands, binding grain, putting into shocks and gleaning afterwards; helping to make the hay, spinning the thread for garments in winter; knitting, crocheting, sewing—taking her full share in all the efforts for the family weal. "I spun the thread (cotton and wool) for my best dress. It was called lindsey and was grey with a band of blue and grey." This winter young Deborah helped her stepfather make brooms, shoes, and braided lariats for staking out horses. Indians were troublesome at times and always exasperating—walking right into the houses, taking trinkets and helping themselves to food. There was little opportunity for schooling—only a few weeks in winter in a private house—and parents paying according to the number of children in school. Later a frame building was erected which answered the purpose of school room, dance hall and meeting house. Dances were opened with prayer and "once when the seventies came home to Ogden, a great ball was given for them." Deborah went to the dance with a Chapman boy and both rode the same horse. (She probably wore the grey dress with the band of blue and grey.)

In the year 1860 the family of John Chapman, brother of Thomas, came to Utah from England. Teams were sent to Florence, Nebraska, to meet them. When they arrived in Ogden, Deborah with her parents went to town to meet and welcome them. Judah, the seventeen year old son of John Chapman saw young Deborah Blair and instantly remarked to his brother, "That is the girl I am going to marry." Judah and Deborah were married in Iowa in 1868—eight years later.

In 1862 when the Morrisites rebelled against Brigham's authority, the camp on Weber River was so near the Chapman home that Deborah could hear the report of the cannon and the firearms. According to the family record, one Stephen Malony who lived "on the bench" near Fort Douglas, came into conflict with the heads of the church after the disbanding of the Morrisites. Two Indians—Jack and Bushhead—were pressed into service as "avenging angels" to save the soul of Stephen Malony. But it happened that Malony knew these Indians, so when they came to the tent to which they had been directed, Stephen Malony was cooking supper. He said, "Why, Jack, what are you here for?" the Indian gave a grunt; "Ugh. That you?" "Yes." "That your friend?" "Yes." He grunted again and said, "Indian no see white man." Shortly afterwards Mrs. Malony dreamed that "a man came to the window having a rag tied on his right hand—which concealed a revolver." She told the dream to her husband and was certain the man would come to kill him. The next evening the man of the dream came to the window and had a rag tied about his hand. She said to him, "You have come to kill my husband." Just then Stephen Malony came into the room with a revolver and ordered the man to leave "or be turned over to the soldiers." Some time in the summer of this year young Deborah went down to Salt Lake City to attend services at the Tabernacle, and some parts of sermons heard then have remained in her memory until the present. This from her account: "I was attending at the Tabernacle one summer when they had a bowery built at the north of the tabernacle. Brigham was preaching and in his sermon he said: (placing the three books—Bible, Book of Mormon, Doctrine and Covenants on the pulpit in front of him): 'I would not give the ashes of a rye straw for them, as we have the living oracles now and that is enough.' The word 'Apostate' was heard if one did not agree with those 'oracles.' A man joined the Danites not understanding what was expected of him, and when given his orders was shocked and refused to obey. He was put out of the way. Some escaped to Fort Douglas."

In the year of 1863, E. C. Briggs and Alexander McCord went to Utah with the message of the Reorganization. The news of the new start under the leadership of "Young Joseph" was received with gladness by many—among them being the Chapman families at Ogden. "While on the farm, good men of the Reorganized Church came to us. E. C. Briggs and Alexander McCord—later others came. We knew very well that Brigham was wrong and were ready to accept the Reorganization just as quick as those elders came. We were ready for the truth and obeyed but it made times hard for us," so the farm was sold and preparations went forward for the move east. "Before we started to go East in 1865, we sold our farm about five miles north of Ogden and prepared to go—as we said— "back to the States." At this time Deborah was employed by a family in Salt Lake City and it was decided that she would remain in this position and come on with

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an uncle and aunt with another company, the following spring.

When the Chapman family was ready to leave, camp was made at Fort Douglas until an escort of soldiers could be obtained. In about a week a troop of soldiers outfitted for the long journey to Laramie guided and protected these honest-hearted Saints to safety and well on the way to western Iowa—the objective. They arrived safely in the region of Persia, Iowa, purchased land and in the joy of the restored gospel—the faith they had believed and obeyed in far away England—they laid the foundation of the new home in peace and security.

The party coming out of Utah in the spring of 1866 were not so fortunate. This group also was given an escort of soldiers but after the troop had left on the return to Fort Douglas, the Indians attacked the party, killing several and running off some of the horses. This from the account: "On the way East there was quite a company of us and the Indians overtook us about a day's journey from Fort Alec. They came down on us at noon as we were camped in an open space about half a mile from the mountain. We heard an awful yell and the Indians came over the hill and down on us trying to stampede our horses while they were feeding. They got one horse and one mule of my uncle's and this mismatched the two teams. So our company being small went back about two miles to a larger company. The Indians had overtaken a family that we had passed, had killed the mother and taken the little girl and baby captive. There were two teams. The father and boy were with the head team and the mother, little girl and baby with the other. The little girl was driving while the mother was nursing the baby. The mother was scalped, her throat slashed in two places, her limbs disjointed, and the clothing stripped from her body. The father was hit in the arm by an arrow but he and the boy got away. Later the Indians killed the baby *because it cried.* A man of the larger company who was hunting game was killed at this time. Those of the larger company camped in the brush, saw the tragedy which overtook the family. As we went back to the larger company, we passed the wreckage. I saw the murdered woman and will never forget the sight. The Indians took the horses, burned the wagon and destroyed the bedding—scattering the feathers over the roadside. Two other men of the big company out hunting, were chased to our camp. One of the men said: 'They were not all Indians for I heard them holler and swear in English—good and plain.' So we pulled up camp and went with them to their company. The head team was unprotected but the others were driven by the side of the next wagon—on the opposite side from the Indians. We had a rough time getting back as the bullets and arrows were flying and some hit our wagons. In the wagon ahead was a man and his wife. A bullet went through their wagon and through the curtain of the woman's bonnet, and a bullet went through the hat of one man and the coat of another. We camped all night with the larger company and helped to bury the poor woman and the man who had been killed.

"We had to stay at Fort Alec a couple of days until a company of soldiers were coming in and we went with them as far as they went. Later we had a little trouble with the Indians at Virginia Dale but no harm was done."

In time the intrepid travelers reached Florence, Nebraska, and from there, soon covered the distance to the home of mother and step-father on Pigeon Creek, 38 miles northeast of Council Bluffs. In this case, words would be wholly inadequate to express the joy of reunion. Dangers, hardships, deadly fatigue; then home, loved ones—rest. They had crossed the plains into Utah to find disappointment, great hardships, dangers. They had crossed again to find peace and security—and a lasting hope and faith in the restored gospel.

Of this story there is little left to tell. Those who came to Iowa in the early sixties found pioneer conditions, especially in the outlying districts. This would mean that most of the family needs had to be produced on the spot: that markets were likely to be many miles away; that educational and cultural advantages were woefully lacking and that it was a serious thing to be confronted with crop failure, with misfortune to stock or machinery.

Judah Chapman had made the trip to Iowa with the first party and was now employed on the farm of his uncle Thomas Chapman. It is evident that he had not changed his mind about young Deborah in the six years since his arrival from England, and his spontaneous statement: "That is the girl I am going to marry," for in 1868—two years after Deborah arrived in Iowa, they were married. Of those years Sister Deborah Chapman informs: "In 1868 I married Judah and we went by ourselves on a small farm. Our first home was in a dugout. We had a homemade table and bed, but no chairs and no cupboard. Sticks were nailed to the joists and boards laid across them. All were covered with paper and papers covered the walls and ceiling, and there was a board floor in this one-room home. Three years here and this farm was sold and a farm of 80 acres—two miles north—was purchased. This was good land and we paid $8.00 an acre for it." As the years came, filled with toil and honest living, furniture, stock, equipment, etc., were accumulated. In time eight children came to this worthy couple and though illness and death made repeated invasions, prosperity and peace rewarded the determined efforts of Judah and Deborah. A comfortable, seven-room house was built and life became less strenuous, less driven, less concerned. There were thirty-one years of this good companionship.

In 1899, Judah left Deborah for his final home, and she at the age of 87, is ready to make another emigration to meet the absent loved one.

Sister Chapman came to Independence in 1904—purchasing the home in which she now lives.

This is her testimony: "I always have a truthful testimony for the gospel. I know it is true. It doesn't make any difference what happens to the church, or to men. I know the Restored Gospel is true."

Thanksgiving Day

For what do we thank Thee, O Father and King,
As through highroads and streets and the leaf-scattered ways
Thy people came flocking in reverence to bring
At the close of the year the year's harvest of praise?

So many, so various the gifts of Thy hand,
Some sweet, and some bitter, some dark and some bright,
The cross to upbear and the staff of comand,
The weariful march and the dance of delight.

The joy so intense that it pierced like a pain,
The sorrow so deep that it grew wholly sweet,
The love that was crowned and the love that was vain,
The strength and the hope that were born of defeat.

Shall we thank Thee for these and not thank Thee for those?
Shall we love Thee for blessing and chide Thee for ill?
And chafe at Thy thorn while we seize on Thy rose,
And praise while our hearts are unsatisfied still?

No, we bless Thee for all, for in all we have Thee,
And all is from Thee, who can never do wrong,
And feeble and faint tho' our utterance be,
No murmur discordant shall sadden our song.

For life then, for death then, for good or for ill,
For storm as for sunshine, for harvest and blight,
In glad days, in sad days, we worship Thee still,
The Lord of the darkness, the Lord of the light.

—Selected.

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Worship Suggestions for December

Adult Division

By Mrs. Ray Lloyd

THEME FOR THE MONTH: "ON EARTH PEACE, GOOD WILL TOWARD MEN."

Program I, December 5

Theme: "For God Is Not the Author of Confusion, But of Peace."

Prelude: "Dear Lord and Father of Mankind," S. H., 243.

Call to Worship:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."

Hymn: "Dear Lord and Father of Mankind," S. H., 243.

Prayer: (For inward peace) "The peace of God, which passeth all understanding," and which "shall guard our hearts and our thoughts in Christ Jesus."

Selections from Scriptures: "Depart from evil and do good; seek peace, and pursue it."—"To the counselors of peace is joy."—"There is no peace, saith my God, to the wicked." —"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

Hymn: "Prince of Peace control my will," S. H., 278.

Program II, December 12

Theme: "Have Peace One With Another."

Prelude: "A Calm and Gentle Quiet," S. H., 53.

Call to Worship: "Come unto me ye weary, and I will give you rest" Oh, blessed voice of Jesus, Which comes to hearts oppressed. It tells of benediction, Of pardon, grace and peace, Of joy that hath no ending, Of love that cannot cease.

Solo: (Following words to tune 53 in S. H.)

Oh love of God that fills our hearts with joy,
Oh love that fills our souls with blessed peace,
We seek thy presence now, as ne'er before;
Dwell thou with us till strivings all shall cease;
—'Till selfishness and hatred are o'ercome,
And all men work together, hand in hand,
Oh heavenly love, abide with us we pray,
'Till peace shall dwell throughout this chosen land.

Oh love of God that bringeth peace untold,
Oh love that cheers the weary day by day,
Come thou abide with us, forevermore,
That we may share with others on our way;
That we may lift another's heavy load,
Nor feel the weight of it for joy within,
That we may righteous be, yet merciful,
That we may see the sinner—not his sin.

Oh peace of God that casteth out all fear,
Oh peace that out of chaos order brings,
Reward of righteousness, we cherish thee,
—Reward that cometh from the King of kings.
Oh may we serve and love and ready be,
To give our lives that other men might live,
To bring God's holy kingdom to the earth,
That peace to all men, freely, He might give.

Reading: (From "The Way of Peace," by James Allen.)

The angels of divine joy and peace are always at hand, and if you do not see them, and hear them, and dwell with them, it is because you shut yourself out from them, and prefer the company of the spirits of evil within you. You are what you will to be, what you wish to be, what you prefer to be. You can commence to purify yourself, and by so doing can arrive at peace, or you can refuse to purify yourself, and so remain with suffering.

Step aside, then; come out of the fret and the fever of life; away from the scorching heat of self, and enter the inward resting-place where cooling airs of peace will calm, renew and restore you.

Come out of the storms of sin and anguish. Why be troubled and tempest-tossed when the haven of peace is so near?

Give up all self-seeking; give up self, and lo! the peace of God is yours!

Scripture:

"If it be possible, as much as in you lieth, be at peace with all man."—"A soft answer turneth away wrath; but a grievous word stirreth up anger."—"Behold how good and how pleasant it is for brethren to dwell together in unity." —"Blessed are the peacemakers: for they shall be called the children of God." —"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Hymn: "Blest Be the Tie that Binds," S. H. 343.

Program III, December 19

Theme: "The Prince of Peace Has Come."

Prelude: "To Us a Child of Hope Is Born," S. H., 140.

Call to Worship: (S. H., 145) "O Come All Ye Faithful," sung by quartette.

Scripture Reading: St. Luke 2: 8-14.

Hymn by Congregation: "To Us a Child of Hope Is Born."

Prayer: S. H., 143, "As With Gladness Men of Old," ("Yea, the song of the righteous is a prayer unto me." Doctrine and Covenant 24: 3).

Hymn: "While Humble Shepherds," S. H., 139.

Musical Reading: Play softly S. H., 144, while the first two verses of the hymn are read.

Program IV, December 26

Theme: "On Earth Peace, Good Will Toward Men."

Prelude: "Oh Brother Man," S. H., 339.

Call to Worship: Oh praise ye now the God of Peace,
—The Father everlasting,
Bow down and worship Him,
And praise His holy name,
—Forevermore!

Scripture Reading: First, A Vision of Universal Peace: Isaiah 2: 2, 4. Second, The Christian's Armor: Ephesians 6: 17-17.

Hymn: "In Christ There Is No East Nor West," S. H., 342.

Reading: "The Prayer of Youth," by Grace Noll Crowell.

Lord, we are the Youth of every land today, pleading for peace;
We are the ones who will be sacrificed, unless wars cease;
We are the ones elected, Lord to pay a price too high,
You gave us life, and it is not your will that we should die.

Open the blind eyes of our leaders, Lord, in every land:
Open their hearts and minds and make them wise to understand
That war is sad and horrible, and wrong, and useless quite;
That we, the clean strong Youth of earth, have the good right

To life and love and happiness and peace, we would not be
Killers of men—we want to walk the earth clean handed, free
From war with all its honors, lust and greed, Its dark despair.
Lord, may there never be another war—This is our prayer.

Hymn: "Peace, Perfect Peace," S. H., 261.

If with pleasure you are viewing
Any work a man is doing,
If you like it or approve it, tell him now.
Don't withhold your approbation
Till the pastor makes oration
And he lies with snowy lilies on his brow;
For, no matter how you shout it,
He won't hear a word about it—
He won't know how many teardrops you have shed.
If you think some praise is due him,
Now's the time to give it to him;
He can't read what's on his tombstone when he's dead.

More than fame and more than money
Is the comment, kind and sunny,
And the hearty, warm approval of a friend;
For it gives his life a savor,
And it makes him stronger, braver,
And it gives him heart and spirit to the end.
If he earns your praise, bestow it;
Now's the time to let him know it—
Let the words of true encouragement be said.
Do not wait till life is over,
And he's underneath the clover;
He can't read what's on his tombstone when he's dead.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

What is the General Assembly and what are its duties?

The revised Manual of Practice and Rules of Order and Debate, a work originally compiled by the late President Joseph Smith and Thomas W. Smith, contains the only authorized definition of a General Assembly that the church has ever adopted, so far as I am aware. This definition is quite brief and is as follows:

> A General Assembly of the Authorities of the Church is a convocation of the officers in the church, met as quorums, for deliberative purposes. This is the highest and only authoritative body known to the church as an Assembly.—Section 15, page 15.

The minutes of a General Assembly held in Kirtland, Ohio, on August 17, 1835, will show that the Assembly consisted of the various quorums and councils of the church, including the First Presidency, the Twelve, the High Council of Kirtland, the High Council of Missouri, the Twelve, the Seventy, the Bishops and their counselors, the Elders, Priests, Teachers, and Deacons, all as organized quorums or councils. After each of these organizations had reported its separate action, by which the book of Doctrine and Covenants was adopted by vote, the whole body assembled voted to accept the work as representing its faith. This action was taken as the result of the report made by a committee appointed by a previous General Assembly on September 24, 1834. (See Doctrine and Covenants 108A.)

The exact scope of the work of a General Assembly is not stated in the revelations given to the church. However, concerning decisions made by the quorums of the Presidency, the Twelve, and the Seventy, a revelation of March 28, 1835, states:

> In case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.—Doctrine and Covenants 104: 11.

Do the general ministry or local preachers of the church receive salaries?

Very early in the ministry of Jesus his disciples were instructed to go forth and preach the gospel, but to take with them no purse or scrip. He said to them: "Freely ye have received, freely give." This seems to have been an initial testing of his disciples, and not a permanent rule, for some time afterward he instructed them to take both purse and scrip, saying:

> When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip.—Luke 22: 35, 36.

These incidents imply that the ancient disciples went forth trusting in the good hand of Providence, yet sometimes using of their own resources in case of need. This divinely appointed method tested the worthiness of the people receiving their message, and the same was true from the earliest experiences of the church in this age. At that time the church had not become grown and organized sufficiently to finance the activities of the ministry, and conditions were not adapted to that method of promoting the work. Today we are confronted with a very different situation in most places, and the church has been instructed to carry on its work with the support of the tithes paid by its members, so far as necessary. The amount to be received by the ministry is based upon their need, size of family, and other factors, so that an equitable distribution may be made, but applies only to general appointees sent by the church.

This method can hardly be considered as a salary system. It is more nearly like that of the ancient church when each was supplied according to need from the resources of the membership, particularly when those to whom the disciples ministered did not adequately supply their just requirements in material things. Much of the expense of traveling ministers, however, is still met by the people to whom they minister in many localities. But local preachers who are also engaged in secular work during the week as their means of livelihood do not receive financial compensation from the church for such services. The service of God must be prompted by love, and never by avarice or worldly aims. The minister must be sent of God, and not of human preferences, in order to obtain the divine approval.

A. B. PHILLIPS.

Be governed by your admirations rather than by your disgusts, and covet nothing that is your neighbor's except his kindness of heart and gentleness of manner.—Henry Van Dyke.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Hammond, Indiana

6243 Monroe Street.—Elder E. Y. Hunker has begun a series of meetings in the Chicago area, and will continue for eight weeks. He will hold one meeting each a week at Hammond, Gary and the Chicago branches.

The annual election of branch officers took place in September, the following being selected: Pastor, Roy W. Smith, who chose D. H. Smith and E. O. Butler as counselors; clerk, O. H. Bagley; treasurer, Clair Ellis; chorister, Dorothy Bagley; pianist, La Verne Butler; librarian, T. C. Canaday; publicity agent, Emma Shedd; auditor, Herbert Myers; correspondent, Louisa Wheeler; church school director, Clair Ellis; director of adult department, E. O. Butler; director of young people, Clair Ellis, and director of children's division, Mariam Willoughby.

Formal initiation of the newly-elected branch officers was had October 2. In this service two Boy Scouts brought each newly-chosen officer to the platform where he was received by District President C. A. Edstrom and presented to Apostle John F. Garver, the installing officer. Elder J. A. Jaques, of Chicago, issued the charge to the officers, and the response was given by D. H. Smith. Then Brother Jaques gave a charge to the congregation, and the response was by Roy Davey. Patriarch H. P. W. Keir, of Chicago, offered a prayer of consecration.

The all-day meeting of October 3 was well attended. Sacrament meeting, the first service of the month, was in charge of C. A. Edstrom, assisted by Apostle Garver and R. W. Smith. This meeting was followed by a sermon by Patriarch H. P. W. Keir, of Chicago. Dinner was served at the church at noon. In the afternoon Apostle Garver gave the closing sermon.

A number of Hammond Saints drove to Gary, Indiana, the evening of October 3, to hear Apostle Garver preach.

Zion's League was organized September 26 with Nina Campbell and Richard Wildermuth, district workers, present to assist. The following officers were elected: Winston Wheeler, president; Perry Mair, vice president; Lillian Weaver, secretary, and Louisa Wheeler, chorister. The League meets every Sunday at 6 p. m. Church history and the Book of Mormon are used as a means to reach the objective "Know your church." The young people sponsored a Halloween party, and the children also had a time of merrymaking.

Many of the local ministry attended priesthood meetings conducted by Apostle Garver at Central Chicago Branch the week of October 3 to 10. A good representation of Saints from this branch also attended the district conference held at First Chicago Branch October 9 and 10.

Brother and Sister Clair Ellis and son, Victor, were in an automobile accident October 17. Sister Ellis was the only one seriously injured. She is slowly recovering in a local hospital.

Azalia, Michigan

Lawrence Wesley Baisch, five-months-old son of Mr. and Mrs. Lloyd Baisch, of Melvindale, died at Herman Keifer Hospital, Detroit, of spinal meningitis. The funeral was held from the home of his grandparents, Mr. and Mrs. George Baisch; Elder Clyde Gault officiated. Little Larry was blessed at the church June 13. He was born May 19, 1937; died October 19, 1937.

Lauren Pierson, newly-elected president of Detroit District, spoke to Azalia Branch November 14.

An all-day meeting will be held at Azalia November 21, and the speakers will be Brother Leeland, of Ann Arbor, in the morning and Apostle D. T. Williams at 2:30 p. m.

Logan, Iowa

The Northwestern Iowa district young people's convention was held at Logan, October 8 to 10. On Friday evening a short play, "A Home in Nazareth," was presented by a group of Logan young people. Several musical numbers were rendered by Dow City Branch. Miss Mary Jean Coffelt, of Logan, played a piano solo. President F. M. McDowell gave an inspiring talk. Then the crowd retired to the church basement and devoted the rest of the evening to singing songs and eating refreshments. "This Is My Day" was the theme of the convention.

Logan young people enjoyed a Halloween party the evening of October 29.

The young members, with Brother W. R. Adams as teacher, are studying the pamphlet, "The Zion's League," on Sunday evening at the religio hour.

The women's group met at the home of Sister Alice Runkles October 21 for an all-day session.

Columbus, Ohio

First Church

This church celebrated its twenty-second anniversary September 17, 18 and 19, may Saints from Southern Ohio District being present.

On Friday evening, the framing of the Constitution of the United States was celebrated with a fine program, Brother Robert Miller in charge, assisted by the Boy Scout troop. On the next evening the young people had charge of the service. The Chapel Echoes Choir composed of young people under the direction of Joseph Foster, sang. Talks were given by Mildred Vale, Joseph Foster, Donald Gabriel and Theodore Dougherty. Elder and Sister James Davis, former missionaries to Southern Ohio, were present and gave talks.

Early morning prayer service was held Sunday. Elder Davis preached at 11 a. m. Basket dinner was served in the church basement at noon. At 2 p. m. Elder A. B. Kirkendall, pastor of Creola, Ohio Branch, and Patriarch J. E. Matthews, of Second Church, Columbus, spoke. Elder James Davis was again the evening speaker.

Third Columbus Branch presented First Church a beautiful basket of flowers; a bouquet of asters was given by the Dougherty family in memory of a departed brother, Elder Charles Scharfenburg.

Presiding Patriarch F. A. Smith spoke September 26, morning and evening. Columbus Saints were glad to have him and Sister Smith visit them again.

Elder A. L. Loving started a series of services October 10, which has enlisted the interest of many. A number of nonmembers are following the sermons closely. The Saints hope that success will reward Brother Loving's efforts.

Second Church, Twenty-second and Rinehard

Elder A. B. Klar, of Dover Ohio, preached on "Good and Evil," October 10.

The women's department met October 14 in the social room of the church. A paper on the Prophet Zachariah was read by Vassie Sheets. Mrs. Rosa Von Guichten gave a talk. Members of this department entertained their husbands with a dinner October 17. Vera M. Hunter was toastmistress, and speakers were Mrs. A. H. Nieman, Elder R. E. Madden, Mrs. J. E. Matthews, and Patriarch J. E. Matthews. Carl E.

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Turvey sang "That Old Irish Mother of Mine." Lepha McMillin read an article, "Do You Know What You Do?" Edna Jackson read a poem, "If You Have a Friend." Carl E. Turvey lead the singing.

The teacher training class started October 21 with seventeen enrolled. They are taking "Practical English and Effective Speech."

The young people's convention with the theme "Living for Christ," opened Saturday afternoon, October 23, Paul R. Wemlinger giving the initial address. District Missionary A. L. Loving preached on "Our Objective—to Seek to Bring Forth and Establish Zion." A vesper service was had at seven-thirty. Elder A. E. Anderton was the speaker. The young people gave a "Major Bowes" program at eight-tnirty in the social room.

A devotional service at 8 a. m. opened the Sunday's program. The Spirit of the Master was there to bless and encourage. At 10:15 a. m. Elder A. L. Loving preached, reading from the Book of Mormon the interpretation of Lehi's vision as given to Nephi.

At 11 a. m. Elder Russell Rockwell, young people's leader, preached on "The Price of Living for Christ."

At 2:30 p. m. Louis Rockwell sang a solo; Theodore Dougherty played a violin solo; Donald Gabrial sang. The Chapel Echoes Choir of First Church, directed by Joseph Foster, sang two anthems. Elder S. E. Dickson, of Lancaster, Ohio, preached on "Building" at 3 p. m.

Third Church
496 South Wheatland Avenue

The Saints were visited by Brother A. B. Klar, of Dover, Ohio, the evening of October 10. Brother Klar was the speaker on that occasion.

Third Church celebrated its seventh anniversary October 16 and 17. Elder Fred C. Welsh is pastor of this congregation. On Saturday evening Elder A. L. Loving, district missionary, delivered the sermon. After the preaching service the Gleaners Class presented the branch an American flag in appreciation of the cooperation they have received. The class president, Theodore R. Welsh, presented the gift, and it was received by the branch pastor. Boy Scouts of First Columbus Branch, under the direction of Brother George Howdyshell, also officiated in the presentation.

Prayer service was conducted at 7:30 a. m. October 17, in charge of Elders F. C. Welsh and G. P. Myers and Priest Harry Hoffman. Sunday school at nine-thirty was in charge of Superintendent John Clark. Classes were combined into one group and R. M. Grey was the speaker. At 10:45 a. m. Elder Floyd Rockwell, of Dayton, Ohio, delivered a fine sermon. Lunch was served at noon by the women's department. At 2:30 p. m. Patriarch J. E. Matthews spoke on "Abide in Truth." District President A. E. Anderton preached in the evening.

The Gleaners Class met October 12 at the home of Mr. and Mrs. William Anderson for study. Refreshments were served after the lesson period.

The Saints were saddened September 6, by the death of Sister Alice Miller who passed away at her home on West Third Avenue. Interment was in Glen Rest Memorial Cemetery, Elder Fred C. Welsh performing the final rites. Six women of Third Branch were pallbearers, and Sister Goldie Welsh sang two solos.

New Liskeard, Ontario

A grand rally of Saints was held at New Liskeard, Niven Street Branch September 5 and 6. A fine attendance was in evidence for all meetings, and the church was filled to capacity. The congregation was made up of local Saints and visitors from nearby vicinities as well as a number from Kirkland Lake, seventy miles away, led by Priest Kosmack. Many old acquaintances were renewed on this day.

The Toronto and district priesthood headed the rally. They were ably represented by Patriarch Richard Baldwin, Bishop A. McLean, District President F. Le Feuvre, Brothers J. Wilson, J. Clarke, B. Williams, S. Clarke, B. Hewitt and Ernest Newton. All used their influence, office and ability in instructing, strengthening and encouraging the Saints to have an ever-increasing determination to live and enjoy the varied privileges which come from the gospel of Jesus Christ.

The Oriole girls of the New Liskeard Branch, with their leader, Sister Joyce Caswell, greatly enjoyed a visit to Kirtland Temple, Cleveland and other points of interest in Ohio.

Moline, Illinois

Moline Branch has had a successful year under the leadership of Elder Harland Cady, assisted by Elders H. H. Martens and G. W. Gilbert. Regular services have been held throughout the year with the exception of meetings dismissed in favor of district conferences and reunion.

Preaching services have been taken care of by the ministry of the Tri-Cities with a few exceptions. L. Holmes, of Galesburg, Illinois, was here to preach, also Roy Healy, of Chicago, and Brother and Sister Russel Voepel, of Clinton, Iowa, gave a program of stereopticon scenes of ancient America. F. C. Bevan, E. J. Lennox, J. W. Gilbert, John Stiegel, H. Cady, Lee White, Edward Williams, Orin Lindsay, William Stiegel, Jr., H. H. Marten and A. C. Needham had charge of sacrament services and assisted in other meetings.

District President W. W. Richards visited this city several times, but after stating that there are other places which need his attention much more than Moline, he several times passed this branch by. The Saints, nevertheless, receive strength and encouragement from his sermons.

On February 14 three newly-ordained young men, Brothers Mercer, Cady and Short, of Rock Island Branch, preached on "Zion," each taking a different phase of the subject. Their effort was much appreciated. Moline Saints rejoice to see the young men growing spiritually.

Leslie Davis has kept the church school in good working condition. The school went over the top in Christmas offering last year. The goal set was $80, but the amount received was $110. This year the members expect to go beyond that amount.

The women's department, led by Sister H. H. Martens, has been most active. On March 16, the women sponsored a banquet for the priesthood of Rock Island District. There were 103 of the priesthood present; Apostle J. F. Garver was the speaker; Russel Voepel, of Clinton, Iowa, showed pictures, and Kenneth Cady, of Rock Island, read a paper.

In their classwork the women are studying *Men Nearest the Master*. Sister Florence Cady the teacher. To aid financially ten-cent banks were distributed among the sisters and the brothers who wished to take them. These when filled hold five dollars. Quite a number of banks were taken, and the money thus collected created a nucleus for a fund to finish paying the debt on the local church. The men grew enthusiastic, too, and a number pledged one week's wages to raise the fund to pay the debt. The amount needed was raised, and there was money also for needed repairs. The Saints are most thankful for all that has been accomplished and look forward to the time of the church dedication.

Elder and Sister E. J. Lennox and family have located at Moline, and are a fine addition to this branch.

Four local young people have entered the bonds of matrimony in the last year. The two sons of Brother and Sister A. C. Needham were married, Milton taking for his bride Miss Pauline Lauber, daughter of Mr. and Mrs. H. P. Lauber, of Rock Island, and Francis Robert taking for his bride Miss Ida Mae Henyon, daughter of Mr. and Mrs. J. Henyon, of Cordova, Illinois. Buren Lennox and Myrtle Fortney, of Soldiers Grove, Wisconsin, daughter of Mr. and Mrs. S. Fortney, were united in marriage, and Helen Hegwood, daughter of Brother and Sister Gene Hegwood, was married to Mr. Wayne Horick, of Tiskalwa. They are living at Farmington.

Death took from this branch Sister Louise Swartzfiger. She was a faithful Saint, lived a long and useful life, and is greatly missed.

Seven weeks ago Sister Mary Gainey, another beloved Saint, fell in a down-

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town store and broke her hip. She is eighty-eight years old, and suffers much pain. Brother Gainey, her devoted companion ninety-six years old, is broken-hearted at seeing her suffer. They need the prayers of the Saints. If any of Sister Gainey's friends wish to send her a word of cheer, address Public Hospital, Moline, Illinois.

The branch officers for the new year are: Elder E. J. Lennox, pastor; Elders H. Cady and H. H. Martens, assistants; Leslie Davis, church school supervisor; Sister E. J. Lennox, supervisor of women's work; Sister Florence Cady, teacher; Kathlyn Davis, secretary of branch; Kathline Schroader, young people's supervisor; Ruth Benson, junior supervisor; Harland Cady, adult supervisor; Anna Willman, publicity agent; J. W. Gilbert, correspondent to *Herald.*

Sacramento, California

Sacramento Branch has been active under the leadership of Pastor J. L. Bussell. It held annual election in September, the following officers being chosen to serve: Pastor, Elder J. L. Bussell; secretary, Deacon Robert Plumb; director of religious education, Hazel Blohm; women's leader and choir director, Birdie Clark. Those appointed were: Counselors to pastor: Elder L. D. Weldon, Elder Melvin Howe, and Elder R. C. Barmore; pastor of Auburn Mission, Elder William Beck; historian, Priest Robert Nephew; librarian, Phillipa Honeychurch; financial agent, Deacon Ives Honeychurch; publicity agent, Virginia Dungan; supervisor of adults, Ida Dungan; supervisor of youth, Elder Melvin Howe; supervisor of children, Frances Weldon.

Sacramento Branch has organized a Boy Scout troop under the leadership of Brother Cleland Leavitt. The boys have completed two projects since their organization. One was an evening entertainment with a comedy written by Scout Carl Seeley, the boys of the troop making up the cast. On rally day the scouts sponsored a dinner served by the boys of the troop. The troop now has increased its membership to twenty-four.

Rally day was the time designated for the installation of branch officers.

The annual California State Fair was held in September, and the church lunch counter netted a larger profit than in previous years. On the busiest days there were as many as fifty people donating their help, some of them non-members. The success of this undertaking was due to the fine managing of Sister Ella Dawson and the cooperation of Saints and friends.

Sister Marian Burton and Elder C. Ball were united in marriage at the church October 1, by Bishop E. C. Burdick. After the ceremony a reception was held in the lower auditorium of the church.

Kirkland Lake, Ontario

Immediately after Elder Douglas Cameron returned from his mission at Alexo, Timmins, and Porquis Junction and his wonderful achievements there, he started a mission at Dane and another at Good Fish, besides doing considerable work in the vicinity of Kirkland Lake.

The first meeting at Dane was held at the home of Mrs. Fraser, now Sister Fraser. Brother Cameron, Priests Peddie and Kosmack and a number of other Saints from Kirkland Lake attended. A fine greeting was given Kirkland Lake Saints, the greater part of the population at Dane attending the service, and at the close begging for more.

A weekly evening service was arranged, also a meeting on Sunday afternoon, but since the coming of colder weather, the evening service has been discontinued. Each Sunday afternoon the little log community church, the use of which was obtained by Sister Fraser, rings to the melodies of Latter Day Saint hymns. These services commenced and carried along for a time by Brother Cameron, ably assisted by Brothers Peddie and Kosmack, will be continued until Brother Cameron returns in the spring. Since the first meeting, there has been no diminishing of interest, and the Saints believe that the seed of truth sowed by Elder Cameron will bear much fruit.

The Good Fish Mission has already given to this community two Saints, Brother and Sister Davies, at whose home the service is held. Increasing numbers and interest are apparent at each succeeding service.

The last baptismal service before Elder Cameron left this community was held at Alexo Lake. Brother Kosmack inducted into the kingdom Brother and Sister Davies, of Good Fish Road, Kirkland Lake; Sister Fraser, of Dane, and Brothers McBain and Cowans, of Timmins. With unshrinking faith two of these candidates entered the waters, Sister Davies who was ill at the time and three days later entered the local hospital for a major operation, and Brother McBain whose arm was still in a plaster cast, the result of a mine accident.

On October 3, Sister Fraser and friends, of Dane, were invited to join Kirkland Lake group in a spiritual worship hour, and on October 17, Saints and friends from both Dane and Timmins joined the group at Kirkland Lake. The latter place is approximately one hundred miles north, and roads are now bad for travel. How greatly the Saints wish to grow in spirit and in truth and to serve their Master when they travel such distances to meet together! And there are many people in this northern area who are imploring God to send his missionaries to them to teach and lead them. Elder Cameron, a veteran minister for Christ, has rendered service of inestimable value to the people in this territory. Should he see this letter from Kirkland Lake, the Saints wish him to know of their love and appreciation of his untiring energy and all that he has accomplished among them. Their prayers are for his return to his labors in this part of the world next spring, and also for the assistance of other missionaries.

Houston, Texas

This branch has been very happy in a two-week missionary series, Elders Case and Renfroe being the speakers. Their convincing talks were enjoyed by non-members as well as by those who belong to the church.

The latest baptism at Houston was that of Clarence Wright, a son-in-law of Mrs. Etta Smith. This young man is happy in the cause of Christ. There are a number who know the gospel and should yield obedience to it. For these friends the Saints pray.

Sister Vida Ward, a much-loved member, is able to get about with her cane. She was injured by a hit-and-run automobile driver.



Community Church at Dane Where Elder Cameron Opened Services

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Mrs. R. L. Spiller has been ill for some time, but is somewhat improved now. Brother and Sister Spiller are the proud parents of quite a large family, and their young people are zealous workers in the church.

The women's Sunday school class gathered October 21 at Sister Beulah Babbitt's home for a refreshing evening. A lunch was served after which a business meeting was had. Ways and means to raise money for payment on the church debt were discussed.

One of the most outstanding of local activities is the junior church conducted by J. V. Suggs. The children are efficient in their work, and Brother Suggs is a wise counselor who delights in his responsibility.

At the recent business meeting Charles Tischer was chosen as branch president. He has served in this office for about thirteen years. A. V. Arnold is his assistant. Ira Snedker has been chosen as church school director.

Middletown, Ohio

2025 Logan Avenue.—The members of the district presidency of Southern Ohio, Elder A. E. Anderton, president, of Columbus, and his two counselors, Elder Floyd Rockwell, Dayton, and Elder R. M. Gray, New Lexington, met with this branch the evening of September 18, for the annual business meeting and election of officers.

Acting upon the recommendation of the district president, Middletown Branch honored Elder P. S. Rhoades, retiring pastor, by unanimously electing him as pastor emeritus of the branch, in recognition of his long years of service as pastor. Also acting upon the district president's recommendation the branch unanimously elected Elder Claude D. Barker as pastor and Priest Heber Deardoff, associate pastor and director of church school. Both men are young in years, but eager and willing to serve the Master in places of responsibility.

Other officers elected or sustained were Miss Mary Stults, branch secretary; Mrs. Ruth Gwilliams Helsinger, director of music; Deacon John F. King, branch treasurer; Elder Leonard Barker, publicity agent and branch solicitor, Miss Thelma Sintz, librarian. Members of the priesthood, other than those mentioned above are Elder Pious W. Barker; Priests Alfred Pratt, Lawrence E. Boone, and Jesse Williams, and Teachers Fred L. Barker and Gomer Stethem.

By appointment, at a later meeting, the following officers and teachers were chosen for church school: Elder Leonard Barker, leader of adult division; Miss Dorothy Mae Barker, young people's leader; Miss Emma Stults, leader of children's division; Miss Emma Stults and Mrs. Edith Sintz, leaders of junior worship. The teachers chosen were: Fred Barker, men's class; Mrs. Addie Halb, women's class; Miss Thelma Sintz, young people; Miss Emma Stultz, junior boys; Miss Bertha Stultz, junior girls; Claude Barker, intermediates; Miss Edna Mae Barker, kindergarten.

On Sunday morning, September 19, prayer meeting was had at 8 a. m., Elders A. E. Anderton and R. M. Gray in charge. They were assisted by Elders Jacob G. Halb and Claude Barker. At this meeting many testimonies of praise and appreciation of the work of Brother P. S. Rhoades were voiced. These, together with the testimony of Brother Rhoades, expressed also a desire to cooperate with the new pastor, Claude Barker, and to go forward in building the kingdom of Christ.

At the church school hour, Heber Deardoff in charge, a constructive talk was given by Elder R. M. Gray on the work of the school.

The congregation listened to a sermon by District President Anderton at 11 a. m. Elder Claude Barker preached in the evening.

Sunday evening, October 3, before the preaching service, P. S. Rhoades gave a brief review of his experiences since his baptism thirty-two years ago. He stated that he had served as pastor of Middletown Branch twenty of those years. The incoming pastor, Elder Claude Barker, then gave an inspiring sermon based upon the two objectives of the church—zionizing the church and evangelizing the world.

On October 9 and 10 a number of the local members, including delegates, journeyed to Wellston, Ohio, to attend the fall conference of Southern Ohio District. Delegates were Miss Thelma Sintz, Lawrence E. Boone and Heber Deardoff.

Sunday morning Elder Leonard Barker and J. G. Halb were in charge of the prayer meeting, the latter speaking briefly on "The Influence of the Church on Men of the Bible and now."

Missionary Jacob G. Halb was the speaker Sunday evening. This was his last talk to the Saints of the district before going to his mission field in the South.

Miss Thelma Sintz, one of the delegates to the fall conference, reported on her week-end at Wellston, at the church school October 17. Elder P. S. Rhoades was also at the conference and was honored again when a resolution of appreciation of his work, was presented by the district presidency and unanimously adopted by the conference.

Elder P. W. Barker and Priest Alfred Pratt were in charge of the next service on Sunday morning. Brother Barker presented as a lesson "Christian Leadership Through Development of Spiritual Forces and Habits in Our Character." That evening Pastor Claude Barker preached on "The Sermon on the Mount."

A number of local young people journeyed to Columbus October 23 and 24, and were present at the young people's convention of the district held at Second Church.

On that Sunday Brothers P. S. Rhoades, Alfred Pratt, L. E. Boone, and Jesse Williams were in charge of the service at home. They outlined the duties of the priest, and expressed the desire to go to work making priests' visits in all the homes of the members.

Sunday was observed as dollar day for the Christmas offering, and the amount taken in was $15.36. The total for the year to date is $122.02, which is nearly up to the total of $131.89 for last year. The goal for 1937 Christmas offering is $180. Miss Dorothy Mae Barker is church school and Christmas offering secretary. Pastor Barker preached in the evening on "Repentance."

A group of young people met at the home of Mr. and Mrs. Courtney Robinson for a party and social time. They also sponsored a Halloween party for the entire branch.

The church school is showing signs of progress, and meets at the church twice each week for class study, Sunday morning and Wednesday evening.

The Kirtland Club's president, Clarence Barker, reports that plans are going forward for the club to attend the Kirtland reunion next summer.

Middletown's slogan this year is: "Every member of the priesthood a subscriber to the *Priesthood Journal*, and a *Saints' Herald* in the home of each member of the branch."

Kennett, Missouri

September and October saw the Saints at Kennett moving forward in the cause of Christ. Good interest characterizes all meetings. Everyone seems to have the program of the church at heart, and is willing to do all he can to help.

Through the efforts of the young people a Negro ministrel was staged September 18. The junior band from Kennett furnished the music, their help being gratefully received. The minstrel brought much fun and laughter to all. A small admission was charged, proceeds to go to the equipping and stocking the branch library.

The Saints gladly welcomed Apostle J. F. Garver and Bishop G. L. DeLapp the evening of September 24. Brother DeLapp was a stranger to this group, but it was not long before all were acquainted. He preached on Friday night, dwelling on "Stewardships." On Saturday evening he preached on "The Gathering." Again Sunday at 11 a. m. he preached. At noon lunch was spread for all.

Apostle Garver gathered the congregation back to the church at 2 p. m. and preached a wonderful sermon. The climax of the week-end came that evening when Bishop DeLapp spoke on "Cooperative Efforts of Latter Day Saints." Following the sermon he gave

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opportunity for those present to ask questions.

District Missionary W. E. Haden was with Kennett Saints during these meetings, and a fine time was had, much knowledge and spiritual strength being gained.

Branch young people gave a box supper the evening of October 16, the income being designed to go for the purchase of more songbooks and for branch funds. A sum of between twenty-five and thirty dollars was realized.

Russell Witter Passes On

Coldwater, Michigan.—Miss Myrtle E. Perry, daughter of Frank M. Perry of this city and Mr. Russell Witter, son of Martin Witter, of South Bend, Indiana, were united in marriage here October 3, at the home of the bride's sister and brother-in-law, Mr. and Mrs. Edgar L. Peer. The marriage was performed by Elder Edgar Peer and was witnessed by only the immediate family. Following the ceremony a group of friends called to congratulate the couple and bid them good-bye. Mr. Witter was a highway overseer of St. Joseph County, Indiana, and Mrs. Witter had been employed at Michigan Children's Village. The bridal couple left that evening for their completely-furnished home in Ardmore Heights, a suburb of South Bend, Indiana.

Eight days later, on October 11, Mr. Witter was fatally injured in a gravel pit accident near South Bend. The funeral services were held from the home at Ardmore Heights, Elder A. C. Barmore preaching the sermon, and interment was in Mount Pleasant Cemetery.

Mrs. Witter, formerly of Coldwater Branch, is now a member of Mishawaka-South Bend Branch. She is secretary of Southern Michigan and Northern Indiana District. Mr. Witter was planning to unite with the church in the near future.

Berkeley, California

Mrs. Whittaker, president of the Federated Clubs of Alameda County spoke on guest day to the Dorcas Club. Martha Fybush, accompanied by Mrs. Rice, sang Scotch, Irish, Swedish and German songs.

A lovely service was recently held by the Zion's League. "Trees" was the theme, and the program was planned by Bernice Bonham. The idea carried out was to show how men worship God through nature. Readings and poems were given by Pastor John F. Sheehy and Ruby Strand; "Trees" was sung by Ethel Godfrey; Gladys Carmichael, Marian Vrang, Lloyd Minear and Forest Moore sang "This Life Is a Garden," Roy Elliott, organist.

The church auditorium was filled at the last sacrament service. Pastor Sheehy spoke on sacrament and Gerald Hawley on the oblation. John Carmichael, bishop's agent, spoke on debt reduction. Elders Fred Browning and Joseph Wilson presided over the emblems.

Sister Adams, of Hayward who has been ill, has improved rapidly and was able to attend church services recently. Sister Maud Peet is very ill. Sister Mary Baker fell not long ago and was seriously injured.

Speakers for the month were Pastor Sheehy, Glenn Jacobsen, Robert Hawley, Bishop E. Burdick, of Sacramento, and Eugene Miller.

The last meeting of the Gateway Club was held October 8. The program consisted of "Popular Readings" by an assistant professor of the Department of Public Speaking of the University of California. A boiled New England dinner was served by Sister Bartholomew.

A surprise party was given Zelma McKee on her birthday not long ago. The party was held at the home of Lillian Weldon, and given by members of the Tuesday night Church History Class.

Evelyn Carlson entertained the Zion's League at her home. The first part of the evening was spent in open discussion —Harold Hawley leading, then followed entertainment.

The members of the basketball team can well be proud of themselves. They have lost just one game since they started playing in the league.

Lancaster, Ohio

1111 West Fair Avenue.—This branch is beginning to improve spiritually and numerically. There is greater attendance, and more interest in the things of God. Workers are most thankful for the new interest.

Speakers in the past month were Elder S. E. Dickson and Elder E. H. Caldwell, of Lancaster, and Priest Harry Hoffman, Second Branch Columbus.

Brother and Sister Richard Hunter, Brother and Sister Elmer H. Caldwell, and Brother and Sister Ed. Smith and children were representatives of Lancaster at the fall conference at Wellston, Ohio, October 9 and 10.

The annual business meeting of the branch was held October 17, the spirit of peace and unity prevailing. Officers chosen were: Pastor and branch president, Elder S. E. Dickson; counselors, Elders E. H. Caldwell and W. Mikesell; secretary, E. H. Caldwell; treasurer, Sherman Markel; chorister, Effie Hunter; pianist, Bessie Caldwell; librarian, Edith Gardner; publicity agent, E. H. Caldwell. Officers of the church school are: Superintendent, Elder Elmer Caldwell; assistant superintendent, Deacon Richard Hunter; secretary, Esther Gardner; treasurer, Sherman Markel; librarian, Jeanne Hunter; chorister, Ivie Sharp and pianist, Winifred Mikesell.

The Saints, young and old, enjoyed an old-fashioned Halloween party in the church basement, and games were led by Effie Hunter. A potluck lunch was served.

William Campbell, one of the oldest branch members, has been suffering from a stroke, but is some improved at present.

Several members from this group attended the homecoming held at The Plains, Ohio, October 31. A spiritual prayer meeting and the inspired sermons of Elders A. L. Loving and F. T. Rockwell gave all a desire to help in building the kingdom of God on earth.

Borger, Texas

Church school is conducted at 10 a. m. each Sunday for the Borger group. The annual business meeting was held the second Sunday in October. Russell Carraker was elected church school superintendent; Sister Roy Rafferty, secretary; Ralph Wilt, adult class teacher, and Miss Lu Ella Johnson, junior class.

Brother and Sister A. V. Carraker have moved to Denver, Colorado. He was group solicitor. Since his leaving, Russell Carraker has been appointed to this work, and has made several trips out into the district to teach the financial law and make out inventories for the isolated Saints.

Elder L. A. Johnson has opened a new field at Hereford, Texas. An all-day meeting was held there October 31, at the country home of Brother and Sister Raymond Carsons and a good number attended. Brother and Sister Clayton Groeff were baptized. Ralph Wilt, from Borger, assisted in the services.

The group at Alton, Texas, were present on this day. They are now under the leadership of Brother Lewis Schrier who with his wife is helping to organize the Hereford group.

Newton, Iowa

Newton Saints feel encouraged in their work this year, and are doing much to keep the spirit of the gospel alive in their town.

Elder Charles Nirk and wife, formerly of Lamoni, are making their home at Newton, and the church is greatly benefited by their services.

Mrs. Marie Ackelson who has been bedfast since last June, suffering with a heart ailment, is improving in health. Sister Beatrice Sorensen suffering with arthritis and bedridden for a number of years, has felt the power of prayer in many blessings that have come to her recently.

Miss Kleta Finley is teaching in the primary department of the Luverne, Iowa, schools. Her service in Newton

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Branch and in the district is keenly missed.

The women's department, under the leadership of Kathryn Stokes is contributing much to the building of the kingdom. Two penny picnics were held early in the fall, realizing a neat sum of money for the building fund. A bake sale added $11.15 to the fund.

At the annual election of officers of the women's department the following were chosen: President Kathryn Stokes; assistant president, Flora Benson; secretary, Bernice Benson; chorister, Vivian Shippy; teacher, Mary Kirlin; assistant teacher, Ola Kelly; social committee: Vivian Shippy and Maxine Chesnutt; finance committee: Flora Benson and Mary Kirlin.

Annual branch election was held in September, and the following officers were selected: President, Harold Shippy, counselors, Charles Shippy and Charles Nirk; church school director, Ira Shippy; assistant director, Claire Kent; adult leader, Dave Lehman; women's department, Kathryn Stokes; young people's leader, Ola Kelly; children's leader, Blanche Shippy; chorister, Ira Shippy; assistant chorister, Seibert Chesnutt; friendly visitor, Blanche Park; publicity agent, Keith Stokes; secretary, Seibert Chesnutt; treasurer, Keith Stokes; auditors: Joe Benson and Claire Shippy; librarian, Dortha Benson and solicitor, Ernest Kirlin.

A Halloween party was held in October, and a banquet is being planned for Thanksgiving.

Santa Ana, California

Santa Ana members enjoyed a week of stereopticon lectures, one each evening, by Elder Harold I. Velt, October 17 to 24. Attendance was excellent, averaging eighty-five listeners a night, many of them nonmembers. It is hoped that this series will result in a greater understanding of and respect for the work of the Lord, and will aid in bringing souls to Him.

The young people helped the pastor and his wife distribute several hundred handbills advertising the meetings, and the choir gave special numbers. Under the direction of Myrtle Edith Brush, the junior orchestra made its contribution to the services with well-played musical numbers.

Brother Hiram Holt preached his farewell sermon in September. Many years ago Brother Holt preached his first sermon at Santa Ana, and, having reached the sunset of life, he wished to end his preaching ministry in the same branch. With respect and admiration the congregation listened to him bear his testimony of the truth of the gospel.

Other happenings of interest include the blessing of Vera Mae Robles by Bishop D. B. Carmichael at the September sacrament service, also Betty and Josephine Prado. And the district youth convention on September 12 brought many young people to Santa Ana where they engaged in work and study under the guidance of Edmund Gleazer, Jr., and J. C. Stuart.

The young members were hosts to the branch October 29, at a Halloween party. This has become an annual affair. Charles Calkins, Jr., leader of young people, had seen that ample refreshments were provided, and the evening was most successful.

Death claimed the life of Mrs. Ivy Mills, of Garden Grove, wife of Brother Roy Mills, and that of Brother Antonio Arballo, of El Modeno, September 13.

Independence, Missouri

November 15.—The finals in the city-wide play contest, sponsored by the Zion's League, will be presented in the Stone Church Little Theater tonight, Tuesday, Thursday and Friday evenings. The speech contest will take place Saturday evening. The plays will be presented in finished style by the best talent from the various congregations of the church in Independence, and the support of a large number of young people and adults is expected.

Zion's League favoring the play contest this week, will have no recreation at the Auditorium until November 23 and 26. Tuesday, November 23, boys' night, will bring four basket ball games between the boys' teams of the various congregations, and on Friday the girls' teams will play four games.

Miss Edna Resch, daughter of Mr. and Mrs. Louis Resch, of Independence, and Mr. Clifford W. Wood, son of Mr. and Mrs. L. A. Wood of New Westminster, British Columbia, were married at the Stone Church at 1:30 p. m. Sunday, Elder Roy A. Cheville, of Lamoni, officiating, assisted by Elder Almer Sheehy. The bride was attended by her sister, Miss Velma Resch, as maid of honor, and Mr. Ross Mortimer, of Independence, acted as best man. Preceding the marriage service, Mrs. Louise Lewis, organist, played a program of wedding music, and Mrs. Mayble Frick, soprano, sang two solos. The wedding reception will be held at the home of the bride's parents Tuesday evening, November 16. Mr. and Mrs. Wood will make their home in Independence.

Walnut Park Church

Elder Carroll L. Olson was the speaker at the eleven o'clock hour Sunday morning, his sermon being a discussion of the Sermon on the Mount. The choir, directed by Ada Fallon, sang "Incline Thine Ear." At seven-thirty in the evening, Elder William Patterson continued his series of missionary sermons, his subject being "Have Faith in God." This service was preceded by a half-hour concert by the Wahdemna Choral Club, singing a cappella under the direction of Paul N. Craig.

A wedding of interest to Walnut Park Saints was that of Dale Constance, of Independence, son of Mr. and Mrs. J. C. Constance, of Cameron, Missouri, and Miss Alta Hodson, daughter of Mr. Jed H. Hodson of Ogden, Utan. The wedding took place October 31, at the home of the bride's sister, Mrs. R. S. McGuire, in Independence. Elder J. C. Constance, father of the bridegroom, officiated. They were attended by Miss Verla Hodson, sister of the bride, and Clifton Phillips, both of Independence. Mrs. Constance was a dietitian connected with a hospital in Ogden for a time and for the past year and a half had been connected with the Sanitarium in Independence. They will make their home at Independence. Both are members of the A. W. Z. Class at Walnut Park.

Officers and teachers of the church school held a covered-dish dinner and problem meeting in the lower auditorium of the church on Tuesday evening, November 9. Talks were made by C. B. Woodstock, head of the department of religious education, and by the pastor; singing was led by Arlon Chapman, and a roundtable discussion was conducted by the church school director, Kenneth Morford.

Liberty Street Church

An active missionary campaign has been launched in the groups of Liberty Street District. Preaching services are being held each Tuesday evening in the homes of members and nonmembers. Local group officers are carrying the responsibility of the presentation of the sermons which are missionary in theme and character. This concerted effort has a twofold purpose, that of taking the gospel into the lives of those who have not yet heard it and also of affording a source of strength to present members. Coupled with the factors is the wealth of experience and training received by the men of the local ministry, many of them new in priesthood work. Those who have already been used in the services are Elders Raymond Wrigley, Cecil R. Walker, Joseph Frick and Ralph Zion; Carl Hammel, a priest, and William LaGrece, a deacon. Several others, many of them recently ordained, are scheduled to speak on successive Tuesday evenings. Resultant good and progress are already in evidence throughout the branch.

Recent speakers at the church have been Pastor Barto, Elders Orville Helm, C. E. Beal, Raymond Wrigley, and Bernard Wilson, a priest.

One Sunday evening service was given over to the Boy Scout organization. Troop 233 was organized for this branch and was given a charter. C. J. Price is the scoutmaster, and the local committeemen are Fred Inman, Melvin Atwell, John Watkins and Floyd Thomas.

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Graceland Briefs

Freshman voice students cooperated with the piano department to present the third recital of the year in the college chapel, the evening of November 9.

The Christian Science movement was discussed in the second session of the Religion Club, November 6. Leonard Delano presented the background of the movement; Wayne Updike explained the beliefs of the Christian Scientists; and Addie Leland, their missionary activities. Professor Roy Cheville "wound up" the discussion, directing a roundtable of the group.

Armistice Day was featured in a special chapel the morning of November 9, rather than on November 11, in order to allow those who wished to do so to see the junior college championship football game with Albia, Thursday afternoon. Lunch was served at 11 a. m. and an official half-holiday was declared to facilitate Gracelanders' attendance at the game, held at Albia. Graceland defeated Mason City the week before by a score of 33 to 19, establishing a victory over the team which claimed to share the championship honors with Graceland last year. Although the Graceland squad played hard, they were defeated by Albia 13 to 6.

Tuesday's chapel opened with the playing of "God Bless Our Native Land," Russian national hymn, as a piano prelude. President Briggs observed in introducing the service: "Practically every one in this room was born after the events we are celebrating this morning took place." Elder D. B. Sorden, president of Lamoni stake and the college pastor, delivered the address. Following the rendition of a patriotic air by the quartet, composed of Henry Anderson, Maxcine Harshman, Annajean Brown, and Willard Thomas, Professor E. E. Closson offered a prayer for peace.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.

Mr. A. Neal Deaver, business manager of Graceland, was accorded an honor last week when he was elected to the presidency of the Iowa State Association of College and University Business Managers for 1938. Mr. Deaver was installed in this office at the annual meeting of the association in Des Moines, November 10.

The grand essentials of life are something to do, something to love, and something to hope for.

Russell L. Huffman was baptized by Raymond Wrigley November 7, and was confirmed by Pastor Barto and Brother Wrigley at the following sacrament service.

Tommy Watson Adkins, the infant son of Brother and Sister Thomas Adkins, was blessed by Elders Barto and C. E. Beal at the home on October 31. The child was born September 20. Sister Adkins was formerly Marie Todd.

East Independence Church

All local priesthood members assisted the pastor in the sacrament service for November. Paul Clements sang "One Sweetly Solemn Thought."

At the church school worship service November 14, John Carlile Jr., gave a trombone solo, and Virgil Coffman and Paul Clements contributed readings. The theme of the service was "Armistice Day."

At 11 a. m. Pastor J. E. Martin spoke on "Peace." Samuel Smith and Clair Austin were in charge of the hour; the choir sang "The King of Love My Shepherd Is," and John Carlile Jr., Daniel and Mildred Friend and June Wagener sang "Lord, Speak to Me."

Elder J. R. Lentell was the speaker Sunday night, his topic being "The Great Reward." The Choir sang "The Old Rugged Cross."

On November 6 Audentia Earl and Walter Tudor were married by Elder James Barrett, at the home of Brother and Sister Rawson, Spring Branch Road. These two young members have the congratulations of the entire branch.

Sister Mabel Carlile is leader of women at East Independence.

Saints of this district have been happy to have Brother and Sister Louis Bigler, of New Philadelphia, Ohio, with them.

Sugar Creek Mission

Sugar Creek's preliminary for the Independence play contest was held November 2. Two plays were presented. The cast of characters in "A Matter of Principle" includes Delbert Parker, Lorraine Baker, Kathryn Bateman, and Virgil Palmer. Irene Palmer is the director. Pauline Brackenbury is director of "Ambition," and the cast in this play consists of James Moses, Mildred Feiser, Elbert Parker, Betty Baker, and Donetta Tindall.

A pie supper sponsored by the women's department, was held at the church November 5.

Brother Arthur L. Parker was the speaker the evening of November 7. On Thursday evening he was severely injured at his home. The Saints wish for him a speedy recovery.

Happiness, I have discovered, is nearly always a rebound from hard work.—David Grayson, *Adventures in Contentment.*

Chicago, Illinois

Central Branch, Sixty-sixth and Honore Streets

Central enjoyed a pleasant homecoming October 30 and 31. After the banquet Saturday evening, reminiscences were given by H. P. W. Keir, John J. Oliver, Arthur Sherman, William Keir and Jessie Pement Wainwright. Many old-time snapshots had been collected, and some pictures of several years ago were thrown on the screen while Arthur Sherman described the people and incidents they represented.

Elder and Mrs. Leonard Lea, of Independence, Missouri, were homecoming guests. Mrs. Lea gave readings on Saturday and Sunday and Elder Lea preached both morning and evening on Sunday. Floyd McNickel played the organ, reminding the congregation of old times, and the choir, led by Arthur Sherman, gave special numbers.

In order that it should not conflict with homecoming, College Day was observed October 24. Mrs. Dorothy Emmerson Houghton was mistress of ceremonies, and Ralph Swanson, Stow Symon, George Martin, Edna Smith Schonlau, Belle Reese Simmons, Charles Scribner and the pastor, Marion Cooper, took part on the program.

Elder E. Y. Hunker began his series of eight sermons Sunday evening, October 17. His theme on the opening evening was "The Love of God."

A group of young adults enjoyed a steak fry and song fest at Ryan's Woods October 15. The outing was planned by Charles C. Scribner and Wayne Hall.

On the first Thursday of every month the women have a get-together at the church. On a recent Thursday, after a Thanksgiving luncheon prepared by Fanny Rodgers and her committee, a Thanksgiving program, prepared by Ethel Symon and those whom she asked, was given. The day happened to be Sister Symon's birthday, and Sister Rodger had prepared a huge birthday cake and other items. These being a surprise to the honor guest, added to the pleasure of the day.

West Pullman Branch

A. O. Skinner, district solicitor of Chicago, spoke at West Pullman October 24. His words cheered all when he said that the branch had succeeded in increasing its quota four hundred per cent above that of last year, and judging from all reports, the increase will be even greater at the end of this fiscal year. Thus encouraged, each member pledged to help make the branch one of the finest in Chicago.

West Pullman is looking ahead to further fine sermons from Elder E. Y. Hunker who is dividing his time between the churches in the Chicago area, and in Hammond and Gary, Indiana.

October found the Saints of this

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branch busy as they outlined plans for the winter holidays. Both men and women, under the direction of Kenneth Lusha and Genevieve Lusha, respectively, are engaged in worth while activities. The former are planning ways of increasing attendance; painting the exterior of the church and improving the appearance of the grounds. The women are engaged in making articles for a Christmas bazaar. Interest is so keen that they are speaking of instituting a day, aside from Sunday, which will be devoted entirely to the church, to be known as "church day." Each member will bring her own lunch, assist in cooking supper for the husbands, and the day will be closed with a prayer service presided over by Elder Clement Evans.

Kansas City Stake

Bennington Heights Church

This group is able to report several events which indicate progress. The church edifice was cleaned and painted, giving it an inviting appearance. This work was done by volunteer labor, and the money was raised by donations.

Homecoming day, October 17, was filled with joyful activity. The church building was opened for the 8 a. m. prayer meeting and not closed until after the evening preaching hour. Attendance at the several meetings totaled 389. Five charter members were present to enjoy the fellowship of their brothers and sisters. Only two charter members now regularly attend Bennington, Brother John D. and Sister Margery Jackson.

The evangelistic meetings of Ray Whiting opened October 17. These were the best attended of any meetings held in this group for a number of years. Evangelist Whiting's theme was "Take Heed Unto Thyself." One evening the Walnut Park Choir, of Independence, assisted with music, and on another evening the choir from Northeast group rendered selections. Attendance averaged 75 the first week and 145 the second. Workers feel that the spirituality of the congregation has been increased as a result of the meetings.

Though College Day services were not so well attended as in former years, the financial response to the scholarship fund by far exceeded any contribution the group has made in recent years.

The marriage of Miss Henrietta Garret, daughter of Mr. and Mrs. George Garret, of Bennington, to Mr. William Andulsky, was solemnized August 28, Pastor Marion H. Sneed reading the wedding service.

A group from Sugar Creek Mission, Independence, met with Bennington the evening of October 3. Two of the visiting women sang a number, and Miss Lorraine Baker, played one of her own compositions as a piano solo.

Sister Della Carpenter was called to Coal City, Illinois, October 18, when her husband, Walter Carpenter, was killed in an automobile accident. Interment was in Illinois. Sister Carpenter has returned to Kansas City.

Northeast Church

This group enjoyed fine sermons during the month of October by Pastor H. F. Davis and Elders R. D. Weaver and James Bunt.

Sunday and Wednesday services are well attended, and it will be necessary to find larger quarters for this group in the near future. The Saints are trying to show their appreciation of their blessings by their prayers and testimonies.

The primary department recently was in charge of a service, leading in the hymns and prayers.

The young people are continuing their whole-hearted support of branch activities.

Women of the group are happy to turn over seven hundred quarts of fruit and vegetables to the stake bishop for the use of the needy.

St. Thomas, Ontario

The branch assembled for its quarterly business meeting and election of officers September 27, with Pastor J. Winegarden presiding. Reports were read from various committees showing a spirit of progress and improvement. It was decided to install gas in the furnace and to heat the church throughout with gas.

Officers selected are: President and pastor, Elder A. Cordery; counselor, Elder N. Kelley; secretary, Sister L. J. Burger; treasurer and solicitor, Sister N. Kelley; music director, Sister F. Cosan; publicity agent, Sister E. Ford, and auditors, A. E. Mann and Sister F. Cosan.

On account of an epidemic of infantile paralysis the Sunday school and all meetings for the young were closed. But the Lord has been true to his promises; the branch young people have been protected from the diseases abroad.

Branch anniversary services were held October 17, Elder Percy Farrow, of Sarnia, being the guest speaker. A history of St. Thomas Branch was read by the church historian, Sister L. J. Burger. The present church edifice was built in 1890. Seven of the original members were present: Sister L. J. Burger, Sister Samuel Small, Sister C. Hammond, Sister Reilly, Sister Else, Sister J. Taylor, and Sister C. M. Bearss, all of St. Thomas. Visitors were present from various places on this occasion.

The women's department held a most successful Jiggs' supper on October 19.

Sister Colin Hammond, one of the oldest branch members, died at the Memorial Hospital November 1. She at-

Briefs

Pasco Mission, Washington. Pasco Mission which has a membership of thirty-six and an average of about fourteen regularly attending services, decided that something must be done about the Christmas offering pledge of seventy dollars they had made. They resolved to try a rummage sale and in this were very successful, making $24.90. This paid the balance of the Christmas offering and one dollar over —$71. The women's group is planning more sales to raise funds to further the work of the Lord.

Mapleton, Kansas. The priesthood institute at Mapleton opened the evening of October 15 with a banquet at the Masonic dining room in honor of President F. M. McDowell. Fifty-one guests were served by the women's department. Elder Lee Quick gave the address of welcome; C. C. Martin, of Fort Scott, was toastmaster; District President Amos T. Higdon also spoke. There was a musical program rendered by Ella Dennis, pianist; Loraine Meeks, soloist; Joseph Lucas, violinist, accompanied by Paul Wellington; a double quartet: Arthur Dennis, Orion Dennis, Raymond Loar, Alpha Jennings, Paul Wellington, Joseph Lucas, James McCallum, and Alpha Dennis.

Meetings on Saturday night and Sunday were open to all, and there was a large crowd Sunday.

Willapa, Washington. Since Neilton Mission was organized the Centralia and Willapa branches and the mission have held their sacrament services together. On November 7 the meeting was held at Centralia.

Jesus the Friend is the real fountain and guarantee of human friendship. And the friendships which Jesus fosters have the character of the perfect friendship that he offers.—Robert E. Speer.

Elders W. E. Haden and A. E. Ziegenhorn went to Hamlin, Arkansas, September 2, to answer a call for services and to baptize L. L. Jordan whose wife has been a Latter Day Saint since childhood.

Services were held there by the ministers for one week, and the baptism was cared for September 12. A good crowd of keenly-interested listeners attended the meetings, and some are near the kingdom. The ministers have been requested to return for further services.

I will govern my life and my thoughts as if the whole world were to see the one and read the other.—Seneca.

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tended the branch anniversary services, also the Jiggs' supper. Had been suffering for about three months, but her testimony was that God had given her strength to go to the house of the Lord.

The church school held election of officers, choosing the following: Superintendent, N. Kelley; assistant superintendent, Miles Rock; secretary, Ruth Stephens; assistant, Thelma Bodkin; treasurer, Sister Rock; chorister, Sister M. Mann; assistant, Sister M. Ford; organist, Sister Lenore Rock; assistant, Sister A. Bodkin; librarian, Morgan Skelding, assisted by Charles Duncan.

The women's department elected officers as follows: President, Mrs. I. Kinsman; secretary, Mrs. L. J. Burger; treasurer, Mrs. J. Taylor; auditors, Mrs. N. Kelley and Mrs. W. Stephens. Various reports were read of the work accomplished during the year—quilting, making of potholders, clothespin bags, dust caps and three hundred aprons, besides other activities. The members have recently completed having a new insulated ceiling put in the auditorium of the church; have redecorated the walls and made other improvements. They look forward to a busy winter.

Tucson, Arizona

232 East Sixth Street.—Since the latter part of May this year, Elder Harold I. Velt has been doing considerable missionary work in Arizona, visiting and holding meetings in all the branches. Through his spiritual influence and his enthusiasm for God's work, he has brought the Saints much help.

Elder Harold B. Parks, a young missionary from San Francisco, visited Tucson about the first of October, and held meetings each evening for a week. Because of his youth Brother Parks was able to touch the young of the branch, arousing them to a greater desire to participate in the gospel work. Local Saints hope Brother Parks will be able to spend more time at Tucson this year.

October 10 was a notable day for this branch. Rally services were held, and about seventy vistors came from Phoenix, Douglas and Bisbee to take part. The church school at 9:45 a. m., in charge of local officers, was the opening service. "Laborers Together With God" was the theme of the worship program. At the close of the class study, Brother June Taylor, of Douglas, gave an illustrated talk, "Building the Church." He actually built a church with Christ as the chief cornerstone, a foundation of apostles, prophets, etc., and with bricks of fundamental principles and spiritual gifts.

The desires of the Saints and their hopes for the church work in this field found clear expression in the prayer service following. As the meeting progressed it was apparent that many were in touch with God, and it pleased the Master to speak words of admonition and commendation.

In his address to the priesthood that afternoon Elder Velt emphasized the need of special training, regular, persistent study habits, commenting that it is difficult for ministers to convert those who are culturally superior to themselves. He concluded his discussion with the thought that keeping the law themselves in every particular, is the first duty of the ministry. The afternoon program also included four fifteen-minute speeches on subjects closely related to the theme of the day by Elders Parks, Bootman, Miller and Velt.

As a culmination of the day's services, Elder Velt preached on "Zion's Gathering." The Saints are appreciative of the efforts being made at Tucson, and are hopeful of better things in the future.

The Bulletin Board

London, Ontario Anniversity

London Branch will observe its twenty-first anniversary with services November 21 and 22, at the church located at Maitland Street, near King, and the guest speaker will be Apostle John F. Garver, of Lamoni, Iowa. Sunday's program will include prayer service 9 a. m.; church school, 11; sermon by Apostle Garver, 3 p. m., and the evening sermon, "The Great Workman," by Apostle Garver. On Monday evening the anniversary supper will be served from 5:30 to 8 o'clock in the lower auditorium, by the women's department, then there will be a fine concert. Everyone is invited to meet with London Branch on this occasion.—John E. Macgregor, pastor.

Kalamazoo, Michigan

Elder Byron H. Doty will begin a series of meetings at Kalamazoo Sunday night, November 28. These will continue for a week and longer if attendance warrants. Elder Doty will be there through the fifth of December anyway. On Sunday morning, November 28, an ordination service will be held. Alva Dexter and Walter Ryder, of the district presidency, will also be present for this service.—Charles H. Ward, 1108 S. Westnedge, Kalamazoo, Michigan.

Marriages

ELLERY-WHITWORTH.—A pretty wedding was solemnized at Fenelon Falls, at 2:30 p. m., November 6, when Miss Katie Ellery, eldest daughter of Mr. and Mrs. William Ellery, became the bride of Joseph Moroni Whitworth, youngest son of Elder George Whitworth and the late Mrs. Whitworth, of Humber Bay. After a brief honeymoon, the happy couple will live at Humber Bay, near Toronto, Canada.

Our Departed Ones

HAMMOND.—Elizabeth, one of the oldest members of St. Thomas, Ontario, Branch, d. Nov. 1, 1937, at Memorial Hospital, after a brief illness. Was the daughter of the late Benjamin and Annie Green Johnson. B. near Goderich, June 23, 1864. The family moved to St. Thomas, Ont., in her early girlhood. There she heard the gospel message and obeyed in 1889, R. C. Evans officiating. Was faithful to her covenant. Married Colin Hammond in 1917. Besides her husband she is survived by one step-daughter, Mrs. Kathrine Hammond McAdam, 1 sister, Mrs. Jessie Bearss; 1 brother, Edwin Johnson, other relatives and friends. The funeral was from the Saints' church, Elder A. Cordery in charge, Elder Percy Farrow giving the sermon. Interment was in St. Thomas Cemetery.

MOSLEY.—John William, b. July 14, 1859, at Richmond, Mo.; was married to Miss Sarah Arabel Roff Sept. 4, 1881. The young couple moved to Nebraska and settled in Fillmore County, later homesteading at Farnam. In 1927 Mr. Mosley made his home with his youngest daughter, Mrs. Vera Easterday, of Eustis, where he came in contact with and joined the Reorganized Church Oct. 12, 1933. Remained faithful to the end which came Oct. 31, 1937. Was known for his attractive personality and his thoughtfulness of others; was a devoted Christian. Leaves to mourn, 4 daughters, Mrs. Minnie Murry, Farnam, Nebr.; Mrs. Eva Maloney, Gothenburg; Mrs. Pearl Cross, Moorefield, and Mrs. Vera Easterday, of Eustis; 1 son, Floyd, of Gothenburg; 4 sisters, 2 brothers, 3 half-brothers, 1 half-sister, 17 grandchildren, 6 great-grandchildren, other relatives and friends. Funeral services were held from the M. E. Church at Eustis by Elder Francis Schrunk, of Lincoln.

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6:45 a. m. Morning devotional services.

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7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
10:00 p. m. Chapel Service: D. O. Cato in charge
6:30 p. m. Radio Vespers—"Life of St. Paul"

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New York

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(Continued on page 1503)

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The Readers Say---

NOTE: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Young Saint Writes of Blessings » »

Though I am only thirteen years old, I have received many blessings. I was baptized when eight years old by Elder John F. Sheehy, and confirmed by Elders E. Brown and D. Van Trump. I was blessed when I was two years old by Brother J. M. Terry whom I always loved dearly.

When I was four years of age I fell ill with pneumonia. Mother called the elders to administer to me and the blessing of healing was given. I have not had a sick day since, and am enjoying perfect health.

I love the gospel and want to live a righteous life. Please pray that God will bless my efforts to do so. I had the privilege of attending the Stewartsville reunion this year, which I greatly enjoyed. The young people's prayer services and preaching hours were most inspiring. President F. M. McDowell and Bishop G. L. DeLapp are wonderful speakers and leaders.

Here let me tell you of the great blessing which was given my friend, Beulah Shull who was at death's door with pneumonia at the Sanitarium. She was administered to by Brother Hattey and others of God's servants, and she was raised up from her bed of sickness.

I have several uncles and other relatives for whom I seek the prayers of the Saints, that they may be blessed with the light of the precious gospel, and that we may be one happy family in the Lord.

It is my wish to be a church worker, and I hope before many years to be prepared to teach little children in Sunday school. If there are any young Latter Day Saint girls who would like to write to me, I should appreciate their letters.

ETHEL MAY HYATT.

INDEPENDENCE, MISSOURI, 127 South Fuller.

God Answers Prayer » » » »

My invalid mother sends the *Herald* to me. Some time ago I read a letter from a woman who said: "God answers prayers." I wish to add my experiences to hers.

I have been a member of the church for over two years. Am eighteen years of age. My husband, twenty-years my senior, although a nonmember, is a strong believer in Christ. Our first year of life together was attended by trials and hardships. We arrived in Los Angeles on Thanksgiving Day with little money and no work in view. It was not a pleasant situation, and one that became more acute as the days passed. One week, one month, finally five months, and yet no work and no money. Only through the courtesy of an uncle did we have existence. During those months I lost faith and forgot to pray.

My mother's constant reminder, "Don't forget to pray," finally brought me back to the light. I prayed again. It was hard at first, but my prayers for His help were answered. My husband received a call, but was unable to fill the position. Shortly after, another call came with the same results. Then it became necessary for me to find work. I had heard of a place for inexperienced girls to learn waitress work with pay. The twelve blocks I had to walk offered me sufficient time to come in close contact with our God. I received the work and was able to provide for our needs.

Even yet our circumstances were not much better. My husband was very anxious to get work. One evening when I returned home, he met me at the door. He had finally made connections with an employment agency, and they had promised to send him out the next morning. Then I prayed as I had never prayed before. The next day I prayed also, and that evening he came to the cafe. He had secured work!

That was eight months ago. We are comfortable again, and I have no need to work. We thank God for helping us. Since that time we have suffered two financial losses, but the Lord has always seen us through. We are out of debt and see ourselves clear. Again, God answers prayer no matter how small the petitions are or by whom. I shall never again forget to pray.

HELEN DE WEESE.

LOS ANGELES, CALIFORNIA, 520 West Temple Street.

Study the Revelations » » »

This Sunday morning after reading in the *Herald* an admonition to the Saints, from Brother Pentland, of the state of Washington, to read and put into practice the things given in our church books, and especially those truths contained in Doctrine and Covenants 45: 11, I read the entire section, and found in it much food for thought. I wish to write the Saints, urging them to heed the admonition to study the revelations given in these last days.

I am an isolated member, and have the privilege of meeting with Saints very seldom. Nevertheless, I am blessed when I study the Scriptures and live so that the Spirit of the Master may lead me. My desire is to live so that I may not be deceived by the evil one, and that I may be worthy to be gathered with God's people to Zion. How beautiful Zion will be because of the love and righteousness there.

I have many faults to overcome. Will the Saints pray that I may have strength to overcome my weaknesses?

Prejudice is strong here. I have been trying to get some to read the *Herald,* tracts, and books of the church, but they seem to be either afraid or not interested.

Today (October 10) is a beautiful day. It is the time set for the meeting at Concordia, at the park, with Sunday school at 10 a. m., picnic dinner and preaching at 2 p. m. I am unable to go, having no way, and my health is not very good. Concordia is sixty-three miles distant.

Saints, let us try to attain the high standard which Christ has set for us.

DOWNS, KANSAS. MRS. JESSIE WALKER.

Loyalty and Love of Friends » » »

Being but mortal men, it is hard for us to understand or comprehend the necessity for the departure of a loved one, especially when that one is young and full of life. Such an experience brings to our minds and hearts the fact that God, through Jesus Christ, gave us the promise of life eternal after death.

The test of true Christians and friends is their solicitude in times of trouble and bereavement. The Saints of Independence were very kind and generous in our time of distress. To attempt to express in words the gratitude we feel would be unworthy their deeds. Man can never properly

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repay such love and kindness; only in the hereafter can such be fully rewarded.

The universal concern for the young of this generation seems to me so unnecessary after seeing the noble response of the young coworkers and friends of my departed brother. Many of these young men have no professed religion, but they drove seventy miles every night, or sent one of their number to visit and console, and they offered their all to him, giving even of their life blood. Such loyalty and love of friends is that which makes for Christlikeness and immortality. "Thank God for such as these."

INDEPENDENCE, MISSOURI. H. G. KRESS.

(Note: The above was written concerning the passing of Richard A. Kress, twenty-four year old son of Brother and Sister C. A. Kress—Editors.)

As If

War is such a senseless thing!
As if man had but tooth and claw;
No gift of tongue; no moral law;
No truth in friendliness to bring.

As if within his skull no brain;
No reason; no sympathy of soul;
No love; no power of self-control
Before he grasps the club of Cain.

—Selected.

In Gospel Bonds » » » » »

The "Readers Say" columns are a great blessing. In times of discouragement I always feel comforted to read of our Father's manifestations to his people. To know what His admonitions and assurances are, as given recently in a letter on the Kirtland reunion, inspires me to onward striving, to live a life worthy of the blessings promised those who are humble, prayerful and faithful.

I send greetings to Oshoto, Wyoming Saints, as our happiest remembrance is of the time spent with them at the Tower reunion. May we be given strength to help establish God's kingdom of the pure in heart.

LA RUSSELL, MISSOURI. MRS. C. E. MAROLF.

The *Herald* means so much to me that it seems I cannot get along without it. I am puzzled as to why some Latter Day Saints feel that they cannot afford to take it. I believe that the church paper should be in every Latter Day Saint home. I have been a subscriber for forty-six years. I am praying for the welfare of God's people.

MRS. MAUDE L. WOODS.

SOMERVILLE, MASSACHUSETTS.

I have administered to nearly nine thousand persons since March 12, 1912, and Brother Leonard Lea's fine article, "Healing" which appeared in the *Herald* for October 30, has given me new light and courage. God bless Brother Lea.

KANSAS CITY, MISSOURI. E. W. LLOYD.

I cannot do without the *Herald* in my home. There are so many spiritual truths contained in its pages that it is a great comfort to me in my declining years. My prayers are always for the establishing of God's work and for those upon whom the burden of these spiritual things rests.

GRANDVIEW, MISSOURI.

MRS. CHARLES H. TAYLOR.

I have been a subscriber to the *Herald* for many years, and each week I seem to enjoy the paper more. I think often of the homes that are without the church papers and books and wonder what they use for reading materials. I think as mothers and fathers in the church we should see that our young people have our church literature before them, for there is much more comfort in reading these books and periodicals than in any others.

Will the Saints in and around Salinas, California, look up my boy? He is in CCC camp No. 5434, and his name is Robert Evans. Please invite him to our church. He is a stranger there. I believe that many times our influence is negative because we do not search out and encourage our people and friends, inviting them to share our blessings. I shall appreciate any kindness shown my boy. Please pray for me also that I may be humble and able to do the work that the Lord wishes me to do.

MRS. CORA EVANS.

BBEWTON, ALABAMA, Route 4, Box 262.

I am thankful for the *Herald* and the good articles it contains. The paper helps me to keep in touch with the church and cheers my lonely hours. I am isolated from my brothers and sisters, and have not the privileges of the gospel.

I am trying to keep the faith and live as God would have me, and I hope that sometime I may be located where I may attend church and help in Christ's cause. For I believe that this is God's work, that it is true, and that if we as God's people, will live faithful, the blessed Lord will provide for us. He has heard our prayers and given us blessings. For these I am very thankful. My prayer is for the redemption of Zion and the gathering of the Saints.

MRS. IDA FARLEY.

CARSONVILLE, MICHIGAN, Route 2.

It has been many years since I have written a letter to the *Herald.* Nevertheless, I greatly enjoy reading the paper, and look for the names of the Saints I have known in the several branches where I have had the pleasure of holding membership. How I miss the names of some I have known, Elder Whiting, Elder Cornish and others.

I am isolated from church associations, but am still struggling on in the faith. Sometimes I feel forsaken, and yet, being a son of Ephraim, I never cease to fight my own sins and imperfections. I long for the day when I may place my wife and son in the environment of God's church.

I am thankful for the light of the everlasting gospel, and for that still small voice which leads and guides us in the hour of need. To the Saints of Vanscoy Branch, Saskatchewan, Canada, Glasgow, Montana and Pittsburgh, Pennsylvania, I send my greetings.

THOMAS WILLIAM PRICE.

ROBINSON, PENNSYLVANIA.

A Message of Gratitude and Greeting » »

I want to thank sincerely the Saints in North Dakota and Minnesota for your contribution toward fitting me with clothes for the winter. Words fail me in saying what I should like to say to you, but be sure that I deeply appreciate your kindness. If the good Lord will be my helper, I shall wear these garments out in his service for my fellow men. I cannot write to each of you individually, but must let this little letter to the *Herald* suffice.

I spent some time at Bonesteel, having fair crowds and interest. Was forced to stop preaching a week, due to suffering from intestinal flu. My closing day there was October 24. From Bonesteel I went to Fargo, North Dakota.

There are so many calling for missionary services and so few to answer those calls, so we must be on the move while the weather favors our work. I send greetings to all throughout my field and to all *Herald* readers.

P. T. ANDERSEN.

FARGO, NORTH DAKOTA, 1421 First Avenue South.

Request Prayers » » » » »

Prayers are requested for Brother T. H. Burch, who is seriously ill at the Woodland Hospital, Moberly, Missouri.

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Church Directory

(Continued from page 1500)

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TORONTO: Bathurst St., at St. Clair, J. L. Prentice, Pastor. Phone La. 6575. 9-37

Pennsylvania

PHILADELPHIA: Howard & Ontario Streets. A. N. Hoxie, Pastor, Phone Rad. 5800. 10-38

Rhode Island

PROVIDENCE: 163 Bellevue Ave., Geo. F. Robley, Pastor. Phone WE-1316R. 10-38

WASHINGTON, D. C.: 1012 Ninth Street N. W. A. W. Powell, Pastor. Phone Walnut 7138W. 6-38

Wisconsin

MADISON: 221 Jackson St., Robert H. Brigham, Pastor. Phone F. 3575J. 12-37

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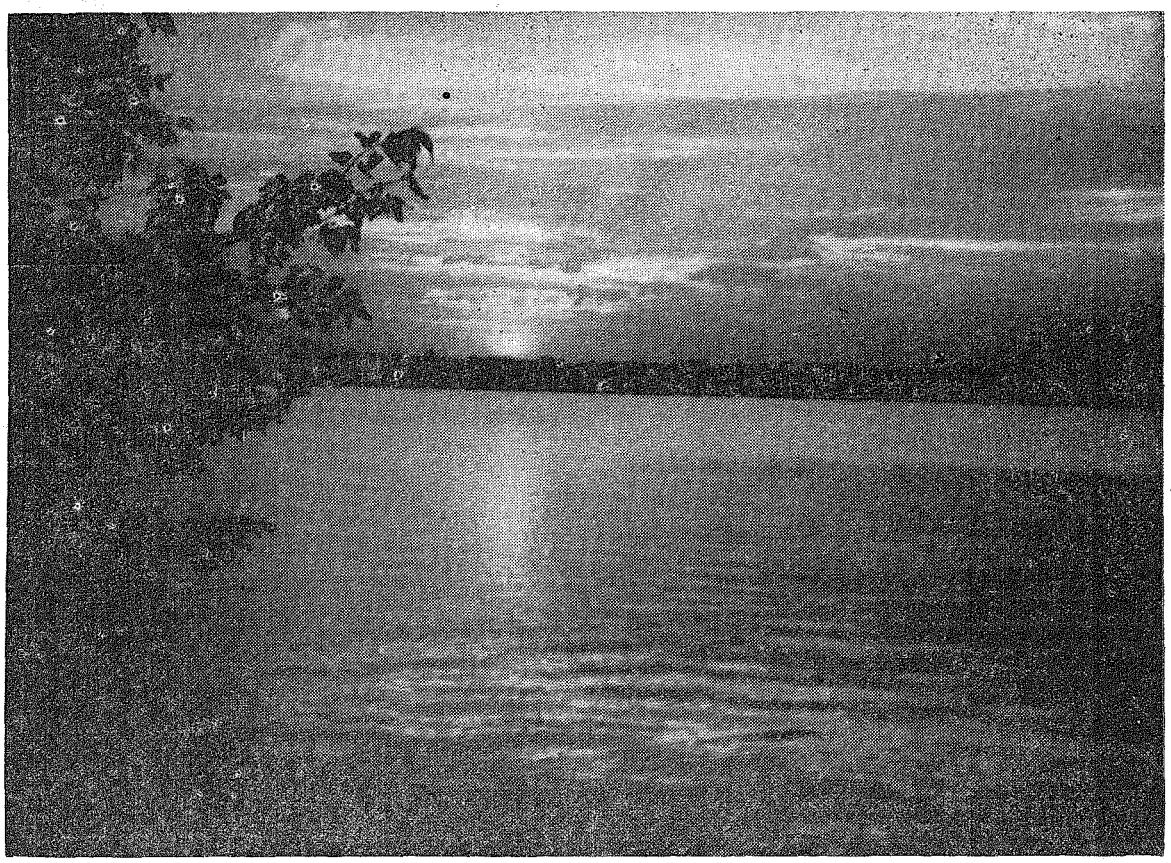

Photo by Harold D. Smith, McIntyre Studio, Fort Madison, Iowa.

SUNSET ON THE MISSISSIPPI

Taken south of Nauvoo, from the Mount Moriah Bridge, some distance below David's Chamber. This picture comes to us through the kindness of Sister Mabel A. Sanford, Nauvoo. In the recent fine weather thousands of people have been visiting this historic locality, and hearing the story of the church from representatives there.

Volume 84 November 27, 1937 Number 48

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THE SAINTS' HERALD

November 27, 1937

Volume 84 Number 48

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE

Independence, Missouri

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The Pigeonhole

The Freed Slave Recaptured

This morning when I arose to start the day's work, I thought: "How fortunate we moderns are! I push a button, and that starts the fire and takes care of the heat all day. I turn a tap, and here is an abundance of water; another, and there is all the hot water I want. I snap a switch, and there is light. What freedom we have! Think of our ancestors who had to chop wood, haul water, build fires, wash in a tin basin and what not!"

Freedom!

And then I thought, "But I have to pay for it. I work twenty hours a month to warm the house, one for the water, two to heat it, three for the light, and many more for a whole list of things that keep me working all the time to pay for them. I have no more freedom than my ancestors had—no, not as much. They could choose to quit. I dare not."

All we have done is to escape from the old to the new servitude. The style is different, the fact is the same.

All life is slavery—choose your bondage!

Obediently yours,

THE PIED TYPER.

S.O.S.

The Pigeon is having a hard time finding material to put in this column. It is two months since he has made anybody angry. It's three months since anybody has threatened to wring his neck. He regards that as genuine failure. He thinks he is losing his grip. Unless he gets some help pretty soon, he's going to turn his column over to the advertising department, or print recipes or advice to the lovelorn. And if the folks don't want to see the column come to that they'd better get busy.

Realist

Little George always faces the facts. He leaves romantic fantasy entirely to his older sister, who can appreciate such things.

The other day he was dressed in a new coat and cap to welcome his grandmother back to town. Surveying himself in a mirror, he remarked, "If folks see me in these nice clothes, they'll think I'm rich. But I'm not, am I?"

If we could all be as honest, *to* ourselves, *about* ourselves, we might soon start on the way to real improvement.

Chances

There is the story of the Irishman who was hit by a train. The train was demolished, and the Irishman was taken to the hospital in an unconscious condition.

Upon awaking, he inquired, "Where am I?"

"In the hospital. You've had a little accident."

"Then it's a *real* hospital, is it?"

"Sure. What do you think it is?"

"Well, I was afraid I was killed an' in Hell. But it's all right. I've still got a chance to reform."

Too many of us delay our reform until too late. Some day we meet fate, and reform is no longer possible. When the need of reform is realized, it should be undertaken immediately. Tomorrow may be too late for the first good deed.

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Editorial

Yuletide Conference of Youth

Zion's League Gathering For Lamoni, Far West, Kansas City, Independence, and Holden Stakes

Zion's League is offering a Yuletide Regional Conference to the young people of Lamoni, Far West, Kansas City, Independence, and Holden Stakes, December 27 to 30, at Central Church, 30th and Tracy, Kansas City, Missouri. The official announcement by President F. M. McDowell will be found on another page of this issue.

Young people will wish to ask questions about it:

Why have it during the Christmas vacation? Because more young people will be home from school and work, and will be free to attend. We believe that for purposes of a fine spiritual experience together they can spare this amount of time from their visits with their families.

Why have it in Kansas City? Because Kansas City Central church is close to many places of cultural and educational interest that the young people will visit during their stay. This church has excellent facilities for caring for such a conference—adequate room, beautiful surroundings, spiritual atmosphere.

Why are the young people of the Stakes invited to attend? They are now united by interest in the church work through Zion's League. They should have an opportunity to meet and get acquainted. They should discuss things that will shortly be of great interest to the young people of all the church.

What attractions invite them to come? Personal meetings with members of the Quorum of Twelve, Brethren Garver, Ellis, and Edwards; also with the members of the Presiding Bishopric, Brethren Curry, DeLapp, and Carmichael. President McDowell is taking a leading part in the conference. There will be visits to various points of beauty and educational interest in the city. Further announcements about personnel and program will be made soon.

One of the finest meetings will be that of the "Upper Room" on Monday night (December 27). There will be room for only 250 at the "Lord's Table." The first 250 who get in their registrations will have places on this occasion. It will be impossible to arrange for more on account of lack of space. Get your reservations in now. *First come, first served.* Prices, including everything but transportation, *before December* 20, $2.50. Reservations received *after* December 20 will be $3.00.

IMPORTANT! Return all registration slips, immediately after purchasing registrations, to Bishop C. A. Skinner, 1318 East 30th, Kansas City, Missouri.

"Nationalism and God"

In another place we are reproducing an editorial article from *The Spectator,* of London, England, entitled "Nationalism and God." We commend it to the thoughtful and careful reading of the Saints.

To us who believe in the kinship of the world, and are expecting the "Gospel of Jesus Christ" to work its uplifting influences among all nations and peoples, it is not at all inconceivable that nations may sometime be able and willing to think in terms of the welfare of other nations, and be willing to guide their courses accordingly. There are statesmen now in all countries who are inclined so to do; but their calm deliberations and sane decisions are far too often set aside by the emotionalism of the masses upon whom have been impressed by "flaming orators" the so-called beauties of nationalism and patriotism. Patriotism is fine, and is essential to national solidarity; but under the benign influence of the love of God, which is developed and promoted by the Gospel of Jesus Christ, patriotism may be expanded into a broader concept which will take in other peoples in thinking of social welfare.

When the Gospel of Jesus Christ shall have had its perfect work, it will develop something far richer in social content and import than individualism. We hope with the editor of *The Spectator,* that our statesmen will be able and willing to see beyond national borders, in thinking of things economic, political, and social. Such statesmanship will promote world peace. The narrower aspects of nationalism, in a world of conflicting interests, will prolong war and national strife, just as still further contraction of outlook encourages and promotes labor strifes and bitter contests in the conflict of economic and industrial interests between groups and individuals. What is needed is to see, sense, and work upon the basis of brotherhood as reflected in the teachings of the Master.

F. M. S.

Seek beauty and ye shall find it. Seek for the hidden jewels in the lives of men.—Vernon Anderson in *Young People's Leader.*

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A New Series of Articles by Bishop J. A. Koehler

In this issue of the *Herald* we are glad to begin the publication of a new series of articles entitled, "Free Moral Will in the Business of the Kingdom," by Bishop J. A. Koehler.

Brother Koehler is performing a distinguished and important service for the church. He is one of our most stimulating thinkers and teachers. He has put the phrase, "The Kingdom of God," back into our vocabularies with larger meaning. He has made us conscious that the message of the great prophets from the earliest times until now has been some approach to that kingdom. Isaiah anticipated it, Christ preached its fullness, Joseph Smith presented it to the modern world. In all churches one hears discussion of the mystical aspect of that Kingdom; in our church we are trying to understand its practical aspects, too.

In the business of the Kingdom of God, there are a few prerequisites. Free moral will is one of them.

Those who are inclined to a real interest in understanding the philosophical truth of religion will be amply rewarded for reading these articles.

L. L.

The Life of St. Paul

Radio Station KMBC, Sunday, 6:30 p. m.

In the tenth episode of the dramatized story of St. Paul, he has sailed for Athens and left Silas and Timothy in Berea until he shall send for them; but Timothy cannot content himself away from Paul. This episode opens with a scene at the wharf where Timothy waits impatiently for a letter from Paul. The letter comes and as Timothy reads it we hear all the loneliness of Paul in Athens dramatically portrayed. Timothy is overjoyed because at the close of the letter Paul sends for them to join him. The second scene is with Paul in Athens—his famous speech on Mars Hill—the conversion of Damaris and Dionysius and his departure for Corinth. The third scene pictures his entrance into Corinth and his finding Aquila and Priscilla. The fourth scene portrays the coming of Silas and Timothy to find Paul. After a weary and discouraging search they find him in the weaver's shop. It is here that Paul dictates his letter to the Thessalonian saints. He takes heart because of the presence of his two friends, Silas and Timothy and preaches boldly, bringing further persecution on himself. He is taken before Gallio, the new proconsul of Corinth, who refuses to accuse him; and the angry crowd, in their disappointment, seize Sosthenes, the ruler of the synagogue, who brought them to Gallio.

OFFICIAL

Regional Youth Conference

A Regional Yuletide Youth Conference will be conducted at Central Church, 32th and Tracy, Kansas City, Missouri, during the period December 27 to 30, inclusive.

This conference, sponsored by the officials of Zion and the several stakes, will be of special interest to young people and their leaders throughout the middle west. The following information summarizes the plans thus far agreed upon:

Designation: Regional Yuletide Conference of Zion's League.

Dates: December 27 to 30, inclusive.

Place: Central Church, 30th and Tracy, Kansas City, Missouri.

Theme: "Our Gospel Is True."

Our readers should watch succeeding issues of the *Herald* for further details.

THE FIRST PRESIDENCY,
By F. M. McDOWELL.

Across the Desk of the Editor in Chief

Allen Schreur recently wrote sending a clipping and telling of the last conference. Of it he writes:

> Our district conference was held on the 24th of October at East Jordan. It is the best conference we have had in several years. All seemed to be enthused to work harder in all departments in this coming year. The church debt reduction plan was presented to the people again. Although it looks doubtful that the district will raise the entire quota this year, we are putting forth an extra effort to try to raise it.

Well, I'm disposed to think the extra effort will dissolve the doubt; and I fully expect that in the last reckoning the district will be found in with its full quota.

We hear and read much about the high toll in deaths being taken annually by and in automobile accidents. So much has been said and written, and the statistics are so constantly set out by newspapers, etc., that we quite overlook other sources of accidents resulting in injuries and deaths. Last June I clipped from a newspaper an article which will be of interest to our readers, and the warnings and cautions expressed therein might be of value. Here it is:

MORE DEADLY THAN HIGHWAYS.
HOME ACCIDENTS CAUSED MORE FATALITIES LAST YEAR THAN CARS.

June, 1937.

Home accidents killed 39,000 Americans last year,

(*Continued on page* 1510.)

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Nationalism and God

There can be few of those who read Lord Hugh Cecil's letter in last Monday's *Times* who did not recognize with thankfulness that the gift of prophetic utterance had not completely passed from this generation. For the prophet, in the right and literal sense of the word, is not the foreteller but the forthteller, a man inspired at the fit moment in fit words to arrest the attention of his fellow men and impress on them truths vital to their welfare which, once faced, can be neither questioned nor disregarded. The Provost of Eton, on the rare occasions when he breaks his accustomed silence, is such a one. His theme in the letter in question was twofold, a particular problem and a broad doctrine. The particular problem was that of the 30,000 unhappy Assyrian Christians for whom no settled habitation can be found on the face of the globe—not even in the unpeopled spaces of Australia or Canada or the Argentine or Brazil. The broad doctrine concerned the duty of Christian citizenship and Christian statesmanship.

For Lord Hugh, the Assyrian incident serves to show once more "how enormously feebler Christian sentiment is than nationalist sentiment." The Assyrians are only our fellow-Christians, not our fellow-nationals; if they had been Englishmen the thing would have been settled in a fortnight. As it is, public opinion is unstirred. And Lord Hugh Cecil is moved to the mordant comment: "The individuals who create public opinion are, I suppose, eminent statesmen, distinguished journalists, pious ministers of religion, thoughtful leaders of thought. Diffused among them lies the apathy of public opinion and the responsibility for not helping the Assyrians. And yet if Christianity be true, in a few years these eminent, distinguished, pious and thoughtful persons will have passed into a new state of being, where they will feel the force of the tremendous saying: 'I was a stranger and ye took me not in'; to which I suppose, it is intended to rejoin: 'Well, but, Lord, you are an Asiatic, and you must remember the policy of our Dominions forbade Asiatic immigration.' "

There, for the moment, the Assyrians may be left. If they wander homeless they have at least served as a text for a great arraignment of the people of Britian—a great arraignment and a greater challenge. "Christianity," Lord Hugh Cecil repeats, "is a far feebler motive than nationalism." "We ought," he insists, "to love Christ and His church better than we love our country; but with the rarest exceptions we do not," and he adds, as a corollary which he might on reflection admit to be questionable, that if we could invert our preference and care more for God than for our country, we should be both happier and richer, for we should be free from wars and various economic ills. It might be so, if all the world, and not one nation only, inverted its preferences. What makes Lord Hugh's dogma so hard a saying is the necessity of contemplating the case of a single nation attempting to put the love of God above love of self in a hostile world. That does not absolve the nation from its duty, but it may point to a road of sacrifice, and national sacrifices are almost unknown things in a world in which noble sacrifices by individuals are common. A nation arrested by Lord Hugh Cecil's words must not count on being necessarily richer and happier in consequence.

Where all have sinned, this nation, we may be disposed to claim, is the least of sinners; patriotism with us is rarely a blind worship of the State; our national frontiers have never been erected into barriers; our nationalism if self-respecting is not aggressive. That is broadly true, though an able foreigner could draw a fairly formidable indictment against us without delving into any distant past. For viewed in the light of the highest ideals we could set before us, our national record is not signally better than that of the average men and women of the nation who week by week in varying language humbly acknowledge their sins before God. In the concluding volume of his striking work *Civitas Dei,* Mr. Lionel Curtis insists most rightly that in shaping a nation's or an individual's life it is essential to see the end clearly before the means of attaining it can be determined, and the end he defines, giving different expression to the same conception as Lord Hugh Cecil, as cooperation with the purposes of God through the dedication of the individual to the service not merely of his own nation but of humanity. For the individual the nation must often inevitably be his only field. His own efforts may never reach beyond its frontiers. But at least he can insist that those whom he elects to guide its destinies shall direct its affairs with their eyes on an ultimate goal—not the unity and prosperity of Britain alone, or of Europe, or of the British Commonwealth, but of all mankind.

What, in the tragic perplexities of this riven world, does that practically mean? It means that statesmen should have courage to confess moral ideals—if they intend genuinely to pursue them; it is no use abjuring appeals to national self-interest, if national self-interest remains the hidden motive. It means a renewed and concerted attempt—perhaps the churches are better qualified to make it than anyone—to establish contact with those sections of public opinion in other countries which

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are ready in like manner to look beyond their frontiers and set their nation's policies in the framework of humanity. Never was that more difficult. In more countries than one the State is exalted above God, and men and women who put God first are public enemies with no opportunity to influence public policy. Yet never was it more necessary that men of like mind should be talking to each other across national frontiers. If somehow two nations, particularly two antagonistic nations, could be persuaded that each was seeking not alone its own good but the other's good as well, and would prove its good will in such tangible forms as tariff revision, the face of the world would rapidly be changed. The vexed question of colonies, to take a single example, would become simple if the point were ever reached when not markets nor prestige nor national security, but the good of the inhabitants and equal freedom of access to the products of the territory, were the ruling considerations in the minds of all the negotiators.

There is no question here of formal creeds. When Lord Hugh Cecil speaks of a Christian loyalty he cannot be taken—certainly no words written on this page can be taken—as postulating acceptance of particular dogmas or articles of belief. Christ laid down no policies for States, but he set a way of life before individuals; it is for the individual, whatever views he may hold on sacraments or the Trinity, to apply the principles he understands for himself to the life of his nation. In Germany the Roman Catholic and the Protestant Churches are making common cause in the face of persecution. Throughout the world, without the sacrifice of any principle, they could manifest a greater and more potent cooperation in proclaiming the truth that as the nation is greater than the individual, so humanity is greater than the nation. In this country at least such a gospel would fall on no deaf ears. No statesman making his own the ideal Lord Hugh Cecil has so impressively voiced, indifferent to party gain or personal advancement, need fear that he would be dismissed as an unpractical visionary. He would far more probably be hailed by the post-war generation, if by none other, as the leader for whom it was consciously or subconsciously waiting. And he would be astonished into humility by the multitude of those who would press round him saying, like the man in the House of the Interpreter, "Set down my name, Sir."—(From *The Spectator,* London, October 22, 1937.)

Character cannot be measured by science, but for all that it is well recognized as a social factor of high value.

ACROSS THE DESK OF THE EDITOR IN CHIEF

(*Continued from page* 1508.)

a greater death toll by 500 than was registered by automobile accidents in 1936. These tragedies in the ostensible safety of the home were 7,500 higher than those of the preceding year.

Delving into the problem of home accidents, their causes and prevention, the current issue of the picture magazine *Look* lists as the greatest dangers falls resulting from highly polished floor and loose rugs. Carpets should be fastened to the floor so persons will not trip or slip, the article warns.

The National Safety council reports that 39 per cent of the fatal home falls take place in bedrooms, 21 per cent in living rooms. Home accidents permanently crippled 170,000 persons last year. Those temporarily crippled numbered 5½ million. And home accidents were expensive in 1936—costing 730 million dollars in wage losses, medical expense and the price of insurance.

Stay off the soap, the *Look* article warns. Bathtub falls killed more than 750 persons last year. One in twenty fatal home tumbles take place in bathrooms. There should be a hand hold near every tub.

Stairs are dangerous. Inside and out, they caused almost one-fourth of the home accidents analyzed last year at the Cook County hospital in Chicago. Ice, water, toys, milk bottles and other objects on stairs trip persons and cause falls.

Burns and scalds rank next to falls as a cause of death from home injuries. More than half of these are in the kitchen. Most of the scald victims last year were children under 5 years of age. With its fires and knives, the kitchen is the most dangerous room of all.

Keep matches from children, the *Look* article advises. Lock poisons from their curious reach. Mark poison bottles plainly. Warn children against touching loose wires which may carry a deadly shock. Hands should be dry before touching anything electrical inside the home. Worn iron cords should be replaced with new ones.

Avoid sharp points. If children must have scissors, get them dull pointed ones. Boards with nails in them should not be allowed around the home. Sharp tools should be kept out of reach of youngsters. Do not attempt to open cans of food with knives. And only non-explosive cleaning fluids should be used in the home.

Such precautions, says *Look,* will help reduce the ever-growing number of accidents in the home. Homes were more dangerous than highways last year, twice as dangerous as factories.

F. M. S.

Official

Notice

It is with great regret that we find it necessary to place John F. Martin under ministerial silence, and forbid him working among the Saints in any official capacity. We feel sure that this notice will be sufficient to secure the cooperation of the Saints in an unfortunate affair and for them to observe the proprieties.

THE FIRST PRESIDENCY,
By F. M. SMITH.

INDEPENDENCE, NOVEMBER 17, 1937.

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An Island Mission

By Clyde F. Ellis

In recent years some persons have said to me, "Why spend time, money, and men in missionary work in the Society Island's mission, and in certain other foreign countries? Zion can be redeemed with the one hundred thousand members we now have without such useless efforts." I think those who have this idea of the calling of the Church of God and of the stewardship with which we have been intrusted do not comprehend the purpose of the divine mind in the creation of the world nor of the church as an agent of God in bringing to pass his purposes in the earth. Such a conception of these purposes if it were to predominate among us would unquestionably contribute to the impotency of the church in any effort she might desire to make to establish Zion.

The inspired Apostle Paul, who has never been equalled in zeal for and accomplishment of foreign missionary work, said in one of his most outstanding missionary sermons when speaking to the Athenians of the true God in contradistinction to the "unknown God" that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." This relates God to all men of whatever clime they may be. Furthermore it implies that he is interested in them as any father should be in his children for he has concerned himself with their habitation as well as their creation. This statement means even more than that. It implies that "all nations of men" have an obligation to him. This concern on the part of God must be expressed in some way and be made known unto the nations. This obligation on the part of man must be impressed upon his mind that he may recognize it and give due honor to him who has so richly endowed him with the blessings of life.

God has various ways of revealing himself to man and of working out his will among us, but one of the basic methods employed by him is that of human instrumentality. Through man God has always worked and will continue to work that his will might be wrought. Upon us who are the recipients of the message of the restoration and who have been made stewards over it in this age rests the responsibility of seeing that it is taken unto "all nations" that they may know of God and understand their relationship to him through us, the stewards appointed by angelic direction. "Who then is that faithful and wise steward?" said the Master of men in words that impress us as important. Divine interest in men is not to make possible the "survival of the fittest" theory, but to revive the unfit and raise them above the impediments within and about them to where their correspondence with the source of the creative forces of life will bring honor to both the Creator and the created.

The processes of introversion will bring to the church the same dwarfed, selfish, unhappy, and despicable conditions they will bring to an individual. But the processes of extroversion operating within the church will make it an expanding, vibrant-with-life organization, and thus enable it to function as the instrument of Divinity in bringing the nations in rapport with God. Jesus understood well that these latter processes are basic to life and plainly stated in Matthew 10: 37-39; 16: 24-26, that they are the way of happiness. This is true of both the individual and the church. We have all seen the result of both of these conditions in men about us. Perhaps we ourselves have felt within our own souls the strain of these contending powers, and how relieved we were when a consciousness was ours that the life-giving processes had won. The church that lives to itself is like a hermit who lives apart from men in a dingy, damp, and isolated cave. Such a course will not only deprive others of blessings, but will make the church impotent to meet the demands made upon it for its own good.

As I write these words I am reminded that ninety-four years ago today four devoted men were sailing on the Atlantic on their way to a distant mission in the islands of the sea. They were the first to be appointed to that mission. Why, does someone ask me, was such a mission opened? Why, I might answer in reply, were such people ever created and the bounds of their habitation determined? These men continued their journey, three of them finally arriving at their destination, the other having died at sea. Since their arrival there the church has, with few exceptions, kept representatives in that field. Each has contributed his part until we now have there about fifteen hundred members out of a population of approximately forty thousand people—the largest percentage of members of the population of any mission the church now has. Those who have had the honor of representing the church among primitive people have been stirred in their souls beyond human powers to describe as they have watched the life-giving power of the gospel work miracles in the lives of their newly-found brethren. What would one give in exchange for the experience of contributing to the awakening of a soul to God? The satisfaction of such an experience is invaluable.

These people are converted to the church and its

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message. They are not hesitant to speak of their faith in it, and are in the front ranks of the church today in the support of the missionary and financial programs of the church. Their faith, too, in Zion and its ultimate success continues unabated although the probability of their enjoying its benefits is remote. From the early years of the church in that field the mission has supplied many of its own missionaries, and today we have two of its own number under appointment, both of whom are working assiduously for the progress of the cause. Numbers have been baptized the past few years by these brethren who are deeply devoted and unswervingly loyal to the church. At the present time the Presiding Bishopric supplies the foreign missionary's allowance, but the mission through its own contributions supplies the support of one native missionary, the mission operating expenses, and the elders' expenses. Besides this they build all their own churches some of which would do us credit anywhere. The mission has ten very good frame buildings of worship all built of imported materials, about the same number built of both native and imported materials, and two very fine stone buildings, one of which I had the privilege of dedicating in 1935, which cost approximately twelve thousand dollars, and which the Saints in the island where it is located were over sixty years in building. All these accomplishments have been achieved notwithstanding much difficulty at times as tidal waves and severe storms have swept over some of the islands destroying their coconut plantations and taking many lives.

In keeping with the effort of the church to retrench and to pay the church debt an effort was begun there to assist in this undertaking and also to pay off their local debt that the mission might by so doing contribute more to the general church in its worthy endeavor. Special emphasis was and is placed on the "Keep the Law" slogan in all our correspondence and the monthly letters which are sent to each branch. As a result the mission debt is paid, the general church is being assisted, there are a larger number of tithepayers in the mission, the Saints are more united, and the missionary spirit is bringing worth-while results.

Zion will prosper and inthrusts will become increasingly necessary when outthrusts are made and the gospel is preached to the nations. We will be able to buy land for Zion only when we move out to other lands with the message of salvation, spiritual fervor so necessary to Zion's unfolding will come to us in the measure of the conviction we bring into the hearts of men in our missionary endeavors, and power in the church will be realized when we with a deep and burning consciousness of its truth take with sacrifice the angelic message to a thirsting and famishing world. May we sing with understanding and a desire for action the words of the poet which say:

We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light,
A story of peace and light.

We've a song to be sung to the nations
That shall lift their hearts to the Lord,
A song that shall conquer evil
And shatter the spear and sword,
And shatter the spear and sword.

We've a message to give to the nations,
That the Lord who reigneth above
Hath sent us his Son to save us,
And show us that God is love,
And show us that God is love.

We've a Savior to show to the nations,
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God,
Might come to the truth of God.

Refrain:
For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light.

(Note: This is one of a series of articles by members of the leading quorums of the church, having to do with closing the work of the church for the year 1937, and beginning plans for 1938. Other messages in the series will appear in early issues of the *Herald*.—Editors.)

Not only did the last war cost the United States some two million dollars an hour and the United Kingdom between five million and seven million pounds a day for the fighting forces, but the destruction of civilian life and property was sufficient to warn the world that the next war may be the last in a literal and material sense. For the newer armaments, aerial and chemical, are of a nature which makes inevitable their use against civilian populations, and in saying that airplanes "lift the fog of war" military experts speak more truly than they know. Aerial warfare does make evident that stark savagery of war which less efficient methods of attack served to conceal. . . . Destruction amounting to international suicide appears the logical result if the expensive new weapons are put into use.—Albert M. Newman in *Enough for Everybody*.

Learning is ever in the freshness of its youth, even for the old.—Æschylus.

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Free Moral Will

In the Business of the Kingdom

By J. A. Koehler

FOREWORD

I have been requested to make available for use by others material which I have used in class discussions here and there on the general question of Free Moral Will in the business of The Kingdom. I halfway promised to do this as soon as circumstances would permit. And now, through the kindly offices of the *Herald,* I shall try to do what I can to fulfill these promises.

Too much should not be expected; first, because my own circumstances are not the best; second, because the question is extremely difficult to master; and third, because the subject is one which, until recent years, has been greatly neglected, and, even now, to the typical religious taste, is one which is far from delectable.

To minds of the type that have encouraged me in this task, I anticipate a ready approach. To others the approach may be difficult. And to other minds the door will be securely closed. There are those whose scrupulous intellectual honesty, whose hunger and thirst for the truth, and whose orientation, have provided them with ears that hear. They do not have an unalterable mental set. They have no priestly or official ambitions which cause them to prefer, rather than the truth, certain traditions and unverifiable doctrines which the facts of human nature, of experience, and of reason, brand as untrue. Their brains have adopted no children which they are determined to immunize against scrutiny and judgment at all hazards in order that they may survive. To such, religious convictions and sentiments of whatever origin or antiquity are not too sacred to be subjected to the rigorous tests of facts and of reason.

On the other hand, what some religious minds wish above everything else is, not verification, but to be left comfortable in their religious beliefs and in their moral conduct. Having grounded their religious hopes in certain second-hand ideas which are revered because they are age-old and generally accepted, their one determination is resolutely to affirm their truth. They do not welcome the questioner; they are averse to error-revealing scrutiny. And he who compels them to face ugly facts is an ugly fellow, as also he is a religious enemy. To such minds the door is already securely closed against this discussion, be it true or false. Let us pray that the occasions will be few to "shake off the dust of your feet."

It is because of the circumstances mentioned, and also because some readers are young in years and the opportunities of others have not been so good, that the argument may seem to be unduly concerned at times with questions which, to some, seem very simple and on which their judgment has long since matured. In this relation I seek to shape the argument in accordance with needs as they have appeared to me.

As for my reliance upon scriptural testimony, I try to make due allowance for the fact that, in religion as in science, the great men of the past, without whose discoveries and contributions our modern culture would not have been attained, have not always had the truths with which they were concerned clearly within their grasp. In the very nature of things, with respect to certain truths, that was impossible. And for this reason, the worth of the testimony of any Bible witness is estimated in the light of the composite testimony of all Bible witnesses. Some testimony must be rejected, in the light of other testimony, in the light of the facts of nature and of experience, and in the light of reason, as untrue.

Ptolemy, the great second century astronomer, apprehended a truth: the truth that the earth is round. But Ptolemy said untrue things in expounding that truth. He said that the earth did not move; that it was the center of the universe; and he said other things about the solar system which every schoolboy today knows are untrue. Here was a great man dealing with a truth which was not clearly within his grasp. And for that reason he said untrue things about things which were true.

In religion the same is true. The truths of religion are neither more readily nor more immediately apprehensible than the truths of science. And the race has had to pay the same price for the discovery and unfoldment of the one as of the other. "If with all your hearts ye truly seek Him, ye shall surely find Him," is as true of God as exhibited in man as it is of God as exhibited in plants or in the lower animals or in the universe; it is as true in religion as it is in science. And failure to apprehend this truth accounts for the circumstances which give rise to the apprehensions expressed in the foregoing paragraphs.

However true the general viewpoint of any man, it is almost certain that he shall say things about that truth which are not true. Let us guard ourselves against hating men for their manners or for the things which they teach; against any tendency to bridle the tongues of other men whose ideas seem not to agree with our own. And, above all, let us not make the terrible blunder of our own Church fathers in setting our "Aristotles" on pinnacles only a few degrees lower than God.

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Part One

Religious Bewilderment and Kingdom Abortion

Forty centuries have passed since Judah first set sail for The Kingdom; twenty, since Christians first proclaimed their hopes; and more than one hundred years have passed since Zion launched its bark in the firm conviction that, in less than one generation, its course would take it to The Kingdom. And yet, even at this late date, not one Bible people has sighted The Promised Land. All flounder on uncharted seas. Bewilderment, frustration, and abortion mark their careers. And all hearts that yearn for The Kingdom, except those that are not even aware of their limitations or failures, seek to apprehend the causes of this miscarriage of religious purposes.

When the set of the sail takes the ship of the mariner on the sea of life into shallow pools, strange ports, and foul, danger-infested waters; when the time for arrival at port is long past—when it greatly exceeds the calculations; what is the sensible thing to do? Is it to reaffirm doggedly over and over again, that the set of the sail is right? that no error could have been made in calculating the course? Is it to drive with renewed determination in the direction or course previously charted? It it to becalm one's self with soporifics? Or is it to take bearings, and to shift the set of the sail in whatever manner newly discovered facts and reason may dictate? What is the practical, the sensible thing to do?

In science, in technology, in the practical arts, whatever will not work out to good ends we unhesitatingly declare to be not the truth. In the practical work of life, no formula that fails is extolled or revered. It is only in love, in matrimony, in politics, and in religion that beliefs which work disaster are revered as if they were the truth. It is only here that fiction is regarded as of more worth than fact; that feeling is more to be relied upon than judgment; that what is beyond the grasp of the intellect is regarded as a surer foundation upon which to build than the knowable and known. And all this because religion and The Kingdom are not conceived to be the very practical things which, in reality, they are.

This does not mean that love, sentiment, attitudes, and the like, are not forces which are essential to the successful management of the business of human living together. It means only that they are not the guides to practical action; that reason alone is that. We need to be charitable; but we need also to be just. We need to be affectionate; but we need also to be wise. Neither righteousness nor truth can take the place of the other in the practical business of religion, or in the business of The Kingdom.

In his *History of Civilization in Europe,* that great French historian, M. Guizot, said: "We have a susceptibility of spirit, a craving, an unlimited ambition in thought, in desire, in the movement of the imagination." "But when it comes to the practical work of life [when we are called upon to give ourselves any trouble and to say in language which may be comprehended what our religious objects are, what The Kingdom is which we seek, and to devise measures by which we hope to attain our religious objects—when it comes to these] our arms fall down by our sides listlessly, and we give the matter up in despair with a facility equalled only by the impatience with which we previously desired their attainment."

We do not give up believing, we only suit our beliefs to our capacities. We do not turn hope into despair, we only provide ourselves with new objects of hope—objects which seem within the reach of men such as we are. We do not abandon the idea of The Kingdom, we only fashion us a new Kingdom idea—one which seems more befitting people who are incapable of mastering the business of doing the will of God "on earth" as it is done in heaven. Being practical failures, we "spiritualize" or figment the business of The Kingdom. Not knowing how to sublimate secular life or civil society—not knowing how to put religion into life, we determine to put life out of religion. We endeavor to cover up our failures to make secular things holy by harboring fears that holy things may become secularized Failing to attain to Kingdom manhood, we try to account for our Kingdom abortions by saying that we give God a place of too little importance in the practical business of life (which in reality is true), and that we do not belittle ourselves enough in His sight. We try to worship God in "spirit" only, and not "in truth." Kingdom truth: the necessary political and economic relations—in a word, the necessary social relations arising from the nature of things; the practical arrangements; the laws, institutions, and customs which condition the fortunes of the race. Being Kingdom failures—failures in the art of implementing Christian convictions and sentiments, we scorn the only possible implements of these conceptions and abandon ourselves to hopes of a better world to come. Into such hands has fallen the business of The Kingdom.

Religious bewilderment dates back to religious beginnings. It is as old as religion itself—this "having a zeal toward God, but not according to knowledge"; this "spirit" without "truth"; this ambition to attain to good fortune with no thought of the character of the living-together situation, the

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social arrangements or institutions in which good fortune is conditioned; with no thought of the real business of The Kingdom. It has always been true that "my people perish for lack of knowledge." And it will continue to be true as long as religious concerns are shaped by mystical experiences instead of the truth as discoverable as well as verifiable by human nature and human experience. Religious bewilderment will continue until, instead of the words of a book, *man himself* is made the absolute test of religious truth. Truth is that which works. And what works must be judged by reference to man himself. God stamped his own nature, his own thought, his own purposes, in man himself; in creation itself. And creation is more to be relied upon than anything anyone has written. What is written must be proved or disproved by God's creations. And the invitation to find God by contemplating his creations is an invitation to all. And if all could see God as exhibited in His creations, religious bewilderment would come to an end.

That God, personally, has something to do with man's discovery or apprehension of the truth, no believer in God as personal will deny. The question on which judgment needs to mature is, What is God's part? and what is man's part in the discovery or apprehension of the truth? And surely, when the facts are known, it will be seen that God is related to man according to his nature—as a free moral agent; as an intelligent or rational being; and not as moral clay in the hands of a potter: a molder of man's affections, thoughts, and purposes; a molder of his moral will.

Because the dominant minds in Christian religion, with few exceptions, have been neither scientific nor practical, there is no school of Christian religious thought; Christianity is not a collective body of religionists who hold a system of beliefs in common; the Christian world is very much divided in its beliefs. Christian religionists are loose in their ideation. But science is exact; it seeks everlastingly to make itself clear and precise. Of course, science can do things in this relation which religion cannot, because science is concerned with the world as it is; its business is description and classification. But religion is concerned with things human as they are to become; it is concerned with human destiny. And a description of things human as they are to become must be based upon faith as well as upon reason and upon things as they are. Religious descriptions must be revised with the passing of time and the broadening of experience. "My people must have experience," etc., to comprehend their task. (Doctrine and Covenants 102: 3.)

Still, if religion is concerned with realities, and not merely with figments of imagination, its symbols should represent ideas which are somewhat current throughout its mass—ideas which are common property. The key words of Bible religion: Love. Spirit. Fellowship. Gospel. Law. Truth. Doctrine. Righteousness. Kingdom. Born again. Salvation, and the rest—what do they mean? What common concepts do these symbols represent? Inexactness is a mark of low culture, of bad artistry, of poor training, of incompetence.

Of course, it is impossible to give precise definitions to terms of this nature which will stand forever and cover the whole ground. That is too much to ask. But surely, if religion knows what it is talking about, its key symbols should not be without roughly defined meanings which provide a basis for current accomplishments. Religious peoples should have ideas which enable them to do something about their religion; something that, with the passing of years, will advance them positively and appreciably toward their goal. The clarification of religious concepts is itself a condition of religious equanimity and tranquillity, of religious progress, and of ultimate Kingdom attainment.

The inarticulateness of Christendom's concept of The Kingdom is admitted by the intelligentsia of The Church. Says Bishop Gore in his *Christ and Society,* page six: "But today we are by no means satisfied with the progress of our cause [the cause of Christianity, which is the cause of The Kingdom] or with the fruit of our movement. And in part the cause of this disappointment is to be found in the vagueness of our ideas, and in the consequent uncertainty as to our methods and our objective. . . . We are embarrassed by an uncertainty as to what the principles of Christ, such as admit of being applied to society, really were and are." We perish for lack of knowledge. And this is the confession which is made on every hand. Christendom is bewildered and because Christendom is bewildered its labors to bring forth The Kingdom have ended in abortion.

But the end is not yet. Christian religion in particular, or Bible religion in general, has not yet done its stuff. Over the long sweep of history much progress has been made. But that progress has been too slow; in our moral development we are too far in arrears; we are bewildered when or where sight might be clear; we exert ourselves to no purpose when our labors might bless. Only we can improve this performance. Our souls are our own absolute personal possession. We may do with them what we will. Only through our own improvement of the moral will can we advance the business of The Kingdom.

(To be continued)

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For Better Health

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

Coughs

I have just recently received a letter from a correspondent, part of which I will quote as follows:

> I have been following up your articles in the *Herald* so decided to write you with regard to my cough. I am all run down and very thin and have an awful cough, mostly as I lie down for the night to rest. I sometimes choke until it seems that I will choke to death and a lump rises in my throat like a bunch of something hard and I am very short of breath. Sometimes during the day I take an awfully hard, lingering coughing spell.

This quotation taken from the letter has prompted me to write an article on the subject of coughs.

Cough is only a symptom and may indicate a grave condition of the lungs or some irritation outside of the breathing apparatus. For example a small and insignificant pressure of wax in the ear may cause this disagreeable symptom. Then too there may be some obscure disease of the ear structure. Many cases of irritating cough have been relieved by consulting an ear specialist.

The physician sometimes has great difficulty in interpreting a prolonged cough. This is quite a responsibility as it may be the beginning of some serious condition such as an advanced case of tuberculosis perhaps located in the throat and lungs, or some other equally serious condition.

Just recently a patient consulted me with reference to a throat irritation which had been attributed to the streptococcus germ, but upon careful examination I discovered it to be syphilitic.

A pronounced case of hysteria often has a troublesome cough usually noted for its penetrating character and is easily recognized by the experienced because of its loud and resonant noise. A suppressed cough that is sharp and almost inaudible accompanies a patient that is dying from pneumonia. What is commonly known among physicians as a "voiceless cough" is indicative of tuberculosis of the larynx.

In some cases a cough is actually a lifesaver as it is the means of expelling foreign substances from the throat. A cough also assists in draining the air passages, which is an important necessity in bronchitis.

The cough of bronchitis is often distressing and painful and in many cases the physician will advise the patient to control the cough as much as possible. Often it is necessary to prescribe a soothing cough remedy which has the necessary qualifications to quiet the nerves. This will be found of great assistance in the latter stages when there is a large quantity of semi-fluid pouring out into the air passages. On the other hand there are times when it is necessary to increase the vigor of the cough instead of relieving it, in order that the fluid may be properly expelled from the bronchial tubes or the lungs.

Irritation of other parts of the body have been known to cause a disagreeable cough, such as some inflammation of the nose, ear, throat, esophagus, larynx, windpipe, bronchi, pleura (covering of the lungs), liver, spleen, stomach, etc.

A physician reports that a so-called "stomach cough" does not exceed one per cent of the coughs that go by that name. A diagnosis of a stomach cough reveals that in many cases the cough is actually inexcusable and is often used as an excuse for convenience and laziness. However, many cases of so-called stomach cough may be the beginning of a tubercular infection and if a cough hangs on for any period of time a physician should be consulted. Many of these cases have obtained relief by consulting a throat specialist.

In colder climates we hear a great deal about "winter cough," which is nothing more nor less than an aggravation of bronchitis brought on by the cold and the dampness which is so characteristic of winter.

From what has been said concerning this particular symptom it is plainly evident that the proper treatment depends upon the kind of cough. If it is caused by a pressure of wax in the ear, naturally the wax should be removed. If it is caused by hysteria, the cause of hysteria must be apprehended and removed. The main objective for both patient and physician is to discover whether or not the cough is harmful.

In the early stages of bronchitis or irritation of the larynx the inhalation of steam will be found beneficial. This may be accomplished by a special inhaler that may be purchased from most drug stores. Good results can be obtained by using a kettle or a teapot. Sometimes a soothing antiseptic added to the hot water is of great benefit, such as "Friar's Balsam" or compound tincture of benzoin.

The various forms of lozenges which contain menthol, glycerine, etc., will also be found beneficial. Some people have obtained comfort by using a pinch of salt or alum added to a small quantity of water and used as a gargle.

Many cases of death have occurred in children suffering from a very grave bronchitis where there is an excessive amount of secretion, choked to death or died from exhaustion. In such cases it is often necessary to produce vomiting in order to expel this excessive secretion.

Very old people often have a distressing cough

(*Continued on page* 1522.)

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The Insect Menace

By Robert J. Sloan

Note: Two great national problems, among many others, call loudly for solutions: one is the destruction of wild life; the other is the increasing destruction of crops by insect hordes. That there is a relation between these two problems has occurred to some. But the author of the following article is one of the first to advocate making a national campaign of the matter.

Many of our people are interested, directly or indirectly, in agriculture. The whole nation is becoming increasingly conscious, moreover, of the importance of our agricultural resources and of the immediate need of attention to problems of the land.

It should be made known, in no uncertain terms, to every man that shoulders a shotgun and goes forth to kill our birds, that he is a friend of the insects that are eating up our crops, and an enemy (however unintentionally) of the farmers and of the people. This article sets forth some startling important, and very interesting facts.—Editors.

One of our great hindering forces in these tough times is the ravaging habit of worms and insects. (Never mind the dementia of the fellow who says times are not tough.)

When I was a boy we only knew of about a dozen different kinds of insects and about a dozen different kinds of worms. Now the number of species run into thousands. In fact there are about 500,000 different species of insects known. Among the most destructive are Hessian Flies, Chinch Bugs, Army Worms, Cut Worms, Grasshoppers, White Grubs, Bill Bugs, Corn Root Aphids, Wire Worms and Corn Borers.

Congress appropriated $10,000,000 for the purpose of fighting the Corn Borer. In 1933 the loss of crops caused by insects in North Dakota was $10,000,000. The same year through the ravages of Chinch Bugs Iowa lost about $25,000,000. Insects are destroying about $900,000,000 worth of food products per year in United States. Some years ago Black Crickets destroyed one year's crops in Utah and were destroying the next year's crops when thousands of Gulls came and cleared the fields of the crickets. Utah was so thankful that the state erected a $40,000 monument to the Gulls.

In earlier times fowls had more chance to live and to help mankind. In these later years few of them have a chance to survive, and we are feeling the effects. The report of the Emergency Conservation Commission of New York says that 9/10 of the water fowl of the country are gone.

Among the enemies of birds are those men who hunt them for sport; Gyrfalcons, Duck Hawks, Sharp Shinned Hawks, Cooper Hawks, Goshawks, and the Great Horned Owl; (the other 67 varieties of hawks are more beneficial than injurious); wild carnivorous animals; the domestic cat; snakes which devour eggs and young birds; the English Sparrow and the Blue Jay. If we stop the inroads of these enemies we will have relief in a very short time. The efforts of the fowl added to our own, will bring the needed result.

The average daily fare of a Robin is 450 worms and many bugs. A few cherries to cut the slimy, oily effect and weed seed in winter ought not to be denied him.

Some of the Flickers (Woodpeckers) eat as many as 1,200 worms per day.

The Curlew (larger, and better food than the prairie chicken) subsists largely on insects with some berries, seeds, toads, worms and spiders.

The Woodcock feeds principally on boring insects. The Upland Plover feeds largely on insects such as grasshoppers, locusts, crickets, white grubs, cut worms and wire worms. In 163 stomachs of the Plovers examined, nearly one-half the food was grasshoppers, crickets and weevils. The balance of the food was of other insects and animal matter except three per cent.

In New Mexico the turkey feeds on grass seeds and grasshoppers.

An English Sparrow in captivity needs half his weight in grain and grain products daily (so he stays around the house) and the eggs of other birds. When free he needs more.

One Quail's stomach contained 10,000 pig weed seeds. Another 5,000 pigeon grass seeds. Other Quail were found to contain sixty-three per cent weed seed such as, ragweed, tick trevail, partridge pea, pig weed, sheep sorrel, persicasa, false buckwheat, trumpet creeper, paspalum, jewel weed and pigeon grass. Thirteen birds had eaten 5,582 weed seeds.

About fourteen per cent of quail's food for the whole year consists of animal matter such as insects and worms. Prominent among those are Colorado Potato Beetle, Striped Squash Beetle, Cotton Boll Weevil, Chinch Bug, Grasshoppers and Cut Worms. When they can get the bugs and worms they subsist principally on them. That is during the part of the year when grains and other products are in the field. They turn to seeds after the insects have disappeared. Professor Forbes of Illinois found one quail stomach nearly filled with chinch bugs. They eat many of the large green tobacco worms. As a weed destroyer the quail has no superior. It is nearly always on the ground.

The Mourning Dove consumes a tremendous amount of weed seed.

A Ring Necked Duck contained 8,000 chickweed seeds.

One Mallard Duck contained enough seed of the Primrose Willow to seed two and one-half acres.

Swifts subsist entirely on insects. Sixty-five per

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cent of the food of a woodpecker consists of insects —largely ants, caterpillars, beetles and boring insects.

A Nebraska report showed:

In 21 Prairie Chickens average of 41 locusts and 10 other insects each.
In 10 Sharp Tail Grouse average of 17 locusts and 10 other insects each.
In 4 Sage Hens average of 47 locusts and 3 other insects each.
In 21 Bob White average of 25 locusts and 14 other insects each.
In 6 Wild Turkey average of 43 locusts and 18 other insects each.

During the part of the year in which they can be found most all birds feed principally on worms and insects. After the worms and insects have disappeared in the autumn, the small grain and hay have been harvested, and the corn has been husked or is being gathered nearly all birds eat weed seed, tree and brush seed and gather a few seeds of the grain that has fallen to the ground. Shame on the false economy that will charge to those little consistent friends the morsel of grain (which was waste and was lost) consumed by them.

Protection for the fowl from natural enemies is needed. It requires cover, food and protection from two legged, four legged and winged enemies.

Experience has already shown that the results of poisoning are relatively small. They fall far short of checking the results of the insect multiplication table. Even at this late time of the year we are walking on grasshoppers.

Not only are crops destroyed by insects but forest, shade, ornamental and fruit trees and shrubs are being killed by the millions. We must seek an effectual and at the same time an economic way to supplement our present methods. I believe nature stands ready to furnish the very best and most economical way of destroying the insects.

All game laws should be quickly modified, so as to provide *no open season* on *any birds* or *wild fowl* except English Sparrows, Blue Jays, the six injurious varieties of hawks and perhaps a few special kinds found in particular localities for a period of five years. The only objections that will be offered to this course can readily be foretold. They are not sound, reasonable or economic. The meat supply for many future years will be greatly enlarged. The cost will be comparatively small because the sustenance of the birds will be very largely our health and economic enemies, insects, worms, weeds, snakes, mice and moles. Should, at any time, any particular species, in any particular locality, become too numerous, permit the farmers effected by them, to trap a part of them for home consumption. Also permit them to domesticate or cross such species with their domestic fowl. Such a condition is not likely to exist because most wild fowl like to migrate and to explore.

The sportsman should not complain. He can still hunt wild beasts and can fish. His bird hunting is very much limited now. He in his own home is very much effected by the ravages of insects. Many of the foods he relishes and needs are missed from his table. And if he cannot forego hunting the birds for the general good (including that of his own household) he is a very poor *sport.*

I would also urge all farmers and suburban people to raise much more poultry. Turn a flock of ducks in your potato patch and see what they will do to the potato bugs. Increase the number of turkeys, chickens and geese and observe the results.

Conditions are getting too serious. We cannot afford to delay taking some action toward eliminating the devastators. I suggest that every one who is interested urge upon our legislators, national and state, that they act quickly.

The Service of Science to Religion

Religion stands indebted to science for being relieved of a vast store of theological impedimenta, accumulated from the Dark and Middle Ages, which would inevitably in the end have crushed and destroyed it in this modern age. What religion was enabled to do, through the work of science, was to discover the nature of its own essential life, which had nothing to do with the data of the physical world, and thus to readjust itself to its own concern, which is spiritual reality. Today, as the direct result of the scientific era, there is a religion of the modern mind which lives as happily and fruitfully in the world of contemporary knowledge as in the Middle Ages it lived in the world of medieval knowledge.—John Haynes Holmes, in *The Christian Century,* October 27, 1937.

As I remember my own childhood, I think nothing helped me so much as what I saw called out the unfeigned and spontaneous enthusiasm of my elders. When they glowed, exploded, or cackled with delight over a book read aloud, or some one's bravery, over a fern, after a piece of music, over a promise maintained in difficulties, and were not aware of my presence, or trying to set me an example, then I inwardly and almost unconsciously marked and was marked by the action of reality. I looked forward, as every child does, through the eyes and through the actions of my elders (parents, brothers, and friends) and was molded not directly by them, but by something greater than they, something to which they unmistakably looked up.—Doctor Richard C. Cabot.

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Have You Taken Christ's Name Upon You?

By Sayde Butler Katschkowsky

At a private gathering held recently in an eastern city a distinguished publicist said: "The world as we know it is headed straight for self-destruction—and is moving fast. Can anything save it?" Later he added: "The answer to be effective must be convincing and prompt!" This speaker felt that what was needed to save the world was "economic justice, internationally applied." He didn't suggest how the world was going to get "economic justice, internationally applied."

Daniel A. Poling, editor of the *Christian Herald,* says:

> Economic justice is good, but it is not enough. Man cannot live by bread alone, though he cannot exist without it. Education is good, but it is not enough. Education can become as ruthless as wings over Spain and as horrible as poison gas. Political action may be good, but it is not enough. Man cannot be legislated into self-respect. Character cannot be achieved by a fiat of government; and without character in the citizen the state itself, however free in form, will be destroyed by dry-rot from within.

Can anything save a world headed straight for self-destruction? The answer is, "Yes!" The gospel of Jesus Christ, applied to the lives of men and women *will* save the world. And it will save the soul of each individual who takes Christ's name upon him and keeps his commandments. Following Jesus assures a happy abundant life on this earth and gives the promise of eternal life to come.

Christ wants salesmen and demonstrators in his crusade. He wants his followers to demonstrate by their daily living of happy, useful lives that He is truly, "The way, the truth, and the life." He wants his ministers to go into the world and teach the message of the kingdom.

Have you taken Christ's name upon you? Paul in his letter to the Hebrew saints says the Holy Ghost shall be a witness unto you. "This is the covenant that I will make with them after those days, saith the Lord, I will put my law into their hearts, and in their minds will I write them."

God knows the yearnings of your soul. Many, many times I have found him very near. Upon one occasion, which I shall relate, I was made to realize how blessed was the privilege of bearing the name of his son.

A young brother had just returned from attending a priesthood meeting, during which there had been an out-pouring of God's spirit. He was telling my husband and me of this, and concluded: "It was a spiritual feast from beginning to end." I sat silent, listening, and thought, "Oh wouldn't it be wonderful to be in the priesthood and enjoy those wonderful experiences." Instantly God spoke to my soul this burning, blessed message: "These blessings are not for the priesthood alone, but for all who have taken my name upon them."

Again and again, God has spoken to his Saints in these latter days reminding them of the blessings which he desires to bestow upon them if they will draw near and live humble, consecrated, pure lives.

The great loving heart of God yearns for his creation that they might draw near, tune their hearts with his, and with faith open their minds that he might lead them to a higher plane of living.

God sent his son into the world to teach men the "way of life." Many have followed in his footsteps —some falteringly—others fearlessly, even unto death. Have you taken his name upon you?

Paul says:

> He that despised Moses' law died without mercy. How much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

There are many subversive forces today that would tread under foot the Son of God: Nationalism, Fascism, Communism, divorce and immorality, economic injustice, lynching, the liquor business, atheism. More powerful even than these is the great pall of *indifference* which seemingly has numbed the minds of the otherwise good people.

God does not want his followers to be indifferent to conditions about them. He does not want his followers to wrap their cloaks smugly about themselves and think that they will be protected when the crash of civilization comes. We will be protected only if we have spent our forces in trying to build his kingdom. Latter-day Saints have been told: "And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee to Zion for safety."

Some of our earnest, inspired ministers in Zion strike out boldly against the evils of the day. Oh, yes, to large audiences! We differ from the world in that our churches are usually filled, except on prayer meeting night, when as a great united people we should be on our knees, while with tear-wet faces we plead with God for guidance, and relief from the stupor of indifference which covers the world today.

Some, even after having listened to these inspired men, will go to the polls the next day and vote that liquor might be sold in Zion. Oil in our lamps? No! We expect the political machine to supply our oil in that day of need. I sincerely be-

(*Continued on page* 1522.)

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Does God Err?

By Hermann Peisker

PART ONE

Shall not the Judge of all the earth do right?—*Genesis* 18: 25.

Shall mortal man be more just than God?—*Job* 4: 17.

HUMAN WEAKNESS

It is the common weakness of humanity to be supercritical. As soon as men and women come into contact with things which they do not understand, or which appear to affect themselves and their friends adversely, they begin to rebel, criticise, and find fault.

Because of their own frailty and imperfection, men know that there must be a cause for all imperfection in the world. They argue that a perfect being cannot make mistakes. God, therefore, who is the creator of all things, must be imperfect and err. As a consequence He is not to be depended upon and is unworthy of worship.

On the other hand, many deny His existence.

ONE MAIN CAUSE

One of the main reasons responsible for men questioning the reality and goodness of God, is their desire to be free from the restraint which the belief in God imposes. To believe in God demands the acceptance of His ideals and the ordering of one's course in life in accordance with His known and revealed will.

To discover the will of God is not a hard task. Apart from all Bibles, it is easy to discover by experience the things which injure the bodies, minds, and spirits of men; things which promote disease or health, and the foundations of happiness, peace, and prosperity in individuals, families, communities and nations. This is the revelation of "natural religion" to mankind. It is incontrovertible that the highest good, resulting from obedience to God's laws, means self-control, self-sacrifice, and living to assist and work harmoniously with others.

It is rebellion against God's laws for man, today, which results in a refusal to recognize God's supremacy and man's moral obligations to his fellow man. The natural result is a harvest of godlessness, profanity, rebellion against parental control, all restriction, authority, the marriage tie, the sacredness of the personal property and rights of others, etc. Divorce, war, disease and moral, physical, and spiritual decadence are sweeping the world as a result.

THE SECOND REASON

When men and women are genuinely perplexed by the problem of sin, pain, and God's visible judgments, they may say like Job: "Though He slay me, yet will I trust Him," and leave the matter unsettled with a further question, shall mortal man be more just than God? (Job 13: 15; 4: 17.)

Such a policy of resignation is really a pessimism, which leaves the matter unsettled and the blame on God—if all is not right. At the same time it suggests the further idea, that if man knew all, he would find all right.

With the advent of Jesus Christ into the world all problems connected with the goodness, justice, and love of God, were forever settled. The Christian declaration is:

> We know that all things work together for good to them that love God.—Romans 8: 28.

The child of God knows that all things are working to God's plan for those who love Him; that they only "know in part . . . and see through a glass darkly" (1 Corinthians 13: 9, 12). Yet the part which is seen belongs to a complete plan for each life which is in the process of development. They do not make the mistake of blaming God and traducing His character because they do not see the beginning and end of all things. They may see the part of the plan which involves temptation, sickness, testing, bereavement, financial loss, etc., but to them it is not a problem. They know that the faith, patience, endurance, loyalty, and love of God's people must be tested and tried. (1 Peter 1:6-9; 2 Peter 4: 12-19; Mark 13: 13; Romans 5: 1-5.)

ONE PROBLEM SETTLED

One of the philosophical problems, which puzzled the most noble men for thousands of years and transcended human reason, was the hope which people had of "forgiveness of sins" and God's favor by means of animal sacrifices.

The writer of the Hebrew letter stated the matter clearly when he wrote, "For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10: 4). Hosea, Isaiah, and others of the Old Testament prophets could clearly see that all the bulls and goats in the world (which were really God's own), were not equal to a single man, and could not be a sufficient atonement for his sins.

How, then, could God justly forgive the sins of those who made such sacrifices? Was God right? Was His forgiveness just? Did it involve a legal fiction or did He err?

The Apostle Paul wrote:

> The righteousness of God without the law is manifested, being witnessed by the law and the prophets . . . . being justified by His grace through the redemption that is in Christ Jesus . . . . to declare His righteousness for the remission of sins that are past, through the forbearance of God.—Roman 3: 19-28.

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Where Is Our Security?

By Paul V. Knapp

Security is one of the most talked of measures of the day: it is advocated by the government as a means of creating a reserve against impending old age, which is commonly known as social security.

Industry places particular emphasis on building up reserves, by appropriating a certain portion of its accrued profits to a contingency or sinking fund, as a safeguard against business depletion. The socialistic movement in the interest of the working man, advocates a form of security; "a share the profit plan," which will allow him to entrench against the uncertainties of the future; last but no less significant, is the endeavor of nations to form mutual bonds of peace, one with the other, to promote a feeling of good will as a means of insuring safety or security against national calamity and destruction; all these measures are the means best known to finite man, simply because he thinks of security and protection in terms of the dollar only. We do not question the sincerity of men in their purposes, but we believe that these things are merely a means to an end, and are insecure and temporary; this kind of security may be swept aside in a mere gesture, by the dissolution and demoralization of governments, and just as quickly, the world may become engulfed in the deepest strife; therefore there is no definite security, peace or safety. Man's mind does not function in harmony with the higher law, he has definitely left God out of his calculations, and is therefore doomed to utter failure and desolation.

Where then is our security? The wisdom of God surpasses all understanding; he knows of impending calamities, he understands the fleeting elements that mankind will erroneously confide in. When they cry peace and safety, then comes sudden destruction; lay not up for yourselves treasures, where moth and rust corrupt, or thieves break through and steal, but lay up for yourselves treasures in heaven, where moth and rust do not corrupt, nor thieves break through and steal. The earth is the Lord's, and the fullness thereof, even the cattle on a thousand hills are mine, saith the Lord; ye have robbed me, even this whole nation has robbed me. They ask, wherein have we robbed thee Lord? and the answer comes back in no uncertain terms; in tithes and offerings.

We can definitely see that mankind has no rightful claim to a monopoly of the resources of the earth; he is merely a custodian or steward of his possessions, and if he fails to exercise his stewardship with justice and equity, his possessions will be removed from him, leaving him desolate and barren. Man has failed to impart of his substance; he has given no thought to the less fortunate, the widows and orphans; he has sought to satisfy his own personal greed, he has accepted heavens bounties, has given nothing in return, he fortifies himself in castles, continues his exploitation, hides behind a shield of deception and justifies his actions knowingly.

In the latter days comes the admonition of the Lord to his people; gather my Saints together, unto the land which I have appointed; purchase land in the regions round about the central stake. This is God's way of doing things, this is God's security to his people; it is reasonable, tangible and honest; they can plant, sew and reap the fruits of the earth, and nothing shall hurt or destroy in all his Holy Mountain. We shall not be denied, if we avail ourselves of the privilege of living the celestial law, and move in harmony with God's designs, and adhere to his warning, *"Come ye out from among them."*

We are a people that are favored above all others; not in the manner of material possessions, the fleeting things of life, but we are rich in the assurance of a security that comes through obedience to his laws, a peace which comes through a knowledge of his purposes in the redemption of man, through the process of refinement, even to the burning of the dross. There will be a season of apparent prosperity, and peace, but be not deceived, there will follow a period when the Lord's wrath will be poured out upon the ungodly without measure, and only the elect of earth shall escape; in that day, Zion shall be the only place that they shall be at peace, one with another. *This is security, peace and safety in the fullest sense; this is God's security,* and outside of God's security, there is no other.

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War is inherent in nothing. Conflict, which is not war, exists everywhere, even in so tiny a matter as the price of fish; but conflicts are not of necessity solved by wars, and in all but a minimum of cases they are solved by give and take. Pugnacit can be easily aroused in men and women, more easily in those without patience or self-discipline; but even so this pugnacity is directed naturally towards the immediate than the distant. . . .

Of all the wars which have afflicted Europe since 1850 there was none of which the remote cause could not have been better solved by agreement, and the immediate by men of good will.—Guy Chapman in *Challenge to Death,* 1935.

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FOR BETTER HEALTH

(*Continued from page* 1516.)

which is due to irregularity of the heart action. This can be greatly relieved by a heart tonic.

In ordinary coughs where there seems to be a tightness in the chest a mustard plaster will sometimes help. Most any drug store can furnish these ready-made. Homemade ones may be manufactured however by mixing ordinary mustard with flour stirred together with warm water. This is spread between two pieces of very thin muslin or gauze and applied to the upper part of the chest. It should only be left on until the skin becomes reddened to a considerable extent, usually twenty to thirty minutes.

Barring complications, the tobacco cough is relieved by discontinuing the habit.

Much more could be said concerning this disagreeable symptom but I wish to caution the *Herald* readers not to depend too long or too much upon household remedies. If a cough does not yield in a comparatively short time a physician should be consulted. The household remedies mentioned in this article can often be used with safety until a doctor arrives and will be found much better than resorting to patent medicines which are often useless and sometimes positively dangerous.

HAVE YOU TAKEN CHRIST'S NAME UPON YOU?

(*Continued from page* 1519.)

lieve that when we stand at the Judgment, God will condemn us if we have hindered in any way the redemption of Zion.

One writer has said: "Let's get mad! Our times are enervated by a psuedo-intolerance. All sorts of evils are rampant. The gambling craze, the flood of dirty literature, the despoiling of the Sabbath, the widespread politics-criminal alliance, the far-ramifying spread of booze, the murderous lawlessness of automobiles—none of these, and other glaring evils has aroused any militant outburst of common indignation."

This writer then suggests: "Before we follow Jesus into Gethsemane, suppose we tarry with him in the temple, as blazing-eyed and with a whip of cords in his hand, he deals with entrenched evil,"

Would you follow Jesus? There is a proverb which says: "There are five points to the compass. Four points are north, south, east and west. The fifth point being, where you are. You start from there."

I would say that there are six points to the compass. The sixth point being where God is. Let us find God, and with our gaze ever on Him, move steadfastly toward our goal. It is not necessary that we see all the way. With the lantern of faith in our hand we can advance step by step.

Have you taken His name upon you? Jesus says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke *is* easy and my burden is light."

DOES GOD ERR?

(*Continued from page* 1520.)

God made no mistake. Men of old were not forgiven because of the blood of bulls and goats, but because of their repentance and trust in God. The infinite atonement had not yet been made historically, but God acted as if "the Lamb of God (was) slain from the foundation of the world" (Revelations 13: 8).

All men, from Adam to Christ, came under the benefits of forgiveness which the atonement and blood of Jesus Christ gives. God did not need to wait until Jesus died to forgive sinners. As long as they obeyed His commandments and kept the symbols He instituted—passover, day of atonement, sin, trespass, and wave-sheaf offerings—they did "show the Lord's death till He came."

God was perfectly just, loving, and merciful. He did right. It is man who has erred and questioned His Goodness and righteousness.

(*To be continued.*)

There are all degrees of proficiency in knowledge of the world. It is sufficient to our present purpose to indicate three. One class live to the utility of the symbol, esteeming health and wealth a final good. Another class live above this mark to the beauty of the symbol, as the poet and artist and the naturalist and man of science. A third class live above the beauty of the symbol to the beauty of the thing signified; these are wise men. The first class have common sense; the second, taste; and the third, spiritual perception. Once in a long time, a man traverses the whole scale, and sees and enjoys the symbol solidly, then also has a clear eye for its beauty, and lastly, whilst he pitches his tent on this sacred volcanic isle of nature, does not offer to build houses and barns thereon,—reverencing the splendor of the God which he sees bursting through each chink and cranny.—Ralph Waldo Emerson in "Prudence."

It is vinegar to the eyes to deal with men of loose and imperfect perception.—Emerson.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Does 1 Corinthians 1: 1 mean that Paul was called to be an apostle through Sosthenes?

No, the phrase simply indicates that Sosthenes joined in his letter to the saints at Corinth. It is not certain through whom Paul was called to the apostolic office, but the incident recited in Acts 13: 1-3 may have been the occasion, for in the next chapter (Acts 14: 14) both Paul and Barnabas are for the first time called apostles. If this is the case, Paul was called to the apostolic office at Antioch. On that occasion some prophets of the church were assembled with Paul, Barnabas, and other disciples. Of this the record states:

> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—13: 2.

The fact that directly after this event, during which they were ordained by laying on of hands, they were known as apostles seems to support this assumption. If the Sosthenes of Paul's letter was the one mentioned in Acts 18: 17, he probably was a resident of Corinth, and this may have been why he joined Paul in his letter to the Corinthian saints. However, *Sosthenes* was not an uncommon name, and it is not at all certain that the two references are of the same person.

Is fortune telling to raise church funds right, as the clipping shows is done?

If Jesus could condemn the money changers near the temple for dealing in animals used for sacrifice at that place, it does not seem probable that he would approve of fortune telling for obtaining church funds. He was very indignant with those who had violated the command: "Make not my Father's house an house of merchandise," and informed them that they had made it "a den of thieves." There is a sacredness attached to the things of God and the work of God which we should always recognize and respect. This was probably a chief reason for the rebuke given by the Savior on that occasion (see Matthew 21: 12, 13, Mark 11: 15-18, John 2: 14-17).

The clipping to which the questioner refers announces that among the attractions for raising church funds at a carnival: "There will be witches, fortune telling booths and other attractions." While the church doubtless does not desire to condemn innocent fun at proper times and on proper occasions, it does appear quite clear that some kinds of activities are not at all appropriate as means of promoting the work of God. I do not think Jesus intended to condemn the purchasing of animals designated in the divine law as proper offerings for sacrifice, but the occasion and manner of the merchandising being done at the temple was contrary to the sanctity of both the place and occasion, and this he condemned.

Are the oblation collections for local use, or for the general church?

The General Conference of the church has provided very clearly the method for handling the oblations to be gathered by each of its branches. This resolution cites the revelations bearing upon the subject and declares:

> That every branch should comply with the law by receiving oblations at sacrament service, as found in section 59, paragraph 2, and that the amount so received should be placed with the Bishopric in harmony with section 42, paragraph 8.—Resolution 773.

If any of the general church funds (which include oblations) are to be administered locally because of need or exigency, it should be through the bishopric as the law directs, and no branch should enact any rule of procedure in financial matters that would in any way conflict with the general church law or rules enacted by the general legislative body.

What is meant by the "abomination of desolation" mentioned in Matthew 24: 15?

It is generally believed to refer to the desolation of the temple at the time when Titus conquered Jerusalem. Many thousands perished in that seige by famine, and idolatrous and other desecrations were introduced under the Romans at that time, the temple being used as a place of idolatrous sacrifices. Reference to the Roman armies is specifically made by Luke when referring to this matter (see Luke 21: 20), which sufficiently identifies the time and occasion referred to in the Matthew account. It was reported that about one and a quarter millions of people perished as a result of the Roman conquest of Jerusalem at this time. The event was to warn saints to escape to the mountains (verse 16), where a number of caves existed.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Minot, North Dakota

The Saints continued their usual procedure during the summer, holding services at the various homes, having Sunday school at 11 a. m., followed by preaching and then a potluck dinner. In this way the family feeling is intensified, and the members grow to know each other much better.

The usual speakers are District President Warren McElwain and Branch President Frank G. Spaulding, with occasional sermons by Elders Ralph T. Darling and Laurel V. McElwain. Minot Saints have also had the pleasure of several visits from Elder O. W. Okerlind, of Independence, Missouri.

On October 31, the group met at the home of Brother and Sister Warren McElwain, of Lansford. Missionary P. T. Andersen was a welcome guest. He spoke to a group of sixty Saints and friends who had come long distances to attend. Among the members who came the farthest were Brother and Sister J. W. Darling and son, Ralph, wife, and two children from Thorne, eighty-nine miles away; Sister Roy Parks and son, from Washburn, ninety-two miles; Sister Pearl McElwain who teaches at Makoti, seventy-two miles distant. There were families from Bantry and vicinity, fifty miles from Lansford. The greater number who traveled twenty-five or thirty miles thought their mileage was not worth mentioning; they do that as a usual thing.

Following a bounteous dinner, a service honoring College Day was presided over by Laurel McElwain, a former Gracelander. Several sections of the Doctrine and Covenants were read by Ralph T. Darling, who was a classmate of Brother McElwain's at Graceland. These sections pertained to the need of a comprehensive education and the setting aside of a sum for the purchase of the land whereon the college should be built.

With respect to that land, there was an interesting talk by Brother Morgan D. Graham who was reared in the vicinity of Lamoni, and who plowed corn and harvested crops on the acres given later to Graceland. He also was a student there, as were his brother and two sisters. Laurel McElwain made a talk and led the singing of "Graceland Forever."

Sister Graham, branch solicitor, was next given a few moments, and stressed the need of contributions to keep the student scholarship loan fund revolving. She was gratified with a collection of twenty-five dollars. To this were added the offerings sent by others in the branch unable to be present.

The first Sunday of November was devoted to a sacrament service at the home of the pastor and his wife, F. G. Spaulding, at Minot.

Elder P. T. Andersen left for Williston, North Dakota, after a few days' visit with Saints.

Patriarch G. J. Waller Visits Hilo, Hawaii

Patriarch G. J. Waller recently made his third visit in the last three months to Hilo Branch. Two days after his arrival at Hilo, he visited Kohala, eighty miles distant in another part of the Island of Hawaii; he was anxious to visit a sister, Olive Qon, whom he baptized on a previous visit there. At her home in the evening a meeting was held with some nonmembers present. Brother Waller thinks the prospects are good for advancement of the church work in that district.

Patriarch Waller had the pleasure of baptizing Brother Gilleland, a school teacher whose wife was formerly Miss Maxine Godfrey, a teacher at Graceland College. Miss Godfrey and Mr. Gilleland were married by Brother Waller in Honolulu, and now both are teaching at Hilo. Hilo Branch members are happy to have Brother Gilleland in the church, and Brothers Waller and Miguel de la Cruz, pastor of Hilo Branch, look forward to having him as an officer in the priesthood before long. A wonderful spirit attended his confirmation.

At the Sunday morning service Brother Waller read a letter written to him by Sister Winifred Toomey, a member of Honolulu Branch, telling of her experiences at meetings she attended at the Irvington reunion, on a recent visit she made to the coast.

Brother Waller preached three sermons on Sunday, morning, afternoon and evening. He also preached on Monday and Tuesday evenings. On Monday he spoke to the young people of the branch. On the Friday evening following, the youth organized a Zion's League unit. Sister Maxine Gilleland was elected president, Brother Gilleland vice president.

Burbank, California

At the recent election Elder George Hinkle was again chosen as pastor of this mission. Others elected were Harold Buschlen, Sunday school superintendent; assistant, Nellie Frey; secretary and publicity agent, Jack Hatch; treasurer, James Condit; pianist, Consuelo Swain; chorister, Curtis Condit; assistant correspondent, Pearl Swain; librarian, Bill Swain, Jr., and assistant secretary, Sibyl Hatch.

In recent weeks this mission has had such fine speakers as Charles Swain, William Hartley, R. C. Chambers, George Hinkle, Sylvester Garner, Dr. A. W. Teel, Harry Waylett, W. K. McElwain, William Moyle, Herbert Blakeman and Elmer D. Chase.

Elder William Hartley, of Brooklyn, New York, visits the Swains of this mission, each year when he brings a group of boys through on a transcontinental tour. The Saints enjoyed having him and look forward to his visit next year.

The young people's club is showing progress, and their monthly prayer meetings are proving most helpful. At their recent election, Jack Hatch was chosen as president; Curtis Condit, vice-president; Consuelo Swain, secretary-treasurer; Grace Marion Snyder, sergeant-at-arms, and Irma Beebe, entertainment chairman. They have given several parties. The *Young People's Church History* is used as a course of study each week.

The women have organized to meet twice a month. Sister Myrtle Smith assisted in the organization of the group, and has attended their meetings regularly. Marion Marshall was selected as leader of the group, and Nellie Frey as secretary and treasurer. They are working to help with the bazaar planned this fall at Central Branch. The proceeds are to be applied on the building debt.

Robert L. Taylor was baptized and confirmed September 26, by Elder George Hinkle. A number of Saints attended the baptism which took place in a stream near Sunland.

The mission paid its pledge to Central Branch in full last month. Several of the members also made separate pledges direct to the branch, and almost all have met their obligations promptly.

Local Saints were made sad by the passing on September 4, of Paul Chambers. Brother Paul had been a faithful worker in the church insofar as his poor

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health permitted. His father, Elder R. C. Chambers, has done much to assist in the building of Burbank Mission, and the entire group offer him their sympathy.

Owen Sound, Ontario

The young people held their third annual two-day rally September 17 and 18, opening with a banquet on Saturday evening. B. H. Hewitt, of Toronto, was toastmaster, and the guest speaker was the Reverend William Howey, of the First United Church, Owen Sound. Following the meal served by Mrs. Cecil White and her corps of assistants, toasts were offered. The chairman proposed the toast to the king; Benson Belrose gave the toast to the church, J. L. Prentice, pastor of Toronto Branch, responding. The toast to the youth was proposed by H. A. Cooper, of Owen Sound, and the response was by Harold Barnes. Lloyd Belrose proposed a toast to the visitors, and the reply was by James Bavington, of Toronto. Miss Mazie Reid, of Wiarton, and Harold Neil, of London, played violin solos. And at the conclusion of a social period, the young guests went to the local bowling alley for an enjoyable time.

Sunday's services commenced with a social hour at 8:30 a. m. in charge of B. H. Hewitt. General prayer service at 9:45 was in charge of J. L. Prentice. Elder Fred Le Feuvre, president of Toronto District, spoke on "Faith." He was assisted by the Toronto Young People's Choir directed by Mr. William Fauls.

Bert Williams addressed the rally at 2:30 p. m. Ernest Newton, of Toronto, contributed a solo, accompanied by Miss Marnie Hewitt. Elder Fred McLean, of Guelph, spoke at 7 p. m. on "Putting Faith to Practical Use." Mr. Newton again rendered a solo.

This year's rally was under the direction of a committee: Lloyd Belrose, chairman; Lorne White, secretary; Benson Belrose, Harold Barnes, Lucy Lyons and Mrs. Cecil White. Visitors were present from many points of the Province, including Toronto, London, Swansea, Guelph, Fergus, Dundalk, Port Elgin, Wiarton and Lion's Head.

The branch held its annual business meeting September 29, and the following officers were elected: Pastor, Benson Belrose; counselors: William Crawford and H. A. Cooper; deacons: Cecil White, Harold Barnes and Lorne White; secretary, Lloyd Belrose; treasurer, Harold Barnes; publicity agent, Lorne White; church school director, Benson Belrose; branch chorister, Harold Barnes; solicitor, George Furness.

The branch is in the best organized condition it has seen for many years. During the business session the local voted to begin payment on the mortgage owing the general church by Owen Sound Branch. The women's department, young people, and branch as a whole have decided each to raise one hundred dollars this year.

The young people installed their officers for 1938 on October 6. Lloyd Belrose is the president with Lorne White as first vice president and Thelma Belrose as second vice president; Harold Barnes, secretary; Ben Belrose, treasurer; Mr. Crawford, custodian; Jean Furness, pianist; Benson Belrose, teacher; Vera Taylor and Clifton McNeil, auditors. Brother Bert Williams was again elected honorary president.

At their meeting the young members voted to adopt the Zion's League ideals and objectives. The young people's group is one of the strongest in Owen Sound District, and has had a successful year.

The Sunday school voted to change its hour of session this year from 10 a. m. Sunday to 2:30 p. m., and results indicate the wisdom of the change. Attendance has increased fifty per cent. Superintendent Belrose is aided by Harold Barnes, assistant superintendent; Max White, secretary-treasurer, and a corps of willing teachers.

The women's department is again headed by Mrs. George Furness. This department has divided itself into two groups headed by Mrs. Cecil White and Mrs. George Furness. The object of the groups is to help in raising their share of the mortgage payment.

Decatur, Nebraska

Last year Decatur Branch set as its goals the following: Sponsoring a special missionary effort, papering and repairing the church, raising the Christmas offering, and observing the important days throughout the year in church services. The Saints have accomplished all these things except securing outside help for the missionary effort; this they hope to do in the near future.

At the business meeting October 12, all local officers were sustained.

The women's department has been very active and successful in the past twelve months.

The New Testament Class, started by Sister Fowler, of Fremont, finished its study late in the summer.

Under the leadership of Pastor Ira Lewis and his assistants, Pete Rasmussen, Mark Wilson and Harold Walters, the Saints have achieved much spiritually as well as temporally. And they are resolved to make a better record in the coming year.

Brother Carter, of Plattsmouth spoke at 11 a. m. October 10. Decatur members appreciate the help of visiting priesthood members in bringing them new ideas and a greater vision of the possibilities of Zion building.

Hood River, Oregon

Hood River Saints held their annual business meeting October 13, Elder J. L. Verhei in charge. Brother Ira Simpson accompanied him from Portland.

Harry Howell was appointed and approved as pastor for another year; R. C. Chapman was elected as treasurer. These two men have served for the past two years as the group's only priesthood, and in spite of the serious illness of Brother Chapman, following an accident, and the daily work of Brother Howell, they have been able to make a worthy contribution to the upbuilding of the Saints at Hood River. Eva Howard is auditor; Thelma Chapman will continue with the secretarial work; Glaydes Dixon is publicity agent. Once more Lacey Howell is in charge of the church school worship, and Eva Howard was elected music director. Eileen Howell was chosen librarian and Glaydes Dixon women's leader.

A short prayer service was held prior to the business session, and a week end of meetings held by Elders Becker and Draper renewed the Saints' desire to serve God. Though the group is small in number, with an average attendance of nineteen, they have a goal and feel that in the year ahead they will do more toward reaching that objective than heretofore.

As many of the members as could drove 120 miles October 10 to meet with Condon Branch for morning and afternoon services. Some Hermiston members were there, and the services, basket dinner and trip were enjoyed. This was the first time several from Hood River had seen that part of the country. Local Saints also noted the courage of God's people who strive to carry on the work in places where the numbers are smaller than at Hood River. They hope to show more interest and missionary endeavor when the young missionaries return after the first of the year.

The local has had several visitors from different places, and is always, uplifted by their association.

The young people's and women's organizations were temporarily dropped due to summer work and the fruit harvest, but will soon be reorganized, and will renew their efforts in preparing themselves and others for the Master's service.

The Christmas offering is already far in excess of that of last year. It averages $1.15 per member, and the local branch hopes to raise this still higher.

Runnells, Iowa

Runnels Branch has completed the remodeling of the church building. The structure was greatly in need of repairs, and through the efforts of Brothers Fred Tingle and A. Whitemore and others, the work was done in time for the homecoming October 10.

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Evangelist Milo Burnett, of St. Joseph, Missouri, was the guest speaker. It was at Runnells that Brother and Sister Burnett learned of the gospel. His testimony of his conversion to the church and the truthfulness of the gospel was an inspiration to the congregation.

The house was filled with Saints, many of whom had driven a distance to meet with Runnells members.

At the annual business meeting October 4, the following officers were elected for the year: President of branch, Ralph Wicker; secretary-treasurer, Maude Henry; superintendent of Sunday school, Paul Meador; chorister, Nora Park; women's department, Hazel Tingle; adult supervisor, A. Whitemore and children's supervisor, Nora Park.

Pittsburgh District Departmental Conference

The conference convened at Fayette City, Pennsylvania, October 16 and 17. The opening service Saturday evening was under the direction of C. I. Winship, young people's supervisor. After the invocation by Apostle Paul M. Hanson, a choral selection, "O That Men Would Praise the Lord," was offered by members of the Y. P. C. Choir. A sacred drama, "Barabbas" was presented by members of the Y. P. C. dramatic group, then Sister Ann Gray gave a modern monologue of comedy. Following the benediction, the group went to the basement to enjoy recreation and refreshments.

Apostle Hanson spoke on "Priesthood Needs and Duties" at the 8 a. m. priesthood service Sunday. Beginning at nine-thirty each departmental head gave an address concerning established plans and activities: J. W. Winters spoke on "Church School Activity"; William McCune, "Priesthood Requirements," and L. S. Eschrich, "Financial Standings." Members of the Donora and Y. P. C. choirs contributed musical selections. Apostle Hanson preached at 11 a. m. A vocal solo was given by Sister Raisbeck; Elder Shinn gave the benediction.

After a crowd of 140 was served at noon, District President E. B. Hull opened the afternoon meeting. The invocation was by Elder Rodgers. Sister Winship made a brief statement regarding the "Function of the Women's Work"; Elder Marsh spoke on "General Aspects of the Church School"; Elder Gaskill talked of "Membership Responsibilities." Sister Bazilya sang a number. At 3 p. m. Elder Shinn, assisted by Elder Marsh, directed a general social service, in which the spirit of prayer and testimony fully prevailed.

Following the evening meal, Apostle Hanson again addressed the assembly. Members of Fayette City Branch were liberal with their hospitality, and were given a vote of thanks.

Sister Lemuel Curry Passes Away

Sister Lemuel Curry, of Kirtland, Ohio, passed to rest October 25, her spirit leaving this world while she slept. She was born near Pittsburgh, Pennsylvania, July 20, 1855. Was married November 27, 1879, and had lived at Kirtland since 1911.

Kirtland Branch misses Sister Curry for she was a very active member until a short time before her death. The



SISTER LEMUEL CURRY

whole community knew and loved her, and her desires and activities were always to see righteousness triumph. As a mother and wife she leaves proof of her devotion in the four remaining members of her family; all are members of the priesthood. They are her husband, Lemuel Curry; her sons, John, a priest; Earl, an elder, and Lemuel, the Presiding Bishop of the church.

Though they mourn her passing, Kirtland Saints thank the Heavenly Father that they had the privilege of knowing and living with Sister Curry so many years. Funeral services were conducted from the Temple October 28, the sermon being by Pastor James E. Pycock.

Pleasant Valley Branch

Lucasville, Ohio.—This branch was glad to have Elder A. L. Loving, district missionary, through the month of September. Also Brother Fisher Carlile, a priest from Iowa. Elder Loving baptized Willis Crabtree, a man who had heard the gospel preached for more than twenty years, and Joseph Rose, nine-year-old son of William Rose. Many more were left near the kingdom.

Pleasant Valley members will welcome Elder Loving's return for they know that he is a man of God.

Branch President William Altman has been preaching the word of God and visiting the sick. He is always ready to lend a helping hand.

The Sunday school is moving forward under the direction of Norman Pollock and his loyal assistant, Orville Altman, aided by branch officers and teachers.

Sister Ora Altman, president of the Zion's League, is planning a Thanksgiving program. Sister Elizabeth Hile, in charge of the women's department, is leading her group in the fine assistance they are giving the branch.

Several members from Lucasville attended the Southern Ohio conference held at Wellston.

Edmonton, Alberta

This branch of seventy Latter Day Saints in the capital city of Alberta, is going forward under the leadership of Pastor William Osler. Under the stress of the time of depression many of the members find it difficult to assist financially, but they are, nevertheless, endeavoring to help as they find the time, means and talent.

The young people's society, the Aurora Borealis Club, is active this fall under the leadership of Priest David Larmour. The opening gathering was a well-attended corn roast. At the latest meeting the club decided to reorganize in accordance with Zion's League, and to be called by that name, undertaking the four big objectives of the League. They plan various features for help and development.

There were four baptisms in the three-day reunion in August. One candidate was a young man named William Owen, a member of the church school and young people's club, who gives promise of being a steady, willing worker. David Larmour was ordained a priest by Elders William Osler and Elgin Clark, district president.

A pretty wedding ceremony was solemnized June 23, when Miss Emily Newcombe, youngest daughter of Brother and Sister Newcombe, of Onaway, was united in marriage to Mr. Harold Pollock, of Onaway. The bride was given in marriage by her father, and was attended by the sister of the bridegroom. Pastor William Osler read the marriage service.

The annual business meeting was held in September. Elders William Osler, H. B. Seaman and L. R. Allen were reelected as the branch presidency. Elder Allen was also reelected to serve as church school director. Sister R. A. Allish, owing to poor health, relinquished her work as secretary to David Larmour who was so elected. Dick Osler was again chosen as deacon and branch solicitor.

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A special prayer service was held October 14, called by the president of the young people's club in behalf of Wesley Allen, a club member, dangerously ill with an intestinal ailment. A fine spirit of devotion was there, everyone offering prayer for the young brother and also for Sister Hadley who for some time has been an asthma sufferer. The Lord has since blessed the afflicted ones, and in due time they are expected to meet again with the Saints.

Pittsburg, Kansas

The branch as a whole and also the young people's division have had their annual business meeting, and the outlook for the year is a hopeful one. The branch elected the following officers: Pastor, T. W. Bath; church school director, R. G. Smith; secretary, Esther Heller; branch treasurer, S. S. Farrington; children's supervisor, Lois Shippley; music director, Lavonne Goetell; young people's leader, Lynn Smith; director of recreation and expression, Billie Bath.

At their business session the young people first adopted the new name, Zion's League, then elected the following officers: President, Lois Shippley, who is the spiritual chairman with the objective of "Win a member"; vice president, Maurine Jones, chairman of the cultural phase of work with the objective, "Know your church"; secretary, Lorene Smith, in charge of social activities with the objective, "Make Leisure Creative," and treasurer, Ammon Higdon, who will aid the social chairman and carry out the objective, "Keep the Law." The young members are enthusiastic about their new organization which is both definite and purposive.

The first meeting of the League was held October 12 in the form of a fellowship dinner. Following the meal challenging talks were given by young people. They spoke on the qualities of a successful youth organization—loyalty, service, and cooperation. Attendance was fine and the spirit of fellowship marked the occasion. The League held their monthly prayer meeting Sunday morning, October 17, using "The Open Door" as a theme. The meeting was directed by the youth leader and branch pastor.

At the Sunday evening vesper service, planned by the young people's president, Lois Shippley, a pageant "The Open Door," written by Maurine Jones, was given by the young members. The spirit which accompanied made the service one of beauty and inspiration.

The women's department, supervised by Sister Bath, presented a vesper service the evening of October 3. "Women in the Home" was their theme. Following a quarter hour of vesper music, several women gave talks.

The midweek prayer services have reached a new plane of spiritual achievement. Under the direction of the new pastor, T. W. Bath, attendance also has increased.

The church school under the direction of R. G. Smith, has made noteworthy progress. Excellent worship services are being planned, and it is hoped that the spirit of devotion manifest in the branch, will continue.

Mrs. Stella M. Wiley announces the marriage of her daughter, Stella May, to Warren Noll Jackson, son of Mr. and Mrs. P. H. Jackson. The wedding took place at the Saints' church, Elder T. W. Bath officiating. The couple were attended by Mr. and Mrs. Olin McCarty. A reception for the bridal party was held at the home of the bride. Mr. and Mrs. Jackson are at home at 307 East Euclid.

Pittsburg Branch was saddened by the recent deaths of two members, Sisters Esther Boone and Bertha Chambers.

Ribstone, Alberta

This branch held its annual business meeting September 29. Officers were elected as follows: Pastor, Elder Albert White; director of religious education, Elder Lloyd Gregory; secretary, Sister M. Burton; supervisor of adults, Sister Virgie Dallyn; young people's supervisor, Sister Grace Jensen; children's supervisor, Sister Bessie White; president of women's department, Sister Elsie Hilker.

The women's department held their annual chicken supper and bazaar in the church basement October 22. A large crowd was present. The girls' club, under the leadership of Sister Bessie White, had a table of handwork.

Lloyd Gregory, scoutmaster, and the Boy Scouts invited parents and friends to the church to meet the secretary of the Boy Scouts of Alberta and to see moving pictures of Scouts on vacation and of "Grey Owl and His Wild Animal Friends." Lunch was passed around by the boys.

Sisters Grace Jensen, Bessie White and Freda Burton decorated the church basement October 30, in readiness to receive a crowd of young people for a Halloween celebration. After spending the evening in games, luncheon was served at fifteen cents a guest. This money is to go to the Christmas offering.

The women's department met November 4 for an all-day sewing session at the home of Sister Hazel Dallyn, in behalf of a sister who has been ill. Twenty-seven women were divided into three working groups to cut out and sew new materials, to mend and remodel children's clothing, and to make and to tie a comforter and crib quilt. Each woman brought something for dinner and lunch.

Pasadena, California

Pasadena Mission is happy to report that the Christmas offering pledge of fifty dollars has been raised, and efforts are now being centered on the pledge to Los Angeles Central Branch. This work has been done by the Sunday school, the attendance of which is increasing; the average is now between fifty-five and sixty each Sunday. Uarda Eyers, from Willapa, Washington, is a new member of the junior young people's class.

Attendance at the Wednesday evening prayer service held at the Legion Hall, Foothill Boulevard and Lake Avenue, is fair.

Junior church, at 11 a. m. Sunday, is under the leadership of Elder F. A. Cool.

Guest speakers in recent months have been Elder Hinkle, pastor of Burbank Mission, and Elders Ballard and Ahlstrom, from Los Angeles.

Pasadena Saints were invited to join with Burbank group August 22, for a picnic in North Hollywood Park.

The La Da Sa Club held only one meeting a month in the summer, that being a potluck luncheon in La Pinteresco Park. On August 26 President Alice Omohundro was honored with a card shower and birthday cake. A birthday cake is now had each month for all who had birthdays in the month. Members of the club are making a friendship quilt with which they plan to raise funds for the work at Pasadena.

About sixty guests participated in the games at the Halloween party October 30, at the hall. Refreshments were served by this committee: Lois Nunamaker, Thelma Ruchaber and Della Downs.

Brother and Sister Frank Kinney and children have returned from the northern part of the state, to make their home in southern California. Sister John Walters and children are spending the winter with her parents, Elder and Sister E. D. Chase, of La Crescenta.

Boston, Massachusetts

The fine spirit which prevailed in Boston Branch last spring followed through the summer months, and has been evidenced in increased local activity this fall. In his report at the annual business meeting in June, Pastor E. L. Traver, who was reelected, recommended the reviving of the religio as a means of stimulating study and thought by the membership and creating interest among nonmembers. This recommendation was adopted, and has proved an outstanding success. The evening service now has three phases: First, a fifteen-minute song service conducted by Leslie York, then George Sinclair, in charge of the religio, opens the study session;

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second, for half the allotted time the members give attention to Book of Mormon study with Doctor William A. Sinclair as teacher; the third part of the meeting is devoted to readings, special music and other program material.

Following a brief musical intermission, the choir and others who are to take part in the evening service, go to their places. The pastor has inaugurated a service of short (from ten to twenty minute) talks by the young priesthood members on such subjects as "Faith" and "Repentance," based on Book of Mormon experiences and other Scriptures.

Sister Beulah Black has been appointed attendance clerk, and her figures indicate that this form of evening service brings out more than double the number present in recent years; it is almost equal to the average Sunday morning service.

When Brother Leon Look, a student from Maine, spoke, the congregation was pleased to hear also a short talk by Doctor Staley, head of the school which Brother Look attends, The Staley College of the Spoken Word.

The funeral of Brother Alpha Baker took the place of the morning services Sunday, October 24, and the sermon was by Bishop M. C. Fisher. Brother Baker died suddenly at West Somerville October 20.

Some have been ill and others have passed away in recent months. Sister Sara Dobbins, one of the oldest members of Boston Branch, was ill in the hospital several weeks last spring, but is now better and able to attend church services regularly as has been her lifelong custom. Brother Baker, Sister Fred Blanchard, Sister Agnes Fisher and Sister Dobbins were among those for whom the Saints prayed at the Onset reunion. Sister Blanchard was stricken while attending the reunion. Sister Fisher was ill in California, where she went to visit Sister Stella Omohundro.

Sister Bernice Lenz, of Logan, Iowa, was also the subject of prayers at reunion. Sister Lenz, a former Gracelander, has been ill for two years, and was sent to Boston for an operation from which she seems to have recovered successfully. Before her return home she was a guest of Mrs. E. L. Traver.

Sister Doris Foster was remembered with prayers wnen she underwent a major operation the middle of September. She too seems to be convalescing satisfactorily though she is yet unable to leave her home.

Sister Bolton and her family suffered a double bereavement. Within three weeks of the death of Mr. Bolton of heart trouble, a son, Robert, was killed in an automobile accident. In May, David, three-months-old son of Dorothy and Albert Fisher, was taken. In the summer, the mother of Sisters Virginia and Doris Black died. The girls live in Maine, but are working in Boston. Sister Emma Dobbins died at Onset in the summer.

The cradle roll department of the church continues to grow. Among those who have passed their first birthday are Norman Daken, Jr., Teddy York, Sandra Jean Traver, Allen Cardinal, William Nichols. The newest addition is Bradford Austin Congdon, infant son of Mr. and Mrs. Hartwell Congdon, who arrived October 24.

The choir has organized as a social group with a hostess, Sister Agnes Fisher, whose duty it is to plan social functions and to inform the choir of outstanding musical events in Boston. Rebecca K. Carter is the secretary-treasurer and William Nichols, librarian. They meet at 5 p. m. on Sunday, with Katherine Fisher as the new director. So far they have sung only at the evening service, but music is now ready for morning, and they are preparing special music for the holiday season.

The young people have adopted the name Zion's League, and are planning a full program for the year. They recently enjoyed a Halloween party in the recreation room of the Ed. Traver, Jr., home.

Doctor B. A. May, formerly of the Graceland faculty, is teaching at Simmons College. He and Mrs. May have an apartment at Brookline. Doctor May spoke on Graceland College Day, sharing honors with Sister Clara Wood who had just returned from a western trip which included attendance at the Graceland homecoming.

Brother Ed. Brown, of Providence, was a recent guest speaker. His son, Earl, played a violin solo, accompanied by Mrs. Ed. Brown.

Savanna, Illinois

Election of officers for the new year was held October 20. District President Wesley Richards, of Davenport, was in charge of the meeting. Elder John Stiegel, of Moline, also attended, and gave a short talk. The following officers were elected: Pastor, Howard Grayless; counselor, B. E. Sartwell; clerk, Ione Sartwell; treasurer, Margaret Sartwell; church school director, Richard Grayless; women's department leader, Viola Smith; young people's leader, Myrtle Grayless; chorister, Howard Grayless; auditor, A. H. McCormac; correspondent to *Herald,* Ione Sartwell; publicity agent, Margaret Sartwell; attendance recorder, A. H. McCormac.

During the past year Savanna Saints welcomed four new members into the branch: Mrs. Viola Smith, Mrs. Lois Anderson, James Phialmlee, and Fred Lister. This makes the total enrollment sixty.

The young people are following the Nobleman plan and hold meetings every two weeks. They have about twelve in this organization. Ione Sartwell is president; Fred Lister, vice president, and Betty Welch, secretary.

Seven of the young people attended the district Halloween party at Clinton, Iowa, October 30, and were present at the services there on Sunday morning.

On Friday evening, November 5, a group of young people from the Rock Island Branch came to Savanna and presented a one-act play, "Grandma Fixes Everything." They had given it at the district conference in October, and Savanna group appreciated their repeating it. Other numbers on the program were a talk, "First Things First," and a reading, by Orville Short and Billy Williams, respectively, of the Rock Island branch; musical numbers: vocal solos by Wilbur Sartwell, Dorothy Sorenson, and Freddie Lister; vocal duets by Helen Morgan, Betty Welch, and Ione Sartwell and Wilma Phillips; and a song by the entire group of young people of Savanna Branch. The program was followed by a social period during which pie was served.

New York District Convention

New York District met in convention at Syracuse, October 23 and 24. The first session on Saturday night, was held at the Whitehead home, in East Syracuse, in charge of District President P. L. Weeger. After two musical numbers, Doctor Weegar spoke briefly, then introduced Carl Mesle who talked on "Zion's League," urging the boosting of this organization at the young people's convention at Niagara Falls, November 13 and 14.

Brother George Schaefer gave a fine talk on the Book of Mormon, then Bishop's Agent Mesle talked on finances; he made known the relative positions of the different branches with regard to the raising of the district financial quota, reflecting credit to some of the smallest groups. Catharine Lambert made an eloquent plea for the Graceland scholarship fund, of which she is chairman. At the short business session Sunday it was voted that the district favor the establishment of this fund, and authorize the chairman to proceed with her efforts to raise it.

Sunday's services were held at Oberlander Hall, North Salina Street. There was a prayer meeting at nine o'clock, the good spirit and its blessings and gifts being witnessed. Church school session was in charge of local officers. A short business session was held to appoint the delegates to the coming General Conference. They are: Doctor and Mrs. P. L. Weegar, Lot Bishop, Apostle Hanson and Richard Mesle.

George Schaefer was speaker at the preaching hour. Syracuse Saints treated the visitors to an appetizing dinner. There were forty guests present from other locals. The weather on

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Saturday could hardly have been more unfavorable; some visitors came and went in snowstorms part of the way on Sunday although at Syracuse the weather was fair. With the group from Cornell were Paul Morden and Bud Irwin. Sister Catharine Lambert was in charge of music.

The afternoon session consisted of an address by Doctor Weegar; then Brother Charles Irwin who located at Syracuse last February as superintendent of the Sears and Roebuck Store, gave a talk on "Applied Christianity." The music by friends of the Syracuse pastor and his wife was much appreciated. It is hoped that guests enjoyed the questions and answers part of the program by Doctor Weegar as well as the talks by Brothers Irwin and Mesle.

Buffalo was well represented at the convention, and there was a good delegation from Johnson City headed by Floyd Rathbun and including three of the branch priesthood, Brothers Bishop, McDonald, Knapp and their wives; fourteen went from Sherrill, New York, and the faithful Carpenters were there from Fulton.

Independence, Missouri

November 22.—President Frederick M. Smith gave "The Church of the Air" address Sunday from 12 to 12:30 p. m., speaking from Kansas City, Missouri, over radio station KMBC on the subject, "The Church, Industry and Society." He was assisted in this service by Presiding Bishop L. F. P. Curry, of Dallas, Texas, who offered the invocation and read the Scripture lesson. The Stone Church Choir, under the direction of Paul N. Craig, sang the hymn, "The Lord Jehova Reigns"; "Sevenfold Amen," by Stainer, and "God Is a Spirit," by Bennett. Mrs. Pauline Arnson, soprano, sang "The Mighty God." Robert and George Miller were organist and pianist. "The Church of the Air" is a regular Sunday feature of the Columbia Network, and this broadcast was heard by Saints and friends living in all parts of the United States.

The Wahdemna Choral Club opened its fall season with a concert at the Liberty, Missouri, high school, November 18. This performance was given under the auspices of the Parent-Teachers Association. Assisting the club were: Mrs. Virgil Ham, reader; Gomer Cool, violinist; Mrs. Josephine Crinklaw Mader, soprano; Miss Elinor Smith, harpist, and Miss Joy Harder, pianist. This young people's choral group is under the direction of Paul N. Craig. The club announces the following engagements in its fall concert season: St. Mary College, Leavenworth, Kansas, December 8; Kansas City Music Club, Grand Avenue Temple, December 13, and the Central Presbyterian Church, Kansas City, December 19.

Stone Church

This congregation will hold a Thanksgiving service Thursday morning from 10 to 10:45, and the Stone Church Choir, Paul Craig directing, will sing the cantata, "The Landing of the Pilgrims."

Bishop J. A. Koehler was the speaker Sunday morning, taking for his text: "My people are destroyed for lack of knowledge." Elder H. G. Barto was in charge of the service, assisted by Elder J. A. Holsworth. Music was furnished by Job Njeim, Arabian tenor soloist; Mrs. Dorothy Hamilton, organist, and congregational singing was in charge of Mrs. Paul Nelson.

In the evening Bishop A. B. Phillips spoke. Mrs. Nell Kelley and Mrs. Blanche Gault sang as duet selections "Jesus Lover of My Soul," and a hymn written by David H. Smith and sung to the melody of "I will Sing Of My Redeemer." Congregational singing was led by George Anway.

Speakers for Sunday, November 14 were Elders A. K. Dillee and C. Ed. Miller.

The prayer hours offered in the early morning and in the afternoon on Sunday are great sources of help and comfort to the Saints. The regular afternoon service is held in the lower auditorium under the direction of Elders U. W. Greene and William Ecclestone. Next Sunday the young married people of the congregation will have a prayer meeting in the basement at 8 a. m.

Boy Scout Troop 226, of the Stone Church, will observe its twenty-first anniversary Monday evening with a program in the church basement, and many former members of the troop are expected to be present. Scouters Henry W. Stahl, L. C. Gibson, Douglas Flanders and Don Baldwin will have part in the program.

Second Church, South Delaware and West South Avenue

"Patience" was the theme of the Sunday morning prayer service November 14, in charge of Elder Archie Davis. The church school worship period followed with the same theme, neither leader being aware that the other had selected it. Elder R. D. Weaver also read Job 2 and spoke a few moments on "Patience."

Elder R. S. Salyards, Sr., spoke at 11 a. m. on "Scriptural Appreciation." Elder Ralph M. Freeman spoke in the evening, representing the young people.

"Thanksgiving" was the theme of the early morning prayer service November 21, Elder M. N. Stewart in charge assisted by Priest Lane Bolt. "Thanksgiving" continued to be the theme of services throughout the day. Elder Archie Davis, one of the local ministry, spoke at 11 a. m., reading Doctrine and Covenants 24: 3. This service closed in time for all to hear President F. M. Smith on KMBC at twelve o'clock, speaking on "The Church of the Air" radio broadcast.

President Elbert A. Smith spoke Sunday evening, selecting an unusual text. It was an inscription taken from the tombstone of Governor Bradford of Plymouth, Massachusetts: "Do not basely relinquish that which the fathers with great difficulty won." Brother Smith spoke to an attentive congregation.

The funeral of Sister William E. Harper was conducted by Elder R. D. Weaver November 13. Sister Harper's death was caused by a heart attack.

At the close of the Sunday evening service the young people conducted a good fellowship meeting in the church basement.

Each Wednesday night the young people meet at some home and then go in a body to attend the adult group prayer meetings. On November 10 they were present at the service of Group 17, on November 17, they met with Group 16. The young people also had charge of the Sunday night service November 21, offering three trio and one quartet numbers.

Spring Branch Church

Speakers November 14 were Elders A. J. Tankard and Elder Chase. At the church school hour 6:30 p. m., a teachers' training class was organized, Elder J. E. Kelsey to be the teacher.

The monthly young people's prayer meeting was held November 21, at 8:15 a. m. in the sub-basement room, Elder M. C. Jacobsen in charge, assisted by Fred Epperson and Lawrence Jones. "Thankfulness" was the theme of the talk by Lawrence Jones. This theme was used also in the older people prayer service upstairs.

Elder J. E. Smith spoke on "Fasting" at 11 a. m. Frank and Gladys Robinson sang a duet selection.

The boys' chior sang two numbers at the six-thirty church school. Elder R. V. Hopkins preached at 7:45 a. m., and the choir sang a number.

Both groups of women met at the home of Dorothy Jennings on Thursday, to plan for baskets to be taken to the needy on Thanksgiving.

Walnut Park Church

Elder Amos Berve spoke on "Priesthood" Sunday morning at eleven o'clock, the choir singing "I Am Trusting Thee, Lord Jesus." The service was dismissed early to allow time for the Saints to reach home to hear the radio broadcast of President Frederick M. Smith's sermon over a nation-wide hook-up at twelve o'clock.

Elder William Patterson spoke at seven-thirty in the evening and the anthem was "O Give Thanks Unto the Lord."

Miss Vera Etta Norman, daughter of Brother and Sister C. H. Norman, of Knobnoster, Missouri, and Milford M.

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Nace, son of Brother and Sister Orlando Nace of Independence, were married at the Walnut Park Church, November 20, at eight o'clock in the evening. Preceding the ceremony Delta Nace Chapman sang "Indian Love Call"; Arthur Storms, viclinist, played "Because"; and Tressa Parrish McHarness sang "O Promise Me." Lavona Crabb accompanied all numbers and played the "Lohengrin" Wedding March as the bridal party assembled. Miss Beulah Norman was her sister's maid of honor and Miss Helen Constance was bridesmaid. Arlon B. Chapman acted as best man for Mr. Nace and Edward Butterworth was groomsman. Master Randall Ellis carried the ring and Virginia Morford was flower girl. The bride's father being unable to be present, she was given away by G. C. Thompson. The service was read by Elder Kenneth Morford. A reception for one hundred and fifty guests followed at the new home of the couple at 706 East Alton Avenue, Independence.

Enoch Hill Church

The women met at the home of Mrs. Agnes Hartman November 11, to hear Mrs. Charles F. Grabske speak on "Child Care."

On November 14, previous to the pastor's discourse, a solo was sung by Margie Thomas and a number was given by the women's chorus, Sister May Worth directing.

Bishop G. L. DeLapp spoke in the evening. Elder A. G. Owings, of Oklahoma, offered prayer, and Mary Thistlethwaite, of Sedalia, sang "How the Lilies Grow."

The funeral of Victor Kipp, eighteen-year-old son of Mrs. Grace E. Kipp, was held from Enoch Hill Church November 18, Elder O. W. Sarratt in charge, Elder H. L. Barto preaching the sermon. A local quartet furnished music. Victor was injured fatally on Tuesday afternoon when his gun was accidentally discharged while he was hunting near Buckner. He was an honor student, graduated from high school last term.

Elder J. A. Gillen was the 11 a. m. speaker last Sunday, and Sister Warren's girls' chorus rendered a number. Through the kindness of James McDonald the congregation was privileged to hear President F. M. Smith's twelve o'clock radio address, at church.

Sunday evening Lawrence Martin, a local elder, spoke on "Choose Ye This Day Whom Ye Will Serve."

Gudgell Park Church

Elder W. L. Chapman was the speaker for this congregation the evening of November 7, and on the following Sunday Elder R. D. Weaver preached in the morning and Brother Ralph Smith at night.

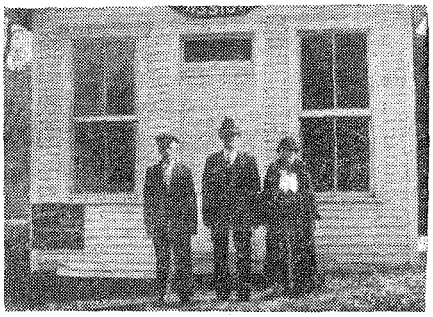
The congregation seems to be growing. The faces of Saints and friends who had not been attending regularly, are to be seen at the services since some of the priests have been visiting in the homes.

The activities of the young of this district are resulting in increased interest, and many visitors are present at their meetings.

Wellston, Ohio, Mission

This mission was started September 5, this year, by T. S. Williams, a priest, and is conducted and financed by him in the village of Glenell, five miles northwest of Wellston. Brother Williams furnished mission seats, lamps, stove, organ, etc. He is assisted by his brother, David, and his mother, Jane Williams, now in her eighty-second year. She was baptized when eight years old, and is teacher of the primary class in the mission at Glenell.

The attendance of this group is good, there being from thirty to forty at Sunday school and from forty-five to fifty at preaching service on Sunday night. No Latter Day Saints live at Glenell. The building used is donated by a nonmember friend, Mr. Price, superintendent of the Glenell Sand Company. Mrs. Dixon, a nonmember, is organist. Brother Sam Ely, a teacher, printed the sign which hangs over the mission door. It reads "Reorganized Church of Jesus Christ of Latter Day Saints Mission."



WORKERS AT WELLSTON MISSION

From left to right they are: David Williams, Thomas S. Williams, priest, and their mother, Mrs. Jane Williams. They are standing in front of the mission building at Glenell, Ohio.

A. W. Kriebel, pastor of Wellston Branch, visited the mission October 3. Missionary A. L. Loving preached on October 10; on October 24, Brother K. Kriebel was the speaker. On the last Sunday of the month T. R. Beatty preached.

The people of the community seem to be interested in the gospel, and the Spirit of the Master is striving with those who seek the truth. All those who are engaged in the mission work are members of Wellston Branch, and they pray that the mission will be the means of bringing many to Christ. They appreciate the kindness of those who are assisting them.

Graceland Briefs

Anny Rutz, only woman ever to portray the Virgin Mary twice in the Oberammergau Passion Play, presented an illustrated lecture in the second lyceum program of the year, November 12. Students heard her describe the production of this celebrated drama given every decade in the little German hamlet, and witnessed the skeleton of the performance thrown on the screen by the aid of colored slides.

President Elbert A. Smith presented the age-old problem of the need for and the function of church organization in the second of a series of religious lectures centering about the theme of religious motivations, November 14. President Smith affirmed that the church should act as a teacher of zionic ideals and that the education of the people to serve creatively is its dominant mission. Elder Earl T. Higdon presided over the service.

Outstanding American Newspapers were discussed in student forum November 16, Leonard Delano, Eveline Burgess, and Miss Mabel Carlile making the introductory talks, and Mr. R. A. Cheville directing the entire discussion. Samples of prominent newspapers were exhibited. Editorial policies and peculiar merits of papers of all types were discussed.

The Graceland College Players Association admitted nine regular members and twenty-five apprentice members following try-outs, November 13, in the college chapel. The following students were informally initiated November 20, and formally admitted to the group November 21: Regular members: Margaret Shippy, Robert Kyser, Lois Thomas, Lulu Odom, William Engle, Faye Booker, Maxine Budd, Arline Fowler; apprentice-members: Virginia Moorman, Lois Hansen, Lloyd Gress, Paul Maaske, Dale Ballantyne, Addie Leland, Jay Brandt, Mabel Hyde, Alta Mae Gilliland, Theda Jones, Charlene Allen, Ted Wolf, John Edwards, Lois Blair, Adeline Harris, Wilma Jean Jackson, Jean McCormick, Geraldine Billings, June Baldwin, Paul Gormley, Ted Beck, Fred Weddle, La Preal Adams, Avah Leah Atwood, and Ed Eppling.

The Christmas vacation recess will begin December 17, according to the faculty announcement last week. Classes are to be held two Saturdays, December 4 and December 11, in order to allow for this increased vacation period and to prevent the academic year continuing into June. The one-day holiday for Thanksgiving will feature dinner on the hill and a matinee performance of the motion picture version of "Romeo and Juliet."

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Kansas City Stake

Under the direction of Charles Graham, the Zion's League of Kansas City Stake continues to progress.

The annual drama tournament was held November 15 and 16 at Central Church, seven groups presenting one-act plays. Fourth Church players received the cup, having the highest rating. The merit system was used in the rating, each group receiving a ribbon. A rating went to Fourth and Quindaro; B rating to Central, Chelsea and Grandview, and C rating to Mount Washington and Bennington. Jack Burlington, chairman, Kenneth Graham, business manager, and Mrs. J. A. Gardner, adviser, formed the committee. This year's plays were of a high caliber, and entertained the fine audience both nights.

Elder J. A. Gardner is in charge of the monthly prayer services which increase in interest and attendance with each meeting. The theme for the year has been "Higher Ground."

An outstanding event in the offing is the Yuletide Regional Conference of Zions' League for Zion and the surrounding stakes, to be held at Central Church, Kansas City, December 27 to 30.

Grandview Church

A happy occasion at Grandview, in October, was the annual homecoming Sunday, October 31. Former residents came from near and far to greet their friends. The day's program included an address by President Elbert A. Smith and an evening concert by the Vesper Chorus, directed by Frank Hunter. At 6:30 p. m. a Zion's League vesper service was in charge of Glenn Sivits and Clarke E. Tucker.

The committees responsible for the worship and success of the homecoming were: Program committee, J. A. Gardner, Evan A. Fry and Juno Cook; reception, Jessie Tucker, Pauline Brose, Glenn Sivits, and Fern Heinzman; publicity, Alma Warren, Edna Freeze, Evan A. Fry; decoration, Pearl Barnes, Virginia Spillman, Harold Johnson, Richard Fowler; dinner, Lora Kane, Ruby Tucker, Ethel Coakley and Fern Heinzman, and ushers, J. H. Coakley, O. A. Swearingen, Clarence Penticuff, and George Hawkins.

The Laurel Club served a new type of supper October 28, calling it a "penny supper." All servings of food, with the exception of three items, were priced at a penny each. A large crowd responded.

The Zion's League vesper services have produced fine programs and interest. A community sing is in charge of Edith Foley Fowler who seems to have a new song group each meeting. Special speakers have been: A. L. Thornberry, president of the Boys' Club, Kansas City, Missouri; Evan Fry, associate pastor, of Grandview and Dr. Albert J. Rettenmaier, of Kansas City, Kansas.

These services are had from 6:30 to 7:15 p. m. on Sunday, and have proved that the young people, under good leadership, naturally forge ahead and accomplish things. Attendance has been gratifying.

The Graceland College football team played Junior College, of Kansas City, Kansas, on the Wyandotte High School Field, October 29. A welcome was given Graceland players and greeters at Grandview Church after the game. Graceland won with a score of thirteen to nothing.

Death claimed Brother John Peterson, seventy-seven years old, after a year of illness, on November 8. The funeral was in charge of Pastor J. A. Gardner. The Saints offer sympathy to Sister Peterson and her family.

Chelsea Church

In harmony with the spirit of Halloween, the Zion's League of Chelsea gave a party, inviting as their guests the Bennington League group. On this occasion there were clever impersonations of notable people ranging from royalty to screen and radio celebrities.

The Sunday evening church service on College Day was devoted to the Zion's League Choir and the alumni of Graceland. Delbert Sears, former Graceland student and now attending the University of Kansas, gave a talk on the advantages which Graceland offers her students. Miss Rosalie Blair, was guest soloist and the "Alma Mater Hymn" of Graceland, sung by the choir, was appreciated by all.

A two-week series of meetings will begin November 28 at Chelsea Church, Twenty-eighth and Garfield, Kansas City, Kansas, Evangelist Ray Whiting conducting. Services will begin at seven-thirty each evening with the exception of Saturday.

Mr. and Mrs. Curtis Dawe are happy to announce the birth of a son, William Curtis, born October 14.

Mount Washington Church

Evangelist Ray Whiting recently conducted a series of meetings at Mount Washington, and much interest was shown. Average attendance was between eighty and eighty-five persons Several special musical numbers included contributions by Ray Bleil, of Central, the Okerlind sisters, and Mrs. John R. Lentell's chorus, of the Stone Church, and Mrs. Gladys Inman, from Second Church, Independence. Local artists also assisted; Sister Signa Mitchell was in charge of the music.

Elder Whiting was with this congregation November 7, sacrament Sunday, and talked to the Saints. The infant son of Brother and Sister Harry Sudduth was blessed at this service. Brother Whiting began his missionary meetings the night of November 7. On November 14, the closing day, Elder Whiting gave two powerful sermons. At the morning service the small daughter of Brother and Sister Raleigh Hall and the son of Brother and Sister Roy Weddell were blessed.

Before the evening service, November 14, the young people presented their play, "The Governor's Shoes," which they gave in the drama tournament.

The young married people and older young people's class is growing rapidly. Pastor W. Bolinger is teacher of this group.

Far West Stake

Guilford Branch

October 17 was observed as the twenty-second anniversary of the dedication of the church. Because of rain the night before, not as many visitors came as in previous years for this annual homecoming. Elder O. Salisbury, of St. Joseph, was the speaker both forenoon and afternoon. Brother and Sister George Barraclough, of East St. Louis were the visitors from the greatest distance, and Brother Barraclough assisted in the morning services. Elder Garland C. Snapp, of the stake presidency, assisted in the afternoon service.

On the last Sunday in October Brothers Hougas, Snapp and Farnham, of the stake presidency, were present in the morning. Brother Farnham was the speaker of the hour. At the close of this service, a change was made in the pastorate, W. J. Winn having resigned; Elder W. B. Torrance was appointed by the stake presidency.

Guilford Branch has been doing some repair work this fall on their church building, giving it two coats of paint and installing a new furnace. They expect to put on a new covering of shingles as well as to do some interior decorating.

On Monday evening, October 11, Bishop G. L. DeLapp, accompanied by Elders Hougas and Livingston, of St. Joseph, was with Guilford Branch, and spoke to those gathered from Bedison, Ross Grove and Guilford on "Keeping the Law."

Brother and Sister W. B. Torrance celebrated their fortieth wedding anniversary with their entire family of children and grandchildren and sons-in-law, October 24. They were married October 27, 1897, and have spent forty years in this branch as untiring workers.

Other visiting speakers in recent months have included Elders John Hovenga, Zenos J. Lewis, Garland C. Snapp and Henry Robinson who is teaching in the Barnard schools this year.

The Nelson family held their family reunion in the grove on the church grounds Sunday, September 5.

Two babies were born to Latter Day Saint mothers of this branch recently. To Mr. and Mrs. Clarence Nelson came a son, Farrell Dean. To Mr. and Mrs. Tommie Fleming a son, Kermit Dewain.

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The Flemings are at present at Miranda, California.

Far West Branch

Pastor C. O. Johnson was in charge of the afternoon service, October 17, and Bishop G. L. DeLapp was the speaker. His sermon gave renewed determination to the Saints. Kenneth Tousley sang "Thanks Be To God." Elder Ward A. Hougas accompanied Bishop DeLapp on his visit here.

Other recent guest speakers have been Elder John Tucker, of Kansas City, Kansas. Elder C. E. Wood, of Kingston, and Elder R. S. Farnham, of St. Joseph.

Jack and Jean Eskridge sang "Graceland Beloved"; the poem, "Happy Graceland," was read by Kenneth Tousley; Jack Eskridge played a trombone solo, and the choir furnished special numbers for Graceland Day.

Officers for the new year are pastor, C. O. Johnson; director of religious education, H. O. McKee; adult director, Sister Grace Sparks; young people's director, Clarence Peterson; children's director, Sister Phoebe Johnson; treasurer, George Peterson, music director, Lela Park.

Kingston Branch

Brother Thomas Phillips died October 1, at the home of his daughter, Sister Garland Snapp, of King City. The funeral and burial were held at Kingston, Patriarch Milo Burnett delivering the sermon.

A women's auxiliary has been organized. Sister Archie Deal was chosen president; Sister Charles Wood, vice president; Gladys Wood, secretary and treasurer; Olive Mae Louder, music leader and Sister James Dawson, friendly visitor. Meetings are held weekly in the homes.

The stake president, Elder Ward A. Hougas, was with Kingston Branch on November 7 and ordained the pastor, Kenneth Wood, to the office of elder.

The young people held their monthly gathering at the home of J. C. Ford and wife on November 11.

Brother Clarence Peterson and family have moved from Far West to the Robinson farm, Sister Peterson being a daughter of Brother and Sister Robinson who are leaving for California.

A farewell party was given at the home of Charles Wood October 26, for four families who are expecting to move in the near future. Brother Douglas Robinson and family are going to California for his health. Brother Kenneth Place and wife are going to Independence for the winter. Brother Kenneth McKee and family go to Far West and Brother Keene and family of Polo expect to go to Kansas City.

Grandma Dawson has returned to Kingston from her extended visit among her children and relatives near Galesburg, Illinois.

Richmond Branch

On September 8, Elder J. Charles May started a series of meetings which lasted for a week. Good attendance was had, and the Saints were glad to have him with them. They were also glad to have Fayette Booker, of Lamoni, Iowa, with them September 19. He was the speaker at the morning and evening services. Brother McKane of Bevier was present also.

On September 20 the Oriole Girls hiked two miles south of Richmond and enjoyed a wiener roast at the home of their assistant monitor, Mrs. Ruby Rosewarren.

On September 26, Elder and Sister Ward A. Hougas, Brother and Sister John Ruoff and Brother R. S. Farnham, of St. Joseph, were at Richmond. Talks were given by Brothers Hougas, Ruoff and Farnham and Sister Ruoff, who is stake adult supervisor. Brother William G. Ferguson was elected pastor and Brother Orville Hulmes was chosen as church school director.

Mr. and Mrs. William G. Ferguson announce the birth of a son September 28, who has been given the name of William.

The Bulletin Board

Appointment of Bishop's Agent

Notice is hereby given that Brother Melvin Russell has been appointed to serve as bishop's agent for the Southwestern Kansas District, taking over the work formerly handled by Brother Clayton B. Crooker. An advancement in Brother Crooker's secular work requires that he and his family move to another city, necessitating his resignation.

Brother Russell has been highly recommended to serve in this capacity and we solicit for him the wholehearted support of the Saints in this phase of church work.

We request the solicitors of the Southwestern Kansas District to send their reports to Melvin Russell, 1624 Gold Street, Wichita, Kansas.

The Presiding Bishopric
By N. Ray Carmichael.
October 4, 1937.

Approved The First Presidency
By F. M. Smith.

Arkansas-Louisiana Conference

Arkansas and Louisiana district conference will be held at Fisher, Arkansas, November 27 and 28. We are expecting to have Apostle F. Henry Edwards with us, also District Missionary W. E. Haden and perhaps others who have worked in the district. The first session will be a prayer meeting at 9:30 a. m. Saturday. Business meeting will be at 10:15 and preaching at 11 a. m. There will be preaching and roundtable in the afternoon and preaching again at night. Sunday's program will include: Prayer meeting, 9 a. m.; church school, 10 a. m.; preaching, 11 and 2:30 p. m. and in the evening. There will also be a priesthood meeting at a convenient time. Everyone is urged to attend.—Seth P. Harbour, district secretary.

Conference Minutes

SOUTHERN WISCONSIN. — Semiannual conference of this district was held at Madison beginning with a sermon by Apostle J. F. Garver, Saturday evening, October 30. Sunday at 8:30 a. m. prayer service was held; 9:45, church school; 11, a short service in honor of Graceland College with talks by Herbert Dutton and Irene Johnson. The choir sang Graceland's "Alma Mater Hymn," after which there was a sermon by Apostle Garver. The choir, under the direction of Irene Johnson, sang part of the cantata, "Behold, It Is Written."

At 2:30 p. m. conference business was in charge of Apostle Garver. Delegates elected to General Conference were: Leonard Houghton, Sr., Fannie Houghton, Irene Johnson, Charles Hoague, George Noble, and Edward Ford. Election of district officers resulted as follows: District president, Fred T. Mussell; associates, H. W. Woodstock and Harry Wasson; clerk, Leda Colbert; financial agent, Charles Hoague; director of religious education, Harry Wasson; director of women's activities, Charlotte Pratt; director of young people, Herbert Dutton; chorister, Irene Johnson. A rising vote of thanks was given H. W. Woodstock for his past service to the district. The weather was lovely, and this was one of the largest conferences held in Southern Wisconsin.

SOUTHERN NEBRASKA.—Conference was held at Lincoln, October 16 and 17, with preaching on Friday evening by District President Charles Fry. The conference opened officially with a prayer service Saturday at 10 a. m.; business session at 2 p. m. was in charge of Apostle F. H. Edwards associated with the district presidency. The district officers were elected as follows: President, Charles Fry; counselor Francis T. Schrunk; secretary-treasurer, Mrs. F. W. Black; church school director, Mrs. Esther Schrunk; young people's leader, Eugene Goodrich; assistant leader, Charles Brockway. Francis T. Schrunk was sustained as bishop's agent. Seven delegates were selected to represent the district at General Conference.

Saturday evening was given over to Francis Schrunk, youth leader, who conducted a short "Know your church" test with a program following. Each branch or group was represented by a talk by one of its young people. Musical numbers were rendered. Apostle Edwards was the main speaker of the evening, and his theme was "Know Your Church." Sunday was a busy day with church school at 9:40 a. m.; preaching, 11, Apostle Edwards speaker; luncheon served in the basement at noon; prayer service at 2:30 p. m.; class work, 6:30, the young people in charge of Francis Schrunk. Adults were under the leadership of Charles Fry. Apostle Edwards was again the speaker at 8 p. m. While there was not a great number present, all branches and groups were represented except Kearney. The time and place of the next conference were left to the district presidency.

Our Departed Ones

DONOVAN.—Daniel Webster, b. April 9, 1874, at Jonesport, Maine. Married Fannie E. Tower, June 23, 1898, who d. Jan. 13, 1936. Was baptized July 27, 1924, by Elder Harvey Minton. D. Sept. 23, 1937, at Knox Hospital, Rockland, Maine. Is survived by two daughters: Mrs. U. G. Harvey and Mrs. Robert Heckman. Funeral services conducted from Burree Funeral Home, sermon by Elder J. L. Clark, assisted by Elder P. Billings.

FIDDICK.—Paul T., son of Thomas and Eva Fiddick, b. in Floyd County, Iowa, July 11, 1896. With other members of the family moved to Cameron, Mo., in 1909. Finished high school in 1915; took a business course,

(Continued on page 1535)

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The Readers Say---

NOTE: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Pray for Unshrinking Faith » » »

The Lord has been mindful of me in the last few months and has preserved me from harm and danger both seen and unseen. Let me tell you of one instance when I was delivered from injury and hurt. On my run the engine hit a rock slide and overturned. The engineer was paralyzed on his left side by this accident. I did not go out that night, or might also have been seriously injured. This is the second time that I have escaped injury in the same place and on the same run.

In the past few days I have been sick and unable to work. Elders A. E. Stoft and A. Oakman administered to me, and I shall soon be able to return to my tasks. How thankful I am for the blessings of God and his loving kindness. I wish to be true and faithful to his cause, and able to bring many to the gospel of Christ.

There are many churches of man, but only one of God, and this one He reveals to those who earnestly and sincerely seek him. As we look about us we see the rapid fulfillment of the Scriptures day by day. These things sometimes cause us to fear and tremble because of our own weaknesses and faults. Then there comes to us that sweet word of comfort and cheer which causes us to rejoice, for by these things we know that the end is near.

Let us pray that we may be more worthy of God's guidance and blessings, and that we may have a faith equal to any circumstance which we may be called to face.

E. B. JOHNSTON.

DENVER, COLORADO, 4362 Milwaukee Street.

A Tribute to Faithful Parents » » »

"Come, learn of the Meek and Lowly,
Come, sit at the Master's feet;
No place in the world so holy,
No place in the world so sweet."

The above hymn brings back memories of days when I was a struggling organist in a little Missouri town. I was twelve or thirteen years old. I liked the song for its simple melody, but since have learned to love the beautiful words and the quiet spirit that accompanies them.

The main purpose of this letter is to recall these memories as a loving tribute to my parents, George W. and Alice Ann Thorburn. It was in this little Sunday school that I joined the church. My father at that time was busy with the cares of the world, and had an excuse to absent himself from the rites which took place in a small lake of the town.

After mother and I had voiced numerous invitations to accompany us to Sunday school and after many years of fasting and fervent prayer on my mother's part, we were delighted to have father join us one Sunday. From that day on it was wonderful. He joined the church, and was its faithful servant until his death last August 7.

My mother was as faithful in her sphere of action only it was the Master's will to call her home in the prime of life. My sorrow was very great; I was the only child, my four brothers having died in infancy.

Some of my most pleasant memories center about the little town of Higbee; we were complete as a family for about ten years. From that time on we were separated more or less. In 1902 my father went alone to Scotland, the land of his birth. When he had been there about six months, mother followed. Her ship was delayed for days, and my father was very worried. But the Heavenly Father watches over his own; she reached Scotland safely, and was father's helpmate in the home and in his church for the remainder of his mission, which was two years. They were there when Brother Joseph visited that mission.

I thank God for such parents, and am proud of their record. I hope that I may be faithful to the end and receive the promise that is given to a daughter of Ephraim. I also pray that these precious things may be given all the children of the covenant and to all who are honest in heart.

I am so thankful that I have awakened somewhat to my privileges, and I can say from my own experience, that I know our Redeemer lives. Let us all put forth a more decided effort each day to reach that high mountain our Lord and Savior bids us occupy.

JESSIE THORBURN FLEMING.

OTTUMWA, IOWA, 428 Center Avenue.

Blessings of Healing » » » » »

It is wonderful what the Lord will do for us if we live the gospel. About twenty years ago I was suffering with lumbago in the worst form; I could not move without fainting. I called for the elders, and Brothers William Bath and B. Edwards, of Scammon, came one evening to pray for me. As they were kneeling in prayer I felt the power of the Lord come upon me. I said to myself: "I am going to be healed." When the elders had gone, I said to Lizzie Jenkins (her name was Horn then): "I am healed," and I arose and walked about the room. The Lord had indeed relieved and restored me.

Once when my eyes were very bad I went to the home of B. Richson. Elder Higdon was there. I fasted from the breakfast meal, and the elders administered to me. As I was returning home, I prayed earnestly: "Lord, if you will touch my eyes with healing, I will fast from the noon meal also." And my prayer was heard. That was nine years ago this month, and for five years I did not wear glasses. I wear them a little now for small reading, but sew without them, and I am eighty-one today (November 2).

Five years ago I was ill with the flu, but was restored through administration. Three years ago I was ill again with my heart, and thought that my mortal end had come. In my prayers I asked: "Lord, has my time come?" Then a voice answered: "Not just yet." And I suffered no more with that ailment. Last March I fell in my kitchen and broke my arm, the large bone near the wrist. I had an X-ray taken of the fracture, which proved that it was broken, but I did not suffer pain. I sent to Independence and to Pittsburg, Kansas, for prayers; we have no elders here. The doctor took the cast off a little over three weeks later, then put on a leather band. In two weeks I took that off and could use my fingers to write and sew. I did not suffer pain in all that time.

The Lord has blessed me many times, and what he does for me, he will do for others. I am trying to be a Latter Day Saint in word, truth and deed. I do my own work, not the washing, but I help to iron, and am also able to walk a little way to visit the sick. I praise the Lord for all these things.

ARMA, KANSAS. MRS. AVICE HORN.

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Trials Teach Patience » » » »

How wonderfully good and kind the Heavenly Father has been to me. I have made many mistakes and feel that I have done little to make myself worthy of his blessings. I often wish that I may be of more service to the Master, and am trying to do all the little things that I can to bring blessings and happiness to others.

Sometimes life seems dark and sad, and we have cause to mourn. I have had to give up my husband, my mother and sister all in a short time, and in certain moods I seem unable to say: "Lord, thy will be done." At such times I go to God in prayer and ask him to help. He does not leave me alone; I feel his loving Spirit with me. I pray that I may learn to be patient as was my dear sister, Bonnie, in all her illness. She never complained; would only say to me as I cared for her over a long period of time: "I wish that I wasn't so much trouble." Her example has been a lesson to me, teaching me to try not to complain because of trials.

What a comfort, in the time of sorrow, are good neighbors. Our neighbors came in and helped us to bear our grief. Their words were kind, their hands loving.

The gospel is everything to me. I know that it is true, and I seek the prayers of all that I may continue faithful, also that I may be given physical strength and endurance and the ability to pray always: "Thy will be done."

MRS. LUCY CONNYERS.

INDEPENDENCE, MISSOURI, 601 West South Avenue.

W. H. Dawson Vacations in Nevada » »

Brother W. H. Dawson, of Sacramento, California, was kind enough to spend his one week of vacation, from October 24 to 31, with the scattered Saints of Nevada. We are most thankful to our Heavenly Father for men who are willing to prepare themselves that the Master may use them in the upbuilding of his kingdom.

While with us Brother Dawson preached ten uplifting sermons besides holding a baptismal service in which two entered the kingdom. He also served the sacrament and held a prayer and testimony meeting the last Sunday afternoon. The subjects of his first six sermons were the six principles of the gospel. Words are inadequate when I try to explain how beautifully these were presented to us. It is an old story, yet it was made new by Brother Dawson's spiritual experiences used to illustrate these points.

The meetings at Genoa were attended mostly by members of the church from Carson City, Dayton and Genoa, Saints who have been isolated for nearly three generations. The parents of each generation have taught their children to accept the gospel, and thus, with the aid of the Holy Spirit and the *Saints' Herald* and a sermon now and then, they have remained true to the cause of Christ. Perhaps you can understand how these faithful members appreciate a chance to hear the word of God. Brother Dawson was kept busy visiting the members and administering to the sick; he also blessed the infant daughter of Brother and Sister Arnold Trimmer, of Genoa.

Eight of these ten sermons were delivered at Genoa, but on two evenings Brother Dawson spoke in the Baptist Church here at Yerington. His subjects were "The Restoration" and "What It Means to Accept Him, Jesus Christ." This is the first time the previous angel message has been delivered in this place. The people of Yerington are used to hearing from fifteen to twenty minute talks and then they have one eye on the clock; but during Brother Dawson's sermons, which were an hour long, the audience sat spellbound. The expressions on their faces seemed to say: "Is it true?" "Isn't it wonderful?" "I wish I knew."

The reason for such a response was the beautiful spirit which accompanied our brother's efforts. As I sat in the audience, which was mostly nonmembers, listening to Brother Dawson unfolding the Scriptures, I felt that I could say with the Apostle Paul: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation," (Romans 1: 16).

Brother Thomas G. Walmsley, of Yerington, was a very willing worker during these meetings.

We intend to follow up the work with Bible study classes which we shall hold in our homes each Sunday afternoon at two o'clock, excepting the second Sunday of the month which we always spend with the Saints at Genoa.

If at any time the ministry of the church are near here, please drop us a line, and we shall be glad to meet you at Reno or Fernley, which are on the main line, and bring you to our meeting place.

Saints of Genca are also following up the meetings with church school classes held every Sunday.

While Brother Dawson was at Yerington, he spent two days and nights in our home. He brought such a comforting, peaceful and encouraging spirit with him that it seems almost as if an angel had visited us. We want to carry on the good work he has started. Please remember us in your prayers.

MR. AND MRS. ROE B. VINCENT.

YERINGTON, NEVADA, Box 44.

Thanksgiving Day

Not on a single day lift we our grateful prayer,
Not in one passing hour count we our blessings rare;
But daily, hourly, through the year
We thank Thee, Lord, that Thou art near.

Not by mere spoken words
One's thankfulness is shown;
In countless, constant ways
True gratitude is known.
Men judge the Sabbath words we speak,
By all our deeds throughout the week.

—F. C. Hamlet.

Keep Close to His Side » » » »

Stay close to the Master,
Let him be your guide;
Trust in his mercy,
Keep close to his side.

Though ills may beset us,
Fear not to confide
All cares unto Jesus;
Keep close to his side.

His children he loveth
For us he has died.
Our souls he would rescue;
Keep close to his side.

IDA MOORE.

INDEPENDENCE, MISSOURI.

I get much help and strength from the *Herald.* We have been out of steady employment since last March, but wish to re-subscribe for the *Saints' Herald* for our spiritual good. May God continue his blessings to all the staff, and may Zion soon be a reality.

PITTSBURG, KANSAS. MRS. EARL BABCOCK.

Request Prayers » » » » » »

Sister Eunice Cauthon Faddis, 514 West Broadway, Henryetta, Oklahoma, asks the Saints to pray that her hand which was rendered powerless a few days ago by rheumatism or some other ailment, may be restored to usefulness and strength. She has on previous occasions been healed through administration, but is not now located near an elder of the church.

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Connecticut

NEW HAVEN: 19 Elm Street, C. C. Sears, Pastor. Phone 4-0929W. 3-37

NORWALK, Mill St., C. H. Franke, Pastor. 9-38

California

CENTRAL LOS ANGELES, 3851 So. Grand Ave., G. A. Smith, Pastor, CE 26950. 11-38

Missouri

CAMERON: North Main St., Emery E. Jennings, Pastor. 9-37

Michigan

DETROIT: 359 Louise, Highland Park, Telephone UN. 22361. Blair Jensen, Pastor. 10-38

New York

BROOKLYN: Schenectady Ave., at Park Place. I. R. T. subway to Utica Ave. 6-38

BUFFALO: Midway and Hutchinson, Pastor Dr. P. L. Weegar, Phone Li-1286.

Ontario

TORONTO: Bathurst St., at St. Clair, J. L. Prentice, Pastor. Phone La. 6575. 9-37

Pennsylvania

PHILADELPHIA: Howard & Ontario Streets. A. N. Hoxie, Pastor, Phone Rad. 5800. 10-38

Rhode Island

PROVIDENCE: 163 Bellevue Ave., Geo. F. Robley, Pastor. Phone WE-1316R. 10-38

WASHINGTON, D. C.: 1012 Ninth Street N. W. A. W. Powell, Pastor. Phone Walnut 7138W. 6-38

Wisconsin

MADISON: 221 Jackson St., Robert H. Brigham, Pastor. Phone F. 3575J. 12-37

OUR DEPARTED ONES (Continued)

(Continued from page 1532)

then civil service examination for rural carrier. Received his appointment Jan. 14, 1918. In August, 1918, enlisted in the U. S. Army; was honorably discharged May 12, 1919. Married Miss Ruth Johnson, of Cameron, Oct. 6, 1921. Was talented musically, and gave generously of his time to the music of his church. D. Oct. 8, 1937, leaving to mourn, his wife; 2 children: Lowell Duane, 15, and Norma Ruth, 12; his parents; 3 brothers: Darrell, George and Clifton. Elder John Blackmore preached the funeral sermon Oct. 10, assisted by Elder E. E. Jennings and Bishop H. L. Livingston.

DALLYN.—Ambrose d. Oct. 12, 1937, after a short illness. Was a faithful Latter Day Saint, and will be greatly missed by Ribstone Alberta Branch and community as well as by his family. Leaves to mourn, his wife, 2 sons: William and Fred; 3 daughters: Alma (Mrs. E. Gregory), Gladys (Mrs. C. Clifford), and Elsie (Mrs. A. Gregory); 4 brothers, 2 sisters, 11 grandchildren, and 1 great-grandchild. B. in Simco County, Ontario, in 1864. Was baptized into the church in 1906. Funeral services were held from the Saints' church at Ribstone, Elder George Millar in charge.

Correction

A mistake occurred in the printing of the obituary of Sister Bessie Bell Shriner, in the *Herald* of November 13, page 1469. Her name erroneously appeared as Frances Belle Shriner.

CLASSIFIED ADS

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

HIGH SCHOOL COURSE—Two to four years. Home study, lays foundation for college work. Diploma given. Address Education, Herald Publishing House.

ISRAEL A. SMITH, Attorney at Law. Battery Block, Independence, Mo.

FOR SALE: Southern Paper Shell Pecans. Largest size, finest quality, 5 pounds by parcel post paid $1.35. Excellent substitute for meat. Jas. C. Page, Nauvoo, Illinois. 46-4t

AGED COUPLE must sacrifice grocery and five living rooms under one roof. Double garage, henhouse; lot 50 x 176. Two miles to Stone church. Cash or terms. Bowen Grocery, Route 3, Box 11, Independence, Mo. 48-*

CHILDREN TO EDUCATE? Have a good house in Lamoni to trade for vacant in Independence. A bargain. Also farms, suburban and city property in regions round about Independence. M. H. Siegfried, Independence, Missouri. 48-1t

SITUATION WANTED: Clerk or manager, grocery or general store. 20 years experience. L. D. S. age 49 years. Can furnish reference. Care of Herald. 48-1t

IMPROVED 10 acres on paved road $1,750. Modern house in Stone Church district for sale or rent. 10 or 40 acres for house. Frank Hill, Independence. 48-1t

FOR SALE: 10 apartments, with private baths, steam heat, strictly modern. One block from square, all rented. Good investment. Lot 69x157. Fine Location. T. J. Watkins, c/o Watkins Hotel, Independence, Missouri. 48-4t

FOR SALE—A good farm of 60 acres. 27 in cultivation, $2,000. One 20-acre farm in cultivation $1,500. $500 down on each. Terms to suit. Address Joe Bishop, R. 3, Box 142, Brewton, Alabama. 47-3t

950 Kilo. KMBC 315.6 Meters

Church Radio Programs on KMBC

EACH WEEK DAY

6:45 a. m. Morning devotional services.

SUNDAY SCHEDULE

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
10:00 p. m. Chapel Service: D. O. Cato in charge
6:30 p. m. Radio Vespers—"Life of St. Paul"



For the CHILDREN'S CHRISTMAS

Almost any Boy or Girl would be delighted to own one of these splendid little volumes.

LITTLE FOLKS | PICTORIAL BIBLE

Special Reduced Price $1.25

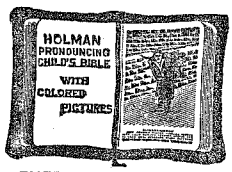
Prepared to Appeal to the Child's Own Interest
SELF-PRONOUNCING SUNDAY-SCHOOL SCHOLARS' BIBLE with BEAUTIFUL PICTURES of Scenes in Bible Lands, and HELPS TO BIBLE STUDY.



The Text is Self-pronouncing, by the aid of which children can learn to pronounce the difficult SCRIPTURE PROPER NAMES.

All efforts of the imagination and all descriptions in words cannot make the Land of the Bible as real and vivid as a walk through it by means of Pictures which illustrate scenes and places taken from nature and life in the Holy Land as they now exist.

Clear Print—Size 3¾x5½ inches



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MOROCCO GRAINED BINDING
Durable and Flexible, Overlapping Covers, Gold Titles

EVERY BOY and GIRL SHOULD HAVE A BIBLE. The Bible is the word of God, the first Book of Books for the entire Civilized World. The laws of Nations are based on the principles mentioned in the Bible. Its early impressions on the youthful mind are both beneficial and enduring. It builds character and its influence is toward Christianity and Right Living. It stands for all that is good and noble and symbolizes the highest ideals of Life.

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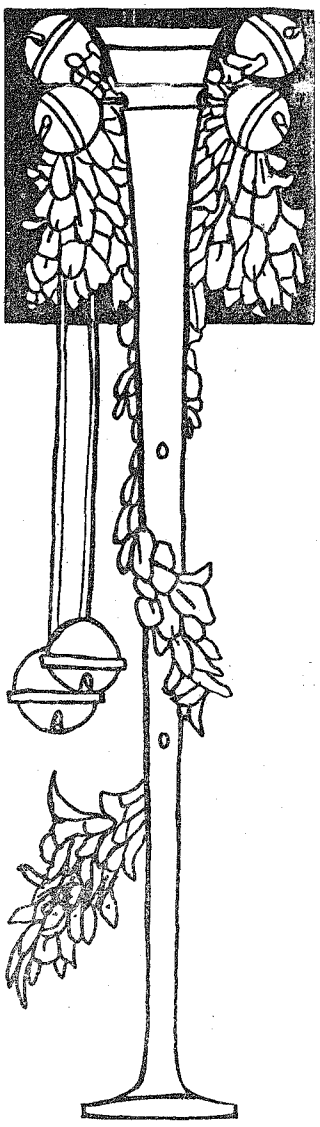
GIFT INSPIRATIONS



HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Joseph Smith and Heman C. Smith. Volume 1, 1805-1835. Volume 2, 1836-1844. Volume 3, 1844-1872. Volume 4, 1873-1890 Prices:

Single volumes:

Cloth	$2.50
Cloth and leather	3.50
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COMPLETE SETS

Be sure to give volume number.

Set of four, cloth	$ 8.00
Cloth and leather	12.00
Stiff leather	14.50

1938 SCRIPTURE TEXT CALENDARS

A beautiful art gift that will grace the wall of any Christian home or office; also a practical gift for use and benefit each day of the entire year.

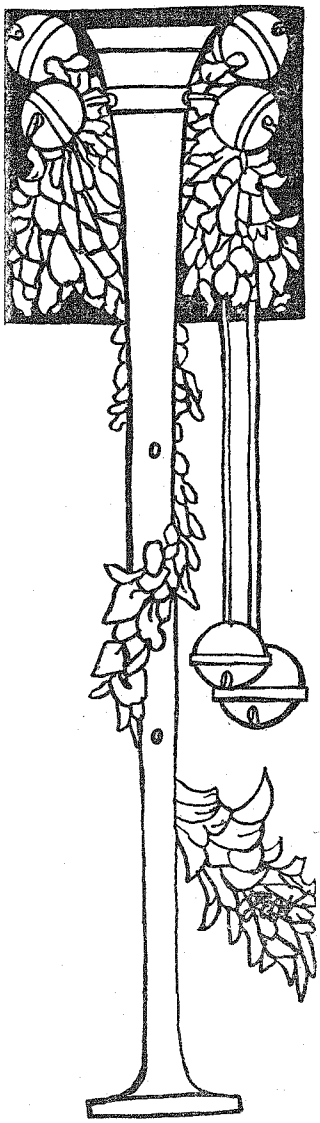
We are selling more of these calendars this year than ever. Many Saints are buying them in quantities at quantity prices, and selling them at retail. Some are doing this to earn extra Xmas money,—some to pay their *Saints' Herald* subscription. You, too, can do as well.

These calendars make an inexpensive but practical and appreciated gift; and will help greatly to solve your gift problems. Buy a quantity and give them generously.

PRICES

Quantity	Cost	Sell for	Profit
100 calendars	$17.00	$30.00	$13.00
200 calendars	32.00	60.00	28.00
250 calendars	40.00	75.00	35.00
300 calendars	45.00	90.00	45.00

Single copy, 30c; 4, $1.00; 12, $3.00; 25, $5.75; 50, $9.00



Our catalogue is full of gift suggestions—Ask for a copy.

HERALD PUBLISHING HOUSE

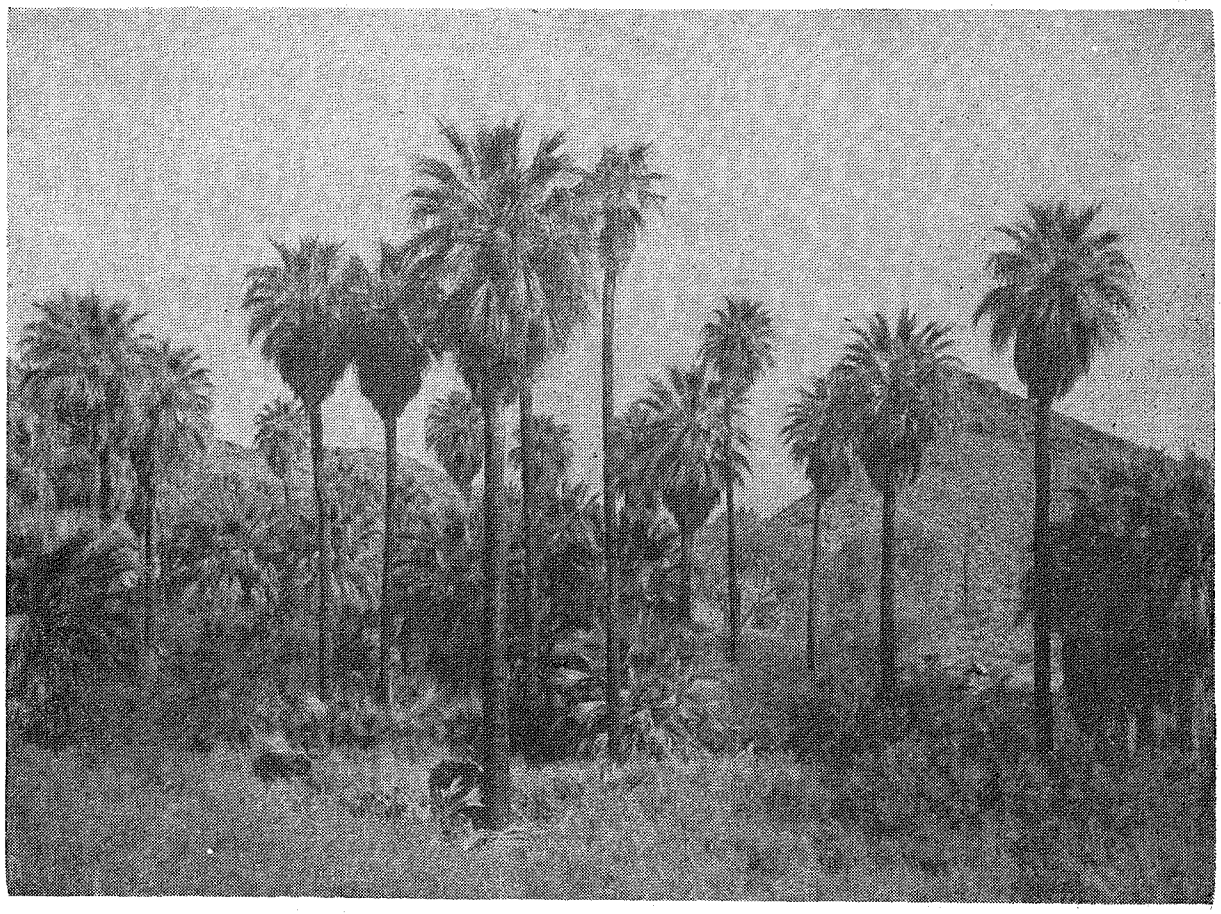
103 S. OSAGE STREET INDEPENDENCE, MO.

"GIFT HEADQUARTERS"

www.LatterDayTruth.org

The Saints' Herald

Dec 37
Mrs A S Coburn
4651 Burke St
New Westminster B
Can



PALMS IN THE DESERT

Time, speed, efficiency, wealth—these watchwords of man's modern world mean nothing here. Survival alone is important under the blazing sun of the California desert. When we feel burdened with care and trouble it is good to take our worries to such a place, and ask ourselves how important they are in the eyes of eternity

Volume 84 December 4, 1937 Number 49

www.LatterDayTruth.org

THE SAINTS' HERALD

December 4, 1937

Volume 84 Number 49

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE
Independence, Missouri

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The Pigeonhole

We Thank Thee, Father

We thank Thee, Father, for the gifts
Which come from Thine own hands,
For well we know Thy smiles rest on
This, Thine own favored land.
We thank Thee for the golden grain
And fruit Thou dost bestow:
For freedom and the gladsome peace
No other countries know.

We thank Thee for our homes, our schools,
And sacred altars, too,
Where all can worship as they wish
With no Dictator's rule.
We thank Thee for a gospel that
Reveals the coming dawn,
And gives to man the faith and hope
To press upward and on.

—Molly Richmond.

Front Cover Pictures

Readers may have noticed a number of pretty pictures of scenes from Southern California on *Herald* covers in recent months. It may seem like favoritism, but it isn't. It is simply because somebody in that part of the country was kind enough to send the pictures.

Scenes of beautiful natural scenery and of fine buildings from other parts of the country—indeed, from all the world—would be most welcome. They make good covers, and they are of educational value.

The pictures should be as large and clear as possible. We need the *prints,* not negatives. Snapshots will do if very clear and not made too dark or too light. Care in photography and developing are necessary. There are thousands of pretty places known to our readers that never get into other publications. These have both interest and value for everybody.

"Unmoved by Fear"

It's such a little line that you've probably never noticed it. Yet behind it is a whole philosophy of life and system of religion:

"Unmoved by fear, my praise is due"

wrote the late President Joseph Smith.

The Christian religion was once a torture system of Calvinistic fear. According to it, God enforced discipline by wrath, threats, and punishment. It was as bad to be a Christian as to be a poor superstitious African, trembling before his tribal devils.

Changes came. A man could stand on his two feet instead of grovelling in the dust, and look up and say, "I've learned not to be afraid of you, God. I know you are good and kind. But I want to say I love you just the same. I thank you for the good things you've given me, and for all your kindness and care."

Those aren't the words, but they give the meaning.

Next time you sing number 21, try to understand the meaning of the words. They're wonderful.

"Unmoved by fear!"

■ The church goes forward when its people lose interest in the branch quarrel and start to work to improve the property and organize missionary meetings.

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Editorial

Blue Pencil Notes

Someone has said: "Intuition is that mysterious faculty by which a woman knows that she is right, even when she is wrong."

By the same token firmness is that quality which a man is proud to possess but which becomes stubbornness in the other fellow.

"Sometimes I pity colored folks," said Deacon Goodentart, "because they are not permitted to associate socially with white people—and then again there are times when I do not pity them."

Three cheers for Emily Post, great high priestess of good form. She says it is all right and proper for one to put elbows on the table if one feels so disposed. Time was when everything a man did that was natural and confortable and normal was bad form. But now men seem to be getting a break, and a gleam of sanity illumines the high circles of what-to-do-and-what-not-to-do. Still there probably remain plenty of places where a man may be half drunk and something of a yellow dog in morals and yet get by if he knows one fork from another, and all the rest; while Saint Peter would not get a second invitation if he made a mistake in his etiquette —and he would.

Roger Babson reports a visit that he once had with Charles P. Steinmetz, the world's outstanding electrical engineer of the last generation, in which they discussed the future of inventions. He put to Steinmetz the question: "What line of research will see the greatest development during the next fifty years?" And the answer came: "I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it, and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and spiritual forces. When this day comes, the world will see more advancement in one generation than it has seen in the past four."—(*A Faith for Today,* by Harris Franklin Rall, page 195.)

VESPER HOUR

Lie down, oh troubled nerves,
Within my breast and rest;
Be still, my soul, find peace
This hour, thy faults confessed.
Cease striving, weary mind!
Contentious will, be still!
Soften thine iron resolve,
God's mind instead fulfill.
And in this candlelight,
Calm and serene; made clean,
Thy duty and thy path
Through life be clearly seen.
And now arise, go forth,
Strong, brave, and true, to do
The thing thy call presaged—
This hour, reborn, made new.

ELBERT A. SMITH.

Independence Messiah Choir on Columbia Network December 19

About seventy members of the Independence Messiah Choir will sing Handel's oratorio, the *Messiah,* over the Columbia Network December 19, from 10:30 to 11:30 p. m., the broadcast originating from radio station KMBC, Kansas City, Missouri. Paul N. Craig will direct the choir, and the soloists will be: Mrs. Pauline Arnson, soprano, of Independence; Mrs. Raymond Havens, contralto, of Kansas City; Garland E. Tickemyer, tenor, Wichita, Kansas, and Arthur A. Oakman, bass, Independence, Missouri. The chorus will be accompanied by members of the Kansas City Symphony Orchestra. Friends all over the country are invited to tune in and listen to this broadcast.

The entire Messiah Choir, composed of singers from Independence, Kansas City, and surrounding points, will sing the oratorio on Sunday, December 26, 5:30 to 7 p. m., in the Stone Church auditorium, this being the twenty-first annual rendition of the celebrated composition. It is the yearly custom of the choir to sing the *Messiah* as its Christmas gift to the community. Soloists in the second performance of the Christmas week will be: Mrs. Josephine Crinklaw Mader, soprano, of Kansas City; Mrs. Raymond Havens, contralto, of Kansas City; Garland E. Tickemyer, tenor, of Wichita, and Arthur Oakman, bass, of Independence. Robert Miller, organist, and George Miller, pianist, will accompany the choir.

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Exit Zion's Christian Legion

A letter has just been received from Brother D. T. Williams telling of the dissolution of the Zion's Christian Legion. This took place at the convention in Lansing.

Brother Williams' letter is accompanied by the minutes of the convention, and I am here presenting both to the *Herald* readers:

Bay City, Michigan
November 13, 1937.

The First Presidency,
Independence, Mo.
Dear Brethren:

I am enclosing herewith a copy of the minutes of the third and last convention of Zion's Legion. These will speak for themselves and need no comment from me.

We feel that the life of the Legion has not been useless. We realized one big end: That is a young people's organization for all the church. Neither do we think it a small contribution that the young in this regional territory made an offering of $8,261. We do hope that the action we have taken will satisfy those wanting such to the full.

A large number in the council wanted to continue the Legion but we advised against such action, even for those over twenty-five years of age. We trust the new organization will do things the Legion would liked to have accomplished for the youth; to this end we wish it God's grace.

Sincerely,
D. T. Williams

ZION'S CHRISTIAN LEGION CONVENTION
LANSING, MICHIGAN
October 30-31, 1937

The business session of the Fourth Annual Convention of Zion's Christian Legion was called to order by the Legion commander, Apostle D. T. Williams.

Song—"Onward, Christian Soldiers."

Reading of minutes of the last meeting approved as read.

The treasurer's report and the message of the Legion commander were read and ordered spread on the minutes. The treasurer's report indicates that a total of $8,261.23 has been forwarded to the general church since May 30, 1934.

Report of Louise Evans, musical director, regarding the choir movement and the festival to be held in Detroit sometime in June, 1938.

The Legion historian gave a report regarding a record of the growth of Zion's Christian Legion—this report is to be sent to the archives of the general church historian, Brother Burgess.

The meeting was then turned to the discussion of the future of Zion's Christian Legion and resulted in a motion being offered and seconded that the Legion be retained for those twenty-five years of age and older.

After some very pertinent discussion, the Legion commander suggested that this matter be referred to the supreme council for discussion and recommendation. Motion was properly presented and carried.

This meeting was then adjourned and the supreme council met for further consideration of the above motion. After due examination was made of the subject at hand, the supreme council appointed Apostle D. T. Williams, Blanche Engle and E. C. Evans to draft a resolution to present to the convention on the following day, declaring the Legion dissolved. With the able assistance of Professor Roy Cheville of Graceland College, the following resolution was prepared:

"The supreme council, to whom was referred the matter of the future of Zion's Christian Legion, beg leave to report the following recommendation:

"That the organization known as the Zion's Christian Legion, operating in the Great Lakes Regional Territory, be and hereby is dissolved.

"This action comes, not through territorial disinterestedness, or failure of functioning of the organization, but through a desire to accord with the program instituted by the general officers having charge of young people's activities."

This resolution was placed before the convention on October 31 and the motion was carried to approve the recommendation of the supreme council declaring Zion's Christian Legion dissolved.

The supreme council made the further recommendation to be presented to the convention that all the business of the organization not attended to by the convention, be left to the personnel of the supreme council for disposal. This recommendation was presented to the convention and resulted in a vote to that effect.

The convention voted to empower the Legion historian, Harry Simons of Fort Wayne, Indiana, to forward his report of the growth and development of Zion's Christian Legion to the archives of the general church historian, for a permanent record. This motion and vote included, as well, the report of the treasurer and the records of the secretary.

The motion was presented and passed that the secretary be given authority to write a letter of appreciation to the Board of Education of the City of Lansing, Michigan, expressing our thanks for the use of the auditorium in which our Sunday services were held.

A unanimous vote was taken to extend our thanks to the Lansing Branch for the hospitality shown in receiving and caring for the convention.

Convention was adjourned—Benediction was pronounced by E. C. Evans of Grand Rapids, Michigan.

BLANCHE ENGLE,
General Secretary for Zion's Christian Legion.

Thus passes an organization which in its short history accomplished a meritorious work, and doubtless was a factor in stimulating the development of a church-wide organization of young people. I sincerely hope that the general organization will soon catch up in the territory where the dissolved one functioned, the zeal, enthusiasms, and activities of the older one, and carry on to the interests of the work.

I appreciate the good work done by the officers and members of Zion's Christian Legion, and congratulate them. I hope that they will take up the activities of the newer and general organization, become enthused with its ideals, and zealously carry on for Zion's good. F. M. S.

A New Christmas Present for Children
"WALKING WITH JESUS"

A Story in Picture and Verse for Younger Readers

The Herald Publishing House will soon offer for the Christmas trade a new children's book entitled, *Walking With Jesus,* a story in picture and verse for younger readers. Verses for the volume have been written by a talented church poet, Vida Cato Breeze, and the illustrations are by Verneal Sarratt, whose work is so well known to readers of the *Stepping Stones.*

In a contest to choose a name for the book, the winner is five-year-old Julia Ann Gard of Kingsville, Missouri. Among the many names submitted hers was judged best.

The book is to be printed on heavy durable paper, with board covers. It will appear in a new patented flat-opening celluloid hinge plastic binding, which will add to the life and appearance of the book. It will make a fine Christmas present. Price 65c.

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

Women's Department

The Voice of Health pamphlet, by Vida Butterworth, N. R., is now available, price 35c. *Food and Nutrition,* by Marguerite Kelley, 25c; and *Child Care* —Mildred Grabske, 15c, also may be obtained by ordering from Mrs. Myron McConley, care of Women's Department, The Auditorium, Independence, Missouri.

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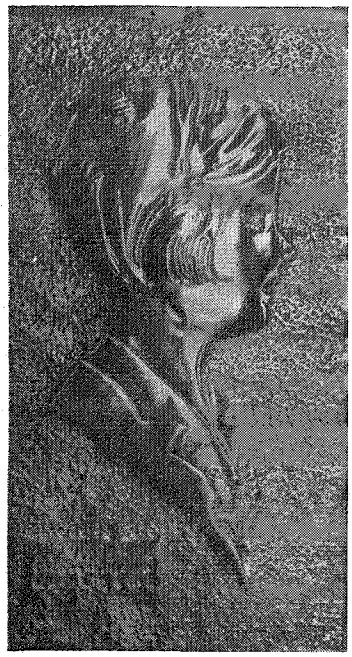
Long Beach Orioles Win Annual Achievement Award

The Builders Circle, of Long Beach, California, as announced by the Awards Committee, won highest place in achievement for the year closing September 30, 1937. This circle is composed of nine girls who have won thirty honor awards and nine rank promotions in the year. Their monitor is Sister Opal Hacker, their assistant monitor, Edla Cotton.



Copper plaque, the annual award for highest achievement.

The beautiful Copper Plaque, representing an ideal Oriole Girl, which is the annual award provided by the Girl's Headquarters Committee for highest achievement, has been sent to Brother Glaude A. Smith, President of Southern California District, for presentation to the circle.

Second place was won by the Aurora Borealis Circle of Saskatoon, Saskatchewan. This circle has eleven members. Their monitor is Mrs. Ethel Piedt.

The Pathfinder Circle, of Calgary, Alberta, composed of nine members, won third place. Their monitor is Mrs. Stella I. Shaw.



Left to right: Edla Cotton, assistant monitor, Opal Hacker, monitor, Leona Ralston, Thelma Kuykendall, Isabel Cotton, Jean Thomas, Rosemary Pedersen, Lorraine Milner, Ruth Harrin, Opal Markham, Kathleen Smith.

Each man makes his own shipwreck.—Lucanus.

Official

Bishop of Toronto District

Because of heavy burdens during recent years, Bishop A. F. McLean has requested and been granted release as bishop of the Toronto District. He has served wisely and faithfully for many years and we deeply regret the necessity for this step. To him go our sincere thanks for his unvarying cooperation.

To represent the bishopric, Brother Leslie M. Prentice has been appointed bishop's agent, effective December first next. On and after that date solicitors will please forward their monthly reports to him. November reports should be sent as usual to Bishop McLean. Brother Prentice, in addition to a long period of service as pastor of the Toronto Branch, which post he is now leaving, has also been a counselor to Bishop McLean. He is fitted by training and experience to undertake this task, and we ask for him the full support of the Saints of the district.

THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

Approved:
THE FIRST PRESIDENCY,
By F. M. SMITH.

Notice to General Conference Singers

One evening during the next General Conference has been set aside for a service of music by the combined choirs of the church. It is planned to make this a mixed program of chorus, orchestra, and soloists. The following anthems will be used:

"Ave Verum" ..... Mozart
No. 305—B. F. Wood Company
"The Heavens Are Telling," from the *Creation* by Haydn Presser Edition
"Fling Wide the Gates" ..... Stainer
No. 4537—Schirmer
"God is a Spirit" ..... Bennett
No. 2477—Schirmer

These anthems may be purchased from J. W. Jenkin's, Kansas City, Missouri or from your local music dealer. We invite all singers planning to be at conference to secure these numbers and join the large chorus. Choir directors will find these anthems useful for local work.

MABEL CARLILE
PAUL N. CRAIG

Stewardship comprehends the claims of God upon personality and possessions, upon the spiritual as well as the material, and primarily upon the spiritual as controlling the material.—J Earl Crawford in *"The New Stewardship Imperative."*

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A New Edition of Zion's League Handbook

We are pleased to learn from the publishers that the first edition of one thousand copies of the new *Zion's League Handbook* has been sold out and a new edition ordered. This is splendid evidence that Zion's League is a permanent institution in the church and that there is a growing demand for its program materials.

Before reprinting the Handbook it was possible for us to make several additions to the copy in the field of recently developed materials. It is gratifying to note that the plan of organization and procedure as approved by the Youth Conference in June, has required no modification to meet the needs of young people in all the church.

The additions made in the new issue will be welcomed by young people's leaders who are alert for the most timely helps. The following are noted here for those who have copies of the first edition.

Page 13, change paragraph 10 to read: The Advisory Council. This Council, composed of five or more leaders of young people, is named biennially by the First Presidency to serve in an advisory capacity to the First Presidency in all matters concerning the young people's work of the church. (See Note C.)

On page 15, following "Note B," add (Note C):

The Young People's Advisory Council serves as sponsor of the young people's program with its varied projects and activities. The council is thus responsible, in an advisory capacity, for the general organization, development and maintenance of Zion's League, the Youth Conference, Young People's Camps, the Oriole Movement, and the utilization of scouting in the program of the church. The council will sponsor further developments in young people's work as wisdom may direct and the exigencies of a growing program may require.

As means of publicity, direction and promotion, the Advisory Council provide:

(1) *Zion's League Handbook,* an official printed manual of organization, projects and programs of Zion's League. 40 cents per copy, Herald Publishing House.

(2) *The Leader's Guide,* a mimeographed quarterly bulletin of organization and seasonal program suggestions with additional project materials and methods. All stake and district leaders of young people are contributing editors of the *Leader's Guide.* Subscription rate, 50 cents per year, Young People's Advisory Counsel, The Auditorium, Independence, Mo.

On pages 31 and 91, following "Fundamentals," in Gospel quarterly series, add; 761-A, 762-A, 763-A, 764-A, The Divine Purpose in Man, by F. H. Edwards. An advanced course in the philosophy of our religion.

641-A, 642-A, 643-A, 644-A, History of the Church for Young People, by Hazel L. Minkler. Two quarters of General Church history, two quarters History of the Restoration.

On page 86, following the list of Suggestions for Themes, add:

TRAINING IN WORSHIP

Manual for Worship, for all leaders of worship, by Hartshorn, Weedmark and Goodfellow, 15 cents.

The Art of Worship, a brief training course by C. B. Hartshorn, 15 cents.

A Study in the Worship Experience, a correspondence training course by C. B. Hartshorn, enrollment, 50 cents (Order above materials from the Department of Religious Education).

Public Worship, Priesthood Journal, October, 1937. 25 cents each.

HERALD PUBLISHING HOUSE.

The Story of St. Paul

Radio Station KMBC, Sunday, 6:30 p. m.

Next Sunday evening at 6:30 the eleventh episode of the life of St. Paul will be presented over radio station KMBC. This episode opens in the city of Ephesus where Paul has gone on his third missionary journey to the churches. The first scene portrays a gathering of the magicians of the city who were converted by Paul, and the burning of their books and parchments. The second scene is in the school of Tyrannus where Paul is teaching. He learns that the disciples in Ephesus have not received the Holy Ghost since they were baptized because they knew nothing of it. He persuades them to receive the baptism of the spirit. Word is brought that the church in Corinth is divided over this same question and he dictates a letter to the Corinthian saints. While he is writing the voices of a mob are heard and his friends come to tell him how Aristarchus and Gaius have been seized and carried into the theater. The scene in the theater is portrayed. The next scene is with Paul in Philippi showing his restlessness and troubled spirit, with "fightings without and fears within" as he waits for Titus. This scene closes with his letter to the Corinthians on love and charity which is known as the "divine love song." The closing scene is in the home of Philip in Caesarea where Paul stops on his way to Jerusalem. Here the prophet Agabus comes to show Paul in a dramatic manner how he will be bound in Jerusalem.

For the British Empire, peace is essential not only for its prosperity but for its very existence, and peace means peace in all the civilized world for once war begins, there is no certainty that its extent can be limited. Therefore, we must get rid of war, and that can only be done by international cooperation No other way is possible. The choice is cooperation and peace, or anarchy and war.—Viscount Cecil in Introduction to *Challenge to Death,* Storm Jameson, editor.

Friendship: It cheers like a sunbeam, charms like a good story, inspires like a brave leader, binds like a golden chain, guides like a heavenly vision. —Newell Dwight Hillis.

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Church Debt Progress in Independence

By F. Henry Edwards

We are now well into the midst of the attack on the church debt. Like the Roman god Janus we look both backward and forward; backward over the way that we have come so that we may learn lessons which will help us to go forward, and forward in the hope that by applying these lessons we can shorten the journey and make it more profitable. In thus looking backward and forward we note immediately that progress in church debt payment is directly related to the total progress of the church. It is impossible to separate our finances from our life. The church debt is therefore a good vantage point from which to survey the whole field of our endeavor.

Independence has taken her full share in meeting the challenge of the debt. We have here 6,750 members out of a total church membership of 118,000 or 5.72 per cent. In the period from January 1, 1936, to October 1, 1937, we contributed $79,662 out of a total church response of $734,996, or 10.84 per cent. During this period the number of contributors in Independence has increased about ten per cent.

Despite the heavy losses which the depression brought us both individually and collectively, and which we must guard against for the future, a number of gains have been made in the process of debt repayment. These gains are not always apparent, but they are registered in a changed point of view and a changed attitude toward the work of the church. Among these gains I would list as outstanding: (1) An enlarged sense of brotherhood brought about by the mutual helpfulness practiced during the depression; (2) a new sense of the important relation of finances to spiritual growth; (3) a more keen sense of the importance of working together; (4) a new and higher value on the gospel; (5) new evidence that the Saints are glad to contribute when the gospel is preached; (6) a tangible demonstration of our powers. Let me state these a little more extensively.

Here, as elsewhere, the depression brought its tragedies. Elderly people lost their homes, young people had to stay out of school, music lessons, etc., had to be curtailed, and at times there was actual want. We have not been equipped to meet such challenges as we might have done, but nevertheless many examples of sympathy and mutual helpfulness have strengthened the bonds of brotherhood. In the days ahead, when we have more money and more manpower, we must organize more fully so as to give better direction and more sustained help in times of critical need, but the sense of brotherhood which must be fundamental to any social endeavor is already here.

In the past the people of Zion have been like members of the church elsewhere in feeling apologetic about appeals for money to carry on the work of the church. We are getting beyond this now. The experiences of the past few years have made us realize the vital connection between finances and spiritual growth. Nowadays we are asking the Saints to commit themselves to the work of God without reservation. This is a good thing financially; but it is an even better thing spiritually.

The financial situation, and many like situations which arose out of it, have helped us to see more clearly how fully we depend on each other in spiritual things. In a fellowship such as ours the gifts of one man enrich the whole group, and the inadequacies of another impoverish the whole group. What one man does well enables us all to do more, and what another fails to do lays a heavy burden on everyone. The high priest, the bishop, the elder, the church school worker, the chorister, the solicitor, and every other Zion builder, depends on his fellows for the success of his own work. No one can say to any other worker, "I have no need of thee."

I think that many of us are placing a greater value on the gospel today because it is costing us something to be members of the church. In examining our personal budgets to see where we can cut them we have realized that whatever else is eliminated we must have the church and her ministry in our lives and in the lives of our children. We know that this is true, even though church membership does impose some burdens; and for quite a number this increased cost has led to increased thoughtfulness about the church and an increased appreciation for the gospel.

In Independence we have been very happy in a genuine spiritual revival which has been felt in all departments of our church life and which has persisted over a period of several months. Church attendance is reaching upward to new peaks. We are laying stress on fundamentals and seeking to interpret them in creative activity. We are talking evangelism and looking around to see which of our neighbors can be brought to church. Our young people are cooperating excellently. One of our larger congregations has had baptisms every month but two for nearly two years, and others are experiencing a similar awakening. Many of us believe that the fine financial response among the Independence Saints is directly related to this increased spirituality. To cite a specific example, we feel that the splendid financial cooperation at our Campus services this summer is directly related to the fine spirit which prevailed in those services. When the

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hearts of the Saints are stirred by the preaching of the gospel they are glad to make any sacrifices which may be necessary for that gospel to be carried forward.

In these difficult years the Saints throughout the world have worked wonders because of disciplined effort, and in its way the contribution of the Saints in Zion has been as miraculous as the splendid contribution of the other Saints. We have shown ourselves what we can do when all our powers are bent toward constructive tasks. Faith can still move mountains. We look forward with new hope to the things that we are going to do when the church debt is paid.

Gains such as these made under the circumstances of the past few years, are necessarily accompanied by some losses. Emphasis on finances has meant inability to emphasize some other things; lack of money has retarded our building program and lack of trained leadership under full appointment has circumscribed our activities. Like the gains, these, too, should probably be mentioned in some greater length.

In the nature of things we have had to put major emphasis on finances. This means that the financial emphasis has competed with other emphasis in church work. This ought not to be. Realization of this fact has caused us to see the divine wisdom which planned the structure of our church organization. We have been made to realize anew that obedience to the financial law should be taught by the brethren of the standing ministry. This is one of the things to which the Saints ought to be committed by reason of their sainthood, and which should be part of the habitual life of every church member. There will always be necessity for sermons on the financial law, but we have learned that there is no need for disproportionate emphasis if we begin with children in the church school and with adults who are newly converted, and make instruction in obedience to the financial law a part of our regular program of church life.

Here in Independence the Auditorium is incomplete. So is the new Sanitarium. So are four of our ten churches. We have two thousand, seven hundred members credited to the Stone Church, eight hundred to Walnut Park, etc. To anyone who sees these facts in terms of ministry rendered impossible, of church school classes made ineffective, of the sick inadequately cared for, etc., our building situation is a major tragedy. It is only the memory of such things which—in brighter years ahead—will steel us against going into debt again. Independence is paying on our church debt in more ways than one, and Independence is joining with the rest of the church in saying, "Never again."

A number of released missionaries and a number of young men of splendid promise live in Independence. So long as our church debt is unpaid only a few of these are likely to find opportunity for full-time church service. This is bad for them, but it is much worse for the church. We know that we shall need qualified men for positions of responsibility in years not far distant, and that these men ought to be in training now. But the need is not only future; it is immediate. With 6,750 members of the church in one city we need far more appointees than we have. In spite of the splendid work of the two high priests and bishop assigned here they cannot begin to cope with the demands made on them. We need more full-time pastors, a full-time appointee for religious education, another as director of music, another in charge of social service, still another in charge of physical education. The appointment of such men will tone up our entire zionic endeavor and will pay dividends in missionary gains as well. We are therefore attacking the church debt as a means of liberating our man power, and not just in order to pay for "dead horses."

Looking forward, we see that our real test will come with the return of prosperity and the elimination of the debt. It will be a test of our spiritual quality. It remains to be seen whether we have really learned discipline, and whether we can turn our backs on the blandishments of prosperity so as to build the reserves of man power and finances which are vital to effective church life. The test will lie in what we do, not just what we say. But I think we are already doing well, and that we are going to do better.

(*Note: This is one of a series of articles by members of the leading quorums of the church, having to do with closing the work of the church for the year 1937, and beginning plans for 1938. Other messages in the series will appear in early issues of the Herald.—Editors.*)

Somebody's watching you day by day
As you go about your work or play;
Do you always stand like Daniel, true?
Be careful! somebody's watching you!

—Selected.

The real lesson of the last war is that the defeated, tribute-paying nation becomes a menace to the victors, its circumstances forcing it to become a poor customer and a desperate competitor in the markets which—instead of goods—are the prizes of the conflict.—Albert M. Newman in *Enough for Everybody,* 1933.

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Free Moral Will

In the Business of the Kingdom

By J. A. Koehler

PART TWO

THE KINGDOM IN THREE MODES

"Seek ye first to build up The Kingdom of God, and to establish his righteousness." For many centuries Bible peoples have been in search or in quest of The Kingdom; they have tried to discover what The Kingdom is, that they might spend themselves effectively in the establishment of its righteousness, which is the righteousness of God. The concept of The Kingdom has been as slow in its unfoldment or development as the concept of God. IF we could comprehend man and God we could comprehend The Kingdom. But we shall not know the business of The Kingdom until we know ourselves in relation to God; for The Kingdom is man related rightly to God.

What these relations are in detail, it will take time to tell; for it is evident that even the rough outline or idea of The Kingdom has thus far eluded the mental grasp of all save comparatively few men. And so we content ourselves here with a rough statement of the modes in which The Kingdom is conceived to exist.

The Kingdom is the symbol which Bible religion has chosen to represent its emerging concept of the ideal state of human living-together; the symbol of man living in right relations before God. As the search of The Kingdom continues, therefore, the concept is in process of evolution; the ideal is an ever forward-pushing ideal; the light of the understanding grows brighter and brighter until the perfect day. Of the limitations of our understanding we must have some awareness if the quest of The Kingdom is not to be in vain.

Religion, in general, is conceived as "the effective desire to be in right relation to the power manifesting itself in the universe." "Right relation." Religion is the effective desire to attain to the righteousness of God; the desire to attain to The Kingdom. That is religion as it exists *in the mind* —as we say, subjectively.

Religion in its outward manifestations, or objectively, is "a propitiation or conciliation of powers superior to man which are believed to control the course of nature and of human life." "The course of . . . human life." (Of that we shall have something to say in the next article on Two Dominions.) From this point of view religion consists in any activity or adjustment which is believed to clear man with God. These *clearing adjustments* consist in prayers, in sacraments and ordinances, in tithes and offerings, in charity, in the business of The Church, and—as the prophetic minds of many denominations are coming to understand—in ordering relations aright in industry and government. The supreme outward manifestation of Bible religion is to be The Kingdom in its *civil* mode.

The Kingdom has been conceived in three modes: (1) the personal mode; (2) the ecclesiastical mode; and (3) the civil mode. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven," "Repent for the Kingdom is at hand," and all such, has been construed by Christendom to mean that The Kingdom may exist in any and every individual separately whose personal behavior is acceptable to God. "The Kingdom is *within* you."

Then, again, Christendom has conceived The Kingdom in terms of "The Church." The Church is The Kingdom. And to gain membership in The Church is to enter The Kingdom. "The Lord added to the *church* such as should be saved." And, for long, excommunication was regarded as about the most tragic fate that could befall a man; it was banishment from The Kingdom.

Even today, in our own Church, a formal decree severing a "member" from The Body is an occasion of pain which otherwise would not be felt. The misconduct *which of itself is a severance* often would give us no grief except as it eventuates in a formal act of (official or legal) excommunication. It is the Church which is The Kingdom.

A reconciliation between the first and second concepts of The Kingdom is affected by making personal righteousness inseparable from Church membership. To be right before God personally one "must be born again;" that is, he must be "baptized" into The Kingdom. But if one is baptized it must be by ecclesiastical authority. And the sacrament of baptism relates one to the Church; it is an act of admittance to membership in the Church. If one's personal righteousness gives him The Kingdom it is because it identifies him with The Church.

Then again: This matter of tithes and offerings —to whom shall they be made or paid? Of course, to The Church. It is argued that tithes are not tithes, that they are of no avail unless they are paid to the Church. To give tithes to The Church is the only manner in which they can be paid to God. And that has been insisted upon by The Church—the historic Church—even when there was no God in it; even when the tithes paid were devoted, not to the furtherance of God's work: The Kingdom, but to the satisfaction of ecclesiastical and hierarchical

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wants. So, it has been reasoned that, to be in The Kingdom, one must fulfill the duties of membership in The Church. Personal obligations to duty to God cannot be fulfilled out of relation to The Church. And thus is effected a reconciliation.

"The Kingdoms (or governments) of this world shall become kingdoms of our God and of his Christ." A mode of government instituted by the peoples of the Church, Isaiah 2: 2-4, to which all governments shall be assimilated, resulting in the eradication of the sources of injustice and of the causes of warfare, and in a subsequent reign of universal peace. This is The Kingdom in its civil mode. This is the theme of prophecy. This is the goal of Bible religion. This is the culmination of Christian endeavor: Man sustaining freely willed right relations before God in civil or secular life. Latter Day Saints call it ZION. "Zion (which is organized secular society), is in very deed The Kingdom of our God and of his Christ." "The government shall be upon his shoulder." "Government," established with judgment and with justice —that is the Kingdom in its civil mode. It is the call of the Church to "organize my Kingdom upon the consecrated land," to "bring forth Zion," which is a mode of civil or secular government. The Kingdom is God's mode of civil government *instituted by man.* The secular equivalent for the religious term Kingdom is (God's mode of) *government.*

It seems to me that the main facts which caused Bible religion to fix upon the term "kingdom" as a symbol of its emerging concept of the ideal social situation are these:

(1) Belief in the divine right of kings. "HE removeth kings and setteth up kings." *"The God of heaven* hath given thee a kingdom."

(2) When Bible religion began to express its hopes all government was *kingly;* government was by a single ruler or by a separate ruling class; a king; a prince; a general; a patriarch; the priests; or what not. And Bible peoples expressed their hopes from necessity in terms of their experience.

(3) In ancient times the principal demand for government arose from warlike circumstances; conflicts between households, tribes, and peoples. And for that reason governmental forms were conceived in terms of military requirements.

(4) In the beginnings of organized society peoples were incompetent to govern themselves; experience had not fitted them for "government;" hence the primitive resort to *rule.*

(5) Bible religion recognized a supreme being: Jehovah; God; whose right it was to do as he pleased, and whose purpose it was to "rule." It was God's will that man must do. And to do God's will simply because it was his will was to have God as King. Hence, The Kingdom of God. And

(6) Man did not believe that he had *power within himself* to realize his hope of a glorious social estate through the means of his religion. He did not believe that he could realize the Kingdom mode of society by his own moral endeavors. Religion must be made in heaven and handed down to earth. It was God who must prescribe and it was God who must build. Hence it was God's "Kingdom." How did they know thus and so was God's will? Well, to question that was not good religion.

The choice of the symbol Kingdom, as of every other choice throughout all time, was dictated by experience. Men conceive God, they speak about God, and they seek to worship God in terms of their experience. Experience had been Kingly.

"Out of thee (Bethlehem) shall come a GOVERNOR, who shall 'rule' my people Israel." The emerging distinction between "government" which, as we shall see, is the implementation of *the moral will of man,* and "rule," which is ordering and establishing the affairs of human society *by a dominating will,* was not in the thought of ancient Bible peoples. Said the prophet: "Unto us a child is born . . . and The Government shall be upon *his* shoulder . . . to order it and to establish it. . . ." "A Governor" conceived in the role of a King. The Government was The Kingdom.

Still, it is evident, that The Kingdom, to the ancient prophets, was identical with organized secular society. It was a *civil* affair. It was the affairs of the Realm, of the Commonwealth, of the Nation, administered by *divine dictation.* The Hebraic thought set forth by the prophet in Isaiah 2:2-4, was this: that Israel's civil government was to be "the living paradigm (model, pattern) of all the ultimate principles required by the gregarious nature of man." Their secular society was to be the embodiment of the will of God; and to this will all social arrangements should be made to conform. "All nations shall flow unto it." "The Kingdoms of this world shall become kingdoms of our God." "He shall *reign* whose *right* it is to reign."

Abram looked for a city which hath foundations whose builder and maker is *God.* With the progress of man, with moral evolution, this has been transmuted into "Seek to bring forth and establish the cause of Zion." Now, The Kingdom is to arise NOT by a dominating will, but by an enlightened popular will whose impulsions arise from within itself: *moral* impulsions arising from moral convictions and sentiments, from intellectual advancement and moral refinement. Now *peoples* are to "order it and to establish it" with justice and with judgment, because *peoples* shall come to see life

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in the light of God's eternal truth. "All things shall be done by common consent": a free concurrence of moral wills. My people shall be taught. They shall have experience. They shall come to know. And to desire. And out of this development shall arise The Kingdom. (Doctrine and Covenants 102: 2, 3; 88: 21; 94: 3, 5, et al.)

How, now, is the idea that The Kingdom as existing in individuals separately, whose conduct conforms to the will of God, to be reconciled with the idea of The Kingdom as society organized, constituted, governed in accordance with the will of God? In this way: each person is, by the very fact of his nature and being, *a citizen of the world.* His personality cannot be conceived as being either good or bad except in relation to society, to social life. It is the impact of his personality upon the living-together situation that makes him good or bad, righteous or iniquitous, godly or ungodly. If any personality has value at all it is because it influences civilization and is touched by civilization. To mold civilization, that is, to mold the ideas current among men, the sentiments prevailing, the laws, institutions, and customs, etc., which give human living together its worth—to shape the social situation aright is the common duty of man. Therefore he cannot be right before God personally except as he loses his life in the common life of his fellows; in the business of society.

There may be areas of conscious life which are exclusively private. There may be absolutely individual affairs and responsibilities. It still is true that government, the ordering aright of the affairs of men *in association,* the right conduct of the business of *the community,* is the common ground, the common responsibility *of all men.* And if man be a God-man, a man of God, he will endeavor to give himself effectively to the business which is the duty, the common concern of all. That is to say, he will seek to establish God's mode of government. That is The Kingdom in its civil mode. And thus is effected a reconciliation.

Every man owes his allegience to those institutions upon the proper functioning of which the welfare of humanity depends. And to give this allegiance is a test of whether or not "The Kingdom is within you." This is Christian religion: this endeavor to discharge this responsibility for the character of civilization.

"Governments were instituted of God for the benefit of man." Governments were instituted of God for the same reason or necessity that "that which cometh of the earth is ordained *(of God)* for the use of man;" and that necessity is the nature and being of man. A being of man's nature cannot live either without food or without government. Both "word" and "bread" are essential to life. "Man shall not live by bread alone."

Moreover, it is impossible for man to relate himself properly and permanently to "that which cometh of the earth" except by resort to government. "You are to have equal claim upon the property for the benefit of managing the concerns of your stewardships." That is the organization of nature for opportunity. And the organization of nature for opportunity is in itself government. And for one to say that he is a Kingdom of God man who has no concern for the business of government is to be in contradiction to one's self; it is irrational; it is impossible. No man can understand God's purposes for the race who does not believe in the coming of The Kingdom in its civil mode.

All social arrangements arise from the spirit of man. Social laws, institutions, and customs: governments, are the implements of the spirit of man. The test of "the spirit" of The Kingdom in its civil mode is man's movement toward God's mode of Government. There is no other implementation for the collective moral will of man. Thus, it is true that "The Kingdom is within you." And if it be within it will seek to realize itself without. We cannot resist the impulse to realize our social ideals, our living-together ideals, in actual concrete social arrangements; it is impossible. The Kingdom of God individual is a builder toward the Kingdom of God—the Kingdom in its civil mode. And thus again is affected a reconciliation.

Whence, then, this idea that government is not requisite to the salvation of the race? Whence this idea that religion is an exclusively personal affair —that Christianity demands nothing of the individual except to attend to his inner life, his private affairs? Whence this idea that religion is purely an affair between each individual separately and his Maker—this idea that *social discipline* (the proper government of the affairs of the Community or of the Realm) is not essentially the business of religion?

There are many phases or areas of conscious life; industry; business; education; recreation; amusement; communication; matrimony; "religion," and the rest. In each of these relations *organization* is conceived to be *essential* to order and efficiency; and also to justice; that is, it is the duty of all to recognize and to honor publicly or formally the rights of individuals and to prescribe the liberties of persons in each and all of these relations. This public regulation of marriage relations and public induction into these relations—are they not regarded by us as religious duties?

Moreover, do we not regard it as a religious duty to *govern* the affairs of the Church in accordance

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with the will of God? Do we hope to attain our Church or "religious" objects without *organization,* or what we call *government?*

Let us go on. What is the Community but the *combination or* composite of all these areas of human activity: "Religion," matrimony, and all the rest? And if the community be *the union* of all these, does not *the Community* require to be regulated too? Is it more imperative to govern the part than it is to govern the whole? And, besides, being parts of a whole, where must be the point of determination of rights or of the prescription of liberties? Must it not be in the heart of the Community itself? And what is this determination of rights and prescription of liberties but *government?* If it be the duty *of all* to honor the rights of each in all areas of human activity, is it not the duty of all to institute the means of insuring the enjoyment of these rights? And is not that *government?* Religion is the greatest impulsion to government.

But whence the idea that religion is not concerned essentially with government? Here; from the fact that human society at large has been a state of *exploitation* under regulation; from the fact that law has been *negative* instead of positive; from the fact that government has been concerned with *limiting* liberties instead of promoting them; from the fact that the chief business of government seems to be to restrain *criminal* or unsocial tendencies in the individual, and to resist the aggressions of national foes; from the fact that government has never secured to all the rights of individuals and the liberties of persons; it has never been an instrument of positive social justice for all; from the fact that under government such as we have had the business of human living together is neither orderly nor efficient—it has not served as a positive instrument of general wellbeing. It is inferred, therefore, that if human nature were regenerated the necessity for government would come to an end. The fact is, the real business of government would begin.

Universal enjoyment of individual rights and of personal liberties, rest permanently upon social organization and upon law; opportunity is determined by social organization. Each and every *Community* has not only specific rights, it has also specific obligations; there are duties of all to each. And moreover there are Community aims as well as individual aims. And in seeking the mode of social organization which honors rights, which fulfills obligations, and which makes effective the joined-together labors of men to attain their peace, prosperity, and happiness, whether we recognize the truth or not, we seek to establish the righteousness of The Kingdom; we seek The Kingdom in its civil mode; we seek God's mode of Government. And this Kingdom in its civil mode is the purpose of the ages; conscious or unconscious, it is the goal of human endeavor; it is the culmination of the historic processes of all the ages. The fortunes of the race are conditioned in The Kingdom. "Seek ye (therefore) first The Kingdom of God, to establish its righteousness, and all things which [of which we have deprived ourselves by our ungodly modes of governing the affairs of human society] shall be added unto you." The goal of Christian religion is The (civil mode) Kingdom.

Look Up

By Cordie Williams

A wealthy woman, living in a small town, enjoyed a lovely home on a pleasant street; across the alley lived a poor slovenly neighbor.

A friend commented, one day, upon the displeasing sight from the woman's kitchen window.

"O, that," said the woman, "I never see it, I always look up."

All about us are human junk heaps, in every phase of disorder and pitiful neglect, brought about by ignorance or wrong attitudes toward God and man. Our part is to look up, see the good in each soul. It's there if we take the trouble to search for it. But we must look up far enough to catch the ray cast by Divinity to light our vision to the possibilities in each of our fellow men.

Everything has a purpose for its creation, nothing is lost to God. What am I in the scheme of things? What can I do to improve conditions each day in my life? These should be vital questions to us, possessing a part of our thoughts as we prayerfully work to fulfill our mission successfully in this life.

Blind plodding thoughts take us nowhere mentally or spiritually; but when we think upon the gospel laws, striving to use our knowledge with wisdom, we look up spiritually, our being becomes charged with divine power. We cannot take one step Godward without looking up.

Christ prepared thirty years for His short momentous ministry. Coated with egotism, as we sometimes are, we waste our period of preparation playing with little tin gods. We drug our soul with poisonous thoughts: envy, hate, rebellion, and licentiousness. Then we wonder why life is so flat, why we are missing the happiness we covet above all other possessions.

There is a story of two prisoners; one small window lighted their cell. One of the prisoners looked out and saw a mud puddle, the other looked out and saw a star.

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The Music of Christmas

By Louise Hills Lewis

It has been said that the Christmas spirit is vitalized through the music of Christmas; and that music and Christianity have embellished the world beyond belief, "taking the most mundane things and turning them into works of eternal beauty."

The spirit of Christmas is the spirit of Christ: forgetting self, doing for others; and as we do for others we bless ourselves with true happiness.

Christmas music may be roughly divided into three classes:

First—The large oratorio type such as the well-known and loved *Messiah* by Handel and the *Christmas Oratorio* by Johann Sebastin Bach (written for the six days of the Christmas season).

Second—The beautiful Christmas hymns which we all know and love.

Third—The Christmas carols, which are really a form of simple folk music.

The *Messiah* was undoubtedly inspired; and, though it seems unbelievable, was written in twenty-one days. The story is told that when Handel completed the second part with the "Hallelujah Chorus," his servant found him at his table, the tears streaming from his eyes. "I did think I did see all Heaven before me and the great God himself," he exclaimed.

The *Christmas Oratorio* by Bach is less well-known but equally great. One of the most beautiful high spots is the magnificent chorus, "Break Forth, O Beauteous Heavenly Light."

Of the well-known hymns, probably the best loved is, "It Came Upon the Midnight Clear," brought forth by the Methodist Revival of the eighteenth century. Another favorite, "Hark, the Herald Angels Sing" was for years the only hymn of Charles Wesley's admitted to the Church of England Hymn Book, although both John and Charles Wesley belonged to the established church until they died. This song originally read:

> Hark! how all the welkin rings,
> Glory to the King of kings.

The great religious movement founded by John Wesley, and inspired by the hymns of Charles Wesley, was intended to quicken the spiritual work of their church. But, besides doing this, it developed into organized Methodism as a separate church, and as such has proved to be a tremendous religious force in the world.

Many of our so-called Christmas hymns are really sacred carols. Originally, carols had nothing to do with religion or Christmas. The great majority of carols were made by the people, like all true folk songs. "Carol" is probably derived from the Latin word, *cantare,* meaning "to sing," and from *rola,* an interjection of joy. The lyrics were written in dance measure and sung by folk as they danced in a ring. The ancient pagan carols were a forerunner of the Christmas carols, but no line was drawn between the sacred and the secular until the time of the Reformation.

While the English speaking people call these simple little gems of music, "carols," the Germans know them as *Wiegenlieder* and to the French they are *Noels.* However, the English have taken over the French word, *Noel* (meaning "good news"), writing it "nowell," and we have the carol or hymn, "The First Nowell."

No country has entered more heartily into the Yuletide observance than England. As far back as the Celts, they had religious ceremonies at Christmas. The Saxons made a merrier time of Christmas and introduced the yule log (emblem of heat and light). The Christmas celebrations rose to magnificent heights from the reign of Henry III to Henry VIII. It was at this time that the night watchmen or "waits" went about singing carols of a religious type as they walked their beats.

During the Reformation, Christmas observance was prohibited by Parliament as savoring of Popery; but later in the seventeenth century this law was repealed and Christmas observance was reinstated.

Some of the Christmas songs and carols that have come to us from England are: "While Shepherds watched their flocks by night," "O Come, All Ye Faithful" (an old 17th century Latin hymn, translated and set to the Portuguese music, "Adeste Fideles"), "The First Nowell," "The Boar's Head Carol," "The Wassail Song," "God Rest Ye, Merry Gentlemen," etc.

The French who live in cities do not make so much of Christmas; but in the provinces their celebrations begin December 4, St. Barbar's Day, when it is customary to plant grain in dishes. If the grain comes up by Christmas, it means good crops the following year and the dish is used to decorate the Christmas table. They also put sheaves of wheat out for the birds, that they may not go hungry on Christmas. They greet one another with the word, "Noel" (good news), as they go about their labors at this time of the year; and the children build representations of the holy manger. France possesses the largest collection of "Chants de Noel" of any nation of the world. A fifteenth century chanson, "Bring the Torch," was carried over to England where it was widely sung.

Germany possesses a wealth of Christmas songs, those for children being numerous and exceptionally beautiful. One with which we are all familiar is Martin Luther's simple little cradle song, "Away

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in a Manger," set to the music of Carl Mueller. Luther lived in the sixteenth century and wrote many beautiful and solemn Christmas compositions, the greater number of which have been translated into English. One of our best known and loved carols comes from the Tyrolese Alps, "Silent Night, Holy Night." Another German favorite is "Tannenbaum," the melody of which has been adapted for "Maryland, My Maryland."

Both Handel and Bach, the composers of the oratorios mentioned, were born in Germany; though Handel spent many years in England and there wrote the *Messiah.*

Before the new order of Government came to Germany, the German people made much of Christmas and enjoyed the merriest of seasons.

The Scandinavian countries make Christmas a time of great merriment and rejoicing; and here, too, the animals and birds are not forgotten in the general feasting.

In America, Christmas has been celebrated with religious services, feasting and merrymaking since the days of Captain John Smith. He wrote, "The extreme wind, rain and snow caused us to keep Christmas among the savages. We were never more merry nor fed on more: plenty of oysters, fish, flesh and wild fowl, also good bread; nor never had better fires in England." Later, the Virginian Christmases became typical of the South, where it is still the great red-letter day of the year. The Puritans denounced the observance of Christmas; but many of the people had come from Holland and they remembered and loved the old customs.

Mrs. R. A. Adkins says, America can claim as its own these familiar and loved carols: "We Three Kings of Orient Are," "It Came Upon the Midnight Clear," "O Little Town of Bethlehem." There are also others not quite so well known but also interesting. "Carry It On" is a Christmas song of a Dakota tribe of American Indians. "Rise Up, Shepherds, and Follow" is an American Negro song, and "Christ Was Born in Bethlehem" is a carol from the Kentucky mountain districts.

"O Little Town of Bethlehem" was written by Phillips Brooks, when he was rector of Holy Trinity, Philadelphia. He had the opportunity to spend December in the Holy Land and made it a point to trace the footsteps of Jesus. Christmas Eve found him in the little town of Bethlehem at the birthplace of Jesus. This experience so impressed him that two years later he wrote this song for his Sunday school. In it he has embodied the spiritual meaning of what he saw there.

Laurence Hutton has said that our carols seem to have come from the Holy Land itself, our Christmas trees by way of Germany, our Santa Claus from Holland, our stockings hung in chimneys from France, and our Christmas cards, yule logs, plum puddings and mince pies from England. Turkey and pumpkin pies seem to be America's chief contributions.

So let us have music with our Christmas festivities: in church, in the homes and as serenades for the shut-ins, for as Katherine D. Hemming has said, "Christmas without music would be but a lean festival."

And in all of our celebrations, let us keep the real meaning of Christmas in our hearts: the birth of our Lord and Savior. Let us resolve to pattern our lives after His perfect life, to forget self in service to others, not only at Christmas time but throughout the year. Let us go through life with praise on our lips, a song in our hearts and a record of good deeds and righteous living to our credit.

(Note: Mrs. Lewis, author of this article, is one of the church's talented musicians. She is second vice president of the Independence Music Club and has charge of making outlines for the auxiliary music clubs of the church; in past years she has served in almost every office of the club. She is director of the Nurses' Chorus of the Independence Sanitarium, and is a member of the Stone Church Choir, and the Messiah Choir. In addition, she has composed a number of fine Latter Day Saint hymns; she wrote the music of two of the songs which appear in our *Saints' Hymnal,* "Behold Thy Sons and Daughters, Lord," and "We Limit Not the Truth of God." Her cantata, "Behold, It Is Written," made its first appearance last year, and is now being sung by many of the choirs in the church.)

The one who stands nearest to Christ will be one who on earth has drunk most deeply of the spirit of His self-sacrificing love.—*The Desire of Ages.*

The armaments makers are doing well; but, of course, they could do better.

Fear stimulates demand; but mass consumption increases it a thousandfold, when goods destroyed have to be replaced immediately. The most effective method of mass consumption of munitions is war. . . .

But this, unless some counteraction is taken, is only a period of preparation. The "Programmes" are being fulfilled; the arsenals and shipyards are speeding up; soon, surely, the orderly rows of polished shells, the superbly constructed sixteen-inch guns, the swooping 'planes, the brilliantly designed speed-boats and aircraft carriers will be put to their proper use. So much human energy and ingenuity, so much integrity in calculation and courage in experiment, will surely not be destined to frustration?—Winifred Holtby in "Apology for Armourers," *Challenge to Death,* 1935.

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Worship Suggestions for January

The Children's Division

Planned by Helen Jackson, Dow City, Iowa

THEME FOR THE MONTH: "CONSECRATED JUNIOR STEWARDS."

FIRST SUNDAY, JANUARY 2

Sacrament Sunday

It is suggested that the children meet with the adults for the Sacrament service.

SECOND SUNDAY, JANUARY 9

Theme: "Consecration Of My Time."

Prelude: "Take Time to Be Holy," S. H., 322.
Call to Worship: Psalm 139: 17.
Hymn: "Take Time to Be Holy," S. H., 322.
Prayer.
Scripture: 2 Corinthians 6: 1, 2; Psalm 34: 1.
Hymn: "O Master Workman of the Race," S. H., 152.
Poem: "I Asked the New Year, What am I to Do?"
(By Grace Noll Crowell. Stepping Stones, January 7, 1934.)
Sermon Talk:

As we begin another new year, some of us may be thinking of the New Year's resolutions we are going to make, or some may be saying that we are not making any resolutions this year, as it doesn't do any good. But whether we call them New Year's resolutions or not, we all might decide on a few things that we are going to try to do this coming year. If we are to be consecrated junior stewards, we should decide how we are going to spend our time. (Have the children enumerate ways in which they may use their time to good advantage.) Let us see if, during this year, we can consecrate at least a part of our time each day to the service of God.

Story: "The Important Part," Stepping Stones, January 7, 1934.
Duet: "O Jesus, the Giver of All We Enjoy," S. H., 31.
Story: "The Boy Who Used His Ears," page 45, junior stewards of the Bible, by Helen Kingsbury Wallace; or "The Man He Wanted to Be," page 141, Stories for the Junior Hour, by Ada Rose Demerest.
Closing Hymn: "Just For Today," S. H., 276.
Benediction.

THIRD SUNDAY, JANUARY 16

Theme: "Consecration Of My Talents."

Prelude: "Jesus, My Shepherd," S. H., 272.
Call to Worship: Psalm 100: 1, 2.
Hymn: "Father, Once Again We Come," S. H., 80, verses 1, 2 and 3.
Prayer.
Scripture: Doctrine and Covenants 81: 4, beginning "And you are to be equal . . ."
Hymn: "Marching With the Heroes," S. H., 229.
Sermon Talk:

We are all supposed to be helpers of Jesus, and each one of us has some talent that we may use in this work of being helpers. Talents are the things we do well. We do not all have the same talent, but each one is just as importune as the other to Jesus, and it is part of our stewardship to develop our talents. (Have the children make a list of their talents and encourage them to try and develop those talents during this year.)

Story: "The Story of the Talents," Matthew 25: 14-30.
Music by the Junior Choir: "Give of Your Best to the Master," page 51 in Living Hymns.
Story: "The Boy Who Used His Talents," page 53, Junior Stewards of the Bible, by Helen Kingsbury Wallace; "Following His Father," page 132, Seventy-five Stories for the Worship Hour, by Eggleston, or "Not What We Give," page 132, Knights of Service, by Bradshaw.
Closing Hymn: "Look For the Beautiful," S. H., 209, verses 1, 2, 3.
Benediction.

FOURTH SUNDAY, JANUARY 23

Theme: "Consecration Of My Money."

Prelude: "More Love to Thee," S. H., 284.
Call to Worship: S. H., 438.
Hymn: "For the Beauty of the Earth," S. H., 18.
Prayer.
Scripture: 2 Corinthians 9: 6, 7; Malachi 3: 8, 10.
Hymn: "God Is Love," S. H., 130.
Sermon Talk:

Today we are going to talk about something else that we may consecrate for the work of God; that is our money. God has been very generous to us and requires us to give only one-tenth of our money to Him as tithing. But what we do with the other nine-tenths shows whether or not we are good stewards over our money. We should use and spend this money wisely. There is something else, besides our tithing, that we may give to God if we wish to help more with his work. Out of the nine-tenths we have left we may make an offering. This offering shows how much we really want to help in God's work, because this is something God doesn't require, but lets us give just as we please. (Explain this more fully to the children; also the surplus, if desired.)

Story: "The Gift," Stepping Stones, May 19, 1935.
Vocal Solo: "Thy Holy Day Returning," S. H., 32.
Story: "Edith Ray's Sacrifice Offering," Stepping Stones, June 5, 1932; "July—Sacrifice Month," Zion's Hope, July 26, 1936; "Jackie's Sermon on Tithing and First Fruits," Zion's Hope, October 17, 1937.
Closing Hymn: "A Parting Blessing," S. H., 95.
Benediction.

FIFTH SUNDAY, JANUARY 30

Theme: "Consecration of My Life."

Prelude: "Consecration," S. H., 293.
Call to Worship: First verse of S. H., 347.
Hymn: "I Would Be True," S. H., 294.
Prayer.
Scripture: Psalm 100; Luke 10: 38-42.
Hymn: "Consecration," S. H., 293.
Sermon Talk:

Many times we think that because we are young or do not have some outstanding talent, we cannot do anything to help in God's work. But this is a mistake. God expects all of us to be workers together with him. Sometimes we think that when we get older we will help with the work of the church and give our lives to this work. But we should begin when we are young, and then it will be easier for us to do more work when we are older. We should live good, clean lives, read good books and think good thoughts. All these things will help us to live consecrated lives. (Explain the word "consecrated" to the children.) If we begin when we are young to live the right kind of lives and to help in junior church and in all other ways that we can, then when we are older we will be better prepared to do more work in the church.

Story: "The Girl Who Used Her Voice," page 67, Junior Stewards of the Bible, by Helen Kingsbury Wallace; "Wonderful House," Zion's Hope, August 22, 1937.
Vocal Solo: "A Charge to Keep," S. H., 201.
Story: "The Four Fishermen of Galilee," page 46, Knights of Service, by Bradshaw; "The Boy Who Gave a Cup of Cold Water," page 128 of same book; "Unto One of the Least of These," page 37, Seventy-five Stories For the Worship Hour, by Eggleston, or "One Girl's Dream," page 100 in same book.
Closing Hymn: "The Old, Old Path," S. H., 260.
Benediction.

Natural Aristocrats

There is a natural aristocracy among men. The grounds of this are virtue and talent. . . . There is also an artificial aristocracy, founded on wealth and birth, without either virtue or talents; for with these it would belong to the first class. The natural aristocracy I consider the most precious gift of nature, for the instruction, the trusts, and the government of society. . . . May we not even say, that that form of government is the best, which provides the most effectually for a pure selection of these natural aristoi into the offices of government?—Thomas Jefferson.

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For Better Health

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

Allergy

Many people inherit a peculiarity or constitutional susceptibility that causes them to be seriously afflicted with what is commonly known as allergy. This is one of the most remarkable of medical discoveries and has been a great blessing to mankind for in times past these obscure symptoms had to be treated without regard to cause.

This condition is a "sensitivity" to certain substances which produce severe and alarming symptoms such as skin diseases, asthmatic attacks, hay fever, etc. It has been found that many people are sensitive to some of the most common things about the house or their usual environments, such as feathers, strawberries, pollen, and almost any kind of animal or plant.

Dr. Bostock, an English physician in 1819, was himself sensitive to light. He describes that when he looked at a bright light he had a sense of itching and smarting of the skin, accompanied by severe fits of sneezing and coughing, irritation of the nose, fullness in the head and sometimes a violent and disagreeable pain in the chest.

A person who is thus afflicted is usually tired, feels generally ill and irritable and is almost always afflicted with insomnia.

So far as making a discovery of what is known as allergy is concerned, it has been found that it usually appears about the beginning or the middle of June and disappears at the end of July. However some cases have been known to occur in the spring or even late summer and fall. Bostock called it "summer catarrh" and was responsible for the term hay fever.

Another English physician by the name of Blackley was a sufferer and by experimenting upon himself produced the symptoms of allergy by applying the pollen of more than one hundred grasses and flowers to the membranes of his nose and eyes as well as inhaling them.

Dr. Dunbar, another physician, produced severe symptoms with persons who were subject to this condition but found that the same treatment had no effect upon those who were not susceptible.

Allergy is not contagious but it is thought that there may be some hereditary relationship existing due to the fact that there are so many cases in history where a long line of ancestors were susceptible. Some authorities put it as high as from fifty to sixty-eight per cent hereditary.

So many people are unnecessary sufferers of hay fever and asthma because they have not yet discovered that they could be helped by scientific medical attention. It is very plain to anyone who is familiar with the history and the findings of these scientific investigators that in order to obtain relief for these sufferers the cause must be found. A history of the case in question is of the utmost importance to the physician. Such a history will include the occupation, finding out whether or not the individual is daily coming in contact with certain pollens, drugs, smoke, animals, birds or insects, or even extreme light, heat or cold and often the ingenuity of the patient and the physician is taxed to the limit in an endeavor to find out just which particular agent is responsible.

Some people may be violently poisoned by something that is not in the least poisonous to others. The minuteness of these poisons which afflict allergic people makes it all the more difficult to diagnose. There are people in whom even a very slight trace of poison in the air will precipitate an attack of asthma or hay fever.

I have known people who were subject to this by the mere licking of a postage stamp, the handling of books, especially very old ones, or working with anything containing glue. There have been infants who were allergic to a simple diet of milk, causing them to suffer severely with eczema.

Any person who is afflicted with this condition of allergy should be examined by a physician and an endeavor made to find what is causing the trouble. In many cases the harmful substance can be detected by means of skin tests with extracts of the suspected substances. Certainly any child who presents allergic symptoms should be given careful attention and investigated by a competent physician in order that he may develop normally.

Today it is useless to think in terms of national interest alone. For all the strong reactions of emotional chauvinism, we know that, for good or evil, our interests are now bound up together, Ukrainian corn-growers with Lancashire cotton-spinners, Norfolk farmers with ranches from the Argentine. The arms rings are more realistic in their internationalism than the sentimental nationalists in their hope of "insulation." Space has shrunk since we were children, and just as a revisited garden which once seemed large enough to contain jungles and forests now dwindles to a few dusty laurel bushes and a lilac tree, so the immense immunities of the nineteenth-century world have been drawn into a system which, for better or worse, is one.—Winifred Holtby in "Apology for Armourers," in *Challenge to Death,* 1935.

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Does God Err?

By Hermann Peisker

PART TWO—IGNORANCE OR INDIFFERENCE?

"God is light, and in Him is no darkness at all."—1 John 1:5

INTELLIGENCE

"Light" is the scriptural synonym for intelligence. "There is a spirit in man." "God is a spirit." "The spirit of man is the candle of the Lord." "The inspiration of the Almighty giveth them understanding." (John 4:24; Job 32:8; Proverbs 20:27.)

The Scriptures clearly teach that God, "who formeth the spirit of man within him." (Zechariah 12:1), "in His own image" (Genesis 1:26, 27), endowed him with potential intelligence of the same type as his own.

It is the faculty of comprehension and reason which is illuminated by truth and experience. Man is capable of being taught and of profiting by experience. He is able to distinguish good from evil and to choose between right and wrong.

MAN'S REACTION

In spite of the goodness of God, in creating man like unto himself, Jesus found by experience that "Men loved darkness rather than light." (John 3:19.)

Men, in their imperfection and ignorance, sit in judgment upon their Creator and his ways. They measure him out of the experience of their imperfect souls and picture him like the Psalmist accused the people of his day of doing: "Thou thoughtest I was altogether such an one as thyself." (Psalm 50:21; Romans 1:23.)

That is the difficulty. Imperfect men judge both God and their fellows as being guilty of the same weaknesses and imperfections as themselves. Because of their super-critical spirit and imperfect understanding, many men accuse God of the two sins of ignorance and indifference.

IGNORANCE

God is repeatedly accused of ignorance in the following terms: "Why did God permit Adam to sin in the Garden of Eden? The Bible teaches he is good, loving, and kind. If he had known that Adam and Eve would sin in the Garden of Eden, he would surely have made them so that they would not sin. As he did not do that he could not have foreseen that they would sin.

Thus God is accused of the imperfection of ignorance. His goodness would not permit him to allow mankind to fall and go into sin, hence He was unaware of the choice Adam would make.

GOD IS OMNISCIENT AND GOOD

God is not ignorant. Nothing happens unforeseen. (Isaiah 48:3-9; Jeremiah 1:5.) The temptation and fall did not take him unawares.

"If God was not ignorant," adds the objector, "then he must have foreordained the fall and is responsible. You say he is good, intelligent, and omniscient; then it must have been his plan for man to fall. He is responsible."

But such an accusation is really a blasphemy against God. Man became "like one of us, to know good from evil" when he received his agency from God. He became responsible for his own actions.

No being can be a free agent and act intelligently, without the freedom to exercise agency and choose for himself. If God created men or angels so that they could only choose the way he desired, they would not be agents to themselves. They would merely be machines.

A man can interfere, alter, and do as he pleases with his machines without sinning, but he cannot treat his children in the same way. Their agency and rights limit his. In the same way, God could not make a being with agency and intelligence which could not sin. Their very creation makes sin possible. Even the angels of heaven were given their agency. Some abused it and "kept not their first estate." (Jude 6.)

The goodness of God, in giving man his agency and limiting His own activities in the human realm, is the basis of the possibility of sin. A sinful world is a revelation of the goodness of God and the perverseness of man.

INDIFFERENCE

God is also accused of the crime of indifference. It is generally stated as follows: If God is omniscient and foreknows all, He must have known that Adam would sin in the environment in which he was placed. If He is a good God, able to do all things and He is interested in man, why did his love not cause him to place our foreparents in an environment where they would not sin?

Environment is not responsible for sin. In this world we find that the responsibility for crime is always laid at the door of the criminal and not his environment. Sin comes in man's reaction to his environment.

ENVIRONMENT

When God made man he created him "good," "upright" (not perfect) and his environment was also "very good." (Genesis 1:26-31.)

The temptation came to Adam and Eve, as it must do to all responsible agents. He was urged to choose. God declared to him what was right and according to his will. It would have secured his welfare and dominion over his environment.

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The opposition urged Adam to declare his independence and to exercise his agency for his own pleasure. As soon as he chose his own enjoyment and pleasure, which was entirely dependent upon his environment, Adam bowed to his environment and put himself into subjection to it.

RESPONSIBILITY

God was not indifferent. No other environment would have altered the case. Free agency would be useless where there was no need to make choices. God proved his concern by warning Adam. That in itself proves that he did not desire man to fall.

The truth is that God himself cannot create beings which cannot fall if they choose, neither can he create an environment in which there is no possibility of a fall, and leave them free agents.

CONTRADICTIONS

"But," urges the objector, "is not God able to do all things?" No! God cannot do all things. He cannot lie. He cannot sin. He cannot contradict himself.

The creation of a free agent which could not sin would be a lie, a contradiction, a deception, an impossibility. If he could not sin he would not be free. If he was not free he could not sin. Neither infants nor lunatics are sinners.

Sin must always be a possibility in the highest form of existence of which the human mind can conceive in a progressive universe.

Only free agents are capable of sin. They are held responsible for the lawlessness of the world. Guilt is never attributed to animals, things, or irrational humans.

The entire Gospel economy reveals God as eternally active in the endeavor to bring forth, nourish and establish righteousness, and to overcome evil with good.

Everything depends upon the way a man approaches his circumstances, his troubles, his daily task. Some men work in an endless tread-mill. With hatred they enter upon each new duty. They talk about carrying their stones from one side of the street to the other side and then carrying them back again. They spread gloom; their unhappy thoughts cast a sickly hue across every page they write. Discontent sours the face, cynicism lends gall to the speech. The critical spirit robs them of the joy and spring of work.—Newell Dwight Hillis in *The Contagion of Character.*

In the theology of nationalism war has a sacramental value.—Storm Jameson, in *Challenge to Death.*

Climbing

By Maurine Jones

In a little village in the Swiss Alps may be seen a simple gravestone which marks the last resting place of an unknown mountain guide, but his whole biography may be read in the simple sentence cut into the stone, "HE DIED CLIMBING."

He didn't live very long but he lived well. He knew what the view was like from the top. He wasn't satisfied to sit in the shade while others climbed. It wasn't enough for him to hear them tell of the magnificent views at the top. He had to see for himself. And after having once seen and experienced the beauties that the heights afford, he continued to climb long after he was physically able to do so and finally met his death—climbing.

"Sad will be the day," wrote Phillips Brooks, "for any youth when he becomes absolutely contented with the life he is living; with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the door of his soul some great desire to do something larger which he knows he was meant and made to do." Youth of the church, sad will be the day when we become content with today's heights; when we close our ears to that knocking at the door of our soul which, if answered, fires us with the desire to climb to new heights each day.

The "open road" stretches before you. It leads up and up to the worth-while things of life. It is also skirted on both sides by "burying grounds" of ease, wasted time and idleness. When the climb calls for some struggle, too many stop in the inviting shade to rest and never go on again. Having climbed mountains, I know somewhat of the struggle that is required. But remember "struggle is the flywheel that makes life run smoothly, it is the governor that makes it possible to use the engine's power." Who wishes to play a game where there is no opponent? Who would care to climb mountains if they were all down hill, instead of up? It's the hour of tremendous struggle that enhances the view from the top.

Youth of the church, keep climbing. And even though you may never live to reach the top, your whole biography may be read in the sentence, "HE DIED CLIMBING."

We shall delude ourselves if we think that war will be prevented because it is to the interests of sanity and decency to prevent it. These feelings do us a little credit, but they are irrelevant. It is another delusion to think that war can be eliminated without loss of life.—Storm Jameson in "The Twilight of Reason," *Challenge to Death.*

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Did the Aaronic priests bless little children before Christ's time as in Luke 2:28?

The ceremony referred to in Luke was commanded in the Mosaic law, which at first required that the first born of all Israelites should be dedicated unto the Lord, being termed "holy to the Lord" (Luke 2:23). Moses was commanded:

> Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel.—Exodus 13:2.

This was in memory of the death of all the firstborn among the Egyptians by the act of God as a penalty for the refusal of Pharaoh to let the children of Israel go and sacrifice to God in the wilderness. The firstborn of beasts were sacrificed to the Lord, but the firstborn of man was redeemed by a sacrifice of turtle-doves or pigeons (see Exodus 13: 14, 15 and Luke 2: 24). It was this custom which Luke refers to when he states:

> And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he [Simeon] him up in his arms, and blessed God.—Luke 2: 27, 28.

This act of Simeon was not an official ceremony of blessing the child, but was in grateful recognition of the fulfillment of a prophecy given to him that he should not die till he had seen the Christ (see Luke 2: 25, 26). Simeon is not known to have had any priesthood functions to perform at the temple, but was an old and devout man, and as such was held in deep respect according to Jewish religion. However, the order to sanctify all firstborn children was observed by dedicating and consecrating them to the Lord, perhaps by the laying on of hands, though this is not clearly shown in the texts, except in the ceremony over animal sacrifices (see Leviticus 1: 4; 3: 2; 4: 4; etc.)

After the Mosaic religious ceremonies had become more largely established, the Lord provided that instead of the firstborn males of all Israel, the Levites should become a priesthood to perform the duties of the Mosaic law. Hence the firstborn males of the other tribes were redeemed from this service.

Please explain Matthew 3: 10: "the axe is laid unto the root of the trees."

The Jews of that time prided themselves upon being the children of Abraham to whom the promises of God had been given concerning his posterity as the select of God (see Genesis 12: 3; 17: 1-8; 18: 18; 22: 18, with Acts 3: 25 and Galatians 3: 16). But Jesus came with a message that weighed all men in the balance of justice and equity, and his forerunner, John, doubtless referred to his mission to build the divine kingdom of those who should bring forth "good fruit." Physical lineage alone could not save even those who could boast of their ancestor Abraham, but the righteousness of Abraham must find expression in the lives of those who would claim the benefit of the promises made to his posterity. Hence Jesus himself warned them:

> If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.—John 8: 39, 40.

The statement of John as quoted in the question aimed at this great truth, and he sought to make the unrepentant Jewish sects to whom he was speaking conscious of the dangerous attitude they held. At any moment death might claim them and find them rejected of God, and so he admonished them:

> Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham.—Matthew 3: 8, 9.

Following the foregoing words, John uttered the words mentioned by the questioner to show that the time was even then at hand when they must repent, or perish when the fire should burn the tree (person) that did not bear good fruit. The kingdom was even then at hand, as both John and Jesus were in that very period proclaiming (see Matthew 3: 1, 2, and 4: 17). Even Abrahamic descent in a physical sense would not save one who could not claim the spiritual relationship of good works.

Was the James of Acts 15: 13 the Lord's brother mentioned by Paul in Galatians 1: 19?

It appears quite evident that both texts refer to the same person. At this time James the brother of John had been killed (see Acts 12: 2), and James the Lord's brother had become an apostle of leading influence in the church. This was doubtless why Peter sent his important tidings to him by other saints (see 12: 17), and why James gave the deciding judgment in Acts 15: 13-21.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Muscatine, Iowa

The choir of sixteen members, under the direction of Mrs. L. A. Crull, is making steady progress. On November 9, they sponsored a box supper in the basement of the church, a goodly number being present, and a nice sum of money being cleared. There was also a program of music.

Workers are hoping to place the *Herald* in the homes of all Latter Day Saints at Muscatine. At present there are eight bundle *Heralds* and five coming direct to individuals each week. The Saints are privileged to put the church papers in one of the hospitals. The branch has placed a copy of the *Ancestry and Posterity of Joseph Smith and Emma Hale* in the public library.

Sister Grace Reed and Brother Charley Freers were united in marriage in a pretty wedding ceremony at the church last December, Elder Casimir Nikel officiating. In August, 1937, Sister Vinnie Mae Tibbels, of Bartlesville, Oklahoma, and Brother Virgil Hessford, of Muscatine, were married at Bartlesville. She and her fourteen-year-old son, Glen Vernon, expect to transfer their membership to Muscatine. Local Saints are also glad to welcome Mr. Harry Smiley and wife, Sister Lilly Smiley.

Muscatine Branch's oldest couple, Brother and Sister Oscar Harter, were able to be out to sacrament this month. He is very feeble at times, and cannot enjoy the privilege of meeting often with the Saints.

The young son of Mr. and Sister Elmer Beitz was baptized November 14.

The branch business meeting was held October 19, District President W. W. Richards and Bishop's Agent John Stiegel being present. Officers elected were: Pastor Phillip Wagler; counselors, Lee Allen and Lawrence Symmonds; clerk, Mabel Freers; treasurer, Hurschall Symmonds; church school superintendent, Jennie Freers; women's department leader, Mabel Freers; auditor, Griffith Goddard; correspondent, Bertha Mahaffey; publicity agent, Lee Allen; attendance recorder, Charley Freers; librarian, Lawrence Symmonds; historian, Mabel Freers; superintendent of music, Irene Beitz; young people's leader, Charley Freers, and solicitor, Lee Allen.

The women's auxiliary are busy making aprons, carding buttons and doing whatever task they can find. They hope later to have a study class. They sponsor a dinner or supper once a month to celebrate all birthdays and wedding anniversaries of that month. On November 17 they were invited to Sister Smiley's for an all-day work meeting and potluck dinner.

The young people sponsored a Halloween party in the barn at the farm of Brother and Sister Charley Freers.

Though the branch made a late start on Christmas offering, they set their goal the latter part of February at $100. The offering is now over $132, and the local has five weeks yet in which to add to it.

Carthage, Missouri

The annual business meeting of Carthage Branch was held August 31, the following officers elected: Clyde Hartman, branch president; Frank R. Shank, church school director; Ora Shields, secretary and treasurer; Edith Cale, chorister; Mrs. A. M. Hogan, historian; Bill Shank, librarian and custodian; Mrs. Frank R. Shank, publicity agent; Mrs. Clyde Hartman, adult supervisor; Ted Linder, young people's supervisor; and Bill Shank, children supervisor.



WEDDING PARTY OF MR. AND MRS. KARL HOBBS

They are from left to right: LeRoy Grundy, best man; Mrs. LeRoy Grundy, matron of honor; Mrs. Karl Hobbs, the bride, and Karl Hobbs, the bridegroom.

Elder L. G. Holloway completed a series of meetings October 17. He presented a large number of slides and gave some stimulating sermons. Attendance by nonmembers was good.

Brother Sylvester L. Cale passed away recently, also the father of Sister Ellsworth Shields.

Harry Shank, who has been the chorister, has accepted a government position at Leavenworth. His services are greatly missed by the branch.

While he visited Carthage, Elder Holloway blessed the two sons of Brother and Sister Ray Cook.

Some of the branch young people attended the semiannual district young people's banquet held at Miami, Oklahoma, in September.

A pretty wedding was witnessed October 31 when Fern Harris became the bride of Karl Hobbs. The ceremony was performed by Frank R. Shank. The bride was given in marriage by her father and attended by her cousin, Mrs. LeRoy Grundy. The groom was attended by LeRoy Grundy.

Brother and Sister Bolser and family moved from Rich Hill to Jasper, and have been attending Carthage Branch.

The women of the branch are busily quilting. The proceeds will go toward paying off the debt incurred by raising the church building.

Bremerton, Washington

The annual election of officers was held the first Monday in September, the following being chosen for the coming year: Branch president, Elder A. W. Lundeen; branch clerk and chorister, Eva Lundeen; director of religious education, president of women's club and adult supervisor, Mary Mascher; church treasurer, branch solicitor, junior church director, publicity agent and children's supervisor, Floyd Bouse; correspondent, Mary Bouse.

The women's department has been very busy sewing and making fancywork for their annual bazaar held the first part of November. A dinner was given October 15, in the evening, and was well attended by members and friends. It brought a nice sum into the club treasury.

Week-day classes are held for intermediates, junior girls and boys at the home of their teachers. A Halloween party was enjoyed by the junior church the evening of October 29.

The Harmony Club members and their husbands surprised Sister Vera Westgren with a birthday party the evening of October 30.

The junior boys' club presented the branch with a new pulpit cover, platform curtain and piano scarf. These boys work steadily and are helping the church.

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The anniversary of the dedication of the church was held Sunday, October 31, with an all-day meeting. The church was decorated with fall flowers. The day's activities began with prayer service. A baptismal ceremony was held at 10 a. m. when Woodbridge, son of Brother and Sister Elmer Brown was inducted into the kingdom by Pastor A. W. Lundeen. Flowers decorated the font and added beauty to the service. The charge to the candidate was given by Elder A. C. Martin.

Brother Martin was the 11 a. m. speaker. A potluck dinner was served in the church basement at 12:30 p. m. then a social hour was enjoyed with Brother and Sister A. C. Martin, of Seattle. Brother Martin was again the speaker in the afternoon. The confirmation service was held at the evening meeting.

Portland, Oregon

Portland Branch stepped actively into the church-wide missionary movement on September 9. This date saw the beginning of the first missionary series held here for some time. From the ninth to the twenty-sixth, special services were conducted twice on Sundays and from Tuesday to Friday evenings inclusive. Elder Willard Becker and Priest Maurice Draper, young men newly appointed to this territory, were the speakers, assisted by members of the local priesthood.

As a result of these meetings Vincent Kleinfelter and Lloyd Ray, from the Zion's League group, and Milton Skeene, from the junior department, were baptized, October 3 by Brother Draper and confirmed by Elders J. L. Verhei, Earl Hoisington and Willard Becker.

While this missionary effort was only a beginning, Pastor J. L. Verhei and his associates and the entire branch membership are encouraged by the results, and enthusiastic for the future.

Elder Becker, former pastor at Longview, Washington, has been under general church appointment to Columbia District for two years, and has preached and worked in Portland a number of times. Brother Draper came from San Bernardino, California, in July. He assisted in junior church and other activities at the Silver Lake reunion, labored for a few weeks in Longview with Brother Becker and returned to Portland for the series. He is also under general church appointment to do full-time missionary work in this district.

On Sunday, September 26, Evangelist Albert Carmichael closed the special services by preaching two stirring sermons on "The Laws of the Kingdom" and "The Sacred Right to Live."

The following Sunday, October 3, Apostle E. J. Gleazer, who is in charge of the Pacific Slopes Mission, together with District President L. R. White, of Mount Vernon, Washington, visited and preached in Portland. Then on October 10 the district bishopric, Bishop M. E. Lasater, of Seattle and his counselors, Elders Lloyd Whiting, of Spokane, and Elder Mark Yeoman, of Portland, were in charge of all services.

Since that time the branch has not slackened its missionary activities. Elders Albert Nelson and Earl Hoisington, associate pastors in charge of this phase of branch work, are holding several cottage meetings every week in homes of the Saints and their friends in various parts of the city.

The Laurel Guild, under the leadership of Sister Esther Roycraft, has carried on throughout the summer and fall months a stimulating program of study, work and social activities.

The young people have now been completely organized as a Zion's League unit, with Priest Oliver Kimball as supervisor, and the year's activities are well under way. Portland has wholeheartedly approved the new plan, and among group members a spirit of devotion and steady determination is apparent which indicates the movement will carry over the stage of early enthusiasm and take a permanent place in the ongoing program of the branch and the general church.

Mrs. George Briggs Jr. (Lois Wildermuth), who was chorister at Portland from January to August, this year, has gone to Denver, and Sister Fay Buchanan, district chorister and former music director in the branch, is again capably leading this department. A good start has been made on the fall and winter work.

Lloyd Verhei, son of Pastor J. L. Verhei and Sister Effie, left on September 1 for a year's work at Graceland College. Another worker, Sister Alta Gray, who has specialized in the junior department, has gone to live in southern California.

President G. N. Briggs of Graceland College, with his family, visited Portland this summer on a trip covering various points in the Pacific Northwest. Apostle E. J. Gleazer has also been in and out of Portland on several occasions. The latest visitor was Sister Louis Shippy, of Los Angeles, who is actively engaged in church work in that city. Sister Shippy formerly lived at Portland.

Wedding at Denver, Colorado

Miss Dorothy Lucille Wildermuth, daughter of Elder and Mrs. J. B. Wildermuth, was united in marriage to Reginald Jones Jr., son of Elder and Mrs. Reginald Jones, of Wilmington, Illinois, September 3, by her father, at the Saints' church in Denver, Colorado. An informal reception followed at the home of the bride's parents. The bride's sister, Mrs. George N. Briggs Jr., of Portland, Oregon, acted as matron of honor. Two cousins, the Misses Jean and Mary Schrunk, of Lynch, Nebraska, were bridesmaids, and Mrs. Jones' uncle,



MR. AND MRS. REGINALD JONES, JR.

This photograph was made by O. W. Fischer.

Francis T. Schrunk, also of Lynch, gave the bride away. Mr. and Mrs. Jones are now living at Wilmington, Illinois.

Tabor, Iowa

Tabor Branch reorganized this fall with the following corps of officers: Pastor, Morrel Cottew; adult leader, Inez Rhode; young people's leader, Thornton Dunsdon; church school director, Maurine Greene.

The women's division, working under the adult head, is continuing to meet for aid, Kensington work and a brief Book of Mormon lesson. They are also helping to finish the basement that is in use this year.

The young people met once a month during the past year, for an evening of education and fun. Such topics as "American Folk Music," "Luther Burbank," and reviews of church books have been given as reports. In September the group entertained several young couples whom they hoped to secure as members, at an outdoor party and wiener roast. Recently the young people of Glenwood Branch entertained Tabor young men and women with a Halloween masquerade. It is hoped that these two

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branches may unite more often in the future.

Tabor Saints have enjoyed several visits from Apostle Paul M. Hanson whose home is near there. His sermons are appreciated by all.

Sister Rachel Leeka died recently at her home at Thurman. For some time she had been unable to attend services, but she had kept a pleasant outlook on life. She will be remembered by many as one of the women of the early church in this community.

Local Saints are happy to have with them whenever possible Darlene Coffman, a Gracelander who teaches at Thurman where there is no branch.

Wedding at Rock Island, Illinois

Rock Island, Illinois.—Miss Marjorie White, daughter of Mr. and Mrs. Lee A. White, of Rock Island, was united in marriage with Earl F. Willetts, of Chicago, formerly of Rock Island, August



MR. AND MRS. EARL F. WILLETTS

28. The ceremony was performed by Elder Wesley W. Richards, president of Rock Island District, at the Rock Island church. Miss Marion White attended her sister as maid of honor, and Edward Howard, of Elmhurst, Illinois, cousin of the bride, acted as best man.

Miss Doris Gray, of Davenport, Iowa, pianist, furnished wedding music, and Mrs. A. J. Gray, of Rock Island, accompanied by Mrs. Ethel Spengler, both aunts of the bride, sang "O Promise Me" and "I Love You Truly." Lon Mercer, Jr., and Orville Short acted as ushers.

Mr. and Mrs. Willetts were both active in church work in this city. They are now making their home at 3120 Natchez Avenue, Chicago, Illinois.

New Albany, Indiana

Thirteenth and Culbertson Avenue.—New Albany Branch met for its annual business session November 14. Officers for the coming year were elected. Elder W. O. Robertson was reelected president, and other officers are: Church school supervisor, Edmond Fouts; director of religious education, Chester Metcalf; leader of Zion's League, Leslie Farr; president of women's department, Evelyn Metcalf. These leaders will receive the hearty support of the local.

New Albany group is making progress. The number of Saints is small but each one is willing to do his part. Since the organization of the branch two years ago six new members have been added by baptism: Leslie Farr, Crosby Daugherty, Thelma Daugherty, Elsie May Krieger, Vulsie Fae Krieger and Martha Viola Maymon. Six more have been added by transfer, increasing the local enrollment to fifty-four members.

There has been little sickness in the branch. Sister Shelton has been ill for some time, but her friends know that she is being watched over and cared for by the Savior.

New Albany members learn with regret that Brother and Sister Delmar Goode, of Jeffersonville, Indiana, are to leave for their new home in New Jersey the first of the year. This group will miss these two talented young Latter Day Saints.

Council Bluffs, Iowa

Southwestern Iowa district conference was held at Council Bluffs September 26. The worship service, convening at 9:45 a. m., was well attended and of a highly spiritual nature. Apostle Clyde F. Ellis gave the conference two fine sermons, preaching morning and evening.

Amos Graybill was reelected district president, and chose again as his associates, H. P. Larsen and Nels Hansen. Brother Larsen was again elected district church school director, and Brother Hanson young people's supervisor with Paul Harding as assistant. District secretary, H. A. Alexander; head of women's department, Sister Blanche Currie; music supervisor, Naomi McMahill.

The branch held its business meeting and election of officers September 27. The following were chosen for the year: Pastor, Elder Frank McDonald, who selected as his associates, Elders O. A. Currie and Charles F. Putnam; church school director, Leslie Epperson; assistant, Clarence Bratches; head of women's department, Amy Thomas; young people's supervisor, Paul Harding; secretary, Sister Irene Turpen; treasurer, Bert Alexander; librarian and historian, J. F. Mintun; finance committee: Bert Alexander, Herman Rasmussen and Merle Spence; publicity agent, W. T. Spanswick; choir director, Roy C. Murphy; young people's choir director, Lela Ranney; orchester leader, Gene Turpen. It was decided this year to appoint a music committee. The following were selected by Brother McDonald and ratified by tne branch: Elder Frank McDonald, chairman, Roy C. Murphy, Lela Ranney, Gene Turpen, and Mrs. W. T. Spanswick. Mrs. Spanswick is president of the Musical Arts Club.

An installation service was held the evening of October 10 for the newly-elected officers and workers. Elder McDonald gave the charge and introduced each one to the congregation. He delivered a fine talk to the new officers and appointees and also to the congregation.

Pastor McDonald has been preaching some wonderful sermons. One characteristic of his discourses which meets with general approval, is the fact that they rarely last over thirty minutes but are to the point with no waste of words, real kingdom building sermons.

The youth recently organized a local Zion's League with the following officers: President, Marie Jorgenson; vice president, Aileen Larson; treasurer, Gene Currie; secretary, Ruby McMullen. This organization was dedicated the evening of October 31, with a program which appealed to all: Prelude, Schubert's "Serenade"; instrumental trio, violin, organ and piano, Ruth Hale, Mrs. W. T. Spanswick and Olga Jorgenson; a hymn; invocation by Conrad H. Booton; vocal solo, "Because I Walk With Thee," Charlotte Wight; introduction of the League, Paul Harding. Then followed an outline of subjects: "Know Your Church," by Marie Jorgenson; "Keep the Law," Gene Currie; "Win a Member," Ruby McMullen, and "Make Leisure Creative," Aileen Larson. The "Youth's Prayer" was sung by the League. The acceptance of the organization was by O. A. Currie, for the pastor; dedicatory prayer, Leslie Epperson. "Onward to Zion" by the League.

The choir was entertained on a recent Thursday evening at the farm home of Brother and Sister Charles Wright. Brother Wright built a large bonfire out in the yard around which games were played by young and old in the early part of the evening. Then followed supper served by the entertainment committee. About forty-five were present, and appreciated the hospitality of the Wrights. The choir has received the music for the Christmas cantata, and will begin work at once.

The orchestra under the leadership of Gene Turpen has started winter activities, as also has the young people's

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choir. The Musical Arts Club will give a vesper service Thanksgiving.

Recently Elder Charles Putnam began a series of Sunday evening missionary services.

The priesthood meet each Tuesday evening for a short season of prayer and then go out to visit the membership.

Omaha and Council Bluffs Saints have gone together and bought Pastor McDonald an automobile. Brother George Butler gave them the benefit of the wholesale price, and they were able to get an up-to-date Plymouth at a very reasonable figure.

The churches of Council Bluffs have recently united in polling a census of those holding church membership in the city, also those having church preference. After the completion of the census, the cards will be segregated and turned over to the churches designated. The committee appointed by the local Saints' church completed its work first of all. This census will enable the branch to make a complete revision of the addresses of the membership, a thing greatly needed.

Fanshawe, Oklahoma

Sunday, November 7, brought the closing of an eight-day series of meetings held by Elders Earl D. Bailey and C. E. Goss. All sermons were inspiring, and considerable interest was shown. Two babies were blessed and several of the sick were administered to.

Church members in this locality have enjoyed fairly good health this year. Nevertheless, they were called to mourn by the death of an aged brother, T. L. Herrington, October 26.

Local Saints are glad to have back with them Brother and Sister P. E. Sartar who moved away from Fanshawe some time ago. This group is small, and all who leave are greatly missed. However, each one is interested in the cause of Zion, and Fanshawe Branch is on the upward trend.

A Worker in Northern Saskatchewan

Sister James Mogenson, of Vanscoy, believes in the slogan: "Win a member." She has the missionary spirit, having been instrumental in bringing into the church four young girls and a young man who have been in her employ in the last few years. On Sunday mornings the family truck is filled to capacity with nonmember friends and neighbors who accompany her to the Rich Hill Schoolhouse to hear the gospel preached by Brother Isaac McMullin.

The spacious home of Brother and Sister Mogenson is not only a neighborhood rendezvous, but large gatherings of Saints from Saskatoon and the surrounding country meet there once or twice annually to enjoy the Mogenson's hospitality.

For the past eight years Brother Mogenson has been afflicted with palsy. Notwithstanding the constant attention which he requires from his devoted wife, she finds time to minister to the sick and distressed, to help with community work, and to scrub, paint or repair the church buildings. She has always contributed generously to the church and to the needy; but when she gives, she invariably says: "Now, don't you say a word about it."

One problem of modern times has



Brother and Sister Mogenson and their four sons

been spared Sister Mogenson, and that is what to do with her leisure time, for she never has any. In her daily life she is like the virtuous woman described in Proverbs 31.

Williston, North Dakota

The small band of Saints in this community regularly hold Sunday school each week, allowing only sickness or extreme weather to hinder them. The Sunday school lessons have been a great help to all as have also the prayer services.

In the summer Williston members were blessed with a visit once each month from Elder Ditton, of Fairview. He came to administer the sacrament of the Lord's Supper, and his sermons and encouraging talks brought comfort and strength to all the Saints. Twice also they had Brother Jorgenson, of Andes, with them. Once he came on sacrament Sunday. On the second visit he brought Sister Jorgenson and the children, and he preached his first sermon on that occasion.

Elder P. T. Andersen met with this group the first Sunday of November, administering the sacrament. The Spirit of the Master was present on that occasion to direct and bless. Brother McLelland, of Arnegard, with his wife and two sons attended this service. He was divinely spoken to and encouraged for his endeavor to live righteously. Other parents also were encouraged and admonished to live righteously and carefully. The Saints were thankful for this instruction, for they find it difficult always to live up to the best they know. The parents of this group wish to present their children to the Lord physically, morally and spiritually whole, and to this end they ask the prayers of the Saints.

Sister Stockman and family, from Alamo, North Dakota, have moved to Williston, and the Saints are glad to make her welcome.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue, South.—Annual business meeting was held and the following officers were elected: Pastor, Elder Frank Stowell; assistant pastor, C. R. Rotzien; counselor, Elder C. F. Young; treasurer and solicitor, Cy Bielfeldt; branch clerk, Sister Cy Bielfeldt; librarian, Doris Rotzien; chorister, Ferne Schackow; pianist, Sister C. R. Rotzien; janitor, John Rotzien; church school director, Courtney Rotzien; adult supervisor, Sister Fred Wiedling; young people's supervisor, Sister Arlie Peterson; children's supervisor, Sister J. F. Rotzien; superintendent of women's department, Sister R. H. Freeman.

Halloween parties were given the young people and children's divisions at the home of Brother and Sister J. F. Rotzien, and adults were entertained at Sister Fred Wiedling's home.

The young people meet regularly twice a month. A study class on the Book of Mormon is held on Sunday evening. They also have vesper services and prayer hour each month. An Oriole circle is being organized.

The women's department held a rummage sale and pie social recently. A Pal Club is being organized among the women, and a project of furnishing a room for the use of the missionaries at the home of Brother and Sister J. F. Rotzien, is being worked out.

Missionary P. T. Andersen visited the Saints recently. Elders O. W. Okerlind and Lester Wildermuth have also been visitors at Fargo. Elder Jerome Wildermuth and wife, of Bunker, Missouri, spent several weeks at Fargo remodeling their houses. Brother Wildermuth preached some good sermons. The Saints enjoyed the association of this worthy couple who have given many years of service at Fargo. A community dinner was had in their honor at the church.

In the summer the exterior of the church building was painted, and plans now are to remodel the basement.

Prayer meetings will be held at the home of Sister Blanch Farley for the winter.

Courtney Rotzien has been ordained to

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the office of a priest, and Cy Bielfeldt to the office of deacon.

A pretty wedding was held at the church September 9, when Brother Willis Freeman was united in marriage to Miss Alma Kanable, Elder Frank Stowell officiating. Miss Lillian Preive acted as bridesmaid, and Harold Freeman as best man; Miss Evelyn Kanable, sister of the bride, was flower girl. Brother and Sister Freeman will live at Fargo.

Sister Elizabeth Schackow who met with an automobile accident, is out of the hospital but still confined to her home; she is improving. Her daughter, Ava, also suffered some injuries.

Wheeling, West Virginia

New interest and vitality have been infused into the local church work by several events. First, came the good spiritual district conference in September, held at Wheeling. Little change was made in the personnel of district officers. Elder R. E. Rodgers, of Wellsburg, was reelected district president. Elder E. B. Hull, of Pittsburgh, made an important contribution to the conference by his excellent sermons.

Then came Apostle Paul M. Hanson to Wheeling, giving the Saints three encouraging sermons. Later he went to Moundsville to help with a week of missionary meetings leading up to all-day services commemorating the eighteenth anniversary of their branch organization.

Brother Roy F. Healy, of Chicago, having been invited by the district to conduct two days of services in the interests of the young people, was at Wheeling November 13 and 14. This branch being centrally located, was the gathering place of the youth of the district to hear Brother Healy.

In point of numbers attending, Wellsburg was the banner branch while Moundsville and Bellaire branches also did well. There were six services on Sunday and two on Saturday. Attendance was good and the general indications point to greater zeal and activity in the coming winter.

Sunday night preaching services at Wheeling give evidence of increasing interest among the Saints.

Compton, California

Church work at Compton received its start while N. T. Chapman was district president. At that time a Sunday school class of fifteen or twenty nonmembers met each Sunday afternoon at the home of Brother and Sister N. E. Slick. Elder John T. Scannell and his wife were responsible for the foundation work of the restoration movement in this part of the Lord's vineyard. Then Brothers Scannell and Slick were asked to assist in the work in other parts of the country, and the class died for lack of leadership.

Two or three years later prayer meetings were begun in the homes of Saints in this vicinity. Interest continued to increase until the group petitioned Long Beach Branch to make it a mission. The beginning of preparation came January 1, 1935. A twenty by thirty foot tent, a piano and other equipment were purchased, and the Saints made ready to open. On March 24, 1935, the group organization was put into effect by J. L. Milner, pastor at Long Beach, and Elder J. L. Johnson, of Long Beach, was given charge. Under his leadership the work continued to grow for fourteen months.

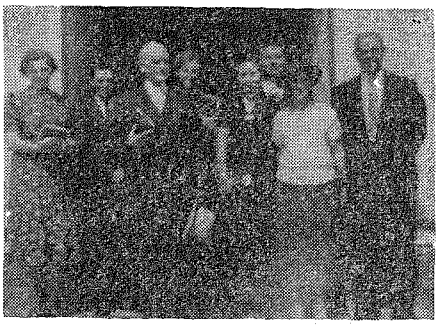
In the late spring of 1936, Elder William Moyle, Sr., of Long Beach, took over the leadership and continued until the organization of the branch. While he was leader the group moved into a small brick building which they are still renting. Workers have labored to beautify their church; flowers have been planted and the interior of the building redecorated.

Compton Mission was organized as a branch September 19, 1937, under the direction of Apostle E. J. Gleazer and District President Glaude A. Smith. The following officers were elected: Pastor, Elder R. C. Chambers; director of religious education, Laura Packard; secretary, Opal Coberley; chorister, May Wilson; women's department, Dicie Rogers; children's division, Edna Slick; publicity agent, Earle Slick; young people's leader, Carl Ruoff; treasurer and bishop's agent, Forrest Packard.



ORGANIZATION GROUP AT COMPTON

In the background is the tent which the Saints used as a meeting place when the group organization was effected two years ago.



COMPTON BRANCH OFFICERS

They are from left to right: Sister May Wilson, chorister; Forrest Packard, bishop's agent; R. C. Chambers, pastor; Opal Coberly, secretary; Laura Packard, religious education; Carl Ruoff, young people's leader; Edna Slick, children's division; Earle Slick, publicity agent. Dicie Rogers, women's leader, was not present when this picture was taken.

Long Beach, California

A high point in the history of Long Beach branch was the Harvest Home Festival held in the I.O.O.F. temple October 29 to 31. The spacious dining hall afforded plenty of room for the many beautiful displays, and the main auditorium offered seating for all who attended. The theme of the festival was, "The Fields Are Ripe to Harvest."

The festival opened Friday night with a turkey dinner followed by a program in the auditorium. The San Pedro Boys' Band gave a number of selections. Saturday morning Elder L. J. Ostertag, of Santa Ana, spoke on "God Is Good to His People." In the afternoon District President Glaude A. Smith was the speaker. In the evening the play, "The Lost Church," was presented. It was a drama showing the effect on the world if the church were taken from the earth.

Sunday's services were well attended beginning with church school classes. Apostle E. J. Gleazer was the speaker at eleven o'clock. At two o'clock a talent program was enjoyed with some talent from other branches of the district. Elder W. A. Teagarden spoke in the afternoon on "Jesus of Nazareth Passeth by," and Apostle Gleazer in the evening. His subject was the "Light of the World."

A number of tracts were given to strangers who attended the services. The priesthood were able to tell the gospel story to some who otherwise would not have heard it. Workers feel that the festival was a success spiritually as well as financially.

The booths were decorated to represent the twelve months of the year each group taking a booth in which to

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display their work. Bedding, fancywork, flowers, canned goods and many other things were on display. One booth was devoted to the church with pictures showing historical events and places, and men who have consecrated their lives to the cause of Christ. Another booth was devoted to missionary endeavor, a member of the priesthood being in charge to answer questions and hand out tracts.

Following up this missionary work High Priest Ostertag is giving a series of lectures dealing with the creation of man and his history down through the ages to the establishment of Zion.

A number of Long Beach young people attended the youth convention at Central Los Angeles Church. Many good ideas and thoughts were presented there, which local workers hope to put into effect in attaining the goals adopted by Zion's League.

Independence, Missouri

November 29.—The seventh play and speech contest sponsored by the young people closed Saturday evening, November 20, after an interesting and successful week of performances held in the White Masque Little Theater. Certificates were awarded in the speech contest as follows: Humorous declamations, first honor, Doris Pyer; second honor, Virgil Carlile; dramatic declamations, first honor, Lois Williams and second, Florence Burgess.

In the play contest certificates were awarded as follows: Serious drama—first honor, "Detour Ahead," given by East Independence Branch, Joe Price director; second honor, "Ambition," from Sugar Creek, Pauline Brackenbury, director. Modern religious drama: first honor, "A Sign Unto You," Stone Church, Ralph Freeman director; second honor, "The Bishop's Candlesticks," Englewood, Wilma Clow director. Biblical drama: first honor, "The Terrible Meek," Walnut Park, Laura Scott Pennell, director. One-act comedies: first honor, "Boosting Bridget," Liberty Street, Mrs. J. L. Frick director; second, "A Matter of Principle," Sugar Creek, Irene Palmer, director.

Certificates also were awarded for individual characterizations. Serious drama: first honor, James Moses; second, Doris Pyper. Modern religious drama: first honor, Alfred Wilcox; second, Wilma Clow. Biblical drama: first, Frank Barwise; second, Lois Barwise. Comedy: First, Bonnie Lea Curnutt; second, Lorraine Baker. Honorable mention was made of a number who took part. The three judges who gave their services were Mrs. Mollie Davis, Miss Louise Bessmer, and Doctor T. B. Homan.

Elder E. J. Lenox, pastor at Moline, Illinois, and a former missionary under General Conference appointment, entered the Independence Sanitarium yesterday where he underwent an operation.

Walnut Park Church

Two Walnut Park young women became brides in wedding ceremonies solemnized at the Thanksgiving season. On November 24 Miss Grace Wille, daughter of Brother and Sister Fred A. Wille, was married to Edward Dudley Spotts. The ceremony was performed by Elder Fred Horne, at the home of the bride's parents in the presence of relatives and close friends. The bride, who was given in marriage by her father, was attended by Mrs. Edward Walker, and the bridegroom by Mr. Walker. Preceding the ceremony Miss Alta June Moorman sang "I Love You Truly," and a violin solo, "Ah, Sweet Mystery of Life," was played by Marvin Turnbull. The "Lohengrin" wedding march was played by Miss Margaret Chapman.

At 4 p. m. Thanksgiving Day, Miss Betheen L. Barnhardt, daughter of Brother and Sister Royden Barnhardt, was married to Robert A. Gould, of Buckner, Missouri. The ceremony was performed by Elder William Patterson at the home of Brother and Sister W. B. Fallon on South Crysler Street. Miss Melba Ruckner attended the bride and the bridegroom was accompanied by E. H. Boswick, of Buckner. Frances Alberta Barnhardt, niece of the bride, acted as flower girl. Preceding the ceremony Miss Melba Moorman, accompanied at the piano by her sister, Thelma, sang "Sweethearts" and "At Dawning." The Mendelssohn and "Lohengrin" wedding marches were played by Mrs. Thelma Countryman. A reception at the home of the bride's parents followed the ceremony.

Bishop J. F. Keir, preaching on the theme "Have Faith in God," inspired the Saints at the eleven o'clock hour Sunday morning. The sermon, which followed an anthem "Bless Thou the Lord" by the choir, was a fine exposition of the reasons why men should have and exercise faith.

At seven-thirty Bishop G. Leslie DeLapp spoke on the subject, "Zion," explaining some of the aspects of the zionic program from the viewpoint particularly of the Bishopric. Mrs. Grace Nave sang a solo accompanied by Earl Audet, and the choir sang "Let Not Your Heart Be Troubled."

An interesting program at the religio hour Sunday evening consisted of a piano solo by Frederick Young, reading by Florence Burgess, and a piano solo by Jewell Allen.

Englewood Church

Englewood news has been missing from the *Herald* because of the illness of the talented correspondent, Geraldine Wyatt. She is gradually improving.

Pastor C. Ed. Miller has invited a number of young men to occupy Englewood's pulpit in recent weeks. Among these was Guinn Bronson who spoke not long ago. Among the older ministers who have assisted this congregation with good sermons were Richard Salyards, Sr. and C. J. Hunt.

The young people gave their annual play contest one Sunday evening, the performance being enjoyed by a large audience. There is considerable dramatic talent at Englewood. The branch has taken first prize several times in the city-wide contests.

This congregation for several years has been in debt to some of the business concerns in the city. Pastor Miller urged the payment of these debts. The congregation responded, and with the help of the department of women, in a book review by Mrs. JoZelma Taylor, and other activities, the debts have been wiped out. This church was among the first to buy the new *Saints' Hymnals* when they were printed, and today the books show their age and use. To supplement them, a supply of *Little Hymnals* has been purchased.

Two deacons act as caretakers of the building and church grounds. Brother Clow has charge of the outside and Brother Waite inside. The grounds have been cleaned up, trees trimmed, two new trees set out, and the frames of the windows painted. On the inside of the building the legs of the chairs are being "muffled" by rubber washers.

Almer and Vivian Sheehy's baby boy was blessed by the pastor and assistant pastor.

The services of the young people's choir have been greatly missed. The chorister, Juanita Roedell has been unable to continue giving her time to this work. The congregation understands, however, that soon it will again have the benefit of Sister Roedell's talents.

Gudgell Park Church

Preaching services in the past two weeks have been conducted by Elders P. A. Sherman and Frank Minton, by High Priest Howard P. Andersen, and Apostle Clyde F. Ellis.

The young people, under the direction of Clarence Martin, Jr., are doing a fine work. Many are manifesting keen interest in the activities of the district.

The interior decoration of the church is now finished, and the room presents a pleasing and harmonious appearance. Gudgell Park worshipers thank all who made this improvement possible. They feel that they have a place of worship in which they may now invite leading officials of the church to preach for them.

The efforts of the women's group have slackened slightly of late, but they are determined to renew their work with greater zeal.

The wise man is cautious, but not cunning; judicious but not crafty; making virtue the measure of using his excellent understanding in the conduct of his life.

The wise man is equal, ready, but not officious.—William Penn.

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Graceland Briefs

Religion Club, November 20, centered around a discussion of "What I Would Like to See in the Church." Nine students spoke briefly upon the development of the work in which they are interested. Participants included Marion Brock, Luther Troyer, Arthur Hansen, Margaret Shippy, Violet McFarlane, J. C. Barlow, Marna Jane Holmes, Marie Bohn, and Paul Fracassia. Professor R. A. Cheville led an open forum on the problems, presented, following these introductory remarks.

Graceland's 1937 basketball season opened December 1 with a game with Chariton, at Chariton. Three regular performers from last year, a letterman of two years ago, and three promising newcomers were among those who were candidates for the varsity squad when practice began. Sixteen games, including nine home games, are scheduled for the season.

Drama and music departments combined November 23 to present a student recital. Margaret Briggs and Velma Stuart contributed piano duets with Miss Edna Treat, instructor, and James Harnett played a piano solo. Vocalists on the program included: Donald Dunn, Bernice Harper, Margaret Mauzey, Don Guinnee, Gerald Ferguson, Don Lents, and Lyle Davis. Theda Jones read a scene from Shakespeare's "Romeo and Juliet."

Departmental clubs got under way recently as the Engineers Club planned a busy year's program and the Home Economics Club met to elect officers and discuss courses of study for the year. Officers of the Home Economics Club are: Marion Brock, president; vice president, Hannah Miyamoto; Ione McBride, secretary; Lulu Odom, treasurer, and Dorothy Morley, sergeant at arms.

The Graceland A Cappella Chorus presented a worship service in music Sunday afternoon, November 21, as the community of Lamoni commemorated American Home Sunday. Henry Anderson, Anajean Brown, and Maxcine Harshman acted as soloists for the group. The Graceland Male Quartet also contributed a number. This vesper service was held at four-forty-five in the afternoon, and the usual evening meeting was dispensed with, in order that families might return to their homes and spend an evening together. The service was dedicated to the spiritualization of the home, looking toward a zionic organization.

Canton, Ohio

The activities of this branch in the past year have been both interesting and inspirational. Under the leadership of Elder W. C. Neville, progress has been noted in every department. The annual business meeting recently showed financial growth. Aside from the increase in regular branch expenses, tithing for the branch year increased from $135.60 for 1935-1936, to $394.25 for 1936-1937; oblation from $26.66 to $30.63. And the Christmas offering goal which was set at $50 for the year, has been passed. By October 1 the offering had reached $61.19, and all are eager to make it $75.

Recent speakers at the morning preaching hour have brought messages of cheer and instruction. Elder Earl Curry, of Kirtland, Elder George Neville, of Willoughby, and Brother Vance, of New Philadelphia, have occupied the pulpit, also the local pastor.

Several Canton members attended Kirtland reunion, some being privileged to attend the entire time.

Elder and Sister William Lewis, for a quarter of a century members of Canton Branch, have moved to East Liverpool, and are greatly missed. Acting as church school director, Brother Lewis always presented an interesting program each Sunday morning.

Canton Branch has several young people in college this year: Myron McKelvey, son of Brother and Sister McKelvey, of Massillon, is at Ohio State, in Columbus. He is assistant drum major of the O. S. U. Band. His sister, Pauline, is attending Ohio Wesleyan College at Delaware. Wayne R. Liston, son of Brother and Sister M. W. Liston, is at Graceland.

The new year brings promise of further development. Elder W. C. Neville was reelected pastor; Russell Hart who served Brother Lewis as assistant church school director, was placed in charge of that department, with Brother C. Shally as his assistant. Sister Edith Greene was reelected head of the women's department, and Brother and Sister C. Shally, with Sister Vivian Neville are young people's supervisors.

The local has recently enjoyed two social occasions, a wiener and marshmallow roast in the woods, and a Halloween party at the Shally home.

Branch meetings are held in the hall over the Western Union office, Third Street, North West. Only two services are had on Sunday, church school at 9:30 a. m., and the following meeting at 10:30. The nature of the latter service is changed according to the day of the month and the minister who may drop in. The sacrament is administered on the first Sunday of the month. On the second Sunday a program is given by a committee headed by Clifford Greene. The third Sunday the members enjoy a preaching service, and usually the fourth Sunday brings a prayer hour. All meetings are well attended, and though the branch is small, the Saints are interested in the progress of the church as a whole. Church officials passing through Canton will find a welcome with the group as will also any other members who come this way.

Kansas City Stake

Gladstone Church

This group is glad to report events and activities which indicate that it is on the road to recovery both financially and numerically.

Elder and Sister R. D. Weaver, of Independence, were guests of honor at a group picnic of fifty Gladstone Saints October 3, at Budd Park. This marked the opening of successful services with Elder Weaver in the stand.

The young people are giving their whole-hearted support to all group activities, and are showing advancement in their Zion's League unit under the direction of the youth leader, Raymond Carver. Since their organization October 3, eight activities have been sponsored in addition to the regular Sunday night meetings.

The Zion's League and congregation celebrated the fifty-fourth birthday of their pastor, S. S. Sandy, with a surprise reception October 24.

The names of these men were approved for ordination at the recent Kansas City stake conference: Kenneth Davis, priest, and Raymond Carver, deacon.

College Day services were well attended this year, and the financial response to the scholarship fund exceeded contributions in recent years.

The women have recently reorganized, and are assisting in balancing the branch budget. They also turned over more than a hundred quarts of fruit to the stake bishop.

The group is glad to welcome the following families: Sister Weber and daughter, from Holden; Mr. and Mrs. Pratt and family, from St. Joseph, and Mr. and Mrs. Merle Roberts and family, from Quindaro.

Northeast Church

On November 14 Elder James Bunt and his family visited this group. Elder Bunt preached a stirring sermon on "The Redemption of Zion." James Bunt, Jr., played a violin solo and Dorothy Bunt gave two piano selections. At the evening hour Elder Lester Fowler, pastor of Argentine group, gave an illustrated lecture on "Christ in America."

Four of the young men have been called to the priesthood: Otis Porterfield and Claude Baggerly, priests Howard Bailey and J. W. Middleton, deacons. The group is proud of these young men and knows that they will render a fine service in the ministry of Christ. Merlin Strong, another young

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man, will soon take his place as a worker in the vineyard.

The women of the church gave a turkey dinner November 23 and cleared twenty-seven dollars. They are a united group and will accomplish much.

Evangelist Ray Whiting will begin a series of meetings December 12. To these meetings the Saints are looking forward with much interest.

Brother and Sister Porterfield are happy to announce the birth of a son.

Two young sisters who are ill, Hazel Burge and Virginia Binney, are missed from services.

Attendance at church exceeds the accommodations of the building.

Detroit District Priesthood Institute

A priesthood institute for Detroit District was held November 14 at the Pontiac church, and Apostle John F. Garver was guest speaker.

The early morning prayer hour was in charge of L. O. Pearson, district president. A. Boos gave a fine exhortation which was followed by a season of prayer and testimony.

At the church school hour Clarence Heaviland presented a challenging talk regarding the immediate and ultimate objectives of the church.

Elder Blair Jensen had charge of the pulpit hour, at which time Apostle Garver spoke on "Priesthood." "The Lord's Prayer" was sung by Sister Pauline Frisby. At noon Pontiac women served dinner.

Sister Frisby was also the afternoon meeting soloist. Apostle Garver instructed the priesthood in the main auditorium and the women met in the lower room with Sister L. Hutchins, district women's leader.

The music was in charge of Sister Verna Schaar, district music director.

The Spirit of the Lord accompanied the Saints from the opening service until the day's close. Under the influence of the spirit felt by all at those services and with the efficient leadership of the presiding officers, the district Saints feel confident that the work of the church is going forward.

Sylvania, Ohio

This branch in recent months has progressed spiritually and numerically. Elder Gordon S. Brown and family, Brother Harold Rightmeyer and family, Elder Archie Butler and family and Brother Floyd Holdren and wife have proved assets to this local.

Workers have built a new fully-equipped kitchen in the basement of the church building for suppers and other social events. The branch has also procured a new church organ, new piano, new pews, electric light fixtures, rugs for the aisles, and the church building has been painted.

The Saints are trying to spread the gospel in this territory. At the annual election of branch officers practically all were sustained in their offices with Elder Roy G. Yeager, pastor; Elder Gordon S. Brown, counselor, and Floyd L. Clark, church school director.

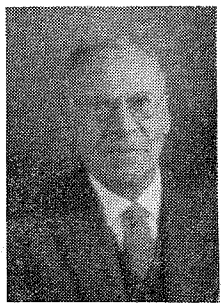
Harvest festival all-day services were held November 14, commencing with prayer service at 8:30 a. m. An abundance of food and money were received for the needy of the branch. Guest speakers for the day were Elder S. A. Barss, of Lansing, Michigan; Sister Louise Evans, of Grand Rapids, Michigan, and Elder R. F. Slye, district president. At the morning worship service Harry L. Ries was ordained a priest by Elders Hettrick, Slye and Brown. Elwood Clark, seventeen years old, was ordained a deacon by his grandfather, Elder George Yeager, his uncle, Elder Roy G. Yeager and Elder Gordon S. Brown.

All departments including the women's group and the church school are forging ahead. Supervisors for the church school are: William H. Lancaster, adult; Floyd Holdren, young people's, and Myrtle Brown, children's department.

A series of preaching services is being planned.

New Westminster, British Columbia

Since the members returned from reunion at Silver Lake, the branch seems to have taken on new life. They had Brother Carmichael with them a week the latter part of August, he being the guest of Brother and Sister Dunlap. The Saints enjoyed his presence, and received blessings through his teachings and sermons.



ELDER SAMUEL POPE

The annual business meeting was held October 6, and the following officers were elected: Pastor, Brother Miller; counselors, Brothers Pope and Morrison; treasurer, Brother Coburn; secretary, Sister Thirkettle; church school director, Sister Coburn; director of music, Sister Cross; publicity agent, Brother Dunlap; adult supervisor, Sister Dunlap; supervisor of young people, Sister Navey; junior supervisor, Sister Green.

A reception was tendered Brother Pope October 8, celebrating his fiftieth anniversary as a member of the church. Saints from New Westminster and Vancouver crowded the church. An anni-

Briefs

Ann Arbor Mission Sunday School, in Michigan, has gone over their Christmas offering pledge of thirty-five dollars. The fourteen pupils of the school raised a sum of $35.70, by November 14. The workers there are trying to do all they can to assist in spreading the gospel, according to word from Frederick D. Ellis, of Ann Arbor.

Pastors at Hood River, Condon and Freewater, Oregon, and Pasco, Washington, report that successful missionary meetings have been conducted in their respective localities by Elder Willard Becker and Priest Maurice Draper, according to Elder J. L. Verhei, missionary director for Columbia District. These two young men have been appointed by the general church to do full-time work in this territory.

Stockport, England, Branch held their harvest festival September 26, enjoying the fine display of fruits, vegetables and flowers and an appropriate program on Sunday. The sale of the goods took place on Monday, and the proceeds were handed over to the building fund.

Grand Junction, Colorado. This little group of Saints handicapped by a lack of workers and by sickness, is nevertheless, carrying on the work of the Master. M. L. Schmid, of that city, writes: "Three families have confirmed invalids in their homes. But we are doing our best with the hope of help coming to us in due time. We have had several new family additions the past year, and are holding regular Sunday services. The women and young people's departments are beginning to function well, and they expect to make progress in the year ahead. Please remember us in your prayers."

Gloucester, England. This branch has acquired the use of a room in Abbott's Lodge, Greyfriars, Southgate Street. "Abbott's Lodge is really part of the original Priory of the Franciscans or Greyfriars, founded by Thomas, Lord Berkeley, in the thirteenth century," writes Elizabeth M. Harris, of Gloucester, to the "Mission Courier," (missionary paper of the British Isles.) "The Berkeley family were the chief supporters of the House, and Isabel, wife of James, Lord Berkeley, was buried here in 1452. . . . Close at hand is the church of St. Mary de Crypt where lie the remains of Robert Raikes, founder of the Sunday school."

A word fitly spoken is like apples of gold in pictures of silver.—Proverbs 25: 11.

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versary cake, bearing fifty candles, was placed in the center of the table, and all members of the branch who had been there during all of Brother Pope's ministry sat at the table for the refreshments.

The young people are showing great interest in their department. Sister Navey and Sister Juanita Butterfield visited many homes, giving out tracts and explaining, as far as possible, the principles of the church and the difference between the Reorganized Church and the Church in Utah.

Apostle E. J. Gleazer was at New Westminster October 21, and his discourse was most instructive.

Edwin Spargo occupied the pulpit the morning of October 31, and Brother Pope preached at Vancouver that evening.

The Bulletin Board

St. Louis District Youth Conference

St. Louis district young people invite all the district to meet with them in conference Saturday evening, December 4, at 7:30, and all day Sunday, December 5, starting at 9:30 a. m. F. H. Edwards of the Quorum of Twelve will be the guest speaker of the conference. The district presidency will be in charge. Every person of the district is urged to attend.—W. C. Hambleton, publicity.

Attention, Southern Ohio District

Apostle M. A. McConley will be in Southern Ohio District according to the following schedule. All Saints are urged to attend these services if it is possible: December 5, First Columbus Branch, morning and evening; Dec. 6, Dayton Branch; Dec. 7, Middletown Branch; Dec. 8, Highland Branch; Dec. 9, Portsmouth-Nauvoo Branch; Dec. 10, Jackson Branch; Dec. 11, Wellston Branch; Dec. 12, in the morning at Second Columbus Branch, in the evening at Third Columbus Branch.—A. E. Anderton, district president.

Northwestern Iowa Conference

The semiannual conference of Northwestern Iowa will be held at Woodbine, December 12. The program for the day will be as follows: 9:15 a. m., call to worship; 9:30 a. m., prayer service; 11 a. m. preaching; 2:30 p. m., business session. Our district presidency urge a good representation from all branches of the district, as the choosing of delegates to General Conference will be had, also the election of district officers for the year. We are hoping to have with us one of our missionaries in charge, Brother C. F. Ellis or Brother J. F. Garver.—District secretary, Mrs. W. R. Adams, Logan, Iowa.

Des Moines District Financial Day

Des Moines District will hold its annual Financial Observance Day at Des Moines December 12. We shall have as special speakers President F. M. McDowell and Bishop G. L. DeLapp. The first service will be a prayer hour at 9:15 a. m., then an inventory service at 10:30; preaching at 2:30 p. m.; program at 6:30 and preaching at 7:30. We are also expecting either Apostle John F. Garver or Apostle Clyde F. Ellis to be with us for the day. President McDowell will conduct special priesthood services on December 9 and 11. At the inventory service each member is requested to file his inventory. Write to the undersigned for inventory blanks. Stephen Robinson, 711 Crocker Building, Des Moines, Iowa.

Western Oklahoma Conference

Western Oklahoma district conference will be held January 29 and 30, 1938, in the church building now under construction at Canton, Oklahoma. There will be an evening service on Friday, and other sessions will be had on Saturday and Sunday. To date district officers have not been informed as to what ministers under general church appointment they may expect to be present at the Western Oklahoma conference. The election of district officers and delegates to General Conference as well as other business will come before us. We invite the Saints to assist in transacting this business, and urge you to come. We shall be pleased also to bid visiting Saints welcome. Brethren of the priesthood, we need your presence at this conference, and you need the assistance that you will gain by attending.—Roy L. Diamond, secretary, Eagle City, Oklahoma.

Our Departed Ones

BAKER.—Alpha Nickerson, b. Sept. 15, 1877, at West Dennis, on Cape Cod. D. suddenly at West Somerville, Oct. 20, 1937. Was baptized at Somerville by Richard Bullard; was ordained an elder and counselor to the district bishop at Providence, R. I., Feb. 4, 1912. Was a man of sterling integrity; for years was foreman of the Fruit Yards, Boston and Maine Railroad. Leaves to mourn, his wife, son, foster-daughter, 2 grandchildren, other relatives and friends. Funeral services were held from the Saints' church in Somerville, Bishop E. L. Traver in charge, sermon by Bishop M. C. Fisher. Interment was at West Dennis where Elder Elmer Lewis officiated.

FEWELL.—William H., b. in Jefferson County, Indiana, March 8, 1856. D. at Hanover, Ind. at the home of his daughter, Mrs. Erta Judkins, Oct. 25, 1937. Married Marian R. Short October 21, 1877. She preceded him in death May 4, 1934. To this union were born 7 children: Charles T., Mrs. Erta Judkins, Lewis, Riley, Mrs. Iva Waltz, George and Chester. He is survived by his children, 42 grandchildren, 34 great-grandchildren. United with the church at an early age, and was a faithful member; was known for his honesty and integrity. Funeral services were held at Greenwood, Indiana, Oct. 27, in charge of Indianapolis Branch, sermon by Pastor Arthur W. Gage, sr.

FISHER.—Florence, eldest daughter of E. Blakley and wife, of Bethune, Saskatchewan, b. at Bethune, Nov. 18, 1909. Was baptized Sept. 25, 1921. Was a willing worker in Sunday school and other church activities. Married Evans Fisher, of Winnipeg, Manitoba, June 17, 1934, and to them were born Alvin Blake and Margaret Ellen Lorena. D. in the Grey Nun's Hospital, Regina, Nov. 6, 1937. Surviving to mourn are her husband, 2 children, father and mother, 5 brothers, 2 sisters and many other relatives and friends. One sister preceded her in death. Funeral services were held from the United Church, Elder O. W. Okerlind conducting, assisted by the Reverend Mr. Millie. Interment was in Bethune Cemetery.

SHEPHERD.—Dora B. (McDowell), widow of the late James P. B. Shepherd, d. at her home near Warrensburg, Mo., Nov. 7, 1937. Had been in delicate health some time, and an attack of pneumonia hastened the end. B. March 3, 1856, at Keokuk, Iowa. Was baptized by F. C. Warnky, 65 years ago at Weir City, Kansas; a year later married Mr. Shepherd. Her husband preceded her in death 10 years; 1 son, James Robert, d. at 5 years of age. She was a charter member of Pleasant View Branch, organized near her home, as a result of their efforts to have the gospel preached to their neighbors. Later the membership was transferred to Warrensburg. Is survived by 2 daughters: Mrs. J. V. Woolsey and Mrs. Nellie Parsons; 2 sons, J. W. and J. A. Shepherd and 6 great-grandchildren. The funeral was held from the church at Warrensburg Pastor W. S. Macrae in charge, sermon by Elder G. R. Wells. Interment was in Liberty Cemetery, north of the city.

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Church Radio Programs on KMBC

EACH WEEK DAY

6:45 a. m. Morning devotional services.

SUNDAY SCHEDULE

7:30-8:00 a. m. Thoughts for the Day: D. O. Cato, reader; Emma Tandberg, organist.
11:00 a. m. Music by the Stone Church Choir.
10:00 p. m. Chapel Service: D. O. Cato in charge
6:30 p. m. Radio Vespers—"Life of St. Paul"

CHURCH DIRECTORY

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Connecticut

NEW HAVEN: 19 Elm Street, C. C. Sears, Pastor. Phone 4-0929W. 3-37

NORWALK, Mill St., C. H. Franke, Pastor. 9-38

California

CENTRAL LOS ANGELES, 3851 So. Grand Ave., G. A. Smith, Pastor, CE 26950. 11-38

Michigan

DETROIT: 359 Louise, Highland Park, Telephone UN. 22361. Blair Jensen, Pastor. 10-38

New York

BROOKLYN: Schenectady Ave., at Park Place. I. R. T. subway to Utica Ave. 6-38

BUFFALO: Midway and Hutchinson, Pastor Dr. P. L. Weegar, Phone Li-1286.

Ontario

TORONTO: Bathurst St., at St. Clair, J. L. Prentice, Pastor. Phone La. 6575. 9-37

(Continued on page 1567)

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The Readers Say---

NOTE: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Special Prayers for Eileen Healy » » »

We request our many friends in the church, if they feel so inclined, to fast and pray for our daughter, Eileen who is failing rapidly. She is suffering from a withering of the cerebral chord, and the doctors say there is no hope for her. She is now totally helpless; can no longer feed herself. We are, however, placing our confidence and trust in the Lord and hoping and praying for her recovery. She will be twenty years old December 15. Eileen will be administered to at 1 p. m., Central Standard Time, Sunday, December 5, and this is the day we wish to have her especially remembered by the Saints. Unless the Lord intervenes in her behalf, there is little hope.

Let us thank the many Saints who remembered her on her eighteenth birthday; she received many cards and letters on that occasion. Friends were very gracious on that date, and in many places, from Maine to California and up into Canada, they wrote saying that they were holding special prayer services of the young folks. She had a wonderful administration, but the blessing of cure has for some reason been withheld.

We have been devoting much of our time and energies to the helping of the youth of the church, and have traveled over six thousand miles recently covering seven states and two trips into the Dominion of Canada, in the interests of Latter Day Saint young people and their personal problems. We have heard the voice of the Lord many times commending us for the work we are doing, and have received many letters in evidence of the fact that we have been able to help many of the hearers.

Numbers of the young people have suggested the special fast and prayer for Eileen and so I am taking this opportunity of writing the *Herald*.

ROY F. HEALY.

8746 SOUTH LOOMIS BOULEVARD, CHICAGO, ILLINOIS.

We Can Accomplish Nothing Alone » »

As I receive much good from the "Readers Say" columns, I want to make my contribution. I think that we as Saints of latter days should work together to get the best out of any service that is rendered to us. Christ has promised his aid when we become united. Someone may say: "If I held the offices that some hold, how much better I could do." But that is the wrong attitude. We can accomplish nothing alone; we must have the help of God and the cooperation of our brothers and sisters in order to rise to a higher plane in life and do what is expected of us in evangelizing the world.

Too many of us shirk the work that God gave us to do. We say: "Let someone else do that," and for this reason we do not receive the blessing God has in store for us. For the Heavenly Father has said that if we do our part, he will open the windows of heaven and pour out a blessing. God does not work to advantage with us if we want to do the opposite of what he asks of us.

I have come to a full determination to do the things the Master requires of me. I want to do the best I can, to render a service that will make me more useful, and increase my ability to serve the Lord. I want to remember each hour of the day that God so loved the world that he gave his only begotten Son to save the world, not Saints alone. I want to bear in mind that much is required of the one to whom much is given. And I believe that of all people much will be required of us who are Latter Day Saints.

Let us, therefore, get busy and do what God requires of us. Let us strive, serve and live to see Zion redeemed.

OWENDALE, MICHIGAN. MAY SHEUFELT.

Find Saints in New Places » » »

I am inclosing my renewal for the *Herald*. We could not get along without it. It is one of our good habits, and we feel that over the years it has helped to save us from some bad habits.

Now for the first time we are living away from a branch of the church so we need the *Herald* even more. I always read the letters and especially the news from the branches where we have lived. Sometimes it makes us feel old when we read of some young man preaching who was a boy in knee pants when we last saw him.

The Saints at Delta, Colorado, in Northeastern Kansas, St. Joseph, Missouri, Chicago, Illinois, and the Great Northwest may be sure there is one family that always reads their letters in the *Herald*. Sometimes, of course, it causes something akin to homesickness when we think of many whom we should like to see again.

We never thought that we should live away from a branch, but in getting started over in the business world during the depression, we were not able to do always just as we would like. Yet we feel sure that our separation from the church work is very temporary, at least that is our hope and prayer.

We were thankful that we found employment at Centralia, Washington, where we could be active in the church work, but the time came when we had to accept a transfer to get a promotion. We were sent to Missoula, Montana, and were again thankful to find Saints. There were enough families of Saints at Missoula that a branch was organized, and we were enjoying fine meetings together. Then my company sent us here to Billings. We were sorry to leave Missoula, and hope that the Saints there will keep the work not only going, but growing.

We miss the church services and the Saints where we have lived, but we will not say even yet that we are among the isolated, for we have found five fine Saints here, Sister Lillie Chase and her three daughters, Dolly, Marjorie and Patricia, and a young man, J. B. Fell, who came into the church through their influence. Sister Chase has reared her children in the faith, and they are as interested in the church as the best you will find in branches.

We have been having church school in our home Sunday mornings. We had the number of nine, as our son Lowell is home and Dorothy Hunter, who is working in Billings. She is a member and graduate of Graceland last year.

Last Sunday our number was increased by three, as Brother and Sister Delbert Coleman and baby have moved to Billings. They were recently transferred here by his company. They are fine Saints and we are enjoying ourselves together. We are hoping that we may accomplish good while here, and that all of us may someday be together in this great work.

C. E. SCHMID.

BILLINGS, MONTANA, 413 North 29th St.

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Sisters Bear Joint Testimony » » » »

Skiatook, Oklahoma.—Sisters S. E. North and Ada Petty are close friends and also are loved by the Saints. Sister Petty delights in telling the gospel story to those with whom she comes in contact, and good has resulted from this, souls entering the church. At present she lives at Okmulgee, 619 North Bryan. She has told many the gospel story in her new home town.



Sisters S. E. North and Ada Petty

Sister North, better known in the community as "Grandma" North, has lived at Skiatook twenty-seven years. Her home is always open to the Saints, and in the past has been the home for the missionaries. Pastor and Sister T. P. Greenwood live in the country, and they very much appreciate Sister North's hospitality extended to them—she welcomes them to share her home at any time.

Sister North, 500 South Forest, Skiatook, bears her testimony to *Herald* readers, as follows: "I want to write of some of my experiences in the restored gospel. I was baptized May 6, 1906, by S. W. Simmons and T. J. Sheppard, and have been blessed by our Heavenly Father every day since I obeyed the gospel. I have had visions, and have been visited by heavenly messengers at different times. Upon one occasion I saw Peter, James and John, and was told by them that our group here should study the book *Men Nearest the Master,* written by Christiana Salyards. At the next sacrament service I testified of what had been made known to me, and a sister arose and bore her testimony, by the Holy Spirit, that what I had said was true. The group presented me with a copy of the book on my seventieth birthday, and I enjoyed studying the lessons. I am not able to attend church school, but study the book by Sister Salyards regularly. I enjoy reading the *Herald,* and get it through Brother and Sister T. P. Greenwood. How greatly I enjoyed 'The Memoirs of President Joseph Smith.' I should like the prayers of all the Saints."

Sister Ada Petty expresses her thanks for the blessings received since she came into the church. She writes: "I was baptized April 6, 1924, by J. C. Stephens, of Skiatook. I have been healed, also my three children have been blessed with healing. My son at four years of age was healed of heart trouble under the hands of Brother J. W. Parshall. Sister North was one of the first Saints I met at Skiatook, and she is very dear to me. I am thankful for the gospel which causes us to love one another and our Heavenly Father. I am asking your prayers that we as Saints may seek to build up the Kingdom of God and in so doing make Zion a reality."

Is Helped by Saints' Prayers » » » »

I have often thought that I should write and tell what a wonderful blessing my husband received last spring through the prayers of the Saints. He did not have to have the operation which at the time was thought necessary. And he has felt better than for many months. I also wish to thank those who remembered to write to him. The letter from Brother J. M. Stubbart was especially enjoyed since he was the one who baptized my husband into the church, and we had not heard of him for a considerable time.

I should like to ask the prayers of the Saints in behalf of my sister-in-law, Mrs. Edward Anderson, of Albin, and Grace Brittell, of Kimball, Nebraska, who are sorely afflicted. I am sure that if it is the Lord's will, they both will be benefited. They are members of the church, and we need them to help carry on the work here.

We are preparing to build a small church at Albin, and are hopeful of bringing other people into the fold. We have also organized a women's department, and want to do all we can to make our efforts successful. Pray for us that we may be able to carry out the plans now laid. We are a scattered group, but I feel that if all will do their part, we shall be able to carry forward the cause of Christ, giving God the glory and praise for the blessings that follow.

DIVIDE, WYOMING. MRS. G. R. CROSSAN.

Ann Arbor Group Goes Forward » »

A faithful few are endeavoring to carry on the work of the church here at Ann Arbor. Our attendance is small, but those who come regularly enjoy the meetings. Brothers Clyde Longworth and Frederick Ellis have been faithful and instructive speakers.

In August we had a beautiful early morning baptism when three little girls were inducted into the kingdom. Elder Frederick D. Ellis officiated with Brother William Leland, of Detroit, assisting in the confirmations.

Our group of fourteen members pledged thirty-five dollars for the 1937 Christmas offering. We are happy that we have covered our pledge with seventy cents over. We finished it November 14. We wish to go forward and cooperate with the church in paying the debt. And may we all soon realize our ambition of redeeming Zion.

MRS. FREDERICK D. ELLIS.

ANN ARBOR, MICHIGAN, 2607 Miller Road.

Grateful for Blessings » » » » »

I cannot express how thankful I am for the blessings I have received from the Lord. More than a year ago I suffered with an abscess on my lung and a case of typhoid fever at the same time. My doctor held no hope for my recovery. My mother sent for the pastor of the church, Brother O. S. Caldwell, to administer to me. After this administration I began to improve, and was soon up again. I was not yet entirely well, but after a time Brother Caldwell came to our home to hold a meeting, and I was administered to again, and soon recovered. I have not been ill since.

I have been a member of the church ten years, and my faith has grown stronger as those years have passed. My mother, one brother and two sisters also are Latter Day Saints. I cannot attend services as I should like to for I do not live near a church. I greatly enjoy meeting with the Saints when such is my privilege for I know that God is in this work, and will bless us when we do our part. May we have the strength and ability to carry forward Christ's cause.

I should like to hear from any who care to write.

MINNIE BAILEY.

HURON, TENNESSEE, Rural Route.

Request Prayers » » » » » »

Addie Hayward, of Pollock, Missouri, is suffering with eye trouble, and it is hard for her to see to read or write. She again asks the prayers of the Saints that her eyesight may improve.

Sister Ruth Brown, West Plains, Missouri, suffers greatly with a stomach ailment, and desires the prayers of the Saints that she may be both relieved of pain and restored to health.

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Church Directory

(Continued from page 1564)

Pennsylvania

PHILADELPHIA: Howard & Ontario Streets. A. N. Hoxie, Pastor, Phone Rad. 5800. 10-38

Rhode Island

PROVIDENCE: 163 Bellevue Ave., Geo. F. Robley, Pastor. Phone WE-1316R. 10-38

WASHINGTON, D. C.: 1012 Ninth Street N. W. A. W. Powell, Pastor. Phone Walnut 7138W. 6-38

Wisconsin

MADISON: 221 Jackson St., Robert H. Brigham, Pastor. Phone F. 3575J. 12-37

CLASSIFIED ADS

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller, and we therefore advise that in every instance a proper investigation be made by all parties concerned.

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

HIGH SCHOOL COURSE—Two to four years. Home study, lays foundation for college work. Diploma given. Address Education, Herald Publishing House.

FOR SALE—A good farm of 60 acres. 27 in cultivation, $2,000. One 20-acre farm in cultivation $1,500. $500 down on each. Terms to suit. Address Joe Bishop, R. 3, Box 142, Brewton, Alabama. 47-3t

FOR SALE: Southern Paper Shell Pecans. Largest size, finest quality, 5 pounds by parcel post paid $1.35. Excellent substitute for meat. Jas. C. Page, Nauvoo, Illinois. 46-4t

ISRAEL A. SMITH, Attorney at Law, Battery Block, Independence, Mo.

Choice EASTERN CANADA MINK—produce highest quality pelts. Young selected from large litters, adults or bred females. You cannot beat our prices or quality stock. Hartford Fur Farm, Route 4, Blenheim, Ontario, Canada. 49-1t

FOR SALE: 10 apartments, with private baths, steam heat, strictly modern. One block from square, all rented. Good investment. Lot 69x157. Fine Location. T. J. Watkins, c/o Watkins Hotel, Independence, Missouri. 48-4t

WANTED—Energetic people, experience not required. To sell attractive cosmetic Christmas gifts. Liberal commission. Write or telephone J. W. Gillen, 635 So. Fuller, Independence, Mo. 49-1t

THE BOOK INFALLIBLE PROOFS—will be sent postpaid, until January 1, to any address in America or overseas for half price (50c) sent to the undersigned. Canadian or U. S. postage stamps accepted. Alvin Knisley, 127 S. Park ave., Independence, Mo. 49-4t

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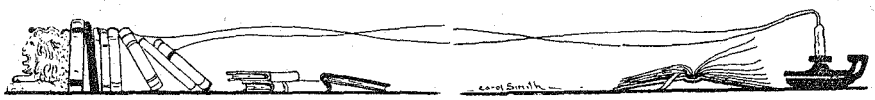

XMAS BOOK SPECIAL

Spread the gospel message among your friends and neighbors by giving to them for Xmas, church-written and church-published fiction and romance stories with a definite background of church teachings and doctrines.

A good sermon heard today, in many instances, is forgotten by tomorrow.

But the same good sermon if read from a book, in most instances makes a much more lasting impression.

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	888C Timbers for the Temple.	866C A Vineyard Story.

Offer expires Dec. 31, '37. No commissions. No returns or exchanges.

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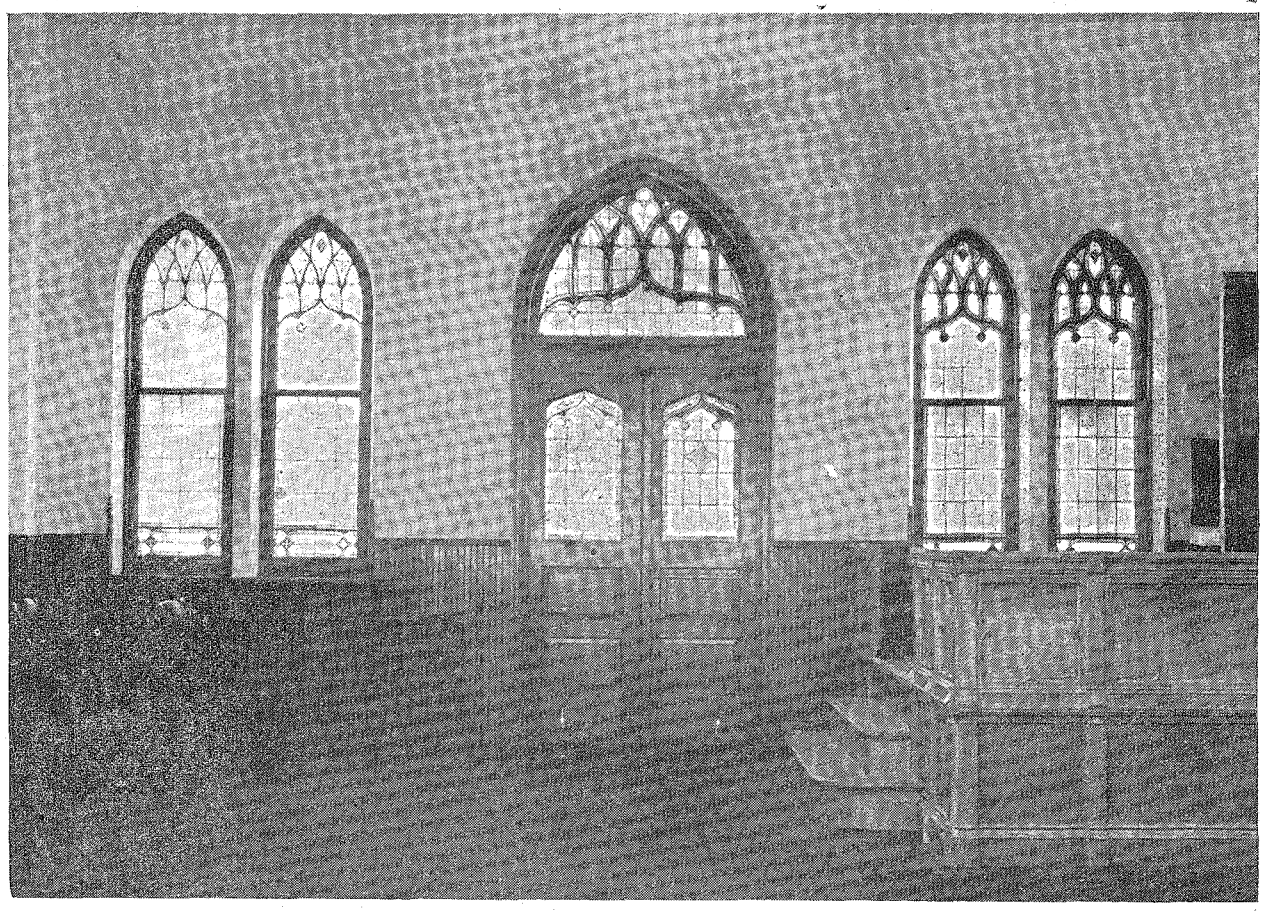

THE PHILADELPHIA CHURCH

An interior view, showing the dignity and beauty achieved with traditional construction and ornament in doors, windows and woodwork.

Volume 84 December 11, 1937 Number 50

www.LatterDayTruth.org

THE SAINTS' HERALD

December 11, 1937

Volume 84 Number 50

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE
Independence, Missouri

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The Pigeonhole

Visitors

It isn't often that visitors come to Independence from California, especially in the winter time. Our cold weather is generally too forbidding for them. Among recent visitors at Stone Church were Brother and Sister Homer R. Gatchett, of Humboldt County, California, who were brave enough to venture across the mountains and our wind-swept plains. They live in the great redwood forest country. Brother Gatchett has a splendid baritone voice, and sang for the Stone Church congregation Sunday evening. Since his name wasn't announced, we thought it well to take this means of identifying him to the church people.

How Far to Chicago?

How far is it to Chicago? The sign says, "Chicago—126 miles." How does the sign know so much? Well, anyway, we're gaining on it! Push down on the button—more gas, a tighter grip on the steering wheel—speed and more speed. A car whizzes by at ninety miles an hour, and we miss death by inches. Another takes our lane to pass a truck, and we go out on the shoulder, our brakes screaming. Death by inches. What matter if you die in a crash or get scared to death? How far to Chicago? Who knows? It may be nearer to Heaven than we think.

Truck gardens, aviation schools, canals, trees, tracks and houses. Where does Chicago begin? Is it Chicago at the edge of all this, or at the middle? Is Chicago a place or a mental condition? Speed, with caution; recklessness, but with sure cold calculation; cars roar around us, crowding us out; Chicago rushes at us, blares its raucous voice in our ears, swirls around us, and then turns everything dark and shines a million yellow lights in our eyes that reveal nothing but swift motion and fleeting shadows. A tough policeman jerks his thumb for us to hurry on; a filling station man relaxes and smiles (he *is* human after all) when we want to know the way.

How far to Chicago? It's a long way, my dears, and you may never get there, no matter how hard you try. Maybe you don't really want to go there, after all. Look at your chart again. Is it Chicago, or somewhere else, the Big Boss said for you to go? Ask Him, and his answer may surprise you.

No Security

The Press Room Proletarian thinks that man's quest of security is all an illusion.

"There is no such thing as security," he says. "If you put your money in the bank, it fails. If you buy stocks or bonds, they turn out worthless. If you put it in a sock and hide it in the cellar, robbers torture you till you tell where it is, then kill you so you can't send them to prison. If you buy real estate, it's eaten up with taxes. If you leave it to your widow, some scheming relative defrauds her of it. But if you spend it and try to enjoy it now, you ruin your health, and everybody condemns you for a wastrel. The only thing left any more is to quit trying and go on relief."

But if everybody does that, the relief racket will blow up too.

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Editorial

"Our Gospel Is True"--Theme of Yuletide Conference of Youth

"Our theme is not an accident," said President F. M. McDowell in a recent statement, discussing the Yuletide Regional Conference of Youth, which is to meet at Kansas City Central Church, December 27 to 30. "It is not merely window-dressing. It emphasizes a need which the conference will seek to fill."

The conference will be a quest for certainty on the part of youth. Certainly our world is filled with doubt, uncertainty, and even despair; people do not know where they are going, nor why. Society, goaded with discomfort and confusion, is trying to drive in all directions at once—fascism, communism, materialism, fatalism, sensualism—and the result is a terrible conflict. Society tries to drive in every direction—*except toward Christ.* While there is a definite Christian thrust in the world, it needs to be stronger. More people need to believe in it. Those who believe in it should believe more strongly, and should do something about their convictions.

The Christian church in general must provide the drive toward Christ. Our church must not only provide leadership for its own people, but also for the program of evangelization that must be a part of our future church work.

But those who *lead* must *know.* They must be convinced of the truth of the gospel. They must have experience with God. Certainty does not come from hearing of somebody else's experience. It comes only from one's own experience. Our young people must know the reality of the central truth of the gospel.

"The basic need of our youth," says President McDowell, "is the compelling conviction and collective testimony of personal experience that *our gospel is true.*"

Our church is not the only one that recognizes the moral decadence, the spiritual poverty, and the uncertainty of the world. Christian forces in general share in the world's helplessness. In a recent book, one of several produced as an outgrowth of the great Oxford Ecumenical Conference, we read these words:

> In the midst of this conflict and chaos stands the church, divided, perplexed and relatively ineffective. The more clearly we see what needs to be done, the more deeply are we conscious of the present spiritual poverty. The sure insight, the fire and the prophetic power for which the situation calls are wanting.—Hooft and Oldham, *The Church and its Function in Society.*

Another statement brings the reader to attention: "The call to the church is to take its part in the creation of a new world."

The creation of that new world is no easy thing, even to think about. It is a venture into the unknown; and there are tremendous risks to be taken in all pioneering expeditions, especially in spiritual and social lines. But the authors remind us, "for the Christian that venture is a response to what he believes to be the will of God. It belongs to the nature of venturous decision that it may be mistaken. The Christian has indeed a light by which he can act. History has for him a center which gives it a meaning. Christ has shown us what love demands of life."

Young Latter Day Saints have a heritage of great certainty in regard to their convictions concerning Christ, the church, and the gospel. The heritage awaits them; theirs is the privilege and opportunity to take hold of it. Not all have understood, nor have all tried to understand and appreciate what that certainty means.

We have certain enduring convictions about God, about Christ, about the church, the home, and the social order. Our gospel touches these and other fundamental points. Experience has taught us that our gospel is true. We want to bring this knowledge to our young people as a guide to life.

In his early years, Mark Twain was learning to be a Mississippi River pilot. Standing beside the captain, he watched as the older man steered the boat in the darkness of the night around bends, between sandbars, avoided snags, and many other kinds of trouble. The young man was bewildered. "How can you tell where all those things are?" he asked. The captain answered gruffly, "You've got to know!"

You can know only from experience. You must know, "or *else*"—as the common phrase goes. You must know, or there will be serious trouble for you.

Zion's League invites the young people of Lamoni, Far West, Kansas City, Independence, and Holden Stakes to meet with them. It will be a spiritual and intellectual adventure. Reservations should be made immediately. Prices, including everything but transportation, *before December 20,* are $2.50; after that date, $3.00. Registration slips should be filed with C. A. Skinner, 1318 East 30th, Kansas City, Missouri.

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When a Trusted One Fails

On far too many occasions, though they may yet be comparatively few, I have been compelled to undergo the deep sorrow of having men of the ministry, and some in positions of great responsibility, yield to the temptations of sin and be therefore put under official silence, or ex-communication. A fraternity and love are developed among men of the ministry, perhaps, unmatched anywhere else, because of being fellow-workers in a great and divine cause. And when one such respected and loved man proves recreant to the trust imposed in him or yields to the temptation to pander to the lusts of the flesh, the knowledge of this comes to his fellow-workers with a shock and causes profound grief. It could not be otherwise.

Is it likely that we expect too much of our men in the way of moral strength and stamina? I do not think so, for we have a right to expect that the men of our ministry shall not only be able to rise above thin passions but have sufficient moral strength to protect others against their own weaknesses.

The sorrow we cannot but feel when a fellow-worker falls springs at once from selfish and altruistic roots. We are selfish enough to regret the loss of the help he could give in our common cause. But there is further reason why we might regret it from selfish reason; for when a trusted fellow worker proves recreant to the confidence imposed, it reflects more or less upon the whole group, according to the degree of sin or moral turpitude involved. Our reputations are to a considerable extent in the hands of our friends. And when this is betrayed, there comes not only this sorrow springing from roots more or less selfish in character but there is sure to be a degree of feelings of indignation against one who thus jeopardizes our standing in the estimation and confidence of those among whom we labor and whom we are trying to serve.

The altruistic aspects of our sorrow because a trusted companion has proved inadequate in strength and moral resistance is that we all know that to the recreant will come sooner or later deep feelings of remorse which will be poignant and not to be shaken off. This remorse will deepen into agony if the fallen servant becomes conscious of the fact that he has so broken his stamina that never will he be able to realize his ideals. There is no sorrow or agony more soul piercing than the inward conviction of infidelity which cannot be shaken off. It is as though being in a hellish pit without the means or strength to lift oneself out.

Thus it is that when one of our fellow servants lowers his standards and shatters his ideals, I think of Poe's *Raven*. That ominous bird so uniquely pictured by the facile pen of the great poet symbolizes infidelity in its worst aspects, that of not being true to one's ideals. And the horror of it is carried to its climax when the consciousness comes that because of forever steadily weakened by repeated failure to cling to ideals, one can never again rise out of the mire. How pregnant with the agony of despair are the closing lines of the weird poem:

> And the Raven never flitting, still is sitting, still is sitting
> On the pallid bust of Pallas just above my chamber door;
> And his eyes have all the seeming of a demon's that is dreaming,
> And the lamp-light o'er him streaming throws his shadow on the floor.
> And my soul from out that shadow that lies floating on the floor
> Shall be lifted—
> Never more!

How happy I would be if I could know that no one of our group of workers would ever experience the agony springing from the consciousness that ideals have been shattered by misconduct till they could never be reached again. F. M. S.

A Song for Zion's League

ARISE, YE YOUTHFUL SAINTS

By Nell Guilford Hancock

Oh, we are happy Zion's League,
We stand for right and truth.
Upheld by God's Almighty hand
To show the way for youth.
We're ever looking to the right,
We'll travel all the way,
And build a Zion, city fair,
For Saints of Latter Day.

There is a work for us to do,
Oh, help us, Lord, we pray
To follow closely by thy side
Along the narrow way.
Help us to know thy will to do
That we may work and pray
To build a Zion, city fair,
For Saints of Latter Day.

Arise, you youthful Saints, arise,
And join our happy band.
We'll sing a song of victory
'Twill ring throughout the land.
We'll tell the gospel—live it too,
A better, surer way,
To build a Zion, city fair,
For Saints of Latter Day.

(To be sung to the tune "Varina," Saints Hymnal, 219, 246.)

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President F. M. Smith on Radio

Comments on Recent Broadcast—New Series Planned

In next week's issue of the *Herald* it is planned that we shall present a selection of the many messages received from those who listened to the radio broadcast by President Smith over the Columbia Network on November 21. Reports indicate that the address was widely heard and deeply appreciated. Our readers will be glad to share with us in reading some of the reports.

Tentative plans are under way, and it is hoped that they may be completed, for President Smith to deliver a thirteen-week series of radio addresses over KMBC beginning January 2. It is expected that "The Story of Paul" will be completed by December 26, and that the vesper hour, which it occupied, will be taken by President Smith's series. His subject matter will center on the theme of "Zion." With the greatly improved radio receiving sets, it is possible for increasing numbers of people, over a wide area, to hear our programs. We wish this series to reach as many as possible. Those who have good sets would do well to invite friends to listen to the programs with them.

Across the Desk of the Editor in Chief

BROTHER GLEAZER, writing from Beverly Hills, California, on November 25, tells of having enjoyed hearing the broadcast from KMBC on the 21st and he adds:

> I had been holding forth in the Berkeley church during the week and had selected for my morning subject, "The Gathering Necessary to Establish Right Relationships" Your sermon made it easy for me to follow. In the evening I used the subject, "Without Faith it is Impossible to Please Him." All week I had been discussing the relationship of the church to the establishing of right relationships.
>
> I recognized in your remarks the old-time fire and determination to establish a new order. I know something of your hours of disappointment and discouragement but believe you will yet see a movement upon the part of the church that will close your ministry with joy.

I STILL LIKE to go barefooted. Very many do though they do not admit it. I particularly like to go in bare feet on the beach and feel the sand between my toes. I've never gotten over my boyhood delight in paddling in the mud and feeling it ooze up between the toes. I like to feel the soft breezes on the bare skin of my feet. Is it wrong so to feel and like?

I was recently writing to a good friend who lives beside the sea, and whom I've visited a number of times, when we would don each a pair of overalls, roll them up high, and in bare feet go sea-clamming; and I expressed the hope that I might again see him when we could dress negligee, and go with bare feet to our hearts' content. I just received reply to that letter and he says:

> Someone gave me a "call down" the other day for my bare feet; but so long as I can I shall go that way at every opportunity. It seems the only way I can surely keep my feet on the ground.

IN A RECENT LETTER from Blair Jensen he tells that improvements in the Highland Park Building have progressed until it is "quite habitable now." The congregation there seems to be in fine spirits and is responding well to the efforts to promote spiritual and financial progress. He states that Brother George Njeim for the past seven or eight weeks has carried on Sunday evening missionary services with excellent results.

Concerning the labor situation in Detroit he says:

> Labor and business conditions here are terrible. They have been worse during the last two or three weeks than in the previous two or three years in many respects and if the present trends continue this area within a short period of time will be plunged into a situation as bad or worse than 1931 and 1932. Just recently some of our people have been laid off, before this we had been rather free from the effects of the lay-off. Income for both branch and general church held up well during October and November, but under present conditions will not continue to fare so well in the weeks immediately ahead.

He mentions further that the Church of the Air Program came through well and was listened to by many of the Saints who heard it over WJR a prominent Detroit station. F. M. S.

America

By Kate M. Goodwin

"Ho! To the land shadowing with wings!"
Poised gallantly behind the sheltering walls
Of many waters; between two Fire-brands;
Encompassed about by seas of vast extent,
Whose rolling waves beat their mighty rhythm
In thundering voice of admonition.
There, at the gateway, a goddess, standing,
Flaunts her banner; the symbol of a nation's spirit.
Liberty! That bugle cry, heard over far vistas
Calls to the outcast multitude of other lands;
A surging tide, buoyed by an infinite hope;
Unwitting pawns in the great drama of a nation's destiny.
To weld into a super-nation that alien throng
From all the broken fragments of all humanity,
As the loose, colorful bits in a kaleidoscope
Fall into harmonious pattern.
Oh, America! Rise to this challenge!
Give freely of the gift of Freedom;
Nor lend yourself at all to License;
That dark shadow masked as Freedom
That flouts the law; that menaces the world;
Delilah, stalking the earth in dyed garments.
Keep your integrity! Hold aloft the torch!
And thus fulfill a prophet's dream,
To be the Watch-tower of the world.

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Zion's League

Young People's Work in the Church Program

The Independence Department of Physical Education

The Zion's League organization is doing everything possible under present circumstances to give the leisure time of the young people a creative quality in their lives.

Our Zion's League has seven departments, three of which deal with leisure time: namely, music, dramatics, and physical education.

The department of physical education is organized with a director, and a council made up of representatives from the congregations and the Independence Sanitarium, associated.

The officers are as follows: Carl L. Hedden, director and president; Hubert Kendall, Enoch Hill, associate director; Irwin Fender, Stone Church, vice president; Ruth Grayer, Independence Sanitarium, secretary; Virgil Coffman, East Independence, treasurer; Wayne Zion, Liberty Street; John Gunzel, Walnut Park; Clarence Martin, Jr., Gudgell Park; Johnnie Wisemore, South Side; Gordon Andes, Spring Branch; Alfred Wilcox, Englewood.

All matters of business are handled by the council and approved by the Zion's League and also by the representative of the First Presidency.

It is the object of the department to make available for the young people of Independence good, clean, supervised recreation. We realize that if the church does not meet the need of our young people, there is danger that they will be led into questionable and unsupervised commercial entertainment.

We operate under a code of rules drawn and adopted by the council, and approved and adopted by Zion's League, and the representative of the First Presidency, Brother F. Henry Edwards. These rules deal with sportsmanship, respect for law and order, and many other things which tend to build godly men and women.

Participants are not only expected to abide by the rules set forth, but we also require them to be regularly enrolled church school members. We find that the project in this way draws nonmembers into our classes, whereby they receive training and also receive the Gospel light.

We are greatly indebted to the pastors and young people's leaders of the various congregations, and to Miss Copeland of the Independence Sanitarium. Through her cooperation with Miss Grayer, the nurses have access to evening physical recreation.

Through the winter months the gymnasium in the Auditorium is available on Tuesday evening for boys and Friday evening for girls. At present we are offering basket ball, dart ball, shuffle board, ping pong, and horse shoes. About the first of April we will start on the outdoor games with the same rigid rules we now use.

At the present time we have about four hundred persons taking active part. We invite the public to come and see what we have to offer our young people. This recreation is provided without charge. We ask only your good will.

CARL L. HEDDEN,
Director.

Southern New England Leaguers Plan Convention

The District Council of the Zion's League in the Southern New England District met at Attleboro, November 21, for their fall meeting.

At this meeting election of officers took place and Wallace Sinclair was elected chairman of the group and Albert L. Fisher was chosen as secretary and treasurer.

The executive committee of the council consists of the above officers and Sanford L. Fisher, Albert Bradbury of Providence, and Ruth Nickerson of Plymouth.

The council is planning the youth's convention in the late winter or early spring in Boston.

It was also agreed that the larger branches of the district would help the smaller branches in putting on a youth's program.

ALBERT L. FISHER.

Reverence in the Church

When we stop to meditate on the power and majesty of our Heavenly Father, it cannot help but bring about a reverence in our beings that He has called us to assist in his work. It is with humbleness and deep *gratitude* that we should accept this privilege, and attempt this mission that He has intrusted to our care.

One of our first duties to him is to show our appreciation for this privilege he has granted us. This cannot be done unless we hold him in reverence in our hearts. The church is his house, set up and maintained by him here on earth for the *edification, instruction,* and *upbuilding* of the Saints of God through the power of his Holy Spirit. It is our duty as Saints of God to *revere* his holy sanctuary with all of our very beings that we might go to church and commune with God as He has so instructed.—Bill Hays, President, Zion's League, San Jose, California.

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Have We the Mind of God to Build the Walls of Zion?

By E. J. Gleazer

"I told them of the hand of my God which was good upon me."—Nehemiah 2: 18

These were the words Nehemiah addressed to his countrymen when he returned to Jerusalem as God's instrument to inspire his people to rebuild the walls and repair the damage which resulted from the capture of that city by the Chaldeans. Nehemiah was one of the captives taken to Babylon but he seemed to be in favor with the King of Persia whom he served as "cupbearer." This king seeing the countenance of his servant sad as he came into his presence one morning, inquired as to the cause. "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." (Chapter 2: 2.) Nehemiah had just learned from some of his countrymen who had visited him from Jerusalem; that, "the remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." He informed the king of this situation and his desire to be sent to the city of his fathers that he might rebuild it. Previous to this interview he had prayed to God confessing his sins and the sins of the people of Judah. He also reminded God of the promises made to his servant Moses regarding his people and ended his prayer by asking that God would give him favor in the eyes of his king. This prayer was heard, for the king granted Nehemiah permission to go to Jerusalem and he also gave him letters to the rulers of the various provinces through which he must journey.

Arriving at Jerusalem he inspected the city and found conditions just as his brethren had described them. Then he approached the nobles, the rulers, and the priests, in the language of my text, "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me: as also the king's words that he had spoken unto me. And they said, let us rise up and build. So they strengthened their hands for this good work." (Nehemiah 2: 17, 18.)

The manner in which these people carried out their resolution is revealed in the following verse. "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a *mind* to work." (Nehemiah 4: 6.) Even though God had put it in the heart of Nehemiah to engage in this task and had also made possible the assistance of the King of Persia, yet this project was completed only after great sacrifice, and constant opposition upon the part of their enemies. While they labored on the wall they had to carry arms for their protection; and so diligently did they carry on that none of them put off his clothing, "saving that every one put them off for washing."

This incident in the life of Nehemiah is analogous to our task. We, too, are called to build a wall. We, too, know that God in these days has selected a city "to set my name there." In former times walls served as a means of protection from the enemies from without. God requires walls in these days that will offer protection from sin and the consequences of transgression. Righteousness must be manifest to the nations in such a manner that they will have a desire to learn the ways of the Lord in government, industry, and in all their social relations. Even though God has willed that such a mission shall be undertaken in these days, and has revealed himself and his purpose unto men, yet this task will not be accomplished without opposition and great sacrifice.

We are called to a great work. Since the beginning it has been the custom of God to call upon men to work with him in the building of his kingdom on this earth. Men have seldom succeeded in this undertaking, as they have not always been conscious of their divine calling and the real purpose of life. Some of us can say with Nehemiah, "that God has put it in our hearts to do this work." We can also say that "the hand of my God is good upon me." Have we the faith to believe, that what we are not capable of doing, God will make possible? We can only expect this help when we manifest our willingness to do our part. God keeps his covenants. He has declared his purpose concerning this generation. He wills that Zion shall be an example to all nations. He has told us what to do to make this Zion a reality. In many respects we, too, can say that we are a reproach, for we have claimed to be the people of God. We have heard his voice; we have been enlightened regarding the conditions that are now on the earth; but for some reason we have yet to cooperate sufficiently with Divinity to bring to pass the covenants made to the fathers. I believe the experiences of the past few years reveal that this people are responding to the leadership of God. We are becoming conscious that he has called us to the work, and that all the powers in heaven and earth will be placed at our disposal as we undertake the task of building the walls of Zion. Throughout my mission I am seeing the evidence that the hand of God is good; and I trust we, his

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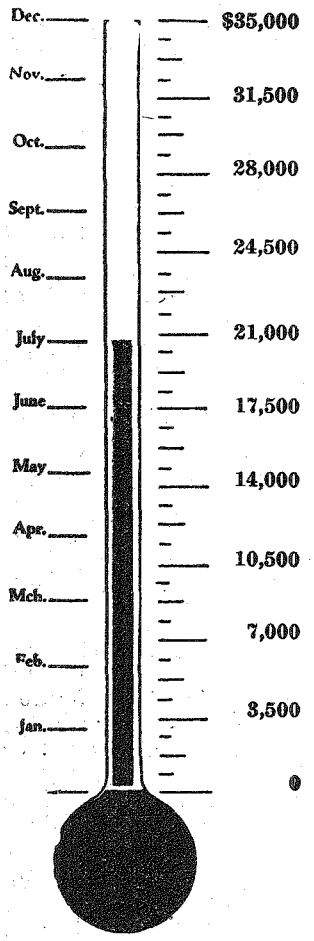
The Christmas Offering

Ten Months—January to November $20,645.20.
Our Goal for the Year Is $35,000.
October Offering $2,497.89



Yes, we still have $14,000 to go in two months, to reach our goal. But in the spirit of self-denial, for the love of the Master and his cause, by united effort, we can reach the top.

Our offering in October was the largest of any month in the year, so far, and we have every reason to believe November and December will bring in the desired total. Less than four weeks now for most of us yet a bit of conscious effort, of earnest giving made possible through self-sacrifice of funds we might otherwise spend on self or our friends at the Christmas season—will not only place a splendid sum at the disposal of the church for the work of the Master, but our own joyous experience in sacrificial giving for a cause we love will enlarge our souls and give us a spiritual vision and growth similar to that of Christ, himself.

Today we learn of a branch where no Christmas offering is ever taken, except perhaps on a day near to Christmas, but a lump sum is taken from the general income of the branch, and labeled "Christmas offering." Perhaps, so far as the income of the church is concerned, this may answer the purpose, but the members who give in this way are denied the privilege and the benefit of a conscious, personal self-denial offering, as given to the Christ. When this spirit of sacrificial giving is extended throughout the year, there is possible the maximum spiritual satisfaction and growth.

In branches where little or no attention has been given to the Christmas offering during the year, special effort may be made in the month of December to provide an offering which will represent the spirit of self-denial in the branch and help the general church to achieve its Christmas offering goal of $35,000.

The work of Christ, represented in the church, has need of funds that the cause may triumph. But, more, we need to share in giving as Jesus gave if we are to share in his nature, partake of his spirit and grow in his likeness.

One hundred thousand Saints are helping to reach the goal. Again we ask ourselves:

Has your offering been counted?

Have you consistently given, of your best?

Is your branch fairly represented in the total shown?

Here are some characteristic Christmas offering reports:

Little Sioux, Iowa, with an attendance of 25 to 30 and with a goal of $30 reports a total of $40.86 on November 7. "But that won't stop us, we'll keep on to the end of the year."

Rochester, New York—Last year's offering $67.06. This year's goal, $85. On November 7, the offering was $93.19, "and the end is not yet. We number only 28 members, with average attendance of 14 at Sunday school, held in a home."

Gary, Indiana, thirty-nine members set a goal of $50. On October 17 the offering was $52.80, "and still going. We feel encouraged to go on and help raise the $35,000."

Bremerton, Washington—The goal set was $35.00. The October offering brings the total to $38.87, "and we are not going to stop here."

Uniontown, Pennsylvania—With a membership of fourteen the goal set was $40. On August 22 the total offering was $51.92. "We are still continuing with the help of the Lord."

Dahinda, Illinois, with forty-seven members have passed their goal of $85.

Coldwater, Michigan, reports having already reached their goal on November 8.

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people, will arise and build the wall. Let us strengthen our hands for this good work.

(*Note: This is one of a series of articles by members of the leading quorums of the church, having to do with closing the work of the church for the year 1937, and beginning plans for 1938. Other messages in the series will appear in early issues of the Herald.—Editors.*)

The principles of stewardship vitalized in our churches and applied in the business relations of men is the supreme need of our civilization.—Walt N. Johnson in *"Stewardship Vitalized."*

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Free Moral Will

In the Business of the Kingdom

By J. A. Koehler

PART THREE

TWO WORLDS. TWO DOMINIONS

And God took man and put him in the garden. And He said: "Of every tree of the garden thou mayest freely eat." And if man had not eaten he could not have lived. Man is an animal, or, if you prefer, he is a physical being; that is, he is a *natural* world creature; and only in relations to the natural world—to meat and drink, to food for the body—can he find life. Behold, "That which cometh of the earth is ordained (of God) for food and for raiment. . . ." Not only that, but "to please the eye, and to gladden the heart . . . and to enliven the soul." The natural world is God's provision for man's life.

God said, "it is not good that man should be alone," therefore, I will make him an help suited to his nature and kind; an help "meet for him." And man and wife "shall be one flesh." In association, in together-living, in society too, shall man find his life. And if man had not joined himself to his mates—if he had not done what is required by his nature and kind—he could not have found his life. Man is a social world creature; and only in social world relations can he find his life.

"Man shall not live by bread alone, but by every word of God." "Bread": the symbol of all physical wants. "Word": the symbol of all social wants. Natural world relations; social world relations; in these two relations must man find his life.

This two-world nature of man—it means more. It means that natural world relations are at once social world relations, and that both together are moral and spiritual relations. "All things unto me are spiritual, and not at any time have I given a law which was temporal." "Of every tree thou mayest freely eat" is spiritual. "Replenish the earth, and subdue it" is spiritual. Every adjustment, whether a natural world adjustment or a social world adjustment, is spiritual; all adjustments pertain to the soul or to the inner man.

Now, as bearing upon the business of The Kingdom in its civil mode, let it not be overlooked—every property right is a social relationship, a relationship of man to man. "Thy neighbor's land mark," as every other property right, is a relation of man to man. Man is related to man through relations to things. "You are to have equal claims upon the properties for the benefit of managing the concerns of your stewardships," is a relationship of man to man—a relationship which is effected through relations to things.

This truth must be apprehended if the importance and imperativeness of the business of the Kingdom in its civil mode is to be appreciated. The business of The Kingdom in its civil mode, which is the business of conducting *aright* the affairs of human society, or of secular or civil life, thus providing for the satisfaction of human wants, is requisite, is imperative, is inescapable, from the very fact of the nature of man. "If you will that I give unto you a place in the celestial world, you must prepare yourselves" by attending faithfully and wisely to this business of the civil-mode Kingdom. And as for terrestrial world satisfactions, we know they are impossible without our adjustment both to man and to nature.

All relations to God are relations to men and to things. Not even "the tithe of the increase" can be paid to God except through relations which are established as between man and man. "The tithe of the increase" is a relationship to things. It is also a relationship to man, and to his God. Note how relations to man and to things relate us to God: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." "Do good"—material good; which includes everything from "a cup of cold water" on up to the organization of nature for universal equality of economic opportunity: "Organize yourselves and appoint every man his stewardship"—do good "that ye may be the children of your Father which is in heaven." Dutiful natural world relations are at once social world relations; as they are at once relations to God. Man must relate himself to earth in fulfillment of duty to God through relations which he sustains to man—through social relations. Man can relate himself rightly to God only by faithful and wise attendance upon the business of the civil-mode Kingdom.

I wonder; is it clear—this thought that adjustment to God, adjustment to man, and adjustment to earth, are adjustments which are in correlation? They are adjustments which must be made *at once.*

We cannot be right in relation to God today and put off till tomorrow the willing of right relations to man and to earth. We cannot be right with God the while we are wrong with man. The Kingdom "within you" is—it *is* the movement of the soul to attain to The Kingdom *without;* it *is willing* to do the will of God on earth as in heaven. Whether circumstances free us for positive and effective endeavor "to bring forth and establish the cause of Zion" or not, they always leave us free to "will" to build Zion, The Kingdom. And the existence of that will, the existence of The Kingdom "within you," is an irresistible impulse to attain to The

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Kingdom "without." This may not be the day in which Zion shall be redeemed; but it is our day to will; to try. And try we will, if The Kingdom is within us. Both Christian faith and Christian love exist only as irresistible impulses of the soul toward The Kingdom of God.

Man is not a creature having so many separate and independent aspects to his nature. Life is a unity. Man is one being. The natural world man and the social world man are one and the same, and the life of man is conditioned in adjustments required by his nature in *correlation*: natural world adjustments and social world adjustments. "Life" is adjustment; it is freely willed behavior (which is conduct) which accords with the requirements whatever the requirements may be) of man's nature and being. And to seek life except by sustaining the necessary relations arising from the nature of man and of things is to walk the way of death.

"Sanctify them through thy truth." If we live in violation of the law of our being we "cannot be sanctified," "neither by mercy, justice, or judgment." Truth is the law of being. Truth is the necessary relations arising from the nature of things. Man is by nature social and moral. He must be sanctified through freely willed right social relations: through moral adjustment.

Man is by nature a social being. His nature is permanent; it is fixed. Social organization always will be requisite to human life. That is why the goal of Christian endeavor is The Kingdom in its civil mode; which is the perfection of the social situation under moral and religious impulsion. Only to those who believe that, one day, man will cease to be man, is the imperativeness of the business of The Kingdom in its civil mode incomprehensible.

All human behavior is in community. And by "community" we mean social-self-direction: interrelated growth of life-in-unity. All human life is community life. And as long as man is man, that long will his life be found in community. It is society which nourishes man and ministers to his growth. And this admonition to seek first The Kingdom, to establish its righteousness, is admonition to think through the problem of human living together in order to attain to The Kingdom, and through attainment to The Kingdom to enhance life. "To enlarge the rational element in community organization is simply to enhance the chance of life itself." This struggle for The Kingdom—it is the struggle to attain to the more abundant life.

And God blessed man and said: "have dominion"—dominion, even, over natural creations. Not power to order the seasons. Not power to change the laws of gravitation, vegetation, or metabolism, or to make new natural laws, or what not. But power to *govern ourselves* aright in relation to creation; power to dispose natural things for moral or spiritual ends. *Supreme* power; absolute power of social and moral self-determination. And from the day that man became man, the lines between God's dominion and man's dominion have been sharply drawn; absolute; fixed. The power of ruling the social world, which is at once power to dispose natural things for moral purposes, is in the hands of man. That is agency. "In the garden of Eden gave I unto man his agency," that *he* should choose.

Is not the reason clear, then for the commandment to "seek YE first the Kingdom of God and to establish its righteousness?" The commandment to "Come (YE) out of Babylon"? The commandment to "organize *yourselves*"? This business of The Kingdom—it is in the hands of man. And when man chooses to be what God made him to be, The Kingdom will come. And not until. There is no other possible source of The Kingdom than the moral will of man. As for God's part in the coming of The Kingdom—we leave that for later consideration.

The ordering of the natural world, which includes man as an animal, is in the hands of God. The ordering of the moral or ethical or social world, which includes the uses of the natural world for social world aims, purposes, or ends, is in the hands of man. What then is man's dominion? What is the area of his sovereignty, the area of his moral choices? Is it not domestic life, industrial, business, economic life? Political life or government? Education? Recreation? Is it not "religion"? Is it not the will of man that shapes the family form? The economic order? The political system? The policy of the church? Is not conscious life—all social laws, institutions, and customs—the dominion of man?

If man wills to exercise his dominion over the natural world for individual appropriation instead of social utilization—is not the power within him to do so? If he wills to make restraint upon appropriation of natural resources by the individual the restraint of one individual upon another, instead of social restraint upon the individual for the sake of community as such, is not the power within him to do so? By what moral power can man be compelled to do the morally right thing that he chooses not to do? Can God make man honest? Can He make him considerate and just?

God can determine the years of man's life. He can cut it short, or He can lengthen it. If the body be sick, He can heal it. He can adjust the order of nature to the needs of the soul. But can He adjust the soul, the moral will, to the order of na-

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ture? Is not this the point at which we go astray in thinking about the business of The Kingdom? Is it not because God's mercy, love, and wisdom is extended to alter *outward* circumstances that we come to believe that it is by His sovereign will that The Kingdom will come? Is it not because God is faithful to do *his* part, that we rely upon Him to do *our* part?

Man is in possession of his own soul. He may do with it whatever he chooses. He may save it, or he may damn it. He may give his life to God, or he may give it to the devil. The moral and spiritual destiny of the race is in its own hands. And it is by man's labors to shape that destiny aright that the fulfillment of his personality is to be affected.

Christian aims focus in personality. "The perfecting of the saints"; "the measure of the stature of the fulness of Christ"— that is the aim of Christian religion; that is the fulfillment of personality. And it is only in the exercise of his *dominion* that this fulfillment of personality can be effected. Man is *responsible* for the character of civilization. Without that responsibility there could be no personal development, no fulfillment of personality.

This fulfillment of personality, this self-realization, is man's absolute guide to the proper exercise of his dominion. In making laws, in building institutions, in shaping customs, the criterion of right and wrong is their effects upon personality. It is this responsibility for the character of civilization; it is the fact that the stage-setting of the individual's life conditions his opportunities to fulfill his personality; it is the fact that man must know himself in order to set the stage of life aright—it is these which stimulate reason (which is the servant of the soul), and lead to man's knowledge of himself. This personality goal is a goal which man sets up by ideation, by thought, and by the movement of the imagination. And the labors of the soul to know itself, to evaluate its own conduct and to mold it aright, to master its will by perfecting its understanding and purifying its affections, are the forces by which The Kingdom is to arise.

In seeking The Kingdom man seeks the fulfillment of his own personality, for it is The Kingdom life stage-setting which sets free the capacities which reside in him; it is The Kingdom which makes possible the ultimate normal unfoldment of our capacities and powers. And since Kingdom-building is the process of personality fulfillment, it is inconceivable that responsibility for perfecting social life should not be the responsibility of man.

There are two worlds; and there are two dominions. And in the shaping of the will of the created sovereign to match the will of the sovereign creator, in the willing of man to do the will of God, The Kingdom is to come.

Patience

By Geraldine Wyatt

The following is a parable taken from the Jewish Talmud: "A man should always be as patient as Rabbi Hillel, and not as excitable as Rabbi Shammai. It happened that two men had a wager that whichever would succeed in putting Hillel out of patience should receive four hundred *zuzim*. On Friday afternoon when Rabbi Hillel was busy preparing himself for the Sabbath, one of the men appeared three times within an hour asking Rabbi Hillel foolish questions. Rabbi Hillel answered them very politely and told him to ask all the questions he wanted. 'Art thou Hillel,' he asked, 'who is called Prince of Israel?' 'Yes,' answered Hillel. 'If thou are the one, then I pray there may not be many more in Israel like thee.' 'Why is that, my son?' asked Hillel. 'Because,' replied the man, 'I have lost four hundred *zuzim* through thee.' 'Be cautious with thy temper,' said Hillel. 'Better is it that thou shouldest lose four hundred *zuzim* than that Hillel should lose his temper!"

Patience is one of the greatest signs of power. For: "He who is slow to anger is better than the mighty; and he that ruleth his emotions is mightier than he that taketh a city."

In this day we find the great hue and cry to be speed; speed for work, so that we can have speed for pleasure. Out in a crowd one catches the feeling of nervous haste. And yet patience—virtue of the wise—denotes a condition of calmness.

Short cuts have been adopted to speed careers and fortunes. And yet in an editorial of one of our newspapers, the editor laments the lack of skilled workers to fill responsible positions, at a time when unemployment is a thorn sticking in the side of our civilized nation.

Religion too, requires patience. One cannot acquire overnight faith to sustain, nor understanding to encourage.

Stop the War

"The war to end war will not be fought with guns."

The only substitute for war is law and the conference table.—G. Ashton Oldham.

The people of the world would be far wiser if they expended more of their hard-earned money in organizing the forces of peace and fewer of the $5,000,000,000 in educating and training their military forces.—Secretary of State Cordell Hull.

Secretary Hull calls upon the churches of all denominations "to institute a flaming crusade against war."

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For Better Health

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

Neuritis

I have just been answering some inquiries concerning neuritis. There are many people walking the streets today who show no external evidence of their disabilities. They may look well, eat heartily and be placed in the category of "constant complainers." These people may be victims of one of those invisible maladies commonly known as neuritis, which is the term given to "inflammation of a nerve." The nerves themselves are a bundle of fibers enclosed in a delicate covering, called a sheath. In long, protracted cases, the fibers themselves may become inflamed, as well as the sheath.

The beginning of an attack is usually limited to some portion of a nerve and from this starting point it may attack other nerves. When this occurs it is known as "multiple neuritis." Neuritis often becomes chronic and when it continues for a period of long duration it is very severe, disturbing the rest of the patient and bringing on insomnia, together with loss of appetite and vitality and generally undermining the health of the individual. There is little constitutional derangement and that may only be a slight reddening of the skin. If there is any swelling, the swollen part will present a hardened, glazed appearance.

The motor nerves control the movements of the body and are the wires which carry the messages from the brain to the muscles, informing the owner thereof that something is radically wrong. In some cases the muscles are almost or even entirely without function. For instance, should your hand be attacked it will be as if dead. There are cases known as "wrist drop," the muscles becoming paralyzed and causing the hand to drop. In most of these cases the pain is so intense that the victim will not attempt to move the part involved. In some cases loss of feeling in the injured part will occur, preceded by an itching and tingling sensation.

A common cold is quite often the cause of the first attack. The facial nerves are particularly susceptible and the face, being exposed constantly to the weather, is usually the part that is first attacked. Neuritis which comes from exposure to cold is known as "rheumatic neuritis."

Anything that will produce undue pressure on the delicate tissues, deadens the nerves, and any direct injury to a nerve will cause neuritis.

Another very common cause of this painful condition is toxins and poisons in the body which may be the result of such diseases as smallpox, scarlet fever, typhoid fever, diphtheria and malaria. Diabetics are very prone to this disease as are also those who are addicted to the use of alcohol. Alcohol is extremely hard on the nerves and is one of the most frequent causes of neuritis. In severe cases of this painful ailment among alcoholics, the mentality is often greatly impaired.

Food poisoning, arsenic poisoning, or any other toxic agent is known to be a cause of this affliction. Certainly incompetent would be the physician who would not make careful inquiry concerning the nasal cavities, the teeth, the tonsils and the intestinal tract. Intestinal fermentation, chronic constipation, infected gums, as well as deep seated infections, should be given careful attention. Unfortunately many of these cases get beyond the reach of curative measures of the physician due to the fact that the afflicted individual will resort to all sorts of patent medicines, salves, etc., before consulting a doctor. In order to effect a cure the underlying cause of the trouble must be determined. Diseased teeth should be treated or extracted, and when all physical defects and infections are removed in nearly every case the neuritis will disappear.

Those who are handling chemicals that are irritating, or who are exposed to lead, if suffering from neuritis should change their occupation.

Some cases are greatly benefited by electricity or hot applications. Quite often it is necessary to keep the affected parts absolutely quiet for a time. Many cases receive comfort by the mere application of cotton bandaged snugly over the involved area. Capsicum ointment is frequently beneficial, followed by the application of hot, wet towels, the towels being changed as rapidly as they become cool. This should be done for at least fifteen minutes at a time, after which the affected parts should be covered with a dry towel.

Absolute quiet is essential for relief in acute forms of this disease and all faulty habits should be discontinued. Personal hygeine should be given careful study. Proper food is important. It should be nourishing and the hours of eating should be regular. Fresh air and sunshine are indispensable and plenty of sleep is a necessary requisite.



There shall never be one lost good! What was,
shall live as before;
The evil is null, is nought, is silence implying
sound;
What was good shall be good, with for evil so much
good more;
On the earth the broken arcs; in the heaven, a
perfect round.

—Robert Browning in "Abt Vogler"

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Building Better Homes

By Ida C. Eliason

We are all aware that during the past few years the idea of a career has become more and more prevalent among American women. They have come to feel that they are really not doing anything worth-while unless they are employed outside the home, in an office, store, or schoolroom. There are exceptions of course, and we realize that during the past few years of strain and stress it has become necessary for the wives and mothers to seek outside employment in order to supply the necessities of life. To those women we take off our hats, but it is not of them that we speak. It is that vast army of women who have not found "homemaking" sufficiently interesting to make it their job. So the woman with the most important job of all gets an inferiority complex because she doesn't have a *career,* and apologizes to her sisters in business for not doing something more *interesting* and *significant.*

To me, this job of building a home—this job of transforming a bare, empty house into a place of restful beauty is no less a creative art than transforming a stretcher of white canvas into a beautiful picture. We all live in houses of one sort or another and whether they are furnished well or ill, they constitute the environment in which we spend a great deal of our lives. In the degree that this environment is beautiful, comfortable, and peaceful it effects us favorably, making for cheerfulness and contentment.

Homemaking has its little drudgeries certainly, but life at its most glamorous has its drudgeries if you want to call them that. An opera star has so much drudgery that only a woman of exceptionally strong physique can stand up under the grind. "Oh, yes," you say "but look at her compensation—money, travel, fame—it is worth her hard work and lots of it." What compensation has the homemaker? What reward for the one who quietly, prayerfully shoulders the responsibilities that come with each day? If she is successful in enlisting the wholehearted cooperation of her helpmate she can succeed in establishing a home which will be zionic in character, and will have the satisfaction of seeing her children well rounded out physically, mentally, morally, and spiritually. They will reflect the teachings of Christ in their lives, and develop through the process of intelligent growth into courageous, active, humble Latter Day Saints. What more could we ask?

In a recent issue of the *Herald* I was interested in Brother Elbert Smith's "Blue Pencil Notes" in which he cites us to "Miss America" of 1925. He states that eight times since that date she has become a bride. Also the much talked of Tommy Mansfield, heir to the "asbestos millions" seems to be having difficulty in ridding himself of old brides fast enough to take on the new ones. In his book *Square Blocks,* Brother Elbert says one reason for so many broken homes is that too many marriages are made thus: The phone rings. The young lady answers. A man's voice says, "Will you marry me?" The sweet young thing answers, "Yes! Who is it?"

Better, more enduring homes is the basic need of the hour. Both in the world and in the church, and we are going to have to be very sure of our moorings if we are not to be caught in the maelstrom of modern living conditions and be swept along with the tide. Every wise parent recognizes the downward pull of evil and the persistent strength of the tide of wrongdoing which seeks to engulf our children, and knows it is vitally important to build every possible defense against it. Our homes must be the type that will protect and so far as possible fortify our young people against it.

The very *atmosphere* of our home has its effect upon the family and in fact upon all who enter within its walls. Haven't you at some time visited a home that was so quiet, peaceful, clean and sunny—so humble and saturated with church beliefs that somehow there you could relax and feel thoroughly at home? A place not elaborate, but one where the books, music, and pictures were fine and the whole setting harmonious? Yes, I believe that we as wives and mothers should know enough about color harmony to be able to make our homes attractive out of what we have to do with. Color is *so* inexpensive! and the knowledge of its use makes such a difference. I live next door to a *pink* house. A tall old fashioned house that would be lovely if all white, is dressed in pink. Each time I pass it I wonder if the owner felt he was being economical.

The goal set out for the women's work this year is, "The perfection of the zionic home." That doesn't necessarily mean you must life in Independence or Lamoni. Wherever your home geographically is located, it can be zionic in character. Somehow we are going to have to take the stuff out of which everyday life is made and fashion of it something better than just mediocre.

God bids me take
Just the drab fabric of my common days,
From the mean snippings of my earthly ways
He bids me make fine raiment, cut with skill to his designing—
Modish, new and shining.

But, fumbling with the poor and flimsy stuff,
Material so colorless and rough,
I wonder that he should set
A task so hard. And yet—

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Looking past all my failures, frets and jars—
Somewhere among the stars,
God sees the perfect thing—
The finished garment, ready for the wearing,
No crooked stitches and no puckering—
No careless tearing.

To disobey, or doubt Him were a sin.
Ah well, the task, the dream, the design,
Are his, not mine.
I'll thread my needle and begin.

And so let us set our hands and hearts to this task striving each day to make our home one that can be numbered among those that can be counted as being zionic in character.

LEON, IOWA.

Higher Ground

By Edwin Spargo

It was a cheerful spring morning. The birds were singing, the trees and flowers were responding to the sun's inviting rays, and I, too, was singing as I drove along to the Sacrament service, "Lord, lift me up on higher ground." It was more than a song. It was a prayer. I longed to be on "higher ground."

While thus musing, the mountains before me at a distance of five or six miles seemed to stand out more majestically than ever before, with evergreen, firs, cedars, and their jagged sides created a harmony of colors that was beautiful to look upon. But upon the mountaintops, that seemed in harmony with my song, was the pure white snow, glistening brightly in the morning sunlight.

This snow, something of the material world, had achieved in its sphere what I desired in the spiritual realm, the higher ground, even the mountain tops. Where did it come from? How did it get there? By what power? Was it always like that—pure and white, shining forth in all its splendor on the mountain tops? No—perchance some of its particles came from the stormy ocean waters that no man could control, or peaceful lakes, or mad rushing rivers with thundering waterfalls. Or was it from stagnant swamps where men fear to go, and from that muddy pool in the street? These waters had no power of transformation of their own to gain those heights. They had yielded to the powerful influence of the sun in the universe. There was its transforming power. As these waters responded to the sun's warm rays, the storm, the maddening rush, the infested swamps and sediment and dross were left behind. True the sun did not always shine for shadows and night always come to obscure it, but the sun never fails to shine again. So the remaining waters once again respond to the drawing powers of the sun, each impure drop of water is now transformed in a pure crystal of snow now upon the mountaintop.

In the spiritual realm there too is a higher ground, the mountaintop, that many men and women have gained and are now standing there before us all in their purity and splendor as the sunlight of heaven shines upon them. Where did they come from? How did they get there? By what power? Were they always like that—pure and holy? No—they came from the various walks of life. A little while ago some perchance were on the stormy ocean of life, among the toiling crowds, some from the peaceful groups taking things easy, others among the swift, rushing they knew not where; or perhaps from the stagnant muddy pools of life, people with no ambition because of the dross. They did not have any power of themselves to rise to this higher ground but yielded to the powerful influence of the "Light of the World." He was their transforming power. When the divine Spirit began to shed forth its power upon them they eagerly responded to those heavenly forces, leaving the stormy life, the maddening rush, the placid groups, stagnant and evil life behind them.

True this light did not always shine upon them, for there were nights and shadows that sometimes obscured it, but they remained, knowing the shadows and night would go away, and once again they responded to the drawing influence of the divine Spirit, so that now, each imperfect being is changed into a Saint of God, standing on Higher Ground, even upon the mountain of the Lord.

Every common bush is as much aflame with God as it ever was or will be. Every human heart may be as much the dwelling place of God as was ever any prophet or saint, provided only it fulfilled the simple and eternal conditions of all reformation of religious life.—Sherwood Eddy in *New Challenges to Faith.*

Population Pressure vs. Struggle for Power

If the real desire of the Caesars were to solve population pressure, they would not be offering premiums and advantages to big families and penalizing small ones . . .

Efforts for new territory, the vast risks and costs undertaken in military adventures, do not represent any carefully thought out plan of economic advantage, welfare, wealth, prosperity; they represent the struggle for power, which is the sole means of defense available for a nation in a world of international anarchy.—Norman Angell.

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Cyrus the Great

By Howard J. Carpenter

That there is something in a name is intimated by Scripture, even if it tends to the discrediting of a familiar adage, which states succinctly the reverse.

The silver tongued prophet, Isaiah, between the years 740 to 701 B. C., proclaimed the coming forth of a man whose name would be Cyrus, who would build Jerusalem, and would lay the foundation for the temple. The birth of this man occurred more than a hundred years after the death of Isaiah.

One of the greatest empires of ancient times was the one which came into being through the heroism and skill of Cyrus. The Medo-Persian armies under his leadership overwhelmed the Assyrian forces, laid siege to the mighty city Babylon, and gained entrance to the very gates of the king's palace, with little bloodshed. The Euphrates River was diverted from its natural channel, thus permitting the armies of Cyrus to use the river bed as a military road. This road lead them into the heart of the city, making of no avail "the gates of brass," and "the bars of iron."

Xenophon, while writing the history of the life of Cyrus, unknowingly gave to Bible students a weapon approximating the power of the "two-edged sword," and one with which all saints should become familiar.

Babylon was subdued by Cyrus in the year 539 B. C., and one year later Cyrus issued the edict permitting the Jews to return to the land of their fathers. The instrumentality of this man, in complete harmony with the Divine message presaging his name and deeds of valor, forms one of the brightest lights in the avenue of prophecy.

The early life of Cyrus was eventful, and shows the watchcare and tenderness of God, which also characterized the scenes in the childhood of Moses, and at a later date in the infancy of our Savior. Herodotus, called the "father of history," has given us an account of the birth of Cyrus, which is interest filled.

The mother of Cyrus, Mandane, was the daughter of Astyages, king of the powerful Median forces. This potentate, having had a dream in which his whole was inundated, and his capital destroyed by the flood, reasoned that as the deluge in the dream had been occasioned through his daughter, some influence from her was likely to yet harm him.

His first fear was the possible endangering of his kingdom through the marriage of his daughter to a prince who might later turn and rend the King dom of Media from him. Persia, at this time, was much inferior in point of strength to Media, so Astyages conceived the idea of a marriage between Cambyses, the king of Persia, and his daughter, feeling that such a union would be the best means of preventing the destruction which his dream portended.

He succeeded in arranging the marriage, and about a year after it had taken place the father of Mandane had another dream. This time it seemed that a vine proceeded from his daughter, and grew rapidly and luxuriantly until it covered the entire kingdom of Media.

A vine was the symbol of prosperity and beneficence, but because the good seemed to come from his daughter, Astyages, was again troubled in spirit. Summoning his clairvoyants, he related his dream, and demanded an interpretation. They decided the dream meant that should Mandane have a son he would become king of Media.

Astyages took immediate steps to have his daughter brought from Persia to Media, upon pretext of his desire for her company, and concern for her well-being. Secretly he was planning to have her in his power, where he would have the ability to destroy the child as soon as it was born.

Mandane came and was esconced in a mansion near the palace. Unknown to her the servants delegated to her service were instructed by her father to bring to him the news of her condition, and thus when Cyrus was born he was able to have him spirited away from the mother immediately, the excuse being given that the child was to be outfitted with royal raiment.

The child was given to Harpagus, an officer of the king's court, with the instruction that unless the child was killed, he would be severely punished. No mode of execution having been specified, Harpagus commissioned a herdsman named Mitridates to take the child out to some bleak mountain fastness, and there let it die from exposure.

Carrying the royal infant to his hut, the herdsman found his wife, Spaco, mourning the death of their new born child. They subsequently did what seemed the obvious thing to be done under such a stress of circumstances. The bereaved mother succeeded in allying the fear of detection which obsessed the herdsman, by proposing that they substitute the corpse of her own child and keep the royal child as their own. Acting upon this scheme they adorned their son with the royal finery, while Cyrus was given the coarse, rough garments which constituted the garb of the herdsman's child. The dead child was kept for several days out on the mountains and then word was sent to Harpagus that the dastardly deed had been done.

Growing into boyhood, Cyrus evinced his superiority in every field of accomplishment peculiar to his environment. Foremost as a leader, hardy and

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robust, he excelled in mental pursuits as well as in physical prowess. He demanded fair treatment "for all boys alike in the games of skill played, and maintained strict discipline whenever occasion necessitated."

Cyrus was chosen king one day by the boys with whom he was playing in the village. One of the players was a boy whose father, Artembaris, was an officer in the court of King Astyages. This boy would not submit to the rules of the game, and in keeping with the custom of the kings of that time, Cyrus had the boy beaten. Artembaris carried this matter to the king and urged that Cyrus be punished. Being conducted into the king's presence Cyrus was confronted by the boy who had been beaten, and the king demanded the reason for such an atrocity being committed upon the person of royalty by one virtually a slave. Cyrus is said to have retained perfect poise, and a composure quite in keeping with his surroundings throughout the ceremony. Looking at the monarch with an undaunted expression of contenance, he said, "My lord, what I have done I am able to justify. I did punish this boy and I had a right to do so. I was king and he was my subject and would not obey me. If you think that for this I deserve punishment myself, here I am; I am ready to suffer it."

The king being convinced, by the boy's bearing and the exaltation of his tone, that he was other than a herdsman's child, questioned Mitridates. That bewildered man tried to deceive the king, but under strict examination broke down and confessed his duplicity.

Harpagus was then summoned to the royal presence, and without deceit, rendered an exact account of his actions from the time he first received the child until he had reported the news of the baby's death to the king. Astyages simulated pleasure as to the final outcome, and requested Harpagus to send his thirteen year old boy to the palace to serve as a playmate for Cyrus.

A royal banquet was then arranged and Harpagus was made the guest of honor. After he had been given special servings of meat dishes he was asked by the king if he was enjoying the food. When he assured the monarch that everything was to his liking, a servant was summoned who had a large hamper, or basket, covered with a sheet. A disclosure being made of the contents, the startled Harpagus was horrified to see the head and other members of his own son. He was assured by the king that if he was still hungry there was more meat reserved especially for him. The king felt that he had punished his henchman for his unfaithfulness in service, but he little knew that later on the spark of hate which had been engendered in Harpagus' breast would be fanned into sufficient flame to burn and help destroy the Median king's power.

Astyages consulted his soothsayers about this new turn in his destiny, and was told that he need fear not. The boy, they said, had been king, and even if it had been only in play, it was sufficient to meet the requirements of the dream which had first vexed the monarch.

This was the boy, who in later years was to become the shaft in the omnipotent hand of God to accomplish his purposes. As Cyrus, the king of the Medes and the Persians, whose laws cannot be altered, he was the vindicator of the prophecy given by Isaiah at least a century and a half before its fulfillment. The empire of Assyria was also presented, by another of God's prophets, in symbolic form. Daniel told Nebuchadnezzar that he was the head of gold. Following the head of gold upon the large image which was shown Nebuchadnezzar in the night dream, came a breast of silver. Later events proved that Cyrus, the Persian, with his followers, were projected upon the huge screen of the world's history by the symbolism by this portion of the great image.

Jeremiah prophesied that the people of Judah would be taken away into captivity which would last for seventy years. To show his belief in his own prophecy, Jeremiah purchased land which at the time was considered of little value. After the title deeds had been drawn up and subscribed, witnesses summoned, and the money weighed and paid over, the transaction was completed according to the forms and usages then in vogue for the proper conveyance of landed property. Jeremiah then gave these papers into the hands of his scribe, cautioning him to carefully preserve these records, because, said the prophet, God has revealed to his servant that the time shall come again when these lands should bring many times their value then.

Jerusalem, under King Zedekiah, was beseiged, sacked, and burned, the downfall occurring in the year 606 B. C. Cyrus the Persian, the great king, of whom Jehovah said, "He is my shepherd, and shall perform all my pleasure," triumphantly stationed his army in Babylon, permitted the return of the Jews to the land of their nativity within the allotted prophetical time, thus becoming the breast and image which was shown in the mysterious dream had by Nebuchadnezzar.

God's power having been thus displayed in the life of one man, the predictions of three major prophets are verified to mankind, so that by carefully perusing their writings, faith may come, for "Faith cometh by hearing, and hearing by the word of God."

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Elder Louis Gendron

A Preacher of Righteousness

By Lottie Clarke Diggle

Elder Louis Gendron, proselyter of the far north, will never again expound the gospel to his neighbors and friends; for on Thursday, October the twenty-eighth, at Makwa, Saskatchewan, he passed from this life to meet his Lord and Savior, whom he loved and served so well; yet the light of an exemplary life will continue as a lamp unto the feet of those who knew him as a preacher of righteousness.

Louis Gendron was born on May 20, 1874, of French Canadian parentage, at Arden, Ontario. At an early age the boys of the family were kept home from school in spring and fall to help with the multifarious duties of the farm.

"I missed so much time that when I returned to school each year the teacher started me reading 'cat, rat, hat' again," he told his family in after years.

Romance came to Louis when he was thirteen and she was ten—Dora Delter, rosy and dainty, was a maiden in dire distress. As she walked serenely home from school, her garter slipped its knot and fell unnoticed by the wayside. At regular intervals she stooped to pull up her stockings. Suddenly a boy, clad in bloomer pants, black stockings and neat shoes—in marked contrast to the gawky youths of the neighborhood, who paraded the highroad in overalls and bare feet—rounded the turn of the road. Dora flushed with embarrassment; but a meeting was unavoidable. Her shy eyes met his handsome ones and both smiled. When they compared notes later he told her: "I thought you were a real nice little girl if only you had a garter for that stocking."

When Dora was fourteen they began "keeping company" and continued through half a century of vicissitudes.

The Gendrons were of the Catholic faith but Louis, always a thoughtful lad, became disgusted when as a punishment for non-attendance at church, the priest herded the delinquents outdoors and compelled them to march around and around the church for penance.

When still a youth, he became very ill and his life was despaired of. His friends insisted that a priest be called to prepare him for death. "Well, it can't do me any harm," admitted Louis.

In spite of doctor and priest, the young man made a rapid recovery, and soon became noted in the community for his strength and agility. A job in the lumber woods was offered him but when he was compelled to eat, sleep and hew logs with a team mate who blasphemed in a continuous sulphurous stream, he asked the boss for his time. Strange to relate, this man afterwards "got religion" and became a minister in the Anglican church.

Log driving on the Madawasca River was Louis Gendron's dangerous occupation during the summer months. So rapid and treacherous was the stream that most men refused to accept employment on the drive. Louis had many narrow escapes from death.

On one occasion when there was a log jam, a Herculean fellow was delegated to loosen the "key log." With peeve and pike pole he worked frantically. Suddenly the log loosened. The mass roared and broke. The men ran for their lives toward the boat but the brave key man was caught and disappeared into the boiling death waters. The men, heedless of danger to themselves, went to his rescue, when by a miracle his head appeared among the struggling logs and by another miracle all were saved.

The logging camp was moved further down the river each day but one night Louis and his mates were unable to find the camp site in the darkness. The only available sleeping spot in that wild bush country, was a clearing in which were the graves of sixteen men who had been drowned in a river jam a short time previous. With no covers to keep them from the chill river mist and with the graves of their comrades for pillows, the living and the dead slept peacefully together until the grey dawn.

Three years of danger, hardship, cold and wet, made inroads upon the health of the youth who was hardly a man in years. About this time a hotelkeeper died and his widow, who knew Louis' integrity, fairness and strength of character offered him the position of barkeeper in her hotel. To the lad's eternal credit be it said that he never tasted liquor while in her employ. If a braggart or a bully attacked a weaker or smaller man, he quietly stepped from behind the bar, and without fuss or acrimony landed the aggressor outside the door, neither would he permit foul language nor disparagement of women in his domain.

Louis was as skilful with cards as he was deft with his fists, and on one visit to his home took as a gift to his father, nearly a bushel of tobacco which he had won from his associates. Perhaps one secret of his great strength was the fact that he had never used tobacco.

When he had saved sufficient to finance a home, he begged his fiancee to set the date of their marriage for Christmas day. Dora Deltor, however, was the daughter of a United Empire Lovalist, who had been reared religiously. Hotels were places of iniquity, and liquor caused economic and moral disaster. So she delivered an ultimatum to the man she loved—he must either resign his position or give her up. To make a long story short, the marriage took place the following March, in the year 1898; but since her father was an Orangeman and his a Catholic, "and never the twain shall meet," they were quietly married in the historic town of Kingston.

The young couple located in the mica mining town of Sydneyham, Ontario. The husband worked in the mines and his wife ran a boarding house for twenty-two men. Once a week Dora and Louis traveled four miles down the lakes by boat for supplies. One evening a storm blew up as they were returning. All was well until they passed "the Narrows," when the full force of the storm swept across the broad surface of the lake. They sought refuge in a log shanty which leaked rain through innumerable crevices in the roof. At length wet and shivering, they decided to brave the lake. I think if we hug the shore all the way, I could save you if the boat swamped. What do you say Dora?

"I am willing to try it with you, Louis."

White-capped waves loomed high above their pitching craft, it was inky dark between lightning flashes, and the rain lashed them mercilessly. But Louis had learned how to handle a boat on the Madawasca River drive and Dora baled, encouraged him in the lulls of the gale and bit her lips in times of danger. After hours of battling they reached home and warmth and safety.

"You couldn't hire me to cross that lake in a storm," declared one of the men.

In the year nineteen hundred and one the mine flooded and closed down. Louis Gendron decided to go West. His wife would come later. He landed in Saskatoon in August—nearly two years before the famous Barr colonists—and took up a homestead a few miles from the village. In January, accompanied by her infant daughter Luella, his young wife joined him. At first she lived with her sister but in the spring they moved in with George and Ann Baker. The latter was just a day older than Dora, had also left comfort and abundance in the East, had one child, and she too was lonely for companionship of one of her own sex. So those two began then and there a friendship such as comes only once in a lifetime to a woman. They laughed over their makeshifts, helped one another through childbirth, mingled their tears over disasters and finally became sisters in the church—their children grew up almost as one family and when word came of the passing of her friend's husband, who was also her friend, Sister Baker could not sleep until she found a means of traveling the two hundred and fifty miles that intervened between her and her sorrowing sister.

In the summer the Gendrons moved into their own home—one room upstairs and one down. Custom demanded a dance as a housewarming; so Ann and Dora cooked all one day for the big event; but that night the latter dreamed

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a dream, in which her mother died. Next day the neighbor who was to play the fiddle brought over the organ and incidentally, the mail. In it was a letter containing the sad news of the death of her brother's wife. They were now in mourning and a dance in their home would offend the proprieties. The Bakers generously offered their house instead; so on went the dance as per schedule.

The following winter the Bakers were persuaded to give a dance. Again Dora received a warning dream, which was followed next day by news of the death of her dear mother. "It seems as though we shouldn't go to dances any more, Dora," said Louis, gravely.

"It seems that way, doesn't it?"

The Lord was leading them, although they knew it not, for not long after Elder Alvin Knisley, who was passing through Saskatoon on his way to visit his brother at Prince Albert, called to see a brother of Sister William Fisher of Tyvan. He preached two nights in the Brownell schoolhouse and the Bakers and Gendrons delighted with any break in the monotony of homestead life, came, heard and went home to talk over the wonderful new story. Then the usual happened. A man named Doney stirred up trouble. "Don't let him preach any more. He is a Mormon," he told the trustees. Not many months later all his buildings, including a three thousand dollar barn, were scattered and broken into matchwood by a cyclone.

But the work of the Lord was not to be frustrated. The Gendrons "one room downstairs" was offered for services. Elder Knisley preached on baptism, and Dora, who had taught Sunday school in Ontario, and was accustomed to reading a daily chapter knew her Bible and was obliged to acknowledge the truth of all he said. The meetings were continued for three weeks. Louis was the first to capitulate.

"If this is the truth, I can't afford not to obey it and if it isn't, I can quit," he reasoned.

They dug a hole in a soft water slough near the stable and baptized him into the kingdom. Two weeks later his wife followed.

But Ann Baker held back. Her father was an Anglican minister and she was a descendent of General Brock. No shadow of calumny had ever rested upon a Brock in her time and she would not be the first to bring disgrace upon a proud name. Yet she was stirred in spite of herself.

"I wish I had never heard it," she declared vehemently.

Grandma Baker whose ancestors had been shipbuilders in Newfoundland, on the other hand was greatly impressed with Alvin Knisley's message. She had always prayed that if there was any more truth that the Lord would reveal it to her. In vision she saw a light around Elder Knisley and was given to know that he was a man of God. In October of that year she was baptized.

She prayed constantly for her loved ones and was rewarded by a vision in which she saw her daughter-in-law and little grandson emerge from the church of the world into the latter day light. Some years later she was spoken to in prophecy and told that her days were numbered but that those whom she had prayed for would in due time unite with her church.

Part of this prophecy was fulfilled in the winter of nineteen hundred and twenty-one. A number of baptisms were scheduled to take place in the Y. M. C. A. pool. Dora Gendron sought out her friend Ann and said earnestly:

"There are going to be baptisms at the Y. M. today. That is your chance. You know you should have been baptized long ago." That afternoon J. J. Cornish led her into the waters of regeneration. Since that time Sister Baker has never faltered in her service to her Master and has found undreamed of happiness in doing His will.

Never having passed the third grade in school, Louis Gendron was very conscious of his limitations but in faith and humbleness he began to study. Laboriously he set to work to spell out the Scriptures and like Elder J. J. Cornish memorized passages for greater facility in quoting. In a few years with the help of his faithful companion, he became an authority on doctrine among the North Saskatchewan Saints.

He was ordained a priest in April, 1914, and called to the office of elder by Brother T. J. Jordan in July, 1916. Modest and diffident and naturally slow of speech, his delivery in the first few years of his ministry was painfully faltering. But eventually the words of light tumbled from his lips in a flood of eloquence and he spoke the gospel story with power and much assurance. Brother Gendron from the beginning was so overflowing with the missionary spirit that he had a continual urge to warn his neighbor—guests, employees, neighbors alike were compelled to listen to the gospel story. One day his wife sent her little son Arthur to call his father to dinner. She waited more or less patiently until the meal cooled to the point of ruination.

"Why doesn't your father come in, Arthur?" she asked finally.

"Oh, he is talking to a man. He is telling him that old story."

The old, old story—told and retold, new each time and clarified by this logical-minded proselyter led many souls into the light. Brother Gendron sought continually after "the thing which will be of most worth to you—to declare repentance unto the people—to bring souls unto me that you may rest with them in the kingdom of my Father."

When the children of whom there were six—Luella, Arthur, Lila, Alfred, Kathleen and Phyllis—reached school age, the educational and cultural advantages of Saskatoon induced the parents to leave the farm; but Elder Gendron was restless; men were too busy to listen to the gospel. Converts were made and a number baptized at Laura, Blucher, Saskatoon and Makwa, and he frequently accompanied the district officers or missionaries on their rounds. At one time he preached and proslyted among the Indians of Eagle Hills.

In the year nineteen hundred and thirty-one Elder Gendron took up a homestead at Makwa, two hundred and fifty miles north of Saskatoon, in the heart of a wild bush country. The settlers of the lonely North would listen to his message and that for him was all that was worth while in life. After suffering many privations, he and his wife had just moved into a new home, and after preaching and exhorting he had succeeded in having a branch organized. Many more were nearly ready for baptism. The years ahead together looked good to these two harvesters of souls. Then the blow fell.

Husband and wife were alone when he was stricken with partial paralysis. There was no help nearer than a mile. As she lit the lantern he said,

"Don't go Dora. You will be afraid."

"No, I won't be afraid tonight, Louis."

Always before she had been terrified of bear or wildcat in the dark woods but she knew she would not be alone. The same God who had blessed her all through the years would go with her all the way. It was many hours before Phyllis and her husband and the young doctor from Loon Lake arrived but the courageous wife never faltered once. The next day Louis Gendron went to his last reward, and a few hours later his children arrived from Saskatoon.

The funeral service was held in the Anglican church in the village of Makwa. The church was crowded with people, of all ages, from all walks of life—Anglican, Lutheran, United Church and Catholics; from the North, South, East and West they came in modern cars, battered old machines, wagons, Bennett buggies, or on foot, to pay tribute to a man who practiced what he preached and whose quiet unassuming Christianity brought men to the foot of the cross. The sight of the grief of rough careless men was a never to be forgotten experience.

When Elder W. J. Cornish, who had come over two hundred and twenty miles to perform the last rites for his brother who was also his friend, delivered his message of hope to the mourning congregation, the spirit of the living God thrilled through the audience and men and women shed tears unashamed.

As the procession wended its sad way to the cemetery, men stopped their horses in the fields, teams and wagons, men on horse-back and young lads on foot halted by the side of the road. Even the gas station vendor stood with bared head while the long slow line passed by. They laid him in a new graveyard in a

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Priesthood

Ananias—Was He Priest or Layman?

By C. A. GUINAND

For years we have used the case of the healing and confirmation of Paul, by Ananias, as a concrete example of priestly authority, deducing that Ananias could not have acted in such a capacity unless he held such authority. This, superficially, seems to be a logical conclusion.

Those opposing the theory of the need of such authority, point out that according to the Scripture Ananias was only a "disciple."[1]

Again it is argued that though Ananias was but a disciple, the very fact of God commanding him on this occasion was ample authority for his subsequent acts. This is quite true, even though he held no priesthood prior to that time, but God works according to law, and Holy Writ seems not to indicate that He ignores His laws, or those to whom He has committed authority, but on the other hand always where possible, works through media authorized previous to the occasion. This seems self-evident in view of the facts of Acts 9: 10-18. If not so God need not have sent Paul to Ananias to be told what he "must do," but would have "filled" Paul with the Holy Ghost, healed him, and sent him on his mission, all of which things were done by Ananias through the laying on of hands. The very fact that God did not do this, but chose rather to work through Ananias, seems proof that He desired to respect his own laws and his commissioned authorities on earth.

But what are the facts in the case? Mr. M. R. James, M. A. Litt. D. says: "He is likely to have been one of the personal disciples of Jesus": Again, "quite possibly he was one of the seventy." "In the Book of the Bee he is listed as one of the seventy."

"The Basilian Menology says that Ananias was ordained by the Apostle Peter."[2] History also records his preaching around Bethagause and Elentheropolis.[3]

It is also stated by James that: "He was Bishop of Damascus."

If Ananias was not in fact, of priestly authority at the time of his administration to Paul, we are, as a church, placed in rather an awkward position in view of our teachings of the past on "authority" as will be attested by our pamphlets, etc. However in view of the data herein adduced, it seems far more logical to assume that Ananias held priestly authority, than the contrary, for though he is called a disciple in Acts 9: 10, he could well be called that and at the same time have held the priesthood, but being merely a disciple, and in view of the abundant Scripture on authority, he could not reasonably have functioned in the laying on of hands for the Holy Ghost, this being a well recognized priestly function. While the text does not so state, verse 18 makes it quite clear that Paul was then and there baptized by Ananias. ". . . He received his right forthwith and arose and was baptized."[4]

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[1] Acts 9: 10.
[2][3] Bible Encyclopedia.
[4] Acts 9:18.

At Eventide

BY EDITH M. COCHRAN

Soft-tinted hues drift o'er the skies
In waves of purple, rose and gray;
A golden flash athwart them lies,
The farewell of departing day.

Low sinks the sun behind the hills
That lofty loom as daylight fades.
The day is done, its joys and ills,
Seem passing with the waning shades.

A tender hush broods, heavenly still;
Sweet flower-scented breezes sigh
Through branches tall, and nestlings trill
Soft vesper hymns, as night draw nigh.

Oh, weary workers of the day,
How blest the hour of eventide,
When sordid care is soothed away,
And hallowed peace and rest abide.

At eventide sweet spirits steal
Into the wayworn weary life,
Their holy ministry to heal,
And ease the burdens of the strife.

So may we find life's eventide,
Like muted song and soft swept chord,
As trustingly we lay aside
Our earthly cares to greet our Lord.

PLEASANT HILL, MISSOURI.

He that plants thorns must never expect to gather roses.—Pilpay.

It is more disgraceful to distrust than to be deceived by our friends.—Francois Duc de la Rouchefoucauld.

clearing among the tall grasses. Only a few clay mounds were there before him. Then as the courageous widow surrounded by her stalwart sons and beautiful virtuous daughters, said goodbye to all that was earthly of her companion of nearly four decades, she forgot the lonely intervening years ahead and thought only of the time when they two would once more work together for the Master in a blessed place where there would be neither travail nor tears.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Can a branch hold prayer service without one of the priesthood to preside?

As an official or regular church service, this would not be in proper order. The church rules provide that some one of the ministry should preside over the meetings of the church, the jurisdiction and availability of such officials being factors in determining who of those qualified to serve should be chosen. One reason for this is the fact that in any lawful sense the church should be represented by divinely chosen representatives, for it is the Lord's church and not that of any human being, though human beings of course are invited to enter it and to commune with its divine Author as his children.

In providing this safeguard the Lord has sought to protect his children from false manifestations and improper teachings which might otherwise easily disrupt the body, and also to preserve such decorum as will facilitate the spiritual zeal and devotion of those who desire to hold authorized meetings. However, if an officer appointed to preside fails to appear and no other official is present, there is no law prohibiting those assembled from engaging in united and fervent prayer before departing from the place of worship. But experience indicates that it might be unwise to attempt to hold regular services in such cases or to seek the so-called spiritual gifts, on such occasions, which are designed to be manifested under the supervision of regular officers.

Please explain what is the "appearance of evil" (1 Thessalonians 5: 22)?

I am inclined to the conviction that the preceding verse ought to be included in the text referred to, as it helps to make clear something of the conditions apparently existing among those who received the instruction mentioned. It states in the verses which concern the matter:

> Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil.—1 Thessalonians 5: 19-22.

The Thessalonians were in an atmosphere of spiritual conflicts, and were at that time without the long experience which would enable them to discern what to believe and what course to follow at all times. Many errors were being diffused among them, both from without and within, which in later years caused a rupture of rather serious proportions and led to some of them insisting upon the Mosaic rite of circumcision. Paul endeavored in his first epistle to provide for them rules of judgment, which, if observed, would keep them from the errors surrounding them and in their midst.

To abstain from all appearance of evil, in the light of these circumstances, is to abstain from any thought, purpose, or act which has even the appearance of leading away from the pure ideals, teachings, and objectives of the gospel message. Paul emphasized this in another manner when he said:

> It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Romans 14: 21.

If a wrong is confessed secretly to a branch teacher, should the pastor be told?

The teacher labors under the jurisdiction and direction of the pastor or branch president, and when the teacher is directed to labor in a case it is his duty to report so much of the details as may be necessary to properly inform the pastor of the true status of the matter.

If it is to be adjusted without a court hearing, and the presiding officer clearly understands all that is necessary to enable him to have the matter adjusted, any details of minor importance would seem to be of no moment to him. However, as the chief responsibility for administrative decision is his, it would appear proper for any confession requiring his judgment in this respect to be made to him as the pastor of his flock. When so made, the confession becomes privileged matter according to the statutes of the civil law in practically all states, and is to be held sacred and not to be divulged even to a civil court, unless it be shown that the confession was also made to others outside of such privileged capacity. How many religious officials might be included in such a hearing of privileged confessions is not very clear in the law, and statutes differ in some particulars among the several states.

A. B. PHILLIPS.

Prudence is the virtue of the senses. It is the science of appearances. It is the outmost action of the inward life.—Emerson.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Mission Branch, Illinois

Marseilles, Illinois. — The annual branch business meeting was held early in October, the following officers being sustained: Pastor, Elder I. E. Turner, who named Walter Anderson as his counselor; branch clerk, Arthur Hogue; secretary of branch activities, Walter Anderson; chorister, Stella Williamson; pianist, Lottie Hougas; publicity agent, Magzona Fewell; librarians, Robert Anderson and Martin Williamson; church school director, Vernon Hougas; secretary, Lowell Varland; Christmas offering supervisor, Margery Williamson; primary department supervisor, Ruth Erickson; young people's supervisor, Arthur Hogue; women's supervisor, Cora Anderson.

The young people are taking steps to cooperate with the general church in the Zion's League. October 29 they held a meeting, and under the direction of their leader, Arthur Hogue, elected officers for the year: President, Lois Misslet; assistant, Charlotte Williamson; secretary, Susie Mae Fewell; treasurer, Lowell Varland; recreation director, Ruth Erickson; publicity, Lois Anderson and Margery Williamson; music director, Stella Williamson. The officers met shortly after to plan a program of lesson studies, special services, and parties for the next three months.

The women's department held its annual chicken supper September 28, serving nearly four hundred guests. They netted a sum of $126 from this enterprise. This department also gave two ice cream socials in the summer with programs of music, readings and talks. These drew large crowds, and earned the money which was used to provide for redecorating the interior of the church, building new front steps, and installing electric lights.

Mission Branch was represented by a number at the district reunion held at Camp Epworth, Belvidere, Illinois, in August, and all returned home greatly benefited by their experiences there.

Two families have been made happy by the arrival of baby boys, and the infants were blessed at the church by Pastor I. E. Turner. The son of Mr. and Mrs. Allen Britton was given the name, Wayne Allen, and the son of Mr. and Mrs. Russell Hougas, the name, Ronald Henry.

Following the morning worship service June 27, a wedding was solemnized in which Doris Fewell and Cicero Richmond were united in marriage by Elder Casimir Nikel. The bridal pair were attended by Miss Charlotte Williamson and Mr. William Fewell, brother of the bride.

Visiting speakers have included Patriarch F. A. Smith, Apostle Clyde F. Ellis, Elders Casimir Nikel, C. B. Hartshorn, Marion Blakely, V. C. Hall, C. A. Edstrom, Roy Healy and Harry Passman.

Death claimed Sister Caroline Hougas, mother of Brothers Vernon and Zenas Hougas July 12. The funeral was held from the church, Elder John Cooper, of Plano, in charge.

Santa Rosa, California

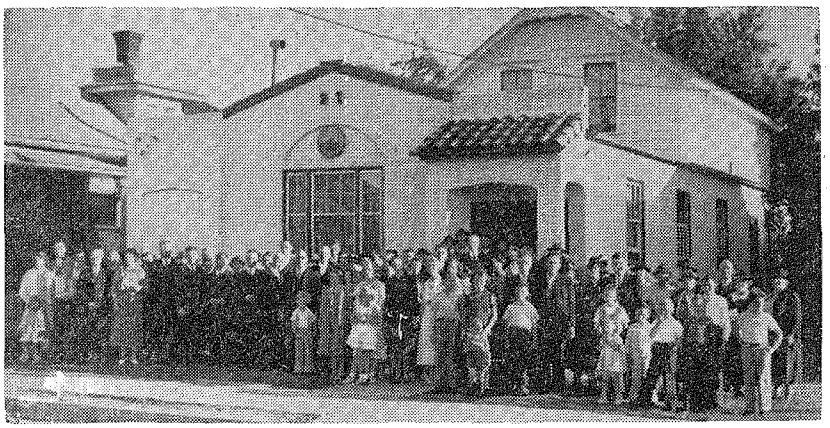
Sunday, October 17, members of this branch were happy to have their new church dedicated and free of debt. They worked hard and had everything ready and the church decorated with flowers.

District officers who assisted Pastor Herbert Walker in the services were: Elders John F. Sheehy, William Collins, Myron Schall, William Dawson, Edwin Burdick and Lawrence McDonald.

Many Saints from Berkeley, San Francisco and Sacramento branches were present. Services started Saturday evening with Bishop Burdick as speaker. Sunday at nine-thirty the prayer meeting was well attended.

An ordination service was held at ten o'clock, Stanley Bell, of San Rafael being ordained to the Aaronic priesthood. The charge to the priesthood was by Elder Myron Schall, and Brother Bell was ordained by Elders Edwin Burdick and Herbert Walker. At 2:30 p. m. the Sacramento Choir, directed by the district chorister, Sister Birdie Clark, rendered the cantata by Sister Louise Lewis, "Behold, It Is Written." Then came the dedicatory sermon by Elder Sheehy, and the presenting of the church key by Elders Herbert Walker, John Sheehy and Edwin Burdick.

On September 26 two visiting elders were at Santa Rosa, Gerald Hawley who spoke on the reunion fund, and William Collins who was in charge of the business meeting. Officers elected for the year were: Pastor, Elder Herbert Walker; clerk, Hazel Lloyd; financial secretary, Benjamin Budworth; director of religious education, Hazel Lloyd; director of music, Frieda Budworth; director of women's department, Etta Walker; young people's leader, Stanley Bell; historian, Ann Bell; auditor, Etta Walker, and publicity agent, Leveta Giraud.



Santa Rosa Church and Saints Who Gathered for Its Dedication

Eros, Louisiana

The annual election of Sunday school officers and teachers was held November 21, the following being chosen: Superintendent, Mr. Connie Fuller; assistant, Mr. T. C. Salters; secretary, Miss Janie Wallace; pianist, Miss Kathryn Phillips; chorister, Mr. Allmon Salters; librarian, Mr. B. Gross. Teachers are: Adult, Mr. J. E. Phillips; senior, Mr. Charles Malone; primary, Mrs. Vera Holton; kindergarten, Mr. W. F. Grant.

The Sunday school is rapidly improving. The young people are moving toward their Zion-building goal under the leadership of Mr. Connie Fuller.

Local Saints enjoyed President F. M.

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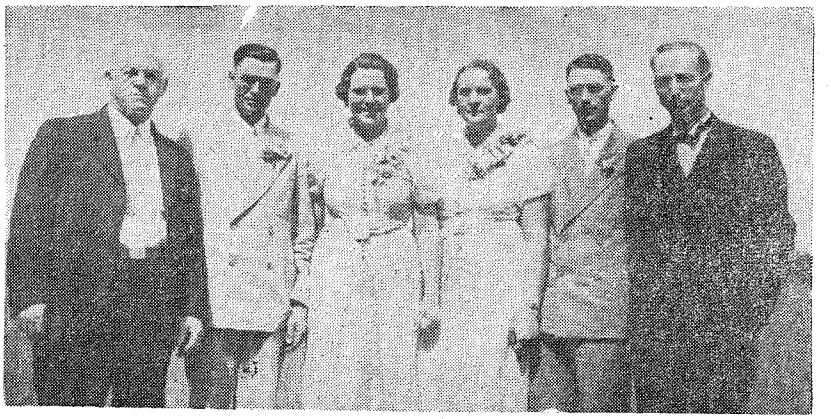
Smith's radio address November 21, by means of a radio installed in the church under the auspices of Zion's League. They appreciated his "Church of the Air" sermon.

Wedding of Bentley, Michigan, Couple

Miss Eloise Hulbert, daughter of Mr. and Mrs. O. F. Hulbert, of Bentley, Michigan, became the bride of Mr. Lial Banks, son of Mr. and Mrs. W. J. Banks, also of Bentley, in an impressive wedding service July 18, at the Saints' church at Saginaw. Elder B. H. Doty, of Traverse City, officiated, being assisted by Elder L. E. Grice, of Saginaw, in the presence of a large concourse of relatives and friends. The bride was given in marriage by her father, and was attended by her sister Miss Elaine Hulbert, as bridesmaid, while Theo Banks, brother of the bridegroom, acted as best man. Following the ceremony a wedding dinner was served to the immediate families of the bridal couple at the home of the bride's parents. In the evening a reception was held at the home of the bride's parents.

Mr. and Mrs. Banks are well and favorably known in this part of Michigan. The bride attended the Arenac County Normal at Standish and taught in the Bay county schools the past year. After the wedding reception, the happy couple left for a trip in northern Michigan. They are now at home at Bentley.



THE BENTLEY WEDDING PARTY

They are from left to right: Elder B. H. Doty; Mr. Lial Banks, the bridegroom; Mrs. Lial Banks, the bride; Miss Elaine Hulbert, bridesmaid; Theo. F. Banks, best man, and Elder L. E. Grice.

Boise, Idaho

The series of meetings held by Apostle E. J. Gleazer was a spiritual feast. Attendance and interest were good, and as a result some have a greater determination to go on with the work of Christ. The meetings closed October 10.

Branch young people are beginning to take a prominent part in church activities. The Zion's League of Boise and Hagerman Idaho, were in charge of the College Day services. Attendance indicated the increased interest among the youth. The program was well planned, and the meetings were carried forward with a fine spirit, under the leadership of Everett Smith, priest. Lyle Gilmore, of Hagerman, was the morning speaker, assisted by Vernon Winegar, also of Hagerman, and Everett Smith of Boise. Brother Gilmore's subject was "Graceland." Vernon Winegar spoke briefly on "The Use of the Scholarship Fund." Everett Smith was the evening speaker, and his theme was "The Hope We Have." Zion's League of Boise Branch will be in charge of the services the last Sunday of each month.

The Wednesday evening prayer meetings are growing in interest. The young members are attentive and take part in these services.

Sister Bertha Anderson, teacher of the kindergarten church school class, is doing a fine work. She takes great interest in the children, plans their lessons far in advance, and has beautified their study room.

Boise Branch is sorry to lose those of its members who have moved away. Brother and Sister Roy F. Hewes, daughter Alice Ann, and two sons, Wayne and Jack, moved from Ogden, Utah, to Boise in 1933. Brother Hewes held a position with the CCC's as chaplain. He has accepted a position with the National Educational Film Company, of Los Angeles, California, where he and his family will make their home. The Hewes family is numbered among the willing workers of the church. Boise Saints enjoyed the sermons by Brother Hewes. Sister Hewes was teacher of the intermediate class. Jack and Wayne hold the office of priest. A surprise party was given the family at the home of Mr. and Mrs. Alvin Horner. A lace tablecloth was presented to them as a parting gift.

Brother and Sister T. B. Jackson visited numerous places of interest on their trip to the waterworks convention at Santa Fe, New Mexico. They stopped briefly at Albuquerque, New Mexico; in Arizona they saw the cliff dwellings and pueblos where the Indians live, and also visited the Grand Canyon, the meteor crater, the painted desert and the petrified forest. In addition they visited the Indian ruins at the Mesa Verde National Park, Colorado, and saw two Indian dances one of which is known as the "Healing of the Sick" dance. They attended church with the Reorganized Branch at Salt Lake City, Utah, and visited with Elder and Sister J. W. A. Bailey, and stopped at Ogden to visit Brother and Sister Harry Robison.

Edith Montgomery, of Boise, and Lyle Gilmore, of Hagerman, were united in marriage November 8, at the church at Hagerman, Elder Cecil Gilmore reading the ceremony.

The marriage of Ruby Chevenger, of Melba, Idaho, and James L. Riley, of Los Angeles, California, was solemnized by Elder T. B. Jackson November 11, at the Jackson home at Boise.

Salt Lake City, Utah

District conference convened at Salt Lake City October 23 and 24. Elder John F. Sheehy, from Berkeley, California, was present, and was the principal speaker. The opening session was Saturday at 10 a. m. At 2 p. m. Elder Sheehy spoke on "Keep the Law." The remainder of the afternoon was spent in a social way. At 8 p. m. a play was given by the young people's group.

Sunday's activities began with a prayer hour at 8:30 a. m. Church school was held at 10 a. m., and preaching at 11. Business meeting came at 2 p. m., song service at seven o'clock and preaching again at eight. Attendance was good at all sessions, and a spirit of devotion was manifest throughout the gathering. A number of people came from Malad, Idaho, and Ogden and Provo, Utah. Sermons and counsel from the presiding officers proved most helpful.

Work in Salt Lake City Branch is moving forward under the supervision of Elder J. W. A. Bailey, assisted by the local priesthood. Meetings are generally well attended, and the spirit of Zion is growing in the hearts of the Saints to a greater degree than in years past.

The young people are meeting each Tuesday evening and are now preparing a program and play for Christmas.

The Sunday school, representing about thirty pupils, has more than paid its Christmas offering pledge. They pledged sixty dollars, and at this writing have $62.79 on hand with a week still to go.

The women's department meets regularly and is busy quilting. They are using their funds at present to replace worn-out carpets and furniture in the

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parsonage with those of better quality. This adds to the general appearance and the convenience of the place. One of the men has been papering, another washed the porches, and others have assisted in mechanical lines, carpenter work, etc. As a result there is much improvement in the appearance of the church property. Substantial fencing of wire on iron posts has been placed around much of the grounds, and this with the spading and seeding of new lawns and beautifying the premises with roses and other flowers, has transformed the grounds. Much credit for this improvement is due the busy pastor, J. W. A. Bailey, and his wife.

Tulsa, Oklahoma

Sharon Peacock was elected supervisor of Tulsa Branch Zion's League at the annual business meeting September 22. Election of officers was held in the League September 26. Velma Ruch was elected president, and the other officers are: vice president, Loretta Johnson; secretary, Ella Mae Couser; treasurer, Ruby Kelley; chorister, Evelyn Bowles. Committees were also elected.

Part of the year's youth activities included the attendance of the Youth Conference at Lamoni, in June, by eight Tulsa girls. Most of these girls now hold office in the Zion's League.

The weekly meetings of the League are held Sunday at 6:30 p. m. Roll call is answered with a Scripture reading from memory, and lessons have been on the history of the church and the four League projects, Sharon Peacock acting as teacher. Young people's prayer meetings are held each sacrament Sunday at 8:30 a. m.

Graceland College Day was enthusiastically observed by Tulsa Branch. The morning service was dedicated to the college with talks by Orville Goodwin, Louis Bailey, Annabel McComb, all former Gracelanders, their speeches relating to the social, athletic and religious activities of the college. The League meeting in the evening was also dedicated to Graceland with talks from students and visitors to the college and by young people who wish to attend in the near future.

"The Challenge of the Cross," a sacred play, was given by branch young people the evening of October 3, before the sermon. It was directed by Frances Skinner, in charge of church dramatics at Tulsa. The theme of the evening sermon by Elder V. D. Ruch was "The Way of the Cross."



OFFICERS OF ZION'S LEAGUE, TULSA

They are, from left to right, front row: Sharon Peacock, Velma Ruch, Loretta Johnson; second row: Ella Mae Couser, Evelyn Bowles, and Ruby Kelley.

Tulsa members, old and young have missed Sister Ruch in their meetings, and will be glad when she is able to meet with them again. She is an inspiration and guide to all young people who know her.

Tulsa Branch made many preparations for the district conference to which it was host November 20 and 21.



Zion's League of Tulsa standing on the church steps.

Belvidere Branch, Illinois

The annual rally of Belvidere Saints was held November 14 with fine attendance. The congregation was made up of members from Rockford, De Kalb, Elgin, First Church in Chicago, Beloit, Milwaukee and Belvidere Saints.

The opening prayer service began at 8:30 a. m., led by Brother Homouth, of Elgin, and following that was the Sunday school. At 11 a. m. Elder McCaig spoke. Basket lunch was served by the women's auxiliary at noon.

A priesthood meeting was had at 1 p. m., following which Elder J. L. Cooper, of De Kalb, spoke. Before this address a small choir made up of Saints from First Church, Chicago, sang hymns.

A vesper service was the last meeting of the day. The young members of the branch had an orchestra and both instrumental and vocal solos were enjoyed. Brother Ford spoke on "Virtues."

Everyone enjoyed the fellowship of Saints, and was strengthened spiritually.

Bonesteel, South Dakota

Bonesteel Saints though few in number, are striving to carry on the work of latter days. They have a church and place of worship. In June they had the interior redecorated and the woodwork painted.

On the first Sunday of each month Elder Charley Hare, from Wagner, meets with this group, and officiates in the sacrament of the Lord's Supper. Then they enjoy prayer and testimony meeting. The Saints are very thankful for the privileges they enjoy.

On Children's Day this year, the group met with Wagner Saints at the Missouri River bridge for a Sunday school picnic. Bonesteel members presented a Children's Day program at 10 a. m., and at 11 a. m., there was a talk by Elder Charley Hare. At noon basket dinner was enjoyed, and ice cream was served to about 125.

A baptismal service was had on the river bank at 2 p. m., seven candidates being inducted into the kingdom by Elder Charley Hare. Then all drove again to the grove for the confirmation service. The prayers of confirmation were offered by Elder Charles Sodersten assisted by Elder Hare. Three children were also blessed.

The Bonesteel young people and women's auxiliary sent a sum of $50.54 to the Bishop in July, to be applied to the payment of the church debt.

Missionary P. T. Andersen arrived October 4 to conduct meetings, and was at Bonesteel three weeks. Each evening he gave inspiring talks, and the Master's Spirit was with him, helping him to present his message in a clear and convincing way. His sermons brought encouragement to all. Attendance was good, and some nonmember friends are interested in the gospel teachings. Brother F. T. Shrunk and family, from Lynch, Nebraska, attended as often as they could, coming a distance of forty miles.

The group enjoyed an all-day service October 10, with basket dinner at the church. There was a good crowd. Elder Anderson closed his series Octo-

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ber 24, with all-day services. Duane Ugean, infant son of Mr. and Mrs. Fred Hemmerich, and Harvey Deene and Pauline Twyla, son and daughter of Mr. and Mrs. Paul Nealen, were blessed at the morning services.

Sister Troutman and family, of Winner, South Dakota, and Brother and Sister Ethan Rooker, of Colome, attended services on the closing day.

Bonesteel members are trying to spread abroad the good tidings of the restored gospel. They are greatly in need of priesthood assistance. They were reluctant to part with Elder Andersen but duty called him to Fargo, North Dakota. May the Lord bless him with health and strength in his missionary work.

Brooklyn, New York

Brooklyn Branch holds a goodly degree of reverence for Graceland College Day activities. Each year advance announcements are made and excellent programs are rendered. The event always attracts full attendance, and the church auditorium is decorated for the occasion.

This year College Day's program was arranged by a recent student at the college, Genet Deane. It was of such quality and so well executed as to carry the hint of a suggestion that Graceland may be giving special training to her students for this sort of contribution to the home branches.

To the accompaniment of processional music by the orchestra, directed by Le Roy Squire a group of ex-students marched to their stations on the rostrum. To Charles Hield was assigned the direction of the service, and the following participated: The "Call to worship" by Frances Hartshorn; solo, "Budd" Potts; address, Charles Engle; reading, "Bunny" Spillman; "Tribute to the Graceland Faculty," Audrey Lyons; "Scholarship Loans," Charles Hield; benediction by Maurice Spillman. Other Gracelanders there were Genet Deane, Mrs. C. E. Engle, Nita Hield and Max White. A liberal offering was dedicated to the interests of the student fund.

The Brooklyn organized priesthood group recently closed an exceptional year's series of sessions under the leadership of Priest Lee A. Hartshorn. Meetings were held on alternate Tuesday evenings when a member, each in turn, provided a luncheon served either at the church or in the home of the host. A *prorata* contribution was made by each one present to cover the cost.

The activities for each priesthood meeting are classified in three parts: First, social; second, business, and third, the lesson, all conducted in conformity with printed programs, outlined as follows: Part one, the host of the evening meal occupies a place of honor at the head of the table. The meal is served at 6:45 p. m. with a prayer of blessing. Collection of dues immediately follows the clearing of the table at the end of the meal. Taking up part two of the program, the group engage in devotional prayer; reading of the secretary's report; receiving of reports of priesthood visits, and suggestions from and for priesthood and their local responsibility. Beginning the third part of the program, the leader presents a topic paper. Each member has been supplied with a copy of the program of prepared questions or sub-topics to be considered. Then follow roundtable discussion and the benediction.

Some of the topics which have provided fields for study were "A Call Is Heard," "Listening to You," "The Ethics of the Visit," "Prayer—Its Use, Purpose and Effect," "What to Wear and How," "The Correct Way to Use Flowers and Other Decorations," "The Church Building," and "Sermon Preparation and Delivery." The most useful source of material has been the *Priesthood Journal*, and the use of all good books for research has been encouraged.

Attendance at these priesthood meetings has been excellent, and the fact that there has been a constant development of the individual ministers has been clearly demonstrated. Leadership for the new season has been vested in Elder Charles Hield who is introducing a series of programs based on a recent book by E. Stanley Jones, *Victorious Living*.

Director of Religious Education Lee A. Hartshorn is now sponsoring a sequence of church school worship programs which are being prepared and presented by each class of the adult school, in turn. Le Roy Squire as director of music has made a substantial addition to the orchestra consisting of several juniors. This group is making a valued contribution to the service.

"Why Go to Church?" was the topic of a sermon delivered at the 11 a. m. hour November 14 by Priest Hartshorn. Elder Paul Belleisle was the speaker for the evening service, and Elder Le Roy Squire delivered the Thanksgiving sermon November 21. Elder Charles Hield, of this branch, spoke to Philadelphia Branch the morning of November 14.

Davidson, Oklahoma

Though it is not large, Davidson Branch is trying to go forward in the work of the Lord. The annual election of officers was held September 28. Elder Z. Z. Renfroe was reelected pastor; Mrs. G. R. Ridings, church school supervisor; Miss Valeria Parker, music supervisor; Mrs. Grady Hood, secretary-treasurer; Mrs. Roy Skinner, president of women's department, and Mrs. Ada Gregg, publicity agent.

The pastor's missionary duties keep him away most of the time and in his absence, his father, Elder B. F. Renfroe, has charge of the local work.

The women's auxiliary is working hard this fall to help clear the local church of debt. They are meeting with fair success. The women gave a Halloween party in the church dining hall, about forty-five enjoying a spooky evening.

Pastor Z. Z. Renfroe has returned from Houston, Texas, where he held a two-week series of meetings. He reported a successful effort, with good attendance and keen interest. Elder Renfroe leaves again soon for missionary work in Texas.

Minneapolis, Minnesota

Minneapolis Branch is well under way in its program for the new church year, and with the continued cooperation of all departmental heads, 1938 should prove a banner year for spiritual and membership growth.

Local Saints were happy to renew friendship with Brother and Sister C. A. Kress, of Independence, when they visited this city recently. Years ago Brother Kress was pastor at Minneapolis. He preached two powerful sermons to this congregation while visiting in the city.

The church school has been growing steadily in membership. There has been an increase of about eleven per cent under the supervision of Sister Lydia Wight. The children's department, supervised by Sister Mabel Hield, is making splendid development in all respects.

On College Day the alumni of the branch took charge of the eleven o'clock service. Hollis Yarrington, of Des Moines, Iowa, was a guest speaker, and Victor Fisher, Wesley Elvin, Fred Sumption, John Schwall and Sisters Lydia Wight, Mabel Hield, Florence Freberg, Loleta Johnson, Edith Sumption, Susan Franke and Addie Schwall also took part on the program.

The young people, directed by Cyril Moffit, are well started in the Zion's League organization. With Frances Deck, Audentia Johnson and Dorothy Anderson as a working staff under Brother Moffit, the League in this branch should develop rapidly in spiritual and social life.

The women's department sponsored a supper in the church basement October 22. Proceeds are to be used in the reduction of the local church debt. This department raises a definite amount each month to be applied on the debt. The sacrifice and persistency with which the women have done this is worthy the highest commendation.

The young married people have resumed their activities. This group has a fine nucleus with which to start, and in times past they have enjoyed all their activities which are of a social nature.

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The priesthood meet about every other Sunday evening. Led by Victor Fisher, the pastor, they are centering their attention on missionary activities.

The midweek prayer meetings are growing fast. Now that the choir meets on the same night, many of the young people take part, and add new life to the worship services. Lately the prayer meetings have been under the supervision of Lloyd Anderson. They have been both educational and inspiring to old and young.

Independence, Missouri

December 6.—Sunday was a clear cold day, the temperature falling in the night to the low record of the season, five degrees above zero. Nevertheless, the Saints availed themselves of the sunshine and the dry walks and streets to attend church school and sacrament services in great numbers. Indeed, as is usual on sacrament Sundays, there were many meetings to draw the attention and attendance of the Saints, sessions for the priesthood, Messiah rehearsal in the later afternoon at the Stone Church, and various class and group gatherings being added to the regular Sunday church school, sacrament and evening gatherings.

The third of the Independence concert series will be held at the Stone Church next Monday evening when Miss Ruth Lindsay Hughes, representing the William Rockhill Nelson Art Gallery, of Kansas City, will discuss "Available Art Treasures."

Stone Church

The Wednesday night group prayer meetings and the general Sunday hours of worship, prayer and testimony continue to be a source of comfort and strength to Stone Church members.

Pastor Arthur A. Oakman returned from Denver where he had been conducting special meetings, in time to take part in the Thanksgiving morning service. He was the speaker for this congregation the evening of November 28, giving a fine sermon which followed up in spirit and thought the discourse of the morning by Elder William Patterson, Walnut Park Church pastor.

The spirit of worship and prayer characterized the December sacrament of the Lord's Supper, Pastor Arthur Oakman presiding, assisted by local ministers. The communion talk was by President F. M. McDowell. A large number of Saints gathered to share in this sacred service.

In the evening President McDowell was again the speaker, and his sermon had as a musical background a group of congregational songs selected by the speaker and led by George Anway, music by the Stone Church Choir, and a solo by Homer R. Gatchett, of Humboldt County, California.

The marriage of Miss Margaret Simpson, daughter of Mr. and Mrs. John W. Simpson, of Independence, and Floyd McSparren, Jr., son of Mr. and Mrs. Floyd McSparren, of Independence, took place Thanksgiving afternoon at the home of the bride's grandmother, Mrs. E. J. Jones, of Independence. Apostle F. Henry Edwards read the marriage service. A wedding dinner followed the ceremony, guests being members of the immediate families. Mr. and Mrs. McSparren are now at home at Moberly, Missouri.

Miss Rilla Holder, daughter of Mr. and Mrs. Thomas Holder, of Kansas City, Kansas, and Ernest Snider, son of Mr. and Mrs. C. F. Snider, of Independence, were married November 24, by Elder Paul Elliott, at his home. A reception was held at the home of the bride's parents immediately after the wedding.

Elder James F. Mintun, of Council Bluffs, retired missionary, and Mrs. May D. Ek, of Independence, were united in marriage November 30, by Elder Carroll L. Olson at the Studio Building, near the Stone Church. They will make their home at Council Bluffs. The bride is the widow of Hartman Ek, of Independence, who died three years ago. Brother Mintun was ordained an elder in the church in 1878 and was active in the ministry until 1920 when he was superannuated.

Among those whom death has claimed recently was Mrs. Stina E. Heddeen, eighty years of age, who died December 2, at the home of her son, John Hedeen. Olof R. Erickson, seventy-nine years old, a retired carpenter, passed away at his home December 2. His wife preceded him in death last May. Alma Jay Luff, twenty-five-year-old son of Mr. and Mrs. Alma Luff, died December 3, leaving his wife, parents, three brothers and one sister.

Sister Ada Cochran, faithful church school worker and Saint, passed away the morning of December 6, after suffering a stroke while at church Sunday night. She was born January 25, 1867, at Buchanan, Tennessee, and was baptized January 4, 1881. She was both a student and teacher, and had devoted more than thirty-six years to her work of teaching in the intermediate department of the Stone Church.

Second Church

The eight o'clock prayer hour Sunday, December 5, was in charge of Elder Charles Edmunds. Worshipers in this service were blessed with the gift of prophecy.

The sacrament service was presided over by Pastor William Inman, Elder Archie Davis giving the communion talk, and Everett West the oblation talk. The priests who administered the sacred emblems were Lane Bolt, John Inman, Lilburn Snow and Everett West.

Elder M. N. Stewart preached Sunday night, giving a fine old-time sermon based on a reading from Revelation 6.

On November 25 the young people met with the older members in union prayer service. The following Sunday, the youthful members had charge of the evening service. The Second Church Orchestra, directed by Jamie McPherson, rendered a few numbers. Nadine Inman sang a solo, "Abide With Me." William Inman was the speaker.

A group of young men and women met at Sister Stewart's home for prayer service, group 31 being the group they had chosen to meet with.

The young people are preparing a one-act play, "More Blessed," to give before Christmas.

Walnut Park Church

Walnut Park congregation observed the first Sunday of the month with the regular communion service at 11 a. m., Elders William Patterson, Robert Jones and Fred Horn in charge. John Reynolds spoke on the oblation. Martha Jean Campbell, daughter of Mr. and Mrs. O. Campbell, and Carolyn Irene Sackman, daughter of Mr. and Mrs. Vernon Sackman, were blessed by Elders A. K. Green and William Patterson.

Pastor Patterson spoke briefly at the beginning of the service, concerning the sacrament, and near the close of the hour Bishop J. S. Kelley gave words of encouragement to the congregation.

The religio, in charge of Duane Fish, began its session with a thirty-five minute class period. This was followed by a program given by the Walnut Park Orchestra.

As their choral presentation of the evening, the choir sang "Shall We Gather Home to Zion?" and Elder Patterson was the speaker.

Spring Branch Church

Speakers November 28 were Elder Beebe at 11 a. m., and Elder J. E. Kelsey at 7:45.

A large number met at 11 a. m., December 5, for sacrament service. Pastor M. C. Jacobsen was in charge, and a talk on "Keeping the Law" was given by Robert Fish, bishop's agent. The sacrament talk was by M. C. Jacobsen, and Brother Beebe spoke concerning the oblation.

After the serving of the sacrament emblems two babies were blessed, Arlen Frederick, son of Brother and Sister Fred Epperson, and May Yvonne, daughter of Brother and Sister Frank La Grace, by M. C. Jacobsen and A. J. Tankard.

Brother and Sister Colbert who live on East Walnut, expect to leave for California in a few days, to make their home with their daughter and family. They will be greatly missed by all, especially in the South Group prayer services.

About forty-two met at the new home of Brother and Sister Charlie Taylor and daughter, on Highway 24, for a dedication and consecration hour November 30. The program was in charge

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Graceland Briefs

The Home Economics Club initiated their year's program November 29, in their second meeting. Marion Brock, president of the organization, presided as the discussion developed around the theme "Our Own Personalities." Wilma Jean Jackson, June Ba'dwin and Ione McBride gave brief talks on different phases of personal appearance.

Standards in movie-going became the topic of discussion in student forum November 30 as upper classmen and faculty expressed themselves with regard to the merits of various pictures recently shown in the Lamoni theater. Some warm discussion ensued over the much heralded productions of "Romeo and Juliet" and of "Maytime."

Fellowship service December 1 was held in the dimly-lighted reception room of Walker Hall. Students, gathered before a blazing fireplace, took as their theme the lasting impressions they had received in moments of great beauty and comradeship. A worshipful music setting was given by a violinist and unaccompanied quartet. R. A. Cheville and Earl T. Higdon presided over the service.

Graceland's squad defeated Chariton in the first basket ball game of the season December 1 by a score of 38-15. The game was played at Chariton. The Graceland team won the Iowa State Junior College Championship last year, and students are looking forward to a repetition of former triumphs this season.

Professor Roy A. Cheville conducted the student body on a vicarious tour of outstanding American colleges and universities through the music identified with each institution Thursday morning. The weekly chapel December 3 featured group singing and presentation in quartet and solo form of such favorites as "On Wisconsin," "Bow down to Washington" and "Anchors Aweigh."

Unemployment in the United States was the topic under consideration in student forum November 23, as Bob Kyser reviewed the history of former depressions. Marie Bohn outlined the measures which have been taken to cope with the crash of 1929, and Mr. E. T. Higdon presented the results of a survey conducted by "Fortune" magazine into the operation of government relief agencies and the unemployment situation. President Briggs explained the current unemployment census being taken by the President of the United States.

of Pastor Jacobsen. A talk on "The Home" was given by Elder William Patterson. Evangelist U. W. Greene spoke on "Missionary Experiences." There were also talks by Carroll L. Olson, C. C. Koehler, Vernon Reese, and J. E. Smith. The presentation was by Charlie Taylor. Songs were sung by the group. The prayer of dedication and consecration was by Elder Patterson. After the program refreshments were served, then all left for their own homes. Such a service made one wish that all the Saints' homes in Zion might have such a dedication.

Spring Branch members are glad once more to have Sister Barham with them at services after a long illness.

Elder Swen Swenson was the speaker at seven-forty-five Sunday evening, relating many of his missionary experiences.

East Independence Church

The theme of the worship period November 28 was "Words of Wisdom."

Elder James Moses was the morning speaker that day, and the choir sang "Jesus Savior, Pilot Me." Elsie Sutterfield, now attending the University of Nebraska, was home and sang "Stranger of Galilee." Brother Moses talked on "What Is Man That Thou Art Mindful of Him?"

At 12:30 at the Spring Branch church Barbara Green, Dale Crabb and James Wood were baptized by Frank Minton. They were confirmed December 1 by William H. Sheffer and Harry Friend. Catherine Friend and Charles Warren sang "Anywhere With Jesus."

The Saints enjoyed a good early morning prayer meeting December 5. "The Home" was the theme of the church school worship period. The sacrament service at 11 a. m., was in charge of Frank Minton, assisted by the local priesthood. Earl Carlile sang "Prayer Perfect." A letter from Pastor J. E. Martin was read. He is away at present due to his secular work, but is expected back soon.

Elder J. R. Lentell gave his fourth Sunday night sermon. The Spirit of the Master has been with him in all his discourses.

East Independence members are sad because of the sickness in many homes, and pray that all who are ill will soon recover health and strength.

This congregation followed out the theme of "Thanksgiving" on November 21, and Elder William H. Sheffer was the 11 a. m., speaker. A Thanksgiving prayer meeting was also held Wednesday, November 24.

When the conduct of men is designed to be influenced, persuasion, kind, unassuming persuasion, should ever be adopted. It is an old and true maxim, "that a drop of honey catches more flies than a gallon of gall."—So with men.—Abraham Lincoln.

The Passing of Earl D. Bailey

Tulsa Saints were shocked to hear of the sudden passing of Earl Douglas Bailey, Thanksgiving night, at the St. John's Hospital in Tulsa, Oklahoma. His health had always been very good until about a year ago when he began to fail and had to undergo an operation. Since then he had been improving in health, and the last few weeks, especially, he had been feeling fine.

Brother Bailey had returned to Tulsa a few days before from Fanshawe and Wilberton, Oklahoma, where he had held series of meetings. He attended the Central Oklahoma District Conference held in Tulsa, November 20 and 21, and during the election of delegates to the coming General Conference, he made it known that it was his intention to attend the General Conference. As a result, he was elected one of the delegates. He attended the services on Sunday, was feeling very well Monday, and Tuesday forenoon he felt better than he had for a long time. After eating lunch at noon at the home of one of his sons, Evan P. Bailey, he went out to get his car and thought to drive down town, but before reaching the machine he suffered a stroke of which paralyzed his throat and entire right side making it impossible for him to talk or to take nourishment of any kind. He gradually grew worse, was removed to the hospital Wednesday evening and died the following evening, November 25.

Brother Bailey was born April 4, 1860, near Coldwater, Michigan. In the fall of 1875 he moved with his parents to Lamoni, Iowa, where he married Miss Katie A. Harris on January 10, 1880. To this union were born thirteen children, ten of whom survive their father.

At the time of his death he had been a member of the church over sixty-four years, having been baptized on June 1, 1873. The call of God came to him at various times to occupy in three offices in the priesthood. The first call came in his early youth when he was ordained a priest. Then on May 17, 1896, he was ordained an elder, and finally in 1923 he was set apart to the office of high priest.

He came to Oklahoma in 1895 and settled in the Choctaw Indian country where he remained until moving to Tulsa at the turn of the century. Since then he has always called Tulsa his church home and his voting home regardless of where he may have lived for brief periods of time.

Elder Bailey had great faith in God and no matter how busy he was, he always found time to do church work. In 1902 he started a Sunday school at Rock Creek, near Sperry, Oklahoma. Later a church was built with native lumber donated by W. A. Springer. This building was replaced by the present brick structure at Sperry where a large branch worships.

In 1910 in conjunction with W. N. Robinson, Peter Adamson, Jr., and

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Orville James a Sunday school was organized in the old Robinson Building in Tulsa from which the present Tulsa Branch developed. For several years he served as bishop's agent and counselor to Bishop Ellis Short. Many are the testimonies heard of the encouragement and cheer brought to Saints through the ministry, attitude and faith of this good man of God.

In later years he turned his interest to coal mining, and with Peter Adamson, Jr., he opened the Hickory coal mines east of Tulsa. After ceasing to be a mine operator he became a coal salesman and traveled through Oklahoma and Kansas selling coal, visiting branches, and preaching when opportunity presented. He was a life member of the Masonic Lodge No. 71, of Tulsa.

His wife preceded him in death almost five years, being killed in an automobile accident.

The following are those left to mourn the passing of Brother Bailey: two daughters, Elnora B. Kelley and Helen B. Lancaster; 8 sons: Samuel H., Asa A., Ellis D., Evan P., Dean S., Elwyn C., Wallace W., and Roy B. There were 28 grand-children and 9 great grand-children. He had two sisters and one brother still living: Mrs. Clara McElroy, Mrs. Samuella Kelley, and Vaughn C. Bailey.

The funeral was conducted Monday afternoon from the church in Tulsa, with Elder D. B. Sorden, of Lamoni, a close friend of Brother Bailey's for many years, preaching the sermon, assisted by Elder V. D. Ruch. The pallbearers were the following six elders of the church: W. Evan Davis, W. L. Conner, Will Peacock, Jasper B. Bayless, Ward Rumsey, and T. P. Greenwood. Interment was in the Memorial Cemetery about ten miles east of Tulsa.

The Bulletin Board

Pontiac Branch to Contact Friends

Will readers of the *Saints' Herald* who have relatives or friends living in Pontiac, Michigan, or vicinity, whom they would like to have contacted by the Saints for church services and activities, please forward the names and addresses of such persons to the secretary of Pontiac Branch?—Nettie Adams, secretary Pontiac Branch, 90 Pine Grove Avenue, Pontiac, Michigan.

Change of Kentucky-Tennessee Conference

Owing to conditions, the conference of Kentucky-Tennessee District has been changed from Liberty Hill to Paris, Tennessee, to be held December 11 and 12.—District presidency.

Our Departed Ones

GAINEY.—Mary Ellen Mitchell b. in Zanesville, Ohio, July 3, 1849. Moved to the Moline, Illinois, vicinity when 3 years old. Was married to R. W. T. Gainey at Rock Island Feb. 28, 1865, and they observed their seventy-second wedding anniversary this year. Was baptized by George Thorburn about 30 years ago, and was a devoted Latter Day Saints. Her home was open to the ministry and Saints. Brother and Sister Gainey were regular church attendants and were valiant in testimony until she fell and broke a hip 9 weeks ago; was taken to the hospital. D. Nov. 21, 1937, at Moline Public Hospital. Her funeral was held from the Congregational church at Moline, the Saints' church being too small to care for the crowd of friends and relatives, and interment was in Bowlesburg Cemetery. Elder J. O. Dutton preached the sermon, and the Women's Relief corps held services at the grave. Mrs. Gainey leaves her ninety-six-year-old husband, a veteran of the Civil War; 3 daughters: Mrs. D. F. Jones, Mrs. W. C. Cowley and Mrs. Grant Moore; 2 sons: William and C. E. Gainey; 36 grandchildren, seventy-two great-grandchildren, and many friends. A son and a daughter preceded her in death.

LEEKA.—Rachel Serene Seward, fifth daughter of B. P. and Nancy Carter Seward, b. April 30, 1844, near Bentonsport, Iowa. Was baptized May 28, 1865, by Ebenezer Robinson. Moved to Fremont County, Iowa, and was married to William Leeka Aug. 28, 1873. To this union were born 6 children: Roy Bismark, William Madison, Clarence Oliver, Lorena, Mrs. Sadie Hanson, and Jay, all of whom survive her except Clarence O. D. Nov. 1, 1937. The funeral services were conducted by Elder T. A. Hougas, from the home at Thurman, Iowa, November 4. Interment was in Thurman Cemetery.

THRAILKILL.—Charles Herbert, b. Sept. 23, 1873, at Lebanon, Mo. Moved to Oklahoma when 14 years old; traveled extensively over the U. S. Settling at El Reno, Okla., he married Miss Nettie Benedict in 1902, at Norman. To this union were born 6 children: Mrs. Earl Wilson, William, Miles, Mrs. Clarence Chapman, Catherine and Mrs. Joe Miller. There also survive 4 grandchildren and many friends. He worked 7 years for the Rock Island railroad and was janitor of Webster School 4 years. Was baptized by Elder Hubert Case 11 years ago. Funeral services were held from the Wilson Undertaking Parlor by Lawrence Webb and Hubert Case.

STRICKLIN.—Willis Sherman, b. Oct. 23, 1864, in West Virginia. D. suddenly while at work at Weir, Kansas, Nov. 15, 1937. Married Minnie Laverne Depew in 1890, and to this union 4 sons and 1 daughter were born. One son and his wife preceded him in death. He united with the church Nov. 12, 1894, and was ordained an elder June 6, 1909. For many years he served as pastor of the church at Weir. Leaves to mourn, 3 sons and 1 daughter: Leroy, Ezra, Henry and Mrs. Ula Grosteine, other relatives and friends. Funeral services were conducted from the church at Weir by Amos T. Higdon, assisted by A. T. Jones. Interment was in Hosey Hill Cemetery.

DROWN.—George A., b. March 18, 1867, at Sugar Grove, Mich. When he was 14 years old, his family moved to Missouri. October 5, 1898, he was married to Miss Cora B. Farrow, who survives him together with 1 sister, Mrs. Orpha Small and 1 brother, Alma Drown. The deceased was a member of the church, and held the office of teacher. Was a long sufferer, but retained his faith in God to the end. D. Nov. 12, 1937, at Independence, Mo. His funeral was conducted Nov. 15, from the George C. Carson chapel by Evangelist Ammon White, and interment was in Mound Grove Cemetery.

OSTERTAG.—William Henry, b. in Alsace-Lorraine, France, Aug. 22, 1868. Married Louise Halter March 24, 1894. Came to the United States in 1909 bringing his family with him. Was baptized Feb. 21, 1915. He enjoyed splendid health until June, 1933, when he became ill. His physician advised an operation which failed to bring complete recovery. After three months of being confined to his bed, he suddenly grew worse and d. Nov. 9, 1937. Death has taken three members of the family in the past five months: the mother, the youngest son, age 32, and the father. He leaves one son, Louis, in Santa Ana, Calif., and a daughter, Mrs. Madeline Wilson, of Philadelphia. Services at the Rowen Undertaking Parlors in Philadelphia, Pa. Sermon by D. J. Williams.

PENTLAND.—Thomas, b. May 15, 1864, in Bruce County, Ontario. D. Nov. 13, 1937, at Macklin, Sask. In 1882 he went to the Upper Peninsula of Michigan, where he met and married Miss Annie Allen in 1888. To this union 4 children were born. There they came in contact with the church, and the whole family joined about 1908. He moved with his family to Senlac, Sask., in 1912. Is survived by his wife; 2 sons: Thomas A. and Robert L.; 2 daughters: Mrs. Anna Larrabee and Mrs. Lillian Laverty; 18 grandchildren; 4 great-grandchildren; 2 brothers: George and Moses; 1 sister, Mrs. M. J. McCutcheon. Funeral services were conducted by E. L. Mogg and interment was in Long Lake Cemetery.

JOHNSON.—Mary (May) Ann Saunders, daughter of John and Sarah Holland Saunders, b. at Jarvis, Ontario, May 14, 1877; d. at the Memorial Hospital, St. Thomas, Ont., August 18, 1937, after a long illness. Married Robert A. Johnson, of St. Thomas, in Sept., 1903. He preceded her in death 21 years. To them were born 2 daughters and 1 son: Mrs. J. Moseley, of Wyandotte, Mich.; Mrs. J. C. Curtis, St. Thomas; Kenneth Johnson, St. Thomas. Was baptized June 17, 1911, and was an earnest Saint, faithful to the end. Besides her daughters and son she is survived by a granddaughter; a sister, Mrs. Fred Tory; 4 brothers: Albert, George, John and Arthur, and many friends. Funeral services were in charge of Elder James Winegarden, of London.

ROST.—Martin Anderson b. Aug. 28, 1885, at Goxsjo, Sweden. D. Nov. 4, 1937. Came from Sweden in 1906, taking up residence in Minnesota until 1910, when he moved to Canada. Married Frances Catherine Keller, of Medicine Hat, Dec. 16, 1925, and since that they had lived at Duchess, Alberta. To them were born 4 children; 3 preceded their father in death. He leaves to mourn, his wife; baby daughter, Wilma Jean; 3 brothers: Eric Andrew, and Olaf; 2 sisters: Bertha and Ingabora, and many friends. Joined the church June 26, 1933, being baptized by O. W. Okerlind. Was a devoted Latter Day Saint, a good citizen and friend. Funeral sermon was preached by Elgin Clark, and interment was in Hillside Cemetery, Medicine Hat.

GRAF.—Adaline Hazemann, b. at Sandwich, Illinois, March 25, 1856. She was married to David Graf, at Somonauk, Illinois, March 3, 1875. To this union 4 children: Alpha D., John G., Clarence D. and Fordyce H., were born; all survive her. Her husband preceded her in death, Feb. 23, 1934. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, Aug. 12, 1882, being baptized by Elder Robert M. Elvin. Remained true and steadfast to the end of her mortal life. D. November 11, 1937. The funeral was held from the parlors of Harman and Johnson, Beatrice, Neb. Service by Elder C. H. Porter, and interment in the Evergreen Home Cemetery.

WRIGGLESWORTH.—Susan (nee Rodwell), b. March 5, 1860. D. Oct. 15, 1937, at the home of her daughter, Mrs. C. T. Cole, London, Ontario. Was the widow of James E. Wrigglesworth who d. in 1899. For the past 20 years Mrs. Wrigglesworth had made her home at Winnipeg, Manitoba. Leaves 3 sons and 2 daughters: Arthur B., Richard C., Roy W., Mrs. W. H. Pratt, and Mrs. C. T. Cole; 2 sisters: Mrs. J. Vasbinder and Mrs. J. Lee; 2 brothers, George Rodwell and E. T. Rodwell. Was a member of the Reorganized Church. Her funeral was held in London, Oct. 19, Elder Frank Gray and Elder J. F. Winegarden officiating. Interment was in Norwich Gore Cemetery.

HOWER.—James Oscar, b. April 24, 1873, at Mayfield, Grand Traverse County, Michigan. Was married to Miss Edith M. Kinney July 4, 1897. To them 1 son, Theodore Richard, was born; he d. Aug. 1, 1925, being 21 years old. Mr. Hower was a member of the Reorganized Church for nearly 44 years, a member of the Aaronic priesthood for many years. Was a faithful servant of the church. For more than 35 years was a railroad man, serving the Milwaukee road as section foreman nearly 30 years. Lived his religion and won the esteem of his fellow Christians. D. from a heart attack Nov. 2, 1937, at St. Joseph's Hospital, Tacoma, Wash. Leaves to mourn, his wife Edith M.; 1 brother, Nelson P. Hower; 2 sisters, Marie Graham and Grace Burke. Funeral sermon was by Elder A. C. Martin, of Seattle. The

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funeral was from Newell-Hoerling Mortuary at Centralia, Wash., his home town, and interment was beside his son at Roy, Washington.

PARSONS.—James Buren, b. Nov. 1, 1868, at Princeton, Missouri. D. at Leeds Hospital, Mo., Nov. 17, 1937, leaving 1 sister, Mrs. J. D. Walker. His wife preceded him in death. He was baptized May 1, 1918, at Independence, Mo., by G. E. Harrington. Married Elizabeth Viola McVay January 11, 1899. Interment was in Mound Grove Cemetery, the funeral being held from George C. Carson's chapel with sermon by Elder Ammon White.

Conference Minutes

SOUTHERN ENGLAND AND WALES.—District conference was held at Enfield, July 30 to August 2. General church appointees present were Apostle John W. Rushton, Bishop A. T. Trapp, High Priest S. Whalley (president of Midland District) and Elder F. O. Davies of the seventy. The number of visitors from districts and branches other than Enfield established a new high record, and included such gospel stalwarts as High Priest G. W. Leggott and family; Elder J. Schofield and E. Maloney, of Manchester; Elder Nathan Weate, who is in the eighties and still active; H. Barrington, and many others.

The conference opened Saturday at 6 p. m., and the business was under the direction of District President J. A. Judd, who was assisted by J. W. Rushton and A. T. Trapp. Following the reading of the minutes of the previous conference together with various reports, the mission president presented a preamble and resolutions, a copy of which was ordered to be included in the minutes. The resolutions were drawn up at the instruction of the First Presidency, and were concerned with the dissolution of Southern England and Wales District. After being read and explained by Brother Rushton, the resolutions were unanimously passed. The name of Priest Frank W. Judd, of Enfield, was next presented, the brother being recommended for ordination to the office of elder. The matter was referred to a committee: Apostle Rushton, Bishop Trapp, Elders P. S. Whalley, F. O. Davies and J. A. Judd. The business session was then adjourned to meet again on Monday morning.

At 8 p. m. the conference re-assembled in the new church school room where an arts and crafts exhibition had been arranged. Priest Frank Judd presided over the opening ceremony, the initial speech being by Apostle Rushton. The proceeds from the sale of all the exhibits were to be handed to the general church for the reduction of debt. There were 42 exhibits. The new church orchestra, conducted by Elder W. T. Goullee, played selections. High Priest G. W. Leggott also assisted. At 9 p. m. a baptismal service was conducted by Apostle Rushton, assisted by Elder Whalley. Pastor John A. Judd baptized two candidates.

Sunday's sessions opened at 10:15 a. m. with a prayer service in charge of Bishop A. T. Trapp, assisted by Elder D. A. Judd. At this hour the confirmation of the two candidates baptized the previous night, took place, a wonderful spirit being present. Elder P. S. Whalley gave an inspiring address at the 11 a. m. service after which the sacrament of the Lord's Supper was administered. At 2:30 p. m. a meeting of the staff of the "Mission Courier" was held in the vestry. The church school opened in the church under the leadership of the district supervisor of recreation and expression, F. W. Judd. Sister Mollie Maloney told a story, and this was followed by an address by Elder F. O. Davies, who spoke on "The Youth Movement." At 4 p. m. the priesthood met in the church, the local ministry being augmented by a goodly number from other districts. The mission president spoke, and a fine spirit of unity was present. Discussion followed.

The district president gave a short history of the district, recalling that it was organized 34 years ago by Apostles Gomer T. Griffiths and J. W. Rushton, being then known as London District with London and Enfield the two representative branches. In 1920 when President F. M. Smith visited England, he directed the enlargement of the district, incorporating both Gloucester and Exeter branches, to be known as the Southern District. Later the district was again extended to include Wales which was represented by Llanelly Branch. Brother Judd also recalled that he had been associated with the district since its inception, first as treasurer, then counselor to the presidency and that this present year concludes twenty-two years as district president. He mentioned several of the men associated with him in this long time, chief among them being Elder John W. Worth, one-time president of London Branch.

Elder William T. Goullee, district supervisor of music, conducted congregational singing at 6 p. m. The preaching service opened at 6:25, with a selection from the orchestra; the call to worship was read by J. A. Judd. "The Lord's Prayer" was sung in response to the opening hymn, and the lesson was read after which the Enfield Branch Choir rendered the anthem "Teach Me, O Lord." Elder P. S. Whalley offered a prayer in behalf of the sick, and over 130 listened to the address by Apostle J. W. Rushton. A large number remained for the fellowship service at 7:45 p. m. Throughout the day's services musicians were generous wieh their contributions.

A short business session to conclude the unfinished conference business, opened the Monday activities. The report from the committee to which the recommendation for the ordination of Frank Judd had been referred, indicated its unanimous approval, and the conference, too, approved the recommendation. The ordination service followed the business session, Apostle Rushton in charge, prayer by F. O. Davies. P. Whalley delivered the charge, and Brother Judd replied. He was then ordained by Apostle Rushton, High Priests P. Whalley and J. A. Judd. Benediction by Pastor G. W. Leggott. At noon the young people met to hear more about Zion's League by Elder F. O. Davies, in charge of the movement in this country. Another committee meeting was held at 2:30 in the vestry, presided over by J. W. Rushton. Other aspects of the youth movement were discussed for the benefit of those in conference. The afternoon was given to recreation in Enfield's natural park, Hilly Fields. A goodly number of Saints and friends enjoyed a game of cricket. Following the tea interval a concert was given, there being selections by the new church orchestra, solos by various artists, recitations, etc. A chorus from Wales also sang. Elder W. T. Goullee announced that the sum of twelve pounds had been raised through the sale of exhibits at the conference, this money to be paid to the church Bishop for debt reduction. This was the last conference to be held under the present organization; the district is to be united with Midland District under another name.

MAINE.—District conference met with Stonington Saints November 6 and 7. Elder Newman Wilson and his assistants were associated with Bishop E. L. Traver in charge of the conference. Statistical reports were read from seven branches and the nonresident group. The treasurer's report was read, and showed a balance of $11.42. There were five recommendations of men to be ordained to the priesthood: James Barton, Jr., of Vinalhaven, elder, Phillip Billings, Brooksville, elder; William Wilson and Farrel Lanfestry, Jonesport, priests; Philmox Wass, Kennebec, elder.

The conference enjoyed a spiritual feast at the morning prayer service, the gift of prophecy being given. Elder Newman Wilson was the speaker in the afternoon. A large crowd was present, and all received spiritual strength. The conference adjourned to meet at Mt. Ville in the spring, at the call of the district presidency.

CENTRAL MICHIGAN.—Annual conference convened at Beaverton, District President Marshall McGuire, in charge; Elder M. A. Sommerfield gave the invocation. Then followed the reading of minutes of the regular and also the special conferences. The district presidency were asked to preside over the conference, and the following appointments were made to complete organization: Chorister, Willis Schrock; ushers, Alva Pendleton and John Wade; administration committee, S. T. Pendleton, with power to choose assistants. Reports of Elders B. H. Doty and John McDonald, as missionaries, were read and ordered spread on the minutes. The report of the women's department leader was read and accepted, as were also combined branch reports.

The 2 p. m. session opened with singing; prayer by G. W. Burt. The report of the church school director was read and adopted. Otto Bartlett read the financial report of the reunion as follows: Receipts, $886.46; disbursements, $739.86; balance, $146.60. This report also showed a total of $1,568.85 in the reunion fund, this being a balance from former reunions together with accrued interest, etc. Motion carried that this report be accepted subject to audit. The conference voted to have a district reunion in 1938, under Central Michigan district management, and the district invites Detroit District and Southern Michigan and Northern Indiana District to attend this reunion. Motion prevailed that the district presidency appoint the place of the next reunion. A motion prevailed that a special reunion committee be appointed to investigate grounds, meet at this session, and report before the conference adjourned.

The following names were recommended to the conference for priesthood ordination: Chester Bartlett, of Midland, to the office of priest; Elmer Stewart Tawas City priest; George Whitney, Bay City, priest; James A. McGuire, Mikado, elder; John Gustafson, Bay City, deacon; Edwin A. Smith, Saginaw, elder; Calvin Martin, Saginaw, priest; Howard Zimmer, Saginaw, teacher; Ralph Brown, Jr., Saginaw, deacon; Harold Wade, Saginaw, deacon, and Verne Eckstein, Tawas City, deacon. These recommendations were ratified and provision was made for the ordinations.

The conference voted to appoint the district presidency and bishop's agent as a committee to see what can be done to restore Prescott Branch, the committee to report to the next district conference. The election of district officers resulted as follows: District president, Marshall McGuire with power to choose his associates; secretary, Winnie M. Hulbert; treasurer, William Ashe; music director, Leon Methner; women's leader, Leora Gussman; director of religious education, William Ashe. The bishop's agent was sustained. A motion to rescind action taken on the appointment of a standing reunion committee composed of the district president and bishop's agent, was lost.

The motion prevailed that the district elect a new auditing committee of three—one for a term of one year, one for a term of two years, and one for a term of three years. The following were elected: Fred Mitchell, Bay City, for one year; L. E. Grice, Saginaw, two years, and Blanche Engle, Midland, three years. The motion prevailed that the heads of departments with the district president and treasurer compose the budget committee. Motion prevailed that an expense account be given the treasurer for any district expense incurred by district officers.

A business session October 10 at 3 p. m. opened with singing; invocation by Albert Seymour; Sister Gussman was chosen secretary pro tem. The matter of delegates to General Conference was brought up. Motion carried that delegates be elected by nomination and vote. The following names were nominated and declared elected: Leo Tessman and wife, Coleman, Michigan; Blanche Engle and Doris Thorpe, Midland; Marshall McGuire and Pearl McGuire, Mikado; Harry Runkle, Midland; Fred and Ida West, West Branch; John Gustafson, Bay City; Henry and Leora Gussman, West Branch; Matthew Umphrey, Bentley; Grant and Mildred Yarrington, Midland; S. T. Pendleton, Beaverton; Harold Keeley and wife, Midland; Esther Yarrington, Bentley and Henry Methner, Coleman. The motion carried that delegates present be empowered to cast full vote, and in case of division cast a yea and nay vote. The district president then recommended Matthew Umphrey and Grant Yarrington as his counselors for the year, and those were ratified. A rising vote of thanks was given M. A. Sommerfield for his long service as counselor to the district president. Motion prevailed to elect a young people's leader for the district, subject to action taken at the coming Legion Convention, where it will be decided what young people's activities will be had. Nominations resulted in the election of Ray Rosevear, of Beaverton. The treasurer's report was read and accepted together with the auditors' report. A vote of thanks was given Beaverton Saints for their hospitality in entertaining the conference.

DES MOINES.—Annual conference convened in the Des Moines Church, October 29 to 31, commencing with a banquet on Friday evening. This was enjoyed by about 150 members of the district. "Laborers Together With God" was the theme of the evening, and table and room decorations added to the pleasure of all. Sister Myrtle Cook and her helpers deserve much credit for their work. The food and service were of the high quality which the Saints have learned to expect from the Home and Service group of Des Moines. Guy Fowler, of Webster City, introduced the program numbers; Clara Meyers led the audience in gospel songs; a girls' trio from Webster City gave selections; a quartet of Des Moines singers and a solo by Wilbur Chandler added to the interest of the program. Toasts were: "Why Should We Labor?" by Elinor Wilkins; "How Should

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We Labor?" by Harry Meyers, and "The Results of Our Labor," by Clyde McDonald. As the surprise of the evening District President Henry Castings introduced Presiding Patriarch F. A. Smith who spoke on the program theme. Apostle Clyde F. Ellis gave the closing address.

A spiritual prayer meeting on Saturday morning was followed by class work with Apostle Ellis as teacher. After lunch and a social hour, the annual business session convened in charge of district officers and Apostle Ellis. Copies of a pamphlet were distributed. These contained the program and printed reports, and greatly facilitated the business. The calls of three young men to the ministry were presented to and approved by the body: Ernest Owens, Boone Branch, deacon; Paul Whitman, Knoxville Branch, priest, and Harry Meyers, priest.

The following were selected as delegates to next General Conference: Henry Castings, Helen Weeks, C. E. McDonald, Stephen Robinson, Bessy Laughlin, George Orr, Lucy Orr, L. B. Thompson, Harold Cackler, E. H. Kirlin, Mrs. E. H. Kirlin, Guy Fowler, Lloyd Mussell, E. E. Spencer, Paul Whitman, Mrs. Paul Whitman, Helen Castings and E. O. Clark. Officers for the year were chosen as follows: District president, Henry Castings, now serving his eighteenth year in this office; counselors Stephen Robinson and George Orr; church school director, E. H. Kirlin; adult division supervisor, Ethel Thomas; young people's supervisor, Victor Lents; assistant young people's supervisor, Helen Castings; children's supervisor, Lucy Orr; secretary, Margaret Wilkinson; music director, Clara Meyers; treasurer, Stephen Robinson; historian, C. E. McDonald; member of auditing committee, Lloyd Mussell; publicity agent, Bessy Laughlin. Apostle Ellis was the speaker Saturday evening.

Early Sunday morning 21 members of the priesthood met for instruction by Apostle Ellis. Church school was followed by an ordination and prayer meeting. David Austin, little adopted son of George and Lucy Orr, was blessed. Evangelist F. A. Smith gave the charge to the three young candidates for ordination, after which Stephen Robinson, district treasurer, presented each with a copy of *The Priesthood Manual*, a priesthood diary and a year's subscription to the *Priesthood Journal*. Patriarch F. A. Smith addressed a large congregation at 2 p. m.

Stephen Robinson had charge of an unusual program at 6:30 p. m. Interspersed with music and songs were four speeches. Earl Shalley, of Nevada, spoke on "Why Attend District Financial Day?" Raymond Thompson of Des Moines on "Why Attend General Conference?" Herbert Owens, of Boone on "Why Attend the 1938 Reunion?" Sister Thomas, of Knoxville, told of the storehouse project which is being put into operation by women of her branch; they have 170 quarts of food ready for next reunion. Apostle Ellis closed the day with a sermon, and the benediction was by Patriarch F. A. Smith.

The wonderful spirit of love and unity present throughout the conference was due, in part, to the bond of fraternal sympathy that has drawn the Saints closer together in the recent illness and passing of Sister Castings, wife of the district president. It is also due in a great measure, to the ministry of Brothers Clyde Ellis and F. A. Smith. This was, in the opinion of many, the largest and best conference in the history of the district.

EASTERN MICHIGAN.—District conference convened at Sandusky, Oct. 16 and 17. Sessions were held in the church which has recently been remodeled and redecorated. The conference was presided over by Apostle D. T. Williams. At the business meeting Saturday afternoon, the following officers were elected for the year: District president, Elder William Grice; counselors, Willard Parks and Leslie Whenham; secretary, Lelia Green; treasurer, Thomas Isles; chorister, Thelma Booth; pianist, Eleanor Maxwell; orchestra leader, Louis Bender; church school director, Earl Diem; publicity agent, Leila Green; church historian, Millie Mitchel, Zion's League director, Frank Feske; auditing committee, A. E. Ledsworth and Ethel Quick.

The conference voted to accept the calling and provide for the ordination of the following: William Bowsky, of Cash, teacher; Eldon Winters, Cash, priest; Ralph Fetting, Cash, priest; Willard Duckert, Cash, deacon; Lambert Provost, Sandusky, deacon. The reports of the various district officers were read or given verbally and accepted by the conference. It was decided to hold a reunion in 1938 at Cash. The following were named as the reunion committee: Willard Parks, Sandusky; Harmon Fetting, Cash; Harold Muir, Valley Center; William Grice, Croswell, and Arthur Losson, Applegate. The reunion committee and district president were given power to negotiate with the First Presidency and Presiding Bishopric toward the purchase of a permanent reunion ground. Spiritual prayer services were held Saturday and Sunday mornings. Gerry Lee Provost was blessed Sunday afternoon by Elder Willard Parks, assisted by Walter Cook. Meals were served by Sandusky women in the church basement.

CENTRAL ILLINOIS.—District conference convened at Taylorville, November 13 and 14. General church officers present were Apostle C. F. Ellis and Missionary L. G. Holloway. The first service, a prayer meeting, was held Saturday at 10:30 a. m. Election of officers at 2:30 p. m., resulted in the following choices: District president, Arthur Henson; secretary, Earl Sloan; treasurer, E. E. Thomas; bishop's agent, E. E. Thomas; church school director, Frank Corcoran; historian, Lena F. Brown; music director, Sister E. E. Thomas; women's director, Sister Frank Corcoran; young people's leader, Delmar Jones; standing committee: Delmar Jones, W. O. Hooten and Henry Dizney. At 7:30 p. m. Apostle Ellis preached and Junior Bowers, of New Canton, sang a solo.

Prayer meeting was held Sunday at 9:15 a. m., Elder Holloway in charge. At 11 a. m. Apostle C. F. Ellis was again the speaker, and there was an anthem by the district choir, Sister E. E. Thomas in charge; Harold Walker, of Beardstown, sang a solo. Dinner was served at noon. A special meeting was called at 2:15 p. m. There was an anthem by the choir, then Miss Charlotte Dacon, of Taylorville, gave a solo, and there was a quartet number by two sets of twins from Taylorville. The following delegates to General Conference were chosen: Guy Lewis, Beardstown; Frank Corcoran, Beardstown; E. E. Thomas, Beardstown; L. G. Holloway, Lamoni, Iowa; Arthur Henson, Taylorville; C. A. Fusselman, New Canton; Claude Henson, Decatur and Sister Lena F. Brown, Taylorville.

Sunday night Apostle C. F. Ellis spoke a third time and Cora Henson, of Decatur, rendered an accordion solo. The following young people sang in a quartet: Lois Halvey, Springfield; Betty France, Beardstown; Althea Cameron, Beardstown, and Roberta Smith, Taylorville. This was the largest conference ever to be held in Central Illinois, and there were a number of visitors from outside the district. Sister E. E. Thomas was in charge of all music except Sunday night when Sister Leah Denton took her place.

Great distance, in either time or space has wonderful power to lull and render quiescent the human mind.—Abraham Lincoln.

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The Readers Say---

NOTE: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Comparison

Many of our worthy literary productions were written by those who lived in seclusion, sometimes for months, in order that their minds would not be distracted from the work they were endeavoring to produce. As a result there have come from the pens of many authors, fiction, drama, and various literary work hardly possible under ordinary conditions.

Rembrandt, one of the greatest of the old time artists, finding it hard to consider anything outside the realm of his beloved work, secluded himself for days, in order to carry on his work undisturbed.

In this dispension of time, the Almighty has chosen to bring about a people perfected in all good works. In the accomplishment of this work, we are given no leave to abandon the haunts of men. On the other hand our program calls for association with our fellow men. Neither are we to shun them because of their imperfections, for the gospel requires of us that we try to save the sinner. We must gain his confidence, and win his friendship. Christ associated with publicans and sinners and the conceited Pharisees mocked; called him a winebibber. He was criticized for showing a favor to the sinful woman, and lived under the libelous threats of the chief priests for not favoring their society or honoring their conception of the law. The law of love must rule in the hearts of those who would gain celestial reward. Love for all humanity is the only basis upon which the gospel law can accomplish its purpose.

For a number of years the writer has been isolated from any organized branch of the church. A few scattered members are found occasionally, one of family here and there. Some hungering for the association of the Saints, and others diffident. It is not easy to live year after year and not have the association of those of like faith. I doubt sometimes if there is any more real test of one's faith. Notwithstanding all this, a few of us have endeavored to keep the goal of our achievement ever before us, and make the influence of the gospel felt through proper example. This we have endeavored to do in our association with many outside friends, many of whom occasionally attend special services when the missionaries stop sometimes for a few days. Personally, I cannot claim many baptized into the church, but I am sure of this one thing, that not a few have heard of the plan of salvation as we know it, and at least they have gained some knowledge of our ideals as a church socially and industrially (our stewardship plan).

So, if those isolated read these few lines, I trust they will take courage, for there are many scattered Latter Day Saints who have little to keep them alive in the faith, not even a *Herald* to read occasionally.

Let us be strong in the knowledge of the truth and live with the assurance of having made a good record, and from day to day a clear conscience, and in the hope that we shall be lifted up at the last day.

V. R. CHANDLER.

BIRMINGHAM, ALABAMA,
1618 51ST STREET, CENTRAL PARK.

Brother Cecil Wilhite is in the hospital at Marysville, Kansas, and has undergone a major operation. He is in a dangerous condition. He has a wife and four children. Will the Saints remember him in prayer?

Live by Faith

A sister and I were talking one day concerning the happiness we all look forward to in the hereafter. "There is one thing, however, which I cannot understand," said she, "and that is, how a mother can be happy there, and at the same time be conscious that her children here on earth are suffering all kinds of trials and sorrows and perhaps are even leading sinful lives."

I could not explain that either to my own satisfaction or hers, but the thought remained with me until I reached a conclusion something like this: There may be a process of development before a mother can rest in peace even over there. But eventually she will come to see or understand the effect of sorrows and trials upon human nature, and also to realize, as we are not permitted to do while in the flesh, the greatness of the divine, unerring wisdom which arranges the events and environment of the lives of all the human family. This larger understanding makes it possible for the mother to leave her loved ones in the divine care with the assurance that all will be well with them, so that she may happily await God's time for their development.

Granting that this conclusion is true, the thought naturally follows: Then why cannot we exercise faith enough to take that comfort to ourselves now? Why cannot we do this at least to an extent, so that we may stop worrying so much and trust our Father more? Why are we so afraid? Saints, I believe that we actually deprive ourselves of blessings which we might receive if we exercised more faith and confidence in God. "The just shall live by faith," we are told. To do that is our work here and now. The time will come when we shall understand the mysteries of God's providence much more clearly than we do now. Until then, it is for us to trust the One who will do all things for our good.

Our Father is not a hard taskmaster who arbitrarily requires us to keep his laws for his own satisfaction, and with no allowance for our infirmities. Instead, he tenderly "remembers that we are dust," and yearns to help us. This, however, must be done in his way, the best way. As God himself operates in harmony with the laws he has established, there can be no unreasonableness in his asking us to do the same, especially when in so doing our salvation is assured. "When ye do what I say, then am I bound, but when ye do not what I say, ye have no promise." Shall we, in the spirit of willing obedience, put this to the test, dear Saints?

"Why should I shrink at Thy command?
Thy love forbids my fears;
Why tremble at the gracious Hand
That wipes away my tears?"

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Request Prayers

Sister Nellie Ward, Independence, Missouri, Dickinson Road, requests the Saints to pray for her. She has been seriously ill for a long time and has suffered great agony. She feels that she needs the prayers of the Saints that she may be healed and receive relief from her suffering.

Sister Velma Stafford, Bennington Group, Kansas City Stake, has been ill for four years, and would like an interest in the prayers of the Saints, especially of the ministry.

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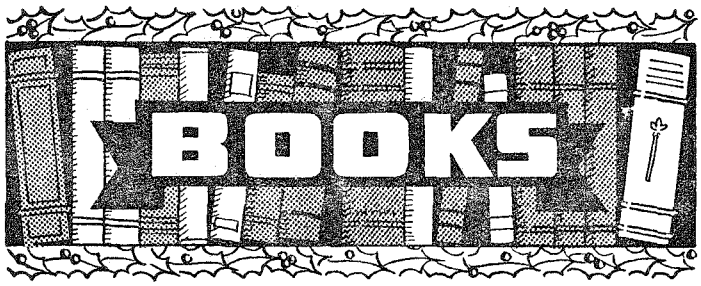

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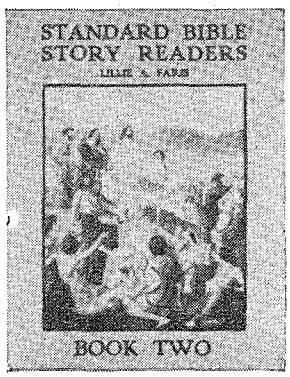

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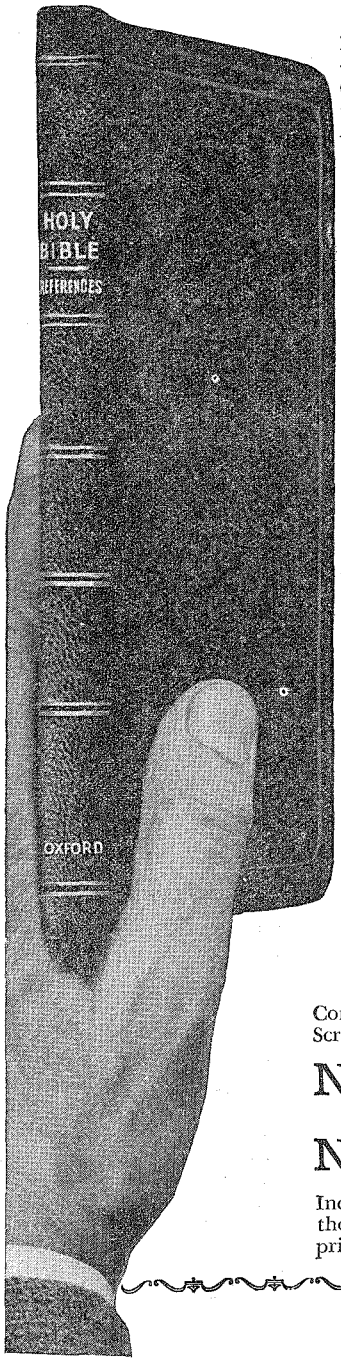

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45 [d]A good man out of the good
sure of his heart bringeth forth that w
is good; and an evil man out of the
treasure of his heart bringeth forth
which is evil: [d]for of the abundanc
the heart his mouth speaketh.
46 ¶ And why call ye me, Lord, L
and do not the things which I say?
47 Whosoever cometh to me,

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The
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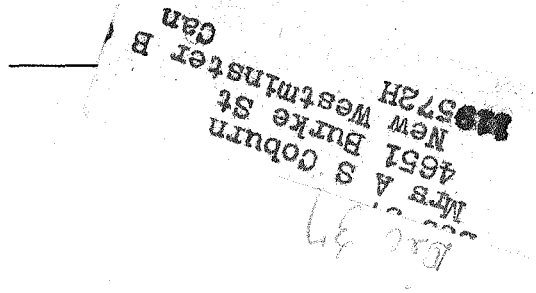

The Spiritual Inheritance of America

By President Elbert A. Smith

The Central States Mission

By J. F. Curtis

Free Moral Will in the Business of the Kingdom

By J. A. Koehler

Philadelphia Maneto

By John Zimmermann, Jr.

Volume 84 December 18, 1937 Number 51

www.LatterDayTruth.org

THE SAINTS' HERALD

December 18, 1937

Volume 84 Number 51

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE
Independence, Missouri

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UNCLE ABNER says: "People who like to be scolded in sermons are like the little boy who got a stern call from his mother. He knew he had been in mischief, and he dreaded the spanking he was afraid she was going to give him. But when she just scolded him, he breathed a happy sigh of relief. He had escaped justice once more!"

The Pigeonhole

Santa Claus

The perennial argument rages: Should people tell children there is a Santa Claus, or not? Those who incline to science say it's a lie. Old fashioned folk reply, "But it's a lot of fun!"

Joe's wife, Molly, handled it this way, and it seemed to please the children. "I'm going to tell you a story," she said, and proceeded to relate the old legends. The children, always imaginative and ready to enter the land-of-make-believe, were delighted. "Santa Claus is the Spirit of Christmas, and that means loving and giving." Die-hards are still looking for a flaw in this line, but the children never thought of objecting.

The Cynic says: "It seems to me Santa Claus gets a lot of undeserved credit. For every place where he leaves a gift there's another place where he makes a raid."

Freedom

Purge from your heart its bitterness,
Smooth from your brow its frown;
And from your heavy laden soul
Fling every burden down.
Pause now and hear the joyous song
That floats o'er land and sea;
For Christ the Lord is born today,
And every soul is free.

BERDE ROONEY.

Sister Ada Cochran

My first acquaintance with Sister Ada Cochran was over the telephone. One day it rang, and when I picked up the receiver a kindly voice said, "This is Sister Cochran."

Up to that time I had only known her by name as one who had taught Sunday school class for many years. I understood that everybody loved her.

She had called me up to tell me how much she had enjoyed something I had said or written. Before she finished that telephone conversation I was under her spell, and was one of the great democratic number who loved her.

As years passed I heard from her occasionally. Whenever I was called to the phone, and I heard a voice say, "This is Sister Cochran," I knew it was going to be something good. Her name came to stand for something—the Kindly Heart.

A lot of people are going to miss Sister Cochran. And I'm one of them. Who will take her place, nobody knows. Such people aren't very numerous. A church is fortunate if it has one in each generation.

She had taught many a time when she didn't feel like it. She had attended church when she should have been at home in bed. But she loved the people, and she counted it no sacrifice to try to meet with them.

The end came quickly. A stroke in church, and friendly hands carried her home. Monday morning her splendid spirit gave up the tired and worn-out body. A servant of Christ had completed seventy years of service, and was called back to Him.

It will be a long time before I forget that voice saying, "This is Sister Cochran."

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Editorial

Christmas Greetings

To the Members of the Church:

At this Christmas Season we find ourselves as a church in more favorable conditions than for several years. This is due to the fine response which has been made to the appeal to Keep the Law. So we have an additional cause, and that not a small one, to be thankful in a way which cannot but add to the joy the Christmas Season brings us. Let us rejoice and be devoutly merry, and in prayerful contemplation of our ideals enter upon the work of the New Year with faithful hearts and earnest service.

Therefore, in wishing you "Merry Christmas and Happy New Year," I want to add: And may God keep us steadfast and ever true to our ideals and higher standard of living. Zion still beckons us.

Fraternally yours,
THE FIRST PRESIDENCY,
By FREDERICK M. SMITH,

To the Members of the Priesthood:

I never think of Christmas and the greetings of good will and bright cheer which is customary at the season without thinking of our present condition and situation as a church as compared to what both should be. It is of the practical approach to our ideals I am thinking, and I cannot but wonder at the slowness with which we have traveled the road towards our objectives. In trying to find some reasons why our onward movements have been so retarded I have decided that one at least of the hindering forces is lack of unity in effort. This cannot but spring from failure to have developed finer fraternity. Have we not been quite too slow, as members of the priesthood, in making consistent effort at better understanding? To know each other better will be to find broader bases on which to collaborate.

So at this Season of Good Will and Peace, in wishing for my brethren of the priesthood a Merry Christmas and Happy New Year, I want to add: May we each make consistent Christian and constant effort to know our brethren better, to eliminate all misunderstandings, and promote the Christian brotherly love which will make us all reciprocally helpers, thus manifesting a disposition to promote our great cause by more helpful interrelations.

May divine peace be with us, but may we be ever alert in combating evil wherever found, and courageous in the surge towards higher ground and our churchly ideals.

Fraternally yours,
THE FIRST PRESIDENCY,
By FREDERICK M. SMITH,

The Meaning of Gifts

Christmas brings a climax to a whole year's gratitude. All through the year we have enjoyed the friendship, love and companionship of our families, friends, and neighbors. They have brought us much happiness. In turn, we have tried to give something back, but we feel that it has been little in proportion to what we have received. And so, out of the abundance of regard for others, and as an expression of gratitude, we wish to give some visible recognition of our appreciation for the intangible treasures we have received. That's why we like to give.

Material possessions can give comfort, but not happiness. Most happiness finds its foundation in social situations, not in personal conditions. It comes from the intangible qualities of life—love, friendship, trust, cooperation. Our gifts are only symbols of the thankfulness we find it so hard to express in words. Anyway, words aren't enough: deeds are required for the expression of certain things.

Our spiritual life doesn't deal in material things. But it does deal with something of incalculable importance to us. We think what the Gospel has brought to us: God's love, the ideals and fellowship of Christ, the friendship of many fine people. Knowledge of these things develops in us a gratitude that cannot be adequately expressed. We feel the need of some tangible symbols of the rich inward happiness we have experienced. So we make our offerings to the church—the Christmas offering and others—because the church carries on the work that means so much to us.

Price and values have little to do with the worth of a Christmas gift. The person who receives the gift thinks, "Someone cares for me, and has sacrificed his own wants to send me this. The gift is small compared to the value of such a friendship."

If God can take pleasure in the activities of his children (and there are times when he does as they leave selfishness and sin behind them), he must be most pleased with them at the time of the year when they are doing most for each other. L. L.

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Independence Messiah Choir on Columbia Network December 19

Are you planning to listen to the *Messiah* broadcast by a group of seventy singers of the Independence Messiah Choir over the Columbia Network December 19? And have you checked with your local or neighboring radio stations to make sure that they will carry that broadcast?

The program will originate from KMBC, Kansas City, Missouri, from 10:30 to 11:30 p. m., December 19, the chorus being directed by Paul N. Craig and accompanied by members of the Kansas City Symphony Orchestra. The soloists will be: Mrs. Pauline Arnson, soprano, of Independence; Mrs. Raymond Havens, contralto, Kansas City; Garland E. Tickemyer, tenor, Wichita, Kansas, and Arthur A. Oakman, bass, Independence.

The Messiah singers hope that you and your friends will listen to their broadcast and that you will write of your reception of the program to Paul N. Craig, Studio Building, 916 West Lexington, Independence, Missouri.

On Sunday, December 26, at 5:30 p. m., the entire Messiah Choir, of about two hundred voices, will sing the oratorio in the Stone Church auditorium to local music lovers. It is their custom to give a performance of Handel's *Messiah* each year as a Christmas gift to the community.

The Story of St. Paul

KMBC, Sunday, 6:30 p. m.

The thirteenth episode in the radio series on the life of St. Paul will be given over KMBC Sunday evening, December 19 at 6:30. The first scene opens with the appearance of King Agrippa in the court of Caesarea to which Paul is summoned to be accused and to make his defense. The scene closes with King Agrippa's confession "Almost thou persuadest me to be a Christian." The second scene is on the island of Melita where Paul and the entire crew are stranded after a storm at sea. The shipwreck is recounted among the soldiers and a miracle is performed when a serpent fastens itself on Paul's arm. The scene closes with Paul's claim to discipleship and the blessings promised to those who "Go preach." The third scene is in the sea coast town of Puteoli where Paul and the ship's company land after being rescued and brought into Italy. Here they spend seven days waiting for word from Rome. Meanwhile Paul, though chained to a soldier, is permitted to visit with his Christian friends and in a devout Christian home he hears again the story of the birth of Christ as told by a Judean woman, daughter of one of the shepherds who saw the Christ child. The fourth scene is on the Appian Way between Puteoli and Rome as the soldiers and their prisoners journey toward the city. Paul's sickness is mentioned; the gossip from Rome is discussed, the friends of Paul come out to meet him and they discuss his appeal to Caesar and the result which Paul hopes will come. The episode closes with Paul's declaration that even in chains he will preach and through the great city of Rome will conquer the world for Christ.

Across the Desk of the Editor in Chief

IN A RECENT LETTER from Brother Gleazer he tells of Zions' League Convention held in Los Angles, November 5, 6 and 7. He speaks of the attendance being the largest ever had at a young people's gathering and is quite sure that a great amount of good was done. After speaking of some of the good work of the various individuals engaged in the activities and telling of the ordination of Brother Ostertag to the office of high priest he adds:

> We are satisfied as a result of this convention that the young people of the district will return to their respective branches, not only with a *will* to do but with a knowledge of methods. We have already witnessed the effectiveness of the young people's work in the various branches of Southern California.

A RECENT LETTER from Apostle J. F. Curtis states that he has held successful meetings at Cheyenne, Wyoming, where there are about forty members and the work is progressing. He also held an all-day meeting at Torrington, Wyoming, where he baptized two and several more are interested. At the time of writing he was holding a week's meeting in Laramie with good interest. He states that the prospects are good for branch organization at Torrington, Cheyenne and Laramie.

IN A LETTER from Sister Mary Mesle of Sherrill, New York, recently received she speaks of the young people's convention at Niagara Falls being a decided success. She says:

> Carl surely enjoyed it and came home enthusiastic as did other young people from this end of the district. Frank preached twice to our Johnson City group that day (had a business engagement next day in Binghamton and went early), and at the Knapp home where we stayed they had two boys home from the convention and the older one could not finish talking about it with his mother. They visited for hours.
>
> F. M. S.

"In teaching, patience is as important as knowledge."

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Comments on Church of the Air Broadcast, November 21, 1937

We wish to thank the many friends and members of the church who have written us in response to our request for comments on the Church of the Air program given over the Columbia chain from Kansas City, with the assistance of Independence musicians, on Sunday, November 21, last. Many favorable comments have been received covering the excellent singing of the choir, the fine solo by Sister Pauline Arnson, the splendid direction of Brother Paul N. Craig and, of course, the outstanding address by President Smith. Requests for copies of President Smith's address are being filled as fast as received and answers are being mailed to many of the inquiries called forth by the program.

We have heard from practically every state of the Union and from many parts of Canada, and while we were greatly pleased by the success of the broadcast of April 4, last, the correspondence indicates that this program was even more successful. The following excerpts are taken somewhat haphazardly from among the hundreds of letters and postcards received.

I heard your wonderful sermon today over the air. It seemed to me you are more in harmony with the Bible than most ministers speaking on the conditions of the day. May God bless your efforts to arouse the people to the Bible teaching.—M. A. G., Detroit, Michigan.

I was very much interested in your broadcast of Sunday, November 21, being a late tuner in, unfortunately, however what I did get was so unusual coming from a representative of a church organization; Brother you are not far from the kingdom.—J. G. D., Ann Arbor, Michigan.

I was amazed at your sermon. 'Tis almost a classic—so many organizations seem so helpless in this chaotic era of transition.—E. W. H., Wabasha, Minnesota.

The reception was exceptionally good and the music beautiful. It was surely a great inspiration to me. I haven't heard a Latter Day Saint sermon since Youth Conference in June and I was really hungry for spiritual food.—L. V. B., Arcadia, Florida.

It was worthy of our profession as a people, and of his position as the divinely appointed leader of that people. It was most convincing and left no room to doubt that there is in the world a form of righteousness which exceeds "the righteousness of the Scribes and Pharisees" of this generation.—E. G. H. Akron, Ohio.

It was a distinct pleasure to know a message such as delivered by President Smith was reaching into thousands of homes over the country. With it was our prayer for the endowment of the good Spirit to accompany it to those who heard.—M. W. L., Canton, Ohio.

The reception was splendid. Understood every word of the prayer, enjoyed the Bible reading and music, and thoroughly enjoyed every word spoken by Brother Smith. I think his message was a "Masterpiece," and I trust my life may be made the richer as a result.—B. H. D., Ithaca, Michigan.

This is the most wonderful message I ever heard. I only wish everyone in our nation could have heard it.—W. H. E., Smithton, Missouri.

The sermon was to me the most wonderful sermon heard for the betterment and welfare of mankind in this day of turmoil and strife.—H. C. M., Canton, Ohio.

The church can justly be proud of the fine, inspiring message you so ably and masterfully delivered yesterday. —C. R. B., Euclid, Ohio.

The thoughts expressed in your discourse were of a very high order and very clearly outlined the ideals which are the foundation stones of zionic principles.—C. L. D., London, Ontario.

[Telegram]—Radio program splendid. Sixty people present in the church. A convincing power accompanied the message. Many of the Saints were deeply touched. Congregation sang, "We Thank Thee O God For a Prophet," and ended with a prayer of dedication.—J. L. B., Sacramento, California.

President Smith's message came through clearly and forcefully. He has a very pleasing radio voice. The music was beautiful, especially, Sister Arnson's solo.— E. U. N., San Francisco, California.

We had a radio installed in the lower auditorium. Our church school had twenty-five minutes of class study, then all assembled for the broadcast. It was splendid. The choir did exceptionally well. I just closed my eyes and returned to KMBC, and saw every one and everything, and it seemed as if I were there in the room. President Smith has *the* radio voice. His voice is the voice of the air; the message worthy of the man and his official position. The church, I am certain, gained in respect and friendship by the entire service.—J. F. S., Berkeley, California.

The broadcast yesterday of "The Church, Industry, and Society" by the President of our church was heard by all in our home with appreciation. The subject, in the present disturbed state of world affairs affecting all outlooks, was especially timely. Real Latter Day Saint thrills growing out of contact with God's work of the last days were experienced.—P. M. H., Thurman, Iowa.

President Frederick M. Smith's address on "The Church, Industry and Society" was greatly appreciated. We sensed the divinity of his message to the American nation. The music by the choir and the soloist was appropriate for the occasion.—B. R. F., Lincoln, Nebraska.

I did not hear if it was announced who was to read the Scripture texts but recognized Brother Curry's voice as soon as he began the prayer. The address was fine. So much was expressed in the well chosen words, permitting a wonderful message to be broadcast in so brief period of time.—S. A. M., Bridgeport, Ohio.

We want to tell you how much we enjoyed your broadcast. It came in very clearly, in fact it seemed as though you were in the very room with us. The music and the solo were excellent also. It makes tears of joy come to your eyes when such an excellent message of word and music are going forth over the air and visiting among other homes. —V. E. P., Philadelphia, Pennsylvania.

Please accept my thanks for the inspirational and most instructive sermon delivered over KMBC last Sunday. We certainly need such messages as you have given us.— E. D. G., Los Gates, California.

As I didn't get the first of the talk I don't know just what to ask for, but what I did hear called for more.— F. A. H., Stockton, California.

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When you started talking of stewardships I wondered who you were and what church you belonged to. But I said to myself, "No matter what church he belongs to, he has wonderful ideals and I hope every one is listening."—F. S., Oak Terrace, Minnesota.

I have just listened to your masterly and illuminating address over the Church of the Air program. Would that every adult in our great country might have heard it and act accordingly.—L. R. M., Aloha, Oregon.

With your permission I would like to copy your address and mail it to some of our leading politicians, labor leaders and bankers.—A. T. L., Venice, California.

Many thanks for your excellent discourse and cure for modern conditions. It is the first really practical idea of combating the really serious situation confronting this country and alas, many others throughout the world, wherein the church as disciples of Christ can take the lead in getting to that place where the individual can know and believe that here and now on this earth, he is really made in God's image and can enjoy here some, if not all, of the blessings his Creator has given so freely to all his creatures here on earth.—G. W. M., Homestead, Florida.

At the time President Smith's radio speech was given I was visiting in Sylvania, Ohio, and practically every member of this branch heard it. We ought to be proud that we have one that can so ably represent the gospel plan. This message simply thrilled me through and through until the tears coursed down my cheeks. His statement regarding service and coming to Zion with "tools in our hands" certainly found a response in my heart.—L. E., Grand Rapids, Michigan.

The address of Dr. Frederick M. Smith of Independence, Missouri, of the Church of Latter Day Saints broadcast in your Church of the Air program at one o'clock on Sunday, November 21 was beyond doubt the best appeal to reason that I have heard in a long time.—R. W., New York, N. Y.

I sat in tears while I listened. Not only did the choir of the Stone Church come in wonderfully well, but Sister Arnson's solo was even clearer; and when it came to President Smith's talk, one could about visualize him standing before the microphone, so clear and strong was his voice. It was all wonderfully fine. In my opinion the address itself was President Smith's best.—A. C. B., Ft. Wayne, Indiana.

I was deeply impressed with the contrast between his sermon and others which we frequently hear over the radio down here from churches delving into international politics who hurl bitter accusations at one another and at communism, fascism, etc. Brother Smith began his talk with love; love for God and our fellow men; something they had omitted and which is supposed to be the foundation of Christianity. What a contrast! One can see more clearly than ever that ours must be an affirmative message.—A. A. S., Houston, Texas.

As many of us listened we felt the Divine Spirit present with us as well as with the speaker. His prophetic message, if accepted by the world, would indeed solve the problems of today, and would bring peace and security to all.—B. D. I., Seattle, Washington.

I heard part of your broadcast yesterday and I am greatly interested in the entire address.—R. J. K., Pittsburgh, Pa.

The message brought your radio audience today by Dr. Frederick M. Smith is one which the world needs at this time.—R. C., New York, N. Y.

The highest respect I can think of to pay Dr. Smith is a desire that every man and woman in this country and every other country could read his address, absorb it, and meditate upon it. I want to read it again and again.—G. H., Pittsburgh, Pennsylvania.

It was so very clear and practical that I feel sorry the whole world could not have heard it, and profited by it. The encouraging thought however, that the forces are gathering which will in time be the "leaven" we need for social reformation.—L. G. H., Sacramento, California.

Your broadcast was the best sermon we have ever heard over the radio.—C. F. Y., Lamoure, North Dakota.

The music and choir were beautiful and President Smith's address was very clear and distinct. About forty were assembled to hear the broadcast and it seemed good to hear his voice and the splendid message he gave.—H. E. W., Santa Rosa, California.

It was an excellent sermon, delivered by an able speaker, through a wonderful system of communication. President Smith has a good radio voice. His enunciation and articulation are excellent.—H. A. S., Cleveland, Ohio.

As I listened to the great beauty of the choir, I could not help but think of the majesty and beauty of the church. A sense of something vast and incomprehensible, yet close, seemed to dawn upon me. Words cannot express my appreciation for this wonderful music; nor can they describe the beautiful thoughts that the music inspired. I look forward eagerly to the rendition of the *Messiah*.—T. M. H., Barberton, Ohio.

It is the outstanding broadcast of all that we have ever heard. Truly the Spirit which filled us and the Power that accompanied the Prophet, is another evidence to us of the Power of God to be made manifest in behalf of His children, if they will obey His commandments.—C. P., Seattle, Washington.

As a branch we listened in on your Church of the Air broadcast on Sunday. It came in perfectly and did we all enjoy it! The music was clear and beautiful and the solo splendid. We want you to know that all enjoyed your message. This branch is 100% back of you and the church program. We are praying that the Lord will bless you and will bless the church through your efforts.—F. W. K., Missoula, Montana.

No one can realize how thankful we were and it would be impossible for me to express in mere words the joy that we received from the short but gloriously wonderful program sent out from our own church.—D. B. W., Sonora, California.

I am teaching economics and business in a state university. I am writing to the radio station for a copy of your sermon and I shall most certainly use it as a basis of discussion in one of my classes in the very near future.—J. C. P., Oxford, Ohio.

It was a very marvelous address, given in a masterful way, and the reception was as good as we could have asked for. I salute a great man for his great address.—L. C. F., Jeffersonville, Indiana.

It was the best sermon I ever heard.—M. C. T., Long Beach, California.

It was the most sensible, logical, intelligent, and tolerant lecture it has been my pleasure to hear.—C. E. P., Winston, Salem, North Carolina.

I think no such advice as contained in your message is actually lost. A word here, a sentence there, and the sincerity of the speaker, all find fruitful soil somewhere whenever heard. I am a Roman Catholic and I shall find time to listen to your broadcasts from now on.—W. F., Detroit, Michigan.

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The North Central States Mission

Letter From Apostle J. F. Curtis Tells of Need of Missionaries

The Saints' Herald:

After a very busy summer in the North Central States Mission which also includes Alberta, Saskatchewan, and Manitoba, we pause to inform the *Herald* readers of some of the things in this mission. This year fourteen reunions were held and eighty baptisms were had at the reunions. Several were baptized before reunions and some since. For about seven years much of this field has been hit hard with drouth which has been so terrible that many have had to leave their farms and homes to secure a living in other places.

Tithes and offerings have been reduced considerably but the Saints as a rule have done well considering the great depression and drouth. As the financial conditions have been so depressing, the members of the church have turned more and more to the spiritual things of life for comfort and encouragement. It was evident from the beginning of the depression that in some way the Saints should meet together often for help and strength spiritually. In this northern country reunions can only be held from the middle of June to October first. To hold fourteen reunions during this time keeps us very busy. This is the only time of the year when the Saints can travel long distances, which is necessary in order that they might meet together. Most of the travel is by auto, bus, and auto-trailers. This makes it possible for many to get together when otherwise they would not be able to do so. At Sunny Brook, Alberta, a number of Saints rented a car, with a trailer, and the young people had to stand in the trailer so that all could get in, yet they came a long distance and were happy and thankful to be present at the reunion. The remark was heard, coming from the young people, "This is the happiest time of our lives." Many of the Saints only get to attend service at reunion time, while others live in branches where regular services are held.

Among the old-time missionaries of the church we have three of the quorum of seventy in this mission. They are Brethren O. W. Okerlind of Independence, Missouri, P. T. Andersen of Council Bluffs, Iowa, and L. O. Wildermuth of Plano, Illinois. Besides these noble workers we have two younger missionaries, Elder Elgin Clark of Calgary, Alberta, and Elder A. C. Fisher, of Winnipeg, Manitoba. These younger men have been doing fine work and we are hopeful that they will be able to continue in the missionary field. But to ask young men to work with little or no assistance for years is hardly fair to them. If every member of the church would pay his tithes and offerings many young men of the church could be put in the field for life and be able to study and get experience which is so necessary to do real missionary work.

Many of our old-time missionaries will not be with us much longer and the church must prepare younger men to carry the work forward. The paying of tithes and offerings certainly has its spiritual effect on those who remember to "keep the law." Truly we read: "He that hath eternal life is rich already." In these times of trial we need the spirit of God which gives us hope, strength, and courage to meet the problems of life. The consciousness of having done well the part that is ours, increases our faith and brightens our hope so that we can appreciate the church more and more.

While many of the Canadian Saints think of the land of Zion, the gathering place for the Saints, yet they find it difficult to move across the line on account of the labor laws that have been enacted in recent years. The long cold winters of this north country, where at times the cold reaches forty to sixty degrees below zero, makes it difficult to hold meetings all the year around. Frequently the roads are blocked with snow for weeks and months, yet where it is possible the Saints continue their services regularly. "How dear to the soul is communion of saints."

The debt reduction plan meets with the hearty approval of the Saints generally. Many are sacrificing in order that the church debt may be paid. The reunions this year seemed better than ever. Our hearts were made glad to see the young people of the reunions taking their part in the work of the church. Shall we not all go forward in such a great cause? The victory is ours if we will do our part.

Those who are caring for the work locally are doing a splendid work, and frequently there are golden opportunities for missionary work in the branches. Every branch, once in a while, should have what the old-time Methodist used to call a revival meeting. This will encourage the Saints and will give nonmembers a chance to hear the gospel.

The local priesthood can hold cottage meetings and preaching services. Much good can and is being done in this way. It will prove helpful to our young people if they will assist by singing and helping along musical lines. This will give them something to do and will increase their interest in the church. The Saints of God are to be lights unto the world. This cannot be done unless we study the books of

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Building a Personality

By C. J. Lant

Unconsciously as we go through life, gathering what constitutes our general education and blending the results into a personality, we are bound to become a part of all those teachings and people who have contributed to that gathering.

When I was a child in the third grade in school. a teacher who had a rich personality taught us children that we would find later in life that we had become, a reproduction of those things we had preferred that we saw in other people.

Sometimes we might choose wrongly and some things at first accepted would later have to be discarded as soon as we were old enough to realize our mistake.

If we loved the "Teacher," there was that gesture, or a smile, that breathed the very essence of "Love," the tone of voice, that carried with it such a musical richness, that we sometimes wonder now, if it were not the voice of an angel.

Even the lessons in grammar or English (some of it long forgotten now) was rehearsal and drill, to such an extent, that one could scarcely use any part of it without "taking" the manner used by the teacher; in reading, then and through the years, part of it still persists in coming to the front, even now in writing.

But, granting all of this, originality of thought in creative writing, could not ring true, unless there was some back ground, in travel, coupled with the talent, personality, education, etc., of the individual.

Many men that I have met, who have proved their ability over a period of years as teachers, writers, or executives in teaching, writing or administration in any capacity, used the language of the average people with whom they were dealing. They didn't "put on airs" or try to use "fine language."

Inspiration will and must come to those who have the natural talent for speaking or writing. One who may have neglected to develop some part of his intellect, or who through lack of opportunity failed to get a full rounded education, may yet gain a very good general education.

Rules for sermon preparation or for writing are very fine. But sermons are the result of life's experiences, and we cannot very well preach a real sermon until we have one; neither can we write creatively and richly, unless we have something within us to put into the article, unless we really live, under the power of the spirit and the richness of a divinely guided personality.

Naturally, however, our style improves with practice and the assistance of those who prepare our work for publication. With the opportunity of expression comes confidence, desire and determination; and since we have been tutored, instructed or guided by plans, rules and experiences common to many people, we cannot help sometimes having similar thoughts, or thoughts along the same line, as those who are thinking on the same level.

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the church so that when the opportunity is offered to talk or write about the gospel we will be posted in the law of Christ.

The gospel is to be preached in all the world. The children of God should seek to inform others of that which has brought to them the greatest blessings known to man. Sow the gospel seed and ask the blessing of God upon it. The work of God cannot be accomplished without faith and work.

False teachers are active in many places teaching false doctrines. They hand out books, tracts, and papers to make converts. Shall we be idle and not improve the time in seeking to do good and be good? We read in the Bible that the disciples when scattered abroad went everywhere preaching the word.

There is joy in service, and there is reward in work that is well done. God has blessed us with talents that should be used to the glory of God. Paul said: We are laborers together with God. Many hands make light work. As the church grows in numbers let us all unite our strength to prepare a people for the coming of our Lord and the building up of his kingdom in righteousness among men.

Let us not only keep the financial law of the church, but both by precept and example help to be lights unto the world. The church debt can and is being paid. Let every one do his part.

J. F. CURTIS.

STROVER, WYOMING,
OCTOBER 19, 1937.

(*Note*: *This is one of a series of articles by members of the leading quorums of the church, having to do with closing the work of the church for the year 1937, and beginning plans for 1938. Other messages in the series will appear in early issues of the Herald.—Editors.*)

Our Choice

For the world-minded Christian the choice between Christ and chaos ought to be perfectly clear, and the cost of the choice, the cross, be paid with singleness of mind and gladness of heart.—Harold E. Fey, *World Peace and Christian Missions.*

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The Spiritual Inheritance of America

Sermon by President Elbert A. Smith over Radio MWBH in Joplin, Missouri, Sunday, November 28, 1937.

My text is taken from an unusual source. I will announce it in a moment. We have just observed Thanksgiving Day, a distinctive American custom. What did the day bring to your minds to remember? The football game? The turkey? The family gathering? Thanksgiving Day has a deeper significance. It takes our minds back to the beginnings of American history. Back to the roots of American institutions. Back to the days of the Puritans.

Do Not Basely Relinquish

Here is my text, taken from the inscription on the tomb of William Bradford, second governor of Plymouth: it is in Latin, and being translated, it reads: "Do not basely relinquish that which the fathers with great difficulty won."

Governor Bradford felt that he and his associates were leaving to posterity a great inheritance. Today many feel that they have no inheritance to leave their children; financially they are bankrupt, and they have given no thought to a spiritual inheritance. Governor Bradford recalled the price his people had paid for their inheritance—won "with great difficulty."

They had left the security of their native land, the shelter of ancestral homes. They had left friends and kindred. In a frail bark they had braved the terrors of the Atlantic. Landing, they faced the terrors of Indian warfare and the rigors of a New England winter in the wilderness. Half their number had died and were buried secretly so that the Indians might not know their weakness. And yet they had thankful hearts and felt that they had won a great estate to pass on to posterity.

In a spell of pessimism, Emerson said: "Alas, the great hearted Puritans left no posterity." They left many lineal descendants. Most Americans if they dig around in genealogy with enough diligence can uncover some tenuous family connection with the passenger list of the *Mayflower*. But there are not too many spiritual descendants of the Puritans.

What Made North America Great?

What was the inheritance the Puritans won with such difficulty? It was liberty: political and religious liberty.

> What sought they thus afar? Bright jewels of the mine?
> The wealth of seas, the spoils of war? They sought a faith's pure shrine
> Aye, call it holy ground the soil on which they trod;
> They left unstained what there they found, Freedom, to worship God.

Roger W. Babson relates that when he visited the President of the Argentine Republic the president asked him why it is that North America has always been so much greater than South America, seeing that South America also has vast lands and great resources of natural wealth. Babson, being a guest, declined to hazard an opinion. But the President of the Argentine Republic continued: "I think it is because South America was peopled by Spaniards who came seeking gold; while North America was peopled by the Puritans who came seeking God."

What will happen to North America if her people forget God and give themselves to the pursuit of wealth, pleasure, to drunkenness and dissolute living? What if they basely relinquish that which the fathers with great difficulty won.

Foundations of Liberty

The spiritual inheritance of the Pilgrim fathers began to take documentary form in the Pilgrim's compact. They gathered around the table in the cabin of the *Mayflower* before they disembarked to set foot on the land of America, and all subscribed to a compact that they would enact just and equitable laws and that they would obey such laws when enacted. They began the document: "In the name of God. Amen!"

Their liberty was to be based on law and obedience to law. It has been wisely said: "Liberty with law is fire on the hearth; liberty without law is fire on the floor." Can America maintain her liberty if the growing disregard for law be not curbed?

The spiritual inheritance of the Puritans took further form in the Constitution of the United States, guaranteeing freedom of religion as well as political freedom. It was caught up in the Declaration of Independence that all men are created free and equal, and endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.

Today we still enjoy liberty—though it is somewhat marred because of the carelessness of some and the vicious criminality of others. Some would basely relinquish that which our fathers won with great difficulty.

Political Freedom

We do retain political freedom. Too often it is surrendered at the polls to corrupt political machines—but still we are free whenever and wherever the public cares to arouse itself and break the machine. In other lands the people have surrendered to dictators the personal liberty that men fought for centuries to win from monarchs. In

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such lands the only vote that men dare cast is the vote, *Yes,* to propositions submitted by the dictator. They dare not even speak their inner convictions to their neighbors or in the seclusion of their homes.

We still have freedom of speech. A man may speak his mind about politics, even over radio, if he does so decently and within bounds of reason. It is true that pressure is brought to bear here or there to intimidate groups of voters and keep them silent under threat of loss of employment—but even that is publicly denounced from pulpit and press by those who dare speak their minds.

Religious Liberty

We have religious freedom. There is no state church favored above others. We worship in peace. No governmental spies sit in our churches to make report upon our sermons and prayers. In some lands men dare not even utter their convictions in prayer to God lest they be sent directly to prison or the concentration camp, or be deported or slain. We still have that which the Puritans thought worth such great sacrifice: "Freedom to worship God." But how many basely relinquish that right and do not even stir themselves from their slothful indifference to worship their Creator.

Who Menaces Our Freedom?

What are the enemies that threaten our spiritual inheritance as a nation? Who menaces our freedom? In his Springfield address, 1837, Abraham Lincoln said: "At what point shall we expect the approach of danger? . . . Shall we expect some transatlantic giant to step the ocean and crush us at a blow? Never! All the armies of Europe, Asia, and Africa combined . . . could not by force take a drink from the Ohio River or make one track on the Blue Ridge in a trial of a thousand years. . . . If destruction is our lot we must ourselves be its author and finisher."

Lincoln seemed to speak under a prophetic spirit. Our dangers are not so much from abroad as from within. I crossed the bay at San Francisco. In the distance I saw the fleet just coming in through the Golden Gate. It was Navy Day. They came in from the sea in a long line, great grey battleships, destroyers, cruisers, torpedo boats, submarines, aeroplane carriers. They were our defense against foreign foes who might take away our liberty. Looking in another direction I saw Alcatraz Island with its grim Federal prison walls. There are housed just a few of our public enemies who attack America from within.

Against the forces of crime, violence, corruption, drunkenness, and commercialized vice the army and navy are little protection. Our safety is not in armies and fleets and guns; it is in the good character of our citizens—their faith, their courage, their integrity, their loyalty, their idealism. Even the army and navy cannot take a race of hoodlums and create a force that will defend the country. They do not call for hoodlums, they ask for young men of good character who come out of good homes.

The growth of organized crime in America so alarmed General Pershing that he issued a call to America. His article, published in the *American Magazine,* was headed: "We are at War." This man who had commanded our expeditionary forces abroad during the World War and had seen its horrors and dangers declared that we now face more dangerous enemies at home than we did then abroad in all the armies of the enemy.

General Pershing pointed particularly to the alliance that exists between criminals of many types and our corrupt politicians and peace officers, even in some cases the courts. A notorious thief who had plied his profession for twenty years, wrote his autobiography and it was published recently, after he had died. This man was Chic Conwell. He wrote his book under the direction of Edwin H. Sutherland of the department of sociology of the University of Chicago (now with the University of Indiana). This man said that it is almost always possible for the crook to find a weak point in the chain that society tries to bind him with—a crooked policeman, or prosecuting attorney, or judge, or witnesses that can be bribed, or a political machine boss who will call the whole thing off. It comes close home because this thief recorded: "Kansas City is the easiest place in the country in which to straighten out a case."

Corrupting Youth

The forces of crime and vice corrupt the youth of the country and so ruin our citizenship at the very fountain head. The average age of criminals is constantly falling. Formerly they were mostly adults or men along in years. Now the army of crime is largely made up of boys and girls in their teens. Commercialized vice in every large city constantly recruits its bonded white slaves from the ranks of high school girls, young, lovely, inexperienced girls of tender years who ought to be the good homemakers and the splendid mothers of the future generations: now they are sold into slavery.

Booze and drugs and gambling constantly seek to enslave children of tender years. The chief of police in my town recently said that he had observed the liquor traffic under the old time open saloon, under prohibition, and under the present system, and he had never seen conditions so bad as at present when women and minors go openly

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Free Moral Will

In the Business of the Kingdom

By J. A. Koehler

PART FOUR

SALVATION: FREELY-WILLED RIGHT RELATIONS

Salvation, in its most general signification, means deliverance from evil and attainment to good, or to a state of perfection and happiness. Salvation is fulfillment; from the point of view of Christian religion it is the more abundant life. Different people, at different times, and in different circumstances, have put the emphasis first here, first there. On the whole, in primitive religion, in the early stages of Bible religion, the concern was more about deliverance from evil. In our time, salvation is thought of more as fulfillment; as the perfection of the nature and life of man. To us, deliverance from evil is through attainment to good.

"If thou doest well," it shall be well with thee, is one of the earliest pronouncements on salvation. But there is little to indicate that, to the ancients, doing well meant fulfillment of personality through adjustment in all life situations. For the most part, the early idea of salvation is revealed in such utterances as: "That we should be saved from our enemies, and from the hand of all that hate us." "He saved other (from disease and death); himself he cannot save." "The ark," "wherein few . . . were saved by water."

The Restoration Prophet (see Doctrine and Covenants 85: 8-10, et al.), conceived salvation to be identical with sanctification; with complete and perfect living; with the holy life. We are saved, said he, by obedience to the law of our being. This holy life, both for persons and for peoples, to him, was cleansing from sin. Said he: Whosoever "willeth to abide in sin . . . cannot be sanctified . . ." Will-eth. That Moral Will. To the Restoration Prophet, the perfection of the moral will is the process of salvation. Salvation is sanctification: the rendering of the life of man pure and holy; self-cleansing from sin. But it has often happened that the thought of the prophet was not the thought of the people.

Is there any essential difference between saving a field of corn and saving "my people"? or saving "The World"? What is saving the corn? Is it not bringing it to *fulfillment,* to the fully rounded out and ripened ear, through suitable adjustment: through the relations to soil, to sun, to air, to temperature, and the relations to moisture required by the nature of corn? Is it not fulfillment through these adjustments in *correlation?*

What is the essential difference between salvation as a process in the case of corn and the salvation of "My people"? None. "If thou doest well," it shall be well with thee; and if thou "sinnest," thou shalt die, is as true for one form of life as for another. "If thou wilt enter into life," that is, if thou wilt be saved, "keep the commandments." Which? All—all commandments. "One thing thou lackest" may be as fatal to "my people" as to a field of corn. Man is saved through right adjustment in correlation—adjustment to God, to earth, and to man.

The pulpit does not save. The pew does not save. The field or the workshop or the laboratory does not save. Science does not save. Philosophy does not save. Theology does not save. Nothing saves but adjustment which accords with the requirements of man's nature and being. Say what the nature of man is, and we have the fact which determines what salvation is; for salvation for man is fulfilling the requirements of man's nature and being. Salvation is adjustment. Total, not partial, adjustment; adjustment in correlation.

Now, what is the nature of man—the nature that makes him a subject of "religion" or of "salvation?" Why are not the beasts and birds, or even babes, subjects of salvation or damnation? Simply because they are incapable of willing, of choosing the right and refusing the wrong. Simply because there are no life situations that have arisen or that can arise which are conditioned absolutely in their moral willing.

What are those life situations? Every situation which arises from the movement of the soul of man: the family situation; the industrial situation; the political situation; personal relations of one to another. Science. Philosophy. Art. Education. Communion and fellowship of every sort—any and every and all relations which man may sustain *consciously* each or all to others, whether in workshop or in pew; whether in business or in "religion," whether at the fireside or at the roadside; whether as persons or as peoples.

All such life situations are determined by the will of man. It is man's will that determines the family form; that determines the curricula of schools; that determines the content of conversation; that determines the penal code; that determines the economic order; that determines the ethics of business; that determines the thoughts and feelings nourished in the soul. It is man's will that determines the whole social system: the form, constitution, and method of government; that determines the character of the institutions, the creed, the policies and practices of the church—it is man's will that shapes "religion." It is man's will that shapes the

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fortunes of his own soul. It is by the will of man that he is saved or that he is damned. Salvation is *freely willed* right relations.

The Sermon on the Mount, the whole body of Jesus' teachings proclaims that salvation is the establishment and maintenance of freely willed right relations to God, to man, and to nature in correlation. The messages of the Hebrew prophets; the messages of the Restoration Prophet; history and experience; reason; all nature—everything real proclaims that salvation is the establishment and maintenance of freely willed right relations to God, to man, and to nature in *correlation.* The process of making this adjustment is the saving process.

But we have not acted, we do not *now* act at all times and with respect to all matters as if we believed this were true. Some have thought to be saved, to attain to fulness and completeness of life through *one* adjustment only; some through another. Some have hoped for salvation through the action of a will *without,* rather than the will *within;* by forces which reside not in the soul of man but in the person of a god who shapes the course of human life as he wills.

Rome (building rightfully or wrongfully on the ecclesiastics of St. Paul, and disregarding things he said which pointed in the direction of the ethics of Jesus) taught us to believe that salvation is by the administration of sacraments. And to this day, in our own church, there are those who believe that the fact of their confessions of faith, their partaking of the emblems of communion, and other such, is the way of their salvation. Compare the overflow crowds on Communion Sunday with attendance upon other functions. Compare our theory of economic practice with our practice of economic theory. Saved by the sacraments. So said Rome And so say her children.

Then came a partial revolt against the religion of Rome: a swing of the pendulum. Science lifted its voice and said: We must be saved through the conquest of nature—through subduing and replenishing the earth. And for not a small segment or part of humanity formal religion was discarded as having, in reality, no meliorating values commensurate with its cost. In the place of tradition, authoritarianism, and dogma, we must put fact and experience and reason, said the self-emancipating soul. This world, said science, must be made a heaven by resort to natural-world truth and by powers which lie dormant in the soul of man. Science reaffirmed, in a way, the power of man to become. "To as many as received Him gave he power to become. . . ." Man must save himself by the exercise of his own dominion—by subduing and replenishing the earth.

But neither Rome nor science told "The Truth." "Man shall not live by bread alone." Neither do soft words fill the larder. The content of behavior bears upon salvation as heavily as the intent. Oblations may be in vain, and the solemn meeting an abomination. Man cannot make acceptable the gift which he brings to the altar the while his neighbor hath ought against him. Man must be saved by adjustment in correlation. Not by science. Not by "religion." But by The Truth. And that truth is science as well as sacrament; and sacrament as well as science. And more, too. Much more. To be saved we must resort to The Kingdom. "The kingdoms of this world shall become kingdoms of our God. . . ."

Neither Rome nor science told "The Truth." Rome had its day. Under her sway men became cringing moral cowards. Under her sway it was as much as your life was worth, at times, to speak The Truth. And nations which accepted her domination became the hell-holes, the vile places, the squalid habitations, of the earth. By her interdictions of science parturition continued to be an agonizing deathbed. Saved? Not by the religion of Rome.

Today is the heyday of science. Would that it were another heyday of philosophy speaking with authority equal to any philosophical voice of the past relative to the times. And in little more than a century of domination science has brought with her the labor problem, the specter of poverty in the midst of plenty, economic confusion, the depersonalization of men, the conflict for world markets, the peril of fascism and dictatorship, the burden of bonded debt and distress of nations, and the menace of "The merchants of Babylon: the money kings and industrial giants of the earth." Science did not tell the truth. "Man shall not live by bread alone." The business of The Kingdom must be included in our concept of truth. It is the *all inclusive* truth. Could we but know, it is by resort to the righteousness of The Kingdom that "all these things (to the seeking of which science gives its whole thought) shall be added unto you."

Man shall not be saved by the conquest of nature, "by bread" alone. Man shall not be saved by lofty sentiments, by humility and penitence, by reverence for Deity *alone.* Worship of God must be in "Spirit" as well as in "Truth," and in truth as well as in Spirit. "Righteousness and truth," both, together, "will I cause to sweep the earth." And as for permanent peace and happiness—which are conditioned as much, if not more, in love and in justice as in larders filled with food—these are unattainable except through resort to social world truth: the "Word."

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Any difference, now, between what "I" must do to be saved and what "My people" or "The World" must do to be saved? That depends, of course, upon what we mean by "salvation" or "saved." And it raises the question, too, of whether or not fulfillment of personality is possible for men generally, or even for a man here and there, in a maladjusted society. There is also the difference between the benefits and satisfactions of actual achievement on the one hand, and the approval of conscience for faithful but ineffective endeavor, the satisfaction of having "tried," on the other hand, to take into account. Are we saved in the true Christian sense when our works must be "burned" because they are of no worth, even though we tried?

There may be no condemnation due "me" for the failure of "My people"; but are there not certain accomplishments and satisfactions, certain blessings and enjoyments, certain goods and comforts, which can arise only through the success of "My people" of which their failure would certainly deny me? Of course success or failure is relative to the times. A field of corn ten days old has not failed because it has not attained to the ripened ear. "My people" must have time to do their work. But how much time may be allowed to pass without coming under condemnation? And, surely, the condemned, they are not saved, are they?

What difference between what "I" must do to be saved and what "My people" must do to be saved? Personal well-being and happiness is conditioned in the care we take of our bodies; in the manner in which we, *individually,* discipline the mind and the heart; in the attitudes we cultivate; in the manner in which we train our talents, use our abilities, and dispose our goods; in the engendering of "The Spirit" within us; in the *personal* adjustments we make to our environments. But will that save "My people"? Is that what saves the Community or The World?

Of course, My people, the community, the world, can be saved provided only that we individually, "save ourselves." But can "My people" save itself without *social* adjustment? Without casting up "The Highway" of our God? Can "My people" be saved if they will not "come out of Babylon," and "be separate"—if they will not build "A City" which hath foundations whose builder and maker is God; if they will not build "The Kingdom"? Could "I" build The Kingdom? Or can only "My people" build The Kingdom? Is it possible that the mode of society which destroys "The World" can be *life* for "My People"? Can "My people" find comfort in ungodly government? If so, what means this "My people" "must be organized according to my laws, if otherwise, they shall be cut off"? If so what means this "everlasting order for the benefit of My Church, and for the salvation of men. . . ."? If so, what means this "If ye will that I give unto you a place in the celestial world, ye ('My people') must prepare yourselves" by instituting The Kingdom in its civil mode? If so, what means this "I cannot receive her unto myself" except she do this? And this If my people will not do this, she shall "thenceforth be good for nothing but to be cast out and trodden under the feet of men"? This "I will visit her with . . . sore affliction, . . . and with devouring fire"?

No, Paul may have told the truth when he said: "If any man's work be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire"; but to appear before God with no goods in hand to show for our labors does not sound like the salvation of which Jesus taught. The least "I" can have and be saved is a soul which has spent itself in such service as it might have rendered in the circumstances in which it lived.

Every man is a citizen of the world; the business of some community rests upon his shoulders in common with all other citizens of the community. Now then, is it possible that one who gives himself no concern about the condition of the business which is the common responsibility of man—is it possible for such a person to be saved? Is personal goodness and righteousness conceivable except as a social phenomenon? Can a man be saved outside The Kingdom of God?

Take, now a purely ecclesiastical situation. Suppose "My people" should misconduct the business of the Church; suppose this misconduct turned the hour of communion or the hour of prayer into a mere formality without spirit, without gifts, without soul-nourishing experiences—would not the misconduct of My people leave me an unfinished man? Would it not leave me incomplete? Unfulfilled? Could my joy be full, my happiness complete, under such circumstances?

Can I, as a system of capabilities, find fulfillment out of relation to the fulfillment of the capabilities of My people—if they fail in self-government? Could the Negro have found fulfillment of his capabilities—which includes the offices of citizenship—could he have found this in slavery? Is not the testimony of history this: that the conduct of peoples leaves its impress upon personality? Note the hauteur of the feudal lord. Granting that the misconduct of peoples may stimulate this man or that to superhuman endeavor by which he saves his own soul; granting that in economic society as constituted some men have unlimited opportunity for self-expression; is it not still true that the very

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circumstances which give certain freedoms of soul to some are at once circumstances which deny this freedom to others? And is this not as true of goods as of freedoms? If The World is saved, must it not be saved in The Kingdom of God? This civil mode Kingdom—it is only by attainment to this Kingdom that The World can be saved!

What, then, is the process of World-salvation? Is it not the process of perfecting civilization? As peoples come to be civilized, they come to be saved. The perfection of civilization is the race marching onward to The Kingdom of God; it is man progressing, improving, perfecting the whole area of his conscious life—his conquest of nature; his domestic relations; his educational institutions; his literature; his art; his knowledges; his techniques; his laws, institutions, and customs; his conscious living-together. Christianity is civilization in process of purposeful self-perfection under religious motivation. Christianity is movement toward The Kingdom of God.

And what conditions this movement toward The Kingdom of God? The moral will of man. Man shapes civilization as he wills. He adjusts here and there, in marriage, in industry, in Church, in government, as he wills. And the process of improving his relations is the process of salvation. Salvation is freely-willed right relations—relations to God; relations to man; relations to earth. Salvation is freely-willed right relations, right adjustments, in correlation.

(To be continued.)

THE SPIRITUAL INHERITANCE OF AMERICA

(Continued from page 1610.)

to many places of sale and buy liquor—sometimes even being served by children under age. All of these evils head up to the alliance that the forces of lawlessness and corruption have with men high up in influence or political station and with officials sworn to protect the public but actually committed to protecting the criminal.

Well did Markham write:

> I fear the vermin that shall undermine
> Senate and citadel, school and shrine. . .
> The vermin that shall honeycomb the towers
> And walls of state in unsuspecting hours.

Surrender of Individual Liberty

Shall we basely relinquish that spiritual inheritance that our fathers with such difficulty won? Each individual must answer for himself, first. The surrender of the individual is often most alarming. Christ said, "You shall know the truth and the truth shall make you free." His hearers replied, "we were never in bondage to any man." As a matter of fact they were in bondage then: politically to Rome, religiously to a corrupt priesthood, morally to their own habits. Jesus answered, "If the Son of Man shall set any man free, that man shall be free indeed."

I talked with a fine looking young man, six feet tall, wealthy, educated, traveled. He said to me, "Reverend Smith I know what I ought to do, but I cannot do it; and I know what I ought not to do but I cannot keep from doing it." I looked at him in surprise and said: "You, a man in the prime of life, educated and wealthy, say that—man, you are not free—you are a slave." It was his turn to be surprised; but it was true. Thousands had died to make him free. The army and navy existed to protect his liberty; but he was not free.

In the name of personal liberty men and women indulge in drink, drugs, gambling, vice, only to find presently that they have thrown away freedom and are slaves of habits. The star spangled banner floats over their heads but they are not free. Any man who is bound by bad habits, or who is cultivating habits that will presently bind him, is not free. He has relinquished his inheritance.

America, Repent!

America and Americans need to hear and heed the old cry of repentance, or some day we may hear the verdict that has been pronounced upon other nations: "You are weighed in the balances and found wanting. Your kingdom is departed from you."

I represent a people who believe that long centuries ago America was chosen of the Lord to be a choice land of liberty. We believe that he directed the discovery of this land and the founding of the nation. To us the Constitution is an inspired document. We believe that if the nation is ever destroyed or subjugated it will be because the people have fallen into iniquity and lost the favor of heaven.

We are happy to join with Christian peoples of every denomination in working for righteousness and against iniquity. Church and home are primary fortresses in the defenses of the nation. It is our wish that from our church and from every home where it has influence there may go forth good citizens, wise and honorable to help preserve and conserve that inheritance which our fathers with such great difficulty won.

> O Beautiful for Pilgrim's feet, whose stern impassioned stress
> A thoroughfare for Freedom beat across the wilderness!
> America, America! God mend thine every flaw,
> Confirm thy soul in self-control, thy liberty in law.

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Philadelphia Maneto

A Sermon delivered at Onset, Massachusetts, August 16, 1936, by John Zimmermann, Jr.

In the thirty-first chapter of the book of Jeremiah, there is a remarkable prophecy, which has as yet been unfilled, and the fulfillment of which is being sought by religious people everywhere:

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord.

In those days they shall say no more. The fathers have eaten a sour grape, and the children's teeth are set on edge.

But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name:

If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.

And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

I bring you greetings this morning from Philadelphia, the city of brotherly love. In this connection I am reminded of a poem, written by John Greenleaf Whittier, one of your native sons. Born up here in Haverhill, Massachusetts, he spent many years upon this soil, and was inspired by the Spirit to write many wonderful words:

O brother man, fold to thy heart thy brother,
Where pity dwells, the peace of God is there,
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

I believe there is contained in these words a spirit which will yet bring peace to the world. This spirit of love lies at the bottom of the higher life, and all our hope of the future is based upon it.

And so I have chosen for our text this morning the passage of Scripture from which Philadelphia derives its name—I think you will find it in the opening verses of Paul's epistle to the Hebrews, wherein he admonishes the believers of that time and place, in the Greek, "Philadelphia Maneto." Translated into our language, "Let brotherly love continue."

This sentiment lies at the bottom of all our local and zionic work, and our hopes for the building of the kingdom depend upon the functioning of this principle in our lives.

So this morning I want to talk to you for a little while upon the subject of the practical application of the teachings of Jesus in every day life.

I am frank to admit that the basis for the few remarks which I shall make lies in a sermon, which was delivered by President Elbert Smith at the General Conference of 1922. Some of you may have been there and will remember the circumstances involved. A revelation had been delivered to the church by the prophet, and considerable doubt was felt as to its authenticity. As a result a division arose and the conference was torn with much anxiety and considerable confusion. It was at this juncture that President Elbert Smith poured oil on the troubled waters in the sermon referred to.

I shall of course be unable to repeat his words verbatim, but I hope to be able in a general way to convey to you something of the spirit of the language which he used upon this occasion.

He said—when I think of Jesus, I like to think of Him in a practical way. I like to think of Him as He left the humble surroundings of His father's carpenter shop, and with the smell of shavings still upon his clothes, walked into the temples and the synagogues of His day, and there delivered those wonderful teachings which have characterized His life as the greatest life that has ever been lived.

And so today, every newspaper which we read, every letter that we write and every contract or bill of sale that we sign indicates by its date line that it has been so many years and so many months and so many days since Jesus was here and left with us in His life and teachings an example of the way in which we should follow.

I desire particularly this morning to stress the principle of regenerative control. This church has been teaching and preaching social regeneration for

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over a hundred years, and this principle lies at the bottom of all our endeavor. It was very clearly stated by the Master when He said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

So our work here upon the earth is a work of character building—the development of personalities which shall be fit to dwell with Him when He comes to establish His kingdom here upon the earth. In the prayer which He left with us, He taught us when we pray to say, "Thy kingdom come, Thy will be done on earth as it is done in Heaven." So the formation of Christian character is the primary object of our spiritual life.

The Church of Jesus Christ, whenever and wherever it is found, performs a threefold function. Firstly, it is of course a teacher of the principles of conduct. Again, it is the voice of moral judgment, and last but not least, it is the herald of the new social order. The Church of Jesus Christ will always stand for these great principles, and when any of these are missing, it cannot function to its fullest extent.

There is a tendency upon the part of many religionists to take from the gospel and teachings of Christ some of its most essential elements. A great many people seek to escape the responsibility of Christian citizenship by constantly turning their attention to an imaginary existence in the beyond—"playing upon a harp of a thousand strings with the spirit of a just man, made perfect." But Jesus intended that the larger life should obtain here and now. He said, "I am come that ye might have life and that ye might have it more abundantly," not in the next life only—sitting upon an imaginary cloud, but here and now.

When you talk to these people about religion, they point to Calvary, and they say, "He paid for me." But the religion of Christ is a religion of action, of responsibility, which He intended should take place here and now. A great many of the old sectarian hymnbooks contained a verse which ran, "Stop your doing, all was done, ages long ago." They have taken that hymn out of the books, because they came to realize that that sort of religion and that sort of singing led nowhere.

Jesus intended that His teachings should apply in our every day life. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest for your souls." I wish that we could all fully appreciate the meaning of these words this morning, that we might accept this great invitation and realize what it means to us.

The glory of the gospel lies in the fact that it is meant for us all. The principle of regenerative control recognizes that even in the humblest, there is a facsimile of the Master, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

The religion of Jesus Christ recognizes primarily the idea of the intrinsic worth of personality. This gives to every individual distinct and measureless value as a child of God and a potential member of the kingdom. Again it recognizes the idea of the organic unity of society. Personality can fulfill its mission only in a social setting, its values can be expressed only in fellowship. Man cannot live unto himself alone, it takes at least two people and God to live the Christian religion. And so another vital factor in the life of the follower of Christ is the motive of service. The love of God and of fellow man must become active and dynamic—it is not enough to experience a warm glow of the heart, we must in a practical way, be with and share with and fellowship others, if we are to truly follow Christ.

The building up of Christian character will result ultimately in the establishment of the kingdom. This fact is often overlooked, but if we recall the incidents of the Last Supper, we will remember that Jesus promised His disciples that He would not eat of the bread nor drink of the wine again, until he eats and drinks anew with us in His Kingdom.

So this church has always stressed the coming of the kingdom and the building of Zion. Moreover, the place has been designated—Zion is a place as well as a condition. And so in the Book of Doctrine and Covenants we are distinctly commanded.

> Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent . . . build up churches . . . gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.
>
> And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand.
>
> And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.

We only have to read the headlines on the front page of the newspapers today to realize that in the world all is strife and confusion and chaos. The

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world operates upon the principle of the survival of the fittest. Such a philosophy is not fit for rational men and women. It may be all right for the beasts—it is not enough for the follower of the Christian ideal.

We have a big task before us. Without divine help and guidance, it would be an impossible task. There are many difficulties involved, many obstacles to be overcome. But in the practical application of the teachings and life of Jesus Christ, we find great hope of final victory.

And so we may say (using again the language of the poet):

We wait beneath the furnace blast
The pangs of transformation
Not painlessly doth God recast
And mold anew the Nation;
Hot burns the fire where wrongs expire
Nor spares the hand that from the land
Uproots the ancient evil.

Then let the selfish lip be dumb
And hushed the breath of sighing
Before the joy of bliss must come
The pain of purifying;
Whate'er the loss, whate'er the cross
Shall we complain of present pain,
Who trust in God's hereafter.

For who that leaned on His right arm
Was ever yet forsaken?
What righteous cause can suffer harm,
If He its part has taken;
Tho' long and wild and dark the cloud,
Beneath its folds, His hand upholds
The calm skies of tomorrow.

God give us grace, each in his place
To bear his lot and murmuring not,
Endure and wait and labor;
The day is breaking in the East
Of which the prophet told,
And brightens up the sky of time
The Christian Age of Gold.

Old might to right is yielding,
Battle blade to clerkly pen,
Earth's monarchs are her peoples,
And her serfs stand up as men;
So shall the sturdy pioneer
Go joyful on His way,
To wed Penobscot's waters
And San Francisco Bay;

The mighty West shall bless the East
And sea shall answer sea
And mountain unto mountain call
Praise God, for we are free!

You will never cure outer confusion with inward confusion.—Harry Emerson Fosdick.

The essence of friendship is entireness, a total magnanimity and trust. It must not surmise or provide for infirmity. It treats its object as a god, that it may defy both.—Emerson.

The Wrong Kind of Religion

We saw the church in Czarist, Russia, miss its day of opportunity. It identified itself, not with Christ and the people, but too much with privilege and pomp and power, 'till the fury of indignant multitudes broke upon it.

Prince Youssoupoff of the old regime, on his recent visit to America to recover one or two of his Rembrandts, testified incidentally to his personal possession of thirty-seven estates valued at $250,000,000; his jewels, art treasures, etc., bringing up his fortune to some $500,000,000. Was this young man worse than others? Was he not a conventionally orthodox Christian? Rejecting the caricature of religion too often presented, along with much genuine though ignorant piety on the part of many peasants and priests, the new leaders of Russia endeavored to do away with what they wrongly conceived to be the abomination of religion. You may stand today in Moscow beside the bier of the embalmed body of a man whom the people believed lived and died for them. He might have had palaces and fortunes. Instead, with the other leaders, he lived simply and cheerfully on two dollars a day. You may point out, and justly, the glaring faults of his system—its class dictatorship, its severe restriction of liberty, its frank Marxian materialism, its reacting from an extreme individual to an extreme communal form of government. But the whole mass of legislation that he left and the whole system of life that was organized, with all its glaring faults and errors, were framed with single intent for the masses of the poor peasants and workers, who constituted nine-tenths of the population. No special personal privilege of wealth was sought by those in power.

Let us lift our eyes from this silent form of Lenin before which the hushed multitude stand in reverent, passionate devotion, to the quotation above the shrine of the Iberian Virgin where a few peasants are crossing themselves and praying for miracles of healing. The inscription reads "Religion, the opium of the people." Let us ask ourselves whether Czarist organized religion in Russia was not indeed an opiate. What was the matter with religion in Russia that left its selfish wealth unshared and its poverty unrelieved, its slums unvisited, its workers underpaid and denied the right to organize to improve their wretched lot? Did the Christians realize or seriously endeavor to change the monstrous iniquity of the system? Did the church lift up its voice?—Sherwood Eddy in *New Challenges to Faith,* 1926.

"A man is as big as the things that annoy him."

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Requirements of the Kingdom

A Radio Address by Arthur Oakman

Almost the first words on the lips of Jesus when he began his preaching mission were, "Repent ye, for the kingdom of heaven is at hand!"

He saw men groping in ignorance and in darkness, and in the thraldom of spiritual bondage, and bade them turn and look upward toward a new day which He proclaimed was "at hand." Repentance was one of the cardinal doctrines of Jesus Christ. The word was constantly upon his lips. It was always closely associated with his proclamation of the kingdom, and indeed, the phrasing gives us to understand that the coming kingdom was the motive for the repentance of those to whom it was preached. "Repent ye, for [or because] the kingdom of heaven is at hand." "Something better is approaching which requires your adjustment if you would enjoy it" was the good news which Jesus preached.

There has been much misunderstanding about a passage which appears in the Gospels which reads "The kingdom of heaven is within you." Other translations render the passage, "For the kingdom of heaven is *among* you." Certainly when we compare this statement of Jesus with other statements he made about the kingdom it is not reasonable to suppose that He meant that the kingdom of heaven was merely a feeling within the heart, a disposition of spirit, and nothing more.

Taken as a whole Jesus' teaching about the kingdom is fairly clear. It is a visible organization, with specific work to do in the world. It is equipped with officers, and has laws, or moral codes by which it is governed. True, it was not of this world, but certainly it was to be seen in the world. This kingdom is something into which men press. It suffered violence from the days of John. Before a man can enter into it he must be born again. It was the good pleasure of the Father to give the small company of disciples the kingdom.

The first requirement of one who would enter the kingdom is that he shall be teachable, eager to live, and happy in the use of his growing powers. The kingdom of God way of life seems utterly foolish to those who seek other kingdoms. To many it is an idle dream. Through their inability to see some have denied the fact of the kingdom of God. The man who is color-blind can never really know what color is. At times he may even feel sure that there is no such thing as color. Yet despite this man's blindness, the artist delights in the glory of color. The man who is tone deaf, cannot enjoy the great masterpieces of harmony and sound. Because such a man has never been lifted to the courts of beauty through music he has no right to deny the reality of the experience of others. There are many men and women whose way of life has blinded them to the reality of the kingdom of God, and whose power to see things that are eternal has been crippled through long disuse. They think they know the world, and their worldly wisdom blinds them. Jesus knew there would be such people and said that unless men should be born again they could not even see the kingdom of God. The first great need of the kingdom-seeker is that he shall first recognize that great fact of the love of God, and submit himself to the demands that God makes in his life.

When we consider the work that has to be done in the world, no mythical invisible kingdom will do. Jesus never retreated from life, or turned his back upon a human problem. His whole life and gospel was lived and taught in the press of human affairs. He was no apocalyptic seer who was deluded by his own wish-dreams. Neither was the kingdom He was to build to be a vague hazy feeling of goodness within the breasts of a group of men. It was a definite kingdom, just as definite as the British Empire or the American republic. It was so related to this world and its problems, that the group of followers whom Jesus trained, by their evangel and hard work took its message into the heart of Pagan Rome, and conquered it.

When Jesus says therefore "Repent ye . . . because the kingdom is at hand," He means that some definite adjustments have to be made if one would enjoy the privileges of that kingdom. An alien coming into the United States soon finds that certain things are required of him here that were not required in his own country. He has no right to participate in the exercise of political right unless he first conforms to the requirements for citizenship. Certain definite oaths of allegiance have to be taken intelligently and with purpose. He has to renounce forever his allegiance to all foreign princes and potentates and kings, and promise to serve the new country with all the energy of his being. He must endeavor to conform to habits of speech and conduct. No country wants any half-hearted citizens, people who are unwilling to forget the past and accept the code of the new citizen without complaining and eagerly.

So with the kingdom of God. The standards of living are entirely different from those in any other kingdom. The main motive of the kingdom of God is love. The kingdom state maintains its rights by persuasion and the willing cooperation of all its subjects. A citizen of the kingdom of God will be crucified rather than use force to coerce others

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For Better Health

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

Influenza

The big brother of the common cold is influenza, rendering the victim susceptible to its twin brother, pneumonia. This disease spreads with extraordinary rapidity, producing marked prostration with fever, followed by an inflammatory condition of the mucous membrane of the nose, throat and lungs. It is self-limited and of short duration, marked by sudden onset with fever and severe aching in the back and extremities.

Of itself influenza is not so dangerous, but the complications which almost invariably follow are very serious, as they may set up a serious and fatal infection or congestion in the lungs.

After exposure to the germs of this disease the onset is from one to three days. The first noticeable symptom is a chilly sensation and severe weakness, usually accompanied by catarrhal condition in the nose and throat which may extend to the trachea and the lungs. When it gets into the bronchial tubes it produces a feeling of tightness and a sensation of extreme irritation which is soon followed by the expectoration of large quantities of mucous which is sometimes streaked with blood.

The cough is often very harrassing and a dangerous inflammation of the larynx (voice box) is often set up which may, after the patient recovers, become chronic.

Complications are manifested in practically every severe case, which no doubt is caused by extreme prostration which lessens the patient's resistance. One of the worst of these complications is acute sinuitus which may or may not be accompanied by very severe or even dangerous ear infections, such as mastoiditis. Lung involvement, such as pneumonia, is extremely dangerous.

Chances of recovery from a simple case of influenza are excellent but other diseases which follow in its wake are to be dreaded. Hence the necessity of calling in a physician as early as possible in order to prevent these serious complications. Some of the best authorities are highly enthusiastic about vaccines as a prevention, and these are harmless if administered by a competent physician. This important immunization awaits further study and trial, but if one knowingly is exposed to this disease he should not hesitate to have the vaccine administered. This is also true in cases of severe epidemics.

Isolation of the patient is of great importance but seems to be impractical in many cases due to the victim's being unaware of the exposure until after he has come in contact with the public. Where anyone in a family is stricken it certainly is advisable to isolate that particular patient from the remainder of the family using the ordinary medical precautions that are essential in all diseases of this character. All persons coming in contact with the patient should be very careful concerning these precautions.

There being no specific cure as yet discovered it is highly important that the patient be confined in bed as soon as he is stricken. Large amounts of fluids, such as fruit and vegetable juices, should be taken during the fever period. To relieve the intense headache which usually accompanies this disease, an ice cap will be found of great value. This is also an aid in the relief of the general aches and pains which are characteristic of this disease. Enemas should be given to relieve the constipation.

Self-medication in such cases can prove very dangerous due to the complications which may arise and the simple measures herein suggested are to be used only until the doctor arrives. All medicines, as well as other treatment, should be prescribed by a competent physician.

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into obedience to the sovereign king. In the kingdom of God the motive for work is service, not profit. The greatest one in the kingdom of God is the least of all, he thinks of himself only after all the others are taken care of. He does not feather his own nest and then with his profits perform works of charity: He will not eat until others are filled.

The simple, honest and unassuming life may be domed with lofty aspirations and canopied with exalted ambitions.—Selected.

"Walk Around" These Statements

The State that now is has a mind—set toward war.—George A. Coe.

Neither William Penn nor Jesus Christ could become an American citizen except under a pledge to bear arms.

In the World War Germany and Austria, France and Russia, England and Italy, the United States and Japan all said they were acting in self-defense.

The United States spends $2,000,000 a day on armaments.

The United States spends as much for the army and the navy in a day as it spends for the State Department (which is our peace department) in a year.—Gideonse and others, *An American Foreign Policy.*

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

Why does the Lord's Prayer in the Book of Mormon agree with the King James but not the Inspired Version of Matthew's record?

I know of no authorized explanation of this feature, though several have been suggested. All of those involved in these differences have long since passed away, hence we can obtain no solution of the matter from them now. But in the past scribes have sometimes inadvertently recorded quotations of familiar sayings by their own memories rather than as repeated to them. The mind, guiding the hand in writing, may cause such errors quite easily, particularly of very familiar quotations. Such errors are not always noted afterward until too late, if at all. I have noted such errors in the work of writers quoting a record, and at times have called attention to them.

Oliver Cowdery and others who acted as scribe for Joseph Smith at different times were acquainted with many of the scriptural texts, and it seems quite possible that the one recording the language referred to may have done so in the manner suggested. As the words are in the original manuscript, the change could not have been due to the printer. The King James version of the part which materially differs from the Inspired Version is as follows:

> And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil:—Matthew 6: 12, 13.

The Book of Mormon contains the same words as quoted above. However, it omits the important words: "Thy kingdom come," which are found in verse 10 of the Matthew text. The Inspired Version also contains "Thy kingdom come," but that part which is first quoted above is changed in the Inspired Version to read:

> And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led into temptation, but deliver us from evil.—Matthew 6: 13, 14.

That portion of the prayer in Luke 11: 4 which concerns temptation is given in the Inspired Version so as to read: "And let us not be led into temptation," thus being in accord with the thought in Matthew 6: 14, and in James 1: 13 where it states that God does not tempt any man.

Translations of this text are not uniform. The Emphatic Diaglott, which usually gives rather strict renderings, makes the phrase noted read: "abandon us not to trial, but preserve us from evil." The Greek word for "leave" (as used in the King James version) is *eisphero* in both Matthew 6: 13 and Luke 11: 4, but is not so rendered in any other New Testament text. All other places where the word "leave" is found are from other Greek words. But *eisphero* is derived from two other Greek words: *eis* and *phero,* both of which have wide variations of meaning, hence no one can determine with certainty that his own translation is exclusively infallible, so far as the Greek terms themselves are concerned.

Should one of the Aaronic priesthood accept nomination as branch president if elders are available?

Other things being equal, it is better to choose an elder. However, the branch is permitted to vote on the choice for president, and if a majority prefer some other qualified official, it is within its privilege to so vote. It is equally within the privilege of one of the Aaronic priesthood to accept the will of the branch in the matter when it feels there is sufficient reason for choosing him. However, it would be unseemingly for him or any other official to resort to propaganda or electioneering for the purpose of securing the office. A revelation received and adopted by the church in 1890 gives the law concerning who may preside over a branch:

> A branch may be presided over by a high priest, and elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch.—Doctrine and Covenants, Section 120, paragraph 2.

Who ordained Frederick M. Smith president of the church?

He was ordained by G. T. Griffiths, then president of the Twelve, and was assisted by Apostle Peter Anderson, Bishop E. L. Kelley, and High Priest J. A. Tanner, all of whom held the high priesthood. He was ordained May 5, 1915, by order of General Conference held in April of that year. This ordination, as the law provides (see Doctrine and Covenants 17: 17), was to the office of president of the high priesthood. By virtue of this office it became his duty to preside over the church, as is stated in Doctrine and Covenants 104: 42.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

East St. Louis, Illinois

Lansdowne Branch held a business meeting September 6, the following officers being elected for the year: Branch president, George F. Barraclough; church school director, William Havlin; music director, Flora Doepke; adult supervisor, Jess Hillier; young people's supervisor, Prosper Carl; children's supervisor, Dora Richardson; branch clerk, Marie Carl; women's department leader, Sister E. Harpley; publicity agent, E. M. Barraclough.

Conference convened September 18 and 19, Bishop G. L. DeLapp and Apostle J. F. Garver being present, as also were Elders L. G. Holloway and E. Y. Hunker of the missionary force. A fine spirit prevailed throughout this gathering. The infant son of Brother and Sister Havlin was blessed and given the name, William Dale.

Twenty singers from the Southern Illinois Male Chorus gave the closing program of the day at six-thirty. This chorus is one of outstanding musical ability, and Brother Prosper Carl was instrumental in obtaining their services.

Elder William Hambleton and family, of Roxana, Illinois, accompanied Elder George F. Barraclough to Sullivan, Missouri, September 26, where Brother Barraclough baptized five. Much of the credit for these baptisms goes to Brother and Sister Atwood who are faithfully carrying on a Sunday school in that community.

On one Sunday Brother Barraclough drove one hundred miles to Nebo, Illinois, where he preached twice, blessed three children, administered to the sick, and in general tried to strengthen the band of Saints. Sister Bernita Delaney carries on the Sunday school there, trying to hold the little group together.

Elder L. G. Holloway began a two-week series of stereopticon lectures at Lansdowne church October 31. He presented a variety of pictures including paintings of the life of Christ, scenes relating to prehistoric America, and places and characters connected with the early and modern church. All were much enjoyed.

Homecoming day was November 14. The prayer meeting was an outstanding service. Some who had grown discouraged, came back home, and in this service renewed their covenant with Christ and received fresh assurance and strength.

Elder T. J. Elliott, the first branch president, was the day's speaker, his message being attended by the Holy Spirit.

Brother and Sister Hillier have the sympathy of the Saints in the loss of their infant son, Raymond Carl, who lived with them only a few moments before his spirit returned to God.

Brother and Sister Arthur Anderson also have the sympathy and prayers of th's congregation in behalf of their little daughter, Gloria, who has been ailing for six months, and is still in the hospital. The doctors gave her up, but a special prayer meeting was called for her on a recent evening, and she rallied again. She is still very ill, however.

Wedding at Rock Island, Illinois

Miss Erma Cady became the bride of Thomas Beil in a candle light service October 17, 4 p. m., at the Rock Island, Illinois, church. The bridegroom's father, Elder C. A. Beil, of Clinton, Iowa, officiated, in the double-ring ceremony. The bride was given in marriage by her father, Brother John Cady, of Millersburg, Illinois. Her sister, Mrs. Paul Richards, was matron of honor, and Mr. Paul Richards acted as best man. Mr. and Mrs. Beil are making their home at Clinton, Iowa, where the bridegroom is secretary of the Y. M. C. A.



MR. AND MRS. THOMAS BEIL

West Toledo Branch, Ohio

Officers recently elected for West Toledo Branch are: Pastor, Wayne Crandall; secretary and statistician, Etelka White; treasurer, Sherman Bertram; music director, Clara Winquist; auditors, George Beamer and George Shipman; publicity agent, and historian, Etelka White; librarian, Clara Beamer; deacon in charge, Charles Teeple; church school director, Ray Morris; church school secretary, Ruth Robertson; assistant church school director, Clifford Keill; supervisors: women's department, Meta Morris; adults, Edwin Winquist; young people, Bernice Reed; children, Etelka White.

All departments are actively engaged in the work of the Master. The women's group meets twice a month for study of "Religion in the Home." Sister Vera Beamer is teacher. They are also doing missionary work, making contacts with nonmembers and introducing the gospel to them. Ruby Potter is friendly visitor. The women are working with the priesthood.

The young people, supervised by Bernice Reed, have carried out the fellowship idea for their evening services on Sunday. Several nonmember speakers have talked to the group, among them a Jewess who is a leader of the Hadassah movement in Northwestern Ohio. She told of the local work being done and also the general zionic movement. The two Jewish girls who came to this meeting were much impressed by the work the Reorganized Church is doing and by the parallel between the two zionic programs. At the conclusion of their program, Elder Barney Cramer spoke on the Saints' program of Zion and united this work through the Scriptures with theirs.

Other features of the fellowship hour have been "echo" meetings, religious dramas, plays, and picture studies. Special musical numbers by outside or local talent are had at each service.

The young people entertained the district, their friends, and River Rouge at a Halloween party at Glann School. Sunday morning, October 31, the group assembled for prayer service at nine o'clock a. m. High Priest A. E. Anderton spoke at the preaching hour. In the afternoon River Rouge young people gave "The Challenge of the Cross."

The adults have organized under Brother Ed. Winquist's supervision, and have met for social and fellowship gatherings. Brother Winquist teaches

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the study group in the morning, and Brother Ray Morris in the evening. They have, on several occasions, met with the youth in their fellowship hour when an outside speaker was scheduled.

The children are organized as a junior church. They have their own elected officers who preside under Sister White's supervision. The Sunday before Thanksgiving, they visited an elderly Latter Day Saint couple who cannot come to services often because of failing health. The boys and girls tried to cheer them up by giving a program and taking them gifts of vegetables, fruit and candy.

The Saints witnessed another baptism at Silica when Guy Kirk, son of a Baptist minister, was inducted into the kingdom by Elder Wayne Crandall. The water was frozen one inch in thickness; and the ice had to be broken before the ordinance could be administered. Brother Kirk was confirmed Sunday evening, November 28, by Elders Clarence Holmes and Wayne Crandall.

The Saints meet each week in the homes of Saints or nonmember friends for prayer services, and have enjoyed some fine meetings. Wherever the good news of the restored gospel can be taken, the Saints of West Toledo Branch are found ready to render this service to their Master.

West Haven, Connecticut

This branch feels highly pleased that it has joined the "Over the Top," Christmas offering club. In the early part of October the group filled its quota of offerings which had been increased over that of 1936. Workers are resolved to far exceed this amount. Though New Haven Branch is small in membership, it has been blessed with physical and spiritual means.

Norwalk Saints joined the New Haven group for the October sacrament service. There is always a fine spirit of fellowship when these two groups get together.

At the annual business meeting all former officers were re-elected. Calvin Sears was sustained as pastor. Brother Sears is working hard and faithfully in his office.

Brother Menz who has been ill and unable to work for nearly two years, has been confined to the hospital since the early part of the summer. He has had two serious operations from which he recovered very quickly, and all feel that he is getting well.

Brother and Sister Harper and son, Fred, of Buffalo, were visitors recently. They were formerly members of this group, and have always been held in high esteem. Brother Harper is remembered for his counsel and interesting experiences.

A Thanksgiving service was held November 21. There were songs and recitations by the children and a Thanksgiving sermon by Harold Garfield.

Sister Alice Crowell was voted in as leader of the Mizpah Circle. Sister Crowell has been in poor health for several months.

The Book of Mormon classes which were held up during the summer, have been resumed.

This group hopes to grow and advance for the missionary field in this area is very large and thickly populated. Workers hope to have a missionary call at West Haven at least twice a year, and feel well able to take care of anyone who may come.

Calumet, Oklahoma

This congregation rejoiced recently at the addition of nine members. Early in October an all-day service was held and four people were baptized: Viola French, Stella Andrews, Pearl Etta Winegarner and Ernest E. Crownover, Jr. E. E. Crownover officiated, assisted by Mr. Crownover. The confirmation service followed immediately, and a spiritual hour was shared by a good attendance.

Missionary Hubert Case began a series of meetings October 31 which extended over three weeks. Many nights the church was filled. A splendid spirit prevailed. Each Sunday was spent in all-day services and on November 21 another baptismal service was conducted, five candidates being inducted into the kingdom: Flossie Andrews, Edward Andrews, John Andrews, Elsie Slanaker and Billy Slanaker.

A youth prayer meeting was had October 31. This group of young men and women are zealous and devoted. The branch is encouraged and strengthened by their efforts.

North Star Branch, Iowa

Underwood, Iowa.—Three members attended the Youth Conference last June, and brought home many new and helpful suggestions. Since that time the young people have organized the Zion's League. As one of the League projects, weekly cottage prayer meetings have been started, and much good has been gained from them.

Officers elected at the annual business meeting September 14, were as follows: President, David Carlile; associate, David Damitz; leader of religious education, Hershal Damitz; assistant, Mrs. Walter Klopping; adult leader and financial clerk, Miss Ella Klopping; young people's leader and chorister, Mrs. David Damitz; branch clerk, Miss Alice McKeown and Miss Mitzi Schmoedecke was appointed publicity agent.

The ladies' aid society gave a chicken supper October 7, and an exceptionally large crowd was present. Proceeds amounted to seventy dollars which sum was placed in the branch fund, and helped to refinish the church basement. The basement has been made into a classroom for the two younger classes. This has added to the space and appearance of the church, and is a great help in the Sunday school.

The congregation witnessed the ordination of Glen Johnson to the office of elder October 17. Glen had been under church appointment in Far West Stake. He came home for this special service.

In November, Lee Landon, district bishop's agent and his helpers, Brother Hoover and Brother Elmer Johnson, were in charge of the Sunday morning services. The topics were "The Financial Law" and "Stewardship." Their help in the Sunday school class work was much appreciated.

Doctor Cyril Damitz, of Detroit, a member of the priesthood, is home for a three-week stay with friends.

A special prayer service was held by candlelight in the church November 17. A table was arranged as was that of the Last Supper, with a chair for the unseen Guest. The sacred emblems of the sacrament were served, and many fine testimonies centered about the theme, "Thanksgiving." Everyone was impressed by and thankful for this worshipful service.

Torrington, Wyoming

Torrington Saints are encouraged by the growth and progress of the group. Attendance has more than doubled in the past three or four months. The little building which they were using became too small, and work was begun on the church basement the middle of September. The first meeting was held in it October 24, Apostle J. F. Curtis being the speaker.

Apostle Curtis held a two-week series of meetings. On the three Sundays of the series the Saints gathered from Laramie, Albin, Wheatland and Lyman, Wyoming, for all-day services and basket dinner. On the evening of October 31, a family who are members of the Utah Church and two of their elders drove down to the services and requested Elder Curtis to discuss the differences between the Reorganized and the Utah churches. This he gladly did.

Arrangements were made for a discussion on "Authority," to be held at Wheatland the following Thursday. Thirty-two members of this group went to the meeting, returning home in the early morning hours.

Torrington members expected Elder Curtis and the Albin Saints November 21. Baptismal rites were to be held in the afternoon.

Brother and Sister Will Croft, of Hermiston, Oregon, have moved to Morrill, Nebraska, and are meeting with this group each Sunday. Brother and Sister Judson and family, of Orpha,

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Wyoming, have moved into this community, and Betty and Elbert are attending high school.

Sister Zenos Prettyman donated her piano to the church.

Brother Cecil Talcott was ordained an elder November 7, Elders Curtis, Judson, and Bilyue officiating. He was also placed as presiding elder of the church group, and Elder Jacobsen is leader of the church school department.

The women's department has been active the past year under the leadership of Sister Ethel Gomez who is to be commended for her continued enthusiasm and work and the things which have been accomplished through her efforts.

A party and box social were combined on Halloween eve, Frank Babcock acting as auctioneer. A roundtable discussion was held earlier in the evening by Brother Curtis.

Berkeley, California

Sunday, October 31, was Graceland Day. Pastor John F. Sheehy presided over the morning services. His message was "The Graceland Scholarship." The evening meetings were in charge of young people who have attended Graceland. The services were planned by Bernice Bonham. The setting was a garden scene. The opening hymn was "O Come Ye Sons of Graceland All;" "Happy Graceland," as solo by Dale Alldredge; sermonet, Roy Weldon; poem, "Beautiful Zion," Margaret Christiansen; violin solo, Harold Hawley; hymn, "Rise Up, O Man of God," and benediction by Walter Weldon.

The emblems of sacrament were served to a packed auditorium November 7. Elder Joseph Wilson, assisted by Elders Clarence Moran and William Collins presided. Elders William Roy and Fred Browning presided over the emblems. Gerald Hawley spoke on the oblation.

A fine talk on "The Home" was given by Mrs. Julia Christiansen at the last guest day.

A turkey dinner was served by Sister Bartholomew and her coworkers at the meeting of the Gateway Club. A series of slide pictures pertaining to history was shown and comments were by Pastor Sheehy. Sister Edna Burdick of Sacramento, rendered vocal solos, being accompanied at the piano by Freda Browning.

There was fair attendance at each of the lectures given by Apostle E. J. Gleazer the week beginning November 14. His topic Sunday evening, November 21, was "The Gathering." Pastor Sheehy spoke the morning of November 7 on "The Armistice."

Barry Thane Murphie was born November 7 to Mr. and Mrs. Elwood Murphie. Mr. and Mrs. Rufus Smith are his grandparents.

The Zion's League banquet was an outstanding affair. "Our Garden" was the theme, and tables were set in a square with decorations of green, pink and orchid favors, napkins and candles. In the center of the square was a miniature garden of ferns and shrubs. The stage in the background was banked with shrubs and flowers. Eugene Miller was the toastmaster, and the following program was given: Prayer, Joseph Wilson. Toast, "To a Garden of Weeds," by Robert Hawley. Solo, "In the Garden of Tomorrow," John Sheehy. Toast, "To the Flowers of the Garden," Gloria Griffin. Quartet: "The Spacious Firmament on High," Lloyd Minear, John Sheehy, Roy Elliott, and Ernest Miller. Toast, "To the Streams in the Garden," Crawford Smith, and a poem, by Jeanette Weldon. Toast, "The Shrubbery of Our Garden," Bernice Bonham. Solo, "Flowers in My Garden," Eileen Pressley. Installation of officers. Story, "On the Garden of Life," Lola Bonham. Duet, "Blessed Are They That Do," Ethel Godfrey and Roy Elliott. Toast, "To the Great Gardener," John F. Sheehy. Prelude, violin solo, Harold Hawley; Call to worship, Glenn Jacobsen, and response, "This Life Is a Garden," Margaret Christiansen, Eileen Pressley, Gladys Elliot, and Evelyn Carlson. The Lord's Prayer. Solo, "Are Ye Ready, Saith the Master," Roy Elliot. Then came a piano solo by Evelyn Carlson, a talk by Apostle Gleazer, a solo by Ethel Godfrey, and the "Challenge to New Officers," by Eugene Miller; benediction, Pastor Sheehy.

Three young men were baptized recently by Elder John F. Sheehy. At the close of the services the candidates were confirmed. Walter Golam was confirmed by Elders William Collins and Joseph Wilson; Edward Golam, by Elders Fred Browning and William Roy. and George Getterman, by Elders H. Savage and Roy Weldon.

A radio was installed the morning of November 21, in the lower auditorium. where all were able to enjoy the radio address of President F. M. Smith and the music by the Stone Church Choir.

Zion's League Convention of New York District

The first Zion's League convention of this district, November 13 and 14, proved a revelation as to the number of youthful members there are in this section. The convention call was issued by the district presidency through Burrell Landes, of Niagara Falls, member of the presidency in charge of the young people's work. Most of the branches responded with delegations, and visitors were also entertained from Toronto, Canada.

The registration of all comers occupied the time from 2 p. m. Saturday until the banquet. A capacity crowd taxed the hospitality of Niagara Falls group at this function, and encouraging words from the district presidents and youth leaders of various locals were offered. Thomas Yates was toastmaster. At this gathering the plan for the raising of a district Graceland scholarship fund was presented to the young people by Sister Catherine Lambert, in charge of the movement. Following this banquet a "Professor Quiz" period was enjoyed.

Forrest Landes was in charge of the opening prayer service on Sunday. Church school followed, then Carl Mesle, of Sherrill, New York, spoke at 11 a. m. After dinner a short business meeting was had, and the suggestion was made to those from various locals to organize their young people into units of the League and appoint officers who would represent them on the district League council.

Four young men, Douglas Brown and Walter Snell, of Niagara Falls and Max Voltmann and Richard M. Harris, of Buffalo, gave talks on the four objectives of Zion's League at the 3 p. m. services. The vesper program at 4:30 p. m. concluded the convention and sent all on their way home enthusiastic over the way the convention had supplied the need of the district youth and helped them to get acquainted.

Grand Rapids, Michigan

The Southern Michigan-Northern Indiana district conference was held at Grand Rapids October 16, 17. Business and priesthood meetings were held Saturday afternoon, the evening hour being in charge of the young people. In the evening, short talks were given as follows: Charles Dodds on "Keep the Law;" Jane London, "Know Your Church;" Sister McCall, "Win a Member;" Maxine Roark, "Leisure Time," and a summary by a young brother from Lansing. The music was furnished by Sister Erma Cole who gave a whistling solo, also Sister Harry Simons, of Fort Wayne, Indiana, who gave a vocal solo. After the meeting, Brother Evans showed movies which he took in Mexico last summer. The large crowd in attendance gained much inspiration as well as entertainment from this meeting.

The Sunday morning prayer service was one of the most spiritual meetings ever held in the branch. Gifts were given, and the Spirit of the Lord was present in great power. Elder Barmore was the speaker at both morning and evening preaching services. In the afternoon, Harry Simons directed a church school program.

The branch lost an earnest and active member when Sister Daisy Smith left for her home in Hawaii, October 13. She had been a member of the branch for several years and had won her way into the hearts of the Saints. A farewell party was given her after the Wednesday evening prayer service October 12. A collection was taken up and used

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to purchase three church books for her as the farewell gift of the branch.

On Friday evening, October 29, the annual Halloween party was held at Fallasburg park. The entertainment was in charge of a couple from the City Recreation Department. Cider and doughnuts were served as refreshments. About seventy-five were in attendance.

Friday November 19, the branch reorganized the old religio. Classes on sociology, Church History and Doctrine and Covenants, and priesthood were planned. After the class hour, various types of recreation will be enjoyed.

Springerton, Illinois

Springerton Branch members have enjoyed a visit from Elder W. E. Haden, of Lamoni, Iowa. He conducted a series of meetings from November 3 to 14, being assisted by the local branch president, Elder G. E. Ellis. Excellent music for this series was furnished by the local choir under the direction of Rufus Stallings.

The Saints have gained much from this series, and they believe Elder Haden is a man inspired of God, a minister who loves to tell the gospel story. He spoke with authority and conviction, carrying his message into the hearts of his hearers. Brother Haden mingled with the people in a friendly way, and his words were made effective by his example. The spirit of the Restoration pervaded the whole series of meetings, and as a result the Saints were knit together in true fellowship.

Nonmembers as well as Latter Day Saints appreciated Elder Haden's efforts, many declaring that his sermons were the best they ever heard.

The Saints feel that Brother Haden has rendered a service of inestimable value to the people of this community, and express to him their love and appreciation of his untiring effort. They hope that he will find the time and opportunity to visit Springerton again in the near future.

Windsor, Ontario

Windsor Branch observed the twenty-fourth anniversary of the dedication of the Brick Church, November 21. The church was decorated with bright autumn leaves and flowers, and the opening service was one of prayer at 8:30 a. m., in charge fo Elder W. I. Fligg. Church school convened at nine-thirty for a brief study period, then the pupils assembled in the auditorium to hear an address by the district church school director who is also one of the district presidency, Elder S. Ezra Mifflin.

The regular morning worship service followed after a brief recess. District President Robert T. Brown was in charge, assisted by Elder Clarence Smith, of Merlin. Mrs. William Smith sang as a solo, "Christ Went up into the Hills." Elder Brown read the lesson from Romans 10, then the choir sang "Turn Ye Even Unto Me," by F. F. Harker. Elder Fligg preached the sermon, basing his remarks on texts from Numbers 16: 9 and Doctrine and Covenants 98: 5. He spoke on the dignity and responsibility of the ministry in representing Christ, the church and the people. At 1 p. m. many of the Saints and friends enjoyed hearing President Frederick M. Smith on "The Church of the Air" program.

District President Brown preached at 3 p. m., the service being in charge of Elder H. E. Depew, assisted by Alvin Kettlewell, of Essex. The Scripture lesson was Matthew 24.

The closing exercises of the day came at 7 p. m., Branch President E. V. Hill in charge, assisted by Elder W. I. Fligg. Miss Jean Connor rendered a solo, and Elder Fligg read Romans 12. The choir, in charge of Sister Seldon, sang "Go Forward, Christian Soldiers." Apostle D. T. Williams then set forth in convincing terms the world's need of Christ.

Windsor on this occasion was host to Saints from Chatham, Essex, Merlin, Sarnia, Amherstburg, and other places. The women of the branch, led by Mrs. Jay Taylor, prepared a chicken dinner in the church basement, and the meal was followed by a program of two reels of the laugh-provoking antics of "Our Gang." Mr. Gordon Mifflin also showed pictures taken on his recent trip through the Southern States; little Shirley Anderson entertained with a reading, "The Youngest of the Family," and Douglas McGowan played selections on the accordion.

Stockport, Cheshire, England

The Saints are rejoicing in the possession of a larger meeting place which they opened November 28. After worshiping for thirty-five years in one building, this branch found it inadequate to care for the increasing numbers of Saints and friends. They are proud of this record of growth in a day of counter attractions and that they can provide a meeting place which will be worthy to entertain any minister or layman whatever social position he may have.

Officers are assured that leaving the old environment will not harm the group numerically for the district in which they now find themselves is much more favorable to interested friends.

Group members are delighted at the craftsmanship of the young men, the outstanding abilities of Elder W. Black, as an electrician, who wired for the lighting and made a great saving in expenses. Brother Ernest Hoyle, a gardener, is by avocation a joiner and cabinet maker. Priest G. Ridgeway is an adept worker with a paint brush. Deacon W. Hoyle's persevering efforts have achieved the present fine results by making use of all workers.

Stockport Saints want to look back at the end of 1937 with a feeling that their efforts have left few loopholes for discouragement to creep in, and recognizing that there is a great work still to be done. They want to work in accord one with another in their new church, being happy about tasks which may seem tiresome, yet which yield a harvest of human joys and a tremendous incentive to do better still. They wish with works to bring about the kingdom of Christ and the victory of faith. To this end they seek the prayers of the church. Elder Fred Preston is chorister in this branch, and the congregation delights in singing.

Summersville, Missouri

The Saints meet for services at the new stone school building, known as the Bell School about five miles south of Summersville.

A Halloween party for the young folks was sponsored by De Loris and Wallace Bronson at their home.

Sister Florence Foster, of Pueblo group, visited recently at the James Clark home. The Clarks moved to Summersville from Pueblo in March.

Lester Bronson, group leader and district president, has been visiting in the district. He met with Thayer group, Logan Creek and Ava and went near Taneyville one week end to hold meetings. He received a letter from a nonmember there, asking for someone of the latter-day faith to come and preach to them. He and Elder Ed. Curtis met with that group, and they think that several will be baptized in the near future.

Those from Summersville who attended the district conference held at Ava the first of November were L. W. Bronson and wife and P. P. Reed.

Apostle Clyde F. Ellis met with this group the evening of November 11, and the building was filled to capacity with people eager to hear the sermon he gave. Several leading citizens of Summersville attended this meeting.

While Brother Marion Bronson was on his way to work, his car was struck by a truck, throwing his daughter, De Loris, out of the vehicle. She was dragged several feet, and received severe scalp injuries. She is recovering rapidly.

Brother and Sister Claude Bronson acted as host and hostess Thanksgiving Day to Saints in this community. They served a turkey dinner to thirty-six guests. On that day also the men gathered at the place where the new church is to be built and cleared the ground for its erection. At present all men in the group are employed, so work has not been begun on the building.

The young people are preparing a play to be given in January. They are

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going to give the proceeds from it to the church fund.

Recently Brother and Sister Fred McWethy, from Holden Stake, moved into this district. They are located near enough to meet with Summersville members part of the time. Brother Pearl Reed and family have moved into this district and now can meet regularly with Summersville people. Brother Hubert Swain and Charles Wintermeyer, at present employed at Salem, met with this group in October.

Sister Lottie La Grange, from Chelsea Branch, Kansas City, Kansas, is located at Mountain View, and worships part of the time with Summersville members.

Independence, Missouri

December 13.—All congregations in the center place are making plans and preparing appropriate ceremonies for the observation of Christmas. At the festive season church groups, clubs and church school classes will also remember the needy. Next Sunday afternoon the Messiah Choir will hold its last rehearsal before its rendition of Handel's oratorio at the church December 26 at 5:30 p. m. The night of December 19 a chorus of seventy voices from the choir will sing "The Messiah" over the Columbia Network from 10:30 to 11:30 Central Standard Time. The broadcast will originate from KMBC, Kansas City, Missouri.

Sister Bertha Constance Woodward, thirty-eight years of age and well known to the Saints in Independence for her years of faithful service in church school and institute work, passed away December 10, at the Independence Sanitarium. She had been ill many weeks. She leaves her husband, Walter S. Woodward; two young children, Grenfell and Constance Charlene; her father, Charles D. Constance, her step-mother, two sisters, five brothers, and many friends.

Liberty Street Church

In the play contest in November the Liberty Street young people's play "Boosting Bridget" was awarded first place in the comedy division. Bonnie Lea Curnutt won first place in individual acting and Bessie Robinson was given honorable mention. Because of the exceptional quality of the acting of the characters, Mrs. Joseph Frick, the director, has been requested by the concert series committee to present the play in January, at the Little Theater.

As the Christmas season draws near, many departments are actively engaged in projects of varied nature. Bazaars, chili and pie suppers, and entertainments are being conducted. Baskets of food and provisions are being assembled and distributed to the needy. Diligent preparations are being made for plays and cantatas to be presented at Christmas time. The Thanksgiving season aided in preparing the hearts and minds of the Saints for the approaching season of rejoicing and devotion in celebration of the birth of Christ. In evidence this year, as well as in past years, is the spirit of true friendship and richer fellowship; of sincere devotion and more consecrated effort; of harmonious cooperation and spiritual unity. All aid in bringing the Saints closer to God and Christ.

The funeral of Sister Mary Ann Turner was held at the church December 5. Elder Raymond Wrigley was in charge of the service and Pastor Herbert L. Barto preached the sermon. Sister Turner was sixty-one years of age, the wife of Brother Phillip Turner, Sr. She was an active worker in the women's department and for many years was a faithful member of the church choir. She was dearly loved by members of this congregation and by other friends throughout the city. Even though the day was bitterly cold, over three hundred attended the service and not even standing room was left in the church. Sister Turner was a homemaker as well as church worker, and there remain, besides her husband to mourn her passing, six sons and two daughters.

Two others in this district who have recently been claimed by death were Brother George Burch and Sister Leona Brown.

Enoch Hill Church

After the Saints had renewed their covenant with Christ in the December 5 sacrament service, Elder O. W. Sarratt, in charge, called upon eight young men to express themselves on how the church work has appealed to them in the past year and their attitude toward the coming year. A good feeling was present and their response was very gratifying. This theme was carried over into the Wednesday night service following.

Recent speakers at Enoch Hill have been Elders Carroll L. Olson, Gomer R. Wells, R. S. Salyards, Sr., A. K. Dillee, and Clarence Petre. Since the last report from this congregation the following soloists have contributed to the services: Pearl Chrestensen, Richard Maloney, Dick Bullard, Edmund Allen, Ruth Hays and Margie Thomas.

A shower was tendered a bride-to-be, Helen M. Larson, at the home of Doris McDonald, December 6.

The talk on "Zionic Homes," by Sister Myron A. McConley, at the last women's meetings, was much enjoyed.

Enoch Hill Saints extend sympathy to Brother and Sister Charles Constance and family in the passing of their daughter, Bertha Constance Woodward who died December 10. Brother and Sister Constance are members of this congregation, and their daughter spent some weeks of her illness at their home.

Robert McDonald and wife are happy to announce the birth of a daughter December 7. George and Ruby Griffin are also happy at the arrival of a daughter December 9, whom they have named Carol Ann. Mrs. Griffin for several years worked in the general church offices at the Auditorium.

The women sponsored a covered-dish supper in the church annex December 10. Games and a short program were enjoyed and a collection was taken to assist in the payment of kitchen equipment.

Walnut Park Church

Last Sunday's worship service opened promptly at 11 a. m., Elder Fred Horne in charge. The choir rendered a special number, "When Shadows Deeply Gather." Elder R. S. Salyards, Sr., was the morning speaker.

Several Sunday school classes are preparing baskets for the needy.

The religio program Sunday was in charge of Thelma Moorman. The program included a reading by Melba Moorman, assisted by eight Oriole girls singing Christmas songs, and Milford Nace played a cello colo.

Robert Jones was in charge of the evening preaching service. The choir sang "To Be My God and Savior," as its anthem. Pastor William Patterson was the speaker.

Vancleave, Mississippi

Vancleave Branch completed its election of officers and teachers for the new year. They are as follows: Pastor, A. G. Miller; church school director, Adger Miller; school secretary, Ernest Goff; treasurer, Howard Jennings; branch clerk, Mrs. John Barnes; women's department, Mrs. Simon Rogers; young people's supervisor, Mrs. Mack Hawley with Adger Miller as leader; music director and branch reporter, Mrs. Howard Jennings. Sister Jennings was also elected district women's leader at the recent conference held at Mobile. All officers are active, and are looking forward to progress, especially in the young people's division.

Several Vancleave members were happy to attend the joint district conference and youth convention at Mobile, October 29 to 31. They were fortunate in having as teachers President Floyd M. McDowell and wife and Apostle M. A. McConley and wife. The entire district feels strengthened by the counsel and advice given them. A most impressive dedicatory service was had in the afternoon on Sunday, the new officers of the district being charged to do their work in the year ahead.

Vancleave Branch held an all-day meeting November 14. District President Franklin Steiner and his two counselors, Brother Knoll Barnes, pastor of Escatawpa Branch, and Vancleave's pastor, A. G. Miller, in charge. They endeavored to present the need of the

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Graceland Briefs

Religion Club, December 4, found students planning an item of immediate interest. Beginning January 23 and continuing for three successive Sunday evenings, the group will present a series of missionary meetings centering about the theme "Three Questions About the Church" and taking up these problems: "Why enter the church?" "How to enter the church?" and "Who shall enter the church?"

Elder George Mesley, pastor of Central Church and president of Kansas City Stake, presented his views upon the sacraments of the church as an avenue to the more abundant life Sunday evening, December 5, in the third of the present series of religious lectures.

Graceland's basketball squad won the first home game of the season, December 6, by a score of 46 to 31. They played Bloomfield. The Graceland team met Creston in the Graceland gymnasium, Friday evening.

Piano and voice students appeared in the last recital before the Christmas recess, December 7. The first recital of a series to be held downtown throughout the year was presented in the Lamoni Coliseum, December 5. Students appearing in these two recitals were: Paul Deaver, Bethel Davis, Marie Bohn, Margaret Briggs, Don Guinnee, Eveline Burgess, Marna Jane Holmes, Velma Stuart, Delpha Guildehaus, Robert Hartnett, Jean Shroyer, Annajean Brown, Mabel Hyde, Vernon Goodfellow, David Allen, Margaret Mauzey, Priscilla Boechman, Doris Gamet, Henry Anderson, Maxcine Harshman, Martha Jane Jones, Nellie Lester, Bill Spicer, Mary Elizabeth Bullard, and Miss Nina B. St. John. Miss Edna Treat, instructor in piano and organ, and Miss Alice McConley, student violinist, assisted.

The war in China dominated the discussion in student forum December 7, as Leonard Delano took the part of China, Hazel Carr advocated the side of Japan, and Arthur Gibbs presented the non-combatants' attitude toward the conflict.

Mrs. Blanche Edwards Mesley addressed the regular weekly chapel December 9. Mrs. Mesley presented interesting highlights of her recent homecoming trip to England, and designated places and things worth seeing in that country.

The Graceland Board of Trustees held a quarterly meeting December 9, transacting regular business matters for the college.

priesthood and especially its cooperation in evangelizing the people.

A radio was installed in the church Sunday, November 21, and the branch was privileged to enjoy President F. M. Smith's talk over the air. It is wonderful how the gospel can be sent to all parts of the world through the radio.

The young members are looking forward to the district rally to be held at Vancleave, December 11 and 12. Their four main projects will be put into the program, and will be presented by the different branches. Vancleave will stress "Know your church."

De Kalb, Illinois

Seventh and Prospect Streets.—De Kalb Branch enjoyed a pleasant homecoming November 21. Of lasting inspirational value were the sermons given by the two guest speakers. At the morning worship service Elder Burt Hayden, of First Chicago Branch, and in the afternoon Elder Marion Cooper, pastor of Central Chicago Branch, preached. It was a profitable and happy experience, especially for the older members, to listen to the teachings of the gospel of the kingdom from these young men who had grown up in the work of the church in De Kalb Branch.

Much credit is due the hospitable pastor, John L. Cooper, and his wife, Jean O. Cooper, for the success of the homecoming. It will long be remembered by all who attended, for the peaceful and uplifting spirit of the Master was apparent at all the services of the day.

Far West Stake

The young people of Far West Stake are enthusiastic over the Regional Yuletide Conference, to be held in Kansas City, and many have made plans to attend. Missionary activity in the stake is at a high level. Stake Missionary Glen H. Johnson is active in Third St. Joseph territory, holding cottage meetings. Previous to this he spent considerable time in the southern part of the stake, holding meetings at Wakenda, Richmond and Hardin. Stake President Ward A. Hougas is conducting a missionary series each Wednesday evening at King City Mission with good attendance and interest. Evangelist Milo Burnett held a ten-night series at Second St. Joseph Church, in November, with a large number of nonmembers interested. Bishop H. L. Livingston has visited a number of branches encouraging the full support of the Saints in the "end of the year" period of financial participation.

Cameron, Missouri

Sunday morning speakers the past month were Stake Bishop Livingston and Stake President Hougas. The former spoke on the function of the ministry in the lives of the people, also the requirements of an effective ministry. The latter minister stressed the necessity of being willing to pay the price of spiritual attainments which will make true kingdom builders. Elder Jennings continues his missionary series on Sunday evenings.

Midweek devotional services have been characterized by an activity and earnestness which have made them worthwhile to those attending.

The Zion's League supervisor, Sister Lottie Daniel, reports lively interest and fine attendance in both the junior and senior groups. Each group is taking a series of lessons on "Know Your Church," Elder Jennings teaching the juniors and Lester Macrae the seniors. The young people are also beginning work on a series of plays to be presented in the branch.

Under the leadership of Sister Grace Sherman, the women have been organized and leaders chosen for such activities as sewing, quilting, canning, visiting and nursing. A feature which is proving most interesting is an educational hour on the afternoon of the regular meeting day. The first of these was conducted by one of the nurses of the branch, Sister Ferrin Bowman, who gave instruction in first aid and bandaging. The next was in charge of Sister Helen Sloan, branch chorister, "Music" being the subject of her discussion.

Another branch get-together was held November 2 in the form of a Halloween party.

Miss Ruth Stone, who had for some time been working in Chicago, recently returned to her mother's home at Cameron, where on November 10, she became the bride of Ray Schwack, of Hollywood, California. The ceremony was read by Elder E. Jennings in the presence of relatives and friends. After a wedding dinner Mr. and Mrs. Schwack left to make their home at Hollywood.

Stewartsville, Missouri

Pastor Gordon Hidy's subject at 11 a. m. November 14, was "Faith." Bishop Livingston gave a talk Sunday night which was especially encouraging to the priesthood.

Elder A. E. McCord's subject Sunday morning, November 21, was taken from Ephesians, "Put on the Whole Armor of God."

The church school, under the direction of John Wilbur Newhart, has appointed committees for the coming year's special occasions, and work is under way for appropriate programs for the Christmas season with Miss Madge Head as chairman.

The young people's division under Joseph Hidy meets every two weeks. Plans for sponsoring a Boy Scout movement are under way.

The study class of the adult division is using the quarterly, "Religion in the Home," by Mrs. Lydia Wight. Mrs.

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Frances Mauzey was hostess in November.

The women's department is finishing articles for a bazaar to be held this month.

The children's division, directed by Bessie Sprague, together with her coworkers, Mrs. Rose Powell, Mrs. Grace Worden, Mrs. John Peters, and Mrs. Stella Hidy, is doing an effective work. Their general theme for study this quarter is "Zion Builders."

Elmer Armstrong has charge of midweek prayer meetings, and much of the interest shown is due to his untiring endeavor.

Through the efforts of the music director, Leonard Ehlers and Sister Ehlers, special numbers are given at each preaching service, adding much to the sacredness of the hour.

Two members, Z. J. Lewis and Bert Ivie, continue quite ill at their homes.

Owendale, Michigan

The young people's Zion League of this branch are moving forward with plans for the coming year. A business meeting was held October 22 at which the old name, Zion's Christian Legion, was dropped, and it was agreed that the group should work under the new name, Zion's League. Officers for the year were put in as follows: Commander, Clarence Severn; assistant commander, Edith Sheufelt; publicity agent, Elma Severn; director of socialization; Anna Jarvis; solicitor, James Gemmel; secretary, Cecil Dickonson; treasurer, Pearl Morley; pianist, Myrtle Jarvis; chorister, Eva Severn.

It was voted that a study hour would be held the first Friday of each month. At present the study is the Book of Mormon. Every second month a program will be given and the young folks of neighboring branches are invited to be present. Owendale workers hope in this way to become better acquainted with neighboring Saints. One evening every second month is set apart for a social hour.

It is the aim of this group to help in paying the church debt and to bring the young people to a higher standard in the gospel work.

Columbus, Ohio

Second Church, Twenty-second Street and Rinehard Avenue.—Missionary A. L. Loving read the lesson and gave the Saints a fine admonition at their prayer service November 10.

The women's group met November 11 in the social room of the church and enjoyed potluck dinner at noon. Blonde Carey read a paper on "The Prophet Malachi," and there was an interesting article by Boss Johnson read by Mae Stouffer.

Clyde Barker, son of Mr. and Mrs. Morris E. Smith, was blessed November 14, by Bishop H. E. French, assisted by Elder R. E. Madden. John Thomas, son of Mr. and Mrs. Tom Kehlmeier, was blessed by R. E. Madden and Bishop H. E. French.

On the morning of Thanksgiving Day a service was held at the church. The choir sang "It Is a Good Thing," by Ira B. Wilson and "Refuge and Strength." Bishop H. E. French preached, reading for a lesson Psalm 100.

Patriarch G. T. Griffiths, of Lima, Ohio, preached November 28, using for a text Proverbs 16: 32. Other speakers were Elders G. H. Kirkendall and A. H. Nieman, Priest H. J. Hoffman and Teacher Chester A. Carey.

Mr. and Mrs. Wickins, formerly of St. Louis District, have been transferred to Columbus, and are worshiping with this congregation.

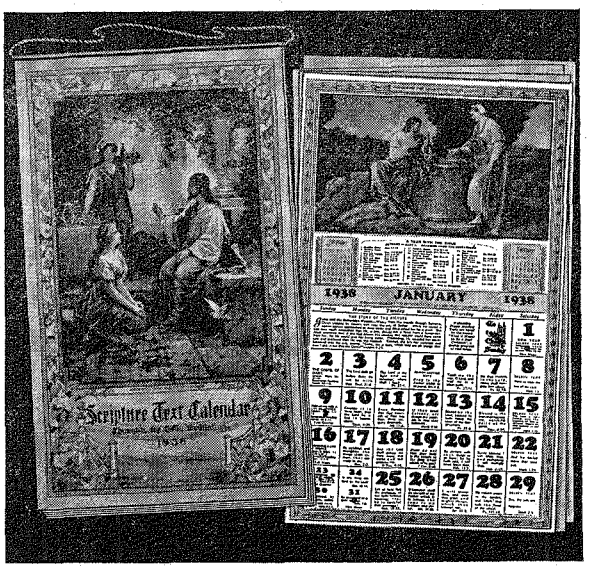
The Bulletin Board

Notice to Saints of Ionia, Michigan

Elder Ray A. Frisbie has been elected branch president and pastor of Ionia Branch. We urge all Saints to give Elder Frisbie their fullest cooperation. His address is Ovid, Michigan. The new address of Elder J. D. Aelick, retiring pastor, is Woodland, Michigan.—Alva J. Dexter, district president.

Sacrament Services at Orlando, Florida

Evangelist F. G. Pitt has arranged to hold sacrament services the first Sundays of January, February and March, at 2:30 p. m., at the home of Brother



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and Sister Harlow G. Frederick, 738 West Colonial Drive, Orlando, Florida. —F. G. Pitt.

Marriages

POWELL-AYRES.—A quiet wedding was recently solemnized when Miss Eleanor Anne Powell, of Balzac, Alberta, became the bride of Brother Harvey Ayres, of Willet, Alberta, at the home of Sister Hanna. Elder Hanna officiated. Mr. and Mrs. Ayres will make their home at Millet, on the farm of Brother Ayres.

Our Departed Ones

EVANS.—Gomer Hiram d. Nov. 20, 1937, at his home at Gary, Indiana, after an extended illness. His body was taken to Chariton, Iowa, for burial. Funeral services were conducted from the Saints' church by Elder Parley Batten, assisted by J. C. Cackler. Brother Evans was the son of John R. and Lucy Evans. B. at Lucas, Iowa, Oct. 29, 1878. Was united in marriage to Stella Turnbull Nov. 23, 1898, and 8 children were born to them. Is survived by his wife; 6 sons: George, William, Bernal, Donald, Wayne and David; 4 grandchildren, other relatives. In 1914 moved from Lucas to Chariton, Iowa, working in the mines. There he was severely injured Oct. 10, 1933, never fully recovering. Moved to Gary where he entered the hospital for an operation from which he did not rally.

MAUZEY.—Thomas Jefferson, b. in Platte County, Mo., in October, 1854, where he spent most of his life. Married Eliza Chestnut April 26, 1876, and to them 6 children were born: E. H. Mauzey, Ethel Pursel, Mrs. Myrtle Ryan, Theopholis Mauzey, Mrs. Emma Payne and Edna who preceded him in death. Is survived also by 2 sisters: Mrs. Linda Fightmaster and Mrs. Martha Walters; 2 brothers: Robert Mauzey and George Mauzey: 12 grandchildren, and 6 great-grandchildren. United with the church in 1892 and was a loyal member; was also a devoted husband and father. D. at Kearney, Mo., November 24, 1937. The funeral was held at Kearney, and interment was at Camden Point Cemetery. Elder Thomas Fiddick, of Cameron, conducted the services.

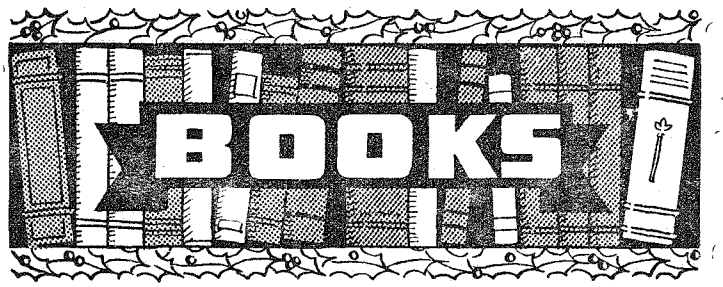
PRITCHARD.—Amanda Pritchard d. Nov. 13, 1937, after a short illness, the result of an accident five years ago which left her a cripple. Was baptized by W. D. Bullard at Salem Branch, Persia, Iowa, 37 years ago, and was a faithful Saint. Evangelist Ammon White preached the funeral sermon, assisted by her pastor, C. G. Mesley. Leaves to mourn 1 daughter, Mrs. E. M. Clasbey; 1 son, L. Z. Leroy Pritchard; 3 grandchildren, and one great-grandson.

Conference Minutes

SOUTHEASTERN ILLINOIS.—Conference, at Marion, Illinois, November 20 and 21, began Saturday at 10:30 a. m. with prayer by Elder E. W. Sutton and opening remarks by Missionary L. G. Holloway. Business meeting was held at 2:30 p. m., District President Harry M. Henson, Apostle Clyde F. Ellis and Missionary L. G. Holloway being chosen by vote to preside. Ruby Ellis was chosen as temporary secretary. Minutes of the special conference at Brush Creek, March 7, 1937, were received. Then came the report of the work of the district by District President Harry M. Henson: short talks with regard to district work by L. G. Holloway and E. W. Sutton; statistical reports from Marion, Centralia, and Mount Vernon branches; report of the district treasurer, Ed Knapp, was approved subject to the auditor's report, and the financial report was ordered filed with the secretary. Elder Henson appointed a committee of three to audit books of treasurer, Lloyd Moore, E. W. Sutton and E. W. McKinney. The district approved the sale of Bellaire church property made by the general church and district officers, proceeds to be placed in the district treasury. The sale of the Green Schoolhouse property made by general church and district officers was also approved, proceeds to be placed in the district treasury. The district approved the purchase of eight acres of land. Rufus Rockett was recommended for ordination to the office of priest by District President Henson, and the conference approved.

The following were elected as district officers: President, Harry M. Henson; secretary, Mrs. Ruby Ellis; treasurer, Ed. Knapp; director of church school, E. W. Sutton; young people's leader, Rufus Rockett; leader of women, Mabel Phillips; director of music, Ammon Roberson. Motion prevailed that a standing committee of three be created, the members' terms of office to be one for one year, one for two years, and one for three years. Motion carried that the district president appoint the standing auditing committee for the first term, after that the members be elected by the conference. The counselors of District President Henson, E. W. Sutton and Ernest Roberson, were approved. The conference voted that a reunion committee be composed of district president, treasurer and the branch president of Brush Creek Branch. Motion carried that the district president, treasurer and president of Brush Creek Branch be a committee in charge of reunion grounds and buildings. Charles Wesner was sustained as bishop's agent.

District business was continued at a session Sunday at 2:30 p. m. District President Henson appointed Arthur Mills, Emsly Loury and E. W. McKinney as auditing committee, and the report of the auditing committee was received and spread on minutes. Brother Roberson declined the office of counselor to the district president. Delegates to General Conference were elected as follows: E. W. Sutton, Harry M. Henson, Dr. E. W. [illegible], Mabel Phillips, Edith Allen, L. G. Holloway, Glenna Jackson, Emsly Loury, Eula Loury, L. C. Moore and Ola Jack. The district president thanked Marion Saints for their hospitality and kindness to conference. The business session was followed by a sermon by L. G. Holloway.



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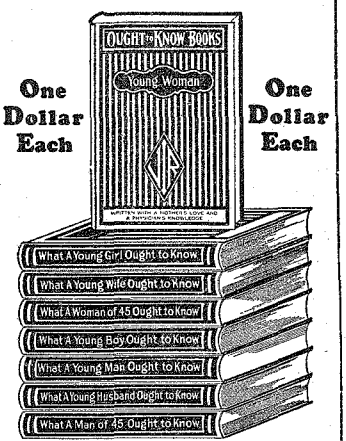

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The Readers Say---

NOTE: Contributors are requested not to make letters too long. We wish to give space to all, and must condense some letters.—Editors.

Missionaries Are at Work » » »

The great program of Jesus, to "preach the gospel to every creature," and evangelize the world, was renewed when the angel flew through the heavens having the everlasting gospel to be preached to every nation, kindred, tongue and people. Christ called and ordained men anew to the priesthood, and this places squarely upon us the responsibility of warning the world, of winning souls to God, and of preparing a people for His Coming.

Houston, Geary or Canton—wherever I go, it is a pleasure to take with me the message of repentance to this generation, and especially so when I am privileged to work with such men as Elder Renfroe, fulfilling the command to go out two by two. We are proving a strength to each other, and find in the impetus to work that more power attends two than one.

Canton, Oklahoma, is soon to have a new church building, a neat, attractive little structure. It has been built without incurring debt, through the united, untiring efforts of a small band of Saints who are consecrating their all to the work of the Lord. Canton members are not afraid to do their duty in keeping the financial law, and so the Lord has blessed their efforts. Ten candidates were baptized there and more are to follow. Five were baptized at the Geary meeting, and more are to follow there also. The Saints have been up to combine faith and works in doing the will of the Lord.

The good Spirit is attending the preaching of the word, and we are happy to be in His service.

OKLAHOMA, CITY. HUBERT CASE.

"God Is Love" » » » » »

Sister Olga Bradford brought the gospel to me at the time I needed it most. I should like to tell what it did for me, and pass on a message that came to me.

For ten long years I had one trial, one disappointment, one heartache after another until it was more than I could bear alone. I actually reached the place where I would have welcomed death if it had not been for my little boy. You see, though I was a church member and had always been religious, doing the best I could with what the Protestant faith offered, I lacked that essential thing: contact with God and the assurance that He was with me. Through the dark, trying years a spark of hope and faith remained, but this was about to go out when the Lord sent Olga to me with the gospel.

Although I have been a Latter Day Saint for just a few weeks, I have experienced a complete change of feeling. Where there was misery, there is comfort; where there was despair, there is peace. Although my trials are as hard and as numerous as before, I have found strength to bear them.

Many times messages have come to me, bringing comfort and calm. This especial message I pass on to other mothers who are burdened, and to others who find the way hard to go and who wonder at times, why such things have to be, why they must suffer so. These words came to me like a light from above, bringing such comfort and such courage to endure, that I want to share them with others. This is the message:

Three little words, so full of meaning and the beauty of the gospel, should be our motto: *God Is Love.* We should remember them when the way seems dark and our souls are troubled. For God is love, and though we may have battles to fight, he is not going to let us suffer needlessly. He knows what is best for us. He knows what would happen and the wrong we might do tomorrow, next week, or ten years from now, if everything went our way. He has a path of righteousness for everyone to walk, and all these adversities that come to us are merely signposts to keep us from straying from the path He has chosen. If we will only leave everything in His care and learn to say, Thy will be done, he will guide us with his loving hand. So when troubles come, let us not think that God has turned his face away from us; but let us remember that he is love, and in his infinite wisdom knows what is best. With this realization, we can find resignation, comfort and peace, and the strength to go on and not stumble, until we are worthy that great gift which God has for the faithful—everlasting life.

In closing this letter I want to say a word about Sister Olga. I am not the only one she has helped. She considers it her duty to spread the gospel. No matter how tired and burdened she is, she does what she can and goes where she feels called. God is leading her; when she is teaching the gospel, his power is with her. She is truly a great woman, letting her light shine wherever she goes, and is doing a wonderful work here in Springfield.

SPRINGFIELD, MISSOURI. HAZEL NAPIER.

Wondrous Blessings » » » »

I have received so many blessings since making my covenant with the Lord that I can write of only a few. Nine years ago our daughter, Helen, was taken to Bay City to the hospital for an operation for appendicitis. Peritonitis and gangrene set in and the doctors held no hope for her recovery. Her father had been staying in the city near her the first few days, as it was impossible for me to be with her at that time. But a way was made so that I could go and be with her after her father had gone home. She asked me to have the elders come to administer to her. Her father is much opposed to the church and so she had said nothing to him about wanting the elders.

Brother E. S. White, of Bay City, came and on four successive days he administered to her. She was healed. The girl was thirteen years old at the time.

Three years ago another of our daughters was taken sick with pneumonia. She too was thirteen years of age, and the doctors had given her up. But she asked for the elders. George Burt and Brother Schrock, from Beaverton, came, and the Lord healed our daughter through his servants.

Again, one year ago our twelve-year-old daughter was operated on for appendicitis, and bronchitis set in. The doctor was worried as the cough was severe. But through these same elders, Brothers Burt and Shrock, the girl was healed, the cough and fever being entirely gone within two hours after administration.

Last spring I was ill in bed for five weeks and under the care of our family doctor, but I seemed to get no better. Finally I was administered to by Elder Dave Bailey, from Harrison, and Brother George White, from Gladwin. I was instantly healed although I did not realize that until the brothers and sisters were gone.

I have been a member of the church fifteen years and have tried to live the gospel, for it means more than any-

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thing else in the world to me. Pray that I may be more faithful and that I may be an example before my loved ones. My companion and I have ten children and two have been baptized; another is ready for baptism. I pray for the time when we may be a family united in the gospel.

HARRISON, MICHIGAN. LENA A. HIGGINS.

Wishes to Grow Spiritually » » »

For several years I have been an interested reader of the *Herald*. I enjoy "The Readers Say" columns and "Question Time" by A. B. Phillips. My companion and I read those in the evening after we retire to our room. The instructive articles by Doctor A. W. Teel are a great help.

I have been a believer in the gospel for almost twenty-seven years. It has been a great comfort to me in times of trial and sorrow. I wish that I had taken advantage of every opportunity and advanced more than I have in this work. God is mindful of his children, always ready to bless and help us in everything we undertake for good.

When I read the brief biography of Brother E. W. Lloyd which appeared not long ago in the *Herald*, I thought, "If only I were as spiritual a Saint as he is. His very presence is an inspiration." We miss our friends of Fourth Kansas City Church, and pray for them continually.

We lived in Minneapolis for the past two years and while there attended branch services, but not as often as we should. It was impossible to go sometimes for we had charge of apartments. Let us advise Saints who have every advantage to attend church services, to do so. For when you of necessity move away from church privileges, you are so lonely and hungry for association with God's people that you regret every time you absented yourself from meetings.

We came to Fergus Falls last September. My father-in-law was ill, and we came to assist in caring for him. He passed away November 8. Was ninety-five years old and a spiritual character. His mind was as alert as that of a much younger person and his eyesight was good until about two months before his death; he read without glasses. The night before he died, he was sitting up and singing a hymn in a cracked voice and praying in his native Norwegian tongue, and as I sat beside him, I prayed that I might be as spiritual and as cheerful at the end as he was. He went peacefully to sleep. He was a Civil War veteran. We laid him away on Armistice Day. Father voted for Abraham Lincoln as his first venture into political life. He was very ill with pneumonia the winter of 1936; was administered to by Brothers Keairnes and Bennett, of Minneapolis, and seemed to gather strength. He was well and able to be up again and to come to Fergus, his home town. Was loved by all who knew him. He pioneered in Otter Tail County in 1871.

We are twenty-five miles from Clitherall, Minnesota. A fine spiritual group of Saints is there. We visit them quite often. We are praying that God's blessings will rest upon his children everywhere.

FERGUS FALLS, MINNESOTA. IZETTA SLETTO.

Trying to Grow in Appreciataion » »

It is difficult to realize and reckon as a whole the value which we receive from the *Herald* and especially the "Readers Say" pages. As I consider it, I am afraid that I, with others, am lacking in appreciation.

More than twenty-five years ago while we lived in North Dakota, we would read the *Herald* each week and long and plan for the time when we could move to the "regions round about." Feeling unable and unworthy to move to Independence, we located in this little village. That was eighteen years ago, and what a blessing it has been to us!

Rich Hill had once been a thriving town of fifteen thousand population. That was during the old mining days, but with the working out of the larger mines and the exodus of miners, there are only about two thousand people left. A fine branch of the church suffered in like manner, so there was only a small group worshiping. This continued to dwindle until at one time while we were away for two and one-half years, district officers considered disorganizing it.

After our return, regular services were held even if there were but four or five in attendance. Then two or three families moved to Rich Hill, and among them was Brother Birch Whiting, who was district president. Under his fine leadership the branch began to grow. A few were baptized. More moved in until our church seemed crowded. It was moved to a desirable location and an annex twenty by thirty-six feet was built. We now have one of the finest locations in town, but find ourselves with limited class room again.

There is a splendid group of young people here, all willing workers, and so we are rejoicing.

We are located only seventy-five miles from the headquarters of the church, on a good highway. This area is known for its fertile farmlands which are to be had at reasonable prices. City property and rent also are cheap. The climate is good, and the Saints are blessed with fine neighbors and friends and plenty of church work. We have a pastor and his family, Brother W. A. Connell, from Idaho, and they are diligent workers. The small group at Rich Hill were prophetically told a few years ago that this would be one of the gathering places for the Saints.

Not all has been smooth sailing for the Saints of this locality. We have had our bank failures, depression, droughts, bugs and blight to overcome, and yet through it all, our people have not gone cold or hungry. Our blessings cause us to remember the Lord's words: "Have I not said I will provide for my Saints?"

We are trying to grow in appreciation, and ask an interest in your prayers, that we may always be humbly doing our Father's business.

RICH HILL, MISSOURI. RALPH MURDOCK.

In Gospel Bonds » » » » »

I was in the hospital from July to October, and had to undergo a serious operation. But the Heavenly Father spared my life, and for this great blessing I am thankful. I have been permitted to return to my home and am getting along very well. I wish the prayers of the Saints that I may regain my strength.

My desire to serve the Master and to do the work he has for me to accomplish is stronger than ever. I want to live for and do the will of the Father in heaven.

A. N. SKINNER.

ORLANDO, WEST VIRGINIA, ROUTE 2.

On August 8 we had our all-day meeting which was well attended and enjoyed by all. The speakers were Grant St. John, Vincent Belrose and Brother Taylor.

As the cold stormy weather is with us again, and Sunday school is closed, I should like to hear from other Canadian members.

KATIE STOUTENBURGH.

RAVENNA, ONTARIO, RURAL ROUTE 2.

While sending in my mother's subscription to the *Saints' Herald*, I cannot refrain from saying how happy we are that such progress is being made in paying off the church debt. Also, the good word that came from the Lord by way of the Kirtland, Ohio, young people's convention, that the church debt will be paid, so encourages us that we feel we want to redouble our efforts from now on, if possible. No sacrifice we can make is anything but sweet. May God stir up his Saints to a realization of their opportunities to help in his work. May His blessings be added to the efforts put forth by all for the building of the kingdom, also that those who have strayed from the fold may be brought back and the sick and needy helped.

MARY A. PURYEAR.

DENVER, COLORADO, 2504 West Bates Street.

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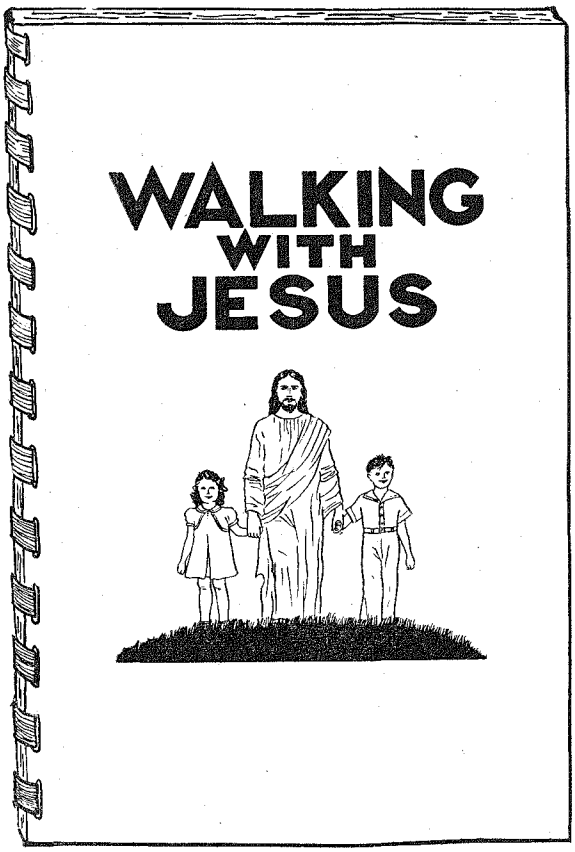

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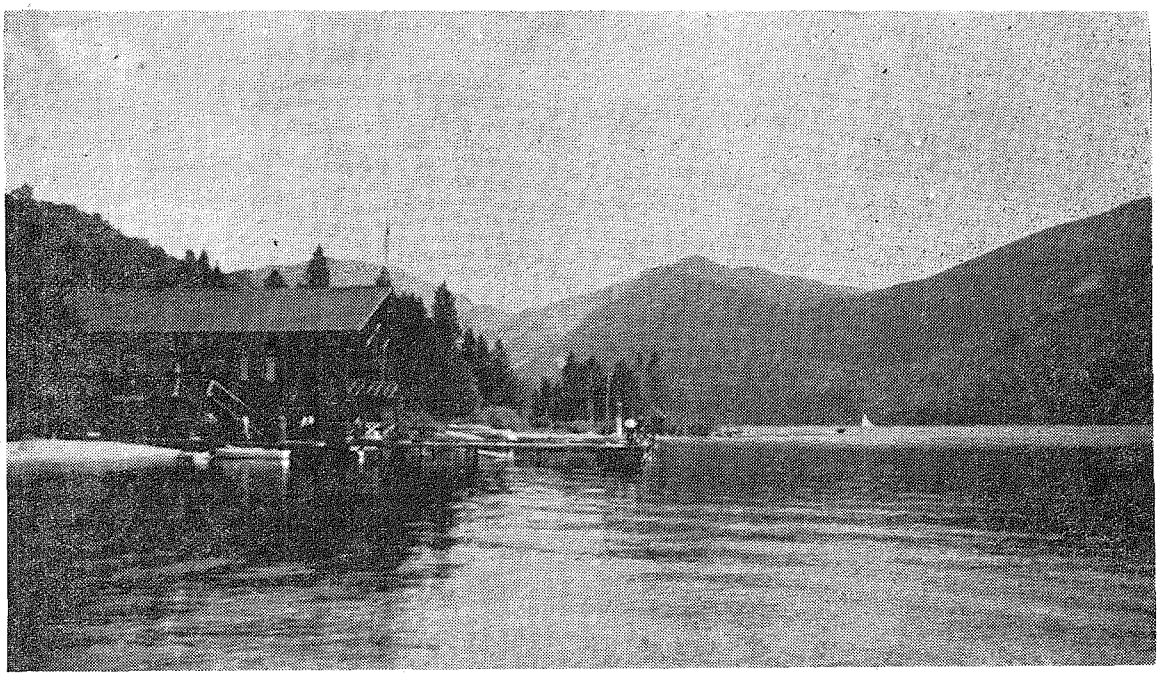

—Photo by Mrs. Francis Schrunk

GRAND LAKE, COLORADO

Improved roads and transportation are making available to increasing numbers of our people the wonders and beauties of our natural vacation lands. America is finding health and wholesome recreation in the rediscovery of the out-of-doors.

Volume 84 December 25, 1937 Number 52

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THE SAINTS' HERALD

December 25, 1937

Volume 84 Number 52

Frederick M. Smith, Editor in Chief; Elbert A. Smith, Floyd M. McDowell, Associate Editors; Leonard J. Lea, Managing Editor; Leta B. Moriarty, Assistant Editor; James F. Keir, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign $3 a year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921. Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed articles represent the views of their authors, which are not necessarily endorsed by the Editors.

HERALD PUBLISHING HOUSE
Independence, Missouri

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Disturbance

Our large family of small children was happy until a Montgomery Ward catalogue arrived. In two weeks they found so many things they needed and couldn't have that the parents had to answer a lot of arguments and administer a few paddlings to restore order to the household.

The Pigeonhole

Discouraged

Joe sat in a chair, looking very glum and blue. He just stared off into space and saw nobody.

"He's been thinkin' again," said Molly, "And it always makes him sad.

"But why should thinkin' make him sad?" asked her friend.

"It's *what* he thinks about—the folly of the human race, the futility of tryin', an' stuff like that. I tell him thinkin' doesn't make it one bit better or worse, an' he'd just as well laugh about it as cry. But he says he can't help it; about every so often he gets a spell like this. It takes a couple of days to wear off."

Visitors

Brother and Sister A. L. Gibson and Sister Fout, mother of Stanley J. Fout, of Coeur d'Alene, Idaho, stopped to visit us on their way to the east where they will visit relatives in Washington, D. C., and New York. Sister Gibson (Margaret W.) has written some beautiful poems for the *Herald,* and this was her first visit to Independence.

Dickens' Christmas Carol in Verse

By JOANNE WILSON

Marley was dead, but Scrooge lived on,
And in his heart all mercy was gone;
'Til one night, alone by his meager fire
Marley's ghost made him quake and perspire.
It warningly spoke of spirits three
Whose visits to him were to set his soul free.

The first one came in the dead of night,
And around it shone a ghastly light;
It was the ghost of Scrooge's own Past,
He saw himself, a boy, a neglected outcast.
Then scenes of his youth and young manhood,
And he earnestly wished he had done more good.

Ghost of the Present, the second to appear—
To Scrooge the purpose was entirely clear;
They visited the home of Bob Cratchit, his clerk,
Where they watched them enjoying their Christmas mirth.
Then saw he too, his nephew and wife;
And heard their opinions of his way of life.

The third phantom, Ghost of Christmas Yet to Come,
Was dressed all in black—silent and glum.
By it he was shown his dead body in bed;
And also, the saddest—Tiny Tim dead!
Saw too, his own grave, neglected and worn;
Where he was laid, with no one to mourn.

Awakened at last from his dread dream,
To make amends, his eyes agleam
He shouted in joy, a new chance he was given;
Christmas was joyful, on earth could be heaven!
The moral is plain, all must confess:
No Scrooge-like actions will bring happiness.

(The writer, who is fourteen years old, is in a class whose teacher asked them to write Christmas poems.)

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Editorial

So This Is Christmas!

TODAY IS CHRISTMAS. In many of the homes all over the land there will be a Christmas tree in some corner, decorated with tinsel and ornaments. Wreathes hang in the windows, and last night candles burned brightly in honor of the occasion. Many have already attended special religious services anticipating the holiday, and now everybody will spend the day at home, happy with the exchange of presents. A special feast will be provided in even the humblest of dwellings, if necessary from the bounty of neighbors who have brought baskets to the poor. All over the land today it is desired that there shall be at least a fair semblance of that "Peace on earth, good will toward men" of which the angels sang. This Christmas is a product of the thoughts and feelings of the good and humble men and women who love and serve their families, friends, and neighbors.

In contrast to all the goodness and idealism of Christmas, the world we live in now presents a picture of everything but the peace and good will of which the angels sang. It is engaged in many forms of war—military, economic, labor and capital, and political. Men will pause only a moment in their struggles and pay lip service to Christmas, then return to their strife, killing Jews, lynching Negroes, oppressing the poor, invading peaceful nations. It is all contrary to the spirit of Christmas.

TODAY it is presumed that we are celebrating the birthday of our Lord Jesus. A man may consider it wonderful if the public still remembers his birthday fifty years after he is gone. But here we are celebrating the 1937th birthday of a Teacher of Nazareth. What a splendid honor the world has bestowed on Him!

Or has it?

It is a lot easier to celebrate a man's birthday than it is to honor his message.

The world is a funny place. Look what it has done to the original Christmas. It put Christ down and set up Santa Claus. It took away the cross and erected the Christmas tree. It removed the church and substituted the department store and the movie. It has forgotten the Gift of Eternal Life and points to the Gift of Things. There was a time in the homes of men when the family would gather around on Christmas and the father would read to them: "For God so loved the world that he gave his only begotten Son." But we find little worship in many homes. Mostly, a lot of presents, but not the Divine Presence.

So this is Christmas? Well, they call it that.

AS ONCE BEFORE in the history of the world, the lines of battle are drawn between the Christian and pagan forces of the world. Not on real battlefields this time, but everywhere in life—homes, streets, shops, schools, and even churches. The spiritual and social ideals of Christ are arrayed against mammon. And the question to be settled is: shall men live as carnal creatures of pleasure and exploitation whose end is death, or as the sons of God whose end is eternal life?

Is the picture too dark? The daily newspapers will give you the answer. Is the situation hopeless? Not by any means. Though the forces of Christianity are outnumbered, they are superior in the spiritual qualities that it takes to win this kind of fight. And the needs of suffering humanity are on their side. Sometime they must win.

Have the Christian forces won any battles? Great victories have been theirs in the wars against disease, ignorance, and tyranny. They have made available for the public, free schools, hospitals, and many forms of social security. Even now they are arrayed against new forms of ancient wrong which threaten to push the world back into the Dark Ages. Great battles lie ahead of them, and great victories which they will eventually win. Reverses may come, dark days overshadow them. But they will never give up, because their Lord has given them a vision of that better world, the kingdom of God, and they will not stop until they have obtained it. The final victory will not come in our day, but we can contribute a little toward the gaining of some objective, some sector, some outpost of battle front for Christ. The children and the children's children will in turn take up the cause, and it will go onward.

When the great day comes—of victory for Christ—it will be possible for the world to celebrate a real Christmas. Then it will know the meaning of that message which was brought with the birth of Jesus: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." L. L.

Diligence increaseth the fruit of toil. A dilatory man wrestles with losses.—Hesiod.

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Official

Notification of Appointment

During the absence from Australia of Apostle G. G. Lewis, the First Presidency hereby appoints Elder W. J. Vaughan, of the Quorum of Seventy, to the supervisory charge of the Australasian Mission, as from February 1, 1938. In this capacity, Elder Vaughan will act as mission president pro tem. All matters affecting the welfare of the church should be referred to him for his consideration and action. The men of the ministry and all Saints are requested to cooperate with Elder Vaughan in the carrying out of these responsibilities. Apostle Lewis will continue to have oversight and direction of the Australasian Mission.

THE FIRST PRESIDENCY,
By F. M. SMITH.

Independence, Missouri, December 15, 1937.

The Story of St. Paul

KMBC, Sunday, 6:30 p. m.

The fourteenth and last episode of the radio plays on the "Life of St. Paul" begins with a scene near the barracks of the Roman soldiers. Two of them discuss the shipwreck at sea, the imprisonment of Paul, his release and his trip to Rome. People pass, stopping to talk with the soldiers, and each one tells how he became converted to the faith which Paul preached: First Onesimus, then Lucius, the soldier to whom Paul was chained from Caesarea to Rome, and finally a Roman girl and her mother seeking Paul to hear his preaching.

The second scene is in Paul's house. A sick man comes and is taken care of by Paul and Luke. It is Epaphroditus and he has traveled far to bring a gift to Paul. Onesimus comes and tells Paul he will return to his master, whereupon Paul writes his brief but remarkable letter to Philemon.

In the third scene, Epaphroditus has recovered and takes a letter to his people in Philippi. The fourth scene is on the streets of Rome following Paul's two years of freedom. Two maids from the court of the Empress Poppoea are on their way at midnight to warn Paul of Nero's decree to kill all Christians. Paul has been taken and is in the most wretched dungeon in Rome. The last scene is at the door of the dungeon, portraying the conversion of the jailors, the coming of Onesiphorus, the message to Timothy, then the decree from Nero that Paul is to be put to death. During this scene at intervals can be heard the singing of Paul and Luke coming from the cell in the prison. The episode and the series close with the exultant cry of Paul, "I have fought a good fight, I have kept the faith!"

Across the Desk of the Editor in Chief

IN LETTERS received from Brother Gleazer we learn that recently Zion's League Convention was held at the Danvers Street Church in San Francisco and that the meetings were well attended and manifested a fine interest on the part of the youth of that district. He assures us that there are more young people of marked intelligence giving consideration to the work of the church in California than ever before. At the convention the young men led the discussions on various projects of the Zion's League. He feels that the San Francisco young people are to be commended for the fine manner in which they entertained the convention and adds that in all their services they were blessed with a goodly degree of the spirit and he enjoyed excellent liberty in presenting the word.

Concerning missionary work, he says:

> We were glad to hear, on the Sunday we visited there, that this branch (East Los Angeles) had opened a mission in Bellflower and had an attendance of sixty-two, and over two-thirds of this number were non-members. This mission is being promoted by Brother Thorson, so you can see that the missionary activities which we are promoting in greater Los Angeles are still expanding. I have been trying ever since coming to this field, to point out the missionary possibilities a city like Los Angeles offers to our people, so I am happy that I am now seeing the fruits of my former appeals.

He adds that at the close of the young people's convention he addressed a large gathering of the priesthood of greater Los Angeles and said that it was one of the largest and most enthusiastic gatherings that he had ever seen at that place. He adds:

> The success which they have already witnessed in the missions and cottage meetings has proved an incentive to take advantage of other opportunities and to engage the services of those that are not yet active.
>
> F. M. S.

The view that the spring of Christian action is response to a God who is free and sovereign and who in the living present makes known his will to those who humbly seek to know it, does not involve arbitrariness or individualism. The God to whom we are called to respond is not capricious but constant in his dealings with men. His will in each new situation in which men find themselves can be learned only in the light of his will already revealed in Christ, in the Bible and in the experience of the church.—J. H. Oldham, in *The Church and Its Function in Society.*

The art of conversation consists as much in listening politely as in talking agreeably.—Atwell.

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Our Cause Is Onward

By J. F. Garver

During the difficult days confronting us as a people, incident to the depression which has worked havoc in so many directions, it has taken determination for us to hold fast our faith. We have, however, held fast the faith. And so again is the promise found fulfilled, "He who endures to the end shall be saved."

It is a great achievement: To have maintained our integrity by acknowledgment and expressed intent to pay in full each and every one of our financial obligations; to have already discharged so large a part of this indebtedness; to have entered determinedly upon a sustained period of denial in order to pay the rest; to have found in our ministers and Saints the devotion and the stamina to stand up under this call, the while so many of them were depleted in means and without ministry under conference appointment, who had in better days been accustomed to such ministry and to adequate means, and to have so expanded in vision and understanding as we as a people have done. This is no mean achievement. Surely we have been with the learned of the Lord.

Again in our experience is it made clear the real, the fundamental things are the things of the spirit. As goes his spirit, so go all man's concerns.

We Have Carried on in Missionary Work

How to carry on our missionary work with such depleted man power under appointment was a matter of grave concern to those of us responsible for direction in such activity. In the Central States Mission, for instance, where Brother C. F. Ellis and the writer labor conjointly, with its twenty stakes and districts, we had free for missionary work under appointment only six men. Of these, E. Y. Hunker, R. E. Davey, and W. E. Haden have served in the same territory some ten years or thereabouts, L. G. Holloway not so long. C. M. Nikel was sent out as an inexperienced man during the depression. And Ray Whiting was ordained an evangelist and assigned to this field at the General Conference of 1936. Some of these under the emergencies of the times shared with us administrative responsibility, requiring no little time and energy. Missionary demands were far beyond so few men. Nor was our own urge lessened. What then, to do?

Wherever we had available help, we encouraged local men to conduct continuous or nightly missionary services in addition to Sunday evening and other occasional formal services; to enlist other local help, unordained as well as ordained; to make use of literature; to make and maintain personal contacts; to keep a list of desirable prospects. And in a number of communities this was done so effectually good people were added to the church and the cause strengthened.

But here were these persistent and constant calls for full-time help. We could not answer all of them. We had not the men. Then the men, some of them, had been in some fields so long, and had been so often conducting services in the same centers, they felt themselves no longer adequate to the demands. This was known to many Saints. Morale was slipping, and the challenge was not being met.

Prodded then by sharp necessity, we beat about for some way out, so hit upon a plan.

Since we could not answer all calls, we must resort to some means of selection.

Since we must make every stroke count for most, centers must be selected giving promise of returns, and where we had the local ministry to absorb and hold accessions made.

Then we studied the various centers chosen for missionary emphasis, with consideration to available men, or men suited to the several local setups. And since we could do it with little extra financial lay out, and it was expected it would bring new life to the men and communities to be effected, we put ourselves largely in disregard of boundary lines, and arranged to shift the men as need and call advised, and as circumstances might permit.

So it was something over a year ago we entered upon this plan. The men above named have participated in these shifts, some more, some less, and from the very first, success has crowned our efforts far beyond our strongest hopes. Reports of these meetings were had from the men in the *Herald.* We hope like reports will appear covering further endeavors.

Amid new scenes, and with the response given them as ministers new to the people where sent, these men took on new life, and were stimulated to new endeavor. The Saints were quickened within themselves. Local ministers were encouraged, and their understanding expanded. Upwards of two hundred have been baptized. The cause has been strengthened and stabilized. And in every way we have been blessed and rewarded for our labors of love.

Brother C. M. Nikel has availed himself of an opportunity to further his education, which in our opinion was necessary for his best work as a servant of the church. So he is, since September, at Iowa University, seeking by study as by faith to strengthen his hands for the work of his ministry, shall the church desire him again in the field. For this he is to be commended by all Saints, and in

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it he has our full support. Indeed, he has undertaken further schooling under our advice he do so.

J. C. May on returning from the islands was made available to us. So we continue with the same number, and are determined we shall give our very best to the preaching of the gospel in this basic calling of ours as the children of God.

We Have Kept Faith

But, have said some of our groups not served, does not this leave us without missionary help? And we have answered, Yes, but not since or because we have chosen certain centers in which to labor, for these questioning centers had been without missionary help since retrenchment in 1931. There just have not been the men to serve all. For that matter, long before 1931 not each group could be served as each desired. Since, then, not all could be served, it seemed not ill-advised we should give considered direction as to where best our men might serve.

It has not been that these left without have not been in our hearts, for they have been. It is in this as in other things these hard days, though it break our hearts that there be some left without, we can but place our powers in our better judgment for greatest good to the greater number; and in a way to make for greater strength to the cause by this strengthening of key centers.

And not the least of our encouragements have been the understanding and the support and the faithfulness of these groups denied. They have known we cannot serve all. And some have shown more strength as the demands have called it forth.

To all these we do double honor for so cheerfully and faithfully carrying on under trying circumstances.

We Shall Go On in All Things

In these as in other things we have not only kept faith, we have shown ourselves the kind of folk who *can* keep faith, therefore who *will* keep faith. We have seen we *can* accomplish our task. Therefore that we *will* accomplish our task.

We shall pay on our church debt and go on in expansion of the whole of our work as the Saints of God in these last days: We shall carry on our missionary work, however short of man power. We shall "add to the church daily such as should be saved." We shall strengthen our groups and our people. We shall maintain in desirable condition our places of worship, with all church properties. We shall meet our local as well as our general financial obligations. We shall pay our church debt, maintain our missionary endeavor, and strengthen our people, because in us is the spirit to do all of these. For as goes the spirit of man, so go all his concerns. And this we shall do, who are not to be turned on one side by any kind of setback.

We have sustained such reaction as from the first some of us pointed out was likely. Having responded strongly to the call to "pay the debt," and beginning with June, 1936, we held up well. And then, entering upon the second lap, we found ourselves slowed up a bit. This is but the normal reaction.

So it is, having overtaken ourselves in this minor slump, it is for us with renewed devotion and deepened determination to quicken again our pace. And this we shall do, who meant what we said, that we would pay the debt.

Then there are the general economic conditions, not too encouraging at this writing—all the more reason for our renewal of diligence. And diligence we shall renew in confidence of faith with experience. Having under adverse circumstances done well, we shall, whatever the circumstances, do well again.

Our cause is onward. The part of each one of us is not to "give it a lift," as we sometimes say. It is for each to set himself for the steady sustained pull to the end.

And so shall we and our church be saved for the great work that yet awaits it and us.

(Note: This is one of a series of articles by members of the leading quorums of the church, having to do with closing the work of the church for the year 1937, and beginning plans for 1938.—Editors.)

An International Peace Force vs. Armies and Navies

Let us discriminate clearly between a police force and armies and navies.

"A true police force . . . seeks to restrain the criminal elements and to redeem rather than to destroy. Likewise its acts are subject to review by impartial courts."

"Armies and navies, on the other hand, are directed against whole populations, destroy lives indiscriminately, and are judge, jury, and executioner all in one. To the extent that countries rely on military force for protection and welfare, such reliance tends to delay or defeat the positive and constructive forces of law, public opinion, treaties, and the elements of understanding, and creates fear, suspicion, and insecurity."

The essence of peace education in the schools, as I view it, is convincing young people that war is such an outworn and, I say it deliberatively, such a really idiotic method of settling differences of opinion that no peoples in their senses will resort to it.—Ass't Supt. Schools, New York City.

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"The Messiah," Handel's Sublime Oratorio

By Alice M. Burgess

The actual composition of *The Messiah* was completed in the small space of only twenty-four days. Yet this oratorio expressed such deep realization of divine love, such poignant feeling of the Savior's agony and grief, and such triumphant voicing of the victory of God's purpose in life as could only mark the culmination of years rich in human joy and sorrow, in triumph and defeat and a spirit deepened, chastened, and beautified by the great heights and depths of human experience. Handel was fifty-six years old when he composed *The Messiah,* and he came to the task after having known the extremes of fame and oblivion and of both financial and physical wealth and bankruptcy.

George Frederick Handel was born in 1685 at Halle on the Saal, in Germany. His father was a vigorous and active man, a surgeon barber attached officially to the Ducal Court of Saxony. His mother was a pastor's daughter. His father did not value highly his son's remarkable musical talent. But when he took the eleven-year-old lad with him to the Saxon Court, George's organ playing and his universal musical talent so astounded the court that the duke gave him liberal presents and impressed on his father the duty of cultivating such gifts. So George was placed under the tutelage of the church organist, and at this early age composed six sonatas, still extant, which are admirable for depth of feeling and skill.

For three years the growing boy assisted his teacher by playing the organ and wrote church cantatas, one for each Sunday. However, Handel's father had determined from the first that this boy should be a jurist, and so dutiful a son was George that even after his father's death he pursued for two years his legal studies at the University of Halle. Finally at eighteen years he gave up the law and devoted himself wholly to his great life's work and interest. Then for thirty-four years Handel studied and wrote operas, first in Hamburg, then in Italy. He attained at one time considerable recognition and fortune, but the end of this period found him immersed so deeply in debt that he was seriously threatened with debtor's prison, and so broken in health that for a time he almost lost his sanity. After a healing period at a sanitarium, however, he retired to England for the rest of his life, and from this time on he turned his major efforts to the writing of oratorios—a form of composition in which he was never excelled. For he was not embittered by the hard experiences of his life, but rather he was roused by them to more complete expression of his genius.

He began writing *The Messiah* on August 22, 1741, and finished the work by September 14. Since he had made enemies in London by his German bluntness and fearlessness, he was glad to accept at this time the invitation of the Duke of Devonshire, Lord Lieutenant of Ireland, to come to Dublin where the first performance of *The Messiah* was given. It is interesting to note that Handel's music was held in such high regard in Ireland that by request the ladies cheerfully abandoned hoops at that first performance, thereby making room for one-seventh more hearers. The tickets were sold for half a guinea and, as was not unusual for Handel, the proceeds were dedicated to charity. The advertisement read:

> For the Relief of the Prisoners in the Several Gaols, and for the support of Mercer's Hospital, in Stephen's Street, and of the Charitable Infirmary on the Inns Quay, on Monday the 12th of April, will be performed at the Musick Hall in Fishamble Street, Mr. Handel's New Grand Oratorio, called *The Messiah,* in which the Gentlemen of the Choirs of both Cathedrals will assist, with some Concertos on the Organ by Mr. Handel.

The performance, which took place at noon, met instant and full appreciation. The Dublin press declared:

> The best judges allowed it to be the most finished piece of musick. Words are wanting to express the exquisite delight it afforded to the admiring crowded audience. The Sublime, the Grand and the Tender adapted to the most elevated, majestick and moving words, conspired to transport and charm the ravished heart and ear!

London first heard *The Messiah* at Covent Garden, March 23, 1743. While the enthusiasm here did not quite equal its reception in Ireland, it was at this performance that the reverent custom of standing during the "Hallelujah" chorus was inaugurated. King George II was so moved by its sublimity that at the words "For the Lord God omnipotent reigneth," he rose to his feet, and the whole audience rose with him.

Although *The Messiah* was performed thirty-four times during his lifetime, none of the performances were upon the scale nowadays deemed adequate. Its first great performance took place at the Handel Commemoration in Westminster Abbey in 1784, with an orchestra of 249 musicians and a choir of 275 voices. This musical achievement was the wonder of that day, but on the centenary of Handel's death *The Messiah* was produced at Crystal Palace with an orchestra of 460 and a choir of 2700. In London between 1791 and 1861 it was given annually on Christmas Eve.

The Messiah is held in absolute veneration in England. It is the subject of scores of sermons and

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volumes of history and criticism. Handel rewrote and improved many of the passages after the Dublin performance, and additional accompaniments were composed by Mozart in 1789, employing orchestral means unknown in Handel's day.

The verbal text of *The Messiah* was well arranged by one Charles Jennens from the literal words of the Old and New Testament. Mr. Jennens was one of the few persons to be disappointed by Handel's music which though he admitted it was "fine entertainment," he thought it "not near so good as he might and ought to have done."

The Messiah expresses a wide range of religious emotion and thought. Part one foretells in beautiful Old Testament text the coming of the Savior, the angelic announcement of his birth, and the heralding of that event to the shepherds. Solemn anticipation, awe, glorious exaltation, and divine peace pervades. Some of the most impressive numbers are: the tenor recitative and aria, "Comfort Ye, My People," expressing the tender compassion of the Infinite for the erring world; the alto and soprano, "He Shall Feed His Flock," and "Come Unto Him"; the climax expressed in the chorus, "For Unto Us a Child Is Born," and the angelic pean, "Glory to God."

It is usually conceded that the most marvelous portions of *The Messiah* are found in the second part, which begins with Christ's actual appearance in earth as the Redeemer and Savior of the world, and treats of his passion, death, and exaltation as well as the spread of the gospel. Here are three of Handel's finest choruses, which means three of the finest choruses ever written: "Behold the Lamb of God," "Lift Up Your Heads, O Ye Gates," and the "Hallelujah" chorus. The contralto, "He Was Despised and Rejected," expresses such depth of pathos that Handel was found in tears over its composition. The chorus "Surely He Hath Borne Our Griefs," and the tenor recitative "Thy Rebuke Hath Broken His Heart" and the tenor aria "Behold, and See If There Is Any Sorrow Like Unto His Sorrow" are tender, moving moments.

The short third part which is more serene and more contemplative, contains one of the best loved numbers, the soprano aria, "I Know That My Redeemer Liveth." The chorus "Worthy Is the Lamb," and the "Amen" chorus reach a great exaltation of sound in which all creation seems to join the celestial choirs.

The Messiah has been described as the most sublime, the nearest to the divine heights that it is possible for human music to achieve. Its music becomes dearer and more beautiful in proportion as we know it better and sing or hear it oftener. The expectancy, peace, and worshipful reverence of Christmastide makes *The Messiah* particularly appropriate and appealing at this season.

Such a work could have been produced only by a man whose greatness consisted not in his art alone, but in his own character and personality. Handel's most marked traits have been listed as "unyielding determination, strong independence, sincere devotion, high sense of honor, fidelity, and noble philanthropy."

NOTE: Sister Alice M. Burgess is president of the Independence Music Club, and has many vocal achievements to her credit. She is one of the well known soloists of the church, and on several occasions has been the contralto soloist in the rendition of the oratorio about which she writes, Handel's *Messiah*. For many years she has been a member of both the Stone Church and the Independence Messiah Choir. She is the daughter of Elder A. M. Chase, and as a very small girl began cultivating her voice and sharing with others her gift of song. She and her young brother, Charles, assisted their minister father and musical mother in the missionary meetings they conducted in many districts of the church. In addition to her musical interests she has contributed much to the church with her literary work, in dramatics and in radio work. Sister Burgess is the wife of Elder S. A. Burgess, church historian.

Sympathetic Understanding

The possession of a sympathetic understanding of what youth is facing in these days will carry parents a long way toward maintaining a real religious influence. No generation has ever faced so many confusing changes. The youth of a generation ago, it is true, had to make a difficult religious adjustment to new scientific truth. But they were not confused as the present generation of youth is confused by having moral standards called into question at the same time that they were forced to make the religious adjustment. Today young people must move in an atmosphere in which moral authority and standards are questioned and are in need of the most sympathetic and patient guidance and fellowship. So often, however, parents are so far away from youth in their thinking and understanding that the view which they get of the life and problems of their children is like the view of a stage from a fifty-cent seat in the gallery. What youth needs and deserves is such a presentation of religious truth that it will not have to be discarded in the light of the fullest knowledge and that will not cave in on them in the time of greatest need.—Halford E. Luccock in *"The New Christian Home."*

The Christian knows that God is at work in the world and at war with evil. He knows that he is called to fight the Lord's battles. It is in the actual present world that he is called to serve God. It is there that he must encounter and attack the forces of evil. Hence his concern is to discover what are the specific tasks which in his time the church is called by God to undertake. To these he will commit himself with his whole energy.—J. H. Oldham, in *The Church and Its Function in Society.*

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Free Moral Will

In the Business of the Kingdom

By J. A. Koehler

PART FIVE

NONTRANSFERABILITY OF MORAL RESPONSIBILITY

Free Moral Will is a subject which lies in the field of philosophy, of ethics, of psychology. But that fact does not exclude it from the field of religion. Religious phenomena are psychological phenomena. Religion is philosophy and science, too, even if philosophy and science are not always religion. The field of religion, at least of Bible religion, is the conscious life of man in its totality; and not only in its totality, but in its unity too. And in the treatment of Bible religion we must treat of psychology, just as we must treat of economics and of government.

We do not complete even a high school course these days without an introduction to the social sciences. But it will do no harm to mention things which every high school graduate is supposed to know, in order to complete the statement of our subject. Let us consider briefly, then, Free Moral Will.

Christian religion postulates the freedom of the will. In reason, it must do this, since it asserts man's responsibility for his conduct. "Whosoever will, let him come," and all such like, is not only familiar matter to Christians, it is also universally believed by them. There can be no other foundation for "The Judgment" save the freedom of the will. What, then, is this will which is the first and last concern of Christian religion?

It is not long since psychology taught that Will was *a faculty* of the soul. That is not good psychology now. We think of will, now, as the soul itself choosing and refusing things. The will is the "I" exercising its agency; it is the activity of self-determination. The forms of definition vary, of course; but the essential meaning is the same: Will is doing on one's own account. And doing on one's own account, in honor of God and for love of neighbor, is the very essence of Christian religion. The great body of scriptural testimony to this effect all should know.

The elements of will are *choice* and *volition*. In *moral* will, the choices are *moral* choices, they are made on *moral* grounds; on grounds of *duty*. Moral acts are acts that we ought to do. I *ought* to give as good as I receive. I *ought* not to remove my neighbor's landmark or injure his property. It may be a matter of moral indifference (an unmoral or non-moral matter) whether I hire A or B to work for me. It may not. It all depends on circumstances. To this we shall give attention in the article following. But it can never be a matter of moral indifference whether or not I give my allegiance to those institutions upon the proper functioning of which the welfare of mankind depends; that is, according to my circumstances. Volition, too, in moral will has an *emotional* tone.

Now, to make choices on moral grounds we must be capable of moral discrimination. I might see clearly how "stewardships" might bring order out of chaos in economic society; I might see how it might yield economic security; but do I see the grounds on which the stewardship regime *ought to be* instituted; do I see why it is my *duty* to assist in advancing the cause? If I do, I am capable of *moral* discrimination. We shall say more about the distinction between right and wrong and good and bad in the next article. Our purpose here is simply to direct attention to the fact that moral discrimination is quite another thing from non-moral or un-moral discrimination.

There is a direct relationship between the intellectual capacities of peoples, their opportunities and freedoms, their resources and the current need, and their moral responsibilities. This truth is expressed in such statements as: "Where there is no light there is no condemnation"; "For unto whomsoever much is given, of him shall be much required"; etc. And this relationship of light, or of capacity for moral discrimination, and moral responsibility explains why "My people," God's people, are responsible for casting up the "Highway of our God" —i. e., of instituting God's mode of government: The Kingdom. And the relationship of opportunities, freedoms, resources, capacities, and needs to responsibilities explain why the Church at Jerusalem was rich in spiritual blessings notwithstanding it was not devoted to the business of The Kingdom in its civil mode; while, on the other hand, the fate of The Church in America for not devoting itself to the business of The Kingdom in its civil mode was that "the abundance of the manifestations of the Spirit" were withheld, and she was "cast out and trodden under the feet of men." It explains too why the struggles of late years have not yielded the spiritual power which was manifest in the Church in its infancy.

"My people" cannot escape their responsibility in this age to establish "the mountain of the Lord's house"; to cut "the stone" out of the mountain; to lift up "the standard"; to "redeem Zion"; to "organize My Kingdom"; to institute God's mode of "government." They cannot shift this responsibility to The Mountain, or Nation, or State. That is not

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the scale upon which Kingdom-government must be instituted. The Kingdom is like a grain of mustard seed; it is like a little leaven in a big lump. What are the characteristics and circumstances of The State that fit it for the business of The Kingdom as compared to the characteristics and circumstances of The Church, or of "My people"? There is no comparison; there is only a contrast.

To fulfill the offices of Christian religion; to witness to the world that The Kingdom conception is the way, the truth, and the life for nations; to institute the mode of government of the increase of which there shall be no end, but which shall roll forth and fill the whole earth; to do this The Church must be given to fine moral discriminations in practical life situations. As we shall see, to be highly moral, to attain to the righteousness of The Kingdom, The Church must be highly intellectual.

"Do good . . . that ye may be the children of your Father which is in heaven"; "Ye are the light of the world"; "to be used with judgment"; "come now, let us reason together": "that which doth not edify is not of God"; "The keys of The Kingdom"; "the Spirit of truth"; "the same light that quickeneth your understanding"; and all such like mean that Christian salvation must be attained through rational measures. Man is a rational being; and the goal he seeks is a rational goal. The Kingdom is to be the product of enlightened free moral willing. Reason is the servant of the will.

The prophet of The Restoration movement was the first modern religious leader to proclaim this truth. Over and over again he proclaimed the responsibility of God's people to avail themselves of the opportunities which prophetic leadership and church institutions provided to attain to cultural leadership in the business of government. Doctrine and Covenants 85: 21; 94: 3, 5; and 90: 12 are instances of this charge. And until this responsibility is discharged the iniquity shall not be pardoned; the voice shall not speak comfortably to Jerusalem. Moral responsibility cannot be evaded; it cannot be shifted; it is nontransferable.

"Moral" means pertaining to the practices, conduct, and spirit of man toward God, toward themselves, and toward their fellows with reference to right or wrong and to obligation to duty. And in this statement two truths are implied: (1) that the field of moral will is the field of association. Any living-together situation is an area of man's moral dominion: the home; the school; the workshop; the factory; the field; the pew; any living-together situation, and all. And (2) that moral choices are intellectual, intelligent choices; the height of culture fixing the limits of moral possibilities.

In moral willing action is referred to God or to ourselves or to our fellows, or to all, in order to judge of its rightness or wrongness; and in order to assure that conduct is made to conform to obligations to duty. "It is not right that one man should possess that which is above another" is a declaration of an obligation to duty. So also is "you are to be equal; in other words, you are to have equal claim upon the properties for the benefit of managing the concerns of your stewardships." These, and many others, are declarations of moral responsibilities which rest upon men jointly: the obligation to promote The Kingdom in its civil mode. Moral pertains to "the spirit of man." It is the spirit of man which shapes his moral life, his social arrangements.

It is not difficult to see, therefore, that moral willing is at the very heart of Christian religion. The moral will is the matrix of the Christian goal: The Kingdom. It is in enlightened moral willing that The Kingdom is formed. "The Kingdom is within you." And out of you only can it come. The Kingdom is to arise from the intellectual advancement and the moral refinement of man; from the labors of devoted and skillful hands; from the impulses of clean hearts and the convictions of enlightened minds; from the rebirth of the spirit of man.

Free moral will. "In the garden of Eden gave I unto man his agency" *that he should choose.* "Let *him* (i. e. man) have dominion"—let *him* have power of ruling or governing; let *him* give direction to his own behavior, and let him control it in accordance with *his own will.* Let there be freedom of moral will. Religion's history of man says that he came into being a creature with freedom to use the things God made for his use in accordance with his own ideas of good and bad, and his own convictions of right and wrong. *Freedom* to choose—that is a characteristic of moral will.

But what about religion's "Thou shalt" and its "Thou shalt nots"? Are these inhibitions on moral will? Do they limit the freedom of the will? The freedom of man to choose? Are they moral compulsions? How could there be moral *compulsion* and at the same time freedom of moral will? "Thou shalt not lie"; "Thou shalt love thy neighbor as thyself"; and all such like—do they circumscribe the freedom of the moral will?

Freedom. Who is free to will morally? Whose *duty* is it to will morally? Is that a province of *some* men, but not of others? Is freedom to make moral discriminations and choices a right which belongs to one more than to another? Does parentage or office or culture or time or place or circumstance have anything to do with the right to will

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morally? *What* could possibly give to only some men freedom to will morally and take it away from others? Who has a right to his own opinion about right and wrong or obligation to duty?

In the business of The Kingdom—who has a right to judge of the duty to support one agency seeking to promote that business rather than another? Is it the mouthpiece of that agency? Suppose two (or two hundred) religious bodies seeking to command your allegiance—to the judgment of which are you obliged to yield? To whose judgment *must* you yield morally? Certainly not to God's? Then, to what man's?

Or, suppose there should appear a man with a message purporting to be divine, or suppose more than one should appear with messages claiming to set forth obligations to duty—who would have freedom to judge of the claims any or all of these pronunciamentos might have upon him? Does one man, more than another, have a right to judge of what is divine? To judge of obligation to duty to God?

Freedom of moral will. Does not that mean that all men have equal right to judge of the divinity of any command? Or of any counsel? Does not *freedom* of moral will deny the existence of a right in anyone or any hierarchy to *impose* a "divine" command upon another?

That moral *decisions* must be reached collectively, by organized groups, by the community, or what not, respecting the standard of moral conduct below which one may not fall without forfeiting his right of association, membership, or citizenship, is admitted. But that one man should have a right more than another to *dominate* that decision is denied.

Whose right is *my* right of free moral choice? Whose will is *my* moral will? Whose responsibility is *my* moral responsibility? Can it be any other than *mine?* Can I have an opinion about things moral (or about anything else) which is not *my* opinion? If I have an opinion at all, whether with respect to things moral or not, is it not my opinion? If it were not *my* opinion I could not hold it at all. An opinion is a conclusion reached in the mind. Opinions are peculiarly personal possessions. Any opinion to which I hold must be *mine*. It is "I" who have the right of opinion. It is "I" who am responsible for my moral judgments; my moral choices; my moral decisions; my moral willing. I stand independent of all; I stand alone as a being possessing the right of free moral will.

Is it not clear, then, that it is impossible for one to transfer his moral responsibility to another? How could I shift it? And how could another take it over? "By our own works we stand or fall," morally. And regardless of whether the field of moral choices be The Church or The State, there is no possibility by which moral responsibility can be shifted. Moral responsibility is not transferable. It is as peculiarly our own as our own souls are. And these moral responsibilities only we individually and personally can discharge.

Moral willing necessitates moral discrimination. Moral discrimination is moral judgment. The moral agent must do his own judging of right and wrong. Moral willing is not separate and apart from moral judgment. And let members of The Church beware —the responsibility of judging of things moral in the business of The Church is a responsibility which cannot be shifted to other shoulders. One person may not have the same capacity for moral judgment as another; he may reach the same moral decision as another on *entirely different grounds;* it is still his to judge. And no member of The Church has a moral right to jeopardize the real moral freedom of his fellow Church members by voting to transfer their moral rights to others or by voting in the dark because he is not willing to pay the price of voting in the light. Enough such wills are fatal to the business of The Kingdom.

Some moral responsibilities are the responsibilities of all together. The responsibility, e. g., to secure to each the free use of the highways; as also to secure to each equality of economic opportunity. With respect to such matter, while there may be differences of individual opinions or convictions of right, all have a duty to be governed by one decision at a time—and for the reason that the business of government is the business of all; government must be able to command the respect of all.

And so there is a duty to will together as social identities in relation to such matters. If men are to "live together" there can be no separate and independent moral volition with respect to the business of the community, the business of government. The responsibility for shaping the polity of "My people" rests upon "My people." My personal and individual responsibility is to seek to leave the impress of my personality upon "My people." And there are few who can resist this impulsion.

So, notwithstanding it is "we" who must decide the moral issues of The State or of The Community or of The Church, our personal moral responsibilities still remain ours, individually, and separately. We cannot escape the responsibility of making moral choices individually because we cannot always have our ways as individuals in matters of public policy. There is always opportunity for moral choice even when there is no opportunity for moral volition.

In the business of the Latter Day Saint Church we have the responsibility of "organizing My Kingdom upon the promised land"; or redeeming Zion;

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of setting up The Kingdom in its civil mode; of instituting God's mode of government among men. God has ordained that there should be government. Government is required by the very nature of man. But it is obvious that "I" cannot will effectively in the business of government, or the business of The Kingdom except as "My people" shall will to will. But, whether "we" will as "I" will, or not, "I" cannot shift my moral responsibility. It is still my responsibility to concern myself with the business of the whole. And, if the will of the whole be in opposition to my will, as long as I conceive my moral choice to be right, it is my duty to seek to win "My people" to "my" ways.

Moreover; in moral situations which are the *common* concern of *all,* it is the duty of *each* to seek the surest means of insuring that the moral will of "the people" shall be properly executed. To make laws and to set up authorities does not put an end to personal moral responsibility. Whatever the social action, the corporate action, it is still my right and my duty to will. Let the Zionic mode of society be instituted by "My people"; it still remains my duty to will with respect to the common life of My people. And if Zion be in reality The Kingdom, its mode of association will continue to make demands upon my moral will.

"The Church" is a kind of Community—religious Community. And that community, whatever it may be at any given time, is the product of our moral wills. "We" make our Church what "we" will it to be. Prophet or no prophet; God or no God; our Church, our religion, our community is the creation of our own will.

The responsibility of shaping the affairs of society aright cannot be transferred; and from the consequences of our moral choices there can be no escape. The Judgment of God is inevitable because the right of moral choice under God is both inviolable and nontransferable.

(*To be continued.*)

Who Goes There

"Who goes there,
In the night,
Across the storm-swept plain?"
"We are the ghosts of a valiant war,
A million murdered men."

"Who goes there,
At the dawn,
Across the sun-swept plain?"
"We are the hosts of those who swear:
It shall not be again!"

—By Herbert Burcham.

Worth Thinking About

By J. E. Vanderwood

Let the heart be filled with love, the mind be quickened by truth, the desire poised with justice, and the whole life polished with a yearning for beauty, character, and the manners will be excellent and lovely.

Any gift that is not prompted by love can hardly find place in the realities of life. If I would make my gift effectual I must put myself into it; it must be a giving of myself. I must learn that only such gifts as are the offspring of love can survive the test of time. It is well therefore to observe that neither wealth nor poverty can add to nor diminish from the value of a gift, for only that which carries a soul with it is acceptable; for only that which enables me to feel the heart throbs of my friend can be fully evaluated or appreciated by me. Gifts then to be appreciated must arise from a sincere desire to uplift, encourage, and enlarge the soul and happiness of the one to whom the gift is offered. It is therefore evident that he who gives the best to others will himself enjoy the very best there is in the world.

The body politic can never be wholly refined and made a perpetual benediction to man, until the units of that government have learned to love and live rightly. It is indeed very regrettable that men are blinded to the great things of life, and are inclined to cling tenaciously to the traditions of the past. When men come to love truth, virtue, and equity; when they are willing to grant to all others that which they seek for themselves, then, and not until then, will the ideal government prevail.

He that is governed by external things is a slave. The free man is actuated by divine impulses that arise from within. He who tries to right the world by railing at outward forms will fail of his purpose, but he who will right himself by unfolding the principles of love and truth from within shall triumph. He who would right the world must begin by righting himself. This is our task.

The blending of the partial and the individual units of human society, reveals to us the universal good. No man lives unto himself alone; he is dependent to a greater or less degree upon his fellows. The faculty of seeing the good in humanity, and the beauty and harmony in nature, enables us to approach the ideals of life that are expressed in the universal truth. When I uplift, I am uplifted; when I instruct, I am instructed. Therefore I at-

(*Continued on page* 1646.)

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Worship Programs for January

Adult Division

By Mrs. Ray Lloyd

THEME FOR THE YEAR: "THY KINGDOM COME."

JANUARY

Theme for the Month: God Wills That HIS Kingdom Be Established On the Earth.

PROGRAM I

JANUARY 2

Theme: "Thine is the kingdom, O Lord." 1 Chronicles 29:11.

Prelude: S. H., 3 "Come Sound His Praise Abroad."

Call to Worship:

Praise the Savior, all ye nations
Praise him all ye hosts above;
Shout, with joyful acclamations,
His divine, victorious love:
Be his kingdom now promoted,
Let the earth her monarch know;
Be my all to him devoted,
To my Lord my all I owe.

Hymn: S. H., 3, "Come, Sound His Praise Abroad."

Prayer: Lord's Prayer, repeated by congregation, after the leader has called attention to the fact that the first request made by Jesus in this prayer was for the establishment of the kingdom upon the earth—in these words: "Thy Kingdom Come."

Scripture Reading:

"But the Lord is the true God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. . . . He hath made the earth by his power, He hath established the world by his wisdom, and hath stetched out the heavens by his discretion."—(Jeremiah 10: 10). "Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." (I Timothy 1: 17)

Hymn: S. H., 315, "Our Father Who in Heaven Doth Dwell."

Reading: From "The Essential Spirit of Jesus." by S. Willis McKelvey.

"Through the collapses of nations and through the chaos of economic disaster God is calling men to consider and try His way. The laws of the Kingdom of God are the only laws that will work in this universe in which we live, laws that will not break down and cause confusion and distress to the children of men. Yes, it does seem evident that the whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God to follow the laws of God not only in their hoping for the Kingdom of God, but in their living and serving in this universe now. In other words, setting up the Kingdom of God here and now, through following the laws of God here and now, is the only way to live in this present universe, and is the only way by which this universe will truly respond to man and work with man."

PROGRAM II

JANUARY 9

Theme: "And the kingdom is given you of the Father." (Doctrine and Covenants 50:7).

Prelude: S. H., 176, "From Thee all Skill and Science Flow."

Call to Worship:

"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth, bless thee out of Zion."—134th Psalm.

Reading: S. H., 176, "From Thee all Skill and Science Flow," while music is played softly.

Prayer: (For the will and the strength with which to prepare to accept the Kingdom as our responsibility, given us by the Father.)

Scripture Reading:

"Behold, I will hasten my work in its time; and I give unto you who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you, when I will.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that you may be prepared in all things—" (Doctrine and Covenants, Sec. 85: 20, 21.)

Solo: S. H., 190, "Redeemer of Israel."

Reading of Poem: "Jesus Christ—And We" by Annie Johnson Flint.

Christ has no hands but our hands to do His work today;
He has no feet but our feet to lead men in His way;
He has no tongue but our tongues to tell men how He died;
He has no help but our help to bring them to His side.

We are the only Bible the careless world will read;
We are the sinner's gospel, we are the scoffer's creed;
We are the Lord's last message, given in deed and word;
What if the type is crooked, what if the print be blurred?

What if our hands are busy with other work than His?
What if our feet are walking where sin's allurement is?
What if our tongues are speaking of things His lips would spurn?
How can we hope to help Him and hasten His return?

PROGRAM III

JANUARY 16

Theme: "The keys of the kingdom of God are committed unto men on the earth." (Doctrine and Covenants 65:1)

Prelude: S. H., 412, "I Saw a Mighty Angel Fly."

Call to Worship:

"All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—From 145th Psalm.

Hymn: S. H., 412; "I Saw a Mighty Angel Fly." (First and fourth verses, only.)

Scripture Reading:

"But, behold, verily, verily I say unto you, that mine eyes are upon you: I am in your midst and ye can not see me, but the day soon cometh that ye shall see me and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day: wherefore, gird up your loins and be prepared. Behold, the kingdom is yours and the enemy shall not overcome. (Doctrine and Covenants 38: 2.)

WORDS OF JESUS TO PETER (Who was to lead the church)

"And I will give unto thee the keys of the kingdom of heaven: And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16: 19.)

WORDS OF THE LORD TO JOSEPH SMITH (Prophet and head of the church)

"Thus saith the Lord, Verily, verily I say unto you, my son, Thy sins are forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren have come up into my ears; therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time." (Doctrine and Covenants 87: 1.)

WORDS OF THE LORD TO THOMAS B. MARSH (President of quorum of twelve)

"Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph and my servant Sydney, and my servant Hyrum, cannot come." (Doctrine and Covenants 105: 7.)

WORDS OF THE LORD TO THE PRIESTHOOD (Melchisedec)

The power and authority of higher, or Melchisedec, priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant."

WORDS OF THE LORD TO THE SAINTS (Given in 1830)

"Fear not, little flock, the kingdom is yours until I come. Behold, I come quickly. Even so. Amen." (Doctrine and Covenant 34: part of 6.)

Prayer: (Of thanksgiving and praise for the bestowal of the keys of the kingdom upon the priesthood of the church in latter as in former days.)

PROGRAM IV

JANUARY 23

Theme: "Hearken, O ye people of my church, to whom the kingdom has been given." (Doctrine and Covenants 45:1)

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Prelude: S. H., 189, "Israel, Israel, God is Calling."

Call to Worship: "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe."—Hebrews 12: 28.

Hymn: S. H., 189, "Israel, Israel, God is Calling."

Prayer: (For a clearer vision of the kingdom and for a greater desire to accept the gift of the kingdom of God to us, that through its establishment all men may be made to rejoice.)

Scripture Reading:

"For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (Doctrine and Covenants 85: 7.)

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay." (Doctrine and Covenants 83: 8.)

"But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws." (Doctrine and Covenants 102: 9.)

Meditation Period: Two or three minutes meditation on the following question: "What have I done that the army of the Lord might become great; what am I willing to do? Am I willing to become subject unto all the laws of Zion?"

Hymn: Repeat hymn sung in beginning of program, S. H., 189, "Israel, Israel, God is Calling."

PROGRAM V

JANUARY 30

Theme: "Seek ye first the kingdom of God, and his righteousness." (Matthew 6:33.)

Prelude: S. H., 436, "Onward to Zion."

Call to Worship:

"O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord." Psalm 105: 1-3.

Solo: "Onward to Zion," S. H., 436.

Scripture Reading:

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6: 28-33)

Prayer: (That we may realize the truth of Christ's words, that if we "seek first the kingdom of God and his righteousness" that all good and necessary things will be added unto us.)

Reading: From "Entering The Kingdom," by James Allen.

"But let it not be supposed that the children of the Kingdom live in ease and indolence (these two sins are the first that have to be eradicated when the search for the Kingdom is entered upon); they live in a peaceful activity; in fact, *they only* truly live, for the life of self with its train of worries, griefs, and fears, is not *real life*. They perform all their duties with the most scrupulous diligence, apart from thoughts of self, and employ all their means, as well as powers and faculties, which are greatly intensified, in building up the Kingdom of Righteousness in the hearts of others and in the world around them. This is their work—first by example, then by precept. Having sold all that they have (renounced all self-interest in their possessions), they now give to the poor (give of their rich store of wisdom, love, and peace to the needy in spirit, the weary and broken-hearted), and follow the Christ whose name is Love. And they sorrow no more, but live in perpetual gladness, for though they see the suffering in the world, they also see the final Bliss and the Eternal Refuge of Love, to which whosoever is ready may come *now*, and to which all will come at last.

"The children of the Kingdom are known by their life. They manifest the fruits of the Spirit—"love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance, self-control"—under all circumstances and vicissitudes. They are entirely free from anger, fear, suspicion, jealousy, caprice, anxiety, and grief. Living in the Righteousness of God, they manifest qualities which are the very reverse of those which obtain in the world, and which are regarded by the world as foolishness. They demand no *rights;* they do not defend themselves; do not retaliate; do good to those who attempt to injure them; manifest the same gentle spirit towards those who oppose and attack them as towards those who agree with them; do not pass judgment on others; condemn no man and no system, and live at peace with all.

"The Kingdom of Heaven is perfect trust, perfect knowledge, perfect peace. All is music, sweetness and tranquillity. No irritations, no bad tempers, no harsh words, no suspicions, no lusts, and no disturbing elements can enter there. Its children live in perfect sweetness, forgiving and forgiven, ministering to others with kindly thoughts, words, and deeds. . . . But no sin can enter therein; no self-born thought or deed can pass its Golden Gates; no impure desire can defile its radiant robes. All may enter it who will, but *all must pay the price,* and that is—*the unconditional abandonment of self.*"

Hymn: S. H., 210, "Rise us, O Men of God."

WORTH THINKING ABOUT

(*Continued from page* 1644.)

tain unto the true and beautiful in life, when I impart the best I have for the uplift of others. I cannot do good without receiving good, nor can I think high and noble thoughts without being enriched and enlarged thereby. Surely I am dependent upon my fellow as he is upon me, and only in the united whole is the perfect society revealed and maintained.

Character is the sum total of a man's habits, aspirations, and ideals. It is the culminating of all his thoughts and desires. It is life expressed in action rather than in theory. Character is the expression of the whole man; the revealing of his deepest and innermost convictions; the portraying of his normal disposition; yes, it is the florescence of his fondly cherished ambitions. It is the ripening of the seeds of thought that have sprung up and have taken root in his heart and mind.

Growth

After listening to a discourse from one of those men who occasionally come into the church and rise to prominence like a meteor and fade out as quickly, Brother Myron H. Bond was asked what he thought of this man. "Well," said he, "things are not usually biggest when they are first born."

The order of the Kingdom, after birth, is slow, orderly, steady growth. "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4: 13)

JAMES F. KEIR.

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QUESTION TIME

NOTE: Limit questions to not more than two or three, as briefly worded as possible. Personal answers require self-addressed, stamped envelope.

In Matthew 10: 28, "fear him which is able to destroy both soul and body in hell," who is to be feared?

It appears from the nature of his conversation that Jesus meant God. To fear God is advised in many Old and New Testament texts. But the Greek term for fear used in Matthew 10: 28, which is *phobeo,* may also mean reverence or to be in awe, and probably combines these meanings in this instance, as a more restricted word could have been used. Also the word "destroy," from the Greek *apollumi,* may mean to die, perish, lose, or mar, as the author may indicate or choose. It is used here much as the Apostle James uses it when he says: "There is one lawgiver, who is able to save and to destroy." (James 4: 12.) The Revised Version gives a clearer emphasis and states:

> One only is the lawgiver and judge, even he who is able to save and to destroy.

The words of Jesus quoted in the question are largely explained by himself in a later verse of the same chapter, in which he warns:

> He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.—Matthew 10: 39.

In this text the words "lose" and "loseth" are both from the same Greek term, *apollumi,* which is rendered "destroy" in Matthew 10: 28. It does not mean extinction of being or annihilation in either text, though some mortal soulists suggest this, but Jesus in both instances teaches us to give supreme devotion and service to God. Only this will save life, for a worthless life brings final loss.

What book is meant by "Ibid"?

"Ibid." is a contraction of the word *ibidem,* meaning "in the same place." It is often used to avoid repeating the title of a book or work just previously quoted. To illustrate: suppose one should quote from the book of Doctrine and Covenants, section 4, verse 6 (it might be any other book or chapter), and after commenting on this quotation it was followed by another quotation of the same book in some other section or verse; it would not be necessary to repeat the name of the book if the contraction "ibid" is used to show that the latter quotation is from "the same place," but only the section and verse that differs from the last previous quotation need be cited.

Should we take the sacramental communion with other denominations?

The communion is a symbol of the oneness of those who partake, and indicates that they hold the same faith and doctrine. We are warned that no one should partake who does not discern "the Lord's body," which Paul says is his church. Even church officers who are divinely authorized to administer it are instructed concerning the members that they are to:

> Expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament.—Doctrine and Covenants 17: 18.

Those not of the faith could not be within this provision, nor do they have the officers which modern revelation requires to be guided by these rules. It is clear therefore that communion is designed only for those of the true faith and who are found worthy, as this paragraph requires in the sentence following the one quoted. The Book of Mormon also strictly commands:

> Ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him.—Book of Mormon 652: 60, 61.

To partake with sects that do not even believe in these revelations or in the restored gospel is to disregard the sacred safeguards designed to preserve the unity and worthiness of the church, the body of Christ.

Should those holding priesthood drink soft drinks with the world at hotel bars?

If by "soft drinks" you mean those which are not intoxicating or alcoholic, such as "soda pop," so-called, I see nothing in violation of Scripture to drink such. It seems to me that in such cases it is not a question of the drink, but possibly of habits of association that might be involved. To avoid evil characters wholly one must go out of the world, says Paul (1 Corinthians 5: 10). But in using this world we should not abuse it, the apostle advises (Ibid. 7: 31), or be conformed to it (Romans 12: 2).

A bar with intoxicating liquors has the appearance of evil to be avoided.

A. B. PHILLIPS.

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Vaughn, Myree Robinson, 446; Vickery, Emma Amelia, 158; Vickery, Rufus, 62; Vosburg, Samuel Jacob, 158.

Wells, Thomas Richard, 574; Whalen, Martin Elijah, 702; Whalley, Isabel Luke, 158; Whiting, Arthur Wellington, 1244; Wilkes, Sarah J., 414; Willetts, Thomas Roy, 606; Williams, Anna C., 668; Williams, David Morgan, 799; Williams, Iris E., 158; Williams, Nellie Elizabeth, 222; Williams, William N., 446; Willis, Alice A., 1469; Wilson, Martha Ann, 892; Woodworth, Wilhelmina, 62; Wrigglesworth, Susan, 1595.

Young, Lu Ella, 668.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 477, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Independence, Missouri

December 20.—Independence young people are preparing to share in the inspiration of the Zion's League Yuletide Regional Conference, to be conducted at Central Church, Kansas City, December 27 to 30.

Christmas observances of the church this week—and there are many of them—will be climaxed at 5:30 p. m., next Sunday with the Independence Messiah Choir's rendition of Handel's oratorio, *The Messiah*. Soloists for this performance will be: Mrs. Josephine Crinklaw Mader, soprano, of Kansas City; Mrs. Gladys Hoover Havens, contralto, Kansas City; Garland E. Tickemyer, tenor, Wichita, and Arthur A. Oakman, bass, Independence. Robert and George Miller will accompany the chorus at the organ and piano. The oratorio will be sung in the Stone Church auditorium, and all friends and music lovers of the community are invited to be present. A chorus of eighty singers from the choir sang *The Messiah* over the Columbia Network Sunday, December 19, from 10:30 to 11:30 p. m., the program originating from KMBC, Kansas City, Missouri. Mrs. Pauline James Arnson was the soprano soloist on that occasion, and other soloists were those who will sing next Sunday. The chorus, directed by Mr. Craig, was accompanied by twenty musicians from the Kansas City Philharmonic Orchestra and by Robert and George Miller, organist and pianist.

Spring Branch Church

Speakers for this congregation December 12 were Elder William Patterson in the morning, and Elder R. S. Salyards, Sr., in the evening.

Church school attendance December 19 exceeded the record of many weeks. "Christmas" was the theme. At 8:15 a. m., the young people held an outstanding prayer service, Pastor Jacobsen in charge, assisted by Frank Robinson who gave the opening remarks, and by Floyd Miller. "Giving" was the theme. Two local deacons, Omer Sedoris and Forrest Ballinger spoke on the financial law at 11 a. m. The Spring Branch Boys Chorus sang a number.

Elder Robert Fish who has been in Iowa for some time but is home again at Independence, was the Sunday evening speaker.

Each member of the congregation was asked to bring a pound of food to the church Sunday. These offerings were put into baskets prepared by the women's department, and will be delivered to the needy by group elders, in time for Christmas.

Stone Church

Apostle M. A. McConley preached a challenging discourse last Sunday morning, Pastor Arthur A. Oakman in charge of the service. The Stone Church Choir directed by Paul N. Craig sang the hymn "Almighty One," and "Prayer of Consecration." Many Christmas visitors were seen in the congregation.

Elder E. Y. Hunker was the evening speaker. Brother Hunker is home from his missionary field for Christmas, and the Saints were blessed by his inspiring sermon.

"Christmas at the Inn," a service of worship centering in the theme of the Nativity, will be given in the Little Theater of the Stone Church tomorrow night. During the hour a gift offering will be received which will be devoted to the reduction of the church debt.

The Stone Church congregation will meet in special prayer service Wednesday, December 22, all midweek meetings being dismissed in favor of the general gathering. This service will follow up the theme thought of the meeting on the previous evening. The service will be held in the main auditorium of the Stone Church.

President Elbert A. Smith, a short time ago, received an invitation from the Reverend Mr. W. I. Hastie, pastor of the Methodist Episcopal Church at Ottawa, Kansas, to attend a symposium and to speak, explaining the principles and teachings of the church. In return for a pleasant, friendly evening, President Smith invited the Ottawa minister to speak from the Stone Church pulpit Sunday morning, December 12. A large congregation heard the sermon of the Methodist minister and enjoyed the spirit of fellowship which characterized the hour. The speaker was introduced by President Elbert A. Smith. Pastor Arthur Oakman was in charge of the service. In the evening on that Sunday Pastor Oakman presented another of his helpful sermons.

The heavy sleet storm which arrived late Sunday night, December 12, cut down the crowd attending the third of the winter concert series on Monday evening when Ruth Lindsey Hughes lectured at the Stone Church on "Available Art Treasures of the Nelson Art Gallery." The lecturer is assistant curator of the art gallery in Kansas City, and she discussed outstanding pictures, other art objects and the building itself, using stereopticon illustrations of each subject.

Sister Della Hartnell, wife of the late Thomas Hartnell, passed away December 7, after suffering a stroke while at church Sunday morning, December 5, in Detroit. Sister Hartnell was born April 13, 1869, at Holstein, Ontario, and was a faithful member of her church for fifty-six years. She and her husband lived ten years at Independence, where she was active in the women's work, and was in charge of the commodity shop for three years. She was a woman who ministered to the spiritual and the physical needs of her brothers and sisters. Seven weeks to the day intervened between the deaths of Brother and Sister Hartnell. For the last three and a half years they had made their home in Detroit, Michigan. Elder David Dowker had charge of both services, and interment was in Oakview Cemetery, Detroit.

Gudgell Park Church

Those who have preached to this congregation since its last report are Elders W. H. Sheffer, Almer Sheehy, Ralph Freeman, J. A. Gillen and P. A. Sherman.

The group agreed to postpone the Wednesday evening prayer meeting this week, giving the young people opportunity to have a Christmas entertainment. All may pray in their homes previous to attending the entertainment and in this way may share in commemorating the birth of the Savior. The spirit and work of youthful members appear to be both steadfast and progressive.

East Independence Church

Pastor J. E. Martin and Elder Almer Sheehy spoke to this congregation December 12.

Elder Frank Minton preached last Sunday morning, and the choir sang "To Us a Child of Hope Is Born." The choir was also present to help with music at the evening service, singing "Joy to the World." Clyde Austin sang "Stranger of Galilee," his daughter, Jean, accompanying. Apostle M. A. McConley gave the sermon, reading from Doctrine and Covenants 32.

Three babies have recently arrived to bless homes in this district. Mr. and Mrs. Ray Roland are the proud parents of a son, Ray Allen. Mr. and Mrs. Henry

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Butler announce the birth of a daughter, Joyce Fern, and Mr. and Mrs. Virgil Coffman have a son, Virgil Arthur.

The branch extends sympathy to Brother and Sister Charles Warren at the death of Sister Warren's mother, Sister Bullard.

Ava, Missouri

Southern Missouri district conference convened at Ava, November 6, Apostle C. F. Ellis being put in charge of the assembly by vote. Brother Ellis opened the first session, a prayer service, by reading a prayer given by a Graceland student. The meeting was filled with God's Spirit, and eagerness was shown to follow after the Master.

A short time was devoted to listening to Sister Lester Bronson talk on the women's work. Lunch was served at noon by the ladies' aid assisted by the young people. All were served at their seats in order to avoid confusion. Junior girls passed napkins, pickles and other condiments and older girls served the plates filled by the women. Sister Ernest Profitt was in charge of the lunch, assisted by Sister Walter Bullard.

The short business session at 2 p. m., was in charge of District President Lester W. Bronson. Reports were read and accepted after which names recommended for ordination were submitted. Walter Bullard was recommended for ordination to the office of elder; Eldon Morris, teacher. Both names were approved, and provision was made for the immediate ordination of Brother Bullard. The ordination of Brother Morris is to be cared for when he arrives home from Iowa, where he has been working this fall.

Apostle Ellis gave the charge to Brother Bullard and to the congregation. The business session adjourned at 3:30 p. m. The men in the congregation went home to do the chores, and all were back by 5 p. m., for the evening meal. Then came a short visiting period and a song fest until seven-thirty when Apostle Ellis gave a gospel sermon.

Because of the large crowd on Sunday morning and the smallness of the church building, school was not held. The time was given to sacrament service which occupied the entire morning period. Many partook of the emblems for the first time in several years. This was a time of rejoicing.

Noon lunch was served as on Saturday. Then in the afternoon Apostle Ellis talked on his mission in the South Sea Islands, singing a song in the Tahitan tongue and the chorus in English. Sister E. Curtis, of Taney County, contributed a vocal solo, accompanied by Sister Carl Newton.

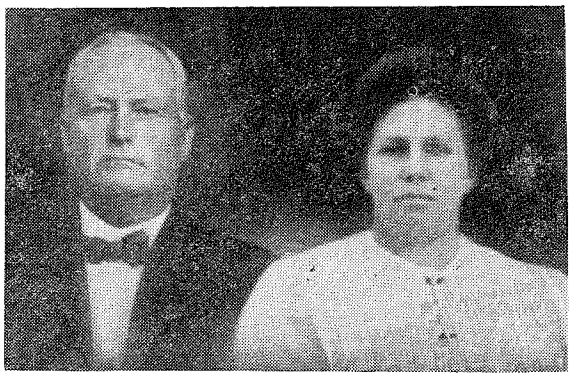
Others who assisted with music were Sister McWethy, Sister W. Chrestensen, and Sister Carl Newton at the piano. Those acting as choristers were Sister E. Curtis, Sister Wilson, of Springfield, Missouri; Brother Pearl Reed, Summersville, Missouri, and Sister D. A. Fuller, Ava.

Saints from far and near attended the conference, among them Apostle Ellis, District President Lester W. Bronson, Summersville; Arthur E. Stark, high priest, of Springfield, Missouri, and Brother and Sister McWethy, formerly of Holden Stake.

Another event of importance to Ava Branch was the visit of A. E. Stark, from Springfield, who preached the morning of November 21. He also sang some of his own compositions. "The Living Church of the Living God" was the title of his sermon. After the serving of a light lunch, Brother Stark favored the congregation with more of his compositions.

Brother and Sister Buford Palmer were visitors also on that day. They came from Springfield with Brother and Sister Stark. A cordial invitation is extended to all Saints living near Ava to attend a special all-day meeting held the third Sunday in December. High Priest Arthur E. Stark, of Springfield, will be the speaker.

Elder and Sister Thomas J. Jett, Sr.



These two consecrated Latter Day Saints, for many years residents of San Antonio, Texas, have preceded us to the great beyond, leaving an enviable record of devotion and service.

Sister Sarah Elizabeth Jett, died at San Antonio hospital October 6, 1937 (her husband had passed away two years before). Together they spent years presenting the gospel to the Mexican people, and they brought many of that race into the church. Other items concerning the life and death of Sister Jett will be found in the "Our Departed Ones" column of this issue. Elder Glaud R. Kuykendall had charge of the funeral services, and rendered a touching tribute to Sister Jett as well as preaching a consoling sermon to the survivors. Interment was in Mission Cemetery.

Senlac, Saskatchewan

The election of officers made few changes in the branch leadership personnel. Elder W. J. Cornish is pastor with A. J. Cornish and E. L. Mogg as associates. Sister Grace Cornish is in charge of church school and the women's department. Sister Bessie Cornish is in charge of the young people's activities, and E. L. Mogg directs the adult division.

The bazaar conducted by the women was a pronounced success. A sum of over thirty dollars was realized from the sale of goods and the supper. The program, though short, was enjoyed.

Meetings have been well attended of late, but the Saints miss Brother Edwin Chase and family who recently moved up near Arborfield, Saskatchewan. Because of the drouth conditions which have prevailed the past few years, many are becoming discouraged; some are looking north, some south, some east and some west for a future home.

The pastor who is also district president is now visiting isolated Saints and branches throughout this area. Senlac Saints heard some time ago that Elder O. W. Okerlind would soon be visiting their local, and are still looking for and planning about his visit.

As the hall which this congregation has been using for services is not in suitable condition for the winter, they have arranged to use the schoolhouse at least after January 1.

There has been considerable illness among the members of late. Many blessings, however, have been received through administration.

On November 21, the group accepted the offer of one of the members to install his radio in the hall that all might listen to President F. M. Smith's address over the Columbia Network from KMBC. It came during the church school period at 11 M. S. T., so the school session was had immediately following the broadcast, and the regular preaching service was dispensed with. The address and prayer came in very clear and distinct. The music was not so clear. The station giving Senlac the best reception was KFPY, Spokane, Washington.

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Briefs

Nevada, Iowa. November 14 was observed as College Day in this branch, and a group of former Graceland students, from Iowa State College, was in charge of the special services. Some gave helpful talks, and there were also musical numbers. Local Saints are hoping that some of Nevada's young will soon be students at the church college.

A special testimony meeting was held in the afternoon and there was preaching both afternoon and evening. Elder Clyde McDonald, from Des Moines, was the guest speaker. A basket dinner was enjoyed at noon. Nevada Saints look forward to other meetings of this kind.

Brush Creek Thanksgiving banquet. A very enjoyable event was the annual Thanksgiving banquet served at the Brush Creek auditorium on Tuesday evening, November 23, according to the daily paper published at Flora, Illinois. Three hundred and twenty-five people were served a three-course turkey dinner prepared by the Brush Creek Aid Society. The program consisted of chorus singing led by Allen Roberson, of Benton; opening talk, "The Spirit of the Occasion," by Elder L. G. Holloway, of Lamoni, Iowa; cornet and trombone duet, the Wiehe brothers, of Centralia; two musical saw selections; reading, Mrs. Deland, of East St. Louis; address, Apostle Clyde F. Ellis, of Independence, Missouri; vocal solo, "Hymn of Thanks," Mrs. Olga Caudle, of Xenia; entertaining numbers by Belleville and by East St. Louis groups, and benediction, Elder R. H. Henson. Harry M. Henson acted as toastmaster.

There were delegations of guests from Benton, Marion, Mt. Vernon, Cisne, Centralia, Belleville, Fairfield, East St. Louis and Flora. This was one of the largest banquets ever held in this part of the country.

Bristow, Oklahoma. This group has been made happy by the return of Elder Falice Cunningham to his place as pastor after a prolonged illness. The Saints are much encouraged.

Seven new members have been added by baptism since the last report. Among these were Brother and Sister Charles Thomas, a young couple who are teaching school in Bristow.

Group officers were reelected for next year. Elder Falice Cunningham is pastor; Priest Leonard Herod, church school director, and Will McGoon, secretary.

Elder T. E. Fitzwater has greatly encouraged the Saints by his visits and sermons throughout the summer and fall months.

Denver, Colorado

Immediately following the news that Elder Arthur A. Oakman was coming from Independence, Missouri, to preach a series of sermons from November 10, to 21, the branch began preparations to the end that the meetings might be a success. Wednesday night prayer hours were devoted to spiritual preparation. Special emphasis was placed on the responsibility of each member in attending regularly and inviting others to come. Also the pastor sent our circular letters to members who had not been attending regularly.

The splendid cooperation of Saints in supporting the services in every way was appreciated by the pastor and Elder Oakman. Those who had cars drove miles in order to bring members and friends. Almost without exception the members were imbued with the spirit of sharing this series with others. This caused them to sacrifice time and money to make the meetings successful. The Alden Sign Company, upon request, furnished an attractive sign free of cost, which was placed on the front of the church, facing busy Speer Boulevard. The choir, under the direction of E. W. Fishburn, assisted by Farr Kemp, demonstrated the spirit of cooperation, furnishing special music each meeting. The deacons had much to do because of the crowded condition of the church, but they served well and willingly. Because the Spirit of the Lord moved in the hearts of the people, they responded generously in a financial way.

Attendance was gratifying, a house filled almost to capacity greeting the speaker the first night. Interest and attendance continued throughout the series. Groups from the following places attended at different times: Colorado Springs, 75 miles away; Wray, 173; Greeley, 60; Loveland, 53; Roggen, 25; Evergreen 25. Some elderly Denver people came every night even though they had to come on crutches.

Elder Oakman held the attention and interest of the people to a marked degree. His messages were seasoned with such powerful conviction that the people were moved to the depths of their souls. As a fitting climax to the series a prayer meeting was held at nine o'clock November 21. The power of the Spirit was felt by everyone, and the people responded to the brother's leadership.

At an early hour on the last day a group of Saints met in the lower auditorium to witness the baptism of two young men, heads of families. Elder E. J. Williams was in charge, and Pastor A. E. Stoft officiated in the ordinance. The confirmation service was at 11 a. m.

The Saints' church in Denver was filled to capacity the afternoon of October 24 when Miss Elaine Elizabeth Salyards and Robert Lewis West were united in marriage by Elder R. S. Salyards, Sr., of Independence, Missouri, grandfather of the bride. Preceding the ceremony Donald Salyards sang "I Love You Truly" and "Oh, Promise Me," accompanied by Mrs. Vernon Young at the organ. The bride was given in marriage by her father. Mrs. Vernon Young played the wedding marches. Miss Bessadora Jaynes was the bridesmaid and William D. West, brother of the bridegroom, acted as best man. Ushers were Jack West, Harold Klusman, Fred Love and Charles Simpson. Immediately after the wedding a reception was held at the home of the bride's parents, Mr. and Mrs. R. S. Salyards, Jr., which was attended by close friends and relatives. Mr. and Mrs. West then left for a two-week trip to New Orleans, Pensacola and other points. They are now at home in Denver. Mr. West is the son of Mr. and Mrs. Ellsworth West, of Denver.

On November 14 Fred Kemp, Jr., was blessed by his grandfather, Elder D. A. Kemp.

November 19 a daughter was born to Brother and Sister Howard Sheehy.

Chicago, Illinois

First Church, 4416 West Gladys Avenue.—Elder E. Y. Hunker preached an inspiring sermon to this congregation October 24. On October 31, Elder H. T. McCaig preached and again November 21.

The annual homecoming supper for First Branch was held November 2 at the church. A program followed the meal. A piano solo was played by Gloria Fisher; two vocal numbers were given by Donald Mee; a violin solo was furnished by Robert Votava; a vocal duet, Ruby Newman and Venita Rezabek; two musical saw numbers, Kenneth Thompson. Harry Passman was toastmaster, and talks were made by the following: F. E. Bone, William Livingston, L. R. Nelson, Clarence Newman, Josh Evans, John Patterson, Ruby Newman, H. T. McCaig, Mr. Herlett, Lloyd Hadley, Mr. Ribbing, Emma Whitehouse, Pansy Stone, Carl Edstrom, Mr. Johnson, Mrs. Doby, Mrs. Helen McCaig, Velva Chastins, Lewis Gautchier and Brother Homuth, of Plato Center, Illinois.

The Saints were pleased to have as guests this fall the following: Evangelist and Sister F. G. Pitt who were visiting their son at Hinsdale, Illinois, before returning to Orlando, Florida, for the winter, and who cheered the Saints with their songs and words of encouragement; Sister Henry Stebbins, of Lamoni, who visited Mrs. Edith Alden of Berwyn, Illinois; Sister Cosgrove, of Seattle, Washington, who visited relatives in Chicago after an absence of thirty years.

Elder E. Y. Hunker again visited First Branch November 4, speaking in the evening, also on November 7 and November 30.

The sacrament service was attended by a large number. Many of the chil-

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dren bore their testimonies, a fact most pleasing to the Heavenly Father and so acknowledged by the Spirit through Brother Burt Hayden. Special commendation was given Sister Helen Skinner, youngest daughter of Brother and Sister Arden Skinner.

Brother John Petterson spoke November 14, in place of Joseph Jaques who was ill.

On November 28 Arden Skinner preached an excellent sermon at 11 a. m., and Burt Hayden spoke at night.

Two classes are held on Sunday evenings at six o'clock, "Know Your Church" taught by Brother McCaig and "Church History and Doctrine and Covenants" taught by Burt Hayden. Both classes are well attended and interest is evident. Sermons follow at 7 p. m.

Auburn, California

This small group is carrying on the work of the Master with much interest and zeal. Since the summer vacation and also the hard work of that season are over, there has been an attendance of about forty at the meetings.

Services are held in the home of Sister Maude Anderson who kindly opened her house to the Saints.

The younger group had a Halloween party at the Roy C. Barmore home October 30.

Eleven young people went to San Francisco, November 14, to the youth convention, reporting wonderful meetings throughout the day.

On Thanksgiving evening all the families took lunch baskets and went to the home of Sister Anderson where a turkey dinner was enjoyed. Forty-five were present, and a long table was spread with good things to eat. After dinner all sang the hymns of Zion.

E. C. Burdick, of Sacramento, came up to talk to Auburn group November 21. Just after he arrived all listened to "The Church of the Air" radio discourse by President F. M. Smith.

As many as could drove to Placerville, twenty-seven miles away, to the home of Sister Ellen Badgerow December 5. Sister Badgerow has been confined to her bed for a year. The group had Sunday school and sacrament meeting, twenty-eight being present. The mountains are beautiful at this time of year with leaves of red and gold.

Recently Brothers William Beckett and Roy Barmore were called to Weimar Hospital to administer to Brother Cecil McDonald who has been ill about a year and a half. A great blessing came to him, and he is much encouraged. He feels that he will soon be able to be with his family again.

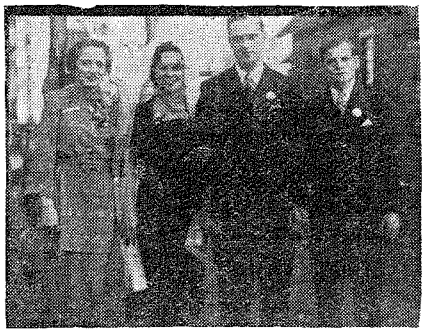
Auburn group is hoping that it will be able to have a Christmas program and that the young folks will help. Sister Orta Jacobson is their program leader. The next social gathering is to be a watch party at the home of Sisters Bertha Harness on New Year's Eve.

Decatur, Illinois

The Decatur Saints' slogan for the year is "Win a member." A banquet was given November 11. Elder O. C. Henson, in charge, asked each one to state his desire to help. The Saints are resolved to win a member, keep the law and increase the church attendance.

Decatur members enjoyed the district conference held at Taylorville, Illinois, November 13 and 14. Apostle C. F. Ellis and Elder L. G. Holloway were in charge, and a large number was present.

A wedding ceremony was solemnized October 31, at 3 p. m., when Miss Loraine Stella Henson was united in marriage to Robert E. Etcheson. Elder O. E. Henson read the marriage service. The bridal couple were attended by Mr. and Mrs. Maurill Huddard. The bride was given in marriage by her father, R. O. Henson. Little Mary Lou Henson was ring-bearer. The church was decorated with flowers and the church colors.



WEDDING PARTY OF MR. AND MRS. ROBERT E. ETCHESON

From left to right they are Mrs. Maurill Huddard, matron of honor; Mrs. Robert E. Etcheson, the bride; Mr. Robert E. Etcheson, the bridegroom, and Mr. Maurill Huddard, best man.

Shidler, Oklahoma

Shidler Branch continues to hold its own numerically, and lately welcomed to its ranks the families of Brother Rex Roland and Brother Hart.

On December 5, Brother Page, assisted by Brothers Roland and Paul Storm, administered the sacrament at Washunga. It was very cold on that day, and since many were unable to come to Shidler, Brother Page, who tries to see that all are cared for, held the service at Washunga which is a part of Shidler Branch.

The young people are taking an interest and carrying on their work. Sister Tharon Woods is teacher of their class in the Sunday school, but because of long distance and bad weather, she cannot always be present. Although the young people are well pleased with her teaching, they expressed their gladness, on a recent Sunday morning, at having Sister Hart as a substitute in Sister Woods' absence.

The women are continuing their program of trying to keep up their part of the work and at the same time move onward. They succeeded in papering and painting the inside of the church building. They have a better cookstove, many new dishes, and cooking utensils. The men re-roofed the building.

Wednesday night prayer services are carried on by Brothers Paul Storm and O. B. Adair.

Sister Virginia Meade of Kingston, Missouri Branch, whose home is now at Burbank, Oklahoma, suffered a fractured limb, but has recovered so that she is able to walk about the room with the aid of crutches.

Although few in number Shidler Saints are not discouraged. Their endeavors are marked by a unity of purpose which is causing each member to try harder than ever before to serve the church and his fellow members.

Detroit, Michigan

East Side Division.—This branch held its annual homecoming and rally day October 24. The first service was one of prayer and worship. This was followed by a talk by Elder Clarence Heaviland who spoke in behalf of the church school. Elder John R. Grice was the 11 a. m. speaker. Dinner was served at noon by the women's department supervised by Sister Ethel Moore.

A service for the blessing of babies was had in the afternoon when Kathleen Donalda, infant daughter of Brother and Sister John Adair, and Wilbert Thomas, son of Brother and Sister Thomas Jones, were blessed by Elders Lewis J. and Wilbert Richards.

Then came an ordination service, Arthur Stewart and Clarence Smith being ordained to the office of teacher by Elders Lewis J. and Wilbert Richards. Harold Osborne was ordained a deacon by Elder Blair Jensen. Elder Pearson of Pontiac, the district president, gave the charge to the ordination candidates. A musical number was rendered by Marion Stewart, Noreen Mousseau and Iris Moore.

At 3 p. m. Elder John R. Grice spoke to the youth of the church. In the evening Elder Lewis J. Richards continued his series of meetings. There was a capacity crowd at all services.

Shannon, twenty-months-old son of Brother and Sister John Adair, passed away October 25, death being caused by strangulation. He was buried in Evergreen Cemetery, Elder Wilbert Richards officiating. November 17 death again stalked in the midst of this congregation, claiming the companion of Brother Burton Forsyth. She was buried in White Chapel Memorial Park, Elder Wilbert Richards officiating. She was a victim of pneumonia.

The women's department gave their

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annual Thanksgiving supper the night of November 23. On December 3 and 4 the group held their bazaar and bake sale. This netted a nice sum in the treasury. The women held their Christmas party December 16.

The children presented the operetta "When Toys Come to Life," the evening of December 21, Sister Elidora Richards directing, Sister Edmere Mousseau assisting.

The three-act play, "Full of Youth," was presented in the Barbour School auditorium by the Dramatic Club, under the direction of Elidora Richards. Leading roles were taken by Edna Crooker and Elwood Smith. The play was most successful and proceeds were used to swell the Christmas fund.

The Bulletin Board

Notice of Change for Solicitors Reporting in Columbia District

Effective as of January 1, 1938, solicitors in the Columbia District will send their reports direct to Bishop Monte E. Lasater, whose address is 4115 Bagley, Seattle, Washington. Hitherto, the solicitors in the old Portland and Spokane Districts have been reporting to Mark Yeoman and L. P. Summers respectively.

This change is for the purpose of consolidating all of the work of the Columbia District in the office of Bishop Lasater. Bishop Lasater is receiving the assistance of Loren McDole to facilitate the prompt handling of the bishop's reports.

The solicitors will hereby take notice reporting to Bishop Monte E. Lasater for the month of January, 1938, and each month thereafter.—The Presiding Bishopric, by G. L. DeLapp. Approved by The First Presidency, by F. M. Smith.

Des Moines District Financial Observance Day

Saints of Des Moines District will hold their Annual Financial Observance Day on Sunday, January 9, 1938. This service was originally planned for Sunday, December 12, but in accordance with the suggestion of Bishop G. L. DeLapp and President F. M. McDowell this was postponed until January 9, on account of the death of Sister Ada L. Robinson, wife of Stephen Robinson, bishop's agent of Des Moines District.

President F. M. McDowell and Bishop G. L. DeLapp, and either Apostle John F. Garver or Apostle Clyde F. Ellis will be in attendance for this service. Further details of the services will be announced later. All Saints are urged to make arrangements to file their inventories or financial statements on this date. For inventory blanks, write to Stephen Robinson, 711 Crocker Bldg., Des Moines, Iowa.—Stephen Robinson.

Southwestern Texas Conference

The Southwestern Texas district conference is set for the first week end in February, 1938, Saturday night and Sunday, at First San Antonio Branch, Rookwood Court and South Cherry. Apostle F. Henry Edwards is expected to be with us, also Elder Z. Z. Renfroe, missionary. The district young people will meet in organized capacity in connection with the conference.—G. R. Kuykendall, 322 Lancaster, San Antonio, Texas.

In Memory of J. M. Baker

In loving memory of our dear husband and father, J. M. Baker, who died three years ago, December 25, 1934, Christmas Day.

Mild and gentle, as he was brave
When the sweetest love of life he gave.

The touches of his hands have stayed
As reverently as his lips have prayed.

Think of him still, I say,
He is not dead—he is just away.

But sadly missed by his wife, Mrs. J. M. Baker, and family.

Marriages

WOOD-NICHOLSON. — The marriage of Miss Margaret Wood, daughter of Mr. Royal Wood and the late Mrs. Wood, to Francis Nicholson, son of Mr. and Mrs. Carl Nicholson, of Amherstburg, Ontario, was solemnized December 2 in the Saints' church at Chatham. The marriage service was read by Elder Vernard E. Pritchard, assisted by the bride's uncle, Elder J. R. Grice, of Port Huron. The bride was given in marriage by her father, and was attended by the bridegroom's sisters, the Misses Ida and Doris Nicholson, of Amherstburg, as bridesmaids; Donna Jean Wood, the bride's young sister, was flower girl. Clarence Nicholson, the bridegroom's brother, was ring bearer, and Glen Trimble, of Amherstburg attended Mr. Nicholson. Miss Irene Best played wedding music on the organ, and during the ceremony Mrs. Ivan Pritchard sang "I Love You Truly," and Mrs. Helen Kelly rendered "O Promise Me." A reception was held later at the bride's home. Then Mr. and Mrs. Nicholson left for their wedding trip. They plan to make their home at Anderdon.

Request Prayers

Brother Charles Benson, of Cadillac, Michigan, is a patient at Mercy Hospital at Cadillac, and is in a deplorable condition of ill health. He is a teacher of the church, having unusual talent as a visiting officer, and is much loved by the people. Is also assistant chief of police and a man of exceptional ability in handling cases where juveniles are involved. Will the Saints remember this good man in prayer?

Mrs. Zillie M. Countryman, of Georgiana, Alabama, wishes the prayers of the church that she may be healed of her afflictions.

Noah L. Lacy, 510 West Front Street, Bloomington, Illinois, is planning to enter the Research Hospital in Chicago, Illinois, January 1, where he will undergo the removal of a brain blood clot from which he has suffered more than a year, and he seeks the prayers of the Saints that he may be healed without an operation if that is God's will. He bears a fervent testimony to the healing powers of God.

Sister Jennie Allen, of Kansas City, Missouri, is in poor health, being very nervous, and she requests the prayers of the Saints.

Mrs. J. A. Surgeon of McMinnville, Oregon, suffers from high blood pressure and hardening of the arteries. She wishes the prayers of her brothers and sisters.

Our Departed Ones

JETT.—Sarah Elizabeth d. in a hospital at San Antonio, Tex., Oct. 6, 1937. B. in San Antonio, March 4, 1862. Was married to Thomas Jefferson Jett (who d. March 25, 1935) on December 8, 1879. To them were born 11 children; 3 of them, Susie, Ruth and John, d. in infancy and Edward and Thomas J. Jr., after maturity. Elder Thomas J. Jett Jr., the oldest child, preceded his mother in death 4 months and 10 days. Those left to mourn her are, 2 sons: Robert W., of San Antonio, and Charles H., of El Paso, Texas; 4 daughters: Mrs. Ralph L. Davis, Mrs. Frank P. Davis, Mrs. Chester J. Jackson, and Mrs. Thomas Y. Banks, all of San Antonio; 3 sisters: Mrs. R. E. Chrone, Mrs. S. J. Rowe, of San Antonio, and Mrs. J. S. Caldwell, of Austin; 2 brothers: C. C. McRae and J. J. McRae, of San Antonio; 10 grandchildren and 6 great-grandchildren. She united with the church October 18, 1888, near San Antonio, being baptized by Elder Johnnie Currie. Was the first member of her family to join, and was the means of bringing her mother and most of her family into the church. Although she had been afflicted many years, she had maintained her faith and loyalty to the church and always bore a strong testimony to the divinity of the latter-day work.

HARDY.—William, b. Jan. 25, 1859, in Alsace-Lorraine, France. D. Dec. 2, 1937, at his home south of Niles, Michigan. Came to America when 16 years of age and settled in the vicinity of Cissna Park, Illinois, in which community he spent most of his life. Married Johanna M. Ziegenhorn, Jan. 27, 1884, and to them were born 7 children: Charles H., deceased; Maye M. Pruitt, Henry C., Dorothea L. Dippel, William F., Carolyn H. Weaver, and Benjamin F. Hardy. Moved to Michigan in 1930, living in Bertrand community until his death. Joined the church March 22, 1934, and on Nov. 20 of that same year, was ordained a deacon; served as financial officer of South-Bend Mishawaka Branch until his death. Leaves his wife; a sister, Miss Carrie Hardy; 3 sons, 3 daughters, 22 grandchildren, 3 great-grandchildren and a host of friends: Funeral sermon by Elder A. C. Barmore at Niles, Mich. Interment was in Silverbrook Cemetery.

HICKS.—Mary Lula, d. Dec. 3, 1937, after being ill for 2 years and bedfast 4 months. B. Sept. 12, 1882, at Noble, Illinois. Was baptized into the church in 1892, and was a faithful member. Surviving are her husband, Noah Hicks, of Picher, Oklahoma; her mother, Mrs. Eliza Tucker; 4 daughters: Mrs. Grace Woodworth, Mrs. Lucille Cunningham, Mrs. Leona Kelley, and Mrs. Mae Kerley; 1 step-daughter, Mrs. Edith Kelleher; 1 step-son, Charles Tucker; 5 brothers: Albert Tucker, Oscar Tucker, Calvin Tucker, Charles Tucker, and Harry Tucker. Funeral services were held from the Union Church in Picher, Okla., Andrew J. Jones in charge, assisted by B. F. Kyser and Wiley Post, pastor of Union Church, Picher.

CAIRNS.—Ethel R. Anderson b. at Linwood, Kansas, Oct. 4, 1881. D. at her home, Kansas City, Missouri, of an acute heart attack Nov. 24, 1937. Was married to James Cairns May 24, 1913. Was baptized into the Reorganized Church June 20, 1926, by J. A. Tanner. Funeral services were conducted November 26, the sermon by John Blackmore, assisted by C. G. Mesley. She was a member of the Business Women's group of Central Church, Kansas City. Is survived by her husband and her aged father. Interment was in Woodlawn Cemetery, Kansas City, Kansas.

GIDEONS.—Mary Ann (nee Odom) b. Dec. 25, 1843. D. Dec. 4, 1937, at the home of Mrs. Lizzie Racine, Robertsdale, Alabama. Was the widow of Andrew Jackson Gideons who d. June 19, 1915. Was the mother of 10 children, 6 of whom are living, four sons: J. E., H. R., A. N. and H. J.; 2 daughters: Mrs.

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Lizzie Racine and Mrs. Martha Mattingly. Is also survived by 50 grandchildren, 39 great-grandchildren, and 9 great-great-grandchildren. Was a member of the church 69 years. Her funeral was held from the Saints' church at Bay Minette, Ala. Dec. 6, Elder H. M. Aebli and Elder Raymond Booker officiating. Interment was in the Gideons Cemetery, Bay Minette.

Conference Minutes

KENTUCKY-TENNESSEE.—District quarterly conference was held at Paris, Tennessee, December 11 and 12. Owing to snow and extreme cold the attendance was not as large as usual, nevertheless the meetings were encouraging to all present. Business session was held on Saturday afternoon, District President C. B. Gallimore in charge. Several priesthood members presented reports of active service for the quarter, especially Missionary A. M. Baker. A pleasing report from Bishop's Agent Curtis Ross, was read, showing that the district had almost reached its quota for the year. Reports were also heard from the women's department of Foundry Hill and Paris branches. They keep up the good work. Elder Baker delivered four fine sermons at the conference. There is much room for growth and development in this district, and the Saints are endeavoring to carry on the Lord's work. To this end they wish the prayers of the church.

CENTRAL OKLAHOMA.—The annual district conference convened at Tulsa, November 20 and 21, with Apostle F. Henry Edwards and the district presidency in charge. Members of the district considered themselves fortunate in having Brother Edwards as guest speaker, and his presence added much to the dignity and interest of the conference. His sermons on Saturday night, Sunday morning and Sunday afternoon were of high order. He also met with the priesthood and gave them valuable instruction.

At the business meeting on Saturday afternoon the three items of important business transacted were the election of district officers for another year, the election of twenty-six delegates to represent the district at the coming General Conference, and the approval of the recommnedation of five men for ordination to the priesthood. The following officers were all reelected to serve another year in district work: E. F. Yerrington, District President; V. D. Ruch and Lawrence Webb, Counselors; Trula Burns, secretary; E. F. Yerrington, treasurer; Mrs. V. D. Ruch, women's supervisor; Alan Kelley, young peoples' supervisor; Julia Martin, children's supervisor; V. D. Ruch, director of religious education, and Alma Adams, music director. General Conference delegates chosen were: Alma Adams, Myra Bailey, Earl D. Bailey, Hubert, Case Mabel Christie, Fern Davis, F. E. Dillon, Ethel Dillon, Sadie Eyman, Mozelle Elliott, T. E. Fitzwater, Pearl Greenwood, Mrs. S. G. Houston, D. O. Harder, Iona Harrison, Will Johnston, Carrie Kueffer, Zella Ruch, V. D. Ruch, Ward Rumsey, Leona Rumsey, Lawrence Webb, Edna Webb, E. F. Yerrington and Minerva Yerrington. The five men whose calls to the office of priest were approved were: Herbert Scott, W. J. Couser, Jess Davis, Leonard Herod and Fred Hubble. These men were ordained at a service Sunday morning, under the hands of Apostle Edwards, E. F. Yerrington, F. E. Dillon, Lawrence Webb, Z. Z. Renfro, and V. D. Ruch. Apostle Edwards delivered the charge to the candidates, and V. D. Ruch spoke to people in regard to their responsibility to these men.

The conference unanimously voted to hold another reunion in 1938 in cooperation with Western Oklahoma District if that district so desires, the time and place to be left in the hands of the reunion committee which is made up of the presidency of both districts. Saturday evening just prior to the preaching service, the young people of Tulsa, under the direction of Frances Skinner presented the play "The Challenge of the Cross."

Sunday activities opened at 8:30 with two prayer meetings. The one for adults was in charge of Elders Edwards, Yerrington and Ruch, while the young people were presided over by Elders Renfro, Webb and Kelley. As usual, the Saints enjoyed this communion with each other and the Holy Spirit. After the ordination service at ten o'clock, and preaching at 10:45 by Brother Edwards, the congregation listened to the broadcast of President F. M. Smith's sermon over the Columbia Broadcasting system. Through the courtesy of the Jenkins Music Company, in Tulsa, a powerful radio was installed in the main auditorium of the church which made possible a fine reception. In the basement of the church a smaller radio belonging to Brother Selma Stephens was installed so that the women preparing the dinner could also hear the broadcast. Some of the Saints expressed themselves as believing that it was the best broadcast we as a church have ever had.

While Brother Edwards was lecturing to the priesthood early Sunday afternoon Sister V. D. Ruch spoke to a large group of women and men, and Brothers Renfro and Kelley met with the young people in a special service. At the close of these three group meetings the combined choirs of the district, under the direction of Sister Alma Adams, sang the sacred cantata, "Behold, It Is Written," composed by Sister Louise Hills Lewis of Independence, Missouri. Accompanists were Sister Irene Wolfe at the organ and Sister Mary Goldsmith at the piano. Solo parts were sung by Mary Vickery, Frances Skinner, Anabel McComb, Clayton Wolfe and Evan Davis. The conference was brought to a close Sunday evening with a stirring sermon by Missionary Z. Z. Renfro. Many of the visiting Saints stayed over for this last service. Meals were served at the church Saturday evening and Sunday by the Tulsa Women's Department. The district presidency wishes to express its appreciation to these sisters for the excellent manner in which they cared for the physical needs of the conference.

District President E. F. Yerrington had the conference well planned and those who were privileged to attend returned to their homes stronger in the faith and more enthusiastic about the work of the church. Patriarch F. E. Dillon, of Oklahoma City, attended the conference and gave eight patriarchial blessings on Sunday afternoon.

CLASSIFIED ADS

Under this heading we present selected comments, suggestions and criticisms selected from the correspondence of our readers. We wish to avoid personal remarks and controversial questions. To be admitted, subjects should be of general interest.

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New Year's Prayer

Let me live my life from day unto day,
In a friendly, self-forgetful way,
With a handclasp warm and a friendly smile,
For the folks I meet on the daily mile.

Let me dream my dreams in a garden fair
With a beauty fragrance everywhere,
With a place to dip in crystal springs
The opening heart of lovely things.

Let me rightly live—from day unto day
In that friendly, self-forgetful way,
With a time for work and a time for play
And a place for dreams in the busy day.

—Ellen E. Larson.

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